



**INTERIOR OF ST. JOHN'S CHURCH, SUNDERLAND,  
BEFORE ALTERATIONS.**

## JOHN WESLEY'S VISIT TO MR. HAMPSON'S CHURCH. SUNDERLAND.

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Charles Wesley was apparently the first Methodist to preach in Sunderland, his first visit taking place in June, 1743. John Wesley, who visited the town frequently throughout his ministry, paid his first visit a few weeks later. His visit in 1788 was his thirty-first. He says ;—

Sunday, June 1. "I willingly accepted of Mr. Hampson's invitation, and preached in his Church, morning and afternoon. I suppose it was hardly ever so filled before. And the power of God was present to heal. It was doubted whether all could hear. In order to try, Joseph Bradford stood in the farthest corner ; and he could hear every word. I preached in our Chapel at six ; but abundance of people could not get in. I was sorry I did not preach abroad, while so many were athirst for the word."

Joseph Bradford, one of the travelling preachers, was Wesley's faithful helper and companion during the last years of his life. He was President of the Conference in 1795.

The clergyman referred to was the Rev. John Hampson, an ex-Methodist Preacher. When Wesley executed his famous Deed of Declaration in 1784 constituting the legal Conference of one hundred preachers, some of those whose names were not included were greatly offended. Amongst these were a father and son both bearing the name John Hampson. They and a few others carried their objections to the point of actually withdrawing from the work, though they both accepted appointments at the Conference of 1784. The older Hampson, who had rendered notable service to Methodism for a long period, left his Circuit before the end of the year, and settled at Southborough, near Tunbridge Wells, where he officiated as minister in the Dissenting Meeting, and was also Master of a Charity School. He died in 1795.

Mr. Wallington (*Proceedings*, x, 157) thinks the initials "J.H." in the appointment to Dublin, in 1776, represents John Hampson, junior, who was admitted on trial that year. In 1777, "J. H.," presumably the son, is at Cork, and John Hampson, the father, at Dublin.

No Irish stations appear in the Minutes for 1778, but Mr. Crookshank states that John Hampson, senr. was at Cork, and his son at Lisburn.

In 1779, J. H., senr. and J. H. junr., designated thus, with initials only, are appointed to Athlone.

Mr. Crookshank tells a long story of the persecution the Methodists had to endure at this period, and narrates how a magistrate rushed into the house where Mr. J. Hampson, junr. lodged and seized him by the throat. "At that instant three young men ran to the rescue of the itinerant; but as the justice persisted in his hostile proceedings, they were obliged to settle the affair in his own way, in consequence of which he remained for some time subsequently under the doctor's care."

In 1780, John Hampson, junior, was appointed to Aberdeen; in 1781, to Macclesfield; in 1782, to Derby; in 1783, to Nottingham; and in 1784, to Sunderland.

In January, 1785, he wrote a long letter to Wesley, headed Chester-le-Street, then in the Sunderland Circuit, in the course of which he expressed his intention not to travel any longer.—(*Proceedings* ii., 21.)

Moore, in his *Life of Wesley*, says Hampson listened to a proposal from some pious gentlemen, who had formed an association for introducing religious young men into the ministry in the Church of England; and having received the rudiments of a classical education in Mr. Wesley's School at Kingswood, he was sent by them to Oxford.

From a letter written in April, 1785, by Mr. Robert Hutton (*Proceedings* xi., 18), we learn that the young preacher made an excellent impression during the few months of his ministry in Sunderland. Mr. Hutton says: "We have had several hindrances this year; our preachers not uniting as they ought to have done. I cannot help regretting the loss of young Hampson, who has left us. He was an excellent preacher, and wherever he went he was approved of. When it was his turn at Sunderland, our preaching house would not contain the congregation. I never knew a preacher in my life so much applauded, and in the general, by the great people of our town. And had he staid with us, to use the phrase made use of by some of the people that attended, half the

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town would have been Methodists. If he had been tenderly dealt with, I make no doubt he would have continued."

Mr. Hampson took his Bachelor's degree at Oxford, proceeding later to that of Master of Arts. His first clerical appointment, so far as we know, was that of Curate and Lecturer at St. John's Chapel, Sunderland. A very interesting history of this place of worship, which was erected in 1764, has been published by Mr. Vernon Ritson. In 1875 the Chapelry of St. John was separated from the Parish of Sunderland, and it became a separate Ecclesiastical Parish.

Mr. Hampson became the Rector of Sunderland in 1795, on the resignation of the Rev. John Farrer, and retained that position until his death. He was interred in the Churchyard, and his tomb is still in good preservation. The inscription reads:—

Here Lye the Mortal Remains of the Revd. John Hampson, M.A., Twenty Four Years Rector of this Parish. He died December 7th, 1819, aged 66 years.

Blessed are the dead which die in the Lord.

They rest from their Labour, and their works do follow them.

Be ye also ready.

Also Jane Hampson, Widow of the above, who died 5th April, 1844, aged 84 years.

Turning again to the reference in Wesley's *Journal*, it is not surprising to find that it was at one time thought that the Parish Church of the Holy Trinity, where Hampson was Rector for so long, was meant. But the facts which I discovered on the spot point conclusively to St. John's, near the Docks, on the edge of the old Town Moor.

In St. John's are some handsome brass pillars forming an extension of the altar screen. One of them bears the inscription—Erected by William H. Stokoe to the Glory of God and to Commemorate the fact that John Wesley preached from the pulpit of this Church in the hearing of the donor's grandfather and great-grandfather, (John Bell). Dedicated May 20th, 1914.

The Vicar, the Rev. Mr. Jackson, very kindly showed the present writer the old Collection journal preserved in the Church containing an entry:—

June 1, 1788. Collected by Mr. Wesley, Sermon, £12 16 1.  
(The accounts are made up towards the end of that month and are signed John Hampson, Curate and Lecturer).

In another record is an entry:—June 1788, By Cash collected

on account of Charity Sermon preached (sic) by the Rev. Mr. Wesley. Mr. Ritson says that the old journal records a Charity Sermon with collection each year. In 1782, Mr. Hall, then Incumbent, was the preacher, and the collection amounted to £28 17 0. It never reaches anything like this figure again however, about £12 to £15 being the average, and even so great a preacher as the Rev. Mr. Romaine, from London, only raised £14 12 8 by his sermon in 1784.

The proceeds of this annual charity sermon were applied to the maintenance of the Charity School, and in later entries it appears as "For the Boys."

Mr. Ritson mentions Wesley's collection, as above, and goes on to say, "Perhaps I could hardly finish this short sketch of the early history of St. John's Church more pleasingly than by leaving it here with the greatest, or at all events the most famous, figure that ever filled its pulpit, standing there in our mind's eye before its crowded congregations."

An interesting sidelight on this memorable service is given in the *Life of James Mort*, one of the preachers who helped the formation of the Methodist New Connexion in 1797. He was a careless youth, who had shaken off his early good impressions, when he heard Wesley preach in Sunderland. "When he saw the venerable man, moving down the aisle, with tremulous step, leaning on the arm of Mr. Hampson, the Clergyman, his heart melted, and in order to conceal his tears, he sat down and covered his face."

The photograph of the Church as it was in John Wesley's time is reproduced by courtesy of the Vicar of St. John's, who has lent the block. It is stated to have provided for 1822 persons, the subsequent alteration reducing the accommodation to 600.

In the light of the foregoing it will be observed that the footnote on page 364 of the seventh volume of the *Journal* requires revision in several details.

The first extended *Life of Wesley* to see the light was published in Sunderland.

The first of the three little brown volumes which lie before me contains the following title page:—

Memoirs of the late Rev. John Wesley, A.M., with a review of his Life and Writings, and a History of Methodism, from its commencement in 1729, to the present time, by John Hampson, A.B. Vol. I, Sunderland, printed for the author, by James Graham; and sold by J. Johnson, St. Paul's Churchyard, London. MDCCXCI.

These volumes have often been characterised by Methodist writers, and it would be aside from our purpose to describe them at length.

By the kindness of Mr. Wallington, the following extracts, not hitherto published, are given from a letter of Michael Longridge contained in the large collection of manuscripts at the Methodist Publishing House.

Mr. Longridge, whose position in Sunderland Methodism was very influential, wrote a few days after Wesley's death to Rev. Joseph Benson: "There is a work in the press here by J. Hampson, Junr., which he has been employed in some time and means I understand to publish with all expedition which he publishes as the life of Mr. Wesley. It will be three duodecimo volumes, the price I have not learnt, the 1 volume is printed though not made public. I have not seen his manuscript though some of our friends have. As far as I can learn they will on the whole place Mr. Wesley's character in a favourable light,—yet I suspect there are some parts in which both he and some living characters will be treated with some freedom. The doctrines and proceedings of the Methodists will I believe be stated and animadverted upon. Should this work be...so favourable in behalf of Mr. Wesley and the cause I am fully persuaded it will be extremely defective, there may be great marks of learning but little spirituality, very little to explain and enforce the religion Mr. Wesley has spent his life to inculcate."

The Rev. John Hugh Beech in his *Outer Life of a Methodist Preacher*, speaks of Hampson's *Memoirs of Wesley* and says:—"His life of that modern apostle is not too eulogistic, yet it is interesting to observe how few flaws he can find in the diamond." Mr. Beech tells a funny little story to the effect that one day when Mr. Hampson was going to Church he gave a cur that stood in the way a blow with his stick. When he had read the prayers and was beginning to preach, this identical dog sauntered down the middle aisle, the door being open on account of the heat, and recognising his recent enemy, howled at him with a vigour which stopped the discourse until the intruder was expelled.

Other literary ventures of the Rector, and also of his father, I hope to describe in a further article.

Many interesting facts relating to early Methodism in Sunderland are recorded by Rev. B. A. Hurd Barley, in the *Magazine* for 1910, and in our *Proceedings*, vii, 13.

F. F. BRETHERTON.

## A DETAIL OF PRONUNCIATION IN WESLEY'S HYMNS.

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There is one rather trivial peculiarity in the hymns of the Wesleys that has mildly provoked my curiosity again and again, but it is only lately that I made up my mind to investigate it. It is the habit of rhyming words which have the diphthong 'oi' with words which have the 'long i':—

“Hear and my weak petitions *join*,  
Almighty Advocate, to *Thine*.”

“A land of corn and wine and *oil*,  
Favoured with God's peculiar *smile*.”

I did not think it could be merely a matter of careless rhymes, because, in the first place, the usage is so constant, and so consistent. Then, too, Charles Wesley's standard of rhyme is rather specially good, for so facile and so prolific a writer of verse, and John Wesley, while not nearly so fluent as his brother, had on the whole a stricter standard of poetic taste. These particular rhymes are found, and found constantly, in the work of both brothers:—

“Happy the souls to Jesus *joined*  
And saved by grace alone!  
Walking in all His ways they *find*  
Their heaven on earth begun.”

“He prospers all His servants' *toils*,  
But of peculiar grace has chose  
A flock on whom His kindest *smiles*  
And choicest blessings He bestows.”

The first of these examples is unquestionably the work of Charles Wesley; the second that of John. And examples might be given by the dozen from the work of both brothers.

I was fairly certain, therefore, to begin with, that there was some real difference of pronunciation to be recognised, and not merely a number of loose, careless rhymes.

This was at once confirmed when I began to look into the eighteenth and seventeenth century poets. I am ashamed to say that I had never particularly noticed it before, but these rhymes perpetually recur. So in Pope:—

“Thus light and darkness in our chaos *joined*,  
What shall divide? The God within the *mind*.”

(*Essay on Man*, II., 203-4).

“Down, down, proud Satire! though a realm be *spoiled*  
Arraign no mightier thief than wretched *Wild*.”  
(*Epilogue to Satires*, II., 38-9).

“Pluto with Cato thou for this shalt *join*  
And link the Mourning Bride to *Proserpine*.”  
(*Dunciad*, III., 309-10).

So also in Dryden :—

“But these were random bolts : no formed design  
Nor interest made the factious crowd to *join*.”  
(*Absalom and Achitophel*, 67-8).

“And great oppressors might Heaven’s wrath beguile  
By offering His own creatures for a *spoil*.”  
(*Religio Laici*, 91-92).

“Curst be the wit which cruelty *refines*  
Or to his father’s rod the scorpion *joins* ;  
Your finger is more gross than the great Monarch’s *loins*.”  
(*The Hind and the Panther*, III., 689-91).

This pronuuciation, indeed, goes back to Shakespere and Spenser :—

“And, nuzzling in his flank, the loving *swine*  
Sheathed unaware the tusk in his soft *groin*.”  
(*Venus and Adonis*, 1115-16).

“Whose smile, they say, hath virtue to remove  
All Love’s dislike, and friendship’s faulty *guile*  
For ever to *assoil*.”  
(*Prothalamion*, 109-11).

What is the explanation? In the days of the Wesleys, and before, was *join* pronounced *jine*? or was *divine* pronounced *divoine*? (both of which are found in different dialects), or did the ‘long *i*’ and the ‘*oi*’ both become in pronunciation a sound which, to our modern ears, is between the two? This last is the fact, as will appear.

I consulted, first of all, the work of the eccentric philological pioneer, James Elphinston, to which he gave the extraordinary title, *Propriety Ascertained in her Picture* (1787). This did not contribute very much ; it is evident that in the forty years after Pope’s death the age had become sensitive with regard to the confusion of the two sounds, for Elphinston criticises the rhyme in the famous couplet :—

“While feeble expletives their aid do *join*  
And ten low words oft creep in one dull *line*.”  
(*Essay on Criticism*, II., 346-7).

and remarks that Pope, “scanning so nicely all the rest, over-



looked but the consummating syllable, and variously smart on others, forgot only himself." (I., p. 280).

A study of Elphinston's work by a German scholar, however—Engelbert Müller's *Englische Lautlehre nach James Elphinston* (in the *Anglistische Forschungen*, Hft. 43—was more helpful. Dr. Müller remarks that Elphinston "macht in Bezug auf die m.e. Diphthonge 'oi' and 'ai' nur spärliche Angaben. Das Ergebnis der Entwicklung beider ist der Diphthong 'oi,' dessen Lautwert dem 'i open' sehr nahe steht: *toil* und *tile*, *toy* und *ty* (*tie*) lautern sehr ähnlich, ohne jedoch als Homonymen gelten zu können." (p. 128).

A reference to Professor H. C. Wyld's monumental work, *A History of Modern Colloquial English* (supplemented by a private letter from the distinguished author) has finally solved the small problem for me. The fact is that before the end of the 15th century the two sounds, the 'long i' (which is to-day pronounced as a diphthong 'ai'), and the old 'oi,' distinct in Chaucer's day, became approximated, as they are in some Midland dialects at the present time, where for example *pint* and *point* are both pronounced in a way (difficult to express without phonetic symbols) which might be roughly represented as: *paiht*.

The present day 'oi' is a 'restored' pronunciation (due to the spelling), and reverts approximately to that of the 14th century. It seems to have begun to come into use again in the later years of the 18th century, and for some time there was manifest uncertainty. Thus Kendrick, writing in 1773, gives the correct pronunciation of *boil*, *join*, as *bile*, *jine*, and yet condemns those who pronounce *oil*, *toil*, as *isle*, *tile*.

The Wesleys used the pronunciation current in their youth, which only began to change towards the present mode in the later days of their lifetime, and said for *join*, *divine*, something like: *jaine*, *divaine*.

I suppose all this is elementary enough to professed students of English phonetics, but I confess it was largely new to me, and it may be of interest to some others who read these pages.

HENRY BETT.

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THE TREVECKA LETTERS.  
VII.

This list is a continuation of the one which appeared in the *W.H.S. Proceedings* for March, 1923 (Vol. xiv., Part 1, p. 10). It includes only those Letters among the Trevecka MSS which were written by or to people in England associated with Early Methodism and which incidently may have some connection with the Wesleys or throw light on some phase of Methodism outside Wales. Any information which readers of the *W. H. Society's Proceedings* can give to identify the correspondents of the following letters will be gratefully welcomed by

M. H. JONES,  
Penllwyn, nr. Aberystwyth.

Date	Letter from	Written to
Jan. 15, 1749	Starkey Myddleton	Mrs. Howell Harris
Apl. 12, "	H. Harris	Alderman Harris Gloster
May 2, "	Jacob Rugendike	H. Harris (in London)
" 14, "	M. Dickens	Campbell & Bruce, Bankers in ye Strand
Jun. 4, "	H. Harris	Marmaduke Gwynn
Aug. 25, "	Society at Chatham	Howell Harris
Feb. 14, 1750	H. Harris	Brother G, Cox
Mar. 10, "	" (in London)	" Gibson
" 15, "	Joseph Drywood (Chatham)	H. Harris
Jun. 29, "	G. Thomson (on reunion of Wesleyanism & Calvinism)	
Oct. 19, "	George Whitefield	Thos. Bowen Builth
Dec. 27, "	H. Harris	J. Gambold
No date, "	John Jacobs	Anon.
Oct. 5, 1751	H. Harris	James Relly
Nov. 15, "	"	Bro. Chaplin (Essex)
Dec. 30, 1752	John Gittins	H. Harris
May 1752	Madam Griffith (she died in London and was buried there. Where?)	"
Jan. 1, 1753	H. Harris	John Wesley (printed in <i>Life of H. Harris</i> by Ed. Morgan, Syston, page 203)
Mar. 16, "	"	Madam Glynne
July 10, "	Thos. Morgan (Therrow?)	H. Harris ( <i>re</i> Parliamen- tary Election)
Dec. "	Dionysius. Mary Chaplin	H. Harris
Apl. 14, 1754	Marmaduke Gwynn	"
Aug. 8, "	John (or James) Burnill	"
Sept. 8, "	Sir Edward Williams (Langoed Castle)	"

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Date	Letter from	Written to
Dec. 1754	Thos. Woosencroft	Evan Moses (Trevecka)
Feb. 14, 1755	H. Harris (2 letters)	John and Charles Wesley
Mar. 3, "	Charles Wesley	Poem to H. Harris (Printed in <i>W. H. S. Proceedings</i> )
" 13, "	J. Way	H. Harris
Aug. 15, "	D. Evors	"
Jan. 19, 1756	H. Harris	Mr. Mignon & Mrs. Dyer (of Plymouth)
Apl. 19, "	Thos. Watkins (Bristol)	H. Harris
May 19, "	Sir John Meredith (Attorney)	"
Oct. 20, "	Elizabeth Lucas	"
Aug. 11, 1757	Josiah Tucker (says that Bp. of Worcester wanted to see H. Harris)	"
Dec. 21, "	H. Harris	Charles Wesley
July 3, 1758	Dr. Daniel Williams (Flushing) a convert of H.H.	H. Harris
Nov. 4, "	Capt. Hanbury, Esq.	" (re Road making)
Jan. 5, 1759	A. Maddock (sends account of Hervey's death)	Lady Huntingdon
May 21, "	Thos. Pierce (Allison)	H. Harris (in London)
July 10, "	H. Harris	Howell Gwynne
Feb. 20, 1760	" (Captain of Breconshire Militia)	" "
Apl. 24, "	H. Harris	Lady Huntingdon (Notes on the Catechism)
July 10, "	Wm. Lunell	Charles Wesley
Aug. 29, "	Francis Okley (Bedford Moravian)	H. Harris
Oct. 9, "	H. Harris	Bp. Johannes & Brother Nyberg (Moravians)
Nov. 28, "	"	Mr. B. Worshipp
Dec. 15, "	Judith Arnold (Yarmouth)	H. Harris
Jun. 26, 1761	H. Harris	John Wesley (Note to Charles Wesley, date June 30)
Feb. 26, 1762	Michael Cornish	H. Harris
June 3, "	Wm. Chapman	"
July 25, "	Captain H. Harris	Brigadier General Morgan M.P.
Aug. 7, "	" "	Thos. Hanby, Esq., M.P.

During the period covered by the above Letters Howell Harris had ceased to be Moderator of Welsh Calvinistic Methodism, he established his Religious-Industrial Community at Trevecka in 1751, some of his men served under General Wolfe at Quebec in 1756, Harris himself led 24 of his men in the Breconshire Militia between 1760 and 1763. Are all the letters to or by the Wesleys in the above list known to the Wesley Hist. Society?

(Reply in our next *Proceedings*).

# RICHARD VINEY'S DIARY, 1744.

## VIII.

[This extract refers to an episode of historic interest—the ferment caused by the expected invasion of Britain by the young Pretender. According to plan I continue quotations in *date-order* with brief annotations, except that at the end of this portion I insert, between lines, a fragment relative to the Moore family of Beeston Hall, which was omitted from No. II. of these extracts.]

Thurs. March 8.—Went to Mr. Hutchings's, breakfasted with him and his wife, then read about an hour with him in a Book lately Printed at Leeds; Mr. Bromley's *Account of ye Ways of ... to ye New Birth*, an author who lived about 40 years since.

*Occur.*—A young Student, a preacher belonging to Mr. Westley, preach'd last night here at Pudsey, and four women from Birstal came to my Wife to enquire for me, John Nelson &c. having wrote them word of my being at the Foundery, and of my coming to Yorkshire. My wife was at a stand not knowing how to behave to them.

Fri. March 9.—Had some discourse with Hutchisons about y<sup>e</sup> threatened persecution. A Report is spread that a Mob intends to come from Halifax and Bradford to destroy y<sup>e</sup> Houses and drive away y<sup>e</sup> Persons of y<sup>e</sup> Brethren, for as much as it is Rumour'd that we are all Papists and enemys to the Government. This has filled some with fear, and I am one of those weak ones.

*Mind*: near as yesterday with much Panic Fear.

Saturday 10th.—*Mind*: pritty Intense in y<sup>e</sup> study of Phycick, but y<sup>e</sup> Hypochondriac Fitt which still continues, and has been above a fortnight, affects my mind and body. But it seems now wearing off.

*Occur.*—The Constable, Town Clerk, and Saml. Hinchliff came to us about 7 in y<sup>e</sup> evening with a Warrant to summons and bring before ye Justices at Bradford next Friday all Persons suspected of being Papists or Nonjurors, and summons'd us as such. They summons'd me, my wife, John Hutchinson & wife, and they had been before at Sam. Hillas's and Br. Teltchig's and summon'd all of both Houses, men, women and children. The people of Ossett have made a great stirr this week about Br. Kendrick who resides and preaches there. They have had him before a Justice at Wakefield and have made many Grievous Complaints against him, That the town is much impoverished thro his preaching &c. They are resolved upon having him out of their town. Next Thursday he is again to appear before

y<sup>e</sup> Justice. He is therefore gone to day to Aberforth to consult Mr. Ingham how he shall act. Bro. Holland went to Leeds this afternoon to try to get y<sup>e</sup> Form of y<sup>e</sup> 3 oaths, but could not.

Sunday, March 11.—Bro. Holland and Teltchig went to Aberforth this afternoon to consult with Mr. Ingham about going before y<sup>e</sup> Justice, taking y<sup>e</sup> Oaths &c. . . . It is Reported that John Nelson has been sadly abused and almost killed somewhere about London.

The Curate of Coverly preached at Pudsey Chapple [of ease] forenoon and afternoon. In the afternoon he preach'd Terribly against y<sup>e</sup> Brethren under y<sup>e</sup> name of *self-inspir'd* Preachers. It seems as tho y<sup>e</sup> Parsons were willing to take y<sup>e</sup> advantage of enraging y<sup>e</sup> People more now they are already stirr'd up. Should there a mob arise the Parsons will be a great cause of it, if not y<sup>e</sup> greatest.

*Note.*—If the rumour of Nelson's persecution near London was correct we have here a new fact, but probably the reference is to the riot at Grimsby. See *E.M.P.* 1, 80, 81.

March 12.—Wrote a Letter to Mr. Westley, but finding it would be too late for y<sup>e</sup> Post to stay to write it fair I laid it by and, as I had before intended, set out for Leeds. . . . At Shent's I heard that Mr. Cha. Westley is to be at Sykehouse this night and at Birstal tomorrow night. Shent was not at home, but was gone a little way out of town with Mr. Richards who came here to-day from Birstal and is to preach here this evening at 8. Br. Holland and Teltchig came home late from Aberforth and Pet Sims came with them from Holbeck.

I hear that y<sup>e</sup> Heads of Pudsey intend to be hard with us about Settlements and that therefore they were so perticular in taking account of women & children, Mr. Ibbotson J.P. & others from Leeds who were at Pudsey last Saturday having given them Instructions.

*Notes.*—1. *Thomas Richards* began itinerancy 1740; possibly he was the 'Student,' as Viney termed him, who preached at Pudsey on the previous Thursday. 2. *Settlements*: Moravian, for unmarried men, women etc.

Tues. March 13.—Being short of mony, having already borrow'd 10s. of John Hutchinson which I wanted to pay again, as well as to buy some things I have need of, I therefore asked Br. Holland to lend me a Guinia, but he having only one Guinia in the house borrow'd 15s. of Pet Sims for me.

When Obadiah was here to have his finger dress'd, I had some Religious talk with him, shew'd him Watt's *Hymns* & *Canick's Life & Hymns*.

Wensday, 14.—Began to work on Lloyd's Jumps and

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continued till candlelighting, but read much in Shaw whiles. In y<sup>e</sup> evening dress'd y<sup>e</sup> man's finger. Began to write a book or a collection of my Journeys. Read a good part of Gradin's Printed Letter, to John Hutchinson & his wife, till 11 o'clock.

A man from Birstal called and told me John Nelson's Wife and Mr. Richards would be glad to see me soon at Birstal; That Mr. Cha. Westley was at Birstal last night, and that Mr. Richards goes from thence next Monday.

*Note.*—*Arvad Gradin's* printed Letter would probably be the one from the Petersburg prison recorded by Viney on January 23rd.

Thurs. March 15.—The Bre<sup>n</sup> having said last Tuesday that they would consult with me or let me know their Determinations about tomorrow's matters, I expected all this day to hear something, but did not until at going to Hillas's I found Gussenbauers and Hillas were down at Teltchig's as also most of y<sup>e</sup> members of y<sup>e</sup> Church, on which account there was no singing hour at Hillas's. It a little vex'd me that they let me know nothing of it, forasmuch as in this affair at least I should have been with them because it is for my being reputed one of them that I am called in Question.

Br. Ockerousen and Kendrick being both summons'd, was this day before a sitting of Justices at Wakefield. Captain Burton, Sir Rawliegh Wynn and another Justice who is a Clergyman [Rev. — Zouch] were present and examin'd y<sup>e</sup> two Brethren with regard to their Preaching, way of Living, Church Government, and many out of y<sup>e</sup> way things, endeavouring to ensnare them in their words. Kendrick they put to his Oath of speaking y<sup>e</sup> truth and then baffled him so till they said he had perjur'd himself, and then as well as before abused him sadly, calling him scurrilous names, threatening to send him to Prison &c. To Ockershausen they tender'd y<sup>e</sup> oaths of allegiance, supremacy &c., which he was willing to take, but desiring y<sup>e</sup> declaration against Transubstantiation to be explained a little to him, they presently declared him a Popish Rescusant and would not let him take y<sup>e</sup> oaths. Kendrick they gave order to Remove from Ossett forthwith. These Justices behaved as madmen, without Reason or Religion.

Mr. Cha. Westley (who came to Birstal from Newcastle last Tuesday) was likewise summon'd by a warrant before these same Justices, a man having sworn that he heard him "*pray that God would bring home his Banish'd ones.*" This they constructed as if y<sup>e</sup> Pretender was meant, but on his explaining himself before them, they were satisf'd and only asked him beside, If he were

ordained and if he would take y<sup>e</sup> Oaths. To both which he answered Yes. They asked him about Ockershausen and Kendrick, if he knew them. He answered as to y<sup>e</sup> first he knew not much of him, but as to Kendrick he knew him and had excluded him their Societys for preaching and misbehaviour. This made it somthing y<sup>e</sup> worse for Kendrick.

*Notes.*—1. Although Viney himself was not at Wakefield at this dramatic scene, his hearsay report which he had from the lips of Ockershausen tallies with Charles Wesley's account, with interesting additions as to Ockershausen and Kendrick. See *C. Wes. Journ.*; *Life* by Jackson; Dr. Simon's *J. Wes. and the Meth. Societies*.

2. *John Ockershausen and Justice Burton*: "On the 3rd of December, 1745, Br. Ockershausen was arrested by a Justice Burton, a wicked mischievous person, and by him committed to York castle; depriving him of a discharge dated 12th May 1744, which had been given him from the Earl of Stair on a previous imprisonment, also of the letter of the Justices directing such discharge." Benham's *Hutton*, p. 187. This will be further elucidated later on by Viney. For a lively incident of Capt. Burton's vigorous suppression of bread-rioters in 1740 see Tyerman's *Oxford Methodists* p. 110.

3. *Kendrick*: see *Wes. Journ. Stand.* II. 391d, 475d. unindexed; and for Mrs. K. II. 363d. C. Wesley's disciplinary exclusion took place in London.

Fri., March 16th. Bro. Gussenbauer came before I was up and told me it was made out in y<sup>e</sup> Bre<sup>n</sup> meeting of y<sup>e</sup> Bre<sup>n</sup> last night, *That those who scrupled swearing should submit to those who were for swearing.* . . . . The Brethren sent Saml. Hillas &c. very early this morning to Bradford, who prepared two rooms at y<sup>e</sup> Inn whither we were summons'd, one for y<sup>e</sup> Bre<sup>n</sup> and another for y<sup>e</sup> Sisters. There were 20 men from Pudsey, 17 belonging to our company and 3 followers of Scotch Will who were not in our Room. There were also 10 Women belonging to our company. The men were

Holland	Pet Sims	John Hutchison
Teltchig	Sam. Hillas junr.	[space left for 6 others]
Hauptman	Richd. Viney	
Hackenwelder	John Naylor	
Gussenbauer		3 Scotch Will's
Sam. Hillas senr.		Followers.

These were all sworn in 3 companies as they stand written. The women were 9 single: Loyd, Claget, 3 Greys, Rose Mortimer, Ann Birkby & two from Holbeck who happen'd to be with y<sup>e</sup> single women when y<sup>e</sup> constable was there and therefore were summoned. Mar. Taylor was y<sup>e</sup> only marry'd woman. But none of y<sup>e</sup> Women were called for by y<sup>e</sup> Justices. Beside those from Pudsey there were 4 others of our company viz. Saml. Summerscales and 3 from Greetland, so that our company [with

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the women] were 31 in all. Scotch Will, young Dr. Brook and another were also summon'd from Birstal.

The Justices present were Sir Walter Coverly & Mr. Sawry of Horton. They behaved extraordinary civil, especially Sir Walter. The Post-master was present and seem'd a little officious. The Vickar of Bradford was also present, probably to see how it went with us, but he said nothing. We were required and also did first repeat a declaration against Transubstantiation, praying to y<sup>e</sup> Virgin Mary &c., 2nd an oath of allegiance to King George, 3rd an oath of Supremacy, 4th an objuraction of the Pretender, and 5th sign our names to the first declaration, which was wrote on parchment and space left for that purpose. No mony was required of us by y<sup>e</sup> Clerks for taking y<sup>e</sup> oaths, which was better than we expected.

The Process was thus: after we and y<sup>e</sup> Justices had dined, the Gentlemen of Pudsey was called for, then we were call'd over by our names to see if all was present; then asked if we were willing to take y<sup>e</sup> oaths, and every one being called on by name and yes being answer'd, we were sworn; then y<sup>e</sup> constable was asked what reasons he had for suspecting us, whether he suspected us to have Arms, or whether we had spoke anything against his majesty; but he could give no other reason than that we being strangers he knew not what we were. We were then dismissed, but I happening to be one of y<sup>e</sup> last going out, the Postmaster who had before fixed his eye on me, desired I might be asked some questions. They then called for me by name and asked me if I knew of any Arms &c.; said they heard there was heavy Boxes &c., brought to us, That we had great meetings in y<sup>e</sup> night, That Large companys of Double Horses had been seen come to us, &c. All which I answer'd to their satisfaction, so that Sir Walter said, "I believe all is Right and that you are honest People, and that there is no cause for suspicion."

Many of y<sup>e</sup> ordinary sort of People came from Pudsey to see how it would go with us, expecting some great matters, and were in readiness upon y<sup>e</sup> least motion like mobbing to have joined against us. But all was quiet and no sign of any such thing appeared after we were sworn.

Br. Ockerhausen had been at Bradford and was gone again before I came there. He told y<sup>e</sup> Bre<sup>n</sup> how it had gone at Wakefield yesterday, as 'tis there written.

*Notes.* 1. *Dr. Thomas Brook, jun.* of whom Viney has much to say later on; meanwhile see *E.M.P.*, I, 96, 97, where Nelson calls him Brooks, but Brook is correct. 2. Viney's *heavy Boxes*: there are several diary references to these boxes for his books and stay goods which I have not quoted.



March 17.—Soon after 10 set out for Birstal whither I got about 12. Dined with Nelson's wife. Had discourse with her and 3 other women for some time, also with young Dr. Brook, who has left his father at hightown and is set up here. Call'd afterwards at Brook's Lodging, but he not being at home I returned to Pudsey.

*Occur.*—At Birstal I found Mr. Char. Westley went from thence yesterday morning thro Derbyshire to London. Mr. Richards went y<sup>e</sup> beginning of y<sup>e</sup> week into Derbyshire with Bennet and is expected back to-morrow. Mrs. Nelson behaved exceeding kind and Sisterlike, would fain have had me stay all night, but I declined it on account of y<sup>e</sup> ill state of Health my wife has. There were two other Women. They all seemed very free and open in their minds, were also satisfied & affected with what I spoke to them of our Saviour and my experience. When I came away Mrs. Nelson forced 18d. into my Hand to buy Wine for my Wife.

*Notes.*—1.—*Martha Nelson* had little money to spare, her generous hospitality all through the diary excites our admiration. 2. *John Bennet* of Chinley, now appears on the scene and figures largely afterwards.

Sun. March 18.—Teltchig set out this morning for London on Thos. Moor's horse. I hear he has been in great Heavyness this whole week about y<sup>e</sup> oaths &c., and probably he is gone to speak with Neiser &c. to ease his mind.

*Note.*—*Thomas Moor*, of Beeston Hall, now living at Birstall. On him we must fix our eye on account of his future marriage with Mrs. Lloyd and his own and family's connection with Wesley. Benham tells us that in 1743 he had been appointed to live with Hutton to help him in his business. The reference in *Wes. Journ.* Aug. 3, 1748, is not to him.

On Tuesday afternoon Viney went to Aberford and stayed with Mr. and Lady Ingham until Thursday morning. He writes, 'At Aberforth I foud Kendrick and his wife, who according to y<sup>e</sup> order of y<sup>e</sup> Justices was called up early last Friday morning by some of y<sup>e</sup> Inhabitants of Osset and thrust out of y<sup>e</sup> Parrish without giving them time to take their goods with them. They went from thence to Beckbottom that day and on Saturday came to Aberforth, Mr. Ingham having before told them if they were driven from Osset they might come to his House.'

Wensday, March 21.—Br. Kendrick went this morning to y<sup>e</sup> Conference at Fieldhead from whence he is to go next Thursday or Friday to London with Mr. Stover's Boy, who has for sometime boarded with them and gone to Mr. Ingham's school at Osset, but now having no place to be at, he is to go to London.

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Kendrick's wife is to remain at Aberforth in a Lodging provided for her near Mr. Ingham's till Kendrick's return.

On his way home on Thursday, Viney calls on Mrs. Moor at Beeston Hall. 'At 3 drank tea with her, took measure of her for a pair of stays, visited her husband who is like to die.'

Mar. 28.—Mr. Moor of Beeston Hall died this morning about 5 o'clock. Rich<sup>d</sup> Mortimer of Holm was marry'd this morning at Aberforth to Martha Mortimer, Lady Margaret's maid. Br. Holland and Ockershousen were present. They went last night to Beeston and lay there, by which means they happen'd to be in the House when Mr. Moor died.

*Note.*—Viney's references to the the Moore [Moor or More] family are useful for our W.H.S. purpose because of Wesley's *Journal* references June 1st and 4th, 1742 and April 17, 1780, that I must hark back to an earlier entry of Viney's diary which I did not quote in my second article.

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Wensday, January 11.—Geo. Moor came to Gussenbauers &c. to take leave of them. It seems he has been some days at his Father's. He came from London (having left off Business, sold his goods and let his shop) to take Leave of Father and Mother and go to Germany. He goes for London tomorrow & from thence to Germany. His brother Thos. boards at Hutton's.

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Benham tells us that in 1742 George Moore was a Gingerbread Baker, corner of Watlington Street, Queen Street, London; born at Beeston Hall, Oct. 20, 1717. Benham gives other particulars of G.M. the last of which connects him with General Oglethorpe. The Rev. W. Backhouse, M.A., contributed a paper on Beeston Methodism to the Meth. Recorder, April 1, 1909, giving a photograph of Beeston Hall which is apparently now called Cottingley Hall. As we shall see later on, Viney's diary links Wesley with the Beeston Hall family in the persons of Mr. and Mrs. Moore, Thomas, Mrs. Lloyd and John Brown who was suspected to be the young Pretender. When the whole is depicted it will perhaps be known as *The Romance of Beeston Hall*.

*Note.*—The coincidence that Wesley on 4th June, 1742, at Beeston, read Behmen's *Mysterium Magnum*, and that Viney also on 10th Ap. 1744, at Mrs. Moore's read 'some in Behmen,' furnishes strong presumptive evidence that Wesley was at *Beeston Hall* on the 4th as well as on 1st June. Perhaps Viney perused Behmen's *Four complexions* for the first time at Mrs. Moore's. That book, as we shall see, strongly influenced him in his estimate of Wesley and Zinzendorf as marked types of the 'choleric' complexion.' His Behmenism may even have led to his ultimate complete separation both from Moravianism and Methodism. On this point we must suspend judgment until the whole diary is before us.

(To be continued).

M. RIGGALL.

## “JOHN WESLEY AND THE METHODIST SOCIETIES.”

BY THE REV. DR. SIMON.

(The Epworth Press, J. Alfred Sharp : 18/- nett.)

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Dr. Simon's second volume covers only the seven years between 1740 and 1747, but their story is so important in showing how the foundations of Methodism were well and truly laid that the record should be given with fulness of detail.

Wesley's "New Society" formed at the Foundery in December 1739 grew apace: Charles Wesley's *Journal* on June 17, 1740, tells how on that day he "had an extraordinary Meeting of the Society, now increased from twelve to three hundred." When Wesley finally seceded from the Fetter Lane Society on July 20th, those who accompanied him were so few as to make little difference to the membership of his Society at the Foundery. From the first Wesley had complete freedom of action in the Foundery Society, whose members had voluntarily placed themselves under his spiritual oversight. Taught by experience the harm done to spiritual life and fellowship by religious controversy, Wesley decided that there should be only one condition required of those who desired to join the New Society, viz. "a desire to flee from the wrath to come, and to be saved from their sins." By this decision Wesley necessarily severed himself and his people from the old Religious Societies which admitted to their membership only such as were members of the Church of England

It was in the work at the Foundery Wesley begun to realize the need of lay help. Whilst the brothers were in London oversight and counsel could be given by them to the members and preaching regularly held. But occasionally both of them were absent, and so a serious position was created. A like difficulty had arisen earlier at Kingswood, where it was solved when John Cennick, one of the Masters in the School, became a preacher and by his ministrations deeply influenced the Religious Societies in the neighbourhood. A similar solution was found in London. Among the members at the Foundery was Thomas Maxfield, a young man who had been won to Christ under the preaching of Wesley in Bristol. He came to London and joined the Society at the Foundery, where evidently he soon won the confidence of the Wesleys. A little while later, when the brothers needed to leave London for a time, Maxfield was appointed to take charge

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of the Society in their absence. In the discharge of his duty, Maxfield, probably under pressure from the Countess of Huntingdon, began to expound the Scriptures much to the profit of the people. Expounding the Scriptures in the Society very easily led on to preaching the word to the general congregation. When news of Maxfield's preaching reached Wesley in Bristol, he hurried back to London much perturbed in mind. But his good and sagacious mother by her wise words saved him from rash action, and in a little time Maxfield was appointed as a "regular" lay preacher, in which position he was shortly joined by others. Thus in the person of Thomas Maxfield, with his gifts for pastoral work and preaching subject to the charge and oversight of Wesley himself, one of the characteristic features of Methodism, viz, its regular and organised use of lay assistance, found very early if not its earliest expression.

The work in London and Bristol made steady progress, and in not a few places elsewhere Societies were formed and preaching was begun by men who had been brought to the light chiefly by the ministry of the Wesleys. Other evangelists were also at work in various parts of the country, and soon from many directions came appeals for Wesley's presence and guidance. In June 1741, he went into Leicestershire in the track of work done by Benjamin Ingham and David Taylor: in October he paid two visits to Wales. The next year, on the counsel of Lady Huntingdon, he went as far north as Newcastle-on-Tyne, where he first preached on Sunday, May 30th, to large congregations in the open air. In October, Charles Wesley accompanied by Charles Jaspar Graves, went to Newcastle. Their visit covered several weeks, embraced many villages in the neighbourhood and was fruitful in results, for a Society was formed in Newcastle which soon became one of the most prominent in the land. Other Societies were formed in some of the villages in Northumberland and North Durham. Scarcely had Charles Wesley and his fellow-labourer left Newcastle, when on November 13, John Wesley arrived, and remained until December 30. The intervening weeks were a period of much importance to the Society, which had increased in a short time to upwards of eight hundred members. The work needed consolidation, and so he gave himself up to instruction of the members by systematic expounding of the Scriptures and by personal intercourse with them "severally." He repressed the disorderly and pleaded with them all to avoid everything that would bring dishonour to the way of truth. Wesley's pastoral zeal had immediate results: "I never saw a work of God in any other place so evenly and gradually carried on," is the record in his

*Journal.* The necessity for a permanent building in which the meetings of the Society could be held and the public preaching maintained was very manifest. Notwithstanding the fact that he was under heavy financial responsibilities in London, Bristol and Kingswood, Wesley determined to build a preaching-house in Newcastle, although, as in after years he told Henry Moore, he only had twenty-six shillings in his possession, and it was estimated the cost would be seven hundred pounds. Early in December he purchased two contiguous plots of ground just outside the Pilgrim Street Gate, on which the foundation of the new room was laid on the twentieth day of that month.

Wesley was back again in Newcastle on February 19, 1743, bringing with him a contribution of fifty pounds from the London Methodists towards the cost of the Orphan House. A few days after his arrival he published a little document of the highest importance with the title "The Nature, Design and General Rules of the United Societies." The pamphlet was dated February 23, 1742-3, sold at one penny, and was signed by John Wesley alone. On May 1, 1743, the Rules were re-issued with the signatures of both brothers, and with slight alterations they continue as the Rules of Methodism to the present day. The significance of Wesley's act in issuing these rules is manifest: he thus gave a constitution to the United Societies, and so proclaimed them as independent from all other Religious Societies then existent. And these rules bound the members of the rapidly extending United Societies into a brotherhood of common experience, mutual love and devoted service such as scarcely had been known in all the history of the Church of Christ. Dr. Simon shows that Wesley in preparing these Rules was deeply influenced by Dr. Cave's *Primitive Christianity*, then regarded as a standard work. There is no question that Wesley endeavoured to make the life of the United Societies a revival and reproduction of that of the early Christian Church.

It is unnecessary to dwell upon the progress of the Methodist Societies throughout the land. When the third Conference was held in the New Room at Bristol in May, 1746, the country was divided into seven Circuits stretching from London to Wales, and from Newcastle to Cornwall. The arranging of these Circuits shows how widespread was the work, and also that the organising genius of Wesley had discovered a means for the systematic extension and oversight of the Societies that had been founded.

The Wesleys were always glad to welcome the aid of clergymen like-minded with themselves, and Dr. Simon tells of many such who were zealous evangelical preachers and pastors at the

time when the work of Methodism was just beginning. But it has to be sadly acknowledged that the bulk of the English clergy were unspiritual men, and some of them very unworthy. The Bishops, several of whom were admirable men, could scarcely give their approval to a movement so contrary in spirit to the general Laodicean temperment that prevailed in the churches, to the discipline of the Canons, and to the law of the land in regard to Conventicles. They were cautious: not so were a considerable number of the clergy. For very often they were instigators of, and leaders in the violent persecution of the Methodists which broke forth in many places. The story of the disgraceful incidents that transpired, in which the Wesleys suffered as well as their devoted followers, is told with great lucidity and sympathy. This period of heavy trial tested the Methodist people, and demonstrated how firmly they were attached to the Gospel that had brought them a salvation so vital it inspired endurance amid great wrong. The times were troublous; the nation was at war with Spain and with France, and was in constant dread of invasion in the interests of the young Pretender, one of whose secret agents Wesley was supposed to be. Wesley from time to time took the opportunity of refuting this charge, but it died hard.

Mention has been made incidentally of the third Conference which met in Bristol on May 12, 1746; the earlier Conferences assembled at the Foundery on June 25, 1744, and at Bristol on August 1, 1745. As might be anticipated much time was given at these Conferences to the consideration of theological subjects; the controversies that had arisen with the Calvinists and the Moravians made this necessary. But there were other questions which needed attention, such as the position of lay brethren, and the subject of discipline amongst the preachers. All these matters were discussed with the utmost frankness, and with dependence upon the Holy Spirit for guidance. In those early Conferences were laid the broad lines of a development in Methodism that none of the original actors could have conceived. And as Dr. Simon well remarks concerning the decisions of the third Conference, "Those who scrutinize these decisions of the Conference will not fail to see the outlines of a new Church in this country. The foundations are traced, and in the course of time the spiritual house will be erected."

The seven years covered by this delightful volume were the greatest formative period in the history of Methodism; the foundations then laid have borne the test of well-nigh two centuries.

As in Dr. Simon's earlier volume so in this there is an invaluable Index prepared by the skilful hand of Rev. John

Elsworth. The story of Methodism has never been set forth so attractively as it is in the eloquent pages of Dr. Simon's two volumes. Every reader of them will look with eagerness for the subsequent volumes of his great work. It is a great satisfaction to know that the publications of our Society have been of such constant service to Dr. Simon.

J. CONDER NATTRASS.

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## NOTES AND QUERIES.

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612. THE FRIEND'S HISTORICAL SOCIETY.—We are pleased to receive Parts i. and ii. of Volume xx. of the *Journal*. Nearly a complete set is in the possession of our Society, Mr. Arthur Wallington kindly keeping it for us at the Bookroom.

There are many points where our field is approached, and our interest awakened. We have also received from the Society a pamphlet: *Tortola—a Quaker experiment of long ago in the Tropics*, by Charles F. Jenkins, of Philadelphia.

—F. F. Bretherton.

An interesting account of a M.S. volume at Devonshire House has been sent us by Mr. John L. Nickall, of the Friends' Reference Library. It contains copies of letters and journals of travels by Joseph Millthorp, a Yorkshire Friend, converted from Roman Catholicism; d. 1766. Mr. Brigden has copies of Wesley's booklets relative to the Friends, and various 'Quaker' publications. He will be glad to refer to these, and state the results in our next *Proceedings*.

613. WESLEY'S VISIT TO WELLS.—In 1739 (*Journal* ii. 254), the Editor speaks in a footnote of obscurity in the text. Is there any authority for the insertion of the name Severs within the brackets? The name is a blank in an earlier edition, I have consulted, and if it were left blank here apparently all would be perfectly plain.

A person, probably unnamed by Wesley because of his cowardice, invites the preacher and then endeavours to make a friend an intermediary in preventing his coming. The friend would not accept this position and invited Wesley to his own house. According to the Diary the honorable role of host was filled by Mr. Severs.

Our veteran member, Mr. George Severs of Bingley, is the great great nephew of the Severs above mentioned.

—F. F. Bretherton.

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614. THE SUSSEX CIRCUIT BOOK, 1774-1796. *Damaris Perronet* and her class.

In Tyerman's *Life of Wesley*, III., 53, 54, there is the statement that among others in the Methodist Society at Shoreham, Kent, where Vincent Perronet was Vicar, were the following persons:— "Mr. Kingswood, Mr. Sharp, old Mrs. Lightfoot and her servant maid, poor dame Cacket, and bold, masculine minded Miss D. Perronet at the head of them."

The Circuit Book of the Sussex Circuit for the years 1774 to 1796 is in my care. For most of those years the Book gives a list of members in each Society in the Circuit, including Shoreham. The name of Damaris Perronet appears each year from 1774 to 1782 inclusive, except in the year 1778, for which there is no record. Sometimes her name is first in the list of members; sometimes it is at the head of the list of women who are members; and sometimes she is described as Leader, or as one of the Leaders. After 1782 her name disappears from the list.

But the other names mentioned by Tyerman do not appear in the list of members in any of these years. In a note on page 54 Tyerman gives "Miss Perronet's manuscript letters, and Methodist Magazine, 1811, page 234" as his authority. Unfortunately I have not a copy of the Methodist Magazine for 1811 to which I can refer.

Can anyone give me any information?

If there is evidence that the persons mentioned by Tyerman were members of the Methodist Society at Shoreham, can anyone suggest why the names are not given in the lists in the Circuit Book?—*A. N. Walton, Rye.*

*Methodist Magazine*, 1811, pp. 233-234, contain an "Obituary" Mrs. Elizabeth George (née Cheeseman) written by T. FUNNELL. The only reference to Perronet (Vincent) is to the effect that Mrs. George when visiting a relation at Otford, used to attend (with her relative) services by Perronet—and afterwards by the Methodist Preachers *in V. Perronet's house*. Mrs. George was wife of Mr. W. George, Grocer, Sevenoaks. I should infer that so far as the names, Kingswood, &c., are concerned, Tyerman's authority must have been *Miss Perronet's MS. Letters*. I think Tyerman's own annotated copy of his *Life of Wesley* was purchased at an Auction Sale in London, in Midsummer, 1920, by Mr. Lightfoot of our Book Room, City Road. It might possibly throw light on Mr. Walton's quest. It should be noted that Tyerman's date at top of page 1769 refers to Wesley's *Life* in 1769, five years earlier than 1774. Even so, the Sussex (Shoreham), Circuit Register, 1774, one would think would have contained *some* at least of the names besides D. Perronet. If the others were members earlier than 1774 it adds greatly to the interest of Miss Perronet's MS. record.—*M. Riggall.*



615. HALIFAX METHODISM—A LETTER BY JOHN NELSON.—Methodism was introduced into this district, as well as into Yorkshire itself by John Nelson.

In a letter found in "A Collection of Letters on Sacred Subjects" printed in Sheffield in 1761, but bearing no further date, and written to someone unmentioned, Nelson gives an account of his conversion in London and journey to Yorkshire. He says:— "At my coming to this country no man stood with me, but my name was cast out by profaners and profane, so that I was like an owl in the desert.....the people of the neighbouring towns have frequently sent for me, to hear of this new doctrine, for they were quite sure no man could know his sins were forgiven in this world."

At Halifax he says:— "Our number of believers soon increased to thirty; then I found I must speak publicly among them, for the people thronged and filled my house. In this I found cowardliness in my flesh and craved for death, or that God would take my speech from me rather than call me to it; but still I found my mind full of the matter, and when I spoke the people started as if I had thrown firebrands at them.....at the people's request I now preached every night in the week, and the work increases much, and yet I am (in a sense) alone. I want to have some correspondence with Mr. Wesley. My heart is knit to him as the heart of one man, and so are many of the children whom God hath called by my mouth."\*

From this time to the period when his persecutors carried their fiendish rage and foul malignant malice to its fullest extent, his time was fully occupied preaching the gospel of peace.—*C. J. Cumberworth.*

\* This interesting Letter is in J. U. Walker's History of Wesleyan Methodism in Halifax, pp. 15-17.—*M. Riggall. 5 Oct. 1923.*

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#### CORRIGENDA.

See "Notes and Queries," 611, *Sinderland*. It is obvious that Sunderland should be Sinderland, a little place near Sale. Whether the printer, the transcriber or the original is at fault, I cannot say. F.F.B.

*Proceedings*, Vol. xiv, part 2 (N. and Q. 601) for Burnardson, read Edmundson.

For further notice of Mr. A. Edmundson, see *Proc.* ix 135, xi 165, xiii 134.