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A table of contents for the *Proceedings of the Wesley Historical Society* can be found here:

https://biblicalstudies.org.uk/articles_whs_01.php



GENERAL OGLETHORPE.

ILLUSTRATION.

GENERAL JAMES EDWARD OGLETHORPE.

In the print room at the British Museum there is a $\frac{3}{4}$ length portrait of Oglethorpe in armour, engraved in mezzotint by T. Burford. Our illustration is from Ravenet's smaller engraving. Mr. Austin Dobson, in his delightful essay on "A Paladin of Philanthropy," reproduces Samuel Ireland's quaint sketch of the veteran in old age, when he was present at Christie's sale of Dr. Johnson's library, 1786. In 1780 the General sat to Reynolds for a portrait, destroyed with many others in a fire at Belvoir.

T.E.B.

GENERAL OGLETHORPE AND IRELAND.

Mr. Robert Morgan, J.P., of Dublin, writes :—

The recent revival of interest in this distinguished friend of John Wesley has evoked the following letter from Mr. Swift MacNeill, K.O., a former well-known Irish Nationalist Member of the British Parliament. Mr. MacNeill is an eminent Irish lawyer, a warm supporter of the Irish Episcopal Church, and an authority on the 18th Century.

TO THE EDITOR OF THE IRISH TIMES.

SIR,—The interest in your illuminating article in to-day's *Irish Times* on the American career of General Oglethorpe may, perhaps, be enhanced by directing attention to General Oglethorpe's association with this country. It may be assumed without any insolent presumption that General Oglethorpe inherited his tenderness of heart and superabounding sympathy with the waifs and strays of humanity from his Irish mother, Eleanor Wall, the daughter of a Tipperary County gentleman, who married Sir Theophilus Oglethorpe, exercised great influence in the English Court and politics of her time, and is frequently mentioned in Swift's journal to Stella in terms of admiration for her abilities.

General Oglethorpe was successful in 1729, after long years of thankless labour, in arousing public indignation in England by the exposure of English prisons as dens of infamy and extortion, with accompaniments which after the lapse of two centuries cannot be contemplated without horror. He procured, if not the

abolition, the abatement of indescribable atrocities. The Irish Parliament in 1729, owing to the force of public opinion created and fostered by Swift's Drapier's Letters of the year previous, was stimulated by Oglethorpe's great achievements in the English Parliament to institute inquiry with commendable promptitude into the state of prisons in this country, in which almost equal atrocities were exposed, and in some degree at least mitigated.

The exposure of abuses in English prisons, which led to the exposure of abuses in Irish prisons, induced General Oglethorpe to form the idea of founding a colony in America, in which poor prisoners, on attaining their freedom, or other victims of misfortune or folly, might find a refuge or make a fresh start in life. The funds for the establishment of this colony were augmented, with the cordial consent of the illustrious Irish Bishop Berkeley, by the appropriation of the proceeds of the sale of some lands which the Parliament of England had voted for Bishop Berkeley's Bermuda scheme.

General Oglethorpe, in the closing years of a long life, in which he showered blessings on his less favoured creatures, chose as his most intimate friends of a younger generation than his own, two Irishmen of genius, who were, like himself, of extraordinary benevolence and goodness of heart—Edmund Burke and Oliver Goldsmith.—Yours, etc.,

J. G. SWIFT MACNEILL.

Dublin, October 15th, 1923.

[Since the above was in print Mr. Morgan has sent us the article in *The Irish Times*. It will be inserted in the *M.S. Journal* of our Society.]

THE DIARY OF LORD EGMONT.

A GEORGIA TRUSTEE.

In the Transactions of the Royal Historical Society for 1923, there is a Paper by Mr. R. A. Roberts, V.P.R. Hist. Soc., entitled "The Birth of an American State: Georgia; an effort of philanthropy and Protestant propaganda," which is of interest to students of Wesley. The Paper is based, as the Author says, not on State Papers and documents of a similar kind, but "on the entertaining diary, equally authentic in its way, of one who played a great part, though not the greatest part, in this high and commendable

PROCEEDINGS.

undertaking,—the Diary of the first Lord Egmont, from the year 1730 onwards, in course of publication among the reports of the Historical MSS. Commission."

The family name of Lord Egmont was Perceval. He was the fifth baronet of the family, and was created Baron Perceval, Viscount Perceval, and finally Earl of Egmont. As Viscount Perceval, an Irish title, he was Member for Harwich at the same time as General Oglethorpe was Member for Haslemere, and the two met in the House of Commons.

In this "effort of philanthropy and Protestant propaganda," the writer of the Paper assigns to Egmont a part second only to that of Oglethorpe. The writer gives a very interesting account of Oglethorpe's scheme, the lengthy negotiations in connection with it, and Egmont's part in these matters. Among other great names, we are introduced to that of Dr. John Burton, the eminent classical scholar and divine of Corpus Christi College, Oxford, who influenced Wesley to go to Georgia.

After long negotiations, on June 9, 1732, the King signed a Charter, granting lands on the south west of Carolina, on which to settle poor persons, and appointing 21 Trustees. It is worth while to note the area of the New Georgia created by the Charter. Mr. Roberts points out that it had a narrow coast line between the Savannah and Alabama Rivers. Then it ran up in a north westerly direction until it reached the heads of the two rivers. From there it continued in a stretch of enormous country between parallel lines right away to the Pacific Ocean.

The first party of settlers, under the care of General Oglethorpe, set sail from Gravesend on November 16, 1732, some 114 souls in all. A letter from Oglethorpe to the Trustees indicates the high hopes with which they landed in the new Colony. Ten years later the prospects were not so pleasing. Oglethorpe was no longer popular in the Colony, and many attacks were being made on the Trustees at home. Mr. Roberts states that "the causes of this set-back in the progress of the Colony are to be found partly in the character of the settlers themselves." He says that Whitefield in a farewell sermon did not hesitate to tell the Savannah people that "they were the scum of the earth, and God had only sent them to prepare the way for a better set of men,"—an interesting view of Divine Providence.

The bulk of the early settlers, as the Paper says, with the exception of a few experts, were of three sorts,—poverty stricken, unemployed, broken-down Englishmen; German and Swiss Protestants, equally poor perhaps, but primarily seeking refuge

from persecution, and religious freedom ; and, at a later period, Scotch Highlanders, sent for the special purpose of military defence. Among the German and Swiss Protestants are numbered the Moravians. Their first approach, through the medium of the S.P.C.K. was not welcomed. - They were described as

“ a lot of enthusiasts, the descendants of the ancient Hussites, who having been miserably persecuted by the Papists, are now under the protection of Baron Zinzendorf, himself an enthusiast, who, though a layman, preaches. They desired only land, and that we would defray the charges of their passage, intending to convert the Indians, and relying on Providence.”

The Trustees endeavoured to stop their going in the first instance, for, says Egmont

“ there is no knowing how to manage enthusiasts, who take it in their head that everything that comes uppermost is the immediate impulse of the Spirit of God.”

Egmont, with good reason, afterwards changed his opinion of them. They were, however, stopped for the time being ; but in 1735 parties of them went to Georgia, and, of course, it was with one of these parties that the Wesleys sailed in October of that year.

Lord Egmont came into personal contact with Count Zinzendorf early in 1737. They met at Oglethorpe's dinner table. This is Egmont's description of the Count :—

“ A very plain dressed man, though rich, and had a bob wig : no sword, and a purple cloth coat on, I suppose because in priest's orders, for I have heard he preaches, for which reason the Emperor has expelled him his country. He and his people are most remarkably pious ; himself an excellent scholar. His modesty, humility and innocence of manners charmed me.”

We must pass over the account which Mr. Roberts gives of General Oglethorpe's return to England on a visit in 1734. bringing with him an Indian Chief, and other Indians, and of how the Indians were fêted in this country. They had an audience at Court, and, among others, visited Dr. Potter, Archbishop of Canterbury. When they saw in the house of the Duke of Chandos a picture of Adam with the beasts of the field, and were asked how they liked it, they answered “ Very well, but their tradition was that Adam was a red man.”

In the latter part of Mr. Roberts' Paper, the part which is of special interest to us, he speaks of the measures taken to provide

for the religious needs of the settlers, and to further missionary enterprise among the Indians and Negroes

The first Clergyman sent out by the Trustees was a Mr. Herbert, son of the first Baron Herbert, of Chisbury. He soon returned to England. His successor, Mr. Quincy, was unsatisfactory, and was soon dismissed. Then the two Wesleys and two others were brought to the notice of the Trustees of Georgia. The Trustees at first knew nothing of them personally, but Egmont says "I take this sudden resolution of the four gentlemen as a particular providence and mark of God's favour to our designs." A later quotation will show that this pious opinion was not his final opinion, at least concerning John Wesley.

The other two referred to by Mr. Roberts, in addition to the two Wesleys, are not named, but he says one "failed at once; having married a wife it turned out that he could not come—or go." Benjamin Ingham and Charles Delamotte, of course, went with the Wesleys. Mr. Roberts' reference must be to Westley Hall and Matthew Salmon, who had intended going. To quote Tyerman's *Life of Wesley* (Vol. I, 117):—

"Both had been recently ordained with reference to the Georgian Mission. At the last moment, however, Salmon's friends pounced upon him, and sent him, almost forcibly, to his parental home in Cheshire; while Hall, who had actually hired a coach to carry him and his wife (Wesley's sister) to Gravesend, where the ship was lying, received, as he was about to start, the intelligence that his family were not only opposed to his embarking, but had procured him a church benefice. This so changed his missionary feelings, that he instantly countermanded the order for the coach, put aside all his luggage and preparations for the mission, and, hastening to General Oglethorpe, told him he was resolved not to go."

The two Wesleys, Ingham and Delamotte, however, went out to Georgia.

Charles Wesley returned before the end of 1736. His brother remained until near the end of December, 1737. It should be noted that in a letter written by Dr. Burton to John Wesley, dated from the Georgia Office, June 15, 1737, given in the Standard Edition of the *Journal*, VIII, 313, there is a P.S. as follows: "My Lord Egmont gives his respects and kind wishes, and begs you not to be discouraged." The last words evidently refer to Wesley's apprehension that a false charge of embezzling the money of the Trustees might be made against him in the Colony.

"Presently," says Mr. Roberts, "after the arrival of the first happy accounts of the effective administrations of John Wesley, he too came home to meet certain complaints and charges brought against him, in which his dealings with a Mrs. Williamson bulked largely." Before Wesley arrived in England, Lord Egmont set down the following note in his Diary:—

"It appears to me that he was in love with Mrs. Williamson before she married, and has acted indiscreetly with respect to her, and perhaps with respect to others, which it is a great misfortune to us, for nothing is more difficult than to find a minister to go to Georgia who has any virtue or reputation."

Wesley, as we know, had immediate and prolonged interviews with the Trustees after his return. His own account of the last in his *Journal* is:—

"On Wednesday the 26th (April) the day fixed for my return to Oxford, I once more waited on the Trustees for Georgia; but being straitened for time, was obliged to leave the papers for them which I had designed to give into their hands. One of these was the instrument whereby they had appointed me minister of Savannah: which, having no more place in those parts, I thought it not right to keep any longer."

Mr. Roberts says, Wesley in the interviews with the Trustees "no doubt vindicated himself, but when in the end he left his licence with them at a meeting of the Board which he attended, they took it for a resignation, and revoked his commission. They were worried men."

The Extracts from the *Journal* of the Georgia Trustees, given in the Appendix to the Standard Edition of Wesley's *Journal*, show that on April 26, 1739, the Earl of Egmont was present. The minute of the Trustees was:

"The Rev. Mr. John Wesley attended and left the appointment of him by the Trustees to perform ecclesiastical offices in Georgia. Resolved: That the authority granted to the Rev. Mr. John Wesley to do and perform all religious and ecclesiastical offices in Georgia dated Oct. 10, 1735, be revoked."

Egmont's note is:

"In truth, the Board did it with great pleasure, he appearing to us in a very odd mixture of a man, an enthusiast, and at the same time a hypocrite, wholly distasteful to the greater part of the inhabitants and an incendiary of the people against the magistracy."

"Perhaps," comments Mr. Roberts "the outburst of a worried mind."

PROCEEDINGS.

Egmont's judgment upon Wesley is sufficiently strong, and perhaps it is charitable to consider it the outburst of a worried mind. At any rate, Wesley had had a strange, and rather stormy career in Georgia, and one is not surprised at the final action of the Trustees. They could scarcely be expected to understand him very well, and it is little wonder Egmont passed such a judgment, however incorrect it might be. If the Trustees, including Egmont, had come to know him as he afterwards was, they would probably have changed their opinion of him, as they did of the Moravians. But, in any case, Mr. Roberts' Paper, with its extracts from the Diary of Lord Egmont, is of interest and value to all who desire to see John Wesley from every possible angle.

ALBERT N. WALTON.

THE IRISH METHODIST CONFERENCE AND IRISH METHODIST HISTORY.

Approached by the Methodist Councils of Dublin and Belfast, the Irish Conference, held in June 1922, passed the following resolutions with a unanimous voice :—

I. "The Conference approves of the suggestion to conserve Irish Methodist Historical materials, and recommends as a means thereto the creation in a convenient centre of a Repository for such memorials, manuscripts, records, &c., as might be of service and interest to future generations of Methodists."

II. "The Conference appoints a Committee to consider the best means of giving effect to this proposal without financial assistance from any Connexional fund."

III. The Conference of 1923 approved of the suggestion to conserve Irish Methodist historical materials, and recommended the creation in a convenient centre of a Repository for such memorials, manuscripts, records, etc., as might be of service and interest to future generations of Methodists.

ROBERT MORGAN, Dublin.

We shall be glad to receive any report of the result of the above, to co-operate with our Irish members in research, and to insert compressed notes in our *Proceedings*. Many valuable notes have appeared in our fourteen volumes, and these have been carefully indexed by the Rev. R. S. Armsby, B.A.
T.E.B.

WESLEY HISTORICAL SOCIETY.

JOHN WESLEY'S PRAYER BOOK, IN IRELAND.

A *Book of Common Prayer*, with the old *Psalter*, printed by Baskett, 1775, is in the possession of Mr. Ireton P. Jones, Delgany, near Dublin. On the title page is the following in Wesley's writing :

J. W.

1774.

How long!

On a fly leaf is written : " John Wesley's Prayer Book, the property of the late Bennett-Dugdale of Dublin. Given to me by his daughter Mrs. R. Hume, 1856, for Bad Debt of £400. J. Lambert Jones, 135, St. Stephen's Green, Dublin."

The book is bound in leather. Size $7\frac{3}{4}$ in. x 5 x $1\frac{1}{2}$ in.

GEORGE BROWNSON.

A WESLEY LETTER (IN DUBLIN)
TO MISS FOARD, 1764.

The following Letter is in my possession. Unfortunately some names have been cut out of it as indicated by blanks. It is addressed on the back "To Miss Foard," but though it is in Wesley's handwriting it is not signed by him.

Bristol Sept 29. 1764.

My Dear Sister

I am glad you wrote. You sh^d do it oftner. And the more freely, y^e better. None shall see your Letters so that you need be under no apprehension of any Inconvenience following.

In the "Thoughts upon Perfection," & in the "Further Thoughts," you have a *clear, consistent* account of it. Did you never hear any one *speak* of it in y^e *manner* I do there? Or does speak in y^e same manner with . . . ? Wherein do they differ? And does not Nancy, do not start : But speak freely. It may be of more service than you are aware of : And be assured, you will bring no Inconvenience upon *yourself*.

I was likewise grieved, at y^e Danger you was in of stopping short : Certainly you may attain that Blessing *soon*. And I am thro'ly persuaded, you *did* taste of it, tho how you lost it, I know not. It will be eternally true, "If thou canst believe, all things are possible to him y^t believeth." Meanwhile Faith is, the Voice of GOD in y^e Heart, proclaiming Himself : Have this Faith & you have Salvation. And this is the very thing you want. When this is joined wth a strong Understanding, it is well : But it may exist, with a very weak Understanding. This is y^e case wth Mrs. W. whose Understanding is extremely weak : And yet she has

PROCEEDINGS.

strong Faith : And such as exceedingly profits *me*, tho I take knowledge y^e treasure is in an Earthen Vessel. I see *all* that is of Nature, & this does not hinder my rejoicing in *all* that is of GOD. This is one branch of *Simplicity*. While *Reason* assisted from above enables me to discern the precious from y^e vile, I make my full use of y^e former without losing one moment in thinking upon y^e latter. Perhaps Reason (inlightened) makes me simple. If I *know less* of human nature (Forgive me for talking so much of myself) I sh^d be more apt to stumble at y^e Weakness of it : And if I had not (by Nature or by Grace) some *Clearness* of Apprehension. It is owing to This (under GOD) that I never staggered at y^e Reveries of George Bell. I saw it instantly, at the beginning & from y^e beginning, what was right, & what was wrong. But I saw withall "I have many things to speak but you cannot bear them now." Hence many imagined, I was *imposed* upon : and applauded themselves in their greater Perspicacity : As they do at this Day. "But if you knew it, say's his Friend to Gregory Lopez, why did not you tell me?" I answer with Him, "I do not speak all I know, but what I judge needfull"

Still I am persuaded, there is no state under heaven from wch it is not possible to fall. But I wish *you was all Love*, & then you would not need to take any thought for y^e morrow. The usual Preaching may be at Combe of Saturday evening & at y^e Grove on Sunday morning. I *bear* y^e Rich, & love the Poor, Therefore I spend *almost all* my time wth y^m!

My Dear Sister, Adieu !

Write to me at London, & write freely.

For reference to Miss Foard, who afterwards became Mrs. Thornton, of 86, Blackman Street, Southwark, see Tyerman's *Wesley*, iii, 78, the Index of Standard Edition of the *Journal*, and (*Proc.* vol. xi, p. 143).

D. B. BRADSHAW.

Dublin, January 8, 1924.

A LETTER FROM JOHN WESLEY TO MR. JOHN STRETTON, HARBOUR GRACE, NEWFOUNDLAND.

The following letter does not appear to have been yet published. The original is in the hands of the Rev. A. W. Barr, of Edinburgh whose grandfather, the Rev. Ninian Barr (1816-1865) spent some years in Newfoundland.

On the back of this letter is written :—"A gift from Widdow [sic] Stretton to N. Barr being the handwriting of Mr. Wesley and Dr. Coke," February 27th, 1818.

The Rev. Nehemiah Curnock photographed this letter for use in the forthcoming new edition of Wesley's letters so often referred to in the Standard Journals. He mentions it in a footnote as being addressed to Mr. R. Stretton (vii 142). The initial appears to be a mistake and the recipient was no doubt John Stretton (as in vii 53). His work in Newfoundland is fully described in the first volume of the new *History of the Wesleyan Methodist Missionary Society*. An important letter written by Wesley to Stretton in February 1785 is quoted there, and in Wesley's works.

It appears that "Arthur Thomey" (Thorney), who was associated with Stretton, had succumbed to hardship and persecution.

London, Feb. 26th. 1786.

My Dear Brother,

It pleases God, that my health and strength are just the same now, that they were forty years ago. But there is a difference in one point, I was then frequently weary. My body sunk under my work. Whereas now, from one week or month to another, I do not know what weariness means.

By removing such instruments as Arthur Thomey and J. Fletcher, our Lord puts us in mind of what we are ever prone to forget, that the help which is done upon earth, He doth it himself, and that He has no need of man's. The pillars fall: yet the building stands! Why? The hand of the most High supports it.

"If an angel (says' one) could be sent down from Heaven, and were to dwell in a body threescore, and in that time converted but one immortal soul, it would be worth all his labour." But you have now seen more than one sinner converted to God. Probably the number now is not small, of those who are translated out* of the Kingdom of God's dear Son. Go on, my brother! Be your present success more or less, be not weary! In due time you shall reap if you faint not!

I am

Your affectionate brother

J. Wesley.

* NOTE.—Mr. Curnock's suggestion is that the writer intended to quote the whole passage and finding it would take up too much room left out a few words and in doing so made a mistake. F.F.B.

PROCEEDINGS.

LETTER FROM DR. COKE TO JOHN STRETTON (?)

London

Feb. 26th., 1786.

My Dear Brother,

I have just time to tell you I intend to be in Nova Scotia, God willing, about the latter end of next September. I shall be glad to see you at that time.

Tell brother Mc.Geary that I expect he will cross the water, and meet me at Halifax. It appears to me I shall not have time to call at Newfoundland. I shall be glad to be favoured with a particular account of the work in your Island. I intend to write to brother Mc.Geary.

Pray often for

Your very affectionate
(tho' personally unknown)

brother

Thomas Coke.

LETTER BY JOS. BRADFORD TO JASPER WINSCOM.

Referring to Salisbury, Winchester, Wells.

(Contributed by Mr. Edmund Austen, Brede.)

My Dear Brother

Mr. Wesley desires you will call (the first posable oppertunity) on Mr. Henery Vaysey, in Sarum, and pay him on Mr. Wesley's Account twenty Pounds, and take a receipt. I am happy to inform you Mr. Wesley is remarkably well. I most cordially wish you every good and perfect gift and am with love to Mrs. Winscom & yourself

Yours most affectionately

Jos. Bradford.

Whitby, June 14, 1788.

1. *Joseph Bradford* was Wesley's travelling companion and assistant). This letter, may, therefore be regarded as substantially another *Wesley letter*. See *Wes. Journ.* vii, 400-403.

2. *Jasper Winscom*: a Probationer Itinerant 1788-1791, Min. Conf. At the Conference of 1788 he was entered in the Minutes thus: SARUM: William Thom, W. Holmes, Richard Cornish, J. Winscom, Thomas Allen.

In Hall's *Circuits & Ministers* his name is erroneously given as Jacob; the 8vo Min. 1812 edition has *Jasper Wyncombe* admitted on trial; Miles and Crowther have Winscombe.

Dyson's *Methodism in the Isle of Wight* gives much information about Winscom and this appointment. See pp. 125, 149, 150, 170, 171, 342. Mr.

Dyson says that Winscom "had left his shop and trade at *Winchester*, and had gone out at the preceding Conference to endure the toils and privations of the itinerant life." Bradford's letter of June 14, 1788, implies that Winscom and his wife were then at Sarum [Salisbury]. This raises the question whether Winscom had actually been already itinerating between the Conferences of 1787 and 1788, of which there is no record in the *Minutes*.

As some of the members of the W.H.S. may not possess Dyson's book, I insert a copy of the letter which he quotes as "now published for the first time," to which reference is made in *Wes. Journ.* viii. p. 219.

London, Oct. 27, 1786.

"My dear brother,—The sooner the affair" [new chapel at Winchester] "is settled the better. I desire, therefore, that Mr. Ashman will receive what is in Mr. Smith's hands. You say you can borrow as much more than Mr. Gifford's ten pounds as will make up the hundred. As soon as this is paid, the house may be transferred to five or more trustees on the Conference Plan. I forbid engaging any attorney. You have the form of conveyance in the *Minutes*, which anyone may transcribe.

I am, your affectionate brother,

J. Wesley."

Another Wesley Letter to Winscom (see *Wes. Journ.* viii, 439, n) is quoted thus in Dyson :

Sept. 30, 1788.

"My dear brother,—The Conference cannot, and will not, bear the expense of that foolish law-suit. I can conceive but one way to pay it. The hundred pounds which you borrowed of me, you may pay to the attorney, and his receipt in full shall be his discharge.

I am, your affectionate brother,

J. Wesley."

As illustrating Wesley's confidence in Winscom his Letter to "Dear Jasper" *Works* xii. p. 526,—should be carefully read. For Wesley, in May 1788, to think of appointing as his "Assistant" [Superintendent] to the Sarum Circuit a man who had not yet been admitted as a Probationer is surprising! (After travelling one year his name is down as *Assistant* in the Isle of Wight)

Dyson quotes a long letter from Winscom to Bradford, dated Wycomb. Aug. 8, 1791, in reply to Bradford's letter from Manchester Conference as follows :—

"Manchester, Aug. 5, 1791.

"My dear brother,—I have just time to inform you are to continue in the Oxford Circuit another year ; that your walking plan was laid before the Conference, but rejected by them ; and

PROCEEDINGS.

I am desired by that body to inform you that they judge you to meddle with things that belong only to the Assistant, and that they recommend you to mind your own business only. I most cordially wish you every good, and am, with love to Mrs. Wiscom and self,

Yours, most affectionately,

Joseph Bradford.

"P.S.—Since I wrote the above, I am informed you are stationed for Wells, near Lynn."

The sequel was that Jasper Winscom declined to go to Wells.

Wells (Norfolk) appears as the head of a new Circuit in 1791 and never again, Walsingham taking its place as the Circuit town in 1792. It is now in the Mid-Norfolk Mission.

If Jasper Wincom's life subsequent to 1791 could be traced it might be of interest. Mr. Dyson refers to "papers" left by him. For *Wells* see John Pritchard's *Autobi. L. of E. M. Pr.*, vi. 267, and *Wes. Journ.* vi. 338.

EDMUND AUSTEN & M. RIGGALL.

RICHARD VINEY'S DIARY, 1744.

X.

Pudsey. Sat., May 12.—Finish'd Mrs. Moor's [stays and stomacher, an old pair which Viney was 'widening'] and sent them to Sister for her to send them to Beeston by some oportunity.

In my *Mind* I have continued y^e whole week contented. Christianity is weighty to me, y^e Good of Souls I could be glad to further if I knew how. Have thought much on Man, his make, Complexions &c; believe he is too little known to himself. [Behmen again.]

Whit Sunday, May 13.—Was at home, reading in Kempis, Behmen &c, all day, save that after dinner took a walk to Falneck. This being y^e Brethren's Prayer day, Mr Ingham came verry early from Aberforth and preach'd at Hillas's this morning and night.

May 14.—Sis' Gussenbaur went with her child to Smithouse. [Perhaps as guest of Mrs. Holmes, her husband having gone to the Brethren in London.]

Tu., May 15.—A little before 7 [p.m.] a Messenger came from Mr. Westley with a Letter desiring I would come to Birstal to him whither he came this afternoon. I went and got there about 8 when he was just closing preaching. I staid with him all night. Sis' Teltchig came to see my wife and brought compliments from Sis' Holland and 5s. for a present, before I went.

WESLEY HISTORICAL SOCIETY.

Note.—See Wesley's *Journal*. His service on Birstall Hill began at 7, and he met the Society afterwards, presumably in Nelson's house, Viney perhaps invited to be present though he does not say so. I think Wesley and Viney would both sleep in the prophet's chamber at Mrs. Nelson's.

Wed, May 16.—Rose at 5, and went with Mr. Westley to Smithouse to speak with Mr. Ingham, who preached yesterday 3 times on this side and lodged at Smithouse this past night, of which Mr. W[esley] had Intelligence. We got there at 7, breakfasted and tarry'd till 10. We return'd together to Birstal, where I measur'd M^{rs} Abigail, dined with Mr. Westley, &c. After dinner sat down with him in his Room [at Nelson's], heard y^e Preface and Conclusion of y^e 4th Journal which he intends to print, in which is much concerning y^e Breⁿ. We had much talk about Perfection, y^e way of speaking with and about Souls, &c. At 5 we went and drank Tea together at Mortimers, and after 6 I return'd to Pudsey and got home about 8.

M^{rs} Moore [of Beeston Hall where Wesley had been entertained on June 2nd and 4th, 1742] was at Smithouse as well as Sis^r Gussenbaur who seem'd struck at seeing me with M^r Westley.

With M^r Ingham we talk'd freely and he with us, tho at first he seem'd much surpriz'd. When we were coming away he call'd me aside, asked me what my Intention was now? I told him I was determin'd on nothing. [St. James i, 6, 8.] We had but few words.

Martha Nelson return'd to Birstal from York, whither she had been with Bennet and Brook [John Bennet, of Chinley, and Dr. Thomas Brook] to see John Nelson,

Receiv'd a Letter from Gussenbaur, directed to Shent's at Leeds, who brought it me at Birstal this afternoon.

Notes.—1. I have assumed that Wesley slept at Nelson's during this visit to Birstall. He might well do so, even though the children were left in the care of some friendly neighbour during the time of Mrs. Nelson's visit to York, where her husband was on military duty. Viney has several references later on to Mrs. Abigail and the Mortimers.

2. Wesley's purposeful visit to Ingham is new light for us. Tyerman does not mention it in *The Oxford Methodists*. I think it not unlikely that they would talk over some of the points raised in Wesley's fourth *Journal*, then about to be printed. The Preface and Conclusion were both dated June 24th, 1744. Wesley evidently was taking the manuscript of these two important portions to Newcastle, and it was characteristic of him to put before Viney and perhaps Ingham also, some of his controversial objections to Moravian teaching. Is it not also quite possible, that, knowing of Ingham's zealous work in Yorkshire, he may have wished to invite him to the first Conference to be held in London? As we shall see, he did invite Viney.

PROCEEDINGS.

3.—Curnock's note, *Wes. Journ.* III, 139, is inaccurate as to the last sentence, which should read thus: "At Birstall Viney afterwards perverted the Society." There is no evidence to shew any such "perversion" previous to May 16th. John Bennet's unpublished Journal throws new light on this Viney question, and modifies to some extent Charles Wesley's and John Nelson's vehement strictures.

May 17.—Did some business in y^e house, and between 11 and 12 went to little Horton where I had appointed to meet Mr. Westley. I got there while he was preaching in a Farmer's yard near Justice Sawry's. When he had done, we went together to Stucker Lane where after drinking Tea he preach'd at 3 o'clock. From thence he went to Birstal, I accompanyd him so far as Holme Lane, and then left him. Call'd at Rich^d Mortimer's. She p^d me for her stays. From thence to Fallneck and view'd their work, and got home about 8. I appointed Mr. Westley to be with him at Birstal tomorrow morning or at Leeds tomorrow night.

Note.—This entry modifies the foot-note under May 17th in the Standard edition of Wesley's *Journal*. Perhaps Little Horton Hall had a farm-yard attached to it. Viney makes it clear that Wesley did not preach *in* the Hall, though it is quite possible that he began the service there and adjourned it to the yard.

Fri. May 18.—At home till 2 doing one thing or other necessary, made Plaisters for my wife's Breasts. M^{rs} Moore having much invited me last wensday to come to her house, I went from home between 2 and 3, first to Beeston, but she not being at home, went directly to Leeds, staid a short time at Shent's, and then Mr. Westley coming, propos'd my going *with him* to Newcastle, which I, not being able to deny, agreed to; therefore return'd to Pudsey this night; got home soon after 8, propos'd it to my wife who agreed to it.

Mind. These few days since Wensday morning going about and talking pritty much has seem'd to destract my mind a little, especially yesterday, so that I concluded it best and was almost determin'd this forenoon to have no more to do with any but to live a pryvate retired life at Lightcliff or somewhere else; but when Mr. Westley propos'd my going to Newcastle with him, he did it in so abrupt a manner that I had not power to deny him. This I still find, and it has been so ever since I can remember, that I have too little Resolution. My wife would rather I should stay at home because she has a breast likely to break, yet she agreed to my going. I wrote a letter to Sis' Gussen^r to be sent to her at Smithouse letting her know that I had heard from her husband, and that I was now going to Newcastle.

WESLEY HISTORICAL SOCIETY.

Note.—Viney's irresolution must have been a sore trial to his wife, whose patience we cannot help admiring. Here we find that he was conscious of the ingrained fault. He was a conspicuous example of John Foster's 'pitiable atom, the sport of diverse and casual impulses.'

From Pudsey to Wensley 36 miles.

Sat. May 19.—'Rose at 4, set out half hour after with John Hutchison who walked and let me ride his horse. Got to Leeds $\frac{1}{4}$ before 6. Mr. Westley was just mounting, so that I made no stop but went thro Leeds. We kept together about 2 mile, then Mr. W. rode forward. I past thro some Villages and got to Harwood [Harewood] $\frac{1}{4}$ past 8, $5\frac{1}{2}$ miles from Leeds [surely more?] Here I breakfasted at y^e Lyon and Leopard, had milk, Toast, cheesecake, and $\frac{1}{2}$ pint of ale and was charg'd only 2d. This is a little Market town for Cattle. It belongs wholly to one Gentleman who lives near it. From thence 'tis about half a mile to Harwood Bridge over which I past. It crosses Wharf River.

From thence to Killing Hall 6 miles, where at y^e Cock Nelly's sister lives, and here Mr. Westley had appointed to leave his horse for me. On y^e way, one Mr. Hutchison, a merchant's son of Leeds, overtook me on horsback. He was endeavouring to overtake us, and would go as far as we to day, that he might hear Mr. W. preach tomorrow. We drank tea at y^e Cock together, and at 12 set out, he on his own Horse and I on Mr. W's. This Place is only a few stallar'd [scattered] Houses.

From thence about one mile is Ripley, a pritty midling Town. We past thro it and came to Rippon, which is 5 mile. A little before we got there [we] overtook Mr. Westley. [We] past thro it, and then he mounted and they rode forward and I walk'd after.

From Rippon to Stainley, a little Parrish, 3 mile; here I drink'd. From Stainley to Tanfield 1 mile. From thence to Halfpenny-house 3 mile. Here at y^e White hart (a single house) Mr. Hutchison had left his horse, and he and Mr. W. were gone forward. I drank some milk, mounted and went after them; past thro several little Villages, overtook Hutchison, past near by Midlam [Middleham], a hansom Town in Wensly-dale and 7 mile from halfpenny house; got to Wensly (y^e place we intended) about 8 o'clock. We went to Mr. Clayton's y^e Rector of y^e Place, where Mr. W. had got about an hour before us. Mr. Clayton with his Curate, Mr. Young, receiv'd us kindly. After refreshment and some discourse we went to bed.

We had rain several times to day, but between y^e showers was verry fine and very warm y^e whole day.

PROCEEDINGS.

Mr. Clayton is a man of 70 years; studied and practised Physick till he was 50, and then got ordain'd; was one of y^e Cathedral of Waterford in Ireland, but has been here some time; has some Estate, and y^e Living is worth near 300£. per an., but out of this he keeps two Curates, having 5 Churches to take care of. He has many uncommon yet not unreasonable notions about Phycik, &c.; a very Temperate Liver (tho formerly a very profuse one) yet is hospitable in his house. He draws many useful hints of Phycik &c. from y^e Scriptures, believing that they were given for direction for y^e Body as well as y^e Soul. Drinks nothing but milk & water, proposes curing almost all diseases by Water or fricktion or beating with a battledoor.

Rippon is a Large town with a very fine Market Square which with y^e Town is most like Newark of any I have seen. In it is a Minster pritty large.

Notes.—1. *Mr. Hutchison, a merchant's son of Leeds*, was undoubtedly son of Mr. John Hutchison of whom in his last illness, Charles Wesley took such loving interest. See *C. Wes. Journal*, and *Thomas Jackson's L. of C. Wes.* II, 76. The father died on July 23rd, 1754. C. Wesley wrote two hymns in memory of him which were printed in *Funeral Hymns*. 1759. I have an interleaved copy of the first edition of Wesley's *Primitive Physick* which formerly belonged to Dr. Thomas Cook, of Leigh, in Essex (for whom see *Wes. Journ.* III, 388, 449). There is an evident error in the footnote at p. 449, where 'this first visit' should read 'his first visit.' On the interleaved opposite Wesley's prescriptions for 'Bleeding at the Nose,' Dr. Cook wrote: 'Dangerous profuse bleeding at the nose—keep cool, no fire, open doors and windows, seat your bare bum in a flask of cold water till the bleeding stops.—*Hey in Hutchinon's case.*' This prescription must have been that of the Methodist Dr. William Hey, of Leeds, for whom see the interesting note in T. P. Bunting's *L. of Dr. Jabez Bunting*, p. 481. Further information about Hutchinon jun. would be welcome.

2.—For Mr. Clayton, Rector of Wensley, see *Wes. Journ.*, and Dr. Simon's *John Wesley and the Methodist Societies*. Henry Thornton's letter to Wesley on Clayton's death and funeral was printed in *Arm. Mag.* 1782, p. 79.

Sun. May 20.—We rose at 6, and one Mr. Thornton (whose Brother is a Lawyer in London belonging to Mr. Westley's Society) being come to invite Mr. W. to his house, we went with him to Redmire (a village about 2 mile west of Wensly) and got there by 8, and breakfasted there. At this place Mr. Young, curate under Mr. Clayton, lives; he had invited Mr. W. to preach here to day, and this morning went and sent to all his Parrish, as well as to some neighbouring Parrishes, to let them know of it. He came to us, and at 10 we all went to Church. Mr. Westley preach'd and afterwards y^e Sacrament was administered to 60 persons. I received.

We dined at Mr. Thornton's, and after dinner went to Mr. Young's other Church at Bolton near Bolton Castle about a mile further west, Here Mr. W. preach'd again to a Large Audience. After Service we went into y^e Castle, being invited, and staid about $\frac{1}{2}$ an hour. From hence to another Bro^r of Mr. Thornton's, where we drank tea. From hence back to Wensley, but Mr. Young went with us and on y^e way had us in and show'd us Bolton Hall Gardens, &c. We got to Mr. Clayton's about 8, and after sitting a while went to bed.

It was verry fine weather and very warm.

Mr. Clayton had taken pains to convince Mr. Hutchison that Mr. W. was quite in y^e wrong, and said that he would by no means suffer him to preach in his Church, tho he had once done it. But he took no notice to us, but was very civel.

In our walking Mr. Young did all he could to oblige us by giving us Prospects and telling of all worth notice.

Wensly Dale is a Valey running from east to west about 20 miles. Exceeding pleasant with Villages lying thick on each side and a River called Yore running along y^e middle. I have not seen a pleasanter country. Wensly from which it has its name, Labovin, Redmire, Bolton &c., lie on the north side of y^e Vale facing y^e sun and skreen'd on y^e north with a high Ridge of hills. Opposite, on y^e south side lies Midlam, Witham &c, and a high hill call'd Penhill, one of y^e highest in England.

Bolton Hall y^e seat of y^e Duke of Bolton lies half way between Wensly and Redmire. The Duke has here 5 or 6000[£] per annum in Land &c. 'Tis a very fine House and beautyfull Gardens.

Mr. Young seems a sincere honest man; has done much Good in his Parrishes in Reforming y^e People from outward sins; has taken much pains to Instruct them in y^e Dutys of Religion, & has vissited from house to house, and has brought it so far that they are y^e most orderlyest soberest people I have seen in a Country place. In Redmire are about 50 famiyls, and this day (as he tells us is common) were 60 persons at y^e Sacrament, a sight uncommon in y^e Country.

Note.—I have nothing to add to Dr. Simon's graphic use of this portion of Viney's diary. See *John Wesley and the Methodist Societies*, pp. 193-195.

From Wensley to Kirk Mennington [Merrington], 23 miles.

Mon. May 21.—Mr. Hutchison set out for Leeds, and Mr. Westly and I for Newcastle about 6 o'clock; but as Mr. Westley wanted to be at Newcastle this day, we soon parted, he riding

forward and I walking after. I pass'd thro Labourin [Leyburn] 1 mile; to Richmond 6 more; here I got at 9, and going to y^e northermost part of y^e Town, breakfasted at y^e Spread Eagle or Split Crow.

Richmond is a large town lying close on y^e north side of y^e river Swale over which is a Bridge. Just by y^e Bridge is a fine seat belonging to Mr. York, one of y^e present Representatives. Here is only one Church and scarce any Dissenters, but a great number of Papists. The Market place is a Large Square and pritty hansom, but y^e Buildings are not so fine as at Rippon or Newark. Near y^e Bridge is part of an ancient Castle. It is no great Town for Trade, it lying out of any Great Road, and chiefly depends on y^e Papist Gentlemen who live round about there. The poor people knit much.

From Richmond to Gilling 2 mile; to— [? Melsonby] 1½ mile. Here I rested a while and drink, it being very hot. From hence to Oldbrough [Aldborough] 1½ mile; from hence to y^e Great Road from Leeds & Rippon to Newcastle, 1½ mile. To Pearce Bridge 1½ mile. Here I dined at y^e George. This bridge parts Yorkshire & Durham. From hence to Highington 5 mile. Here being weary and hot I baited some time. From hence to Lesingthorn, where one Mr. Whitefield keeps an Inn, 3½ miles. To Kirk Mennington ½ mile. Hither I got about 8 o'clock and lodg'd at y^e Angel and for supper of minced veal and bed I p^d 4d. Here I met with a Scotchman who is Curate of y^e place under Mr. Blackstone. He lodges in y^e Alehouse and seems a poor man, a disgrace to y^e Gown. He was very free and could tell foolish Jest, and talk frothy as any Barber in his shop. It a little griev'd me to see and hear it.

The woman at y^e George at peirce Bridge seems a Sober woman, with whom I had some discourse. Mr. Westley has called there more than one [once] and, as his usual way is, has left Sermon books etc. He baited there this day 2 hours before me. [Shewing (1) that Wesley rode slowly, merciful to his horse on a hot day, and probably reading or writing; and (2) that our tailor, notwithstanding his baiting some time at Heighington, was a lusty pedestrian.]

Note.—Mr. Whitefield: George Whitefield, born at the Bell Inn, Gloucester, had two surviving brothers, Thomas and Richard, to whom he bequeathed £50 apiece, but whether either of them was an inn-keeper I do not know. *Lesingthorne*, now *Leasingthorne*, a colliery village a few miles from Bishop Auckland.

J.C.N.

From Kirk Mennington to Newcastle 17 miles.

Tu. May 22.—‘Rose, drank some mull’d ale. Paid 4d. for mull’d ale, and at 8 set away. About 1 mile from hence came into y^e great York Road (14 miles from Darlington), 2 mile farther to Sunderland Bridge, 1 mile to Farewell Hall where y^e Road turns to y^e right into Durham City. 1 mile farther is directly opposite Durham. One mile farther to y^e Kingsthorns, called White-Smocks. Here I breakfasted on Tea and p^d 8d. for it. At 12 went from thence 5 mile to Chesterly Street, a pritty Town. Here I was shav’d. From thence by several little places to y^e Delves where y^e Grindstones are dug 3 mile and $\frac{1}{2}$. Here at a single house I dined & pd. 6d. for it. From hence to Newcastle 2 mile & $\frac{1}{2}$, where first passing over y^e Bridge which crosses y^e Tine I went quite thro y^e Town to Pilgrim street gate which Gate go’s to Edenburgh. [A lively sort of gate, Richard !] Here a little without y^e Gate is Mr. Westley’s New House Built. I got hither about 6. Mr. Westley was not at home, but one went with me to him, where I drank Tea. Then went with him to his House, and at 7 heard him Preach Publick in his House or rather Chapple. After preaching, was at a Meeting of y^e Members of y^e Society in y^e same place. After this was at Family Prayer in Mr. Westley’s Room, and soon after 9 to Bed.

Weather. It rain’d this morning and several times in y^e day pritty brisk showers, but was clear between whiles; somthing cooler than yesterday.

My *Mind* has not been Clouded since Friday, but has been chearfull. As to my coming to Newcastle I have no other View than to see and wait for what y^e Lord will manifest to me to be his will. Last thursday I was of y^e mind to go to Lightcliff [near Halifax] and live there quite a pryvate and retired life, but on telling my wife so, she raised a scruple in my mind, saying “Did I know that was y^e Lord’s Will concerning me?” and put me also in mind of y^e Lots I had cast January y^e 29 about Mr. Westley as also those of Feb. y^e 29. [See *Proc.* Dec. 1922 and March 1923.] This and Mr. Westley’s abrupt asking me to go with him made me I could not deny, and now am here waiting what y^e Lord will shew.

Mr. Westley’s Family here consist of y^e following :

- | | |
|----------------------------------|------------------------------|
| 1. Mr. J ^{on} . Westley | 5. Mrs. Jackson, housekeeper |
| 2. Mr. Meyrick | 6. Mrs Murry [Grace Murray] |
| 3. Mr. Westil | |
| 4. Mr. Errington | |

PROCEEDINGS.

My Journey hither has been thus :
Saturday, y^e 19, from Pudsey to Wensley — 36 mile comp.
Monday, y^e 21, from Wensley to Mennington—23 — comp.
Tusday y^e 22, from Menninton to Newcastle — 17 — comp.
In all — 76 miles comput'd.
My Expences in this Journey was 4s. 5d. I pd. all my own
charges save saturday night &c. while at Wensley.

(To be continued).

M. RIGGALL.

REFERENCES TO THE WESLEYS IN THE ITINERARY OF HOWELL HARRIS, TREVECKA.

In the Journal of the Calvinistic Methodist Historical Society (Vol. VIII. No. 3, Dec. 1923) there was published the first instalment of the Itinerary of Howell Harris, covering the first ten years of his activities as a Methodist roving Evangelist (1735-1745). This detailed list of the Places in Wales and England which were visited by H. Harris as well as the Dates on which he preached at those places has been compiled by the editor by a painstaking research in the Diaries and the Letters of Howell Harris now preserved among the Trevecka MSS. The Itinerary is interesting and valuable, not only because it tells us the places or districts in which we are to look for the beginnings of Welsh Methodism, but also because we can trace in it the times and places at which the Methodism of England,—that of Whitefield—that of Wesley came first into contact with each other. How far the origin and growth of Methodism in Wales was distinct and independent from that of England can be discovered in this Itinerary and the genius of Howell Harris for organizing and initiating new phases in the Methodist Revival are well illustrated.

The references to the Wesleys in the first ten years of Harris's Itinerary are not many, they will be found to be far more numerous in the next ten or twenty years; the former references are the most valuable as they help to illustrate the attitude taken by Harris in the controversy between Whitefield and Wesley.

1737. April 4: Harris's first reference to the London Religious

WESLEY HISTORICAL SOCIETY.

Societies. He himself had commenced gathering his converts into 'Private Societies' as far back as October 1736. The 'fixed Society' at Wernos near Builth in Breconshire is regarded by him in January 1737 as the 'home' of Welsh Methodism.

1737. October 21: Harris's first recorded prayer on behalf of Oxford Methodists or Holy Club.
1737. November 2: Harris's first day at Garth, Kilmeri with Marmaduke Gwynne Esq.
1738. February 6: A friend from Bristol gives to H. Harris his first account of George Whitefield and his work.
1738. June 29: The first reference to a set of 'Rules for the Private Societies' drawn up by Howell Harris.
1738. November 22: Harris's first reference to Daniel Rowland of Llangeitho in a letter. Both had worked independently so far, and up to October 16, 1737 we can even say they were unaware of each other's activities.
1738. December 20: Whitefield writes his first Letter to H. Harris.
1739. January 8: Harris writes his first Letter to Whitefield.
1739. March 6: Whitefield and Seward's first Preaching Tour in Wales.
1739. March 8: Harris's first meeting with Whitefield at Cardiff.
1739. March 13: Harris accompanies Whitefield on his return to England. At Bristol on the 10th and at Bath on the 14th. At the latter place both met the Rev. Griffith Jones of Llanddowor, with whom Harris had been in consultation since June 1736.
1739. April 10: Harris accompanies Whitefield on his return from Wales to London. They are at Stroud on the 14th, Gloucester on the 15th, Cheltenham 18th, Evesham 19th, Oxford 22, Uxbridge 25, and at Mr. Hutton's near the Temple Bar London on the 26th.
1739. April 27: Harris at the Fetter Lane Society; but he does not say that he met either of the Wesleys there on that occasion. Harris remained in London until the 2nd of June, staying with his brother Joseph Harris, Assay Master at the Mint. In May we are told that he met Lady Huntingdon at the Fetter Lane Society; but there is no reference in his Diary to John Wesley. This is rather strange too, for Wesley's famous Sermon on Free Grace had been preached on April 29th.

PROCEEDINGS.

1739. June 19: While at Bristol, Harris meets John Wesley, the first meeting as far as we have been able to trace in the Diary.
1739. December: [During the last week of this month John Wesley founded his Society at the Foundery as distinct and separate from the Fetter Lane Society. It will be interesting to compare the Rules of this Wesleyan Society with those of Harris's Private Societies.]
1740. April 11: Harris hastens from Watford, Caerphilly, to Pontypool to hear John Wesley preach.
1740. May 4-12: Harris in London. On his way there he preached at Gloucester and Oxford, and when returning to Wales he visited High Wickham, Stanton Harcourt, Gloucester, Painswick and Ross.
1740. September 27: Howell Harris and Daniel Rowland begin to group their Private Societies and to arrange Monthly and Bi-monthly Meetings for the Superintendents.
1740. October 2: Glyn Devunnock. First Meeting of Ministers, Anglican and Dissenters, to organize and strengthen Welsh Methodism.
1741. February 1: [Separation of Arminian from Calvinistic Methodism in England. No trace of the influence of this Division is perceptible for some months to come.]
1741. March 22: At a Bi-monthly Society held in Watford Glamorgan the Rules of the Societies were settled; but they bear no trace of the influence of either Whitefield or Wesley upon them.
1741. April 11: The first number of the "The Weekly History"—the Calvinistic Newspaper for Whitefield's followers issued. Harris was a contributor to this little paper from its start.
1741. May 26: Harris stays with Esq. Jones at Fonmon Glamorgan.
1741. June—Sept.: Harris in Bristol, Gloucester, London and other places on both sides of the Thames; preaching in Dissenting Meeting Houses and in Whitefield's Societies.
1741. October 9: With Mr. Goatley near Chippenham.
1741. December 20: Harris and D^r. Rowland meet in Carmarthenshire to discuss methods of overcoming difficulties felt in the Welsh Societies re Ordination of Exhorters,

WESLEY HISTORICAL SOCIETY.

- Relationship to the Anglican Church and Dissenters, and how to get the Sacrament administered to the Methodist converts. They decide on holding an Association for preachers and on appealing to an outsider like Whitefield to help them to settle their disputes.
1741. December 27 : Whitefield wrote a Guiding Letter to the Welsh Methodists.
1742. January 8 : Dygoedydd, Carmarthenshire. Here the first Welsh Methodist Association was held, and with the help of Whitefield's Letter it succeeded in preventing an expulsion by the Anglican Church as well as a secession from it. ["Association" = Conference.]
1742. February 12 : Llwynberllan. At this 2nd Welsh Association it was resolved to have the Rules of the Societies printed.
1742. March 7 : A vague reference to the Whitefield and Wesley Controversy.
1742. June 10 : Trevecka. By this Half-yearly Association Felix Farley of Bristol had printed the "Rules of the Societies."
1742. July 6 : Harris meets J. Wesley at the Society House in Cardiff.
1742. Aug.—Nov. : Harris's fourth long visit to London. He writes to Mr. McCulloch of Cambuslang on Sept. 11 and on Oct. 1 he asks J. Wesley to invite Vicar John Hodges of Wenvoe to attend the Methodist Association.
1742. Novem. 7 : Whitefield, Wesley and Harris are in consultation. Whitefield speaks of his hope to be made Bishop by the King
1742. December 13 : Some account of the Welsh Societies are sent by Harris to Whitefield. This was probably in preparation for the first Joint Association of English and Welsh Calvinistic Methodists to be held in January.
1743. January 6 : Waterford [= Watford near Caerphilly, Glam.] The first English-Welsh Association, with Whitefield as Moderator. This Association has been wrongly considered by many to be the first Methodist Association held in Wales. But see under Jan. 8, 1742. Monthly Associations were however more regularly held after the Watford Association. Reports of Societies were more faithfully sent in for consideration and a separate

PROCEEDINGS.

Record of the Minutes of the Associations was commenced. Still the Minutes of the English Association were written in a different book from those of the Welsh Association.

- 1743. May 30: Edmund Jones of Pontypool sends to the Association his Proclamation against the adherence of Methodists to the Established Church.
- 1743. August 3: First reference to a Society's Meeting House.
- 1743. August 20: Harris in London. He joins Whitefield in in a conference with the Wesleys.
- 1743. August 24: A General Association of English Methodists held at the Moorfields Chapel. It decides against separating from the Established Church.
- 1744. January 15—March 14: Harris in London. During this stay two Monthly Associations were held for the Whitefield Societies.
- 1744. March 17: Harris at the Gloucester Assize Court hearing the case of the Hampton Mob and the Methodists.
- 1744. April 3: A General Association for Whitefield Societies held at Tetherton in Wiltshire.
- 1744. May 10: The Monthly Association at Trevecka. The question of how to deal with the Pressgangs discussed.
- 1744. June 25: A Methodist Conference held at Lady Huntingdon's House in London.
- 1744. June 27: Quarterly Association at Trevecka discusses the question:—Shall the Sacrament be administered in Private Houses as the Churches are closed against the Methodists?
- 1745. January 27: The first dissension between Harris and the Welsh Methodists *re* heterodoxy. 'Blood of God.'
- 1745. March 23: At Bristol Association. A kind of Confession of Faith and Rules of Discipline for the Methodists drawn up.
- 1745. May 26: Harris in London, dealing with the Wm. Cudworth trouble at the Tabernacle.
- 1745. June 12: An Association held at the Pelican in Frogford near Hungerford.
- 1745. July 3: Blaenyglyn Association. Should Exhorters seek a Preachers' License?

WESLEY HISTORICAL SOCIETY.

1745. Sept. 12 : Quarterly Association at Gloucester.
1745. November 18 : Harris and his wife visit London.
1745. November 24 : Harris receives the Sacrament at St Paul's Cathedral.
1745. November 29 : Harris attends a Watch Night Service with J. Wesley.
1745. December 1 : Harris preaches to the Welsh at Lambeth.
1745. December 4 : Quarterly Association at Tabernacle. Cennick secedes to the Moravians.

M. H. JONES,
Penllwyn,

March 15, 1924.

Nr. Aberystwyth.

THE VALUE OF THE TREVECKA LETTERS.

The W. H. S. is greatly indebted to the Rev. M. H. Jones, M.A., who delivered the *Davies Lecture* in June, 1922, on "The Trevecka Letters, as the best source of information concerning the origin and growth of Methodism in Wales."

The letters and MSS. used have had an interesting history. At one time many of them were missing. Eight of the missing diaries came to Trevecka from North Wales. The missing letters were found in all kinds of places ; in private collections in North and South Wales, in public libraries, and some in Wesley House (London).

The subject, said the lecturer, was a chapter in the history of their church concerning religion in Wales during the 18th century. The modern school of history laid special stress on first hand knowledge of original sources and on a broader treatment of data, hence the need for a fresh attempt to study Welsh Methodism in the light of the Trevecka MSS., with a mind as free as possible from sectarian pride or enmity. The scope of the study was limited to the years 1725-1791, a period that saw the emergence of forces that changed the whole life of the nation. The main source of material for the lecture had been the Trevecka MSS., which comprised 290 diaries of Howell Harris, the records of associations and the reports of societies (1743-1752), and 2,736 letters (1725-1797). A knowledge of the historical data found in

PROCEEDINGS.

the letters was a necessary prelude and foundation to any standard history of Welsh Methodism that might be written. The variety and wealth of their historical material made the letters their best source of information.

The lecture, as delivered, dealt with the following aspects of early Methodism :—The meaning of the term Methodist as applied in Wales ; the date and home of the first Methodist private "society" fixed at Wernos in May, 1737 ; the rules of the private societies as formulated between 1733 and 1742 ; how the "Seiat" came to be the unit and basis of the Connexion ; the formation of the first monthly and bi-monthly meetings and the quarterly associations. The speaker claimed that the Dygoedydd Association of January, 1742, and not the Watford Association of January, 1743, embodied the true origin of Welsh Methodism. He dwelt upon the native factors at work in Welsh Methodism before the Anglo-Welsh Association of Watford. T.E.B.

NOTES AND QUERIES.

621. JOHN WESLEY'S LEGACY FROM EDMUND LEE, 1776.—By Will of 16 September, 1776, Edmund Lee of the parish of St. Luke, bequeaths to the Reverend Mr. John Westley the sum of "ten pounds to dispose of as he shall think proper, and no more." This bequest is the only devise to other than members of the family of the testator. The member's named are the testator's "present wife," Esther, also of St. Luke's, Middlesex, a brother, Peter Lee, of Manchester, and his son, John Lee. Exor. and Extrix, Silas Told and Esther, the widow of Testator.

This Methodist, Edmund Lee, does not appear to be any relative of Benjamin Lee, who married Mary Collins, and was the father-in-law of William Haynes, all contemporaneous Methodists.

As John Wesley received and used the legacy in due course, other mention of Edmund Lee may occur, which this extract from his Will may illustrate.

Mr. J. C. Whitebrook, 24, Old Square, Lincoln's Inn, London, W.C. 2, sends the above, Can any member of the W.H.S. send us information about Edmund Lee ?

622. DOG BAR ROAD, MIDDLESEX—AND CITY ROAD CHAPEL DEED. (See Query No. 619 in our *March Proceedings*).—The question, "What chapel was this near the Dog Bar Road, Middlesex?" is answered in the lease dated June 9th, 1779. The trustees are described as "the trustees of Mr. Wesley's chapel, near London," and the chapel was built on "that piece or parcel of ground, being part of the ground and premises known by the name of the Tenter Ground, situate, lying, and being on the east side of the road or highway, commonly called the Dog Bar Road, in the parish of St. Luke, in the county of Middlesex, and part of the manor of Finsbury, abutting, towards the west, on other part of the said Tenter Ground intended to be laid into the said roadf or widening the same; and abutting towards the east, on the way or passage commonly called the Tabernacle Walk." In the margin of the deed there is a plan of the ground.

The City Road Chapel was opened by John Wesley on November 1, 1778. "On or about" August 6, 1779, the "Assignment and Declaration of Trust of Leasehold Ground Chapel and Buildings near the Dog Bar Road, Middlesex," was executed. I have made long extracts from this deed for future use. They are of intense interest.

It is said that the road got its name from the fact that dogs intended for baiting bears had their kennels at one point in the road.—*John S. Simon.*

The "Dogge-House" appears on the old plans of "Finsburie Fyeld," when it was a rural suburb, and bull and bear-baiting were 'sports.' The frames of the 'tenters' are sketched on Aggas's map, a century and a half before Wesley sought a chapel site and 'Tentor Ground' appeared on his document. Old Chapel deeds in town and country are not all dull reading. We beg for more notes on them.—*T.E.B.*

ANNUAL MEETING.

The Annual Meeting of the Wesley Historical Society will be held at 2-15 p.m., on Friday, July 18th, at the Albert Institute, Nottingham.

It will be a great pleasure to the Officers of the Society to see as many members of the Society, as can make it convenient to attend, whether they are members of the Conference or not.