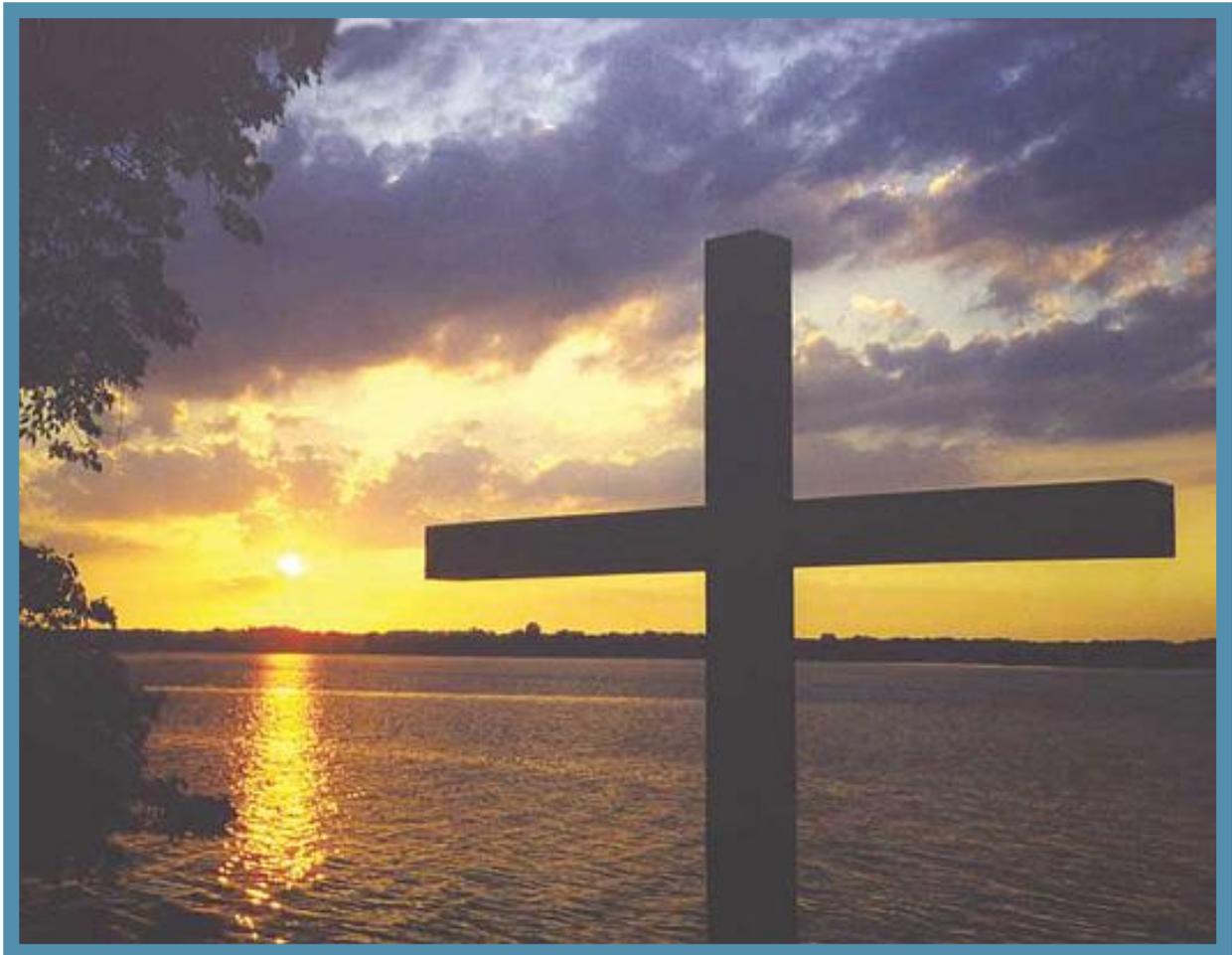


WINDOW ON WESLEY'S



AUGUST/SEPTEMBER 2018

STAFF

Ministers: The Revd Canon Dr H Jennifer Smith BA PhD M.Phil
(Superintendent)

Associate Ministers: The Revd John Cooke MA
(Supernumerary)

The Revd Brian Goss MA (Supernumerary)

The Revd Dr John Lampard BA M.Th
(Supernumerary)

The Revd Stephen Penrose (Supernumerary)

The Revd Ian Yates (Supernumerary)

Authorised Presbyter: The Revd Dr Keith Riglin MA MTh ThD

Leysian Missioner: Mrs Judith Bell MA (Cantab)

Community Worker: Ms Sally Rush BA MA MLitt

Museum: Mr Christian Dettlaff MA (Curator)
Miss Gemma Smith (Learning & Community
Engagement Officer)

Administration: Mrs Ling Arzeian
Mrs Tracey Smith

Caretaking: Mr Adrian Beviss
Mr Dino Constantinou

Organist: Mr Elvis Pratt BEng (Hons)

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Dear Friends,

Welcome to the August edition of Window on Wesleys: and congratulations on the inaugural meeting of the Methodist Men's Fellowship, in which men of all backgrounds and ages are invited to gather for mutual support and fellowship. The first such gathering is after church on 5 August, in the Foundery Chapel, probably just as you receive this magazine. If you are interested and missed the notices, please be in touch with me. You can be any kind of man and attend, one size does not fit all!

Methodist Women in Britain is a similar organisation for all women, of any background, age, or work, and it also meets on the first Sunday of each month after church for Bible study, mutual empowerment, and enabling people to grow in all parts of life. I'll be joining as a formal member today 5 August, and look forward to paying my £2 subs.

However we wear our gender, let's have fun and help each other where we can, as so many of us carry such great burdens of work, family, or worry. We can support one another, and truly learn from one another's journeys. And friends, we are as diverse a set of men and women as the world is likely to see gathered in the name of Christ, God be praised. I have a sense always that God gives people to one another in churches, and we do not always know the purpose of the gift until we are in closer fellowship. So why not try it and see?

I hope as many are taking holidays, that those of you staying in the City are also finding time to rest, remembering that Sabbath is one of the ten commandments. There will be time enough for busy toil, let your heads recline and your spirits clear.

And at City Road, work goes forward to renovate 47a to make offices and bedsits, we prepare for recruiting a new 12 month temporary lay associate pastor and a permanent part-time administration assistant, along with beginning the process of stationing for Jennifer Potter's replacement.

This year will fly by, let us pay attention to the whisper of the Holy Spirit, and care for one another as Jesus cares for us.

With every blessing,

Jen Smith – August 2018

GDPR – Final Reminder

I expect you are a little fed up about the constant reminders about GDPR but this is just a gentle reminder to let you know that if we do not have a completed consent form **we cannot** print that individual's information in the Church Directory. This will mean that although you continue to be a full member of Wesley's Chapel and Leysian Mission your details will not appear in this year's Directory. This year's volume is looking pretty thin at the moment – currently less than 50% of its usual size. If you haven't already done so, please complete and return your form to the Chapel office no later than **10th August 2018**. Alternatively you can complete, sign and return them electronically to: administration@wesleyschapel.org.uk . If you require a blank copy of the form, please ask a member of staff who will be happy to supply you with one.

One other thing to note in respect of GDPR is that the privacy policies that cover the Circuit are available to view on our websites (www.wesleyschapel.org.uk or alternatively www.wesleysheritage.org.uk) and on the Chapel Noticeboard.

Kind regards

Tracey Smith – Administration Manager



New Faces at Wesley's Chapel

Kwanglim Intern Choong Sun Min

In October, subject to visa application, we will be joined by our fifth Korean intern from Kwanglim Church in Seoul, The Revd Choong Sun Min. He will work between Wesley's Chapel and Westminster Central Hall, and Martyn Atkins their Superintendent was able to meet him at Kwanglim in early July. He sends greetings and expresses his hope to learn more of John Wesley's history and UK Methodism!

Global Mission Fellow Tony Chen

In October we will receive Tony as our Global Mission Fellow, to



live on site and work with us for 22 months. The Global Mission Fellow programme recruits young Methodists globally, and then sends them globally to work in mission projects for 22 months: right now Tony (who is 30 years old, from Phnom Penh in Cambodia, and speaks Khmer, English, and Chinese) is in South Africa for the training camp with young

people from all over the world. See the lively pictures! Once here, Tony will work for our congregational development, and also in partnership with the Whitechapel Mission to coordinate our response to rough sleeping around Old Street. Please pray for him and for the successful visa application!

New Learning and Community Engagement Officer

I'm delighted to have started as the new Learning and Community Engagement Officer. I've been here just over a month now and have been settling in well and getting to know the site, the staff and the Heritage Stewards. Everyone has been very welcoming and I'm enjoying my new post!

My previous role was at Benjamin Franklin House, near Charing Cross station. I was their Education Manager and delivered their



programme both on site and through outreach sessions to schools all over London. Prior to that I worked at the Old Chapel in Upminster as the Heritage Officer and looked after the events programme, volunteers, schools and family activities.

Since I've been here I've enjoyed the opportunity to look more closely at the collection, both in the Museum and the House. Building on the work already devised for the schools' programme there is an opportunity to further develop the education sessions with a health and well-being focus, linking to Wesley's Primitive Physic and life in Georgian London. Alongside this I hope to create an outreach session for schools that can also be delivered to community groups of all ages.

The re-enactment days have proved a popular feature of the events calendar and I'm looking forward to seeing my first one on Wednesday 22nd August at the House. There will be further re-enactment events on Wednesday 24th October and the Enchanted Christmas on Wednesday 12th December.

In mid-August I will be launching some Museum Back Packs for any family group visits we have. The back packs provide simple activities for families to complete together focused on certain objects in our collection. Please feel free to come along and help us test them as of 20th August.

Another strand I've picked up is the social media for the House and Museum. If you are on Facebook (Museum of Methodism & John Wesley's House), Twitter (@Museummethodism) or Instagram check out the pages and follow us.

I'd like to thank everyone for making me so welcome, and I look forward to meeting those of you I haven't had the chance to soon.

Gemma Smith

Ministerial Development Review – a note from Jen Smith

Every year the Methodist Church offers each minister the chance to reflect with their churches on how their ministry is developing, and how people are receiving it. I have always found the MDR to be a wonderfully fruitful exercise: it has guided me when I was trying something new, and given space for folk to stop and reflect on how things are going, and helped us together re-focus priorities. As it says on the Connexional website:



'Ministerial Development Review (MDR) is a process that supports ministers both to grow in their ministry and to contribute to circuits and districts in their mission.

It provides an important opportunity for ministers to share their reflections, insights and hopes with others who have a responsibility for their well-being and for their growth in ministry.

At its core, MDR is not just an annual event but an ongoing process of reflection and learning, of reshaping ministry in the light of experience and feedback, of identifying and addressing blockages to progress and growth, and of celebrating successes and affirming gifts and graces.'

The purpose is to make space to reflect on what God is doing in our ministerial calling in a particular place: for me, that's City Road and also the public face of our ministry in the wider City. It's not as simple as a 'work appraisal,' but is about reflecting on how we share partnership in the Gospel here. And specifically, how is

God shaping my personal vocation, my skills and work approach, to serve the best way possible?

We are beginning the process for me now – I have had an initial meeting with Judith Sabah, a former trustee and Sunday School teacher with good professional experience, who will gather and collate responses as my ‘accompanist,’ and Nigel Cowgill, our District Chair.

From early September, Judith will send a confidential questionnaire on leadership style, worship and pastoral care, etc. to named leaders in the church, asking for responses by October – anyone else who would like to participate as an individual is welcome to contact her through the church office, and to be included in the distribution. She will then collate a report drawing out themes and examples which is shared with Nigel and myself.

Please look at <https://www.methodist.org.uk/for-ministers-and-office-holders/ministry/ministerial-development-review/> and read more about Methodist MDR if you would like, and keep this process and me in your prayers. Each minister does it, all across the connexion, every year.



So football didn't come home this year, but we did have a great time showing the World Cup matches. We were particularly pleased that a large number of those who came to a number of the matches were people from outside the church. There was more than one half time which was spent giving a tour of the chapel building. Thanks to those who came along and helped in any capacity.

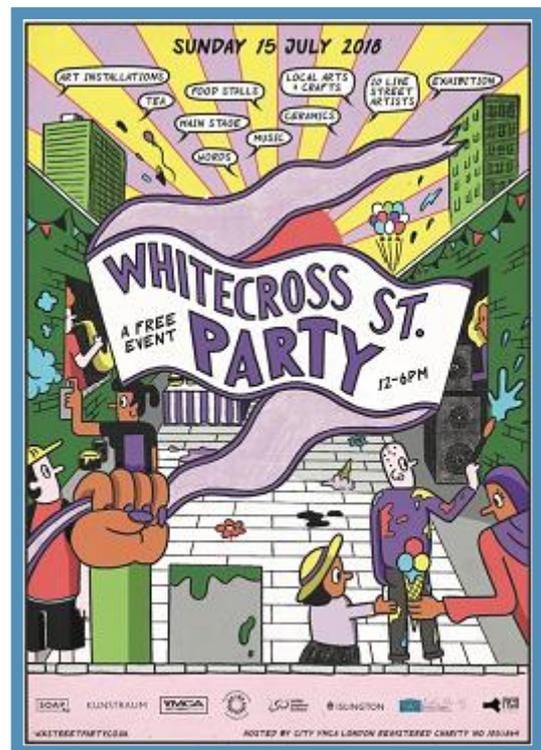
On the World Cup final day, 15th July, it was particularly busy as the White Cross Street Party going on. This is now an annual part of the local community calendar but as far as I am aware it was the first time Wesley's Chapel had been involved on a formal

basis. The stall we had gave away over 200 goody bags and we had some great chats with people.

The goody bags contained a sheet detailing the different activities going on at WCLM including the services, museum, under 5's activities, children and youth activities and more. It also contained a stress relief dice with a spiritual 5 a day on there, as well as a booklet giving more information about a that 5 a day. Scratch art crosses were also included and so these party bags were fun but also meant that a lot of people took home a soft introduction to Methodist spirituality with them that day.



Later in the day, when the dice had run out they were replaced by the beautiful prints of Katherine Baxter's map of Wesley's Britain which we were giving away separately. As the White Cross Street Party is primarily a community art event these prints were popular and over the course of the day around 50 were given out to people. Often sparking conversations about what they knew about Methodism and giving the opportunity for us to invite them to come and find out more in the museum. These events didn't just happen though; they involved many hours in the planning stages, the part of my job people don't see.



I had also been part of the wider team helping plan and bring the White Cross Street Party together. One of the benefits of this was

I was able to invite Aaron Anderson to be one of the acts on the Community Stage. Another was that I have gotten to meet a lot more people in the community through this. For example I have gotten to know people at the LSO, which was another partner on the planning committee and whose community choir also contained WCLM members performing on the day.

Another part of my involvement in the local community that people may not know about is the employability work we are developing at Wesley's. This year it has taken the form of mentoring at City University and offering Faith and Employability workshops as well as seeking to support our own young people. I have also become part of the Islington Employability Practitioners network which means I am making links to signpost people to in the area. We are also becoming somewhere where others are signposted to too for the Faith and Employability sessions. If you would be interested in being trained as a trainer for these workshops or would like to take part in one please let me know (Sally Rush cw@wesleyschapel.org.uk).

In the coming year (from September) this work will be developing and on 9th Feb 2019 we are having our Employing Mind, Body and Soul Conference. We are looking to develop a team for this work, and so if you are interested please, also let me know.

Sally Rush – Community Worker (Younger Adults)

On the 20th May this year a very remarkable man died and on the 21st July his Memorial Service was held at Wesley's Chapel – not just because he had been a very prominent Methodist minister but because he had been the Superintendent here between 1969 and 1973.



Very few people in the current congregation will know of Colin Morris though some may have heard him on the radio or read his articles in the Methodist Recorder. But it is

not his broadcasting or his sermons for which he is best known, it is the contribution to the struggle for independence in Zambia, the development of an autonomous church there and his lifelong friendship with the first President of Zambia, Dr Kenneth Kaunda.

KK, as he is fondly known in Zambia would have been at the Memorial Service but he is now 94 years old and no longer able to travel long distances. He did, however, send a letter which was read out at the service by the current High Commissioner of Zambia to the United Kingdom.

“Although we didn’t get together as often as I would have liked our thoughts and philosophy towards God’s creation were so closely meshed that it always seemed that our hearts beat as one.” Those words show the closeness of Colin Morris and Kenneth Kaunda. They had first met in 1957 when Kaunda was in jail for his political activities aimed at gaining independence for Northern Rhodesia (Zambia) and the break-up of the white-led Central African Federation. These two men became such close friends that they wrote books together and became political allies – up to and beyond independence.

Nothing in Colin Morris’ early years could have indicated how his life would pan out. He was born in Bolton into a working class family. His father was a miner and his mother a member of the Salvation Army. Colin offered for the Methodist ministry and his first appointments were in the South Yorkshire Coalfield – an appropriate posting for the son of a miner. He built on this experience with a 3 year research study at Nuffield College Oxford in industrial relations. How important that was to prove as he was posted as a missionary to the Copperbelt in Zambia. His Church in Chingola had a predominantly white congregation – many originally from Southern Rhodesia and South Africa – who came with particular racial attitudes from their background.

Morris was shocked by the difference in life opportunities between the expatriate miners and their families and the local Africans. His sermons, always hard hitting and controversial, became more so

as he became aware of the racial dynamics of the mining areas. Many of his white congregation deserted the church. He and those who remained went through challenging times. He wrote a number of books during this time – *“Include me out”* and *“Unyoung, uncoloured and unpoor”* which would bear close study now as they castigated not only the white government of Northern Rhodesia but the churches also.

Morris was deeply involved in the political struggle for independence and in the bringing of the Protestant missionary societies’ work together in a Zambia Church. In 1965, somewhat ironically, it was Morris who was elected the first President of the newly inaugurated United Church of Zambia.

He was very conscious that the church needed to have African leadership and so in 1969 he left Zambia and returned to Britain. He was appointed to Wesley’s Chapel – a great surprise to the Church at large and to Colin himself as he had always been critical of the slowness of the church to adapt to changing times. It was during Morris’ time at the Chapel, then with a very small congregation, that the problems of the structure came to light and he found himself in the unusual position of fundraising to save a historic building.

From Wesley’s Chapel Morris went on to head the Methodist Church Overseas Division, was involved in preparing for the autonomy of a number of overseas churches and in the World Council of Churches’ Programme to Combat Racism, along with Pauline Webb, whose Memorial Service the Chapel also hosted.

In 1976 Morris was elected the President of the Conference and subsequent to that he moved into another area of his life in which he found fulfilment and an opportunity to forward the Gospel – namely broadcasting. In 1978 he became Head of BBC Religious Broadcasting and then in 1987 Controller of the BBC in Northern Ireland at a time when the Troubles were at their height. Morris had started his broadcasting career while on the Copperbelt and continues to be a presenter on ‘Thought of the Day’ on Radio 4 for

many years. He continued to write until the end of his life – his articles appearing in the Methodist Recorder.

He was always one of Mr Wesley's preachers – fearless in addressing political and economic issues and often impatient with the institutional church. If you have never read anything written by Colin Morris I suggest you remedy that as soon as possible.

May his soul rest in peace and may his prophetic utterances continue to discomfort his fellow Methodists.

2018 Methodist Conference

The Methodist Conference of Great Britain was held in Nottingham this year and I went along as a rep for the London Methodist District.

It was my first conference as a rep, although I had volunteered behind the scenes in Birmingham last year and I found it to be an interesting and enriching experience.

The journey to conference began in the weeks running up to it as I went through my thick books of conference papers reading reports on subjects as diverse as marriage and relationships, ethical investment and ministries in the Methodist Church. I prayerfully made notes on questions and points that emerged and then went back through with a set of post it notes to highlight the key pages and paragraphs that I felt were important.

When I got to conference I realised that the progress of England in the World Cup and the speed of the dinner queue would be the other two great talking points of the week.

The weekend of Conference is a time for celebration as we first welcome the new President and Vice President into office and then the next day welcome all new ministers into Full Connexion. That is, they get welcomed into a full covenant relationship with Conference before going off to their ordination services.

Business proper starts on Monday for most of us. This is when conference discusses the reports.

I went knowing there were two issues I wanted to talk about, both related to equality, diversity and inclusion (which I am passionate about). Both involved putting forward notices of motion (which means I wanted to change the wording on one thing and get something else separated from the topic it was wedded to at the moment). For me this meant I learnt how the negotiations behind the scenes work and had a great lesson in how far negotiation can get you.

The evenings included events hosted by Joint Public Issues Team (JPIT) and Dignity and Worth (the Methodist LGBT+ organisation). The JPIT event included a lecture from Gillian Shephard former Conservative Education minister talking about how we can be more engaged in our local communities and to help give equality of opportunity.

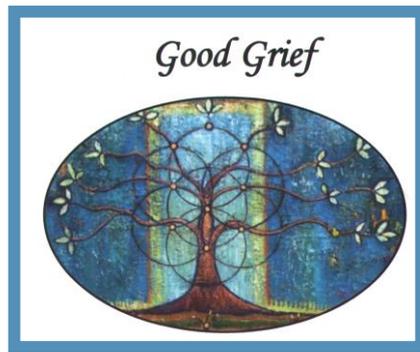
There was also the opportunity to get to know other members of the London District more as well as catch up with friends from around the country.

The thing which disappointed me most was how whilst there was some diversity in the conference hall it was not reflected in those who got up to speak. I would urge any of you who feel that you might be able to give up a week of your time to get involved, stand as reps and speak up if you get elected. If you want to know more please do chat to myself or Jennifer Smith.

If you want to know more about the actual decisions made at conference they can be found at:

<https://www.methodist.org.uk/about-us/the-methodist-conference/conference-2018/the-conference-business-digest/>

Sally Rush – Community Worker (Younger Adults)



"Good Grief" is a collection of writings embracing Wisdom - Comfort - Compassion - Inspiration - Hope" by the St Joseph's (Hospice) Writers' Group.

It includes this poem by Laurie Allen

Grief is Unique
Why would you question that?
To the individual, it is all embracing
To reflect in the aftermath of loss
Knows no bounds
Bringing forcibly
Memories at that given time, that are too painful to comprehend.

They do say that 'time' is a great Healer
One year is the recognised period to overcome, so they say!
To others an eternity
To be burnished in the shadows of loss
Is it a punishment?
Or is it a preparation time for some greater Unity, that we may
embrace in the meeting, of our Maker?

This anthology of poems, reflections, memories and pictures was made possible by the death of Philip Morgan (1965-2017), known as "SPiRiT", a leading light in Tower Hamlets African and Caribbean Mental Health Organisation.



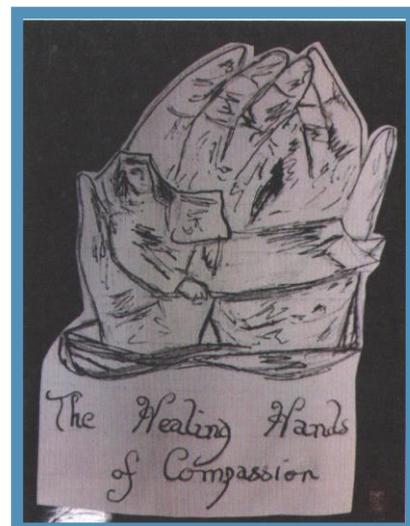
Philip's close friend Sam Shakes tells how "he left without warning, in bed and never woke up". "Weeks after he had passed - I still thought I was going to see him, and

whenever I tapped into the harsh reality of his death, I experienced panic attacks... I wondered around in a daze, clutching my pen and notepad, writing out my thoughts, memories, sadness and conversations with Philip. Writing helped me express my intense grief, relieving my mind from exploding and my heart bleeding to death".

St Joseph's Hospice facilitated a writing group led by Sam. Jan Setchfield, one of the members, describes her experience: "A group of strangers sitting round a table. Me thinking why am I here... Wonder what the others think or feel today. Do they, like me, feel like running away?", but they all stay. "We talk and we write. Then some share their words, helps the burden to become light... On some occasions we laugh, at other times we cry. Always a hand to hold... We share our grief sometime so hard to tell, and oh what a relief to escape part of the hell!"

Philip's brother, Rupert Morgan, heard about the group and wrote to them from the United States that this was a way of expressing "Good Grief". The group loved the remark so much that they made it the title of their anthology. Their book brings together many different kinds of memory including treasured photographs of people lost, pictures expressing enduring love and a moving arrangement of pieces of paper with words for different stage of grief.

Sam writes to Philip directly tha "your departure from this earth created the space for the Writers' Group to be formed. Thank you for your spiritual guidance". What was that guidance from "SPiRiT"? Philip speaks to us at the start of the book, where he is quoted as saying "Why would anyone not help another? You're supposed to help people" and Jan Setchfield's artwork "Healing Hands of Compassion" expresses for me the spirit of the whole book:



Good Grief costs £7.50p. Contact details: Shirley Aransibia 07943 236 038 (text only) sukie082@gmail.com

St Joseph's Hospice is in Mare Street, London, E8 4SA:
Telephone 020 852 6000. Proceeds go to St Joseph's Hospice.

Andrew Roberts

(Andrew Roberts has been attending Wesley's Chapel for several years and lives locally)

HOPE

“Now faith is the assurance of things hoped for, the conviction of things not seen. Indeed by faith our ancestors received approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible.” (Hebrews 11:1-3)

Faith and hope are inextricably linked in this wonderful passage from Hebrews. Christians are called upon to be people not only of faith but of hope, even in situations of despair when all around seems doom and gloom.

We can cite examples of this in recent history. Christians were at the forefront of the struggle against apartheid in South Africa although we do have to remember that some Christians undergirded the ideology with a religious justification. Nelson Mandela personified this unshakeable hope despite his long years of incarceration.

This year, with our weeks of hot temperatures and lack of rainfall, we have seen resurgence in discussions about climate change and global warming. There are people who are ‘deniers’ and there are people who are prophets of doom and believe that it is too late to stave off the worst effects of climate change. In this context, too, it is important that Christians remain people of hope, as the Methodist Church has tried to do with its discussions about the

phasing out of the use of fossil fuels and the advocating of simpler and more sustainable lifestyles. If we lose hope we have no motivation, no agency in affecting the future. If we retain hope we will work to see how that might become a reality however difficult the details.

I was very impressed recently by an article in a newspaper written by a Muslim about the predominantly Buddhist young Thai football team who became stranded in the cave by a tremendous



rainstorm. I think all of us were very emotionally engaged with what happened. At the outset it seemed very likely that they could not be rescued. The situation looked quite hopeless. The boys and their coach were young, trapped in near total darkness three kilometres from the

entrance, with little food and water and the route out was flooded, narrow and convoluted.

As the world held its breath the situation indeed seemed pretty hopeless and, as the days went by and the monsoon rain season came closer the prospects for a rescue grew increasingly slim.

Yet hope was alive in the attitude of the boys and their coach. Hope against the odds was present in the efforts of their rescuers despite the death of one of the Thai rescuers and hope was in the decisions of



the Thai authorities whose every move needed courage. In this case hope was rewarded and there was rejoicing and relief around the world.

The concept of hope, the practice of hope has long been disparaged by serious thinkers. For many people hope is just too 'woolly' a concept, too 'religious' a concept to be taken seriously.

Well it has to be recognised that hope does not always result in the wonderful outcome that we saw with the young Thai boys. To act on hope is always a matter of acting without certainty and to risk disappointment but not to hope is to abdicate our responsibility for trying to make the world a better place, to have agency in our lives and the lives of others. For Christians hope is an essential part of our faith – “the assurance of things hoped for.” Our hope is based on our understanding of God, on the life, death and resurrection of Jesus and above all on the love and grace of God shown to his people throughout history. This hope will not always answer all our difficulties but it will give us the strength to go on when all seems lost. The story of those young Thai footballers should be a source of encouragement and strength to all of us as we look around at a world where it is all too easy to lose hope in our political and economic systems.

Cradle Roll Birthdays

August

14 th	Joel Annang-Allotey	5 Years
27 th	Amiaya Love Walters	4 Years

September

1 st	Elijah Carlos Alberto	3 Years
3 rd	Zachariah Morris	5 Years
8 th	Jackson Coley	5 Years
11 th	Simonette Bobie	5 Years
14 th	Arianna Nutor	5 Years
15 th	Rowan Hutchings McDowell	2 Years
24 th	Benjamin Pratt	2 Years
28 th	Haim Baek	2 Years



SERENDIPITY TWENTY-SEVEN

Questions? Questions? Questions?: Part Five

In earlier parts of this article, which is concerned with some of the questions posed by visitors to Wesley's, it was related how John Wesley missed out on marrying the person who he regarded as his first choice for a wife and, instead ended up in an unhappy marriage, with the former Mrs Mary Vazeille, which was not helped by John's devotion to his "Calling" as a peripatetic evangelist.

Throughout the long years that John and Mary were married, there was much hostility between the two as Mary came and went and John continued on his travels. Wesley may have been to blame, in some respects, for the breakdown of the marriage, but he was never vindictive, and was always reluctant to give up on his wife. Thus, usually reconciliations took place so that the Wesley's turbulent marriage continued into the 1760's and 1770's when Mary, on several occasions, even went once more with her husband on his travels. Nevertheless, his wife finally deserted John completely in 1776 when John wrote his last and saddest letter to Mary indicating that in view of their respective ages it was doubtful if they would ever see each other again. Thereafter, they ceased even to correspond and, as John had surmised, they never did meet again. Thus, their marriage, which like "the curates egg", had been "good in parts", was effectively over.

So it was that, when John Wesley built his City Road Chapel and, in 1779, made his home in the newly constructed adjacent house, he was living as bachelor, therefore, his wife never crossed the threshold of 47 City Road. As for children, John and Mary had no offspring of their own, but his stepchildren appear to have enjoyed good relationships with John. Further, we know that a stepdaughter married one of John's preachers and that their children called John "grandpapa". Indeed, John left directions in his will, that when he died, any money remaining in the secret drawer in his desk, should be given to his "grandchildren".

When Mary died on the 8th October 1781 she was living with one of her children, while John was away from London on one of his typical preaching tours. Thus, it was, that he did not hear of his wife's death, and the final end of his marriage, until the 11th October, when by then Mary had been buried at the Church of St Giles in Camberwell. There her tombstone recorded: *"She was a woman of exemplary virtue, a tender parent and a sincere friend"*.

Mrs Mary Vazeille Wesley could have been all of these things, but we shall never really know one way or the other. She has not been kindly treated by time, even her grave has been lost to a road widening scheme, while John Wesley's biographers have mostly presented a one sided view. This perhaps being because most of the surviving information reflects John's aspect of the story, as being either the views of Wesley's friends, or else copies of his letters to his wife; none of her correspondence has been preserved. Nevertheless, a more sympathetic comment can be found in the book by the onetime Superintendent of Wesley's Chapel, Rev Max Woodward. In "One at London", which is available for sale in the Museum of Methodism, a note at the beginning of the publication, states: *"To K., who says we shall never know Mrs Wesley's side of the story"*.

So much for the unhappy saga of Mr John Wesley's unfortunate marriage which was in stark contrast to that of his brother Charles. But, it is perhaps possible that we, today, may have benefited from the fact that John had such an unhappy marriage, since a more satisfactory one might only ever have been achieved at Methodism's expense. Nevertheless, it would have been better for John if he had never married at all, and Mary Vazeille certainly ought to have married almost anyone else but him.

Question Six: John Wesley and Wigs?

Now having provided some of the details of Mr John Wesley's marriage, we come to another, less controversial subject. This being a question arising as result of visitors seeing the several

portraits of John Wesley that hang in the Museum of Methodism and in John Wesley's House, as well as looking at the many busts of John that are on display around the site. They then may ask as to whether John Wesley's hair was his own or if he ever wore a wig?

This is a simple question, but providing an answer is not so easy and before we can do so a little bit of back ground explanation is first necessary. As suggested, we have several paintings of John Wesley on display around the Wesley Chapel campus, but, we only have one portrait of Charles Wesley. This hangs over the fireplace in the dining room of his brother's house, and shows Charles as a typical 18th Century, middle class gentleman, with as was the fashion of the period, his own natural hair concealed by a wig. The latter, was something of a status symbol in the Georgian times since wearing a wig denoted the wearer to be a man of substance. This was because a wig was not only an expensive item, but its upkeep was costly, requiring as it did, frequent visits to the barber, the regular application of powder to the wig and other care treatments. The fashion eventually died out, its decease being helped along, no doubt, by the fact that the fad lost its cachet when eventually even servants and tradesmen took to wearing the discarded, second hand wigs of the nobility and gentry.

In the 21st Century the wearing of a wig is now usually confined mainly to actors and other entertainers, members of the legal profession, fashion models, or to people of both sexes who have lost their natural head hair, either from baldness or else, as a result of medical treatment. It not being a usual practice indulged in by most members of the public. Indeed, as one who has worn a wig when taking part in historical re-enactments, I cannot understand why anyone should voluntarily choose to do such an uncomfortable thing, if they did not need to. Nevertheless, as indicated, in the 18th Century, it was common practice, for middleclass men, at least, to have their own hair either shaven off, or cut short, and then to cover their scalp with a wig in its place.

John Wesley's own views on the subject of wig wearing are often summed up in the quotation, that when he was a young man, he chose not to have his hair cut and to wear a wig and thus have to spend money, he could ill afford on barbers and wigmakers, despite his mother urging him, on health grounds, to do so. In fact he wrote, in a letter to his elder brother Samuel: *"My mother's reason for my cutting off my hair is because she fancies it prejudices my health. As to my looks, it would doubtless mend my complexion to have it off, by letting me get a little more colour, and perhaps it might contribute to making a more genteel appearance. But these till ill health is added to them, I cannot persuade myself to be sufficient grounds for wasting two or three pounds a year"*.

John also related to his mother, an incident which summed up one of the potential perils that wig wearers could encounter in every-day life. He told of a mishap encountered by a friend who when walking out one day had his hat and valuable wig snatched from his head and carried away by a thief. John then intimated that because he kept his own hair, he could not be troubled so, since even stealing the whole of his person would not be worth the bother. Later when John became well known, his long natural hair became one of his most obvious features thus he kept it, or else, so he thought, the people he met on his travels, would not recognise him.

The actual truth of the matter is somewhat different, since while John's original intention, as a young man, may have been to keep his own long hair, and perhaps never to wear a wig it would seem that circumstances in later life, more or less, forced him to change his views. Indeed, if the many portraits of John are a true record of his appearance at different stages of his life, then as a younger man he is shown with his own hair, but as later portraits appear to indicate, from about when he was in his fifties, he seems to have started to wear a wig; albeit one styled in the same way he had dressed his own hair. This may have been following the loss of his natural hair; maybe from disease, or the worry of his marriage,

or possibly as a direct result of the effects of being towed around the room by his wife yanking at his hair?

Whatever the “root” cause, Mr Wesley would seem to have adopted the wearing of a wig in later life. In fact, as you can see for yourself, the Museum of Methodism has on display the remains of wig that is believed to have once been the property of John Wesley.

It would therefore seem that while John Wesley when young, did not wear a wig. He eventually was forced to do so in order to maintain the appearance by which he had become so well-known and was publicized by the many portraits, souvenir busts and ceramics that were widely circulated; many of which we still have, including those on display in John’s House, in the Museum of Methodism or the Philadelphia Room.

That Mr Wesley wore a wig in the later stages of his life can also be inferred from the following extract from the publication “City Road Chapel, London, and its Associations”, by George J. Stevenson, concerning the preparations made for John’s funeral: *“for a whole day his body lay in state; many thousands of persons gazed that day upon his tranquil face as he lay in his coffin dressed in his clerical habit; with gown, cassock, bands and wig”*. You can judge this for yourself, since on display, in a glass case, in the Museum of Methodism, is print of a drawing of Mr Wesley as he appeared to those of his many followers who came to the Chapel to see his body prior to its interment.

Now, with this last part of the article, we have come to the conclusion of the list of some of the questions that are received by Heritage Stewards from the many visitors to Wesley’s Chapel, The Museum of Methodism and John Wesley’s House. Finding the answers to such questions is always interesting and often leads a researcher down fascinating byways opening up both more about early Methodist history as well as providing greater information about that wonderful, energetic, charismatic and

enigmatic character, the Rev John Wesley M.A., formerly, (as he said), of Lincoln College, Oxford, a servant of Christ, a perpetually travelling evangelist, one of the founders of the world wide Methodist denomination and the commissioner of Wesley's Chapel, on City Road.

Keith Dutton - Heritage Steward

Wesley's Chapel Lunchtime Recitals in September

4th Hayley Myles – Piano

11th Jaga Klimaszewska – Violin

18th Abi Heath & Rachel Ueckermann – Clarinet & Piano

25th Sergei Podobedov - Piano

**Tuesdays @ 1.05pm
All are welcome
*Entry Free of Charge***





Creating Safer Space

Foundation Module

2016 Edition

Safeguarding training session for pastoral leaders, activities trustees, circuit stewards, presbyters, those working with children & young people in the name of the church and local preachers.

Saturday 20th October

2:15pm for 2:30-5pm

Or

Sunday 9th December

12:45pm for 1-3:30pm

Wesley's Chapel & Leysian Mission, EC1Y 1AU

Any other persons who are interested in the subject are welcome to attend.

If you are in a role listed above and have attended a Foundation Module Course since 2013 then you do not need to attend again at this moment in time. If in doubt please speak to Judith

Please note, this training is not appropriate for children to attend.

Please book in advance. Contact:

Judith Bell

020 7253 2262

missioner@wesleyschapel.org.uk

The **Methodist** Church 

Weekly programme of events

Sunday	9.45am	Holy Communion (except first Sunday in month)
	11.00am	Morning Service
	12.30pm	Methodist Women in Britain (MWIB) (first Sunday in the month)
	12.30pm	Wesley's Chapel Men's Fellowship (first Sunday in Month) (first Sunday in the month)
	12.30pm	Wesley's Chapel Ghana Fellowship (last Sunday in the month)
	7.00pm	Taizé Evening Service (Last Sunday in the month)
Monday	2.00pm	Sisterhood Fellowship
Tuesday	10.30am	Teddy Bear Service (last Tuesday in the Month)
	1.05pm	Lunchtime Recital (except July, August & December – free entry)
	6.30pm	Boys' Brigade & Girls' Association (11 & under)
	7.45pm	Boys' Brigade (over 11's)
Wednesday	10.00am	Stay and Play (pre-school)
	12.45pm	Service of Holy Communion
Thursday	12.45pm	Lunchtime Service
	6.30pm	Book Club (Second Thursday in the month)

**If you would like to submit an article, poem, prayer or item of interest for this magazine please email it to:
manager@wesleyschapel.org.uk or leave it at the Church
Office marked FAO Tracey Smith**

Evening

TALIZIE

at Wesley's Chapel

A SERVICE OF PRAYER, SONG
AND REFLECTION.

LAST SUNDAY OF EVERY MONTH

AT 7.00PM

IN THE RADNOR ROOM

