

Newcastle

May

23

Here at $\frac{1}{2}$ 5 went to \S meeting from 5 to 6, wrote a little. Breakfasted with Mr Westley at home over tea. Then read in \S Pennsylvania Conference &c in their book room (which was ordered for me to be in) till 2 o'clock, when I din'd on milk (they not dining before on weekdays) after dinner folded and stich'd some Extracts of Laws Serious Call, just publish'd by Mr Westley. at \S ~~meeting~~ ~~sup'd~~ with Mr Westley on Jamison. at 7 was at \S meeting, then family Prayer and at 9 to bed.

The want of employment made me a little confus'd this forenoon. but in \S afternoon it was a little better.

Mind.

Of the Ophan House.

It stands without Pilgrim street Gate in \S Edinburg Road, on a piece of Ground about 100 yds deep from \S Street and about 18 $\frac{1}{2}$ wide. with Houses on either Side. It is on \S highest Ground in Newcastle that fore overlooks \S whole Town. Against \S Street is a Brick Wall about 4 yds high with Iron Spikes on \S Top. Just in \S Middle is a large Door within which is first a space of Ground about 13 yds deep and then is \S House Behind \S House is a Garden about \S same Bigness of \S Square before \S house.

The House is 17 yds long & 14 deep & 44 feet high. forward are no Windows save at \S top floor, where are 5 broad staths. To enter \S House are two large Doors at equal distance from \S Ends and from each other. within side is a handsome Staircase between \S Doors, geometrically built, opposite \S Stairs is a handsome Culpet with Stairs on either side, and room for 2 persons on either side above, to sit in a kind of little Gallery. Under \S Culpet is a Room into \S Garden. This Room, or Chapel is \S whole length & breadth of \S House only on either end is a partition about 4 feet high which takes in one fourth at each end where \S members of \S Society sit, 5 men on one end & women on \S other. the middle, which is about one half, is for Strangers. This Room is 20 foot high with only one lumner tree and two Supporters, \S walls here are 24 inches thick, \S floor boarded, \S top ceil'd no Windows save on \S Garden Side, where are \S very large about \S Middle between top and bottom, one of them is in \S Culpet.

The first floor, is first a large Hall, one third of \S length of \S House on one end, and goes from \S Street side to \S Garden, & has 3 windows into \S Garden large on either side of this hall are 4 Rooms with each a large window, & two next \S Garden have windows into \S Garden, which make 5 in this floor and w^{ch} 5 in \S Chapple. \S other 6 have each a window at \S Ends of \S House. about \S middle between \S Rooms on either Side is a passage and a large Closet and a staircase, all these Rooms have Angle fireplaces. The Walls here are 20 Inches thick, but \S Partitions are only slight deal Posts set at about 14 Inches distance and fill'd up with bricks set an edge.

The 2d floor has a passage from end to end i.e from one stair case to \S other, with a window at each end. on either side \S Passage are 5 rooms equally divided, 3 towards \S Street and 2 towards \S Garden with a Window in each of them. here are also Angle fireplaces in each room except \S 4 Corn Rooms, where they are square. The walls here are 16 Inches thick but \S partitions as below. This floor before and behind at \S East, ~~is~~ ^{is} 9 foot high but over \S passage it is higher and at \S North end yet higher it having been design'd to cover it all with lead, but finding that to be too they have us'd a slight double roof of Timber from end to end and have build a little room about \S middle of \S back Roof, with a Window looking into \S Garden, and a chimney in it. So this is a little Staircase from \S middle of \S passage below. opposite this little room is a Door which goes out between \S Roof, here a gutter of Lead a foot broad goes from end to end, and then one like it all round except where \S little room is, which brings all \S water to \S corners of \S Southeast end where it is let thro' \S wall (which is about a foot high and 10 Inches thick all round \S House) by Lead spouts into wooden pipes and so carry'd down \S outside of \S House.

The House is built all with bricks, but \S top, all round is cover'd with Stone. The Roofs are cover'd with boards, not longways, but upright like and is to be done over with Paint & sand which is said to be chagges and stronger than tiles.

It costs about 600 \pounds building, all \S Timber is Deal. The Ground on which it stands, \S square before it cost \pounds 100. is free hold.

It is said that this roof had been cover'd with boards, flat like lead and well painted, it would have done well without raising of other stuffs as they have done. 'Tis said that \S Refuge of Captains made up to paint or miced with Marles or \S like makes brants to bricks or Stone as hard as Stone itself, or in paint makes it as lasting as Lead.

FRONTISPIECE.

On the opposite page is an exact photographic reproduction of Viney's Diary, for Wednesday, May 23rd, 1744, written during his residence as Wesley's guest in the Orphan House at Newcastle. It shews his careful and minute handwriting, though scarcely coming up to Ben Jonson's standard :—

· 'My calligraphy, a fair hand
Fit for a secretary.'

M.R.

RICHARD VINEY'S DIARY. 1744.

VI.

Mon. Feb. 20.—*Employ* : Wrote some of yesterday's Journal, went to Br. Hutton's, took leave of him, told him as also Hughs I was going to y^e Foundery ; breakfasted with Br. Bell & wife. Went to y^e Foundery about 10, sat till after dinner with Mrs. Clavil &c., and read in y^e Extract of Law's Christian perfection ; at one till 3 hearing y^e letters read to y^e Society. Afterwards was in a Room by my self (prepar'd for that purpose) and wrote y^e first Copy of a Letter to y^e united Societies, and began writing it fair, when Mr. Graves coming I was with him a short time, then at Family Prayer, & about 10 went to Bed.

Mind : Seeming in a Dream, could scarce believe my new change, sometimes doubting how things would go, sometimes hoping y^e best and begging y^e Lord to be mercyfull in Preserving and Guiding me.

Health : Slept but poorly y^e later part of y^e night. My cold continus bad, y^e right side of my head and face seems dead, only I feel pain in my Jaws upper and lower.

Weather : Cloudy, in y^e afternoon some rain, in y^e evening much.

Occurrences. When I went to take leave of Huttons happening to meet with him first, after a little talk about y^e Losung book &c., I told him I was going about y^e most hardest and difficultest thing I ever did, namely, I was now going to y^e Foundery. He said he believed that would be hard for me. After a little talk in which I said but little save that this had always been y^e farthest

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from my Thoughts, but that seeing y^e Breⁿ had excluded me and had set such Conditions before they would readmit me which I could not perform, that therefore I was as it were obliged to do thus, seeing I could not live without Fellowship. To which he answered that he could not perswade me to one thing nor y^e other, only wished I would well consider of it, adding that he could not look on it otherwise than a fall. I say, after this little talk, he asked me if I had already engaged myself to Mr. Westley? I answer'd, "I have spoke with him." He then burst into Tears, saying "Now I have in a sence lost y^e man who was y^e most dearest to me in y^e world!" and weeping bitterly, I could not help sheding some tears too, kissed him, bid him farewell and left him, tho with a bursting Heart, and did not take leave of his wife nor any other of that House.

When I told Hughs that I was going to y^e Foundery, and desired him to bring my Linnin thither when washed, He fell on my Neck with Tears & said "Oh my dear how is it in your Heart in doing thus?" I told him y^e Lord knew all things best, so took Leave and left him

Mr. Bully came to me in y^e morning to invite me to breakfast and presented me with half a Guinia.

Mr. Westley at dinner spoke somthing again of suspicions which gave me room to think that he really suspects that my coming hither and seeking union with him is a device, a stratagem of me and y^e Moravian Breⁿ

Among other Letters that were read in y^e Meeting, some which gave an account of a great uproar in Staffordshire near Birmingham were perticular. The mob there had raised to a large number and had broken y^e Windows, spoil'd and plunder'd y^e Goods and beat as many of y^e Bodys of y^e Methodists as they could meet with, striping Children and committing such outrages as are not often heard of; the damages sustained amounted to many hundred Pounds.

Another remarkable Letter was from a Dragoon who is in y^e Camp in Germany who has been so much bless'd that he has eleven more who are join'd in Society with him.

Mr. Westley went about 4 o'clock to preach on y^e other side y^e Water at a Chapple he has there, from whence he intends to go to Bexley and Wilmonton [Wilmington] and return tomorrow. Mr. Whitefield was twice here to day to enquire for Mr. Westley, but he was not at home neither time.

Mr. Graves, who has been at Brentford &c came hither this evening (this being his proper home) and seem'd surpriz'd, yet glad to see me.

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Feb. 21. 'Rose at 7. Wrote yesterday's Journal, & after breakfast sat in my Room and read Mr. Edwards's Thoughts concerning y^e present Revival of Religion in New England &c., till dinner, one o'clock. After dinner, at two, I went for a walk (and to see to buy me a warmer coat) to Br. Jones's in Monmouth street. Sat a while with him, call'd on Geo. Holms, and then returned, & got to y^e Foundery at 5. Went to my Room, wrote something more in Sunday's Journal, read more of Edwards, drank Tea and had a little talk with Mr. Westley, then heard him preach, afterwards went to my Room, wrote more in my Journal and read more of Edwards, then to bed.

Mind. Exceedingly perplex'd and confus'd, scarce knew what to do with myself all y^e forenoon, & in y^e afternoon not much better only had Intervals of Ease. I believe y^e uneasyness came chiefly from want of sleep last night, and proper employ in y^e day, but in y^e evening I was much better.

Health. Had scarce any sleep all last night; my cold to day is some little better and my Jaws not so painfull.

Occurrences. Mr. Westley came back about 6 this evening. Sister Clavil, happening to come to my Room in y^e evening, we had some talk together, and I found she had (instead of suspicions as I expected) a great Confidence towards me, and told me she believed it was y^e Lord's Will for me to be here, and was glad of it.

The Family at present here in ye Foundery consists of y^e following Persons:—Mr. Jⁿ Westley; Thos. Butts, Clerk & Secretary; Mr. Cha. Graves, Minister; Mr. Jones, Preacher; Wil^m Spencer, Secretary's Assistant and Messenger in outward things;—Salter, Osler & common servant; Mrs. Clavil, House-keeper and maid servant; Mrs. Carter, Mantuamaker—journey-woman to Mrs. Clavil.

Notes. 1. *Extract of Law's Christian Perfection*: 1743. See No. 45 in Green's *Wes. Bibliography*. 2. *Letter to the united Societies*: what was this? Was it the 4th ed, of No. 43 (Green)? Presumably Wesley gave him the 'employ'; but what does Viney mean by 'y^e first copy' and 'writing it fair?' I suggest that it may have been a letter which Wesley himself wrote, copies of which were to be sent to the principal Societies at Bristol, Newcastle, &c., to be read on their Letter Day. Yet, if so, why was not Viney's first copy written 'fair?' 3. *The Losung book*: a book of Texts and verses (not unlike our Birthday books) which the Moravians sometimes used for sortilege. 4. The affectionate emotion shown by James Hutton and Hughes was characteristic of the Moravians of those days; many of their hymns were luscious. Copious weeping is recorded in some of the Lives of Early Methodist Preachers written by themselves, in their case chiefly strong religious emotion. 5. *Letter from a Diagoon*: John Haime's first letter to Wesley. See *Wes. Journ.*, Feb. 1. 1744, and Haime's *Autobiography*. V. makes

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an excusable mistake as to Germany *vice* Flanders. 6. *Wesley's chapel* south of the Thames: Snowfields, Bermondsey. N.B. Viney's information about Wesley's work on Feb. 20 and 21 supplies missing links in *Wes. Journ.* Bexley, no doubt to see his friend, Rev. Henry Piers; Wilmington (not Wilmonton) is about 3 miles from Bexley. 7. *Jonathan Edwards; Thoughts concerning the Present Revival, &c.* Viney's Title of this book is of great interest, being precisely that of Wesley's *Abridgement* and not of Edwards' original work, (Edwards has "*Some Thoughts,*" &c.) See Green, No. 66. Had Wesley published his *Abridgement* earlier than 1745? If not, Viney may have read the very copy which he had already begun to abridge, with the first word of the title struck out by his own hand. My own copy is dated 1745,

8. *Wesley's Household at Foundery*: 1.) *Thomas Butts*: see *Wes. Journ.* index, and vol. III, p. 517 for reference not in index; *C. Wes. Journ.* index; *Arm. Mag.* 1779, p. 258; Stevenson's *City Road Chapel*, pp. 275-278; and, specially Mr. Brigden's article in *W.H.S. Proc.* vi, 47. Viney's information is a valuable addition to our previous knowledge of this able and strong man to whose careful stewardship Wesley and his Book Room owed so much. 2. *Charles Graves*, erroneously entered as Greaves by Myles. Later on Viney gives us much new light on Graves, rich material for a new chapter in Methodist history. We note that here he describes him as 'Minister,' which according to his use of the word signifies at least Deacon's orders in the Church of Eng. Graves 'read Prayers' at West Street on Feb. 22, Wesley preaching. From reference on Feb. 20, we infer that he and Graves were acquainted previously and that G. was then (as we should say) travelling in the London Circuit, and had been preaching at Brentford. See numerous references in the Journals of John and Charles Wesley; and *Lives of E. M. P's*, Vol. 1, pp. 60, 61. 3. *Mr. Jones, Preacher: James Jones*, a native of Tipton, Staffs., who according to Myles and Crowther began to travel in 1743. Probably he was the person sitting with Wesley on Sunday evening when Viney arrived, whom he at first described as 'another Minister' i.e. Clergyman, striking out the title afterwards when he found that he was *only* an Itinerant. See *Wes. Journ.* Feb. 18: 'I received an account from James Jones of another kind of invasion in Staffordshire.' See particularly the last sentence of Wesley's summary of J.'s account which shews that he set out for London on the 10th of Feb. This may have been verbal. *Letters* were read from Staffordshire on Feb. 20, perhaps carried to the Foundery by Jones. See *Atmore's Memorials*. 4. *Wm. Spencer*: who had been one of the first masters at old Kingswood School in 1740, and returned thither in 1748. See index, *Wes. Journ.* I would call attention to an unindexed reference in *C. Wes. Journ.* Vol. I, p. 184: Oct. 1, 1739, 'The same good work was wrought in W. Spenser, on Saturday night, after hearing the word. He is now sure that his sins are blotted out; for the times of refreshment are come.' Was this the same man? The variation in the spelling of the name does not, in itself, rule out the question. 5. *Salter*: not yet identified. 6. *Mrs. Clavel* was doubtless *Sarah Clavel*. I think Viney means that she was both house-keeper and maid-servant, which points to Wesley's rigid economy in the domestic arrangements at the Foundery. See index *Wes. Journ.*, but N.B. the facsimile illustration, Vol. II, p. 480, is not indexed, where in Wesley's own handwriting *Sar. Clavel* is entered as leader of the fifth Band in the last column. See also Stevenson's *City Road Chapel*, p. 29, which shews that she was a Class Leader in April 1742, and pp. 33 and 35, where both in Feb. 1744 and June 1745 she is designated 'single.' Viney's Mrs. C. must have been title of courtesy often used in those days for unmarried ladies. The fact

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that she was Wesley's housekeeper in 1744 is new information. 7. *Mrs. Carter*, I have not been able to identify. Stevenson, p. 35, has Susanna Caton, member of a Band in 1745. It is just possible that Viney may have mistaken the name.

'Wensday, Feb. 22.—*Employ*: 'Rose at 5, Heard Mr. Westley expound, and then till 2 o'clock (Mr. Westley having taken possession of my Room) I was about from place to place in y^e Foundery, but chiefly in Mr. Burt's office, where I read Pope's *Essay on Man* &c., in a Collection of Poems now publishing by Mr. Westleys in numbers, & read also some of Charnock's Sermons. At 2 went with Mr. Westley to Bloomsbury to a Chandler's shop & from thence to Mr. Sheffield's a sort of Gentleman near high Holborn where we drank Tea with a Company of 8 persons beside ourselves, & staid 2 hours, from whence we went to vissent one in middle row broad St. Giles, whence after a short stay we went to a Chapple beyond 7 Dials (belonging to Mr. Westley) where I heard Mr. Graves read Prayers and Mr. Westley Preach, from 6 to 8 o'clock; from hence return'd to y^e Foundery with Master Perry, supp'd with y^e family, went to my Room, wrote yesterday's Journal, and after 10 went to Rest.

Mind: Unsettled, yet not so perplex'd as yesterday. I daily cry out, and often like those in a storm at sea, Lord, save or I perish! *Health*: Had very good Rest last night, my cold mends gradually. *Weather*: Pritty clear, yet not without some showers of rain.

Occurrences. I got more acquaintance with y^e Brethren in y^e House than I have yet had.

Between 8 & 9 at night y^e men in Bands met together here for Prayer &c., and Mr. Westley asking me, I went with him amongst them.

Mr. Ward and two others of y^e Sufferers by y^e Riot at Wendsbury in Staffordshire came hither to day from thence.

Mr. Westley intended to have gone to see y^e Quakers' Workhouse and I with him, but time would not admit. That is said to be y^e best to take a Plan from of any in London.

He told me of an intention he and some few have of beginning a Community of Goods, but on a plan which I told him I doubted would not succeed. 'Tis thus; each is to bring what cash they have and put it together. If any owe small Debts, they are first to be paid. Then each abiding in their Dwellings, and following their Business as they do now, are to bring weekly what they earn and put it into one Common box, out of which

they are again to receive weekly as much as is thought necessary to maintain their Families, without Reflecting whether they put much or little into y^e Box.

Thursday, Feb. 23—*Employ*: Wrote all y^e forenoon and some of y^e afternoon for Mr. Westley, Lists of Tradesfolks names with whom y^e Society is desir'd to deal, & some of Lewis's Poems to send to Newcastle to be Printed in y^e Collection which Mr. Westley is now Publishing. In y^e afternoon Mr. Westley took me and Tomy Butts with him to Vissit a Poor dying woman near the Foundery, then to Mrs. Witham's near Cloth fair who is sick, then to vissit a woman in Basinghall Street, with whom we drank Tea, whose Husband is mad, and from thence return'd to y^e Foundery, where I heard Mr. Westley Preach, and afterward was present at y^e meeting of y^e United Societys.

Notes.—1. Pope's *Essay on Man* was placed at the end of the 1st Vol. of Wesley's *Collection of Moral and Sacred Poems*, published in 1744. The selection 'From Mr. Lewis's Miscellany' begins on p. 156 of the 2nd Vol. Chamber's *Cycl. of Eng. Lit.* says that David Lewis 'seems to have been an usher in Westminster School.' His *Miscellaneous Poems by Several Hands* was published in 1726. An interesting question is raised by Viney's two explicit statements under Feb. 22nd and 23rd, 'now publishing by Mr. Westley in numbers,' and, 'to send to Newcastle to be printed in the Collection which Mr. Westley is now publishing.' Were portions of the Collection actually printed and issued in 'numbers' and by John Gooding at Newcastle? The title page of all three volumes states that they were printed by Felix Farley, Bristol; but that of the first vol. has the curious note [Price, unbound, 7s.6d.]. May not the word 'unbound' indicate a separate pre-first edition in numbers or pamphlet-form? Neither Dr. Osborn nor Mr. Green knew of such issue; but in the light of Viney's statements one would expect to find it. Members of our W.H.S. will bear the possibility in mind. As to the *Collection* see *Wes. Journ.* III p. 147 n. and *Meth. Mag.* 1848, p. 975.

2. *Mr. Sheffield*: this name occurs again, Feb. 26. I reserve notes.

3. *Wesley's Chapel* beyond Seven Dials: West Street. See Telford's *Two West-End Chapels*. 4. *Master Perry*: Frances Perry (single) was a member of Sarah Clavel's Band in 1745; Roger Peary [? Perry], married, was in William Barber's band: *Stevenson* p. 35. On Nov. 6, 1785, Wesley 'buried the remains of Judith Perry, a lovely young woman, snatched away at eighteen; but she was ripe for the Bridegroom, and went to meet Him in the full triumph of faith.' There was a Mrs. Perry, class-leader at City Road in 1870. If Master Perry was named Charles, he may perhaps be identified with Dr. Charles Perry mentioned in *Wesley's Journ.*, Nov. 3, 1785. Frances Perry may have been his sister. 5. *Francis Ward*, of Wednesbury. See *Wes. Journ.*, index, and *C. Wes. Journ.* A descendant of this early Methodist hero is now living at Sutton-on-Sea. 6. *The Quaker's Workhouse*: Wesley's eye was evidently on this as a model for one branch of his three-fold economy. The Rev. S. E. Keeble suggests to me that the Quaker's Workhouse was the "Colledge of Industry" for the poor, which John Bellers began in Clerkenwell in 1701. Bellers died in 1725. 7. Wesley's project for *Community of Goods*. This is one of the startling revelations of our

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Diary; but quite in harmony with what careful students of his character and writings have known. At the end of his *Earnest Appeal to Men of Reason and Religion* published in 1743, he printed the noble poem on *Primitive Christianity* in 30 stanzas, the 5th of which was,

Propriety was then unknown,
None called what he possess'd his own;
When *all* the common blessings share,
No selfish happiness was there,

But alas! there were too many, like Richard Viney, who told him that they 'doubted it would not succeed.' The whole course of Wesley's strenuous attempt to translate Christian ideals into character and fact is ample voucher for the truthfulness of Viney's report of Wesley's 'discourse' on this head. 8. *Lists of Tradesfolk*: Is this list extant in the archives of our Book-room? Viney's 'employ' herein illustrates the well-known clause in the Rules of the United Societies, first published in 1743. 9. *Mrs. Elizabeth Witham*: whose death and character are recorded in *Wes. Journ.*, Nov. 29, 1747. She was in the Select Society in February 1744. *Stevenson*, p. 33.

(To be continued.)

M. RIGGALL.

THE STORY OF PLESSEY METHODISM (THE PLACEY OF JOHN WESLEY'S JOURNAL.)

In the opening stanzas of the second canto of *Marmion*, Scott tells the story of the voyage of "the Abbess of Saint Hilda with five fair nuns,

. . . . from high Whitby's cloister'd pile,
Bound to St. Cuthbert's Holy Isle."

In the course of their voyage

"They saw the Blythe and Wansbeck floods
Rush to the sea through sounding woods."

The woods to which Scott refers are the Plessey Woods some six or seven miles from Blyth. Near to them is the site of the village of Plessey, of which only a few ruins now remain.

Coal mining was in operation in or near the Plessey Woods as early as 1663. It is said that at one time there were more than a score of small shallow pits in the woods, but these have nearly all disappeared, the coal in the neighbourhood being now won from deeper seams by large modern collieries. For the shipment of the coals a waggon-way was constructed to Blyth at the beginning of the eighteenth century. This continued in use until 1812; portions of it still remain, and one of the chief entrances into Blyth is still known as the "old Waggon-way." The following extract from Richard Viney's Diary, under date

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Friday, May 25, 1744, only a year after Wesley begun his work in Newcastle, furnishes an interesting account of these waggon-ways :

“Yesterday and to-day I took notice of y^e Wonderfull-well-contriv'd way they have of carrying their Coals from y^e Pits, 3, 4, 5, or 7, or 8 miles from Newcastle. They have for this purpose verry large sort of Carts which they say will hold 3 waggons full, these they haul with one horse each, and sometimes it runs a mile or more by itself, and all this is from y^e contrivance of laying timber all along y^e Roads for these carriages to run on.”

It is remarkable that in this small colliery village one of John Wesley's best loved Societies was found. Sixteen visits to Plessey are noted in his *Journal*, and there is evidence for some other visits not recorded therein. His first visit was on Good-Friday, April 1, 1743, and the story of it is graphic and deeply interesting. He was accompanied on the journey of about ten measured miles from Newcastle by John Healy who acted as guide. The journey was a trying one: the sleet, which was driven into their faces, froze as it fell and cased them over presently. The savage ignorance and wickedness of the colliers had moved him to a great compassion for them. When the travellers had recovered a little, Wesley went into the Square¹ and morning and afternoon preached to them. “The poor sinners, he says, gave earnest heed to the things which were spoken.” On Easter Monday and Tuesday he preached again to increasing congregations, and as the *Journal* indicates with good results.

Such is the story of John Wesley's earliest labours in Plessey. But there is evidence that his brother Charles had been there some little time previously. In his *Journal* under date Wednesday, June 15, 1743, Charles Wesley writes :

“I dined at Stote's Hall with Mr. Williams, and rode in the bitter weather to Plessey. Here my labour has not been in vain. They even devoured the word, while I showed them what they must do to be saved.”

It is evident from this statement that Charles Wesley had preached at Plessey on some previous occasion or occasions. Perhaps some clue may be found in John Wesley's *Journal*. He arrived in Newcastle on his second journey to the North on Saturday, November 13, 1742, and writes “My brother had been here for some weeks before, and was but just returned to

1. The colliery villages of the North were largely built in this form, see *Journal* August 11th, 1765: “About two in the afternoon [I preached] in the Square at Hartley, eleven miles from Newcastle.” This mode of construction has continued to recent times.

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London." To this entry there is this footnote in the Standard Edition of the *Journal* ii. 50.

"There is no MS of Charles Wesley's Journal for the year 1742; but from references made to him by his brother, John Nelson, Christopher Hopper, and others, we know that it was a period when his ministry was remarkably powerful and fruitful, especially in Newcastle and the neighbourhood, where he formed Societies."

There can be but little doubt that Plessey was one of the places visited by Charles Wesley, and in all likelihood it was from his lips that John heard the story of the wild colliers there whose great need called forth his sympathy, and led to his visits at the next Easter. It is thus fairly certain that the work at Plessey was founded by Charles Wesley. Charles Wesley in his *Journal* mentions three other visits which he paid to Plessey—on Wednesday, February 29, 1744, Wednesday, November 21, 1744 and Friday, November 7, 1747.

Among those who heard John Wesley on his first visit to Plessey were several members of a family named Hunter, who were living on a farm in the neighbourhood. Some of the sons were attracted by his preaching and blessed by it. Among them was a lad named William, of about fifteen years of age. Through the preaching of Wesley, and a year later of Hopper, he was brought under deep conviction of sin, in which condition he remained many months, but eventually he entered into the joy of pardoning love. He soon began to preach to others the salvation he himself had experienced. He continued in the work of a local preacher for more than twenty years, during which time he was employed as a waggonman on the waggon-way between Plessey and Blyth. In 1767 Wesley called him into the itinerant work in which he remained until his death. Hunter was sent during the year into the Dales Circuit where he remained until 1769. During his term a violent persecution broke out at Wolsingham against the Methodists: Hunter was compelled to appeal to the Magistrates on their behalf, and did so successfully. The Circuit book records for the Midsummer Quarter 1768, that a sum of £4 6s. 6d. was paid "to Mr. Hunter and his wife."² In 1771 Hunter returned to the Circuit, and during this year of service he was the chief agent in the memorable revival in Wear-dale of which Wesley gives so full an account in his *Journal*, v. 465-472. When Wesley made his Deed of Declaration in 1784,

2. Steele's *Methodism in the Dales Circuit*, pp 83-88.

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the name of William Hunter was included in the Hundred. In 1789 Alnwick Circuit was constituted with him as its Superintendent. In 1795, when he was stationed at Hexham, he was made Chairman of the Newcastle District. Among the Ministers of the District was Alexander Kilham who was Superintendent of the Alnwick Circuit in which Plessey was one of the Societies. He was not satisfied by the Plan of Pacification which the Conference had adopted, and before the year was out issued a pamphlet which brought upon him disciplinary action, in which as Chairman of the District, Hunter was compelled to take a leading part.³ William Hunter died at Nenthead, near Alston in 1797. Atmore in his *Methodist Memorial*, speaks of him as "this eminently holy man," a characterisation fully justified by contemporary records.

To return to our narrative after this digression. In the early summer of 1743, Wesley was once more in the North, and on Sunday, July 17th notes in his *Journal*: "I preached (as I had done on the Wednesday before) to my favourite congregation at Plessey. It was apparently on this visit that the Society was first formed. In November of the same year, Wesley was again in Newcastle, and writes, "Sunday, the 13th and the following days, I preached and regulated the societies at Painshaw, Tanfield, Horsley and Plessey."

From Monday, May 21st to Monday, June 11th, 1744, Wesley was in Newcastle, but the record in the *Journal* is exceedingly brief. There is no entry between Monday, May 21st and Monday, May 28th, hence we do not know where Wesley preached on Sunday, May 27th. On Sunday, June 3rd, he was visiting classes in the country, concerning which he says that he had never found them so much in earnest before, and expresses the trust that there is not a disorderly walker, but hardly a trifle left among them. Now Richard Viney was with Wesley up to Monday, June 4th (see quotation above, May 25th), and in his Diary on Sunday, June 3rd, he writes: "Rose at 4. Mr. Westley went out to preach in y^e country—" After telling about his own occupations, he adds, "Sup^d with Mr. Westley. Was at y^e Preaching at 6 when y^e Room [i.e. the Orphan House] was quite full and crowded. Then was at y^e Meeting of y^e Society: then to my Room, wrote and read and pray'd." After details about the weather Viney makes the interesting comment, "Mr. Westley really takes too much pains. He has preach'd 3 times in y^e

3. See Stamp's *Orphan House of Wesley*, p. 181 et seq.

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Country to-day, has spoke with several classes there, and this evening has preach'd at home in Publick and afterwards to y^e Society." The Rev. M. Riggall, to whom I am indebted for these extracts from Viney's Diary, suggests that Plessey was one of the three country places at which Wesley preached that day. He says, "I have carefully examined Viney's record, and the details he gives of Wesley's work up to June 4th (the day when Viney left Newcastle) leave no room for any visit to Plessey except on June 3rd." In view of the warm affection Wesley had manifested toward Plessey previous to this date (see *Journal*, April 1st, July 17th, 1743), Mr. Riggall deems it unthinkable that he did not visit the people there during the lengthened sojourn at Newcastle, May 21 to June 11th, a judgment in which I concur.

On Saturday, March 8th, 1746, Wesley was preaching in Plessey when "a vehement storm began in the middle of the sermon but the congregation regarded it not." A visit not recorded in the *Journal* was made in March 1747, as is indicated by the fact that the texts from which he preached (Isaiah 55, 7 and Zech. 12, 10) are noted in the Sermon Register.

In 1748 the country was divided for Methodist work into nine sections, the last of the nine being that of Newcastle, which stretched from Osmotherley to Berwick-upon-Tweed. It is a testimony to the regard with which Plessey was held that its name is one of the ten mentioned as being included in this section or circuit.

Wesley was next at Plessey on Monday, April 29th, 1751, as he was returning from his first visit to Scotland. His text was John xvii, 3, and a note of exclamation (!) added to the text in the Sermon Register "seems to indicate that the sermon was attended with special blessing." His next visit was on Saturday, May 16th, 1752, and in his *Journal* he tells of the happy death of John Lane, who as a lad "nine or ten years old, was one of the first who found peace with God, when we came hither first." He had been buried a day or two before Wesley's arrival.

In 1759, Christopher Hopper preached at Plessey on his way north on a tour that took him as far as Peterhead, and possibly preached there on his way back (*EMP*, i, 210). On May 18th, 1761, Thomas Rankin heard Wesley preach at Plessey at five o'clock in the afternoon and spent several hours in his company. Rankin had never seen Wesley before, and his account of what was a memorable day in his life and the beginning of a friendship of thirty years is full of interest. (*EMP*, v, 166-168).

It would be tedious to refer to all the occasions mentioned

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in the *Journal* when Wesley visited Plessey; it is interesting however to note that several times he uses terms that shew his continued esteem and love for the collier society there. It is probable that Wesley called at Plessey on several of his journeys to and from Scotland, as the village lay in his direct route, but has left no account thereof in his *Journal*. His last recorded visits, in 1779 and 1780, were of this kind.

According to Myles in his *Chronological History of Methodism*, there was a preaching-house in Plessey from 1771 onwards. A well-founded tradition says that Wesley preached in, and the Methodists made use of a school-house built by the Riddleys of Blagdon Hall, ancestors of the present Viscount Ridley. Neither to this building nor to the preaching-house does Wesley make any allusion. A member of the United Methodist Church, who has just passed his ninety second birthday (May 1923), and has lived nearly all his life within a few miles of Plessey, remembers the preaching house. He has told me that it was simply a cottage adapted for the purpose, and stood at one of the corners of the Square where Wesley was wont to preach. The gradual closing of the pits in the early decades of last century led to the scattering of the population and the abandonment of the village, until about 1835 only three or four cottages with the ruins of a flour mill were left to mark the place. Services, however, were maintained for some thirty years longer.

Stamp's *Orphan House*, p. 143, gives a copy of the Stewards Account for April 1st, 1788, in the Newcastle Circuit: the total amount of the "quarter day collection" was £19-13-3 of which Plessey contributed 10-6. "Twelve weeks class collection" amounted to precisely the same sum, but the items are not given for the several societies.

In June, 1791, the number of members at Plessey, then in the Alnwick Circuit, was seventy three: in 1804 it had sunk to thirty three, and in 1807 to twenty. It is likely that great changes in regard to the pits were in process, for as has been told already that the waggon-way from Plessey to Blyth ceased to be used in 1812.

Immediately after Wesley's death, the demand for the administration of the Lord's Supper by the Methodist Preachers, which had led him to exercise the right he claimed to ordain brethren for this purpose, became urgent. Societies all over the country requested that this privilege should be conceded to them. There was however considerable opposition to these proposals, and Conference was obliged to proceed cautiously. Permission was given only to some of the Societies, among which were three

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in the Alnwick Circuit, viz., Alnwick, Saugh-house and Plessey.

In 1815, Alnwick Circuit was divided by the formation of the Morpeth Circuit with 150 members. The new Circuit would include the villages lying to the south and south-east of Morpeth of which Plessey was one. The Blyth Society probably from the first was connected with the North Shields Circuit: it certainly was when the first Chapel was opened in July, 1815. And at some time, but when I have not been able to discover, a number of the villages of the Morpeth Circuit, including Plessey were transferred to North Shields. The following obituary notice from the *Wesleyan Methodist Magazine* for 1837, p. 796, is of great interest, and commemorates one of the worthies of Plessey Methodism:

Died May 10 at Hartford Horton in the Morpeth Circuit, Mr. Ralph Elstob in the 76th year of his age. While a young man he heard the late Mr. Jeremiah Brettell preach out of doors, and some of the Preacher's observations arrested his attention and touched his heart

More than fifty years he was connected with the Wesleyan Society at Plessey; and the pulpit now in use was originally occupied by the venerable Wesley when he visited the neighbourhood and formed the first Methodist Society in these parts. Mr. Elstob was the class leader for nearly half a century. He was very diligent and zealous, etc.

He had the satisfaction of introducing the preaching to Blythe [sic] where there has long been an excellent society

JAMES HYDE.

At the date mentioned (1837) Plessey still appears to have been in the Morpeth Circuit. With regard to the old pulpit used by Wesley nothing has been known for many years. In his little volume *Memorials of Andrew Colvin of Blyth* published in 1897, the late Rev. R. W. G. Hunter says, (p. 19)

"Referring to Plessey, I had been informed that the identical pulpit in which Mr. Wesley preached was in possession of the Home Secretary, the liberal minded and popular Sir Matthew White Ridley, to whom I wrote on the subject. From him I received a courteous reply, in which he said he had no knowledge of the pulpit to which I referred, and added that he had in his possession a long and interesting letter from Mr. Wesley to his ancestor Mr. Matthew Ridley, about 1746-1750 on the subject principally of the language used by soldiers in the streets of Newcastle."

Blyth Circuit was formed in 1841 by separation from North Shields. A photographic facsimile of the first plan lies before me as I write. There are eleven places on the plan, of which a few in addition to Plessey, had in all probability been originally connected with Morpeth Circuit. The nonagenarian United Methodist friend, to whom reference has been made, remembers when Plessey was served by North Shields preachers, that is previous to the formation of the Blyth Circuit.

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Plessey at that time had eleven members. The number kept very much about the same until December 1854, when it had dwindled to six. No further numbers are recorded until twelve years after when the members were eight, and the society became extinct in June 1868.

In the Blyth Circuit Schedule Book, under date "Midsummer 1844," the Rev. Richard Tabraham, the Superintendent narrates the following incident :

"Two years since William Watson of Plessey came to the Quarter Day and received in Donations towards the repair of Plessey Chapel ten shillings more than they had expended. He had saved little presents of money, and fearing the Income [of the Circuit] might be short, he had come to repay ten shillings and to give ten shillings. He could not be persuaded to take it back again : it was therefore given equally to eight poor families to make their hearts glad in the time of their trouble. As he is nearly 85, blind, has a wooden leg, and with his sister nearly ten years younger receives from the parish only . . . weekly, [the amount is omitted] this was an instance of benevolence worthy of one who knew and loved John Wesley.

With this delightful story our brief record of the vanished Methodism of Plessey may fittingly close.

J. CONDER NATTRASS.

A LETTER TO JOHN WESLEY BY
JOHN GILLIES, D.D.,
OF THE COLLEGE CHURCH, GLASGOW.
(For another of Dr. Gillies' letters, see p. 12 of present volume).

In the supplement to Dr. Gillies' '*Historical Collections*, relating to the success of the Gospel,' Dr. John Erskine said of John Gillies, 'he saw and approved what was excellent in men whose sentiments in politics, and even in religious matters less essential, greatly differed from him. Strict in examining his own heart and life, he viewed with candour the conduct of others.' He was in avowed sympathy with Whitefield's mission to Scotland, and in 1753 Wesley was his guest for a week, and assisted him in some portions of the '*Historical Collections*,' Reference is made to this in the following letter as well as to correspondence with Grimshaw of Haworth. Wesley would well understand the last pathetic paragraph, for he also had experienced "perplexing thoughts" and "the desire for solitude."
T. E. B.

Cawaldstone, 60 miles N.E. from Glasgow.

Rev. and very dear Sir, Sept. 5, 1753,
I Have received both your kind letters, one dated St. Ives, 27th July, and the other Plymouth-Dock, 14th August. I have been

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from home these three weeks to visit my mother in her widowhood, and have preached in three different places on the Lord's-days, but alas! not with that freedom and earnestness I would be at, Pray, dear Sir, what are the methods of studying and preaching, that you have found in your experience most blessed? I would be obliged to you for some hints on this head.

The books you sent me by William Hodgson were not come to hand when I left Glasgow, but were expected daily; so that they are undoubtedly come before now. I hope to return to Glasgow in a fortnight, and must then apply closely to the finishing my *Historical Collections*. I have not been quite idle since I came away, having concluded my Extracts from your Journals, and marked out some passages in the Killyth Narrative, to be extracted. You did well to put me in mind of that blemish of expressing one's self, as if we would confine GOD either to work in *one manner* only; or only among those of our *own opinion*. I am resolved when I meet with expressions of this sort, to leave them out: and I intend also, according to my present light, to leave out any, unnecessary touches upon controverted points that are not fundamental. When I designedly deviate from this rule, it will be a matter of conscience with me. And I know, in that case, you will have me excused. But I hope there shall be nothing inserted in my book to give uneasiness to any who think as you do, upon the necessity of mutual forbearance. For I have learned, that the kingdom of GOD is not meat and drink, but righteousness, and peace, and joy in the HOLY GHOST.

I have a letter from good Mr. Grimshaw at Haworth, 26th of July, wherein he says, "Mr. Wesley acquainted me with your undertaking:—I promised to send you an account of the Birth and Progress of the Work in these parts, which I will do; but I wait the assistance of two or three fellow-labourers in it, whom the REDEEMER was pleased to send forth as the first instruments of it here. Then you shall have it." But he would have me suspend the printing of it till next year; (I suppose he means for a year to come,) that more subscriptions may be procured, and that I may obtain a more perfect relation of the Work of God in England, which I may perhaps lament the want of, when it is too late, if I precipitate the press.

I exceedingly love the honest christian spirit that runs through his letter; but am not sure how far he judged right in advising a delay of printing. I know you was of a different mind. If you have not seen reason to alter your opinion, I beg you will write soon, that I may write to Mr. Grimshaw the necessity of being

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expeditious ; and I wish you would also take the trouble to write to him, that I may get the accounts he speaks of, against February or March next, for I hope by that time to be advanced in printing to that part of the book.

Let me beseech you, dear Sir, to take such care of your life and health, as they may probably be most instrumental for the glory of our REDEEMER, in gaining souls to him. O when shall I get that divine assurance you mention, in my own soul ! The other day I fasted and prayed (if I may call it prayer) all day in the fields ; but a body of death still cleaves to me. I fear I have not yet got the gift of the HOLY GHOST. I know not what to do. I sometimes think I should be happy to be in some wilderness in America ; to begin the world anew ; to forget and be forgotten ; to have none but GOD to converse with ; digging for my daily bread. But is not this desire of solitude, or of absence from all former acquaintances, a vain thought, (as you observe in your Journal,) unless I could fly from my wretched, vile self ? I am vexed with perplexing thoughts. Sometimes I apprehend it is best to go on preaching and writing for the advancement of the Kingdom of GOD, according to the talents given, without heeding these thoughts ; for what if Satan may have some hand in them, to keep me from appearing publicly for my REDEEMER ? The Lord help me, that I may not deceive myself. I deserve to be utterly lost. But O that he would shew me what it is that separates my soul from HIM, that it might be destroyed, and that I know HE is my GOD in CHRIST. This, this is all I want. Dear Mr. Wesley, continue to pray for your most unworthy, but affectionate Brother and Servant

JOHN GILLIES.

BRISTOL QUAKERS AND THE METHODISTS.

Richard Champion, of Bristol, is mentioned in Wesley's *Diary*, June, 1739. "We breakfasted at Richard Champion's, where were eight or nine other Quakers. We had a mild conference on justification by faith alone, concluded with prayer, and both met and parted in love." Wesley records in his *Diary* on the following Wednesday, "A young Quaker was baptised and filled with the Holy Ghost. In the afternoon, unknowingly, he fell in with a famous infidel, a champion of the unfaithful in these parts. He was shocked ; desired I would pray with him."

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The following appears in the Friends' *Historical Society Journal*, March, 1923.

"About the year 1764, Rachel Wilson, a Quaker, held several public meetings at Bristol. George Whitefield, having been at one of these meetings, applied to the late Joseph Fry to contrive some mode of being introduced (as he expressed it) to this very extraordinary woman. This was done next morning at Richard Champion's, where they breakfasted together and talked for a while on occasional subjects. After breakfast was over, and the servants had cleared all away, George Whitefield informed her of his having sat under her ministry with great pleasure the day before. She expressed satisfaction, but intimated that if she had in any degree edified her audience, it was all owing to the bounty or kindness of Infinite Wisdom, who only could give the ability. George Whitefield replied, "I heartily agree, Madam, with what you say, for little indeed can be attributed to the creature, I am at times tempted to envy your preachers for the advantage they almost exclusively enjoy of silently waiting upon God before they stand up to minister. When *they* stand forth they have nothing to do but go on, being like clouds filled with water and ready to discharge it; but, according to our custom, as soon as I am seen in the pulpit, I am expected to begin, and must begin with something. It often happens that, although I can observe great willingness to hear the word, and feel a strong desire in myself to preach it profitably, yet I am as a pump, the handle of which must be long used before any water will come. This is very mortifying; but God, who knows my good intentions, sometimes, after long labour of this sort, is graciously pleased to assist me with His Holy Spirit, and then indeed I am as a cloud discharging its rain to the joy and refreshment of the whole heritage."

"I understand," says the writer. "that Rachel Wilson expressed her surprise and pleasure in hearing a declaration so unexpected from one who has been educated for the priesthood of the National Church, and that they parted with mutual expressions of regard, and best desires for each others welfare."

Whitefield was in America from July, 1763, to June 9th, 1765, and landed at Plymouth, July 7th. Six days after this he was at Bristol "in a fine commodious house, and kept from much company," but still begging "not to be brought into action too soon." He wrote of himself as "a poor old shattered bark who had not been in dock for a long while." A fortnight afterwards he arrived in London. According to Tyerman, he was not in Bristol again until November, 1766. It may have been, therefore, that it was in 1765 that Joseph Fry introduced him to Rachel Wilson, the Quakeress.

T. E. B.

WESLEY'S CHARLESTOWN HYMN BOOK, 1737.

In our last issue there was an article by Mr. James T. Lightwood on the two existing copies of the above book. Referring to the copy discovered by Mr. W. T. Brooke in London in, 1878, Mr. Lightwood says, "In 1904, it was sold for £106 to a person who gave the name of Smyth, and it has now I believe, found a home in America." A letter from a good friend of the W.H.S., Mr. Edward S. Lamplough, informs us that under the *nom-de-plume* of Smyth, he was the purchaser of the volume at Sotheby's Sale in 1904.

We are glad the interesting book has not gone to America, but that it is in the collection of one of our members.

J.C.N.

SIR GEORGE SAVILLE.

Wesley's Journal, Vol. vii, p. 273. (Standard Edition). 1

There is an interesting note on Sir George *Savile*, in the transactions of the Unitarian Historical Society, Vol. 1, p. 271.

Sir George Savile was one of the original Trustees of the Essex Street Chapel, Strand. This chapel was built in 1779, by the Rev. Theophilus Lindsey, who left the Anglican Church owing to his theological beliefs, which had undergone a change in favour of Unitarianism.

The note is as follows: "Sir George Savile, 1726-1784, was one of that band of Whigs, who in the eighteenth century supported the cause of constitutional liberty. The only son of Sir George Savile, of Rufford, Notts., he came into a large estate. He devoted his means, his time, his talents to the public service, in the field of politics. Elected for Yorkshire in 1759, he represented that county continuously up to a couple of months of his death. He not only championed the cause of liberty for Protestant Dissenters, but in May, 1778, brought in a bill for the relief of Roman Catholics, and secured its passage through both Houses. In return for this measure of justice, the Gordon rioters burnt down his London house in June, 1780. He was one who recognised the American Colonists had a strong case in their

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dispute with England, and voted for the repeal of the American Stamp Act.

"We can understand that a man of this type would sympathise warmly with Lindsey's efforts to secure relief for the clergy from the obligation of subscription to the 39 Articles. He supported the motion that the petition for relief from subscription should be received by the House, in a forceful speech on 6 February, 1772. In reply to those who argued that the Articles were a barrier of protection for the Church of God, he exclaimed "The Church of God, Sir, can protect itself. Truth needs not be afraid of not obtaining the victory on a fair trial. The lovers of truth will love all sincere inquiries after it, though they may differ from them in various religious sentiments. For it is to impartial and free enquiry only that error owes its ruin and truth its success. Those who are penetrated with the benevolent spirit of the gospel will not condemn as heretics, will not reject as unworthy of their affection, any who believe the Christian religion, who search and endeavour to understand the scripture, though they may be unable to comply with creeds and articles."

"Savile was a man of independent mind, free from party spirit, and of unbending integrity. Horace Walpole said of him, "Though his reason was sharp his soul was candid, having none of the acrimony or vengeance of Party: thence was he of greater credit than service to that in which he listed." A remark which reveals something of the character of the author, as well as of the subject of whom it was said.

Savile died unmarried, 10 January, 1784, and was buried at Thornhill, Yorkshire."

H. G. GODWIN.

Note 1. "Mr. Bernard much resembles, in person and air, the late Sir George Saville."—Wesley's *Journal*, May 10, 1787.

2. See also Wraxall's *Historical Memoirs*, pp. 200, 364, 517. In 1780, "Sir George Savile, when presenting in the House of Commons, the York Petition, accompanied it with language such as Ireton or Fleetwood might have used, when addressing the Rump Parliament in 1652." T.E.B.

NOTES AND QUERIES.

597. WESLEY LETTER TO REV. MR. WALKER.—In the 1812 edition of Wesley's *Works* vol. xv, p. 426, and in the later edition (from which the Standard Journal quotes) in volume xiii p. 206, there appears a letter from Wesley to Walker

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dated October 1758. It commences, "I return you many thanks," etc.

Mr. P. H. Hope, of Oxton, sends me a facsimile of this letter. It is written by an amanuensis and signed by Wesley, the date given being London, November 20, 1755.

The postmark $\frac{22}{\text{No.}}$ agrees with this written date but it will be observed that there is a discrepancy of three years between the date here given and that printed in the books referred to above.

The letter bears an address in what is apparently Wesley's writing. 'To the Revd. Mr. Walker, In Truro, Cornwall.'

The letter as Mr. Hope sends it is the same as that printed, but adds at the end the following note: "All but the last paragraph of this I wrote three weeks ago. But the dangerous illness of my wife prevented me finishing it sooner."

Mr. Hope cannot tell where the original of the letter is or when the facsimile was made.

Any light welcomed.—*F. F. Bretherton.*

598. HAMPSON'S VIDA.—I bought recently for 6d. (with James Everett's signature on title page), the following volume:

The Poetics of Marcus Hieronymus Vida, Bishop of Alba; with translations from the Latin, Dr. Lowth, Mr. Gray and others. By John Hampson, A M.

Indocti discant

Ament meminisse periti, (*Horace*).

Sunderland: printed by T. Read; for G. G. J. and J. Robinson, Paternoster Row, and J. Johnson, St. Paul's Church Yard, London. MDXCIII.

Vida was one of the subjects specified for study at Kingswood.

I have long been interested in the lives and writings of John Hampson, an early Methodist preacher of note, and his son, also John Hampson. Both left the itinerant ranks in 1785, and the young man subsequently became Rector of Sunderland. I hope to gather up any notes in a connected form for the *Proceedings*, if my colleagues approve.

Dr. Osborn is correct though incomplete in his bibliography of Hampson senior and junior.

D.N.B.; Alumni Oxonienses; Allibone; Biographical Dictionary (1816), mix up the father and the son.

—*F. F. Bretherton.*

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599. "A RELIGIOUS SOCIETY," LEEDS, 1713.—In *Ralph Thoresby's Diary*, II, 179-180, is the following :

1713, Jan. 5. Had some discourse with Cousin Wilson about forming a religious society here, which was very refreshing to my spirits.

Jan. 11. Concluded the pious Dr. Woodward's *Account of the Rise and progress of the Religious Societies*, with which much affected, and have had it upon my heart to promote one at this town, as tending to the increase of personal holiness. Lord, give me a blessing, I humbly beseech thee, and grant that in due time it may be accomplished.

Thoresby's cousin was Mr. Richard Wilson, Recorder of Leeds, who in 1723 wrote an interesting letter to Thoresby on the S.P.G.'s work, and the accounts of the success attending the Danish Missionaries there, in which Susanna Wesley was so much interested. The account read by Thoresby brought down the record to 1716. Thoresby's *Correspondence* II, 352 —T.E.B.

600. A MINIATURE BUST OF JOHN WESLEY.—A walking stick, a quaint feature of which is a knob formed of a miniature bust of John Wesley, apparently after Enoch Wood, has recently been presented to the Conference Office, by Mr. William Munday, of Catford. The material appears to be papier-mache, and the labels of the bands are of mother-of-pearl. On one side of the bust is inscribed "John Wesley," and on the other side "Centenary 1839." The stick is of malacca cane, and the whole is very well finished. The gift was presented through the good offices of Mr. W. Wills Clinton, one of our members.

It would be interesting to know if there are any other walking sticks of a similar character extant.

601. WESLEY AT COLN. Taken from Mr. Allen Burnardson's Diary. Not mentioned in Mr. Wesley's Journal.

"Sunday, April 21st, 1782. Ye Revd. Mr. Wesley preached at Coln in the *Morning* from Matt. vii, 24-25.

At *Noon* Mr. Wesley preached again at Coln from Acts xviii-17.

Again at four in the *Evening*, Mr. Wesley preached at the same place from I Peter, v-8.—*Geo. Severs.*

602. WESLEY'S STUDY CHAIR, IN LOUTH CIRCUIT MUSEUM. Mr. Sydney C. Street, of Louth, has made a special study of local Methodist History and for some time has been collecting

documents and photographs which have a local bearing. Two years ago, the Trustees of the Louth Chapel accepted this collection to form the nucleus of a Circuit Museum. The collection comprises a number of old circuit plans, which date back to 1814, class tickets, portraits of ministers and local Methodist celebrities and papers and pamphlets dealing with the "Reform" agitation in 1849. In addition there is a framed bill announcing services to form a Missionary Auxiliary in 1817, also a bill announcing the first Missionary Anniversary services and the re-opening services of the chapel after alteration in 1820, Sunday School reports, old class books, autograph letters, "Reform" plans and a "reform" class ticket, plans printed on calico—also two plans 1853, for the same quarter, one being issued a fortnight after the other.

It may not be generally known that there is in the minister's vestry at Louth, a Wesley Study chair. This is a genuine relic and the story of its coming to Louth is of interest. After Mr. Wesley's death, along with other furniture it was stored away in one of the garrets at City Road. A Mr. Clapham was then the caretaker and some few years later he relinquished his post and came to settle in Louth where he had relations and he brought away with him two of the study chairs which were broken and of little value as they then were. One of the ministers visiting Mr. Clapham was shown these chairs, begged one of them and got a Mr. Salmon, a cabinet maker in the town to repair it and presented it to the trustees.

Mr. Street also possesses a vinegar bottle which was used on Mr. Wesley's table. This bottle passed to Mr. R. C. Brackenbury, of Raithby Hall, near Spilsby, and Mrs. Brackenbury subsequently gave it to the grandmother of a Mrs. Stamp who lives at present at Goulceby, in the Louth Circuit. This lady is about 70 years of age, and to secure its safe preservation she gave it to Mr. Street on the occasion of his marriage.—*S. C. Street.*

603. EXPULSION OF SIX METHODISTS FROM OXFORD, 1768. *Wesley's Journal (Standard Edition), Vol. V. p. 298.*—Dr. Johnson's view of the expulsion forms an interesting comment on the affair. Under date April 15, 1772, Boswell reports the following:—"I talked of the recent expulsion of six students from the University of Oxford, who were Methodists and would not desist from publicly praying and

exhorting. *Johnson*: 'Sir, that expulsion was extremely just and proper. What have they to do at an University who are not willing to be taught but will presume to teach? Where is religion to be learnt but at an University? Sir, they were examined, and found to be mighty ignorant fellows.' *Boswell*: 'But, was it not hard, sir, to expel them, for I am told they were good beings?' *Johnson*: 'I believe they might be good beings; but they were not fit to be in the University of Oxford. A cow is a very good animal in the field; but we turn her out of a garden.' *Boswell's Johnson* (Ed. by *Birkbeck Hill*, ii. p. 187)

See also "Dr. Johnson, his friends and his critics" by G. B. Hill, pp. 51-59. *Horace Walpole* (Letters ed. by Mrs. Paget Toynbee, vol. vii. p. 183) writing to Rev. Wm. Cole from Strawberry Hill, Ap. 16, 1768, says:—"I don't desire a reign of fanatics. Oxford has begun with these rascals, and I hope Cambridge will wake—I don't mean that I would have them persecuted, which is what they wish—but I would have the clergy fight them and ridicule them."

See also on same subject—Thos. Wright's *Life of Augustus M. Toplady*, pp. 69-73; *Gentleman's Magazine* for 1768; *Life of Sir Richard Hill* by Rev. E. Sydney; *Historical MSS. Commission Reports*; *Dartmouth MSS.* iii.; Rev. John Newton's "Cardiphonia"—5 letters to the Rev. Thomas Jones, one of the expelled students. March 7, 1765 to July 25, 1772, pp. 304-317.—*Robt. A. Taylor*.

604. MAJOR RICHARD TOPLADY. *Wesley's Journal*, (Standard Ed.) Vol. V. p. 327.—In the footnote on Toplady it is stated that Major Richard Toplady was killed at the siege of Carthagera in 1741, soon after the birth of his son. Thos. Wright in his 'Life of Toplady' (1911) p. 4, states that Major Toplady died of yellow fever in May, 1740, his son being born the following Nov. 4, 1740. Carthagera = Cartagena, South America. The name of the place in Ireland where Toplady heard the sermon by Morris (Aug. 1756) is given as Coolamain; Wright corrects this to Cooladine. Mr. Hawkin in his article on Toplady and Wesley in W.H.S. viii. p. 13 gives the name Codymain, which Mr. Brigden in a footnote corrects to Coolamain, Parish of Ballynaslaney, Wexford. Who is right? On p. 18 of his *Life of Toplady*, Mr. Wright adds a footnote "Not Codymain, as most books on Toplady put it."—*Robt. A. Taylor*.

WESLEY HISTORICAL SOCIETY.

605. WANTED.—Pamphlet by A.B. as described in Green's A. M. Bibl. item 200. 1807 edition preferred. — Mr. J. E. Kenworthy, Far Bank Shelley, Huddersfield.

THE LATE MR. JOHN W. LAYCOCK.

We greatly regret to observe the announcement of the death of Mr. John W. Laycock, of Keighley. His splendid service to Methodism as a Local Preacher found worthy recognition some few years ago when he was appointed President of the L.P.M.A. : his own Circuit was greatly enriched by his gracious character, ripe wisdom and consecrated devotion in well-nigh every Church office and form of Christian labour, over a long term of years.

He was one of the founders of the W.H.S., and many valued articles from his pen are found in the volumes of our *Proceedings*. His book, *Methodist Heroes in the Great Haworth Round*, is a fine work and a perfect mine of Methodist history over the area and period that it covers (1704-1784).

J.C.N.

ERRATA.

In March, Proc. p. 1, *eighth line*. For Richard, read Edward as on illustration page, which is correct.

p. 2. Insert comma in first line after Mr. Austen's name.

ANNUAL MEETING.

The Annual Meeting of the Wesley Historical Society will be held at 2 p.m., on Friday, July 20, at the Victoria Chapel, Clifton.

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.