

THE FIVE CENTURIES OF LINCOLN COLLEGE, OXFORD.

FLEMING TO WESLEY. *The Times*, July 6, 1927.

Last year we inserted a series of articles on the celebration of the Wesley Tercentenary (Vol. XV, 141-165). This year the Quincentenary of the College has been recorded in *The Times*, with the sub-title *Fleming to Wesley*. We preserve with care the portions of the article on the early founders, and extract the paragraph on "notable names."

Lincoln was founded for the definite purpose of post-graduate training in theology, and although after the Reformation had made its original aims illegal, it began, in accordance with the general tendency, to pay more attention to undergraduate education, its theological bias long persisted, fostered by its old statutes which required all its Fellows to take Holy Orders and all but one to proceed to the degree of B.D. It was not till 1824 that one lay Fellowship was allowed, and the present Rector is the first layman to hold the office. It is natural, therefore, that many of its most notable members are to be found in the ranks of the divines. It gave a Primate to France in William Gifford, Archbishop of Reims, who entered as a commoner in 1570, and a Primate to England in John Potter, consecrated Archbishop of Canterbury in 1737. It had as undergraduate, and afterwards as Fellow, Robert Sanderson, Regius Professor of Divinity and Bishop of Lincoln, chief author of the "Reasons" why the University should not subscribe to the Solemn League and Covenant. One of its Rectors, Hugh Weston, reputed to be one of the best preachers and orators of his day, was chairman of the commission that examined the martyred Bishops, Cranmer, Ridley and Latimer, and presided over the trial of Cranmer in St. Mary's in 1554. Another, Thomas Marshall, who succeeded Crewe, has a more pleasing reputation as a philologist and student of Anglo-Saxon and Gothic; and it may be that his unsolicited election to a Fellowship in 1668 was due to the good offices of another student of similar tastes, the non-juror George Hickes, author of that "stupendous monument of learning and industry," the *Linguarum Veterum Septentrionalium Thesaurus*, who became a Fellow in 1664. John Radcliffe, the physician, also held a Fellowship about this time, but resigned it rather than submit to the theological conditions of its tenure; had the college been free under its

statutes to meet him, it might possibly have shared in the splendid benefactions which gave Oxford the Radcliffe Observatory, Library and Infirmary.

What is perhaps the most distinguished name on its rolls—that of John Wesley—occurs a little later. He was elected to a Fellowship in 1726 and held it for 25 year, taking a share in the tutorial work during the earlier part of the period. His pulpit is preserved in the ante-chapel.¹

In another sphere Richard Knolles, whose "History of the Turks," published in 1603, won the encomiums of Dr. Johnson and Byron, was a Fellow, and more than two centuries afterwards it had for its Rector Mark Pattison, scholar and critic, whose successor, W. W. Merry, in his Creweian orations almost persuaded the passmen that they could understand Latin. Sir William Davenant, Poet Laureate after Ben Johnson and before Dryden, was a commoner, as was the egregious Robert Montgomery, victim of Macaulay's slashing onslaught. A few recent names are Dr. William Ince, Regius Professor of Divinity; Sir W. M. Ramsay and Professor Percy Gardner, archæologists; Dr. G. C. Bell, of Marlborough, Dr. H. A. James, of Rugby, and Dr. J. E. King, of Clifton, among headmasters; Professor S. A. Alexander, Philosopher; Sir Alfred Hopkinson, K.C., of Manchester University; and Lord Morley of Blackburn.

At the Quincentenary Banquet, on July 5, 1927, the Vice-Chancellor, Dr. Pember, in proposing the toast of "Our Founders and Benefactors," announced that the American Methodists had given panelling for Wesley's old room in college, and also the Romney portrait of Wesley now at Philadelphia.

1. It is interesting to find Wesley anticipating the judgment of the late Rector of Lincoln, Canon Overton, in relation to the respective value of Sanderson's *Lectures on Logic* and Aldrich's *Artis Logice Compendium*. Dr. Overton says: "Bishop Rbt. Sanderson (Lincoln) was Fellow of Lincoln for thirteen years (1606-1619) and his Lectures as Reader of Logic in the House had been the standard work of Logic at Oxford until they were superseded by the far inferior manual of Dean Aldrich." Wesley appears to have been awake to the value of Sanderson's work—although he based the first edition of his *Compendium of Logic* on Aldrich—for in the third and enlarged edition of his *Compendium* he appends eight pages "Of the manner of using logic, extracted from Bishop Sanderson," and concludes with a reference to two of his own sermons as illustrative of Sanderson's methods—"the sermon on *The Means of Grace*, and the *Sermon on Enthusiasm*; another example of a simple Theme."

"THE BEGINNINGS OF ARMINIANISM"

"THE BEGINNINGS OF ARMINIANISM

TO THE SYNOD OF DORT,

By *A. W. Harrison, M.C., B.Sc., D.D.* . . . *University of London Press. 1926.*"

Dr. Harrison's treatise is the result of careful research in the original Dutch records. He acknowledges his indebtedness to Dr. P. Geyl, Professor of Dutch History and Literature in the University of London, and dedicates his volume to Leiden University, quoting Milton on "that famous university and renowned commonwealth which has been as it were a sanctuary of liberty."

About thirty years ago a veteran 'local preacher' presented the writer of this note with three bulky volumes of Nichols' *Works of Arminius* and Brandt's Oration and Life, translated from the Latin (1825). These ponderous volumes still have their value, but Dr. Harrison's compressed and modernised study will be appreciated by the 'general reader' as well as the student.

It has been well received in Holland. Copies have been placed in the University Libraries in Leiden and Amsterdam, and also in the State Library at the Hague. The Rotterdam and Leiden papers have published long reviews, and the "Church History Book Circular" of the great publishing house of Nijhoff has given a full page of small print to the book, wherein it speaks highly both of the accuracy of treatment and of the sprightliness of a work that must of necessity deal with much detail.

Members of the W.H.S. will turn to the first volume of *The Arminian Magazine, 1778*, with revived interest, and compare Wesley's estimate of Arminius with Dr. Harrison's. The latter writes:—

"There was in Arminius all that passion for liberty which made his country so glorious in those heroic years of its struggle with Spain, together with an absence of fanaticism which had its real root in a benevolent temperament which had been chastened and purified in a long experience in the school of Christian love. . . . When both sides have been heard we can at least admire the consistent and laborious student, whose sole aim in life seems to have been to discover divine truth where he judged it could alone be found, and to hand on that truth in its purity to his hearer." (p. 130).

A useful article by Dr. Harrison on *The Arminian Magazine* appeared in the W.H.S. *Proceedings*, Vol. XII, pp. 150-152.

T.E.B.

AN ECONOMIST ON CALVINISM, ARMINIANISM, PURITANISM.

[The late Sir William J. Ashley, was one of the speakers at the celebration of the Wesley Bicentenary at Lincoln College, Oxford, on March 27, 1926. (*Proc. W.H.S.*, XV, pp. 141-160). He went as a boy of twelve to the Wesleyan School in Long Lane, Southwark. Thence he passed to St. Olave's School. He was a History Scholar of Balliol in 1878-82, and then acted as coach and enjoyed the friendship of Hugh Price Hughes. In 1885 he was elected Fellow of Lincoln College, and made Lecturer in History there. In 1888 he became Professor at Toronto and afterwards at Harvard. In 1901 he was appointed to create the new Faculty of Commerce at the University of Birmingham, and was Vice-Principal there from 1918 to 1925. He was elected an Honorary Fellow of Lincoln in 1920. Having recently studied the Puritan controversial literature of the seventeenth century, he then turned to Wesley's *Life and Journal*, and gave the result in his speech. Among his printed works are the following :

An Introduction to English Economic History and Theory : Part I, *The Middle Ages* (Longman's), 1888 ; Part II, *The End of the Middle Ages*, 1892 ; *Surveys, Historic and Economic*, 1900 ; *The Adjustment of Wages*, 1903 ; *British Industries* (ed.), 1903 ; *The Tariff Problem* (King), 1903 ; *The Progress of the German Working Classes* (Longmans), 1904 ; Mill's *Political Economy* (ed.), 1909 ; *British Dominions* (ed.), 1911 ; *Gold and Prices*, 1912 ; *Birmingham Studies in Social Economics* (ed.), 1912-13 ; *Economic Organization of England* (Longmans), 1914 ; intro. chapters to *Year-Book of Naumann's Central Europe* (King), 1916 : and *Commerce and Industry* (Constable), 1919 ; and others.

Sir Josiah Stamp's Beckley Lecture (1926) on *The Christian Ethic as an Economic Factor* has done much to awaken an interest in kindred topics to-day, some of which were discussed by Wesley and Dean Tucker, of Gloucester. T.E.B.]

The Puritan Movement of the seventeenth century and the Evangelical Movement—in which Methodism led the way—in the eighteenth century have been the two last widespread and popular religious movements in our annals. But there were remarkable differences between them. Puritanism, speaking broadly, took its stand on the divine right of certain forms of church government. Wesley, on the other hand, though he was slowly driven, as he believed, by necessity to create a new, and at first only supplementary, organization for his followers, neither attacked the old nor defended the new in the spirit of the seventeenth century. Ministers and Conference, Circuits and Classes, Methodist Superintendents in England and Methodist Bishops in America, he was content to justify on grounds of usefulness. He moved

right out of the atmosphere of divine right, whether of the Cartwright or of the Bancroft type.

A far more important difference was this: Puritanism, again speaking broadly, was Calvinist; Methodism was Arminian. The ordinary educated man of to-day does not even know the term 'Arminian'; 'Calvinism' he commonly uses incorrectly. If he has some vague impression that once there were controversies between Calvinists and Arminians, he regards the differences as being between Tweedledum and Tweedledee. But in fact the Arminian theology, which Wesley espoused, marked one of the great advances in the liberation of the human spirit. Calvinism had steeled men who deemed themselves 'elect' to endure hardships and resist tyranny. But it put terrible obstacles in the way of the Christian life. It was bound to disappear with moral and political progress: when men came to think differently of earthly government, they must think differently of divine government. But it was not every theologian who realized this, or—and this is the main point—in whom the new conviction became a burning fire, as it did in Wesley. Just how it came to him I do not know; probably from his upbringing. But it is evident that he had it from the first: we all know that he was confirmed in it by his mother. 'She wondered,' she told him, 'why men should amuse themselves with searching into the decrees of God.' Alas! such searchings had been more than amusement; they had been sore stumbling-blocks in the way of many, who like Bunyan, at last got over them; to many more who never got over them.

The horror which the Calvinist conception of the Deity might well inspire in a lover of his fellow-men is illustrated by an incident recorded in Wesley's Diary under 1741. 'Looking,' he says, 'for a book in our College library, I took down by mistake the works of Episcopius, which, opening on an account of the Synod of Dort, I believed it might be useful to read it through. But what a scene is here disclosed! . . . What a pity it is that the Holy Synod of Trent and that of Dort did not sit at the same time; nearly allied as they were, not only as to the purity of doctrine which each of them established, but also as to the spirit wherewith they acted, if indeed the latter did not exceed.'

The Synod of Dort in 1619, the nearest approach to an Ecumenical Council of the Calvinist Churches, affirmed that God had both decreed the end—the damnation of one part of the human race—and also, and therefore, the means—that they should continue in sin, for His exoneration. Well might Wesley exclaim, 'I wonder not at the heavy curse of God,'—I suppose he means

the Civil War—'which soon after fell on our Church and nation.' 'I cannot believe, wrote Wesley on another occasion, 'that there is one soul on earth which has not even had a possibility of escaping eternal damnation.'

Does such phraseology now sound archaic? We must estimate a man in his own place in time. And Wesley did an immeasurable service to the English people of his age. He made a hopeful view of the divine purpose the property no longer only of scholars like Grotius, or of the Anglican divines who had been denounced by a Puritan House of Commons, a century before, as 'capital enemies to the Commonwealth.' He made it the breath of conviction which now sent a great flood of missionary zeal over the forgotten and ignorant masses. Can anyone doubt that his success as a preacher was due in no small degree to this—that he believed vividly that every human being in the crowds before him could be 'saved'? We may possibly think that his conception of 'salvation' needs enlargement. We might ask whether he did not narrow his influence by too great an insistence on 'assurance.' However that may be, the gospel of spiritual opportunity which he offered to every man and woman was assuredly, in its measure, a return to the teaching of Jesus. It was also the counterpart of that political valuation of every citizen which means democracy. It was a noble and necessary type of individualism.

The noblest individualism, indeed, whether religious or economic, is only one half of human need; and this, experience since Wesley's time has abundantly shown. Even the Churches he created cannot go forth into the future inspired only by his ideas. But Wesley did the work he was appointed to do, in his own long day and in two generations.

(The late Sir WILLIAM J. ASHLEY).

NEWRY, IRELAND.

WESLEY LETTER, OCT. 23, 1790.

I have recently seen a photograph of a letter written by Wesley, headed October 23, 1790. It is referred to in the *Standard Journals* in a footnote of that date. It was published in Works XIII., 119, and it is quoted by Crookshank in his *History of Methodism in Ireland*, where may be found details about the work at Newry about which Wesley is writing, evidently in reply to the Preacher on the spot.

PROCEEDINGS.

The veteran evangelist tells his Assistant to "Exhort all our Brethren, steddilly (sic) to wait upon GOD, in the appointed means of Prayer and Fasting. The latter of wch has been almost universally neglected by the Methodists in England and Ireland." The printed copy reads "fasting and prayer, the former of which."

It would be interesting to know how the transposition arose.

The recipient of the letter according to the works was Mr. James M'Donald. At the foot of the original letter is written in Wesley's handwriting, C. M'Donald. According to the Minutes, James was the preacher's name and we must infer a slip of memory on Wesley's part, by no means surprising at the age of 87.

F. F. BRETHERTON.

27-1-26.

JOHN WESLEY'S PREACHING PLANS FOR ULSTER.

Wesley's itineraries, as students of the *Journal* recognise, were not undertaken haphazard, but carefully worked out beforehand and completed, we may surmise, "according to plan." He travelled hopefully indeed, but he also arrived. Interesting problems suggest themselves not only as to his method in arranging his tours, but also as to his amazing topographical knowledge of the three Kingdoms. Was it merely a coincidence, or an almost uncanny exactitude that brought him, for example, to Belfast on the 8th or 9th June on four successive occasions in 1778, 1785, 1787 and 1789? Did he make any use of Maps or Atlases such as Bowen's or Ellis's, or such a work as Taylor and Skinner's *Maps of the Roads of Ireland*? Did he compile his own road book, or how, otherwise, were his routes so skilfully plotted as to avoid overlapping?

In *Proceedings*, Vol. v. p. 78, an advance plan is reproduced from the *Dublin Chronicle* of Wesley's last tour in Ireland in 1789. At other times plans of a more local and provincial character were issued. Wesley was his own secretary and the burden of communicating his arrangements to his hosts and friends must have been considerable. Possibly his plan may have been printed and sent out as a circular to those concerned, but have any such survived except in the columns of some contemporary newspapers?

WESLEY HISTORICAL SOCIETY

In the files of the *Belfast Newsletter* occasional references are found to Wesley's itineraries.

The following appeared in the issue of 25 to 28 May, 1773 :

The Reverend Mr. JOHN WESTLEY, is to be in the following Places on the following Days.

<p>June 1 Cookstown 3 Castle Caulfield 4 Armagh 7 Clenmain 8 Cockhill 9 The Grange 10 Derryanvell 11 Portadown at noon Kilmerarty six in the Evening 12 Dawson's Grove at noon Tandragee six in Evening</p>		<p>June 14 Lisburn 15 Newtown Ards 16 Belfast 17 Carrickfergus 18 Ballymena 19 Ballinderry noon Lisburn six in the Evening 22 Drumbanagher noon Newry six in the Evening 25 Dublin</p>
--	--	---

N.B.—He preaches at six in the Evening in every Place where he happens to be.

The same announcement was repeated in the following issue, 28 May to 1 June, 1773, with one slight verbal alteration, showing that the type must have been set up again. It was on this tour that Wesley first met his loyal friends, Mr. and Mrs. Gayer, of Derriaghy, near Lisburn (*Crookshank*, Vol. i, p. 277)

Another Plan appeared in the *Belfast Newsletter* of 29 May to 2 June, 1778, as follows :—

The Rev. Mr. WESLEY intends preaching at the following places, viz :

At Ballymena on Monday June 8, half-past 6 evening;

Carrickfergus, Tuesday June 9, 6 evening.

Belfast, Wednesday June 10, half-past 6 evening.

Newtown Ards, Thursday June 11, 9 morning.

Dunsford, Thursday June 11, 6 evening.

Downpatrick, Friday June 12, 6 evening.

Lisburn, Monday June 15, half past 6 evening.

Lurgan, Thursday June 18, 6 evening.

Derryanvil, Friday June 19, noon.

Cockhill, Friday June 19, 6 evening.

Grange, Saturday June 20, 6 evening.

Charlemont, Saturday June 20, 6 evening.

PROCEEDINGS.

Armagh, Sunday June 21, 9 morning 5 evening,
Tandragee, Tuesday June 23, 6 evening.
Newry, Thursday June 25, 6 evening.

The same Plan was announced in each of the two following issues, except that there was inserted: "Strangford, Thursday June 11, 5 evening," instead of Dunsford. Who made this correction?

At later dates glimpses are given of Wesley on tour in his old age: *Newsletter*, 31 May to 3 June, 1785:

"The Revd. Mr. John Wesley, who, we hear, is taking his farewell tour through this kingdom, arrived in Sligo the 23rd inst. from Castlebar; during his stay in that town, which was two days, he preached morning and evening in the County Hall, to a vast multitude of respectable hearers, and on the morning of the 25th, set out with his usual celerity for the North."

7 June to 10 June, 1785.

Belfast.

"Yesterday evening the Rev. John Wesley arrived here from Ballymena, and notwithstanding his age, and the fatigue of his journey, he preached that evening at the B. Linen-hall."

"B" is for Belfast.

2 June to 5 June, 1789.

Londonderry, June 2.

"On Saturday, the Revd. John Wesley, now in the 85th year of his age, arrived in this City. He preaches twice every day. To-morrow he proceeds on his way to Coleraine, &c."

It seems clear that whether Plans were published in the newspaper press or not, members of the Methodist Society were advised beforehand of Wesley's movements. In the *Newsletter* of 26 to 29 May, 1789, an announcement is made of the opening of the new Preaching House in Lisburn for public worship on 31st May, 1789, with an intimation appended:

"N.B. The Revd. Mr. Wesley will preach in said House (God willing) Saturday 6th June, at six in the evening."

D. B. BRADSHAW

Belfast, 17/3/1927.

WESLEY AND JONATHAN AGUTTER AT THE CHARTERHOUSE.

[Wesley's *Diary*.—Sept. 26, 1738—Jan. 29, 1739. Wesley never lost his love for the Charterhouse. A week after his return for Germany he went there and conversed with Mr. Agutter. Three weeks after the love-feast at Fetter Lane, he walked for an hour in the Charterhouse grounds. Another day he spent an afternoon there with a Mr. Wilding praying, and reading the Greek Testament . . . Occasionally a kind of band-society met in Mr. Agutter's rooms. During this period Mr. Agutter provided Wesley with a quiet room in which, far from the strife of tongues, he wrote sermons, corrected proofs and 'writ letters.' The Rev. Gerald S. Davies, the Master of the Charter House informed Mr. Curnock: "Mr. H. S. Wright found for me in the Minute-books the name of Jonathan Aguttir nominated as a Brother by the Bishop of London. Sworn June 25, 1733; died Nov. 27, 1762, buried at Chelsea." Mr. Libbey completes a most interesting article from the records of the Fetter Lane Moravian Church.] T. E. B.

"JONATHAN AGUTTER

nat: Febr. 3rd.

1689

denat: Novr. 27th,

1762.

Jonathan Agutter was born at Wolleston in Northamptonshire Febr. 3. 1689. He learned the Carriers trade at Newport Pagnell & came when he was out of his time to London. At about 40 years of age he grew very weakly & in 1733 was upon the recommendation of the then Bishop of London admitted a member of the Charterhouse Hospital where being freed from anxious care he spent the remainder of his life quietly. At the first coming of the Brn. to England he became acquainted with them. He ever after was particularly attached to those Pilgrims whose blessed visits the London Congn. did from time to time enjoy & when the name of those Brn. who sojourned in Red Lion or Bloomsbury Square Westminster or Lindsey house occurred he uttered his joy at being personally known to them. At the settling of our Society in Fetter Lane he was used as a Messenger or Servant to the Conference. He never missed a meeting as long as he was able to crawl out. By a complication of weaknesses attending his old age he was for 1½ years previous to his departure obliged to keep his room. In the night between the 22 & 23 of Novr. 1762 he was struck with palsy in the morning early Mr. Wharton a member of the Hospital & faithful friend of our dear Jonathan fetched Br. Brodersen who found

PROCEEDINGS.

him sensible & cheerful & tho' his speech was affected yet he could be so far understood that he rejoiced at going home to our Saviour. He was now not left without a Br. by day or night. He soon after lost his speech quite & seemed not to take notice of anything but lay quite still till the 27th in the morning between 4 & 5 o'clock he fell asleep in Jesus's arms in the 74th year of his age. We were concerned how to get his corpse to bury among his own people but with uncommon civility the Master of the House delivered it up to the Brn. & it was the same evening brought to the Sle. Brn's House. His corpse was buried in Sharon¹ Decr. 1. 1762. Br. Gambold spoke in the Hall and at the grave with a feeling blessing." J. N. LIBBY.

A LETTER FROM HOWELL HARRIS
TO CHARLES WESLEY,

(TRANSCRIBED FROM THE TREVECKA MANUSCRIPTS),

OCTOBER 31, 1743.

Beeconshire,

Obr. 31, 1743.

Dr. Dr. Bro.

I gladly embrace this opportunity to acknowledge wth thankfulness y^r love & to assure you of mine. Soon I shall see you among y^e victorious champions that over come all by y^e Blood of y^e Lamb. Go on & renew y^r strength daily, & may heil tremble before you. I am sure it will for y^e Lord of Hosts is on our side & y^e God of Jacob is indeed our refuge: therefore no weapon that is formed against us shall prosper. Glorious times have come on, the Lord visits his vineyard. Just now I have been wrestling for this desolate city which has but few of her children left to bemoan her desolation but I believe y^e Lord will build the walls of his Jerusalem. In Wales He rides in triumph: All falls before the Gospel in Pembrokeshire, Cardiganshire & Carmarthenshire, & many are they that experimentally talk of his wondrous works. In Radnorshire & Montgomeryshire many

¹ 'Sharon' was the name given by the Moravians to the grounds at the back of Lindsey House, Chelsea, where their Chapel and Burial Ground were situated.

WESLEY HISTORICAL SOCIETY.

catch y^e flame & lay hold of eternal life. Lately Bro. Rowlands* gave a visit to Breconshire & indeed y^e noise of his Master's feet was behind him. Bro. Bateman* comes on well in Pembroke-shire, Bro. Davies* is blessed more & more & so is Bro. Williams.* We had a sweet Association† last time. One made a motion for a separation but was opposed by all strenuously. The laymen are blessed & I am in strong hopes to see many of them later take another name. In a fortnight's time I visit Carmarthenshire & Glamorganshire: things go on well there. Bro. Gambold was down & preached in one of Bro. Rowland's churches but was not received by y^e people at all. I believe "stillness" will not take here. I know you are busy & indeed for my part, I reckon myself wholly unworthy of y^e notice: but when you have freedom, were you to fav^r me but with a line I sh^d be thankful. May your vow abide in strength as I am sure it will for Jesus is a faithfull friend. I need not beg a place in y^e intercessions, I believe he that knows me lays me before you as a poor, weak, selfish brother that stands in continual need of being strengthened.

I am indeed,

Yours most sincerely and affectionately in time & eternity
H. HARRIS.

Copied by M. H. JONES,

Sept. 3, 1926.

Penllwyn, nr. Aberystwyth.

THE PERRONETS OF SHOREHAM (KENT).

The village of Shoreham (Kent) lies in a pleasant valley about three miles to the north of Sevenoaks. It must not be confused with its larger and better-known namesake on the coast of Sussex. Shoreham (Kent) is not very far from the London area, but it still preserves some of its rustic quiet, for it is in the form of a letter L, one side of which is a secondary road parallel to the main Sevenoaks bus route, while the other side runs between the two up to the railway station, but not carrying the

* Daniel Rowland, Llangeitho; Howell Davies, Prendergast; William Williams, Pantycelyn; Richard Bateman, of St. Bartholomews'.

† A Quarterly Association was held at Glanrafonddn, Carmarthenshire October 6.

PROCEEDINGS.

village quite as far as the traffic. Here for nearly 60 years lived Vincent Perronet as vicar, one of the closest friends of the Wesleys; the Archbishop of Methodism, as Charles Wesley termed him. It is a singular coincidence that the two men whom John Wesley respected most, and whose counsel he most regarded, were both of Swiss origin. Fletcher of Madeley he regarded as his successor, and Perronet was almost a father-confessor to him.

Though Vincent Perronet's father came from Canton of Vaud, he himself was born in London, on December 11, 1693. He was sent to school to St. Bees in Cumberland, and then went up to Queen's College at Oxford. After serving as curate at Sundridge, a mile or two to the west of Sevenoaks, he went to Shoreham in 1728, and there he lived till his death on May 9, 1785. He was always comfortably off, and the vicarage is a pleasant house with a charming lawn and garden, standing next the churchyard to-day probably very little changed since the 18th century.

Here were born most of his twelve children, and here were buried several of them, leaving but two to survive their aged father. He had married in 1718, Charity Goodhew, of London, and an inscription to her memory (composed by her husband) is to be found on the north wall of the nave.

Near this place are deposited the Remains of
MRS. CHARITY PERRONET, late wife of
the REV. MR. VINCENT PERRONET, Vicar of this Parish.
She was daughter of Thomas Goodhew of London, Esq ;
And of Margaret Goodhew, his wife.
Her soul was translated out of this vale of sorrow and sufferings
Feb. 5th, 1762, in the 74th year of her age.
The all-wise God, for reasons infinitely wise,
Had long held her in the furnace of Spiritual Affliction ;
Where she deeply mourned the want of Christ ;
but after the Lord had tried his dear Servant even as gold is tried,
And had humbled her to the very dust ;
He then exalted her to that Kingdom of bliss and glory,
Where all Tears are for ever wiped from her eyes ;
Reader, if Thou thus mourn,
Thou also shalt be comforted.

The date is really 1763, for at that time the New Year was dated from the beginning of April. We find from Wesley's *Journal* for Monday, January 10, 1763, that he "rode to Shoreham, and paid the last office of love to Mrs. Perronet" i.e., he administered the Holy Communion. On Friday, February 11, he was there again "and buried the remains of Mrs. P., who after a long, distressing illness, on Saturday, the 5th instant, fell asleep."

Underneath the inscription just quoted was added at a later date :—

Near this place are interred also
the remains of the REVD. VINCENT PERRONET,
57 years Vicar of this Parish.
Obüt May 9th, 1785. Aet. 91.

Be ye followers of Him as He was of Christ.

It was Charles Wesley who conducted the funeral on this occasion (May 14), and preached the following day on "Mark the perfect man and behold the upright ; for the end of that man is peace."

Perhaps the best account of Vincent Perronet is that given by Charles Atmore in the *Methodist Memorial*, for we find it repeated verbatim both in the *Methodist Magazine* for 1797 and also in the *Life and Times of Selina, Countess of Huntingdon*. "Many will recollect the manly and exalted nature of his piety, his Christian courtesy, and the cheerfulness and sweetness of his disposition and deportment. And as he was one of the most aged Ministers of Christ in this Kingdom, so he was inferior to none, either in the fervour of his Spirit, the simplicity of his manners, or the ancient hospitality of the Gospel." The Countess of Huntingdon, after her visit to Shoreham vicarage, found the adjective 'angelic' the most suitable description of her venerable host, while Charles Wesley regarded him as a saint.

Mr. Perronet wrote several short books on doctrinal and philosophical subjects, and showed that he had a well-trained and informed mind, though his works are not likely to find readers to-day. His chief interest in earlier years seems to have been philosophy. Locke was his master and Hobbes his great aversion, while he was prepared to criticise the philosophy both of Anglican and Dissenter in the persons of Bishop Butler and Isaac Watts respectively. He followed his predecessor in the vicarage, Dr. Wall, in defending the practice of Infant Baptism. In later years he gave his attention chiefly to the prophets of the Old Testament,

PROCEEDINGS.

deducing from the study of them the approaching end of the age. Indeed, in July, 1764, he wrote to Charles Wesley saying that Methodism was "designed by the Divine Providence to introduce the approaching Millenium" The incredulous Charles Wesley endorsed this with a great note of exclamation: "Methodism to introduce the approaching Millenium!"

While Vincent Perronet never itinerated as a Methodist preacher, nor worked up a Round like Grimshaw of Haworth, he took the greatest interest in the Society in Shoreham, establishing a "regular Society on the Methodist plan" in 1763. He persuaded Samson Staniforth, who had preached as a Methodist in the army in Flanders, and had been ordained by the Greek bishop, Erasmus, in 1764, but returned to business, to come from Deptford to settle at Shoreham for a time. In 1770 a revival began in the village, and the Society grew to between 50 and 70 members, three classes meeting at the same hour regularly at the vicarage. Daily he expounded the Scriptures in his own house to all who would come at 5 a.m. for some two years, and afterwards at 7 a.m. He also preached at home on Sunday evenings, and in later years (when totally confined to the house) he continued this "weekly lecture." The Society continued after his death, and to-day there is a good-sized chapel that was built in 1878 (seating 176 in 1911). It must have replaced the one described in the *Wesleyan Methodist Atlas* which only seated 150, the population of the parish being then (1871) 1300. In the 18th century there were 150 families there, and a congregation of about 150 at the Parish Church.

It was Vincent Perronet who smoothed away the difficulties that hindered Charles Wesley's marriage. He also exhorted John Wesley to marry, but according to the Rev. J. R. Gregory, who had family papers in his hands that are not now available, he did not share Wesley's objection to Grace Murray, and also knew nothing of the choice of Mrs. Vazeille until the deed was done. He also reconciled the brothers, and composed for a time their differences on the subject of lay preachers. He shared the suspicions of Charles with regard to the Greek bishop, and said that he "could wish that his Grecian Lordship had been preaching either in Lapland or Japan, instead of putting the whole Methodist Church in confusion." At the same time we can see how he differed from Charles Wesley both by his use of the term "Methodist Church" (1765) and by the fact that he stopped Charles from making a public protest. It was he, too, who introduced Nathaniel Gilbert, of Antigua, to John Wesley, and

thus had a share in the beginnings of Methodism in West India, and therefore the foundation of our Missions.

Many of the vicar's children died young. Probably some of them were always of a weak constitution, but it is impossible to study the village records without being impressed by the terrible prevalence of consumption and smallpox. Vincent, the younger, "a youth endowed with every divine grace" died at the age of 21, on May 7, 1746. The father shall tell of the deaths of others:—"My son, Thomas, went rejoicing to heaven on Sunday, March 9th, 1755, after a most severe illness and the deepest distress of soul. On Thursday, October 29, 1767, my dear son, John, was gloriously translated from earth to heaven, after suffering severely from a most dreadful smallpox. I had then seven children in paradise, but my son Charles has since increased the number," (died Monday, August 12, 1766). Charles had accompanied the Wesleys in some of the earlier preaching tours, but settled later at Canterbury. "Dear William followed Charles to heaven, Dec. 2nd, 1781; after his return out of Switzerland. He was buried at Douai in Flanders in a spot of ground allotted for the burial of the Protestant Swiss officers, a great favour in that horrible bigotted country. Sept. 9th 1782, my dear daughter Damaris was taken up into heaven in an apoplectic fit." Damaris Perronet, then aged 55, was not only the chief stay of her aged father, but the very soul of the Methodist Society. Only Edward and Elizabeth remained.

Of Elizabeth we need say little, save that she was the ancestor of any possible descendant of Vincent Perronet. According to the *Gentleman's Magazine* for Jan. 1749, she was married on the 28th, of that month to "Wm. Briggs Esq., of the Custom house, secretary to Mrs. Wesley's. £5000." The sum named is the amount of her dowry. It was her daughter who attended the old grandfather "day and night" (Wesley's *Journal*) at the close of his long life. Another daughter married Peard Dickenson and may have written the account of her grandfather in the *Methodist Magazine*.

It is Edward, of course, who interests us most, for he is the author of "All hail the power of Jesu's name." He was born in 1721, and was carried away by the enthusiasm of the beginnings of the revival. He was a favourite travel companion of Charles Wesley, facing with him the mob at Bolton, and being called "trusty Ned Perronet." However, this was not to last, for he began to show too much independence for the brothers Wesley. He committed later an almost unpardonable sin by publishing a

PROCEEDINGS.

poem called *The Mitre*, which was one long sustained attack on the Church of England. They persuaded him to withdraw it, but some copies passed into circulation. One is to be found in the British Museum, and another in the Book Room Collection. Charles Wesley no longer spoke about "trusty Ned Perronet," but fulminated against that "levelling, devilish, root and branch spirit that breathes in every line of *The Mitre*." The adjectives are rather strong, and we find the poem somewhat dull in spite of "trusty Ned's" reputation for wit. The arrogance of bishops, the deadness of the liturgy, the mixed character of the membership of the Established Church received specially vigorous treatment. There is no doubt that Edward could hardly be regarded as a loyal Anglican. In one of his notes he observes "I was born and am like to die in her tottering communion, but I despise her nonsense, and thank God that I have once read a book that no fool *can* answer and no honest man *will*." The book was *A Dissenting Man's Answer to the Rev. Mr. White*. He also praises the works of Neal and Calamy.

There is indeed more malice in some of his notes than in his stanzas. The clerics of Canterbury (where he, too, was then living as minister of a chapel of the Countess of Huntingdon's Societies) are blamed both for the filthiness of the streets and the purlieus of the Cathedral, and also for the city's inhospitality when the soldiers were turned out into the streets to starve. He could, however, be as sharp in his criticism of social evils, as a note on distillers will show. "The business (as now managed)," he says, "is totally unlawful. It enriches an handful at the expense of millions; and where is the difference between poisoning a man slowly or at once? What a pity ratbane is not authorized! I dare say there are many that would vend it for the public good . . . and the man who sells the one, would, on the same principle, sell the other. I know their plea, 'But how are we to live?' Pray, how are highwaymen to live? . . . Nay even Quakers can stab their fellow creatures with their liquid sword."

Edward Perronet does not receive much praise from the Methodists. "Edward, who survived his excellent brother [Charles] many years, was in his last illness, brought to a deeply serious and humble temper, and at length, through the mercy of God in Christ, died as he should have lived." He died in 1792, and we have no reason to believe that his delinquencies amount to more than a certain rashness and impetuosity of speech and action. His poetry is chiefly religious and scriptural, and has

nothing of note in it, except his popular hymn. A poem on the wonders of electricity concludes with the stirring couplet

“Go on, great bard, and shake the electric rod
Till fools grow wise, and Atheists own a God.”

We are specially interested in the hymn which appears as 207 in the Methodist Hymn Book. It is headed *On the Resurrection*, and has one additional verse in the original, which immediately follows the first verse. Perhaps we had better give the whole hymn.

- I. All hail the power of Jesus' name !
Let angels prostrate fall ;
Bring forth the royal diadem
To crown Him Lord of all.
- II. Let high-born seraphs tune the lyre,
And, as they tune it, fall
Before His face who tunes their choir,
And crown Him Lord of all.
- III. Crown Him, ye morning stars of light,
Who fix'd this floating ball ;
Now hail the Strength of Israel's might,
And crown Him Lord of all.
- IV. Crown Him, ye martyrs of your God,
Who from His altar call ;
Of Jesse's stem extol the Rod,
And crown Him Lord of all.
- V. Ye seed of Israel's chosen race,
If ransomed from the fall,
Hail Him who saves you by His grace,
And crown Him Lord of all.
- VI. Hail Him, ye heirs of David's line,
Whom David Lord did call,
The God incarnate, Man divine,
And crown Him Lord of all.
- VII. Sinners ! whose love can ne'er forget
The wormwood and the gall ;
Go spread your trophies at His feet,
And crown Him Lord of all.
- VIII. Let every tribe and every tongue
That bound creation's call,
Now shout in universal song
The crownèd Lord of all.

IX. O that with yonder sacred throng
 We at His feet may fall,
 Join in the everlasting song,
 And crown Him Lord of all.

For the Perronets—

See articles by the Rev. J. Robinson Gregory in the *Wesleyan Methodist Magazine*, 1902. The fullest detail is given here: Mr. Gregory is specially detailed on the origins of the Perronet family.

Tyerman wrote a *Life of Vincent Perronet*, and gives a good deal of information about the Perronets in his *Life and Times of John Wesley*.

Atmore's *Methodist Memorial*.

Life and Times of Selina, Countess of Huntingdon, by a member of the House of Shirley, who certainly did not hesitate to borrow verbatim from Atmore in several places where it suited him.

Julian's *Dictionary of Hymnology* has a biography of Edward Perronet.

A Companion to Gadsby's Selection of Hymns.

Wesley's *Journal* and Whitehead's *Life of Wesley* have several references.

Simon's *John Wesley and the Methodist Societies* has an unexpected slip in the Index, where Mr. Elsworth goes out of his way to inform us that Shoreham is in Sussex. There is also some uncertainty as to whether Edward or Charles Perronet was ill or whether both were at Leeds or Newcastle in 1746. The Index to the *Journal* may be misleading here.

The Huguenot link that binds the Perronets and Mrs. Vazeille, of which Dr. Simon speaks (p. 192 *The Advance of Methodism*) is not proved. The Perronets were of Swiss, Mrs. Vazeille apparently of Flemish origin.

The works of Vincent and Edward Perronet should also be read: cf. British Museum Catalogue, or J. R. Gregory's article.

A. W. HARRISON.

AUSTRALASIAN METHODISM.

The Rev. S. C. Roberts of the Methodist Church of Australasia, a member of the Royal Australian Historical Society, sends us a copy of *Tamai of Tonga*, being the life story of his father, John Hartley Roberts, the first principal of the Tongan Government College.

The book is interesting to the historian of Missionary

development as containing an account of the progress of what Mr. Roberts believes to be the very first self governing indigenous Church.

Mr. Roberts is collecting particulars relating to Australian Methodism up to the arrival of Samuel Leigh, and will welcome help.

Mr. Roberts also sends a pamphlet sketching the life of John Lees, who gave the first acre of land owned by the Methodist Church of Australasia and erected thereon the first Wesleyan Chapel in the Southern Hemisphere.

F. F. BRETHERTON.

We shall welcome notes on the Australasian pioneers. They link the eighteenth and nineteenth centuries in Methodist history; for instance; Samuel Leigh, named above, was born at Milton near Burslem and Hanley in 1785, six years before the death of Wesley. Staffordshire Methodists may well honour him. The Minutes of the Conference of 1812 record him to be "on trial," and appoint him to Shaftesbury Circuit. In 1814 the entry appears of an appeal for missionaries: "New South Wales: two to be sent." Samuel Leigh was named as one. He sailed for Sydney on February 28, 1815 and landed on August 10!! The news of his arrival reached England in January, 1817. Then follows a fascinating story behind the blunt records until we find him appointed to "New Zealand—One to be sent." New Zealand and Tonga became his parishes. Shattered in health, he returned to England, and in April, 1852 he died at Reading, Berks, with Charles Wesley's hymn (823) on his lips—

"Numbered among Thy people, I
Expect with joy Thy face to see:"

In Dr. Findlay's *Wesley's World Parish*, ten compressed pages give an excellent account of "The Islands of the South Seas," and much more may be found in the recent *History of the Wesleyan Methodist Missionary Society*. (Epworth Press, 2 vols). T.E.B.

A "POEM" ON WESLEY.

Published in the *Hereford Journal*, 1840.

Having occasion to refer to the pages of the *Hereford Journal* for the year 1840, my attention was arrested by a poem I unexpectedly met with, entitled "Wesley," consisting of twelve stanzas. Whether it ever found its way into any Methodist publication I have not been able to ascertain. It will be seen that Samuel Wesley and Susannah Wesley are given their rightful

PROCEEDINGS.

place of honour in the poem, their parental influence and example on their son, John, the future evangelist of the 18th century, being well brought out :

“The father firm and bold, the Mother calm and kind
“She swayed with wisdom while she swayed with love.”

The Rector of Epworth is well described in the line :

“With talents, learning, and with virtue blest.”

Whilst the gifts and piety of Charles, are mentioned in glowing terms :

“He the sweet singer of our Israel band,
“Pours forth in hymns, the harmony of song,
“Sacred and fervent from a master hand,
“Charming and melting as they roll along.”

John Wesley, and the great event of his life are referred to with dignity and grace, where the writer speaks of the “cheering ray” which :

“Beamed forth from Heaven on his benighted way,
“And swift as lightning turned his darkness into day.”

The multitudes who received his message and his faithful helpers are well described.

The “poem” is dated July 29, 1840 and was written at Rhayader, Radnorshire. It bears the initials : “T.R.I.”

Castle Cliffe, Hereford.

WILLIAM PARLBY.

July 2, 1926.

A “POEM” ON WESLEY from the *Hereford Journal*, 1840.

I have no doubt that the author of this poem was *Rev. Thomas R. Jones*, Wesleyan Minister from 1835-1883. His name stood in the Min. Conf. as “*Thomas Jones 3rd*” until 1840 when it was changed to Thomas R. Jones. The Conference of 1840 began at Newcastle, July 29. The date of the verses, July 25, shews that the Rhayader poet had already decided to adopt a second Christian name. As to the signature, “T.R.I.” the I for J is not uncommon. At the previous Conference, 1839, he was appointed to the *Rhayader and Llanbister* Circuit (Birmingham and Shrewsbury District), which I suppose, had been formed from the Brecon Circuit in 1837. As a separate circuit it was disfranchised in 1843. Hall’s *Circuits and Ministers*, 1914 ed., has no reference to it. N.B.—As Thos. Jones 3rd had been appointed to Brecon in 1835 (his first circuit) his superintendency at Rhayader immediately after his ordination in 1839 may be taken as a mark of honour. He was the son of *John Jones, 1st*, who “travelled” from 1802 to 1851, and was born at Carnarvon August 4, 1810, and died at Bridlington Quay on his 73rd birthday, August 4, 1883. His Conference obituary (Min. 1884) is of special interest. During his last illness one of his exultant exclamations was, “The new song I shall sing.” May not this have been a sub-conscious (or semi-conscious) reflex of his Rhayader rhapsody on “Wesley?” cf. stanzas 1, 4, 12. I agree with Mr. Parlby as to the more than ephemeral value of the stanzas. It would be interesting if other specimens of his muse could be adduced. His father’s obituary in *Minutes of Conference 1851*, p. 23, is worthy of perusal.

10 September, 1926.

MARMADUKE RIGGALL.

WESLEY.

I sing of Wesley, of a name whose praise
Transcend’s of any human lay !

I sing of Wesley : humbly would I raise
A small memento of his pious way,

WESLEY HISTORICAL SOCIETY.

To trace his passage onward to the goal
Of sainted mortals, in the climes of bliss :
Be this the theme and music of the whole,
The measured page I consecrate to this :
**Ye sparkling thrones, who strike the living lyre,
Aid me this once, and with seraphic fire
Fill my expanding soul, my kindling breast inspire.**

Of the parental, highly honoured kin,
Who pious lived throughout their course of days,
I proudly speak, and would the laurel win,
Of just encomium, truthfulness, and praise :
His valued Sire, in sacerdotal vest,
A pattern of true excellence displayed ;
With talents, learning, and with virtue blest,
He sacred lessons to his flock conveyed ;
**Taught them the darts of Satan to repel,
In righteous conduct urgee them to excel,
And seek the way of life and shun the path of hell.**

Maternal worth, and tenderness, and care,
Were themes on which the filial life would dwell,
Of holy Wesley : oft he poured the prayer
For her who bare him, and who taught him well.
Herself instructed in a pious school,
Was early formed in rightful paths to move,
And when her offspring she was called to rule,
She swayed with wisdom while she swayed with love.
**Such were the parents of a son whose mind
Shared in the characters of each combined,
The father firm and bold, the mother calm and kind.**

Poetic talent, piety and zeal,
Distinguished Charles, the brother, and the friend ;
Conjoined, they laboured to promote the weal
Of all who deigned, their message to attend.
He, the sweet singer of our Israel band,
Poured forth in hymns the harmony of song,
Sacred and fervent from a master hand,
Charming and melting as they roll along ;
**Thousands of worshippers, in notes of praise,
Ten thousands join to chant the solemn lays,
All, all in sweetest melody the voice upraise.**

PROCEEDINGS.

I dwell with pleasure, dwell with holy pride
On Wesley, servant of the church and world,
Who, rather than his talent he should hide,
Widely the banner of the cross unfurled ;
On distant shores, and o'er his native soil,
He spake the tidings of a Saviour's love ;
Labour'd and fainted not—with pious toil
Strove to lead numbers to the realms above ;
In early youth, and in declining years,
This was the object of his hopes and fears—
For this he hourly prayed, for this he poured his tears.

Long, long he groped in darkness, and the way
Of happiness he knew not, nor could find ;
A load of anguish and of deep dismay
Oppressed and burthened, and appalled his mind ;
The pearl, of price all other pearls beyond,
He fasted, prayed, and labour'd to obtain ;
Sought to relieve him from the galling bond
Of sin and error's twice oppressive chain,
But sought in vain, until a cheering ray
Beamed forth from Heaven on his benighted way,
And swift as lightning turned his darkness into day.

Forth from this hour he bent his joyous course,
His spirit lightened of its massy load,
His soul no more the prey of keen remorse,
He preached to multitudes ' Have faith in God.'
Nor preached in vain, for soon a gathered host
Of humble, happy, and believing men,
Witnessed of Him, their glory and their boast,
Who died to save them, and who rose again ;
Told of His love in pardon of their sin,
And conscious peace, and holy hope within,
And of the crown of glory they should shortly win.

First in the temples of his native land,
Then, 'neath the widespreading canopy on high,
He took, as Messenger of God, his stand
And boldly published of redemption nigh ;
Warned the unholy from the ways of death
To fly for refuge to the source divine ;

WESLEY HISTORICAL SOCIETY.

Poured on the ear of wretchedness the breath,
Of balmy hopes, and made the face to shine
Of those disconsolate, and dark, and drear,
With strong assurance of a Saviour near,
And promises of help, dispelling every fear.

Thus onward, like an ever glowing flame,
Wesley proceeded, with his chosen band
Of faithful helpers, burning to proclaim
The new and living way through all the land ;
The little one a thousand soon became,
The wilderness a fruitful field appeared,
And (such the might of Jesu's hallowed name),
The fruitful field a forest upward reared,
And North, and South, and West, and distant East,
Peace took possession of the labouring breast,
And numbers when they died went forth to glorious rest.

At length the floods of opposition rose,
And like a torrent threatened to destroy ;
But God was present to arrest his foes
And such as sought his servants to annoy.
Into his jaw Leviathan, received
The hook, by which his wrathful course was slayed,
While to each other, and to God there cleaved
His chosen people, who were not afraid ;
Content, if for their Master, they might spend
The whole of life, and when their days should end,
With angels near the throne before him ever bend.

Long did the veteran Wesley bear the toil
Of constant labour for the glorious prize,
Till death approaching claimed him for his spoil
And ope'd for him the portals of the skies ;
Thither the spirit winged its airy way,
While bands of angels led him to the throne,
And now in regions of eternal day
He waves the victor palm, and wears the crown :
Around him, spreading o'er the plains of light,
His children gather, robed in purest white,
And gaze with rapture on the beatific sight !

PROCEEDINGS.

Glorified Saint ! thy children here below
Would tread thy steps, and win the well fought day ;
Eye hath not seen, ear heard, heart doth not know
The rich reward which terminates the way.
Oh ! may the thousands of thy purging,
Be but the first fruits of the harvest home.
Myriads on myriads may there gathered be
To grace thy crown in the celestial dome :
And when the mighty angel shall descend
With the last trumpet to proclaim the end,
Then, then may all thy family to heaven ascend.

Rhayader, July 25th, 1740.

T.R.I.

MARMADUKE RIGGALL.

WILLIAM JONES OF WALES,
TREFOLLWYN; ANGLESEY AND THE
WESLEYS.

Anglesey appears in John Wesley's *Journal* in connection with his early visits to Ireland. In August 1747 he landed in Anglesey on his return to England from Ireland. On that occasion he made the acquaintance of two Welshmen, Thomas Thomas of Rhydyspardyn and Jenkin Morgan, the schoolmaster of Tynyreithnen near Rhosymeirch (and not Rhosymewch—as the footnote on page 316 of Vol. III of the Standard Edition of J.W's *Journal* spells it).

During John Wesley's second visit to Anglesey (March 1748) he met other Welshmen, viz., Mr. Ellis, Mr. Wm. Jones of Trefollwyn and Mr. Williams a clergyman from South Wales. This clergyman was undoubtedly Peter Williams of Carmarthen—the annotator of the well-known Welsh Bible of 1770. Regarding William Jones the sentence in the *Journal* is worth quoting—“Rode to country to see Mr. Wm. Jones who had some acquaintance with my brother.” On March 5, 1748, Wesley spent the evening with Mr. Jones at Trefollwyn. It was this Mr. Jones who translated Wesley's sermons into the vernacular of the monoglot people of Anglesey who flocked during that week to hear Peter Williams and John Wesley.

WESLEY HISTORICAL SOCIETY.

In 1750 (March—April) Wesley is again in Anglesey and meets not only his old friends Jenkin Morgan and Wm. Jones but on this occasion we find him with Howell Thomas at Trefollwyn, Wm. Pritchard Clwch Fernog and Robert Griffith.

Much light is thrown by the Trevecka MSS on these Welshmen whom Wesley met in Anglesey ; but of *William Jones*, Trefollwyn alone I wish to write a note this time.

In the *C.M. Historical Journal* for Oct. 1926 (Vol. xi. Part II.) there appeared an article describing the recent discovery of some 120 missing Trevecka Letters, most of which dealt with the beginnings of Methodism in the north west corner of Wales. Among them was a batch of Letters from William Jones of Trefollwyn to Howell Harris, written between 1747 and 1749. Writers on Welsh Methodism had not known of Wm. Jones and his importance to the story of the rise of Methodism in Anglesey had not been realised by any of them.

We now know that William Jones was the second son of Hugh Jones of Trefollwyn Blas, a farm near Llanerchymedd—a village in Anglesey. Hugh Jones was in 1718 the Coroner and Chief Constable of the county, and his son likewise was a gentleman of high social standing and intelligence. William Jones was a convert of Howell Harris and soon became an Exhorter or itinerant lay preacher, having charge, along with Hugh Griffiths of Llanddaniel, of the few Religious Societies in the county in 1748.

Charles Wesley paid his first visit to Garth in 1747 and from thence travelled to Anglesey on his way to Ireland. It must have been at this time that Charles Wesley met Wm. Jones of Trefollwyn. One of Wm. Jones's letters (July 1758) says that he had travelled to an Association at Builth Wales in the summer of 1747 and having come so far south he must have met Marmaduke Gwynne of Garth. He knew Mr. Gwynne well enough to stay at Garth in Nov. 1748, for one of his letters to Howell Harris was written from that well-known rendezvous of Methodist preachers in mid-Wales.

This fresh information from the Trevecka Letters will help to elucidate the 'acquaintance' between William Jones and the Wesleys, and they indicate as well the time and occasion at which the acquaintance was first formed.

March 26th, 1927.

M. H. JONES,
Penllwyn, Nr. Aberyswyth.

NOTES AND QUERIES.

673. WESLEY'S VISITS TO YORK.—In *Proceedings* XV, p. 195, reference is made to Mr. Dickinson's recent booklet on this subject.

Mr. Dickinson pointed out that on the occasion of Wesley's last visit to the old city, the *Diary* tells us that on Sunday morning, May 4, 1790, he went to All Saints Church, but that there was no evidence to show whether he was a preacher or a hearer. There is, he says, a local tradition that he (Wesley) once preached there to a large crowd,

The *York Herald*, of June 25, 1927, throws light on this. According to a reported statement of the Rector, the Rev. A. R. Gill, M.A., the manuscript of a sermon preached by the late Chancellor Raine in 1858 has recently come to light. A side note on the manuscript states that after the Chancellor had returned to the vestry an old gentleman upwards of 80 years followed him and stated that he had not been in York for many years, but that the last sermon he heard preached in York was delivered by Wesley at All Saints.

This seems good evidence in support of the tradition referred to.—*F. F. Bretherton.*

674. JAMES HUTTON'S ACCOUNT OF THE EARLY MORAVIANS IN ENGLAND.—(See Mr. Libby's articles in *Proc. W.H.S.*, Vol. XV). The accounts were written by request, probably for Conferences of Moravian workers, and were not intended for a wider public. Though not exactly official reports, they are something more than private letters. They were written by a man who was in touch at one time or another with all the leaders in the movements he describes; and who was himself a considerable force in these movements.

He was a warm-hearted man of strong character, outspoken and sincere; but there is no evidence that he kept a methodical diary on which he could draw for strictly contemporaneous notes of what he had seen and heard, nor of his using MS. notes of others. This perhaps explains a criticism of Spangenberg's handwriting on the original of the first Account in the Herrnhut Archive. (Spangenberg himself was a very careful diarist and writer of reports). "This essay gives a short report of the Awakening at this time in England, but it is written in such haste that much is wanting in it, and much also is not accurate."

WESLEY HISTORICAL SOCIETY.

The Accounts may then be taken as the honest description of the events spread over several years, as they shaped themselves in the mind of a man who had been in the midst of what he describes, particularly in London and neighbourhood; but they cannot be taken as absolutely reliable in all matters of detail.

J. N. LIBBY.

W.H.S. ANNUAL MEETING.

The Annual Meeting was held on July 15 in connection with the Conference at Bradford. In the absence of Dr. Simon the chair was taken by Mr. E. S. Lamplough. Fifteen members were present.

Sympathetic reference was made to losses sustained through death during the year.

Greetings were sent to Dr. Simon congratulating him upon the continuance of his most valuable literary work.

The Treasurer's Report, duly audited by Mr. H. Ward, of Wakefield, showed an income of £95 8s. 9d. and an expenditure of £85 10s. 3d. The balance in hand is £27 16s. 9d. in addition to which a sum of £75 is invested (with the Board of Trustees for Chapel purposes) to cover the Society's liabilities with respect to its Life-Members.

The Secretary reported that the Society now has 12 Life Members, 295 Honorary Members, and 53 Working Members. The Proceedings go also to 29 Libraries, etc.

The Officers of the Society, as printed on the cover of the Proceedings, were thanked and re-appointed, with the following exception:—The Rev. Marmaduke Riggall, who has acted as Minute Secretary since the inception of the work in 1893, felt it necessary to ask to be relieved of his office. Rev. Dr. Harrison was appointed in his stead, and Mr. Riggall's name was added to the Editorial Council.

The meeting was delighted to hear of the success attending the work of the newly formed Irish Branch, of which Mr. Robert Morgan, of Dublin, is the Secretary. Nearly one hundred members have been enrolled, and a great deal of useful material gathered into the Repository of the branch at Wesley College, Dublin.