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

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MRS. DELANY.

[Emery Walker.

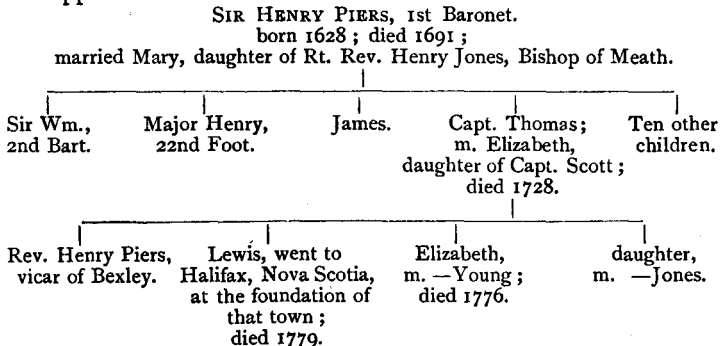
[MARY GRANVILLE.]

From the Painting by John Opie, R.A.; in the National Portrait Gallery.

THE REV. HENRY PIERS, OF BEXLEY.

A series of articles on the four clergymen who joined the two Wesleys in their first Conference appeared in 1902 in the *Wesleyan Methodist Magazine*. That on the vicar of Bexley came into the hands of Harry Piers, Esq., of the Provincial Museum, Halifax, Nova Scotia, a direct descendant of the younger brother of the good parson of Kent. This led to an interesting correspondence, from which a few extracts are here printed, in the belief that anything concerning the men of the first Methodist diet will be welcome to the members of the W. H. Society.

That Mr. Piers was of aristocratic descent was stated in the article ; but by the courtesy of his kinsman his pedigree can now be supplied :



Tristernagh Abbey, the old seat of the family, was sold in the Encumbered Estates Court after the death of Sir Henry Samuel Piers, seventh baronet, whose widow died at Horsham, in Feb., 1806, aged 92 years.

The readers of the *Proceedings* will be aware that the Wesleys placed their sister Keziah as a paying guest under the care of Mr. Piers, and also that little is said in their *Journals* of the latter days

of the vicar of Bexley. These facts are now explained by Mr. Harry Piers, who has in his possession many of the vicar's letters and a perfect acquaintance with the history of the family. Mr. P. writes:—"On the death of the vicar's father, Capt. Thomas Piers, in 1728, he and his younger brother Lewis were left the income from a plantation in Montserrat, West Indies, he being appointed executor. The business connected with the plantation had to be largely done through agents and others, who acted in a most dishonest manner, and as a result there was very little received from the plantation, which greatly hampered financially the old vicar and his brother. The letters are full of these affairs, and therefore not of general interest; but they are most touching evidence of the struggles of the saint in the last years of his life, living in most straitened circumstances, but with brightest confidence in the loving care of the Almighty, and reliance on the comforts of the true Christian." But his losses through his West Indian agents were increased by designing men, of whom better things might have been expected than taking advantage of the unsuspecting disposition of the good parson and his business ineptitude. In a letter dated 14 February, 1759, the vicar writes, "As affairs go well with you, they go ill with me, if I may use the language of the world, for nothing can go ill with a true Christian. Through Meriton's¹ robbing me off (!) 100 (or 300) lb., and one Hay off 50 (to mention no other pressures) I am reduced to the necessity of sequestering my tythes for two years, and to be content (for that time) with the residue of my income." How insufficient the residue was appears in a letter written six months after the above: "I think I acquainted you in my last of my worse circumstances than ever, having been obliged to sequester my living to pay my debts, principally incurred by money incautiously engaged in for the deceitful Meriton, Hay and others. . . . *I have lived upon charity since Christmas last.*" His son Henry says in one of his letters to his kinsfolk across the Atlantic, "My father's easy and credulous disposition has most probably been the cause of his misfortunes; and such dispositions are but too often the prey of designing and villainous men." The poor old parson was obliged to borrow of James Hutton, the Moravian, and others, and had not succeeded in clearing off his debts at the time of his death; the final payment being made by the excellent son just named, who for some years was in the London Post Office.

1. This man was the son of the Rev. John Meriton, another member of the first Conference, and lived in Nova Scotia.

PROCEEDINGS.

The following letter from this son, written 9 March, 1770, gives the exact date and the circumstances of his father's decease:—"I have only half an Hour's notice of this vessel's sailing, and with the utmost [—(?)] I must embrace it to inform you of my heavy loss by the Death of that great and good man my Father whom God pleased to take to himself on the 27th January last in the 76th year of his age, after a most painful illness of three weeks, which he bore with such a Patience and Firmness, as none but a person supported by the Almighty Power of God could have done, a Carbuncle on the side of his Head brought him to his End ; his Faith and Behaviour on his Death Bed were such as gave us comfort, and we have not a moment's doubt of his Eternal Salvation. On this melancholy Event I can now say no more, but must endeavour all in my Power to support myself under so heavy a loss." The letter of the sorrowing widow (probably a Lancashire lady) on the sad event adds nothing to our information save, "no man enjoyed better health than he, or bid fairer for living a number of years."

RICHARD BUTTERWORTH.

Extracts from other Letters have been received since this article was written. The Rev. Henry Piers became vicar of Bexley in August, 1737, and the following extract from a letter of Dr. Byrom's to his wife, London, 15 June, 1738, is worth quotation: "Mr. Charles Wesley said he had been with Mr. Piers that was at Winwick,"—where he was Dr. Annesley's curate,—"who has some preferment about ten miles off, and he is to go to him again. He gives him a good character." The later letters from Nova Scotia give new information relating to the wife and family of the Rev. John Meriton, and Squire De La Motte of Blendon.—R.B.

WESLEY DOCUMENTS, &C., IN THE LIBRARY OF HEADINGLEY COLLEGE.

1. A small MS. book written by Samuel Wesley, senior, containing Eupolis' Hymn to the Creator, and other poetry : also sermons. Part of the book is occupied by Meditations and Reflections for morning, noon, and evening, in the handwriting of Mrs. Susanna Wesley.

2. A small MS. book of sermons by Samuel Wesley, senior, preached at Epworth and Wroot, 1719 et seq.

3. A 12mo. MS. book containing, in Mrs. Susanna Wesley's handwriting, Meditations and Reflections for morning, noon, and evening. (? published in Dr. Clarke's *Wesley Family*, 3rd Ed., ii, 76-88.)

4. A small MS. book, written by Mrs. Susanna Wesley, containing : (a) A letter to her son Samuel, Oct. 11, 1709. Printed in part in Dr. A. Clarke's *Memoirs of the Wesley Family*. (b) A letter to her daughter, Susanna, Jan. 13, 1709-10, on the chief doctrines of Christianity, concluding with an exposition of the Apostles' Creed. Published in *Memoirs of the Wesley Family*. (c) A letter to the same on obedience to the laws of God, with a treatise on the decalogue as far as the 4th Commandment.

5. "A Religious Conference between M. & E. I write unto you, little children, of whom I travail in Birth again, until Christ be formed in you. May what is sown in weakness be raised in Power. Written for the use of my Children, 1711-12." In Mrs. Wesley's handwriting. Published by the Wesley Historical Society in 1898.

6. Certificate of the ordination of John Wesley as deacon in Christ Church Cathedral, Oxford, September 19th, 1725.

7. Certificate of the ordination of John Wesley as priest in Christ Church Cathedral, Oxford, September 22nd, 1728.

Per
I have two silver teaspoons at London, I have at
Bristol. This is all the Plate I have at present. And I
shall not buy any more, while so many need me want Bread
I am, Sir
Yours most humble Servant
Bristol Sept. 9. 1726 John Wesley

Lent by]

[Meth. Publishing Ho.

THE "SILVER SPOONS" RETURN MADE TO THE OFFICERS OF EXCISE.

The original is in the Wesley safe at Headingly College. Wesley has written his reply upon the back of the original Inquiry form.

PROCEEDINGS.

8. Small book containing, in various handwritings, the Minutes of the first four Conferences, 1744-5-6-7. The fact that Wesley carried this book about with him, is well authenticated, and its well worn appearance agrees therewith. Published by the W.H.S. in 1896.

9. The last volume of John Wesley's shorthand Journal. The final entries are in very trembling writing. After the last, Henry Moore writes: "Here ends the Diary of this man of God. He continued it as above to Thursday the 24 of February, 1791, and died on the Wednesday morning following, viz. the 2nd March, 1791." There follow 23pp. of Moore's own shorthand journal, consisting chiefly of a preaching record up to 1800.

10. Probate of John Wesley's will and 2 codicils.

11. Certificate of ordination of Henry Moore, as follows.
"Know all men by these presents that I John Wesley, late Fellow of Lincoln College in Oxford, Presbyter of the Church of England, did, on the day of the date hereof, by the imposition of my hands and prayer (being assisted by other ordained ministers) set apart Henry Moore for the office of a Presbyter in the Church of God, a man whom I judge qualified to feed the flock of Christ, and to administer the Sacraments of Baptism and the Lord's Supper according to the usage of the Church of England, and as such I do hereby recommend him to all whom it may concern. In testimony whereof I have hereunto set my hand and seal this twenty seventh day of February in the year of our Lord 1789.

"John Wesley.



SEAL.

"Present and assisting,
the Rev^d James Creighton &
the Rev^d Peard Dickinson,
Presbyters of the Church
of England." }

12. "Minutes of a Meeting of Delegates of Trustees held, pursuant to the adjournment at the last Conference, at Mr. Urling's house, near the New Chapel. City Road, London, on Monday, July 25, 1796, at 11 o'clock in the forenoon."

G. STRINGER ROWE.

NEW BOUNDS AND THE I'ANSON FAMILY.

Hasted's *History and Survey of Kent*, ii, 341-2 (ed. 1782) gives the following information :

NEW OR LITTLE BOUNDS, [Journals, 10 Feb. 1762., 23 Feb., 1764, 14 Dec., 1769, 13 Dec., 1774] is a seat in this parish [i.e., Southborough], situated at the southern bounds of it, and was so called to distinguish it from the adjoining seat of *Old Bounds*, in the next parish of Bidborough. It was built by Lord Chief Baron Bury on a piece of ground, part of that estate, granted to him by one of the family of Smith, [Smyth], and passed from one of his descendants, Dorothy, daughter of William Rokeby, of Skellow, in Yorkshire, by Emma his wife, eldest daughter of Sir William Bury, of Grantham, in Lincolnshire, in marriage, about the latter end of the last [i.e. the 17th] century, to Sir Thomas I'anson who died possessed of it in 1707.¹ His son, Sir Thomas I'anson, likewise resided there, and married *Mary*, only daughter of *John Bankes* of Kingston Hall, in the co. of Dorset, Esq., and dying in 1764 [10 June] was buried near his father in this church [i.e., Tonbridge]."² A foot note adds :

1. Hunter, *Familie Minorum Gentl.*, under Rokeby, says of Dorothy "5 dau., d. 20 July 1744, aged 64, Commonly called Lady Janson." In the will of Ld. Ch. Justice Bury, "Dame Dor. I'anson." So Musgrave's *Obituary*: "J'anson, Lady, mother of Sir Thos., July, 1744 (L.M., 360)." A new and fuller account of the family in G. E. C., *Complete Baronetage* (Exeter, 1903) says that Sir Thomas "purchased" New Bounds.

2. *C. of Hunt.*, ii, 124: "Some attempts had been made to introduce the Gospel to this haunt of fashion [i.e., Tunbridge Wells] about this time [circ. 1762-3] by Sir Thomas I'anson, who resided in the neighbourhood, and had occasional preaching in his house."

C.W., *Letter LXXIX*, only dated "5 Jan." [1760—Rev. J. Telford]: "Sir Thomas' love for me is beyond description; almost as vehement as poor J. Hutchinson's." Sir Thomas was just then in London; probably at Bryan I'anson's in Westminster, as will be seen below.

J.W., *Journal*, 10 Feb., 1762, elucidates the quotation from *C. of H.* just given: "I . . . preached in his large parlour, which opened likewise into the

PROCEEDINGS.

"On the monument in this church both he and his father are styled Baronets, but I cannot find at what time the patent was granted."³

Hasted continues: "He left issue . . . *Thomas and John* and several daughters, (of whom Sir Thomas I'anson, the eldest son, resided here at times), and was Gentleman Porter of the Tower of London. He died . . . 1773." The brackets () in Hasted's sentence are of my inserting. But it is otherwise quite certain which Sir Thomas was the "Porter." "His widow died Feb., 1774⁴, on which it descended to their son Mr. John I'anson, who alienated it to the Rt. Hon. Sir *Sydney Stafford Smyth*," I do not understand the date 1773. It is neither the date of the death of Sir Thomas nor of his eldest son and successor. Hasted himself has given the year of the former correctly, and proof is abundant that Rev. Sir Thomas Bankes I'anson died in 1799.

Wesley writes, 14 Dec., 1769: "We rode on through heavy rain to Newbounds, where Mr. I'anson and his family gladly received us; and I never saw the house so filled before as it was in the evening."⁵ He preached once more at Newbounds, on 13 Dec., 1774, but simply records the fact. Who is the "Mr. I'anson" of these visits?

hall." We find later on, *ib.*, 23 Feb., 1764: "I rode to Sir Thomas I'anson's (at New Bounds, two miles beyond Tunbridge,) just quivering on the verge of life, but (as it seems) greatly profited by this severe dispensation [i.e., his illness.] The hall, staircase, and adjoining rooms, just contained the people in the evening."

3. G.E.C., above quoted, clears up this point. He begins with Sir Brian I'Anson of Ashby St. Leger, Northants, who was created a baronet at the Louvre, Paris, by Charles II during his exile, a patent granted by Charles I being revived or confirmed in his favour. In 166 $\frac{5}{8}$ he is described as "Sir Brian I'anson of All Hallows on the Wall, London," and has a son, "Henry I'anson, Doctor of Law," who succeeded about 1665, but seems not to have claimed the title. This Henry was in attendance upon Charles II during his exile, became a Roman Catholic, and died abroad in poor circumstances. The first Sir Thomas would therefore be a younger brother, and "was born at the Louvre about 1648," succeeding to the title "about 1684", and, by his marriage with Dorothy Rokeby of New Bounds, reviving the fortunes of the family.

4. Musgrave's *Obituary*: "I'anson, Lady, relict of Sir Thos., St. Margaret's St., Westminster, 27 Jan., 1774 (G.M. 94, A.R. 190)." Here also the dates do not exactly agree. I should decide against Hasted.

5. Jackson, ed. of 1829-31, prints "House."⁶ But New Bounds, the private "house," is meant. The earliest editions, it is needless to say, print all nouns with a capital letter. Modern ones are not consistent in their practice. But in most cases it is possible to distinguish the [preaching] House from the [private] house.

The name is familiar in the *Journals* of both brothers, especially in those of Charles and in his letters. For several years "Mr. Panson" is traceable through their pages. Often the association is a professional one; for example, C.W., 3 Dec., 1753, J.W., 21 Feb., 1761, where "Mr. Panson" is acting as legal adviser; in each case, as it happens, in conjunction with "Mr. L."⁶ In Wesley's *Works*, xii, 119, is given a letter from John to Charles, 25 June, 1760: "Mr. Panson writes me a long account of the Sussex affair. It is of more consequence than our people seem to apprehend. If we do not exert ourselves, it must drive us to that bad dilemma, leave preaching, or leave the church?"⁷ The Rev. F. F. Bretherton, in his *Early Methodism in and around Chester*, p. 45, prints a letter of Wesley's to the Chester Methodists, in which he thus advises them: "These depositions might be drawn up in the country, and sent up to Mr. Panson in New Palace Yard, Westminster. The sooner the better; for Term will begin shortly. Delay doe's much hurt in cases of this kind."⁸ I printed in *Proc.*, III, p. 68, a curious,—and a very long,—letter of Mr. Bryan Panson to the solicitor of Mrs. Archer, of Kingswood, found in the Ellacombe MSS. in the Bristol Library. This was dated 9 June, 1752, from "Old palis yard west-end."

But "Mr. Panson" is also a friend, of the heartiest kind, dear to the emotional, affectionate nature of Charles. On the evening of 13 April, 1751, Mr. Panson's house and windows were filled with his friends, C.W. and "Sally" amongst them, who watched the funeral procession of Frederick, Prince of Wales, as it passed. In the undated letter, LXXIX, referred to in note² above, Charles tells his wife how he had gone from the Foundery to Mr. Panson's, and had given the sacrament "to his family." And in another, XVII, which Mr. Telford dates as belonging to

6. A little comparison of facts in C.W. shows that this is a Mr. Lloyd, at whose house,—in Devonshire Square,—the invalid, J. Hutchinson, found welcome, and where for one night J.W. slept, before setting out for Bristol Hotwells in the end of 1753. Mr. Blackwell approved Mr. Lloyd as "security" in Mrs. C.W.'s affairs. (Cf. letter 16 July, 1768, C.W., ii, 251). The combination of names,—Wesley, Panson, Hutchinson, Lloyd, is not accidental. It represents a real association.

7. Tyerman in a footnote thinks "Sussex" a slip of the pen for "Kentish." Cf. *Journal*, 17 July, 1772, where a "Kent affair" is roughly dated 1768 or 1769. Cf. also *Arm. Mag.*, 1789, p. 64. There would be such "affairs" in many counties.

8. The letter is dated "*London*, 16 June, 1756," which, as Mr. Bretherton says, creates a difficulty.

1753, Charles tells her how he had "walked on harts' feet to Mr. Ianson's, he, his wife, and a troop [of friends] accompanying us." Abundant evidence locates all the Iansons in Westminster, when they were up in town. As we found the funeral watched from his house in Westminster, so we find Charles walking to Mr. Ianson's, "with my friend Mr. F.," on 17 April, 1760, the day of the trial of Earl Ferrers in Westminster Hall. Plainly Mr. Ianson had secured seats for his friends, and it was to his house that C.W. returned, when the Lords rose for the day. I do not know what took Mr. Ianson to Birmingham in September, 1756, but on the 20th Charles arrived there also, and "soon after heard at the door Mr. Ianson's voice. He brought life with him." The next day, "Mr. Ianson's chaise kept pace with us to Ashby." The next day again, Mr. "Ianson attended us five or six miles on our way to Nottingham, which we reached by two." The "glad reception" of John Wesley at Newbunds by Mr. Ianson and his family," on 14 Dec., 1769, will also be in our minds.

But who is this last? Does the name "Mr. Ianson" cover one person, Bryan, Sir Thomas' younger brother, or John Ianson also, Bryan's nephew? And if both, can they be distinguished?

This much is clear. John Ianson was, as will be seen below, born in 1733. His first child was born in 1764. His young wife died in the following year, 1765. He is too young a man to be taken into serious account in our inquiry, whether as hospitable friend or legal adviser, up to 1761, the latest of the legal dates. His name would not occur to any student seeking to realize the life and friendships of the Wesleys, but for one or two small points of fact. The Chester depositions of 1756 are to be sent to *New Palace Yard*; Bryan Ianson's chambers, or his home—if these were not one and the same,—were in *Old Palace Yard*. John, like his uncle, kept up the family traditions and "was bred to the law." His house, in later years at all events, was, as we shall see, in a street off *New Palace Yard*. But at twenty-three, we should not expect him to be the adviser of the Wesleys. No doubt, *New Palace Yard* may be right: if John had begun to practise, there may have been reasons for sending the papers to him, rather than to his uncle Bryan. But the busy man who heads with "London" a letter written in the west of Ireland, may also in a moment's inadvertence have put "New" for "Old."¹⁰

9. Clearly Ashby-de-la-Zouch is meant, though Jackson prints "Ashley."

10. Mr. Bretherton suggests, however, a not impossible reason for the heading "London."

After the death of his father, Sir Thomas, John I'anson might very naturally be found at New Bounds, and do the honours of the house for, or in the absence of, his widowed mother, when Wesley came in December, 1769. He was then probably married again, and besides the little daughter of his first wife, may have had a very young "family" by his second. And, remembering that New Bounds was to become his when Lady I'anson died,¹¹ he might very well, rather than his uncle, receive Wesley on his visit of December, 1774. But so far as I know, if the visits of 1769 and 1774, now under discussion, be set aside, there is no indication of any connection or sympathy on the part of John I'anson with the Wesleys or their work.

On the other hand, the classification of dates above made, as between notices of "Mr. I'anson" the legal adviser, and "Mr. I'anson" the hospitable friend, disguises the overwhelming presumption which an orderly arrangement of the dates from 13 April, 1751 (the prince's funeral) to 21 Feb., 1761 (Mr. I'anson and Mr. L. in association), produces. Law and friendship are interstratified chronologically in closest, and even daily, succession. We cannot alternate from one Mr. I'anson to another. Of Bryan we are certain in 1758, when the very long and prolix Kingswood letter was written. Bryan is the man to write the "very long account" of the Sussex affair, in 1760. In a letter of "Lieut. John Walsh, of Earl's House, near Fareham," printed in the *Arm. Mag.*, 1788, p. 538, the writer says: "I was very intimate with Mr. *Brian I'Anson*, at whose house I once met (I think in 1758) his brother Sir *Thomas I'Anson*."¹² Bryan I'anson is just as likely as John to have been by accident or arrangement at New Bounds, at any time while his widowed sister was still its mistress, and with his "family," whatever that may

11. A (smaller) *Survey of Kent* (1782) p. 282, says: "New Bounds, the seat of John Anson, Esq."

12. Another by-way of inquiry opens up here. Is "Lieut. John Walsh" connected with,—or is he himself—the John Walsh, the ex-Deist; whose "emerging into light" may be traced through Dec. 1755 and on to Feb., 1756 (*Proc.*, IV., p. 24); who reports on the Everton revival of 1758; who in the summer of 1780, sends to Wesley the account of "The Brothers' Steps" (*Arm. Mag.*, 1781, pp. 209-11)? A Lieutenant is "Mr.," and the intimacy at Bryan's house in 1758 fits in well not with connection only, but with identity. Much more light would be needed to affirm this, however. The few facts *can be made* to hang together. (Who are the Captain and Mrs. Walsh mentioned by Richard Burdsall, *Memoirs*, pp. 130-1?)

Edward Perronet and Mr. I'anson pay a call at the house of the so interesting personality, "Mrs. W—," 2 May, 1761. See her letter to Wesley, *Arm. Mag.*, 1781.

PROCEEDINGS.

include, to have helped her to welcome her dead husband's valued friend. On the whole I incline to think that there is no serious question that in all cases we know only one Mr. Panson, and that Bryan.

It must be confessed that there is one apparently perplexing fact. Except for Charles Wesley's words we should have supposed Bryan Panson to have been a trusted counsellor, a hospitable gentleman and true friend, but a bachelor, with whom a "family" could only be associated in some looser sense. The very full genealogy of all the Pansons in Hutchins' *Dorset* (ed. 1861, i, 546) shows for him neither child nor wife; nor, so far as I, or my kind helpers, Rev. W. Hudson and Miss Bretherton, have discovered, does any monumental inscription, or written or printed document, attribute a family to him, or suggest it. But Charles Wesley is very definite and express, mentioning a "wife" as early as 1753, when his nephew is out of the question, and only Bryan is intended. I can do nothing but state the fact.

In the parish register of Bidborough, the Rev. William Hudson found for me the entry: "1775, Mr. Bryan Panson of the parish of Tonbridge was buried June y^e 11th. The penalty of fifty shillings for burying in Linnen was paid to the Parish by the executor." An upright stone near the south porch of the church bears the words: "Here Lieth Interred the body of Brian Panson, Esq., son of Sir Tho. Panson, Bart., of New Bounds, Southborough, in this county. He was a faithful friend and sincere Christian. Died June the 1st 1775, aged 67." A beautiful portrait, in two strokes.¹³

13. Mr. Hudson found in the register of Bidborough parish church:—"1786, Mrs. Lucy Panson of the parish of Tonbridge was buried Nov. 29th." Amongst the burials at St. Margaret's, Westminster, is given: "Elizabeth Panson, 1777 Ap. 12th." "Removed."

I also owe to Mr. Hudson and Miss Bretherton the following copies of mural inscriptions on the north side of the chancel in Tonbridge parish church, which for their intrinsic interest, as well as for completeness' sake, may well be preserved amongst these *Memorabilia* of a family some of whose members were so dear to the Wesleys:—

Under the large stone near this place lies the body of Mr^s Emm Rokeby, Relict of Will^m Rokerby of Skellow in Yorkshire Esqre, eldest daughter of S^r Will^m Bury of Grantham in Lincolnshire Knt, She died 24th of January 1703 Aged 66.

Also the body of Sir Thos Panson of New Bounds in this parish. Bart. who married Dorothy the 5th daughter of the above Will^m Rokerby and Emm his wife, he died 28th of December 1707.

Also M^s Emm Panson, eldest daughter of the said Sir Thos Panson and Dame Dorothy his wife, who died 14th February 1735 Aged 36.

There is no Methodist interest which requires the family story to be pursued much further. The second Sir Thomas and his brother, Bryan P'anson, are the two with whom the Wesleys were concerned, unless John P'anson also did really come into the circle of their intimacies. G.E.C. carries us a little further. The second Sir Thomas was succeeded by his eldest son, Rev. Sir Thomas Bankes P'anson, born at Montpelier, France, 30th March, 1724. He took orders, and from 1748 to his death in 1799 held the living of Corfe Castle, near the home of the Bankes family,—his mother's,—Kingston, in the Isle of Purbeck. His local interests, as well as his duties as a parish priest, and as Prebendary, Sub-dean, and Precentor of Wells Cathedral, may explain his infrequent residence at Newbounds, which moreover, as we saw, was settled upon his mother for her life. His eldest son, Rev. Sir John Bankes P'anson, born 13 Sep., 1759, held his father's living of Corfe for seven months, dying unmarried in Nov., 1799, aged 40 years. There may be by chance some usefulness in G.E.C.'s concluding words about John P'anson: "Sir John P'anson, Bart., of Epsom, Surrey, uncle and (if surviving) heir male; b. 1 Sep., 1733 at New Bounds aforesaid and baptised at Tonbridge; was bred to the law, lived sometime at Channel Row, St. Margaret's, Westminster. . . ." G.E.C. is in doubt whether he survived his

Near the same place in a vault belonging to Sumer Hill lies also the body of the said Dame Dorothy P'Anson who died 20th of July 1744 Aged 64.

Under the same stone lies the body of M Dorothy P'Anson youngest daughter of Sir Thos P'Anson eldest son of the above named Sir Thos P'Anson by Dame Mary his wife only daughter of John Bankes of Kingston Hall in Dorsetshire Esq. She died 14th October 1763 Aet 34.

Also the body of the last named Sir Thos P'Anson, he died 10th of June 1764 Aged 62.

Also the body of M^{rs} Mary P'Anson wife of M^r John P'Anson of Channell Hous Westminster 2nd son of the last named Sir Thos P'Anson and Dame Mary his wife, she died 30th of June 1765 Aged 27. She was the youngest daughter and coheirss of John Fyler of Saint George Hanover Square in Middlesex Merchant by Mary his wife who was one of the daughters and coheirsses of John Hobbes of Stokegursy in Somersetshire Esq. by Margaret his wife the 2nd daughter and coheirss of George Grey of Kingston in Dorsetshire Esq.

Also the body of Mary P'Anson wife of the above said John P'Anson who was one of the daughters of Henry Harpur of Gray's Inn, Esq deceased.

Also the body of Dame Mary P'Anson the wife of the last above named Sir Thos P'Anson and mother of the said John P'Anson.

Also the body o M^{rs} Mary Fyler the wife of Samuel Fyler of Lincoln's Inn Esq. Barrister of law and only child of the said John P'Anson by Mary his first wife who died April 3rd 1794 Aged 30

Also the body of the above named John P'Anson who died 3rd of March 1800 Aged 66

PROCEEDINGS.

nephew, so as to claim the title. The mural inscription shews that he did survive, but the title is not there claimed, and in any case it became extinct at his death.

But if only for his mother's sake, who died there, we are interested to see his home located. "Channell House, Westminster," says his tablet; "Channel Row," says G.E.C. The Row, often rebuilt, and shorter than in the 18th century, remains as Cannon Row, on the north side of New Palace Yard. The true name, according to Strype's *Stow*, is "Chanon's Row," a vestige of connection with the Abbey close by. St. Margaret's Street, or Lane, ran from New to Old Palace Yard, and is hard to recognise in the broad thoroughfare of to-day.¹⁴

H. J. FOSTER



14. The identification of "B—a I—n" (*Journal*, 19 Dec., 1768) is still a *desideratum*. "Barbara," for a guess at an 18th century name. In the pedigree in Hutchins there is in fact a Barbara Panson, but too early. The I, however, may not be I at all, but J. Margaret, an elder sister of John Panson, married James Annesley (Hutchins, *Dorset*, i, 546-7)

An illustration of New Bounds will be found in *Meth. Rec.*, 16 June, 1904.

WAS CHARLES WESLEY EVER CURATE OF ISLINGTON?

Jackson in his *Life of Charles Wesley*, writes: "He (C.W.) only held his curacy there by virtue of a private arrangement with the vicar." The Vicar at this time (1739), the Rev. George Stonehouse, may have contemplated appointing Charles Wesley as his curate, but the following extracts from the minutes of the Islington Vestry clearly prove that whatever might have been contemplated, Charles Wesley never was actually appointed a curate of the Parish. In the Minutes of the Islington Vestry for 29 April, 1739, I find:

"Resolved, that it appears to this vestry that the Rev. Mr. Stonehouse is the real occasion of the frequent disturbances in this church and churchyard, by his introducing strangers to preach in this church, particularly Mr. Charles Wesley, Mr. Whitfield, and other unlicensed persons, by encouraging and promising to stand by and indemnify them in their preaching without producing their licenses as the canon directs."

"Resolved, that it be referred to the Churchwardens and others, or any five of them, to draw up a presentment to be exhibited by the churchwarden to the Bishop of London or his surrogate at the next visitation relative to the aforesaid facts."

6 May, 1739. "It having been agreed to refer all matters in difference between Mr. Stonehouse and this parish to ten gentlemen of the said parish, five of whom were nominated by Mr. S., and five by the parish, it has been concluded by the said ten gentlemen that the Rev. Mr. Stonehouse shall absolutely refuse the granting his pulpit to Mr. John Wesley, Mr. Charles Wesley, and Mr. George Whitfield, and that those gentlemen shall not officiate any more for him in the parish church, or churchyard in any part of the duty whatsoever."

"I do hereby ratify and confirm the above agreement."

(Signed) Geo. Stonehouse.

"Witnessed by Ric. Streat,
John Litten, James Ferrett,
Rob^t Reynolds, and Thomas Scott."

"Ordered that the committee appointed to draw up a presentment be discharged."

PROCEEDINGS.

The following Minutes refer to the Rev. Westley Hall. They are, however, so closely connected with the great Methodist movement that I copy them :

MINUTE OF THE ISLINGTON VESTRY.

4 Sep., 1739. "Vestry held,—Mr. Samuel Dennis, churchwarden, and others, attended the Bishop of London; His Lordship informed them that he had given Mr. Stonehouse the particulars of the facts mentioned in their representation, and expected his answer thereto in writing, of which his Lordship promised to give notice to the Churchwardens (when received)."

11 Sept, 1739. "Vestry.—It appearing that Mr. George Stonehouse, vicar, had sent for Mr. Samuel Dennis, the Churchwarden, and threatened to prosecute him in a very severe manner if he gave any interruption to Mr. Hall's going into the pulpit of this church to preach,—Resolved, *nem. con.*, that it is the opinion of this Vestry, that the said Mr. John Westley Hall is not duly qualified to preach in this diocese, and that Mr. Dennis be desired from time to time to sit in the pew in which the pulpit stairs stand, and to prevent the said Mr. Hall or any other unqualified minister from preaching.—Complaint being made to this Vestry, that on Sunday, the 2nd of this month, the Vicar of this parish refused the sacrament of the Lord's Supper to Mr. Joseph Burton, Mr. Edmund Cooper, Mr. John Litten, and several other parishioners of this parish, without any lawful cause. Resolved, *nem. con.*, that the committee appointed 19th August last be desired to take advice thereon."

25 November, 1739. "It appearing that the Rev Mr. George Stonehouse, vicar of this Parish, either has, or is about to apply to the Lord Bishop of London to license Mr. John Westley Hall to be his Curate and to officiate as such in this parish; agreed, that the churchwarden and others wait on the Bishop, and pray his Lordship not to license the said John Westley Hall, or any other person that has rendered himself disagreeable by being a common Field Preacher, and a holder of assemblies in private houses in an unlawful manner."

The opposition to the appointment of Westley Hall as curate was successful; and during the following year, 1740, Stonehouse resigned the living, and the parish for a time at least, was protected from the taint of encouraging "common Field Preachers and holders of meetings in private houses in an unlawful manner."

E. CRAWSHAW.

PARKGATE, NEAR GUISELEY, YORKSHIRE.

This handsome mansion and park, until recently the residence of the Thompson family, was purchased in 1815 by Benjamin Thompson, uncle of the late Matthew William Thompson, Esq., M.P. for Bradford, from the assignees of Francis Ridsdale, of Leeds, who had bought the estate from the Marshall family, in whose possession it had been for more than a century. In 1747 Methodism first penetrated into this neighbourhood, in spite of the virulent opposition of the curate of Guiseley, and gradually gained adherents among all classes. Mr. Wesley preached on two occasions on Guiseley Green, and on other occasions in the Yeadon preaching house, which became the centre of the round, though affiliated to Bradford; and on all these occasions he was the honoured guest of Mr. Jonathan Marshall of Parkgate, who with his wife had joined the Methodist Society. On his frequent journeys between Otley and Haworth, the home of Elizabeth Ritchie and that of William Grimshaw, Mr. Wesley never failed to make a call at Parkgate, and the Methodist traditions of this home were faithfully and zealously kept up as long as the Marshalls lived there. The following extracts of letters, written by Mrs. Marshall to Mrs. Hopper, wife of the Rev. Christopher Hopper, may prove to be not uninteresting to our members.

The original letters are in the possession of J. Norton Dickens, Esq., of Manningham, Bradford.

“Parkgate, July 16, 1772.

“While Mrs. Wesley was at Otley, I was informed that N. Manners had taken very great liberties with me. I suppose he has not stick'd to say anything that he thought would injure my character in or about York, and has told most shameful untruths.

PROCEEDINGS.

This you must think went very near me, so as to entirely hinder my profiting by Mr. Wesley while with us ; but there was one happy circumstance attended it : the said N. Manners has got married, so I hope there will be an end of this.

“I have taken a little round with Mr. Wesley ; I have had a good profitable time. My old friend, Miss Hurrell, was along with me at Keighley, Haworth, Bingley, Bradford, Dawgreen, Birstall, Leeds, and Ledsham, and Mrs. Crosby at some of the places. I was also most of two days and a night at Miss Bosanquet's, and indeed she seems to have all the qualifications of a gentlewoman and Christian : what a pity so good a woman should be imposed upon in any degree.

“We should have been very glad to have had you both at Leeds the ensuing year ; but it's perhaps better, for I think there's a good deal of discontent both among preachers and people. I must confess that I could like to hear that both sides were more content with what Mr. Wesley orders. I am not speaking of Leeds in particular, for there seems a spirit of opposition in more places where I have been ; I wish I may be mistaken.”

“Parkgate, September 21, 1772.

“The work of God seems to flourish in Bradford round. Mr. Atlay is much blest, and he says he expects a great ingathering. Our little class is much as it was when you were with us. One of our maids is become very serious and intends joining our class. This night they are going to inter the remains of Mr. Stansfield of Esholt Hall.”

“Bradford Preaching house, in the little Closet, July 10, 1773.

“I am now at Bradford Preaching House, where I am com'd to pay my last visit to Mr. and Mrs. Atlay, before they set off for London, which we expect will be week after next. We are all sorry to lose them. It is said John Pool is to come to Bradford this next year, but who else we don't know ; I suppose the round will be divided into two. There is great expectation of having Mr. and Mrs. Hopper at Leeds this next year. Bradford people is in great spirits and have collected 100 pounds towards their debt, and is in full expectation of getting 200 more at the Conference. I wish them suckess.”

“Parkgate, September 5, 1773.

“I heard Mr. Hudson at Otley ; he was well liked. I expect you have heard that there are three preachers in Bradford round, and that Yeadon is to be supplied entirely from Bradford ; we

WESLEY HISTORICAL SOCIETY.

expect to have 6 Sundays in 8 weeks travelling preachers at Yeadon. We have had Mr. Tennant and liked him well. Bradford has met with a disappointment from the Conference about the money they expected. Leeds is much dissatisfied with their preacher this year; well would it be if we looked less at men and more to God for a blessing when we sit to hear the word preached. Mr. Illingworth who was curate at Otley Church, but now for Dr. Conyers, has been at Otley and preach't in the Methodist House there two nights together, and has set them all by the ears together, as we say here. You'll observe he is now a rank Calvinist. I wish them peace in their borders."

"Parkgate, March 12, 1774.

"We are now in this part pleasing ourselves with an expectation of seeing Mr. Wesley here soon, as the time for his being at Parkgate is fixed for April 25. I can assure you it rejoices me to think that the dear venerable old Father in Israel is coming among us again."

"Parkgate, May 5, 1774.

"We have had dear Mr. Wesley in our neighbourhood a fortnight, but he went off last Wednesday morning for Whitehaven. I think our good old Father has never been more lively, more loved, or more followed than at this time of his coming amongst us. He has not failed to preach in general 3 or 4 times a day, besides riding a good deal. I think I never saw him look better, or more active, or more lively. May the Lord long spare his useful life. He has preached in Halifax Church, Huddersfield Church, Heptonstall and Haworth Churches. I trust he has been a blessing to many in this part, but to the Societies in particular. For my own part I can say it has been a watering time indeed to my soul, though I have not heard him so often as I could have wished, being at present in a bad state of health and unable to follow him as usual.

"As you mentioned the Conference being at Manchester, I made some inquiry about it, but am informed it's to be at Bristol, and I asked Mr. Wesley where Mr. Hopper was to be. If you'll have patience with me I'll tell you what passed betwixt us on that head.—To proceed, I asked where you was to be. He said, I think Leeds; do you think, said he, they will be well received there? I told him, Yes, I believed very well. He then said, Bro. Hopper has not been at Leeds for some time. I told him I thought it was 9 or 10 years since. He said, Well, I think he must come; but do you think, said he, that Bro. Hopper would

PROCEEDINGS.

like to come to Leeds? I told him I thought he would. Well, says he, but I think I'll not determine it till I see him. From this I am ready to conclude that Mr. Hopper may come to Leeds next year if he will. Your friends at Parkgate and in many other places would be glad to see you in Leeds Round, especially as Yeadon is to be taken into that round, there not being employment for three preachers in Bradford nor sufficient to keep them. So for the future they are only to have two, and with two they can't supply Yeadon as it ought. So it's judged best for us to be in Leeds Round. It will be a saving to us and no hurt to Bradford, as you know they got two houses for one, namely Bradshaw and Pudsey. I believe the Lord is carrying on his work in this part of his vineyard, for there has been three or four precious souls set at liberty since I writ last to you. One is Hannah Clough, her we call Child's Maid."

Parkgate, July 1, 1774.

"There's a report in this part that Mr. Wesley has been imprison'd at Edinborough. We want to know what it is for. Do tell me in your next if you can." (See Wesley's *Journal*, 4 June, 1774.

"Parkgate, April 14, 1777.

"Latter end of last summer Mr. Caley became very intimate here, which occasioned my brother to ask him to preach at Yeadon, which he did. This was very disagreeable to our preachers and they told my brother it must not be; in short, much was said on both sides. Mr. Wesley was wrote to but gave no decisive answer; so the whole fell upon our preachers as they could not conscientiously suffer it on any account. Here my brother has taken great umbrage so as that he will not go to hear anyone that has opposed him herein, thinking they are fighting against God. Nay, for some time he would not go to hear any, so that it opened the mouth of both professors and prophane. It has been a near trial, I can assure you, to my dear sister; and what the event will be, God only knows; for it's he only can unite them to the people again. To me it appears such a breach as will not be easily made up again."

The Mr. Caley alluded to above, who was the cause of dissension in the Yeadon Society, was Cornelius Cayley, jun., in his younger years an official in the Princess Dowager of Wales' household. He belonged to the Cayley family of Brompton, near Scarborough, of the minor Yorkshire gentry. After being converted under Whitefield's preaching, he became attached to

WESLEY HISTORICAL SOCIETY.

Mr. Hervey and imbibed strong calvinistic notions. Without openly joining any religious community, he travelled up and down the country, preaching where the way was open for him to do so, and publishing books and tracts on religious subjects, accounts of his travels at home and abroad, and poems of indifferent merit. For Lady Cayley, of Brompton, see Dr. George Smith, *Hist. of Meth.*, ii, 384-6.

CHARLES A. FEDERER.



NOTES AND QUERIES.

329. MOURNING RINGS.—In Vol. III, p. 56 of the *Proceedings*, reference is made in Query 157 to Whitefield's bequest of "a mourning ring to my honoured and dear friends and disinterested fellow-labourers, the Rev. Messrs. John and Charles Wesley;" and the inquiry is made as to whether these rings were presented? and if so, were they worn? have they been preserved? where are they?

An answer to these queries may perhaps be found in *A Further Account of the Rev. John Wesley, M.A.*, by Samuel Bradburn, appended to Richard Rodda's *Discourse on the Death of Wesley*.

Mr. Bradburn says, "He [Wesley] was always very backward to lay out any money on his own account. He could not bear to see the poor in want, if he could possibly relieve them. He sold the very pictures off the walls, and even mourning rings which had been left him, to get money for them."

Mr. Bradburn had special opportunities of knowing Wesley during the last 17 years of his life. He "slept with him hundreds of nights, travelled with him thousands of miles, lived five years together in what he reckoned more immediately his own family, in London and Bristol, conversed freely with him on a variety of subjects, and knew his opinions, his disposition, and the very secrets of his heart.—*R. Green*."

330. NOTE TO BIBLIOGRAPHY.—In 1749 was published *Hymns Composed for the use of the Brethren*. By the Right Reverend, and Most Illustrious C.Z. Published for the benefit of all mankind.—See *Wes. Bibl.* No. 137. Doubt has frequently

been expressed as to Wesley's authorship of this little and now exceedingly rare volume. In addition to the arguments summarized in the *Bibliography*, the following extract from the original edition of the *Journal* (1748, Thurs. 15 Dec.), may be given :—" Having procured a sight of that amazing compound of nonsense and blasphemy, the last Hymn-book published by Count Zinzendorf's brethren, I believed it was my bounden duty to transcribe a few of those wonderful hymns, and publish them to the world as a standing proof that there is no folly too gross for those who are wise above that is written."

When Wesley republished the *Journal* in his *Collected Works* (1771-74) he omitted the above paragraph. Zinzendorf was able to say, "J. Wesley's extract from our hymn-book has done us no injury" (Benham's *Memoir of James Hutton*, p. 218), a reference which confirms Wesley's authorship. Wesley's little publication truly did them "no injury," for in subsequent editions of the hymn-book they were expunged. Wesley's objections to the Moravian hymns may be gathered from his sermon on "Knowing Christ after the flesh." *Works*, vii, 293.—*R. Green*.

331. THE SOCIETY IN ALDERSGATE STREET. — (*Proc.*, III, 246-8). An Editorial Note in a recent number of the *Meth. Recorder*, said: "Who would stop to criticise the statement that the building, in which John Wesley was converted, is now used as a restaurant by the British Tea Table Co? . . ." My name is mentioned by the writer in connection with the statement, without however formally attributing it to me; as indeed I accept no responsibility for it. I have dealt with the attempts to identify a spot so full of interest; briefly in our *Proceedings* as above, and more fully in an article in the Bicentenary Number of the *Recorder*, afterwards reprinted in *Wesley Studies*, pp. 84-5. In the latter I state that "at the price of a cup of tea, the inquirer who will choose his seat in the south-east angle of the Tea Table Company's room [in Aldersgate Street] may get upon the actual spot where, like some others, Mr. Lupton strongly believes that John Wesley found faith." Rev. R. Green and Rev. N. Curnock had directed my attention to Mr. P. J. Lupton, as having given long and special attention to the interesting quest, and as having special information. I paid several visits to him, and had my cup of tea with him in the S.E. angle. The back walls of the Tea Table room are certainly old property. Mr.

PROCEEDINGS

Lupton believed them to be part of, or on the site of, "Hall House" in Nettleton Court, into the poor remainder of which they project. He thought it likely that James Hutton's society met in Hall House. But I could get, as the *Studies* report, very little definite proof. Moreover I pressed him for the reasons he and his fellow worker, G. J. Stevenson, had for connecting Wesley's conversion with Nettleton Court at all, and, so far as I could learn, they had none but the bare, almost casual, and very vaguely dated, statement in Daniel Benham's *Hutton*, p. 12, that Hutton took a room in Nettleton Court and had a "society" there. The Court was in Aldersgate Street; Wesley was at a Society in Aldersgate Street on the memorable night; and—the rest was conjecture. I then thought, and wrote, that the conjecture seemed very precarious. There was no older, no other, evidence so far as I knew. A few weeks ago, however, I found in the Moravian *Messenger*, 1875, p. 294, the following additional light upon Hutton's society. In an autobiographical memoir of Brother John West, a prominent member of the Fetter Lane church, he says: "I . . . attended the ministry [of Whitefield] for the first time towards the latter end of 1737. I thought within myself, this is indeed something new, and omitted no opportunity to hear him. About this time I heard of a religious Society which met weekly in Nettleton Court, Aldersgate Street, and it was not long before I joined them. The brethren James Hutton and John Edmunds were of the number. When Bro. Böhler came to England . . . at our request he formed us into bands. After Mr. Wesley withdrew from us, I was in a great strait whom to follow" This is not much, but it does give the Nettleton Court Society a more definite place in the awakening in London in 1737-8, than we should gather from Benham. Yet this is far short of locating it in Hall House, and Hall House itself rested upon the (perhaps sufficient) authority of Mr. Lupton. West married a very remarkable woman, Esther Sutton Hopson, who with J[enn]y C[hambers] (*Hutton*, p. 95) and her own sister Betty, (*C.W., Journal*, 25 March, 1739,) occurs in Wesley's *Journal*, 13 Dec., 1739. "Edmonds" and Hutton will be found upon the same page.—*H. J. Foster.*

332. FORD'S QUOTATIONS (I) ADDENDA.—I. III. 308. "Articulus stantis vel cadentis ecclesiæ" is attributed by J.W. to Luther, *Works*, X. 432-3.

3. IV. 430. "So fleets the comedy of life away" (Watts). Cf. the title of Balzac's work: "*La Comédie Humaine*."

4. II. 485. *One drop of Thy blood, &c.* Dr. G. P. Goldsmith, a member of the *W. Hist. Soc.*, writes:—Do you not think it possible that C.W. may have borrowed the idea from Thos. Aquinas' hymn, beginning "Adoro, Te, devote," in which occur the lines, "Me immundum munda Tuo sanguine Cujus *una gutta* salvum facere totum mundum posset omni scelere?"

5. For *The Lady's Looking Glass* (Prior), III. 433, see *Works*, xiii. 420.

6. For "the gentleman at Argos" (Horace) IV. 149, see *Works*, xiii. 426.

8. I. 265. "*Secret*, refreshing as the *silent* dews," In *Works*, xiii. 95, strangely altered to "*Sweet*, refreshing as the *violet* dews," where *violet* seems to be a printer's blunder left uncorrected in the proof.—*Mr. C. Lawrence Ford*.

(II.) QUOTATIONS FOUND.—(1) III., 92, and *ib.* 211; 1 May, 1762, 13 May, 1765.

And [But] wonder[ed] at the strange man's face

As one they ne'er had known.—Congreve, *Doris*.

"But who o'er night obtained her grace,

She can next day disown;

And stare upon the strange man's face,

As one she ne'er had known." [*Rev. A. H. Vine*].

(2) IV., 139, and *ib.* 361; 16 Oct., 1778, 2 March, 1787.

All, but their attention, dead.—Congreve: *On Mrs. Arabella Hunt singing*.

"Let me be all, but my attention, dead.

Go, rest, unnecessary springs of life,

Leave your officious toil and strife;

For I would hear her voice, and try

If it be possible to die." [*Rev. A. H. Vine*].

Mr. C. L. Ford finds the quotations, the "little things" which Wesley sends to his correspondent, Miss Bolton, on 18 July, 1773 (letter DXLV, *Works*, xii, 465-6) to be all taken from Dr. John Byrom's *Miscellaneous Pieces*, mostly *epigrams*, at the close of his *Poems*. As these are given in new ed. 2 vols. Nichols, Leeds, 1814, the references are all to vol. II. Nos. (1) and (2), p. 219; Nos. (3) [W. "works," for B.

“work”] and (4), p. 221; No. (5), p. 223; Nos. (6), (7) [W. “than” for B. “but”] and (8) [W. “your,” B. “our,”] p. 224.

When it is remembered that the first edition appeared in 1773, the scene can be realized. Wesley has just got and is reading the newly issued book. It is by him as he writes his letter. He turns over a page or two, and copies out for his friend a few “gems” which catch his eye.

(III.) QUOTATIONS NOT YET TRACED: (1) CLASSICAL: Vol. I., 72, 131, 140; Vol. III., 213, 217, 219, 476; Vol. IV., 56. (2) ENGLISH: Vol. I., 308; Vol. II., 108, 340, 349; Vol. III., 41, 57, 268, 283, 461, 481; Vol. IV., 50 (471), 50 *bis*.

333. THE “LITTLE TOWN” VISITED BY WESLEY ON 22 June, 1784, is Hunmanby. A society was formed there in 1778, which worshipped in a barn until 1816, when the first chapel was built.

The Manor House was occupied in 1784 by Humphrey Brooke Osbaldeston, Esq. He succeeded to the estate in 1770, and died, 20 Sep., 1835; aged 90. He was a son of Gabriel Brooke, Esq., of Gateforth, and assumed the name of Osbaldeston on coming to the Hunmanby estate.

He married Catherine, the daughter of Sir Joseph Pennington, Bart., and she is the eccentric wife to whom Wesley refers.

The following description is from Hinderwell's *History of Scarborough*, published at the beginning of the last century:—“Hunmanby, 2 miles from Filey, was an ancient barony and market town, and formerly comprehended three distinct manors now united. In the Parish Church, which is a small building, several of the Osbaldeston family are interred, to whom an elegant monument on the north side of the chancel is erected.

The village and demesne are now the property of Humphrey Osbaldeston, Esq., the Lord of the Manor. The Manor House is an ancient building surrounded by spacious gardens, sheltered from the north by an old wood, upon an elevated site called Castle Hill, and ornamented by many recent and flourishing plantations.—*Rev. John W. Sellar*.

334. BROMWICH HEATH [“Bramwick-Heath,” by an early error, 19 March, 1774].—This once famous heath or common forms the site on which the present modern town of West Bromwich stands. Until a century ago it remained, open

WESLEY HISTORICAL SOCIETY.

and unenclosed, as it had been in all the centuries from Norman and Saxon days. It covered a large area, and had a larger acreage than such popular and well-known open spaces as the Stray at Harrogate or the grand open Common at Tunbridge Wells. It was traversed from north to south by the road leading from Birmingham to Wolverhampton, a road which came into general use as a road for wheeled carriages in the days of Queen Anne. In Wesley's day a service of coaches ran across it to Shrewsbury, and the older coaching route, through Oldbury, the Brades, Dudley and Hunley, was abandoned. Passing through what two centuries ago bore its original name of Fenchpath or Finchpath Hill,—now, and for a century and more, known only as Hill Top,—it passed down Holloway Bank to the brook at Wednesbury, and crossed a bridge, one of the predecessors of the present structure, up into the town of Wednesbury. On the right hand of Holloway Bank was the famous hollow which Wesley describes as a natural amphitheatre, and in which the first Methodist services were held. Overlooking the hollow was the Crab Mill farm, the home of John Sheldon, in whose house the first Methodist Society in Staffordshire was formed. In the southerly direction the road ran on to Carters Green. There the Common began to open out on either side. On the left or eastern it passed the Cross Guns, an old way-side inn, and struck obliquely to the Sandwell Road; then the boundary passed on to Stoney-lane, along the quaint Walsall street to Messenger Lane, the north side of which was a boundary up into Hedge Nook, where a famous old Methodist centenarian had her cottage. Then it passed to the present police station. On the western side it bordered the road. From the Dartmouth to Lyng Lane is the original boundary. Here was the first preaching place in West Bromwich. The site is now a broker's yard. In this "Room" John Wesley preached, and Francis Asbury commenced his career of service and was the youthful leader of the small Society. The boundary of the Common turned westward down Lyng Lane, and went past an old inn, the Turk's Head. Thence to the Oak House, and from there to end of Gun's Lane and so to Carters Green. In all this vast area there was only one building, the Lodge, the old sporting Lodge of the Lords of the Manor, from the days of Brictruin the Saxon. At three places on the Common Wesley is known to have preached: at the "Room," at the Oak House, and under a sycamore.

PROCEEDINGS.

tree near the north west angle of the Common. — *Rev. Samuel Lees.*

335. SALE OF ROMNEY'S PORTRAIT OF WESLEY.—“The celebrated portrait of John Wesley, by George Romney, again changed hands on Saturday [i.e., 30 June, 1906] at Christie's, being bought by Agnews for £720, who, we understand, bought it for re-sale. It was originally painted, two years before John Wesley's death, by request of Mrs. Tighe, and remained in her possession until her death. It was afterwards sold to a Wesleyan for about £40. Later it was acquired by the Rev. J. H. Butterworth, at whose sale in 1873 Mr. Walter R. Cassels paid 530 guineas for it.”—*Meth. Recorder*, Thursday, 5 July, 1906.

If the above is authoritative, then “Mrs. T——” of the *Journal*, 5 Jan., 1789, is Mrs. Tighe. [Stevenson (*C.B.*, p. 99) says Tyler, wife of the poor steward at City Road. But in *Wes. Fam.*, p. 352, he suggests the name Tollemaque.] Wesley stayed with Mrs. Tighe, at Rosanna, near Wicklow, and preached in her great Hall (25 June, 1789). Rev. C. H. Crookshank several times heard Rev. William Arthur say that at Rosanna there was a Tighe family picture, into which John Wesley was introduced. But in response to personal inquiry made by Rev. M. J. Lewis, of Bayview, Wicklow, Miss Tighe, the mistress of Rosanna, though proud of the connection of Wesley with the place, and well informed on the subject, says that so far as she knows there is no such picture in existence.

It is hardly needful to say that Rev. G. Stringer Rowe's Romney is by Romney's own hand ; a replica, not a copy by another hand.

336. MRS. WATHEN, OF THRUPP, STROUD, GLOS., (*Journal*, 19 March, 1787)—“Mrs. Wathen, a few doors from them, left by a most affectionate husband with six children, is a pattern to all about her.” When I was collecting facts in connection with Samuel Wathen, the London surgeon, who had been one of the first four men whom Wesley joined into a “Society” at Bristol on 4 April, 1739 (*Proc.*, III, 40-1), I was attracted by the name Wathen in the above sentence, and have from time to time watched for any facts about her or her husband. Nothing came to my hand till Alexander M^cNab's *Diary* of a begging tour appeared in *W. Meth. Mag.*, 1903. On page 377, he says: “Fri. 18, [Sep., 1778] Had a pleasant walk to the Thorp, where I dined at Mr.

Warthin, a rich Clothier, who entertained very genteelly for his Wife's Sake, who belongs to the Society, tho he hardly ever comes to hear the preaching. After preaching to a House full of people, I walked back to Stroud." Wesley writes in the security of knowledge, but on the surface we might suppose that he found Mrs. Wathen living in Stroud. But, when we see that, immediately on leaving the house, he walked down the beautiful Stroud valley to Cirencester, this, coupled with M^cNab's words, makes it probable that she really lived at Thrupp, a village about two miles from Stroud, though in the parish, and at the entrance of the valley. Mr. Charles W. Keyworth, who was then living in the neighbourhood, found for me that "there was a Methodist Society, one of the first in the present Stroud circuit, and some kind of preaching place at Thrupp, as late as 1794, about which time it was united to Brimscombe. In 1791 two of its members were Ann Wathen (? leader) and Elizabeth Wathen, both widows. The Stroud list for that year is not complete. In 1794 both are missing from the Thrupp Society, but Ann Wathen is recorded at Stroud, and again in 1796 and 1802. Elizabeth Wathen's name reappears in the Brimscombe society in 1809." I also enquired of Canon Fox, vicar of the parish church at Stroud, if there were any register or other memorial of a Mrs. Wathen who had died within recent time before March 1787. The fulfilment of his ready promise to enquire was delayed by ill-health and consequent absence, but I received in May of this year, on his behalf, from Rev. Egerton J. Hensley, the following inscription, which almost beyond doubt belongs to Wesley's friend and her husband; and perhaps also to M^cNab's host, though this might equally well be Elizabeth's husband, so far as I at present know. The tablet, Mr. Hensley says, will now be found under the tower of Stroud parish church, though it was formerly in another part of the interior.

"Sacred to the beloved memory of Joseph Wathen, Esq. late of New House in this Parish, who departed this life this 28th, of May 1786, aged 63 years; by whose removal his family sustained an inexpressible loss, as in the character of husband and father few have equalled, fewer excelled him. Nor was his memory dear to his family alone, the community lost in him a most useful member, the poor a most equitable master and active benefactor, the commercial interests of this county a strenuous and able promoter, the church a constant

PROCEEDINGS.

and devout attendant. Blessed are the dead who die in the Lord. Anne relict of the above Joseph Wathen who died the 10th of March 1803 aged 64 years, leaving behind her a bright example of stedfast piety, parental tenderness, and universal charity."—If Joseph be the Christian name of the man we seek, we must set aside as not helping our search, a promising looking entry in the printed *Gloucestershire Parish Registers, Stonehouse*; Marriages: William Wathen, p. Stroud, w[idower] and Ann Turner, this parish, s[pinster], lic[ence] 5 April, 1768. The Wathen name was well represented in the flourishing fine broadcloth manufacture of the Stroud valley. In Whitefield's early ministry we find (*Journal*, Friday, 6 July, 1738) "I lay at the house of Mr. Wa—n, a clothier two miles from Chefford." "Invited again to Chefford," (19 April, 1739) The Baptist mission station on the Congo, Wathen, preserves the memory of Sir Charles Wathen, clothier, and mayor of Bristol, ob. 14 Feb., 1893. Mr. Butterworth sends me Wathen memorials at Llantwit Major: Charles, ob. 19 Jan. 1739; William, Gent., ob. 9 Dec., 1796; Charles, ob. at Bristol, 31 Jan., 1779, Oct. 58.—*H.J.F.*

337. BROTHER "COWPER" IN A MADHOUSE. (C. Wesley, Letter xviii, Jackson's ed., ii, 187-8.)—The Rev. Dr. P. H. Stokes of Cambridge, author of *Records of John Cowper, M.A.* Olney. 1904, asks who is the person referred to by C. Wesley. "I rode to Little Chelsea, to visit our brother Cowper, in a mad-house. His madness is (if such there be) diabolical. He has not spoke for these four months." A pathetic scene follows, and the writer concludes: "This you may keep to yourself. I shall never print it in my *Journal*." In his printed *Journal* the name occurs (not indexed) under 27 Jan., 1745. "I paid my last visit to our poor unstable brother Cowper; who is now so *holy in Christ* as to say, 'I renounce the doctrine which your brother preaches, and trample it under my feet, as a doctrine of devils?'" The letter is undated; Mr. Telford suggests 22 Sep., 1755, a date which falls into a long *hiatus* in the printed *Journal*. Probably the Cowper of the *Journal* may be identified with the Cowper of the *Letters*. The "madness" does not fit chronologically into the story of William Cowper, the poet.—*F.*
338. VITAL SPARK. (*Journal*, 27 Aug., 1787)—At Bolton, Wesley invited forty or fifty of the best singers amongst the boys and girls of the new Sunday Schools of the town to "come in"

and sing to him "Vital spark of heavenly flame." Our member, Mr. J. T. Lightwood, in his new volume, *Hymn Tunes and their Story*, gives (p. 221) the "legend" of the occasion of the composition of E. Harwood's well known setting of the words in simple anthem form. Harwood was a musician of local celebrity, born not far from Blackburn, and resident in Liverpool when he published the music in 1777. There can be little doubt that the children sang Harwood's setting to Wesley. In the native county of our composer, and perhaps also of the tune, it would just then be in the full vogue of its first popularity.

339. DUTCH QUAKER FROM IRELAND (*Journal*, 13 April, 1756)—Mr Norman Penney, the Editor, in the *Journal of the Friends' Historical Society*, III, part 3, July, 1906, says: "In all probability the Friend referred to by Wesley was Garrett van Hassen. This good man was born in Holland about the year 1695. At the age of 40 years he quitted Holland for England *en route* for Philadelphia, but was prevented proceeding to America by illness. He settled first at Colchester as a wool-comber, and here he joined with the Friends, being profoundly impressed by the ministry of Sarah Lay and Mary Wyatt. In 1737 he crossed to Ireland and he lived in Dublin for the remainder of his life. He paid religious visits in England and Scotland and also in his adopted country. His death took place in 1765. See *Piety Promoted*; *Evans' Friends' Library*, vol. IV."

We may, I presume, identify him with the Friend referred to in Wesley's letter, written from Bristol, on May 7, 1739, to the Fetter Lane society, in the archives there, (*Proc.*, V, p. 6). "I visited Antony Purvor (a Quaker) at Frenchay, with whom was a Dutchman, lately arrived from Ireland, who, I verily think, is full of y^e Spirit and breath's nothing, but Jesus Xt." Probably also to him may be referred C. Wesley's note (*Journal*, 7 Oct., 1748:): "I met at Mr. Lunell's [in Dublin] an old Dutch Quaker, who seemed to have deep experience of the things of God."

The Mr. Thomas Garrett, "a native of Holland, who had settled in Dublin," (Crookshank, *History*, i, 123, and his daughter Dorothea King, *Journal*, under 26 July, 1762) who has also left an (unpublished) MS. Diary (*ib.*, 154), will probably be connected with this [John] Garrett van Hassen. [But not identified, as in *Proc.*, II, 129, unless "Thomas" be a slip.] Thomas Garrett died in 1776 (*ib.*, 303.)

PROCEEDINGS.

340. NOTES ON THE ARTICLE: "WESLEY'S VISITS TO THE ISLE OF MAN" [*Proceedings*, V., 80 sqq.].—Mr. Qualtrough is in error (p. 81) in understanding that Mr. Wesley preached at Castletown in front of the sun dial. The exact spot on which he stood is well known. It was on the adjacent side, —the west,— of the market place, where is now the large gate of the old Barracks. At that time there was a stile there, leading to the open field beyond called "The Flat." From the steps of this stile Mr. Wesley preached.

On another occasion he preached at Castletown, standing on an old oak chair, which has lately been placed in the Manx Museum (of which I am a trustee) in Castle Rushen. It is now pointed out to visitors to the castle as Mr. Wesley's "first pulpit" when preaching in Castletown.

Mr. Qualtrough is under a misapprehension also in thinking (p. 82) that "the English friends living about two miles from Castletown" were the Fishers of Balladoole. I have to-day examined the dates on their memorial stones in my churchyard, and have consulted the daughter of the steward of the first Fisher who came to the Island. I find that the Fishers did not arrive here until very many years after Mr. Wesley's death. In fact, at the time of Mr. Wesley's second visit Mr. Fisher was only fourteen years of age. I may yet be able to ascertain the family referred to.

The deceased governor Wood, with whose widow Wesley "spent an hour very agreeably," was Captain John Wood, who was appointed governor in 1761, and died in 1777, the year of Wesley's first visit to the Island. His "mild, humane" successor was Edward Smith, governor from 1777 to 1793.

Governor Wood had shewn kindness to the Methodists, just before his death, and, no doubt Wesley called upon his widow to express his gratitude. The circumstances were as follows:—John Crook was sent to the Island, in the early part of 1775, by certain of the Liverpool Methodists. He met with some opposition, yet he received much kindness, even from many of the clergy. He left the Island in the autumn and returned in the following year (1776). He again had to encounter much opposition, particularly in Douglas. Here he was set upon by a lawless rabble, at the instigation of the Rev. Robert Quayle, Chaplain of St. Matthew's. He applied to governor Wood for protection. The governor took Mr. Crook's part, and told Mr. Quayle, "that he would

suffer no one to be persecuted for his religion." Wesley would naturally have a kindly feeling towards the widow of the man who had in this way befriended his followers.

The Pastoral Letter of Bishop Richmond, from which an extract was given on page 82, did not find many of the clergy disposed to carry out its intolerant and violent instructions. They did not like the Bishop, who appears to have been very haughty and overbearing towards them. According to Mr. Speaker Moore, he is usually spoken of in their letters as "the Lama" and "the Pontifex Max." Several of them, however, appear to have viewed the movement with suspicion, and hesitated to admit the preachers to the Sacrament. In fact one of the preachers, Mr. Rutherford, says "I have no doubt but that they would have driven us out of the Island but for the governor, who acted a most friendly part." No wonder then that Mr. Wesley "spent an hour very agreeably" with the widow of such a good friend to his preachers and people.—*Rev. Canon Kewley, Arbory Vicarage.*

[Crook says that the Lieutenant Governor, Dawson, had been friendly from the first, but that when "the High Governor" came into the Island, and "just when we were likely to have something done, . . . the process [in law] was stopped." Crook told the Governor that he had written an account of the persecuting violence which had been displayed. The Governor said, "You have done well, and if Mr. Wesley remembers anything analogous to this, he can direct you, and if not, he is near the seat of power." "I thanked his Excellency and withdrew." It was at Deemster Moore's house in Douglas, where the minister of Douglas was dining with the governor and his lady, "a Scotch woman," that his Excellency "mortified" Mr. Quayle, clenching his rebukes with the words, "I bear the sword here." "She had pleaded" Mr. Crook's "cause to good purpose with her husband."

Crook speaks of a market cross in Deuglas upon the steps of which he preached, and describes an early "room" in Peel. In Douglas he incidentally mentions the house of a "Mr. S." as being used by himself as a place for preaching. For all these incidents of the earliest Manx Methodism, see *Memoirs of J. Crook, Meth. Mag.*, 1808. A Memoir of Mr. Robert Brew, of Kirk St. Ann, (ob. 29 Oct., 1826) one of Crook's first hearers, and one of the first members in the Island, is given in *Meth. Mag.* 1828, p. 715-6.]

THE
LIFE AND TIMES OF
Selina, Countess of Huntingdon.

BY A MEMBER OF THE NOBLE HOUSES OF HUNTINGDON AND FERRERS
[AARON CROSSLEY HOBART SEYMOUR].

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FRANCIS M. JACKSON,
FOR THE WESLEY HISTORICAL SOCIETY.

NOTE.—There were several editions; a third thousand was published in 1840, and a sixth in 1844. This last is set in a different type, but the paginations agree. The second volume has a portrait of Wesley,—Fittler's, Mr. Wright's No. 7 (*Proc.*, III, 188)—but without lettering. There is a somewhat meagre Index in the sixth edition.

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INDEX TO

Life of Countess of Huntingdon.

- Aberdeen, George, 3rd Earl of i, 101
- Aberford, Co. Yorks. ... i, 155, 272
- Abney, Sir Thomas and Lady i, 200
- Adams, Mr., of Falkirk... i, 187, 410
- Adams, John, of Salisbury
ii, 112, 173
- Adams, Thomas, of Rodborough
i, 215 ; ii, 371, 387
- Ailesbury, Lady ... i, 228
- Akenside, Dr., poet ... i, 136, 137
- Albemarle, George, 3rd Earl of i, 115
- Aldridge, William, notice of... ii, 135 ;
mentioned ii, 112, 130, 134, 168, 508
- Aldwinckle, Co. Northants ... i, 413
- Alexander, John ... ii, 350
- Allen, Mr., of New Jersey
i, 140, 142, 270, 444, 450
- Althens, Mrs. Margaret, notice of
ii, 129
- America, North, dispute with Great
Britain, ii, 244 ; peace signed, 271 ;
result of the war, 272 ; C.'s affairs
in ... ii, 141, 251, 257
- Ancaster, Duchess of ... i, 23, 25
- Andrews, John, of Gloucester, notice
of, i, 480 ; reply to Bp. Warbur-
ton ... 482
- Annesley, Charles ... i, 26
- Antiburghers (Dublin) ... ii, 217
- "Antinomian," name first applied to
James Rely, by Wesley, ii, 371 ;
Rev. Job Orton's displeasure at A.
preaching ... 414
- "Apostolic Society, The," in Ches-
hunt College trust deed .. ii, xvii
- Arbor, Mr., of Hull ... i, 311
- Argyle, Archibald, Duke of i, 101, 108
- Arminianism, controversy on Minutes
of 1770, ii, 232-50 ; pamphlets
on ... 247
- Ashbourne, Chapel at ... i, 44 ; ii 280
- Ashburner, Mr. ... i, 217
- Ashby-de-la-Zouch, C. resides at, ii,
24 ; is buried there, 502 ; riots
at ... i, 134
- Ashford, Co. Kent, Chapel at, ii, 135
- Association for perpetuating C.'s Con-
nexion (1790), ii, 483 ; proves
abortive ... 487
- Athy, Co. Kildare, Chapel at... ii, 223
- Atkinson, Christopher, of Thorp
Arch ... i, 303
- Atkinson, Myles, Vicar of Kippax i, 303
- Attingham House, Co. Salop, now
Tern Hall ... i, 234
- Atwood, William, of Folkestone ii, 132
- Ayscough, Dr. Francis, Dean of
Bristol ... i, 175
- Baddeley, Dr. George, Domestic
Chaplain to C... i, 73 ; 119, 120,
153, 167. (Tyerman has this
"William." See Whitefield, ii, 259)
- Baillie, Penny ... i, 85
- Balgonie, Lady (Wilhemina,
Countess of Leven) ... i, 101
- Ball, John .. ii, 208, 212, 224
- Banff, Lady ... i, 101
- Bangor, Lord ... ii, 192
- Baptism, Act xiv of Confession of
Faith ... ii, 443
- Baptists, General, New Connexion
of, origin of ... i, 43-4
- Barham, Lord ... ii, 390
- Barker, John, Pastor of Salters'
Hall ... i, 143
- Barlow, Miss, afterwards (the first)
Lady Hamilton ... ii, 205
- Barnard, Mr., of Hull ... i, 311
- Barnard, John, of Long-acre Chapel,
becomes Sandemanian elder i, 203
- Barnard, Dr. William, Bp. of Derry,
ordains Maxfield, i, 33 ; attends
Methodist preaching ... 478
- Barrowford, Co. Lancaster, Disturb-
ance at ... i, 260
- Barry, Rev. Edward, M.D., Account
of ... ii, 62
- Barton-in-fabis, Co. Leicester ... i, 43
- Barton St. David, Co. Somerset ii, 279

- Basingstoke, Chapel opened ... i, 393
 Bateman, R. T., Rector of St. Bartholomew ... i, 62, 93, 97, 111, 324
 Bath, Chapel at, i, 33, 73; 133, 366, 453, 466, 474, 486; Wesley preaching there, 477; supply sought at (1767), ii, 19, 21, 28; state of (1769), 30; Argyle Chapel rebuilt (1790), 75
 Bath, William, Earl of
 i, 94, 97, 167, 443, 465
 Battie, Dr. i, 28
 Batty, Christopher i, 246
 Batty, Lawrence i, 243, 246
 Batty, William i, 246
 Baxterians... .. i, 274
 Beard, Mr., of Scarborough ... i, 311
 Beattie, Dr., his "Essay on Truth"
 ii, 35
 Beauclerk, Lord Sidney i, 199
 Beauchamp, Lord i, 401
 Beaufoy, Samuel ii, 112, 443
 Beck, Mr., of Bury Street meeting
 i, 217; ii, 296
 Beckman, Mr. i, 215, 370
 Bedford, Moravian Chapel built (1751)
 i, 245
 Bedford, Duke and Duchess of
 i, 228, 478
 Bedfordshire, spread of religion in
 i, 244, 250
 Beech Lane, London, Whitefield's Society at i, 198
 Belcher, Governor Jonathan
 i, 128, 140, 141
 Bell, George, and his followers
 i, 322, 329, 359
 Belton, Co. Leicester ii, 90
 Benezet, Anthony ii, 266
 Bennet, John, notice of, i, 44; separates from Wesley, 268; mentioned 62, 125, 254
 Bennet, Mrs. (formerly Grace Murray) i, 45
 Bennet, Dr., of Bath, ii, 112, 229, 478
 Bennis, Mrs. Eliza, correspondent of Wesley, Account of ii, 165
 Benson, Dr. Martin, Bp. of Gloucester i, 18, 196; ii, 355
 Benson, Joseph, head-master of Trevecca, ii, 101; discharged, 105; defends the Minutes of 1770
 236, 238
 Bentley, Mr., of Kippax i, 291
 Beresford, Hon. and Rev. William, afterwards Archbp. of Tuam, ii, 164
 Berkhamstead, Chapel at ii, 474
 Berridge, John, Southey's comment on, i, 367; notice of, 368; "Christian World Unmasked," 245; 371; physical manifestations under his preaching, 397; preaches before Cambridge University, 400; on Rowland Hill, ii, 49; on C.'s plan for the Students, 92, 94; mentioned, i, 216, 217, 236, 323, 329, 358, 381, 427; ii, 51, 320, 421
 Berwick, Co. Salop i, 375
 Best, George, C.'s secretary
 ii, 112, 414, 483
 Bethel, Mrs. Bridget, of Bath ... i, 52
 Bethesda, Georgia ii, 265, 267
 Bevan, Mrs. i, 454
 Bible lots ... i, 273, 275, 389; ii, 361
 Biddulph, Thomas, of Henwick Hill, Co. Gloucester ... i, 441; ii, 38
 Bilston ii, 278
 Birmingham, Chapel at ii, 278, 477
 Birstall, Co. York... .. i, 46, 251, 267
 Birt, Isaac, of Plymouth Dock ii, 208
 Blackrock, Co. Dublin, Chapel at... .. ii, 218, 223
 Blair, Robert, his poem, "The Grave" i, 58
 Blake, Mr., of Berkhamstead, ii, 476
 Blest, Albert, of Sligo, tried and acquitted ii, 211
 Bliss, Thomas, Vicar of Ashford, Co. Devon i, 391
 Blood, Michael, account of... .. ii, 228
 Bloomfield, James ii, 135
 Boddily, J. [Baddiley]
 i, 434; ii, 62, 112, 201
 Boden, W., of Hanley ii, 209
 Boehler, Peter i, 244
 Bolingbroke, Lord and Lady
 i, 22, 79, 90, 97, 173, 178-81
 Bolton, Charles, Duke of i, 199
 Booth, Abraham, account of ii, 24, 25
 Bootle, Co. Cumb., Chapel at ii, 465
 Boscawen, Mrs. i, 109
 Bosveal, Co. Cornwall... .. ii, 433
 Boulter, Dr. Arch-bp of Armagh, ii, 149
 Bowers, Mr. "Firstlay preacher" i, 32
 Bowman, Thomas... .. ii, 345, 349
 Bradford, Co. York. i, 267
 Bradford, John, of Birmingham
 ii, 314, 477
 Bradley, Robert, of Manchester i, 442
 Bretby, Co. Derby, Chapel at
 i, 133, 290, 366, 466; ii, 52
 Brewer, Samuel i, 414, 434, 438

- Briant, Mr., of Broadway, Westminster ... i, 326
- Brighton, Chapel opened (1761) i, 313; enlarged, 390; mentioned, 133, 320, 378.
- Bristol, the Tabernacle at, i, 215, 352, 378; cradle of Methodism, 352; Chapel opened (1775), ii, 63, 393; Temple Chapel opened (1785) 96; Whitefield there before Westley, 361; Methodism popular, 372; Charles Wesley resides there, 380; Chapel opened (1831) 395; mentioned, i, 70; ii, 393
- Broad Hembury, Co. Wilts. Toplady invites C.'s students ... ii, 278
- Broadmain, Co. Dorset ... ii, 278
- Broadway Chapel, Westminster... i, 326
- Broughton, Bryan i, 196, 223; ii, 366
- Brown, James, Vicar of Kingston ii, 4, 11, 359
- Brown, John, of Haddington, presents his Works to Trevecca ... ii, 428
- Brown, John, of Cheltenham i, 442
- Brown, John, of Sheddington ii, 248
- Browne, Moses, of Olney i, 128, 164, 388; ii, 36
- Browning, J. ... ii, 112, 302
- Bryan, Thomas, of Sheffield i, 311; ii, 136
- Bryson, Thomas ... ii, 280
- Buchan, Henry David, 10th Earl of, and Countess, notice of, ii, 14; his death, i, 15, 427; mentioned, i, 101, 287, 427, 478
- Buchan, David Stewart, 11th Earl of, ii, 17
- Buckingham, Catherine, Duchess of i, 24, 26, 27, 199
- Buckingham, W., notice of... i, 488
- Burder, George, account of i, 273, 297, 364
- Burgher Seceders (Dublin) ... ii, 217
- Burn, Edward, of Birmingham, i, 394; ii, 112, 187, 477 (see W.H.S., *Proc.*, iii, 195).
- Burnet, G., Vicar of Elland i, 276, 291; ii, 6
- Burnet, Bp. ... i, 39
- Burr, Aaron, President of New Jersey College ... i, 140
- Burscough, Dr. Bp. of Limerick ii, 149
- Burton, G., of Lancaster ... ii, 465
- Burton, Edward William, account of... ii, 228
- Butterworth, Richard, bequest to the Connexion ... ii, 495
- Byng, Admiral, attacked by Mallet i, 182
- Cadogan, W. B., ii, 398, 411. (See *Evang. Mag.*, Jan., 1798; *Gent. Mag.*, 1798, p. 288)
- Caldwell, Robert ... ii, 135, 227
- Callender, Mr., of Newcastle ... i, 272
- Calvin and Calvinism, Wesley on, ii, 166; Controversy on Minutes of 1770, ii, 232; pamphlets on, 247; the controversy pernicious, 249; High Calvinism, ii, 61; Calvinistic Methodism, ii, x, 373; mentioned, i, 198, 253, 411; ii, 184, 186, 366
- Cambridge, progress of piety at (1767-8)... i, 421
- Camden, Lord... i, 478
- Camidge, —, of St. Mary's, Birmingham ... ii, 112, 115
- Campbell, Lady Betty ... i, 108
- Campbell, Mr. Hurne ... i, 205
- Cannon, Thomas ... ii, 444
- Canterbury, Chapel at ... ii, 134, 135
- Capper, Robert, erects Portland Chapel at Cheltenham (1816) i, 440
- Cardigan, Lady ... i, 109
- Carlisle, Lady ... i, 401
- Carr, George, of New Ross ... ii, 225
- Carter, Mrs. Elizabeth, daughter of following ... ii, 133
- Carter, Dr. Nicholas, of Deal, his sermons... ii, 133
- Carteret, Lord and Lady, i, 67, 173, 360, 397, 461
- Castle Comb, Co. Wilts ... ii, 383
- Cathcart, Lord and Lady ... ii, 204
- Causton, Mr. ... ii, 295
- Cave, Edward ... i, 164
- Cavendish, Mrs., i, 360, 380, 397, 461
- Cennick, John, at the first Soc. at Fetter Lane, i, 19; to reside at Kingswood, 32; adopts Whitefield's views, 198; joins the Moravians, 200; visits Yorkshire, 262; mentioned, i, 198, 453; ii, 366, 375
- Chambers, Rev. Mr., Vicar of Madeley, Fletcher assists him, i, 234; succeeds him... 235
- Champagne, Arthur, Dean of Clonmacnois... ii, 185
- Chapel-en-le-Frith ... ii, 45
- Chaplains of a Peeress—their rights ... ii, 309

- Chapman, Mr., Vicar of Bradford
ii, 4, 359
- Charles, Thomas, of Bath,
ii, 77, 314, 501
- Charlotte Street Chapel, London
ii, 300
- Charnack, John James ... i, 287
- Cheltenham, Chapel erected (1808),
i, 440; Portland Chapel (1816),
440; the Countess withdraws
i, 428, 438
- Cheselden, Mr. ... i, 28
- Cheshire, Ingham's Societies in, i,
259; Whitefield visits (1749), 264
- Cheshunt College, history of, ii, 511;
opening of, 513; First Trustees of,
520; List of Presidents, 556;
mentioned ... ii, xvii, 93
- Chesterfield, Earl and Countess of,
the Earl offends the Queen, i, 99;
dismissed, 100; notice of, i, 463;
mentioned, i, 90, 97, 115, 160,
173, 210, 230, 397, 462 ... ii, 205
- Chichester, chapel opened,
i, 392; ii, 175
- Chinley, Co. Derby ... i, 44, 266
- Christian Malford, Co. Wilts,
ii, 384, 385
- Christian Perfection, the doctrine
introduced into Yorkshire, i, 281;
mentioned, i, 283, 324, 329; and
see "Perfection."
- Church, separation from, i, 268; the
nature of a true, 274, 275; Article,
"of the Church," ii, 442; and see
"Clergy."
- Church, Dr. Thomas, writings
against the Methodists ... i, 179
- Churchill, Mr., Fleetwood ... i, 270
- Clark, Mr., of St. John's College,
Oxford ... i, 422
- Clarke, Dr. Samuel ... i, 169
- Clarke, Thomas, Rector of Chesham
Bois, Co. Bucks ... ii, 29
- Clayton, George ... ii, 229
- Clayton, John, of Mulberry Gardens,
Bristol
ii, 93, 112, 229, 296, 346, 347, 419
- Clayton, Dr. Robert, Bp. of
Clogher ... i, 181
- Clegg, Dr., of Chinley ... i, 44
- Clergy and Church of England: their
attitude to the early Methodists, i,
35, 37; who joined the Methodists,
41; the Countess patroness of the
zealous, 87; their attitude to
- Whitefield, 195, 198; how affected
by Methodism, 219-22, 305; opposi-
tion of, 364-5; Wesley's proposed
Union, 409, 474; "criminal sloth"
of, in Ireland, ii, 207, 230; pain-
fully circumstanced, 314; oppose
Whitefield at Bristol ... 357
- Cloutt, Thomas, of Bristol ... ii, 301
- Clutterbuck, Miss Clara Anne i, 456
- Cobbe, Lady Betty ... i, 33; ii, 164
- Cobbe, Lady Mary ... i, 477
- Cobham, Lord and Lady
i, 23, 25, 173
- Cock, Mr., of Tunstal ... i, 270
- Coke, Lady Mary ... i, 401
- Colbeck, Thomas ... i, 260
- Collet, Mr., of Bristol ... ii, 385, 387
- Collingtree, Co. Northants ... i, 164
- Colne, Co. Lancaster, riot at. i, 259
- Colt, Sir Dutton ... i, 237
- Conference, Methodist, 1745, i, 446;
1755, 268; 1762, 281; 1770, con-
troversy on the Minutes, i, 475;
ii, 110, 232, 235; 1771, declara-
tion of, ii, 53, 242; 1787 (Dublin),
ii, 206
- Confession of Faith, by C.'s ministers,
ii, 439
- "Connexion," the Countess', rules
of, ii, 493; its *differentie* from
other bodies of Christians ... 488
- Connolly, Mr. and Lady Anne, i, 228
- Convulsions during preaching,
i, 397, 398, 430
- Conyers, Dr. Richard, notice of, i,
277; marriage, 374; removes to
Deptford, 378; mentioned,
i, 288, 291, 327, 329
- Cook, Joseph, of South Carolina,
ii, 112, 130, 261
- Cooper or Cowper, Miss Fanny,
death of. ... i, 52
- Cooper, Miss, (Qry., same as Anne
Cowper below) ... i, 53
- Cooper, John, of London, builds a
chapel at Ashbourne ... ii, 280
- Cooper, William, of Bristol
ii, 221, 227, 394
- Cope, Dr. Walter, Bp. of Clonfert
ii, 179, 229
- Cork ... ii, 167, 181
- Cornwall, State of in 1775 ... ii, 414
- Cornwallis, Dr., Bp. of Lichfield,
i, 235, 237; afterwards Archbp. of
Canterbury ... ii, 280
- Cotes, Charles ... i, 28

- Cotton, Dr. Nathaniel, his "Visions,"
i, 157
- Cotton, W., of Etwall, Co. Derby
ii, 451
- Coughlan, Lawrence,
ii, 183, 296, 350, 403
- Coventry i, 44
- Coventry, Lady i, 228
- Cowper, Miss Anne [See Cooper]
i, 55
- Cowper, William, i, 159; ii, 35; C.
and the Unwins ii, 141
- Cox, Lady i, 53
- Craddock, Dr. John, Archbp. of Dub-
lin ii, 163
- Craddock, Dr. William, Dean of St.
Patrick's ii, 185
- Crawford, William, of London, ii, 295
- Creation, of, III. Article of Faith
ii, 440
- Crediton ii, 279
- Crole, Anthony, of Pinner's Hall, Lon-
don... ii, 94, 112, 304, 346, 348, 513
- Crook, William P., of the Mar-
quesas ii, 223
- Crooked Lane, London, Whitefield's
Society at i, 198
- Croom, John ii, 376, 383
- Cross, John, vicar of Bradford
i, 287, 310
- Crossley, James, of Bradford ... i, 270
- Crutched Friars, London, Whitefield's
Society at i, 198
- Crittenden, Robert.. i, 112, 215, 448
- Cudworth, William i, 159; ii, 141, 337
- Culloden, Battle of i, 66
- Cumberland, Dr. Dennis, Bp. of
Kilmore ii, 157
- Cumberland, William, Duke of i, 199
- Dacre, Lord and Lady... .. i, 228
- Dagge, Abel, Keeper of Newgate
Prison, Bristol, ii, 357; kindness to
poet Savage ii, 367-9
- Darlaston ii, 278, 433
- Dartford, Co. Kent ii, 135
- Darracott, Risdon i, 63, 114, 137, 200
- Dartmouth, Lord and Lady; notice of,
ii, 32; mentioned, i, 326, 380, 397,
417, 429; ii, 246, 278, 308.
- Davies, Howell, Rector of Prengast,
Co. Pembroke; notice of, ii, 486;
his death, 387; mentioned, i, 62,
84, 86, 215, 224, 327, 365, 476; ii
350, 373.
- Davies, Dr. Samuel i, 140
- Davies, Thomas ii, 176
- Dawson, Mr., of Sheffield ... i, 311
- Dawson, J., of Evesham ... ii, 508
- Deacon, Samuel, of Ratby, Co.
Leicester i, 43
- Deal, Dr. Carter's opposition
at ii, 133
- Deane, Mrs. i, 296, 297
- De Courcy, Richard, i, 217, 382, 383,
388, 411; ii, 128, 156, 159, 170
- De Grey, Marchioness, afterwards
Countess of Hardwick ... ii, 68
- Delamotte family i, 243
- Delamotte, William i, 243, 246
- Delany, Dr., Dean of St. Pat-
rick's ii, 149
- Delitz, Countess i, 115, 121,
133, 160, 167, 462; ii, 105
- Denny, Lady Arabella ... ii, 183, 197
- Denny, Richard i, 146
- Derby i, 43
- Derbyshire ii, 278, 424
- Derbyshire, Mr. ii, 466
- Derry, Bp. of, see Barnard.
- Despard, Colonel ii, 177
- Dissenters; The Toleration Act, i,
69; Education of Ministers, 143;
their attitude towards Whitefield,
200; Countess' sentiments on, ii,
xv, 162; attack on, and defence
in Parliament 288, 434
- Dixon, Dr., Principal of St. Ed-
mund's Hall, Oxford ... i, 423
- Dock, Plymouth ii, 173
- Dodd, Dr. William ii, 401, 425
- Doddington, Bubb, afterwards
Lord Melcombe i, 109
- Doddridge, Dr. Philip, correspon-
dence with the C., i, 63; Memoir
of Col. Gardiner, 71; Whitefield
submits his Journals to him, 107;
Sermon on "Christian Candour,"
153; his writings, 176; death at
Lisbon, 178, 452; supports White-
field, 200; division in his con-
gregation, 201; mentioned, i, 73,
126, 134, 145, 168, 171, 448, 481
- Donnington Park, Co. Leicester,
C.'s residence i, 43
- Dorsetshire, Trevecca students'
visit ii, 278
- Douglas, Lord, notice of ... ii, 478
- Dover, Chapel at ii, 130
- Dowgate Hill, London, White-
field's Society i, 198
- Downes, John i, 62

- Downing, Rev. Mr. i, 327, 395, 429
 Drummond, Earl of i, 146
 Drummond, Dr., Archbp. of
 York i, 280
 Dryden, Rev. John ii, 350, 351
 Dublin, Merchant Taylors' Hall
 taken, ii, 160; Plunket Street
 Chapel, 163; Bethesda Chapel,
 201; other Chapels, 227, 231;
 mentioned, 147, 152, 155, 167, 170,
 217.
 Dudley ii, 433
 Duckenfield, Co. Chester ... i, 262
 Dunham, Co. Chester, Fletcher
 declines the living i, 235
 Dupont, Matthias Peter ... i, 217
 Durbridge, Mr. & Mrs. ... i, 421, 422
 Durrell, Dr., Vice-Chancellor of Univ.
 of Oxford i, 422
 Dyer, George i, 358, 366
- Earthquake in London (1750)
 i, 128, 133
- Easterbrook, Joseph, Vicar of Temple,
 Bristol; studies at Trevecca, ii, 83;
 headmaster at, 96; leaves, 96.
 Eastwood, Jonas ii, 82
 Eccles, Chas. Stewart, returns from
 Georgia, ii, 170; influence in Dub-
 lin, 170; mentioned, ii, 161, 163,
 261, 296.
 Edgecombe, Lord i, 228
 Edinburgh, Whitefield at, i, 184;
 Presbytery of, offends Lady Glen-
 orchy ii, 67
 Edward, afterwards Duke of York
 i, 400
- Edwards, David, of Ipswich,
 i, 365; ii, 248
 Edwards, John, of Leeds, i, 198, 217,
 270, 296, 303, 359; ii, 152, 371.
 Edwards, President Jonathan i, 140
 Edwin family, notice of
 i, 23, 86, 87, 89, 174, 228
 Egerton, Lady Anne i, 26
 Egerton, Dr. John, Bp. of Bangor,
 afterwards of Lichfield, and of Dur-
 ham; ordains Fletcher, i, 231;
 notice of ii, 157
 Ekins, Miss. [See Stonhouse, Lady]
 Election, the doctrine of; and see
 "Calvin" i, 197
 Ellis, Mr., Trevecca student
 ii, 112, 475
 Ellis, Hon. Welbore, afterwards Lord
 Mendip i, 168
- Emsworth, Co. Sussex, Chapel
 at i, 393
 England, state of religion in 18th
 cent., ii, 539; in 19th, 541.
 English, Mr., Trevecca student,
 i, 393, 442; ii, 112, 296, 403
 Erasmus, Bp. of Arcadia; ordains
 preachers for Wesley i, 331
 Erskine, Lady Anne, resides with the
 C., i, 427; opposes the "Associa-
 tion," ii, 487; attends the C. in
 her last hours, 501; foundress of
 Cheshunt, 513; notice of, 530;
 epitaph, 535; mentioned, i, 287,
 288, 388; ii, 135, 221, 343, 428
 Erskine, David ii, 55
 Erskine, Lady Isabella ii, 16
 Erskine, Dr. John, of Grey Friars,
 Edinburgh i, 184, 411
 Erskine, Ralph i, 398
 Essex, Lady i, 228
 Etwall, Co. Derby, history of the
 Hospital ii, 449
 Evangelical Magazine, origin of, i, 214
 Evans, Mr., of Bristol ... ii, 268, 269
 Everton i, 34, 399
 Ewer Street, Westminster, Chapel
 at ii, 294
 Ewood, Co. York i, 286
 Exeter i, 172, 263; ii, 69
 Exeter, Bp. of. [See Lavington]
 Exmouth, Lady Glenorchy's chapel
 at ii, 72
 Eyre, John
 i, 214, 315; ii, 223, 419, 513
 Eyre, Joseph, vicar of St. Giles,
 Reading ii, 411
- Fall of Man, on the, IV. Article
 of F. ii, 440
 Fast-day, of 1756, i, 210; of
 1759 395
 Fawcett, Benj., of Kidderminster
 i, 137, 200, 267; ii, 413
 Ferrers, Lady i, 108
 Ferrers, Lawrence, Earl of, trial
 and execution of i, 401
 Fetter Lane, London, Society at
 (1738), i, 19, 37; innovators at,
 35; Wesley withdraws from 36
 Field-preaching; first begun at
 Bristol, ii, 352; history of, 357,
 363; mentioned, i, 70, 184, 245,
 254, 267, 290, 383; ii, 399, 433,
 466
 Fitch, James, of Norwich ... i, 413

- Fitzgerald, George, Co. Mayo, ii, 194; husband of Lady Mary F.
- Fitzgerald, Geo. Robert, eldest son of above ... ii, 194
- Fitzwalter, Lady ... i, 109
- Fletcher, John William: first acquaintance with the C., i, 231; with Berridge, 236; on Maxfield's answer to Wesley, 322; becomes a "scandalous Tottenham preacher," 376; estimate of, 468; President of Trevecca, ii, 80; address to the students, 104; visits Ireland (1783), 193; defends the Minutes of 1770, 234, 240, 243; resigns from Trevecca, 238; his "Logica Genevensis," 245; writes on political subjects, other writings, 246; "Checks to Antinomianism," 244; mentioned, i, 288, 321, 397; ii, 70
- Foote, the comedian ... i, 208
- Ford, Dr., of Highbury, trustee of Tabernacle,
i, 216; ii, 115, 350, 495, 596
- Ford, Miss, of Dublin, her story
ii, 203
- Forncet, Co. Norfolk ... ii, 341
- Fothergill, Dr., of Oxford ... i, 423
- Foundery, the ... i, 36, 330
- Fowler, Dr. Robert, Archbp. of Dublin ... ii, 185
- Francis, Benjamin ... ii, 208
- Frankland, Lady Anne ... i, 20
- Franklin, Benjamin, on Whitefield ... ii, 275
- Frederick Louis, Prince of Wales ... i, 173
- Free, Dr. ... i, 364
- Free Grace ... i, 223
- Free Will, IX. Article of Faith ii, 442
- French, Mr. ... i, 442; ii, 112, 403
- French Protestants in Prussia, collections for ... i, 209
- Frink, Mr., Rector of Savannah ii, 252
- Fulneck, Co. York... i, 250
- Furley, Samuel ... ii, 2
- Furlong, Samuel, of St. Roche i, 126
- Gadsby, Edward ... i, 313
- Galatin, Col. and Mrs.
i, 134, 156, 265; ii, 336, 337
- Gambold, John, Rector of Stanton-Harcourt; consecrated Bp. of United Brethren ... i, 243, 262
- Gardiner, Col. and Lady Frances
i, 59, 65, 66, 101, 410
- Garie, James ... ii, 209, 211, 216
- Garrick, David ... i, 209; ii, 190
- Garth, Co. Brecon ... i, 110
- Gauntlett, Henry, of Reading, afterwards Vicar of Olney ... ii, 412
- General Evangelical Society ii, 220
- George ii, saying about Whitefield
i, 38, 67
- George iii, C.'s interview as to Archbp. Cornwallis; result ii, 281, seq.
- Georgia, America, Whitefield goes and returns, i, 195; C.'s estates in, and Orphan House, ii, 267
- Germaine, Lord George ii, 269, 271
- Germaine, Lady Betty, notice of "the eccentric" ... ii, 48
- Gibbons, Daniel, of Ulverstone ii, 465
- Gibbon, Mrs. Hester ... i, 447
- Gibbon, Dr. Thomas i, 111, 126, 206
- Gibson, Dr. Edmond, Bp. of London: his Pastoral Letter,
i, 93, 196.
- Gibson, W., of Richhill, Co. Armagh
ii, 222
- Gideon, Miss ... i, 219; ii, 3
- Gifford, Dr. Alexander
i, 111, 206; ii, 150
- Gill, Dr., his character and writings
i, 113
- Gillies, Dr. John, i, 187, 410; ii, 17, 264
- Gilpin, Joshua, on Fletcher ... i, 469
- Giordani, Tomaso, composer of Hymn Tunes... i, 229, 230
- Glass, Mr., i, 274; and see "Sandemanianism."
- Glascott, Cradock, notice of, ii, 458; mentioned, i, 296, 310, 388, 487; ii, 38, 51, 52, 64, 76, 77, 311, 314, 345, 393, 403
- Glazebrook, James, of Warrington
ii, 81, 86, 112
- Glenfield, Co. Leicester ... i, 43
- Glenn, John, agent for the Orphan House, Georgia ... ii, 266
- Glenorchy, Lady, notice of, i, 470; withdraws from Wesley, 411; leaves Scotland, ii, 67; Chapel at Exmouth, 72; on the Minutes of 1770, 110; her death, 209; mentioned... i, 101, 410; ii, 73, 74
- Gloucester, Chapel at ... i, 288, 440
- Gloucester, Bp. of. [See Benson]
- Gloucestershire Association,
i, 265, 434
- Glynn, John, Sergeant-at-law, consulted by the C. ... ii, 310

- God, Attributes of, a Mr. Harvey's letter on, i, 123; I. Article of Faithii, 440
- Godwin, Edward, i, 198; ii, 371, 375
- Godwyn, Charles, on the Oxford students... .. i, 423
- Gomersal, Co. York i, 262
- Gordon, Lord Georgeii, 320
- Gordon, Mr., of Magdalen College, Oxford... .. i, 422
- Gore, Dr. William, Bp. of Limerick ii, 185
- Gosport, Co. Hants ... i, 393; ii, 376
- Grace Hill or Fulneck, Co. York i, 250
- Grafton, Duke and Duchess of, i, 210, 228
- Granard, Lady... ..ii, 183
- Gray, Daniel, of Kendal and Bootleii, 466
- Greaves, or Graves, Chas. Caspar, notice of, i, 48; mentioned, i, 153, 254, 267.
- Green, Dr. John, Bp. of Lincoln i, 370
- Green, John, sometime Curate of Thurnscoe, Co. York; afterwards of London and Reading, i, 217, 358, 388; ii, 350
- Green, Mr., ... i, 442; ii, 412, 444
- Greenhithe, Co. Kentii, 135
- Greenfield, Mrs., notice of ... i, 453
- Grey, Mr., of Norwichii, 350
- Griffin, John, of Portsmouthii, 376
- Griffiths, Joseph, of Wallingford, notice of, ii, 62; mentioned, ii, 112, 229, 280
- Grimshaw, William, notice of, i, 252; connection with Wesley, 253; his death, 285; mentioned, i, 126, 156, 259, 266, 281, 392
- Grosvenor, Dr. Benj. i, 206
- Grove, Thomas, expelled from Oxford, i, 423; notice of, 424; ii, 209
- Groves, Mr., of Woolwich ii, 268
- Guildford, Chapels at... i, 393; ii, 63
- Gumley, Col. i, 80, 94, 121
- Gurdon, Philip ii, 404
- Gwynne, Marmaduke i, 111
- Habersham, Hon. James, Exor. for Whitefield in Georgia, i, 215; notices of, ii, 255, 267, 269
- Haddington, Earl and Countess of, i, 101, 109
- Haldane, Robert, of Edinburgh, ii, 223
- Hales, Dr. Stephen i, 167
- Halifax, Lord i, 210
- Hall, Nathaniel, of Savannah ii, 266, 269, 298
- Hall, Westley i, 20
- Hallward, John, of Worc. Coll., Oxford; notice of, ii, 409; mentioned, i, 421, 422; ii, 397
- Hamilton, Alexander i, 101
- Hamilton, Archibald and Lady i, 23; ii, 228
- Hamilton, Lady Charlotte, afterwards Mrs. Edwin... .. i, 87
- Hamilton, George, of Armagh, ii, 221
- Hamilton, Duke and Duchess of, i, 174, 228
- Hamilton, Lady Mary ... i, 100, 101
- Hamilton, Lady (née Barlow) ii, 205
- Hamilton, Sir William i, 230
- Hammond, Anthony i, 22
- Hampstead, Co. Wilts ii, 279
- Hampton Common, Co. Glouc. ii, 383
- Handel, G. F., later years of... i, 229
- Harding, Thomas ii, 228
- Hardwick, Philip Yorke, 2nd Earl of ii, 68
- Hardy, Charles, Whitefield's Executor i, 215; ii, 241
- Harmer, John, withdraws from the C. and joins Wesley i, 487
- Harris, Gabriel, Ald. of Gloucester i, 434, 440; ii, 353
- Harris, Mr., of Hull i, 305, 442
- Harris, Howell, at the Society at Fetter Lane, i, 19; effect of his sermon at Garth, 110; mentioned, i, 84, 86, 89, 198, 200, 288, 482; ii, 1, 4, 99, 115, 119, 345, 371
- Harrogate, Lady H. and Romaine at i, 282
- Hart, Richard, notice of, ii, 358; mentioned, i, 379; ii, 1, 4
- Hartley, Dr. David, Account of, and estimate of Whitefield... .. i, 450
- Hartley, James... .. i, 270
- Hartley, John, son-in-law of Cennick...ii, 223
- Hartley, Thomas, Rector of Winwick, on Imputed Righteousness, i, 189; mentioned, i, 134, 147, 167, 171, 172, 202, 431
- Hastings, Lady Anne Jacqueline, i, 122, 195, 249
- Hastings, Lady Betty i, 248, 249
- Hastings, Lady Catherine i, 249

- Hastings, Lady Elizabeth, afterwards
C. of Moira i, 460
- Hastings, Hon. Ferdinando, son of
C-of-H... .. i, 62
- Hastings, Lady Frances
i, 84, 169, 249
- Hastings, Hon. George, son of
C-of-H... .. i, 62
- Hastings, Col. George i, 332
- Hastings, Hon. Henry, son of
C-of-H... .. i, 311
- Hastings, Lady Margaret
i, 14, 35, 249, 250
- Hastings, Lady Selina, daughter of
C-of-H... .. i, 169, 331
- Haweis, Dr. Thomas, notice of,
i, 226; the affair at Aldwincle,
413; opposes the Association,
ii, 487; Trustee of the C., 491;
Account of Cheshunt, 521; men-
tioned, i, 223, 323, 326, 329, 358,
380, 486; ii, 77, 135, 159, 309,
311, 314, 403, 416
- Haweis, Mrs. James P., née Orton
ii, 495
- Hawkes, Thomas, bequests to the
Connexion ii, 495
- Hawkesworth, John, Trevecca stu-
dent, desires ordination, ii, 167,
173; ordained for Dublin, 175;
his marriage, 176; joins the
Moravians, withdraws, 188; men-
tioned, ii, 160, 161, 165, 170,
295, 343
- Haworth, Co. York...i, 252, 267, 285
- Hayes, Mr., Trevecca student,
i, 442; ii, 112
- Heath, Robert, of Rossborough
i, 217; ii, 174
- Hellingby, Co. Sussex i, 383
- Helmsley, Co. York i, 277
- Henry, Matthew i, 198
- Henry, Mrs. Catherine ii, 171
- Henry, William ii, 212
- Henshaw, Mr. and Mrs., of Wem,
ii, 40, 178, 188
- Herdsmen, Richard, of South Pether-
ton... .. ii, 113, 293
- Hereford, Chapel at ii, 467
- Hernhuth i, 243
- Herritage, Mrs., "The London
Shunamite" i, 299
- Hertford, Countess of [See Somerset,
Duchess of]
- Hervey, Dr. Frederick, Bp. of
Derry ii, 185
- Hervey, James, begins to correspond
with the C., i, 123; on Dr. Cot-
ton's "Visions," 158; his writings,
141; answer to Bolingbroke, 181;
manner of preaching, 191; "Theron
and Aspasio," i, 187, 190, 410,
444; ii, 338; "Aspasio Vindi-
cated," i, 410; mentioned, i, 123,
134, 137, 153, 157, 160, 167, 202;
ii, 34
- Hervey, John, Lord
i, 24, 115, 199, 228
- Hicks, Rev. Mr., of Wrestling-
worth i, 359, 366
- Higson, Mr., Tutor of St. Ed-
mund's Hall, Oxford i, 422
- Hill, Sir Richard, his "Pietas Ox-
oniensis," i, 423; Letters to
Fletcher, and other writings, ii,
245; mentioned, ii, 38, 50, 166,
178, 296, 321, 399
- Hill, Sir Rowland ... i, 288; ii, 8
- Hill, Rowland, son of preceding,
notice of, i, 211; ii, 9, 49; visits
the C., ii, 10; goes to Ireland
(1793), 208; again (1802), 219,
225; not one of the C.'s most
cordial admirers, 317; history of
Surrey Chapel, 319; mentioned,
i, 38, 386, 394, 421
- Hill, Mrs. Rupertia ii, 495
- Hill, Miss, friend of Lady Glen-
orchy ii, 68, 72
- Hill, Thomas, of Tern Hall... i, 231
- Hill, W., of Tavistock...i, 126; ii, 4
- Hillier, Mrs. Elizabeth ii, 496
- Hinchinbroke, Lady ... i, 30, 109
- Hoadley, Dr. Benjamin, Bp. of
Winchester i, 167
- Hodges, John, Rector of Wenvo,
i, 61, 62, 446
- Hodson, W. ii, 495
- Hogg, Mr. ii, 376, 385, 387
- Holderness, Robert, Earl of
i, 109, 205, 210, 397
- Holmes, Mr. and Mrs., of Exeter
ii, 69, 73, 278
- Holy Ghost, of the, VIII. Article
of Faith ii, 441
- Home, so misprinted, see Horne,
i, 423
- Honeywell, Mr., of Melksham, i,
434; Honeywill, ii, 113
- Hope, Lady Henrietta, daughter
of following ii, 72, 74
- Hopetoun, John, 2nd Earl of... ii, 74

- Horne, Andrew, of Dublin
 ii, 216, 224, 226
- Horne, Dr. George, Bp. of Norwich (Home, i, 423) ... i, 129, 423
- Horsley, Mrs., of Wakefield ... ii, 130
- Hoskins, Mr., of Bristol ... ii, 96
- Hotham, Sir Charles, son of the following ... i, 375, 397, 456
- Hotham, Lady Gertrude, i, 115, 121, 122, 160, 210, 230, 380, 397, 454, 456, 457; ii, 294
- Hotham, Miss, daughter of preceding ... i, 454
- Hotham, Sir John, 9th Bart., Bp. of Ossory ... ii, 185
- Houghton, —, presentment at Cork ... ii, 183
- Howard, Mrs., see Suffolk, Countess of
- Howell, H., of Knaresborough i, 310
- Howells, William, of Long Acre Chapel ... i, 206
- Hubback, Mr., of York ... i, 309
- Huddersfield, state of, when Venn arrived, i, 276; his ministry, ii, 6; mentioned, i, 290; ii, 46.
- Hudson, Thomas, of Huddersfield ... i, 336
- Hudson, William, of Sion Chapel ... ii, 323
- Hugglescote, Co. Leicester ... i, 43
- Hull ... i, 303
- Hunter, Orby ... i, 210
- Huntingdon ... ii, 141
- Huntingdon, Francis, 10th Earl of, son of the C., notice of, i, 458; "his infidel principles," ii, 88; mentioned ... i, 113, 115
- Huntingdon, Selina, Countess of, birth and early years, i, 7; conversion, 14; Maxfield, 32, 322; against innovators at Fetter Lane, 35, 263; remonstrates with C.W., 41; letters on Anne Cooper, 54; her schools, 50; welcomes all ministers and zealous clergy, 50, 83, 87; ii, 4, 292; esteem for J.W., i, 58; on lay preachers, 61; death of her sons, 62, 311; of her daughter, 331; of her husband, 74; other relatives, ii, 22; accused of favouring the Pretender; remonstrates, i, 67; born in Wales (1748), 84; in 1777, 425; Whitefield her Chaplain, 92; endeavours to reconcile Whitefield and Wesley, 118; death of Whitefield, ii, 43; his Will, 251; difference with his Trustees, 421; Bp. Lavington's "Declaration," i, 95; religious services in her house, i, 103, 111, 228; Sir Watkin Wynne, 110; invites Wesley, 111; with him at Bristol (1759), 395; her liberality, 114, 381, ii, 38, 109; intercourse with the poor, i, 119; Romaine her Chaplain, 132; New Jersey College, 140; Dissenters, 143, ii, 162; obtains ordination for Moses Browne, i, 164, 168; attends Pr. of Wales' Court, 174; Bolingbroke's Works, 181; her Scottish correspondents, 187; Hervey submits "Theron and Aspasio," 188; C. declines the dedication, 189; urges the rebuilding of the Tabernacle (London), 202; Tottenham Court Chapel under her protection, 206; on Rowland Hill, 211; visits him, 288; differences with him, 317; influence on Venn, 224; visits him, 290; Handel, 229; first acquainted with Fletcher, 231; summons him to Bath, 468; encourages Nelson, 254; procures his release, 258; receives Zinzendorff, 265; remonstrates with him, 453; with Whitefield in Yorkshire (1749), 265; with Ingham (1755), 268; again there (1760), 280; in 1762, 281, 320; effects of her visits, 287; with Whitefield and Harris to Gloucestershire (1767), 288; sells her jewels, 313; opinion of Bp. Erasmus, 331; introduces the gospel into Lewes, 363; her habit of private prayer, 378; tour in 1767 and 1768, 381; in the west country (1771), ii, 52; in Cornwall (1775), 414; in Derbyshire and Midlands (1777), 424; in Wales, 425; visits Vincent Perronet, i, 387; visits Lord Ferrers after trial, 405; purchases the advowson of Aldwinckle, 416; on the expulsion of six students from Oxford, 426; establishes Trevecca College, 434; history of it, ii, 23, 78, 91; withdraws from Cheltenham, i, 438; alliance of 1766, 475; Booth's "Reign of Grace," ii, 25; Chapels opened in 1775, 63; number in-

- creasing, 116; in London, 294; Mulberry Gardens, Wapping, i, 297; litigation as to Spafields, 311; Surrey Chapel, 320; Sion Chapel opened, 323; Tabernacle at Norwich, 334, 343; Chapels at Reading, 399, 403, 412; at Kidderminster, 413; at Mevagissey, 417; management of her Chapels, 324; her opinion of Benson, 106; resides at Tunbridge Wells, 125; interest in Ireland, 150; in Dublin, 160; plans for Ireland, 173; success there, 230; mission to North America, 161, 257; Orphan House, Georgia, burnt, 263; offended with the Minutes of 1770, 232, 239; on Slavery, 266; how affected by the War, 273; Archbp. Cornwallis, 280; her interview with George III and result, 282; her rights as a Peeress, 309; address to her Societies (1781), 351, 431; first public ordination of Ministers (1783), 436; Etwell Hospital and Repton School, 449, 456; escapes assassination, 479; Preface to Ridge's Sermons, 482; Association for perpetuating her Connexion, 483; is abandoned, 487; how her Connexion differs from other denominations, 488; advice on the Ministry, 526; her illnesses, i, 72, 81, 122, 133, 168, 290, 447; ii, 12, 20; the closing period, ii, 496; death and burial, 502; her Will, 489; her character, i, 443; ii, 508; "her strange intonation and uncommon cadence" in prayer, 205; "Was she perfect? No!" 316.
- Huntingdon, Theophilus, 9th Earl of, his birth, i, 8; his death, 74; mentioned ... 17, 20, 35, 50, 332
- Huntingdon, Theophilus, 11th Earl of, i, 332. (Burke gives 11th Earl as Hans-Francis)
- Hurd, Dr. Richard, Bp. of Worcester i, 18
- Hussey, Mr., afterwards Lord Beaulieu i, 109
- Hutcheson, Mrs. i, 147
- Hutchins, Mr. i, 20
- Hutchinsonians i, 272
- Hutton, Henry, Alderman of Dublin, ii, 219, 221, 226; account of 228
- Hutton, John, son of preceding, ii, 229
- Hyatt, John i, 214
- Hyndford, Earl of i, 101
- Hyndford, Dowager Lady i, 128
- I'Anson, Sir Thomas ii, 124
- Illingworth, Dr. i, 217
- Imputed Righteousness, doctrine of i, 189
- Ingham, Benj., and Lady Margaret, at the Society at Fetter Lane, i, 19, 20; notice of, 242; goes to Germany, 244; marries Lady Margaret Hastings, 250; I. and John Nelson, 251; assaulted at Colne, 259; mentioned, i, 35, 36, 155, 156, 198, 233, 262, 264, 266, 268, 269, 272, 282, 302; ii, 366 (and see next entry).
- Inghamite Societies, their preachers, i, 269; Baxterian in sentiment, 274; disputes and breach, 275; confusion (1760), 281; in Yorkshire almost dispersed ... 301
- Ingram, Miss, see Morton, Mrs. John.
- Ireland: Wesley's societies in confusion (1772), ii, 164; Countess' plans for, 172; Wesley's Ministers in, 183; state of religion and the Church, 148, 206; "General Evangelical Society" formed, 207; rebellion of 1798, 220; mentioned, 159, 226; and see Dublin.
- Ireland, James of Brislington, i, 287, 296; ii, 52, 70, 106, 201, 243, 245, 385, 387
- Irvine, Lady i, 297
- Itinerancy, effects of, i, 221; ii, 158; C. a patroness of the preachers, i, 42; ii, 432, 434
- Jackson, Dr. Charles, Dean of Ch. Ch., Dublin, afterwards Bp. of Kildare, ii, 185, 196
- Jacobites i, 65
- Jay, Sir James ii, 273
- Jay, William, of Bath i, 207; ii, 76
- Jenkins, Herbert, i, 446; ii, 198, 371
- Jennings, Soame i, 210
- Jesse, William, of West Bromwich, notice of, i, 487; withdraws from C.'s service, and why, ii, 314; mentioned, i, 290, 379, 466; ii, 1, 41, 77.
- Jewry Street Chapel ii, 137
- Johnson, —, Lord Ferrers' steward; killed by his master i, 402

- Johnson, —, of Cirencester, ii, 1, 359
 Johnson, John, of Manchester,
 ii, 113, 272, 347, 444
 Johnson, Dr. Samuel i, 181; ii, 367
 Jones, Mr., proprietor of Sion
 Chapel ii, 322
 Jones, David, of Langan
 ii, 115, 118, 428, 504
 Jones, Edmund, of Pontypool, ii, 116
 Jones, Griffith, Rector of Lland-
 ower i, 53, 84, 321, 486
 Jones, Herbert ii, 304, 305
 Jones, John, of Birmingham ... ii, 478
 Jones, John, Vicar of Alconbury
 i, 64, 72
 Jones, John, ordained by Bp. Eras-
 mus, i, 331; ii, 97 (see Tyerman's
 Wesley, ii, 487; also Tyerman's
 Fletcher, 170).
 Jones, Lewis i, 85
 Jones, Robert, of Fonmon ... i, 54
 Jones, Thomas, of Oathall,
 i, 364, 394, 442; ii, 113, 279, 280
 Jones, Thomas, expelled from Ox-
 ford, i, 423; notice of ... 424
 Jones, Dr. Thomas Snell, his death
 and character, i, 325; of Lady
 Glenorchy's chapel in Edinburgh,
 ii, 176; mentioned, i, 133, 471;
 ii, 69, 176, 208
 Jones, Thomas, "an awakened
 clergyman" ii, 85, 165, 443
 Jones, William, first student at
 Cheshunt ii, 513
 Joss, Captain Toriel, afterwards
 Rev. i, 210, 212, 213, 214
 (See *Evangelical Magazine*, 1797)
 Junius, Letters of i, 210
 Justification i, 268; ii, 442

 Kay, Benjamin, expelled from Ox-
 ford, i, 423; notice of, 424
 Keck, Lady Susan i, 174
 Keene, Robert, executor for White-
 field, i, 213-16; ii, 241; his
 death, i, 217
 Kelly, Thomas i, 198; ii, 213
 Kemp, William, of Swansea
 ii, 116, 513
 Kendal i, 156; ii, 466
 Kent, Mr., of Winchester ... i, 230
 Keppel, Lady Elizabeth i, 226
 Kerr, Lady Mary i, 169
 Kershaw, James, of Halifax ... ii, 2
 Kettering ii, 138
 Kidderminster ii, 413
 Kilmorey, Lady i, 81
 Kimpton, Mr., affair at Ald-
 wincle i, 413
 Kineton i, 20
 King, John, of Long Acre
 Chapel i, 206
 King, Dr. Robert, Dean of
 Kildare ii, 185
 King's Cliffe, Co. Northants, ... i, 147
 Kingswood, result of the work at,
 i, 32; ii, 358; School built, ii, 363;
 how settled, 364.
 Kinsman, Andrew i, 208, 217, 385
 Kinsman, Mrs. (née Tiley), ii, 173, 174
 Kippax, Co. York i, 291
 Kirby Lonsdale i, 270
 Kirkland, Dr. Thomas ii, 87
 Kirkman, Samuel ii, 513
 Knight, Joel Abraham, i, 214; ii, 244
 Knight, John, of Mulberry
 Gardens ii, 299, 301
 Knight, Titus i, 217, 283, 285
 Knipe, Mrs. i, 374

 Lake, Edward i, 442
 Lake, James, of Broadmain, Co.
 Dorset ii, 278
 Lakenheath, Co. Norfolk ii, 340
 Lambert, Sir John i, 115
 Lamb's Hill, Fulneck i, 250
 Lancashire, Ingham's Societies in,
 i, 259; Whitefield in (1749), 264
 Langford, Dr., of the Weigh
 House i, 200
 Larwood, Samuel i, 446
 Lauderdale, James, 7th Earl of, i, 101
 Laurens, Hon. Henry, Pres. of Ameri-
 can Congress, his arrest ... ii, 271
 Lavington, Dr. George, Bp. of
 Exeter i, 95, 125, 127
 Law, William, his writings, i, 127, 223
 Lay-preachers i, 32, 60
 Lebanon (America), i, 299; see Tyer-
 man's *Whitefield*, ii, 494
 Ledstone House, Co. York ... i, 248
 Lee, Mr., of Cotery, Co. Salop, i, 483;
 ii, 178; see W.H.S. *Proceedings*,
 iii, 241
 Leeds, Conference at (1755), i, 268;
 "White Chapel" at, 296; men-
 tioned, 256, 266
 Leicester i, 43
 Leifchild, Mr. ii, 229
 Leland, Dr. i, 181
 Letters from, Bath, Earl of, to C-of-H.
 ii, 379. Berridge to Rowland Hill,

ii, 50. Berridge to C-of-H., i, 323, 388; ii, 19, 51, 94, 255, 320, 422. Berridge to Thornton, i, 373. Berridge to Winter, ii, 263. Brett, Mrs., to C-of-H., ii, 370. Brown, John, to C-of-H., ii, 428. Buckingham, Ds. of, to C-of-H., i, 27. Chesterfield, E. of, to C-of-H. ii, 115, 379, 452, 454. Clay to Winter, ii, 254. Conyers to C-of-H. i, 281, 327. Cotton to C-of-H. ii, 455. Cruttenden to C-of-H., i, 112. Dartmouth, E. of, to Rawlings, i, 277. Dean, Mrs., to C-of-H., i, 297. DeCourcy to C-of-H., i, 382. Doddridge to Fawcett, i, 154. Doddridge to Whitefield, i, 107. Edwards to C-of-H., i, 365. Exeter, Bp. of, to C-of-H., i, 96. Fletcher to Benson, ii, 238. Fletcher to C-of-H., i, 234, 236, 237, 238, 239, 240, 321; ii, 18, 81, 84, 97, 238, 246. Fletcher to Wesley, Charles, i, 232, 235. Fletcher to Whitefield, i, 289. Gibbon, Mrs. Hester, to C-of-H., i, 148. Gibbons to Whitridge, ii, 465. Glazebrook to C-of-H., ii, 89. Glenorchy, Lady, to C-of-H., i, 471; ii, 74. Graves to Fellows of Magdalen, i, 48. Grimshaw to C-of-H., i, 283. Habersham to Winter, ii, 254. Harris, Howell, to C-of-H., i, 375, 379. Haweis to C-of-H., i, 327. Hawkesworth to C-of-H., ii, 173. Hervey to C-of-H., i, 123, 161, 188, 189. Huntingdon, Lord, to C-of-H., ii, 453. Huntingdon, C. of, to Bath, Congreg. at, ii, 486. Huntingdon, C. of, to Bethel, Mrs., i, 52. Huntingdon, C. of, to Berkhamstead, Friends at, ii, 474. Huntingdon, C. of, to Brewer, i, 438. Huntingdon, C. of, to Burn, ii, 187. Huntingdon, C. of, to Cadogan, ii, 407. Huntingdon, C. of, to Chesterfield, E. of, ii, 451, 454. Huntingdon, C. of, to Cotton, ii, 452. Huntingdon, C. of, to Dartmouth, Lord, i, 417. Huntingdon, C. of, to Darracott, i, 114. Huntingdon, C. of, to Derbyshire, Mr., ii, 470. Huntingdon, C. of, to Dodd, Dr., ii, 427. Huntingdon, C. of, to Doddridge, i, 64, 78, 79, 81, 83, 102, 150. Huntingdon,

C. of, to Evans, of Bristol, ii, 393. Huntingdon, C. of, to Fletcher, ii, 246. Huntingdon, C. of, to Glazebrook, ii, 88. Huntingdon, C. of, to Gray, ii, 466. Huntingdon, C. of, to Hallward, ii, 399. Huntingdon, C. of, to Harris, Gabriel, i, 434. Huntingdon, C. of, to Hawkesworth, ii, 161, 167, 174, 175, 182, 295, 346, 414. Huntingdon, C. of, to Jones, Dr. Snell, ii, 471. Huntingdon, C. of, to Kendal, Trustees of, ii, 466. Huntingdon, C. of, to Kirkland, ii, 88, 89. Huntingdon, C. of, to Madan, i, 418. Huntingdon, C. of, to Mead, ii, 161. Huntingdon, C. of, to Milner, i, 307. Huntingdon, C. of, to Newark, Congreg. at, ii, 473. Huntingdon, C. of, to Nimmo, Lady Jane, i, 186. Huntingdon, C. of, to Norwich, Friends at, ii, 480. Huntingdon, C. of, to Paul, Mrs., ii, 468. Huntingdon, C. of, to Powell, Mrs., ii, 469. Huntingdon, C. of, to Powys, Mrs., i, 376. Huntingdon, C. of, to Priestley, ii, 496. Huntingdon, C. of, to Sheffield, Congreg. at, ii, 474. Huntingdon, C. of, to Shipham, ii, 391. Huntingdon, C. of, to Shirley, Lady Fanny, i, 163, 192. Huntingdon, C. of, to Smith, Mr., of Mevagissey, ii, 417. Huntingdon, C. of, to Stone, Mr., of Hereford, ii, 468. Huntingdon, C. of, to Stonhouse, i, 139. Huntingdon, C. of, to Taylor, William, ii, 146. Huntingdon, C. of, to Townshend, Lady, i, 107. Huntingdon, C. of, to Venn, Henry, i, 225. Huntingdon, C. of, to Washington, General, ii, 273. Huntingdon, C. of, to Wesley, John, i, 32, 41, 46, 51, 54, 71, 73, 475. Huntingdon, C. of, to Weymouth, Trust. and Congreg., ii, 472, 473. Huntingdon, C. of, to Whitefield, i, 97, 122. Huntingdon, C. of, to Wren, i, 309. Ingham to C-of-H., i, 288. Jones, David, to C-of-H., ii, 118. Lettsom, to Erskine, Lady Anne, ii, 503. Madan to Wesley, John, i, 433. Madan to C-of-H., i, 420. Marlborough, Ds. of, to C-of-H., i, 25.

- Newton to Wesley, John, i, 270.
 Paul, Mrs. to C-of-H., ii, 163, 171,
 183. Peckwell to C-of-H., ii, 196.
 Pentycross to C-of-H., ii, 59.
 Romaine, to C-of-H., i, 321, 323,
 324, 330, 380. Shipman to Win-
 ter, ii, 389. Shirley to Clonfert,
 Bp. of, ii, 179. Talbot to Venn,
 ii, 396. Thornton to Berridge,
 i, 371. Thorold, Sir John, to
 C-of-H., i, 77. Toplady to C-of-H.,
 ii, 65. Toplady to Hussey, ii, 122.
 Venn, Henry, to C-of-H., i, 282,
 287, 324, 430, 483; ii, 6, 43, 47.
 Venn, Henry, to Shirley, ii, 56.
 Venn, Henry, to Venn, John, ii, 70.
 Watts, to Doddridge, i, 82. Wes-
 ley, Charles, to C-of-H., i, 475.
 Wesley, John, to Benson, ii, 236.
 Wesley, John, to C-of-H., i, 329,
 398, 427; ii, 237. Wesley, John,
 to Fletcher, ii, 233. Whitefield to
 Baddiley, i, 120. Whitefield to
 Bateman, i, 93. Whitefield to
 C-of-H., i, 89, 90, 92, 109, 115,
 117, 118, 135, 205, 227, 295, 311;
 ii, 375, 376, 382. Whitefield to
 Delitz, Cs., i, 133, 163. White-
 field to Doddridge, i, 201. White-
 field to Hamilton, Lady Mary,
 i, 170. Whitefield to Harris,
 Howell, i, 88. Whitefield to
 Haweis, i, 226. Whitefield to
 Herritage, Mrs., i, 299. Whitefield
 to Hotham, Lady Gertrude, i, 135,
 164. Whitefield to Madan, i, 432.
 Whitefield to Rogers, i, 245. White-
 field to Shirley, ii, 13. Whitefield
 to Shirley, Lady Fanny, i, 116.
 Whitefield to Townshend, Lady,
 i, 105. Whitefield to Wesley,
 Charles, ii, 381, 382. Whitefield
 to Wesley, John, ii, 381.
 Letters to Baddiley from Whitefield,
 i, 120. Bateman from Whitefield,
 i, 93. Bath, Congreg. at, from
 C-of-H., ii, 486. Benson from
 Fletcher (2), ii, 238. Benson from
 Wesley, John, ii, 236. Berridge
 from Thornton, i, 371. Bethel,
 Mrs., from C-of-H., i, 52. Brewer
 from C-of-H., i, 438. Burn from
 C-of-H., ii, 187. Cadogan from
 C-of-H., ii, 407. Chesterfield, E.
 of, from C-of-H., ii, 451, 454.
 Clonfert, Bp. of, from Shirley,
 ii, 179. Cotton from C-of-H.,
 ii, 452. Darracott from C-of-H.,
 i, 114. Dartmouth, Lord, from
 C-of-H., i, 417. Delitz, Countess,
 from Whitefield, i, 133, 163. Derby-
 shire, Mr., from C-of-H., ii, 470.
 Dodd, Dr. Wm., from C-of-H.,
 ii, 427. Doddridge, Dr., from
 C-of-H., i, 64, 78, 79, 81, 83, 102,
 150. Doddridge, Dr., from Watts,
 Dr. Is., i, 82. Doddridge, Dr.,
 from Whitefield, i, 201. Erskine,
 Lady Anne, from Lettsom, ii, 503.
 Evans, Mr., from C-of-H., ii, 393.
 Fawcett from Doddridge, i, 154.
 Fletcher from Wesley, John, ii, 233.
 Glazebrook from C-of-H., ii, 88.
 Gray from C-of-H., ii, 466. Hall-
 ward from C-of-H., ii, 399. Hamil-
 ton, Lady Mary, from Whitefield,
 i, 170. Harris, Gabriel, from
 C-of-H., i, 434. Harris, Howell,
 from Whitefield, i, 88. Haweis
 from Whitefield, i, 226. Hawkes-
 worth from C-of-H., ii, 167 (see
 Mead), 174, 175, 182, 295, 346,
 414. Herritage, Mrs., from White-
 field, i, 299. Hill, Rowland, from
 Berridge, ii, 50. Hotham, Lady
 Gertrude, from Whitefield, ii, 135,
 164. Huntingdon, C. of, from
 Bath, E. of, ii, 379. Huntingdon,
 C. of, from Berridge, i, 323, 388;
 ii, 19, 51, 94, 255, 320, 422. Hunt-
 ington, C. of, from Brett, Mrs.,
 ii, 370. Huntingdon, C. of, from
 Brown, ii, 428. Huntingdon, C. of,
 from Buckingham, Ds. of, i, 27.
 Huntingdon, C. of, from Chester-
 field, E. of, i, 115; ii, 379, 454.
 Huntingdon, C. of, from Conyers,
 i, 281, 327. Huntingdon, C. of,
 from Cotton, ii, 455. Huntingdon,
 C. of, from Cruttenden, i, 112.
 Huntingdon, C. of, from Deane,
 Mrs., i, 297. Huntingdon, C. of,
 from DeCourcy, i, 382. Hunting-
 don, C. of, from Edwards, David,
 i, 365. Huntingdon, C. of, from
 Exeter, Bp. of, i, 96. Huntingdon,
 C. of, from Fletcher, i, 234 (2),
 321; ii, 18, 81, 84, 97, 236, 237.
 238, 239, 240. Huntingdon, C. of,
 from Glazebrook, ii, 89. Hunting-
 don, C. of, from Gibbon, Mrs.,
 i, 148. Huntingdon, C. of, from

Glenorchy, Lady, i, 471; ii, 74. Huntingdon, C. of, from Grimshaw, i, 283. Huntingdon, C. of, from Harris, Howell, i, 375, 379. Huntingdon, C. of, from Hawsis, i, 327. Huntingdon, C. of, from Hawkesworth, ii, 173. Huntingdon, C. of, from Hervey, i, 123, 161, 188, 189. Huntingdon, C. of, from Huntingdon, Lord (son), ii, 453. Huntingdon, C. of, from Ingham, i, 285. Huntingdon, C. of, from Jones, David, ii, 118. Huntingdon, C. of, from Madan, i, 420. Huntingdon, C. of, from Marlborough, Ds. of, i, 25. Huntingdon, C. of, from Paul, Mrs., ii, 163, 171, 183. Huntingdon, C. of, from Peckwell, ii, 196. Huntingdon, C. of, from Pentycross, ii, 59. Huntingdon, C. of, from Romaine, i, 323, 324, 330, 380. Huntingdon, C. of, from Thorold, i, 77. Huntingdon, C. of, from Toplady, ii, 65. Huntingdon, C. of, from Venn, Henry, i, 282, 287, 324, 430, 483; ii, 6, 43, 47. Huntingdon, C. of, from Wesley, Charles, i, 475. Huntingdon, C. of, from Wesley, John, i, 329, 398, 427; ii, 237. Huntingdon, C. of, from Whitefield, i, 89, 90, 92, 109, 115, 117, 118, 135, 205, 227, 295, 311; ii, 375, 376, 382. Hussey from Toplady, ii, 122. Jones, Mr., (of Whitehaven) from C-of-H., ii, 471. Kendal, Trustees of, from C-of-H., ii, 466. Kirkland from C-of-H., ii, 89. Madan from C-of-H., i, 418. Madan from Whitefield, i, 432. Mead and Hawkesworth from C-of-H., ii, 461. Milner from C-of-H., i, 307. Nimmo, Lady Jane, from C-of-H., i, 186. Norwich, Friends at, from C-of-H., ii, 480. Powell, Mrs., from C-of-H., ii, 469. Powys, Mrs., from C-of-H., i, 376. Priestley from C-of-H., ii, 496. Rawlings, from Dartmouth, E. of, i, 277. Rogers from Whitefield, i, 245. Shipman from C-of-H., ii, 391. Shirley, Lady Fanny, from C-of-H., i, 163, 192. Shirley, Lady Fanny, from Whitefield, i, 116. Shirley, Walter, from Venn, ii, 56. Shirley, Walter, from Whitefield, ii, 13.

Smith (of Mevagissey) from C-of-H., ii, 417. Stone from C-of-H., ii, 468. Stonhouse from C-of-H., i, 139. Taylor, William, from C-of-H., ii, 146. Thornton from Berridge, i, 373. Townshend, Lady, from C-of-H., i, 107. Townshend, Lady, from Whitefield, i, 105. Venn, Henry, from C-of-H., i, 225. Venn, Henry, from Talbot, ii, 396. Venn, Henry, from Venn, John, ii, 70. Washington, George, from C-of-H. (2), ii, 273. Wesley, Charles, from Fletcher, i, 232, 235. Wesley, Charles, from Whitefield, ii, 381, 382. Wesley, John, from C-of-H., i, 32, 41, 46, 51, 54, 71, 73, 475. Wesley, John, from Madan, i, 433. Wesley, John, from Newton, i, 270. Wesley, John, from Whitefield, ii, 381. Whitefield from C-of-H., i, 97, 122. Whitefield from Doddridge, i, 107. Whitefield from Fletcher, i, 289. Whitridge from Gibbons, ii, 465. Winter from Berridge, ii, 263. Winter from Clay, ii, 254. Winter from Habersham, ii, 254. Winter from Shipman, ii, 389. Wren from C-of-H., i, 309.

Lettsom, Dr. J.ii, 503
 Leven, Earl and Countess of, i, 91, 101
 Levi, David (see *Europ. Mag.*, 1799; *Gent. Mag.*, 1801, p. 1206)... i, 114
 Levinge, Sir Richard... .. i, 5, 26
 Lewes... .. i, 363, 381; ii, 63
 Lewisham ii, 135
 "Liberty Boys"ii, 153
 Lichfield, Bp. of (see Cornwallis)
 Lichfield, Geo. Henry, Earl of, Chancellor of Oxford Univ.... .. i, 423
 Lincolnshire, Ingham's Societies
 in i, 259
 Lindsey, Theophilus, notice
 of i, 459
 Lindsey House, Chelsea... .. i, 262
 Lisburne, Wilmot, 3rd Viscount, i, 30
 Lloyd, John, of Swansea (see Aveling's Life of Clayton, p. 163)ii, 162
 Lock Chapel i, 323, 330
 Locke, John, his "Reasonableness of Christianity" i, 28
 London Missionary Society ... i, 214
 Long Acre Chapeli, 203, 209
 Longford, Viscountess i, 163
 Lonsdale, Henry, Viscount ... i, 199

- Lord's Supper, of the, XV. Article of Faithii, 443
 Lotheran, Marquis and Marchioness ofi, 91, 100, 169
 Loughboroughi, 43
 Low, Richard, bequest to C.'s Connexionii, 495
 Lowth, Dr. Robert, Bp. of Londonii, 434
 Lowther, Catherine, Ladyii, 43
 Lucy, William, of Bristolii, 395
 Luddenden, Co. York, Grimshaw buried ati, 286
 Lunell, William, of Dublin, ii, 150, 151
 Luxborough, Ladyi, 98, 180, 181
 Lyttleton, George, afterwards Lordi, 109, 173, 175, 176, 717
 Lyttleton, Sir Thomas, his death and characteri, 177

 McAll, Robert, ii, 113, 115, 323, 417
 McAuley, Williamii, 228
 Macclesfieldi, 44; ii, 145
 Macclesfield, Anne, Countess ofii, 369
 McCulloch, William, of Cambuslangi, 141
 McDowell, Dr., of Dublin, ii, 217, 218, 219
 Macgowan, John,i, 423
 McKenzie, Johnii, 223, 224
 Mackworth, Sir Herbert... ..ii, 115
 Madan, Martin, Account of, i, 165; with Whitefield on a preaching excursion, 224; musical gifts of, 364; "Thelyphthora," and replies thereto, ii, 464; mentioned, i, 179, 291, 323, 329, 358, 380, 396, 428, 432, 476; ii, 28, 165, 281, 340, 388
 Madan, Dr. Spencer, Bp. of Bristol, afterwards of Peterborough...i, 166
 Maddock, Abraham...i, 429; ii, 138
 Madeley, Co. Salopi, 235
 Magdalen Asylum, Dublin, ii, 183, 197
 Maidstoneii, 135
 Mallet, David, "a determined infidel"... ..i, 181
 Malpas, Ladyi, 478
 Manchester, state of Wesley's Societies in, i, 486; mentioned, i, 156, 265, 266; ii, 213
 Manchester, Duchess of... ..i, 109
 Mann, William, of Ely Chapel, afterwards of St. Saviour's, Southwarkii, 213
 Manners, Lord Robertii, 65
 Manning, Charles, Vicar of Hayes, joins the Methodistsi, 61
 Mansfieldi, 44
 Mansfield, Lady Betty (née Finch), i, 22
 March, Lordi, 109
 Margateii, 130
 Markfield, Co. Leicester... ..i, 73
 Marlborough, Sarah, Duchess ofi, 24, 26, 199
 Marshall, Walter, "Gospel Mystery of Sanctification"i, 159
 Maslen, Mr., of Hertfordii, 229
 Mason, William, of Rotherhithe, withdraws from Wesley, i, 364; ii, 248
 Mather, John, of Beverley, i, 311; ii, 350, 529
 Matthias, Benjamin William ...ii, 215
 Maturin, Henry, Rector of Fanesii, 213
 Maturin, Miss, afterwards Mrs. Slackii, 214
 Maunsell, George, of Drumcree, afterwards Dean of Leighlin' ...ii, 222
 Maxfield, Thomas, first formally recognised lay preacher, is ordained, i, 33; withdraws from Wesley, 33; account of, 34; excluded from Wesley's chapels, 322; answer to Wesley, 322; first awakened, ii, 363; mentioned, i, 62, 290, 359, 387, 388, 396; ii, 77, 403.
 Maxwell, Lady... ..i, 101
 Mead, Henryii, 160, 261
 Medhurst, Mrs.i, 290, 302
 Medley, Samuel, of Liverpool, account ofi, 217; ii, 208
 "Meeting," the (London)i, 330
 Meffin, John, of Yarmouth, ii, 350, 529
 Meffin, Joshua, of London, ii, 350, 529
 Melbourne, Co. Derby [see "Millburn"]i, 43, 58
 Meredith, Mr., of Portsmouth, ii, 375
 Merriton, John, joins the Methodistsi, 61
 Mevagissey, Co. Cornwallii, 417
 Meyrick, Thomasi, 62, 446
 Methodism and the Methodists, history of, i, 11, 31, 195, 255, 292; Society at Fetter Lane, 19; first division amongst, 36; influence of, 12, 38; the churches closed against the M. preachers, 35, 131; First Conference (1744), 42; become Dissenters in the eye of the law, 68; Walpole on, 108; C. endeavours to heal the differences,

- 117; in Scotland (1751), 184; breach amongst, 197; influence with the Clergy, 219, 305; rise of, in Yorkshire, 242; opposition in Dublin, ii, 163; first preaching house built in England in Horse-fair, Bristol, 364; mentioned, vi, 145, 184; 186, 435.
- Middleton, Erasmus, expelled from Oxford, i, 423; account of, 425; mentioned, 411.
- Middleton, J. D. ... ii, 279
- Miles (Myles), William, his "history" corrected ... ii, 363
- Miles, Mr., of Weymouth ... ii, 473
- Millburn (Melbourne, Co. Derby) i, 146
- Milner, Dr. Isaac, Dean of Carlisle ... i, 304
- Milner, John, of Chipping, Co. Lanc. ... i, 267
- Milner, Joseph, of Hull i, 156, 266, 303
- "Minor," the, a comedy by Foote ... i, 209
- Minorities, the, Society at ... i, 198
- Mirfield, Co. York ... i, 262
- Mitchell, Berkeley ... ii, 223, 225
- Mitchell, Blayney ... ii, 226
- Mitchell, Mrs., daughter of Bp. Burnet ... i, 39
- Mohegan Indians ... i, 411
- Moir, C. of [see Hastings, Lady Elizabeth]
- Molesworth, Mr., of Thornhill, i, 270
- Monson, Lady ... i, 98
- Montagu, Duchess of ... i, 109
- Montagu, Lady Mary Wortley, i, 22, 24
- Montague, Mrs. Elizabeth, i, 29; ii, 49
- Moore, William, of Truro ... ii, 416
- Moorhouse, William, of Huddersfield ... ii, 47
- Moravians, at Fetter Lane, i, 36; enter Yorkshire, 246; mentioned, 41, 201, 243, 244, 245, 262, 263, 268, 453; ii, 363.
- Morden College, Blackheath ... i, 164
- More, Mrs. Hannah, dreads the name of Methodist ... i, 293
- Moreton, Co. Wilts. ... ii, 279
- Morgan, Dr. [error for Worgan], i, 230
- Morley, Mr., of Hull ... i, 311
- Morrison, Claude ... ii, 223, 224
- Morton, Mrs. (née Ingram) ... ii, 192
- Moss, Richard ... i, 446
- Mountcashel, Lady ... ii, 171
- Moy, Co. Tyrone ... ii, 221
- Mulberry Gardens, history of the Chapel ... ii, 296
- Mum, John Henry, bequest to C.'s Connexion ... ii, 495
- Murray, Grace (see Bennet, Mrs.)
- Nash, Richard (or Beau) ... i, 445
- Neale, Nathaniel ... i, 449
- Nelson, John, account of, i, 251; encouraged by the C., 254; mentioned, 46, 255
- Newborn, or Newburn, of Wat-chett ... ii, 113, 168
- Neville's Court ... i, 36
- Newark ... ii, 473
- Newcastle-on-Tyne ... ii, 258, 302
- Newcomb, Dr., Bp. of Dromore, afterwards Archbp. of Armagh, ii, 170
- Newel, — of Great Missenden i, 442; ii, 113, 403
- New Jersey College ... i, 140
- New Mulberry Gardens Chapel ... ii, 300
- Newton, John, on Whitefield's preaching, i, 92; labours amongst Ingham's Societies, 270; anecdote of, 271; account of, ii, 36; mentioned, i, 126; ii, 139, 142
- Nicholson, Isaac, President of Cheshunt, pastor at Mulberry Gardens, ii, 300; his death, 301; mentioned, 216, 221, 513.
- Nightingale, Miss, afterwards Lady Lisburne ... i, 30
- Nimmo, James, of Edinburgh ... i, 185
- Nimmo, Lady Jane ... i, 101
- Nitchman [Nitschmann, i, 263] David ... i, 243
- Nonconformists, early, their faithfulness ... ii, 295
- North, Dr. Brownlow, afterwards Bp. of Winchester ... ii, 86
- North, Lord ... i, 109
- Northampton ... i, 44, 136, 137, 145
- Northampton Chapel (the Pantheon), history of ... ii, 306
- Northampton, James, 5th Earl of ... i, 131, 132, 228
- Northamptonshire ... ii, 424
- North Audley Street, Countess resides at ... i, 113
- Northesk, Countess of ... i, 101
- Northington, Lord ... i, 478
- Northumberland, Lady ... i, 228, 401

- Norwich, history of the Tabernacle, ii, 327; leased by Wesley, 340; state of the Society, 341; sold to the Countess, 343; succession of ministers, 350; letter from the Countess "to friends at N.," 480; mentioned, 178.
- Nottingham ... i, 44, 148; ii, 433
- Nowell, Dr. Thomas, of Oxford, answer to Hill on the Oxford Students ... i, 423
- Noyes, T., of Bath ... ii, 350, 530
- Oakley, or Okeley, Francis, at the first meeting at Fetter Lane, i, 19; mentioned, 244.**
- Oathall, Co. Sussex, Chapel at, i, 133; Countess resides at, 316.
- Occum, Samson, Indian preacher, visits England, i, 298; notice of, 411
- Ogbrook (Ockbrook, Co. Derby) ... i, 58
- Old Bailey Sessions, outbreak of gaol distemper ... i, 142
- Oldham, Thomas, of Dublin ... ii, 228
- Oliver, Dr., notice of, i, 450; ii, 204
- Olivers, Thomas, publishes Fletcher's "Vindication," ii, 243; mentioned, i, 331; ii, 247.
- Olney, Co. Bucks ... i, 164
- Original Sin, of, V. Article of Faith ... ii, 440
- "Ormond Boys" ... ii, 152
- Orphan House (Georgia), its state in 1771, ii, 255; destroyed by fire, 263; its object, 262, 265; seized by the Georgians, 272.
- Orton, Job, of Kidderminster, ii, 414
- Orton, Miss, afterwards Mrs. J. P. Haweis; Brighton Chapel rebuilt by her, i, 390; bequest to the Connexion, ii, 495; mentioned, i, 288, 380, 381, 388; ii, 1, 4.
- Osborn, George, of Kidderminster, afterwards of Worcester ... ii, 181
- Osborne, William, of Dublin ... ii, 228
- Ossett, Co. York ... i, 242
- Owen, John, at Cheltenham, Norwich and Bath, ii, 350; at Bristol, 393; mentioned, i, 217.
- Oxford, lay-preaching at ... i, 32
- Oxford University, religion in, i, 226; six students expelled, 422.
- "Oxford Tracts" ... i, 426
- Oxford, Edward Harley, Earl of, his death ... i, 29
- Paddon, William, of Truro ... ii, 416
- Palmer, Mr., of Hackney ... i, 120
- Pantheon, in Spafields, the Countess in treaty for, ii, 303; declines it, 305; opened as "Northampton Chapel," 306; closed, and why, 308.
- Parish, Mr., of Truro, and Sheffield ... ii, 113, 311, 415
- Parke, Mr., of Bootle ... ii, 465
- Parker, David, i, 273; ii, 298, 304, 305
- Parrott, Thomas, of Reading and Plymouth ... ii, 412
- Parry, Elias, of Cheltenham and London ... ii, 446, 530
- Parsons, Edward, of Leeds ... i, 310, 311, ii, 113, 403
- Paul, Dr. Thomas, Dean of Cashell ... ii, 160
- Paul, Mrs., widow of preceding ... ii, 466, 468
- Paulet, Lady Rebecca ... i, 228
- Payne, John, Acct.-gen. to the Bank, replies to Bp. Warburton, ... i, 482
- Pearce, Samuel, of Birmingham; his account of state of religion in Dublin, ii, 217, 220; mentioned, 167, 208
- Pearce, Dr. Zachariah, Bp. of Bangor, afterwards of Rochester, prohibits Whitefield from preaching, i, 204; refuses a license to Haweis, 326; Lord Ferrers declines his services, 405.
- Peckwell, Dr., popular in Dublin, i, 196; opposition there, 198; marriage, 199; mentioned, i, 217, 364; ii, 64, 77, 163, 295, 296, 350, 393, 403.
- Pelham, Miss ... ii, 401
- Pell Street Meeting ... ii, 300, 301
- Pemberton, Dr. Ebenezer, of Boston, i, 141, 142. (See Tyerman's *Whitefield*, i, 329, and *Allibone*).
- Pembroke, Lady ... i, 228
- Pendarves, Mrs. ... i, 23
- Penrose, Rev. Mr., of St. Werburgh's, Bristol ... ii, 357
- Pentycross, Thomas, account of, ii, 59; mentioned, i, 364, 393; ii, 76, 77, 160, 314, 403, 432.
- Percy Lodge, residence of Duchess of Somerset ... i, 127
- Perfect, or Perfelt, James ... ii, 166
- Perfection, i, 197, 321, 323, 387; and see "Christian Perfection."
- Perfectionists in Scotland ... i, 411
- Perronet, Charles ... ii, 134, 334

- Perronet, Edwardii, 134
 Perronet, Vincent, Vicar of Shorehami, 61, 387
 Petherick, John, of Dublinii, 229
 Petersham, Lady Carolinei, 109
 Petworth, Co. Sussexi, 63, 393
 Philips, Mr., of Norwich...ii, 113, 350
 Philips, John, of Ireland, his familyii, 159
 Phillips, Sir Johni, 19
 Piercy, William, of West Bromwich, Chaplain to the Countess, i, 213; notice of, ii, 270; President of Bethesda College, 267; saved from shipwreck, 267; mentioned, i, 217; ii, 39, 76, 77, 176, 259, 269, 314, 350, 403.
 Piers, Henry, Vicar of Bexley, i, 61, 63; ii, 154.
 Pitt, William, afterwards Earl of Chathami, 109, 173, 210
 Pitt, Mrs.i, 109
 Platt, W. F., originates the "Association," ii, 484; mentioned, ii, 113, 513.
 Plenderleith, Mr., of Edinburghi, 410
 Pluralities, the Countess disapproves ofi, 39
 Plymouthi, 172; ii, 173
 Pope, Alexander, i, 23, 26, 173, 444, 450; ii, 368.
 Port, Sir John, benefactions to Etwall and Reptonii, 449
 Portland, Duchess ofi, 29
 Portsmouth, Whitefield at, ii, 375; Chapel built (1754), 376.
 Potter, Dr. John, Bp. of Oxford, afterwards Archbp. of Canterbury, his friendship with the Countess, i, 447; mentioned, 242.
 Povah, Mr., of Sheffieldi, 311
 Povah, Dr. Richardii, 137, 212
 Powell, Mr. and Mrs., of Herefordii, 468, 469
 Powell, John, "an awakened clergyman"i, 85
 Powley, Matthew, of Dewsbury, supplies at Bath (1768), ii, 21; his death, 22; his marriage, 143; mentioned, i, 276, 291, 301, 378, 428. (This name also appears as Powling.)
 Powys, or Powis, Mr. and Mrs., of Berwick, Co. Salop, account of, i, 375; mentioned, i, 380, 485; ii, 109, 178.
 Powys, Lord and Ladyi, 478
 Predestination, of, VI. Article of Faithii, 441
 Presbyterians in Scotland, persecutedi, 184
 Presbyters are Bishopsii, 445
 Pretender, the Youngi, 65
 Price, Samuel, Dr. Watts' colleaguei, 200
 Priestley, Dr. Josephii, 339
 Priestley, Timothy, notice of, ii, 202; letter from the Countess to, 496; sermon on her death, 508
 Primitive Churches, thei, 386
 Princes Street Chapel, Moorfieldsi, 34; ii, 168
 Princess Street Chapel, Westminster, is re-opened by C. (1774)ii, 295
 Prior, Mr., Lecturer at Whitechapeli, 359
 Psalmodyii, 66
 Pudsey, Co. York, Ingham's Societies ati, 250, 262
 Pugh, Mr., of Hertford College, Oxfordi, 422
 Pugh, Philipi, 85
 Queensberry, Duchess of, i, 23, 28, 109
 Radcliff, Co. Notts.i, 146
 Raffles, Dr. Thomas, of Liverpoolii, 229
 Ramsden, Sir John, gives the living of Huddersfield to Venni, 276
 Randolph, Dr., of Oxfordi, 423
 Ratby, Co. Leicesteri, 43
 Rawlings, William, Vicar of Padstowi, 276; ii, 4
 Reading, history of the chapel at, ii, 395; new chapel opened (1798), 412; Castle Street Chapel (1823), 413. (See *Gent. Mag.* 1798, p. 470, 555).
 Redcross Street, London, Whitefield's Society..i, 198
 Rees, Lewisi, 85
 Reeves, Jonathani, 62, 359
 Relly, Jamesii, 371
 Repton School, history ofii, 449
 Rich, Miss, Sister to Lord Lyttletoni, 109, 478
 Richards, Thomas, leaves Wesleyi, 62, 446
 Richardson, John, of Haworth,i, 287

- Richardson, Mr., of Wem
i, 359, 434; ii, 113, 216
- Richmond, Co. Surrey, opposition
at ii, 303
- Richmond, Duchess of i, 228
- Riddell, Edward, of Hull i, 303
- Ridge, William, his published sermons ii, 481
- Riland, see Ryland.
- Riots at Norwich (1752), ii, 329; at Colne, i, 259.
- Rippon, Dr. ii, 208, 218
- Riseley, Co. Bedford i, 245
- Robe, James, of Kilsyth i, 187
- Robertshaw, Jeremiah i, 286
- Robertson, Dr., of Edinburgh i, 184
- Robinson, John, of Dublin ii, 228
- Robinson, Robert, of Norwich and Cambridge ii, 338
- Roby, William ii, 221
- Rochester, Bp. of, see Dr. Zach. Pearce.
- Rockingham, Lord and Lady
i, 98, 109, 478
- Rodborough, Co. Glouc. i, 288
- Roe, Lord i, 91
- Roe, Charles, of Macclesfield
ii, 144, 145
- Roe, Peter, of Kilkenny ii, 222
- Rogers, Jacob... .. i, 244
- Romaine, William, his writings, i, 130; popularity, 131; ii, 191; chaplain to the Countess, i, 132; notice of, 271; preaches in the open air, though averse to it, 274; sermon on Grimshaw, 286; on Wesley's letter on Perfection, 330; his labours and diligence, 315, 358, 392; opposition at St. Dunstan's, 360; inducted after suit in Chancery, 362; declines field preaching, 460; anecdote of his preaching, 460; appointed to St. Anne's, Blackfriars, ii, 191; withdraws from the Countess's service and why, 314; mentioned, i, 33, 322, 326, 329, 359, 380, 388, 396, 476, 480; ii, 52, 61, 81.
- Roquet, James, of St. Werburgh's, Bristol... .. i, 212; ii, 4, 53.
- Rose Green, Bristol, Whitefield's "first field-pulpit" ii, 359
- Rotherham i, 148, 266
- Roughlee, Co. Lancaster i, 260
- Rowlands, Daniel, Rector of Llangetho, i, 84, 172, 198, 217, 428, 476, 486; ii, 77, 98, 373.
- Rowley, Mr., of Heckmond-wike, i, 310
- Ruthven, Lady i, 101
- Ryder, Dr. John, Archbp. of Tuam ii, 180
- Ryland, John, Curate of Huddersfield, i, 276, 291, 378; ii, 23, 477; (see W. H. S., *Proc.*, iii, 193)
- Ryland, John C., of Northampton, father of preceding, i, 189, 431; ii, 306
- Sage, Thomas ii, 227
- Sampson, Peter, of Truro ii, 415
- Sanctification, i, 268; XI. Article of Faith, ii, 442.
- Sandeman, Robert, "Letters on Theron and Aspasio," i, 274; Sandemanian principles, i, 301, 380.
- Sanderson, John, State coachman to George III. i, 131
- Sandwich, Lord and Lady... .. i, 31, 109
- Saunderson, Sir William... .. i, 23
- Saunderson, Lady Frances i, 23
- Savage, Richard, the poet ii, 367
- Scawen, Hon. Mrs. i, 448
- Schaubs, Sir Luke and Lady i, 109
- Scotland, Whitefield visits, i, 157, 183; Countess visits, 287; Wesley's first visit, 410; mentioned, 97, 290, 410.
- Scott, Captain, account of, i, 317; mentioned, i, 289, 299, 483; ii, 70
- Scott, Lady Jane i, 228
- Scott, Thomas, Rector of Aston Sandford ii, 322
- Scriptures, II. Article of Faith, ii, 440
- Scutt, Miss Hannah ii, 501
- Seacroft, Co. York i, 267
- Seagrave, Robert i, 198
- Secker, Dr., Bp. of Oxford, afterwards Archbp. of Canterbury, i, 19, 196.
- Sellon, Walter, his answer to Top-lady ii, 245, 246
- Sellon, William, "an avaricious pluralist," the means of closing "Northampton Chapel" in London ii, 306
- Selwyn, George i, 109
- Seward, William ii, 355, 361, 365
- Seymour, Lady Elizabeth. [See Hinchinbroke, Lady.]
- Shaw, — a layman... .. i, 35
- Shaw, Robert, of Dublin... .. ii, 222
- Shawbury, Co. Salop, opposition
at ii, 39

Sheffield i, 155; ii, 474
 Shenstone, Mr., causes the C. to with-
 draw from Cheltenham, i, 439;
 mentioned, 98, 434.
 Shent, William... .. i, 291
 Sheppard, Dr. Edward, ii, 76, 77, 350
 Sherman, James, of Reading, ii, 350,
 413.
 Shipman, Joseph, expelled from Ox-
 ford, i, 423, 425; notice of, ii, 388;
 his death, 392.
 Shirley family and its connec-
 tions i, 1, 316
 Shirley, Sir Anthony, of Oathall, i, 316
 Shirley, Lady Fanny, aunt to the C.,
 preaching in her house, i, 22, 115,
 191, 444; patroness of Hervey,
 191; Walpole calls her Saint
 Fanny, ii, 58; bequest to the Con-
 nexion, 496; mentioned, i, 108,
 160, 167, 210; ii, 33, 56, 294.
 Shirley, Hon. John ii, 22
 Shirley, Hon. and Rev. Walter,
 protests against the Minutes of 1770,
 ii, 53, 236, 239; account of, 155,
 156, 163, 345; his death, 200; his
 "Narrative," 244; mentioned, i,
 217, 428; ii, 13, 77, 99, 106, 170,
 178, 183.
 Shirley, Walter Augustus, son of
 preceding, ii, 214
 Shirley, William, of Oathall... i, 316
 Shottle, Co. Derby.. .. ii, 278
 Shoveller, John, of Portsmouth ii, 225
 Shrapnell, Zachary i, 466
 Shrewsbury i, 234
 Shropshire ii, 178
 Shuter, comedian, account of, i, 207;
 visits the Countess, 208
 Simeon, Charles, estimate of Berridge,
 preaches his funeral sermon, i, 367
 Simpson, Mr., joins the Moravians
 i, 46, 47, 153
 Simpson, David ii, 143
 Simpson, John, of Yarmouth, leaves
 Wesley's Society... .. ii, 345
 Singer, Joseph Henderson ... ii, 199
 Sion Chapel, London, history
 of ii, 300, 322
 Skelton, Philip, Rector of Fintona
 ("Pintona" by error, ii, 172);
 Co. Tyrone ii, 172, 196, 197
 Slater, Thomas, of Shottle ... ii, 279
 Slavery ii, 264
 Sligo, chapel and congregation at, ii,
 167, 209, 224; persecution at, 210

Slocombe, John i, 446
 Smith, John, Rector of Nant-
 wich ii, 41
 Smith, Joseph, on Hervey's preach-
 ing i, 193
 Smith, Richard i, 270
 Smith House, Co. York i, 250
 Smyth, Dr. Arthur, Archbp. of
 Dublin ii, 157, 189
 Smyth, Edward, account of, ii, 189:
 of his family, 193; joins the Wes-
 leyans, 192; removes to Manches-
 ter, his writings, 213.
 Smyth, William, and his wife, their
 conversion ii, 190
 Smythe, Lord and Lady... .. ii, 36
 Smythe, Sir Sidney Halford ... i, 397
 Soldiers, devout i, 94
 Somerset, Charles, 6th Duke of, and
 Duchess... .. i, 127, 128, 167, 197
 Somerset, Duchess of, formerly Coun-
 tess of Hertford, i, 35, 82, 228, 401
 Southey, Robert, on Lady H.'s "relig-
 ious feeling," i, 18; on Berridge
 and Wesley, i, 367; his "Life of
 Wesley" criticised, i, 475.
 South Petherton, Co. Somerset
 ii, 34, 279, 294
 Southwark, Whitefield's Society
 at i, 198
 Spafields Chapel, litigation in the
 Consistory Court and result, ii, 311;
 first public ordination at, 436; men-
 tioned, 214, 300, 324.
 Spencer, Edward, afterwards Rector
 of Winkfield i, 366
 Staffordshire, Trevecca students
 visit ii, 278
 Staniforth, formerly a soldier, is or-
 dained i, 331
 Stanley, Mr., a musician i, 230
 Start, Alexander, of Ashbourne, ii, 280
 Stephens, Mr., of Dublin... .. ii, 113, 214
 Stevens, John, of Gosport
 i, 198; ii, 376
 Stevenson, T., of St. Ives... .. ii, 350, 417
 Steward, Mr., his death i, 193
 Stewart, Sir James ii, 14
 Stillingfleet, Edward, of Shaw-
 bury... .. ii, 39, 178
 Stillingfleet, James, sometime Rector
 of Hotham, Co. York i, 226, 422
 Stillness i, 36
 St. Agnes, Co. Cornwall
 i, 394; ii, 418
 St. Albans ii, 29

- St. Ann's, Blackfriars, Romaine inducted after suit in Chancery
i, 361, 380
- St. Bartholomew's, London, Whitefield preaches there, i, 93; also at the Fair, 199
- St. Colomb, Co. Cornwall ...ii, 418
- St. Dunstan's, London, "has its party" i, 330
- St. Edmund's Hall, Oxford, six students expelled i, 422, 423
- St. Ginnys, Co. Cornwall i, 53, 125
- St. Ives, Co. Cornwallii, 417
- St. John, Lord i, 97
- Stockport i, 266
- Stoddart, Robertii, 302
- Stonehouse, George... .. i, 36
- Stonhouse, Rev. Dr. James [Sir James, Bart., after 1792], account of, i, 136; mentioned, i, 80, 81, 122, 134, 170, 202
- Stonhouse, Lady, wife of preceding
i, 155
- Stormont, Viscount ...i, 115; ii, 271
- Stuart, House of i, 66
- Suffolk, Countess of (formerly Mrs. Howard), offended by Whitefield's preaching, i, 98; account of, 99
- Summers, Mr., at Dublin... ..ii, 48
- Sunderland, Charles, Earl of, and Countess... .. i, 26, 258
- Sunderland, Robert, Earl of ... i, 26
- Surrey Chapel, history of ... ii, 317
- Sussex, Lord and Lady i, 384
- Sutherland, Earl and Countess
of i, 472
- "Swaddling John" [John Edwards.] ii, 152
- Swansea ii, 114
- Swertner, John ii, 154
- Swift, Dean i, 173
- Tabernacle in Moorfields, i, 198; rebuilt (1753), 202; "has its party," 330.
- Tablow [Tadlow], Co. Cambs, i, 398
- Talbot, Miss Caroline ii, 134
- Talbot, William, LL.D., Vicar of Kineton, account of, i, 381; ii, 395; Vicar of St. Giles, Reading, 395; mentioned, i, 380, 388, 429; ii, 165
- Talbot, Mrs. wife of preceding
ing ii, 398, 402
- Tatnall, Josiah ii, 266, 269
- Tavistock, Lord i, 228
- Taylor, David i, 43, 254
- Taylor, Samuel, Vicar of Quinton, i, 61
- Taylor, William, Chaplain to the Countess, supplies at Tunbridge Wells, ii, 146; becomes a Dissenter, 312; mentioned, 76, 77, 115, 304, 350, 403, 436.
- Taylor, William, Fellow of Magdalen Coll., Camb. ii, 305
- Tennant, Gilbert, of New Jersey ii, 275
- Tern Hall, Co. Salop, now Attingham House i, 234
- Terrick, Dr., Bp. of Peterborough, afterwards of London... .. i, 361
- Tewkesbury i, 428
- Thanet, Lady i, 228
- Thickness family ii, 204
- Thinoaks, Co. York i, 273
- Thomas, Lady Sophia i, 109
- Thompson, George, Vicar of St. Ginnys, account of i, 53, 125
- Thompson, William, first President after Wesley's death ...ii, 183, 184
- Thomson, James, the poet ... i, 173
- Thorne, Thomas, of Basingstoke i, 393, 440
- Thornton, John, of Clapham
i, 219, 371, 397, 417; ii, 245, 308
- Thorold, Sir Johni, 19, 77
- Thorpe, John, of Masbrough, account of, i, 148; withdraws from the Methodists, 266.
- Thorpe, William, son of preceding, account of, ii, 215; mentioned, i, 150, 266; ii, 216.
- Thurlow, Lord Chancellor, reproved by the Countess ii, 49
- Toeltschig, John i, 246
- Toleration Act, how interpreted, ii, 435; mentioned, i, 69; ii, 312
- Toplady, A. M., his style of preaching, i, 390; notices of, ii, 37, 63; his "Historic Proof," 245-7; invites the Countess' students, 278; qualified rather for regular than irregular service, 292; mentioned, i, 331; ii, 247, 249, 304, 343.
- Topsham, Co. Devon, ii, 278
- Tottenham family, of New Ross (Ireland) ii, 224
- Tottenham Court Chapel, account of, i, 207; changes in the Ministry, 359.
- Townsend, Alderman of London, father of following i, 468
- Townsend, Joseph, Rector of Pewsey, Co. Wilts., goes to Scotland (1767)

i, 287, 290, 410; at Bath, 476; at Bretby, ii, 41, 52, 77; account of, 159; withdraws from the Countess' service, 314; mentioned, i, 467, 468, 479; ii, 170.

Townshend, Charles, 3rd Viscount, and Lady i, 22, 25, 97, 105, 109, 228

Townshend, Charles, son of preceding i, 109

Townshend, George, 1st Marquisii, 281

Trafford, Lord... .. i, 228

Trapp, Dr., his hatred of the Methodists i, 178, 197

Trelawney, Sir Harry ii, 418 (*Aveling's Life of Clayton*, p. 40)

Trentham, Lord i, 109

Trevecca College, Co. Brecknock, history of, ii, 78-91; Fletcher appointed President, 80; is opened, 92; first anniversary (1769), 98; of 1770, 106; of 1771, 112; Benson, Head-master, 101; list of students, 112; state in 1773, 168; students go out preaching, 277; mission to America, 257; Fletcher resigns, 238; labours of students, 432; is given up, 513; mentioned, i, 85, 288, 375, 434, 482; ii, 23, 28.

Trevor, Mr. and Lady Lucy i, 478

Trinder, Thomas, of Northampton i, 431

Truro ii, 415

Trustee superintendence, effects of, i, 216; ii, xiii, 216, 350.

Tucker, Benjamin, of Swansea ii, 114

Tunbridge Wells
i, 381; ii, 124, 128, 138, 146.

Tuppen, Thomas
i, 314; ii, 75, 76, 376.

Tyler, William, account of ... i, 305

Tyney, Mr... .. i, 327, 360

Tyrconnel, Lord ii, 370

United Brethren, church of the; see Moravians.

Unwin, Morley, of Huntingdon
ii, 141, 142

Unwin, W.C., Rector of Stock, Co. Essex ii, 140, 141

Urwick, Dr. William, of Dublin, ii 229

Vane, Lady, "the notorious," i, 174

Venn, Edward, M.D., brother of the following i, 359

Venn, Henry, curate of Clapham, i, 219; account of, 223, 276, 292;

with Whitefield on a preaching excursion, 224; vicar of Huddersfield, 276; funeral sermon for Grimshaw, 286; Countess visits him, 290; his "irregularities," 291; friendship for Whitefield, 294; "Complete Duty of Man," 358; Chaplain to Lord Huntingdon, 427; anecdote of, 479; strictures on his "Life and Correspondence," ii, 6; on Booth's "Reign of Grace," 25; on Mr. Smith of Nantwich, 41; funeral sermon for Whitefield, 44; receives the living of Yelling, 45; assize sermon at Kingston, 127; his health declines, 69; estimate of Fletcher, 71; withdraws from Countess' service, 314; mentioned, i, 281, 287, 290, 323, 375, 378, 396, 482; ii, 1, 23, 36, 37, 42, 52, 81, 106, 16, 321,

Venn, Mrs., wife of preceding... .. ii, 5

Venn, Henry, grandson of preceding i, 291

Venn, John, of Clapham, i, 291, 294; ii, 36, 70.

Villiers, Lord i, 210

Vines, Mr., of Portsmouth ii, 376

Wainhouse, William, Curate of St. Giles, Reading ii, 399

Wake, J. L., of Cheltenham... .. i, 440

Wakefield i, 68

Waldegrave, Lady Betty ... i, 228

Wales, Clergy of, i, 88; sufferings of Methodists in, 110; Countess' chapels in, ii, 116, 487.

Walker, John, Fellow of Trin. Coll., Dublin, ii, 322. (*See Gent. Mag.*, 1833, ii, 540).

Walker, Samuel, of Truro, i, 431; ii, 415.

Wall, Joseph, of Brighton, his conversion i, 313

Wallingford, Co. Berks. ii, 59

Walpole, Horace, on Lady Townshend, i, 105; on Whitefield, 106; on the Methodists, 108; on Lord Ferrers' trial, 401, 404; on Wesley's preaching, 477; his family connected with the Countess, 477.

Walpole, Sir Robert i, 173

Walsall ii, 278

Wapping, London, Whitefield's Society at... .. i, 198

Warburton, Co. Chester, John Bennet settles at i, 45

- Warburton, Dr. William, Bp. of Gloucester, answer to Bolingbroke, i, 181; "bigoted and intolerant," 444; friendship with Doddridge, 450; threatens to revoke Andrews' licence, 481; "Doctrine of Grace" and answers thereto, 482.
- Warden, —, lets Oathall to the Countess i, 316
- Wardrobe, Mr., of Bathgate, i, 187, 410.
- Warne, Henry, of St. Colomb, ii, 418
- Warner, Betsey, domestic at Donnington Park i, 332
- Warrington ii, 87
- Warwickshire, Trevecca students visit ii, 278
- Washington, George... i, 413; ii, 274
- Watkins, John i, 85, 206
- Watson, Richard, on Southey's *Life of Wesley*, i, 367; on Calvinistic *Minutes* controversy, ii, 247.
- Watts, Dr. Isaac, his acquaintance with the Countess, i, 58; anecdote of, 58; his poetic talents, 126, 164; attitude towards Whitefield, 200; account of, 201.
- Watts, Dr., of Westminster Chapel ii, 296
- Wayman, Miss (Weaman), (See W.H.S. *Proc.*, iii, 195) ... ii, 477
- Webster, Dr., of Edinburgh, i, 187, 410
- Wednesbury ii, 278
- Welch, Thomas, of London ... ii, 73
- Wells, Mr. Samuel, of Cheltenham i, 431
- Welsh Association, some differences ii, 317
- Welsh Calvinistic Methodism ii, xiii, 486
- Wem, Co. Salop ii, 177
- Wesley, Charles, at the first Society at Fetter Lane, i, 19; disapproves of Bowers' preaching, 32; inclines to the Moravians, Countess remonstrates, 41; repelled from the Lord's table at Bristol, 68; disloyalty imputed to him, summoned at Wakefield, 68; his marriage, 111; ii, 380; on the breach between his brother and Whitefield, i, 197; in Yorkshire, 254, 267; testimony to Whitefield, 266; disapproves of the ordinations, 331; preaches in the Countess' Chapel at Bath, 474; relations with Whitefield, 474; his influence in Ireland, ii, 148; ceases to itinerate, 155; opinion on his brother's letter to the Countess, 237; at Norwich, 334; opposes his brother's going to Bristol, 361; his itinerant preaching, 365; death of his infant eldest son, 381; mentioned, i, 17, 73, 130, 203, 258, 264, 297, 389, 396, 430, 445, 475; ii, 52, 127, 380
- Wesley, Mrs. Charles, her illness i, 452; ii, 381
- Wesley, Charles, Junr. i, 230
- Wesley, John, at the Soc. at Fetter Lane, i, 19; sanctions Maxfield's preaching, 32; Maxfield withdraws, 34; admits lay-assistants, 34; withdraws from Fetter Lane, 36; fears a breach with his brother, 41; employs Mrs. Bennet (Grace Murray), 45; consults the C. as to his Journals, 51; visits Miss Cooper, 52; preaches at Epworth (1742), 57; his defence of lay preachers, 60; reported a Papist and draws up a loyal address, 66; separation between, and Whitefield, 87; the C. invites him to preach at her house, in London, 111; reconciled with Whitefield, 118; not so popular in Scotland as Whitefield, 183; on "Theron and Aspiasio," 191; opposed in London, 196; advises Fletcher to resign his benefice, 238, 239; goes to Georgia, 243; assaulted at Colne (1748), 260, on separation, 268; in Yorkshire (1761) 281; Maxfield and Bell, 322; Bp. Erasmus ordains preachers for, 331; letter to Dr. Free, 364; administers the Sacraments at C's house for the last time, 387; proposes Union amongst the Evangelical Clergy, 409, 474; first visit to Scotland, 410; opposition there, 411; Beau Nash, 445; preaches in C's chapel, at Bath, 474, 476; reply to Bp. Warburton, 482; funeral sermon for Whitefield, i, 475, ii, 44; the Minutes of 1770 (see Conference), 53; preaches at Trevecca, 99; excluded from C's chapels, 106; visits Dublin (1760), 155; Irish societies in confusion, 164; on Calvinism, 166; his ministers in Ireland, 183; visits Dublin (1787), 205; Conference there, 206; declining in C's favour, 233; pub-

- lishes Fletcher's Vindication of the Minutes, 243, 249; writes on political subjects (1774), 246; Wheatley expelled, 328; affairs at Norwich (1751), 334; leases the Tabernacle there, 341; ends his connection with the same, 343; his opinion of Cudworth, 341; results at Kingswood, 360; mentioned, i, 17, 133, 157, 165, 187, 231, 329, 395, 427; ii, 81, 381
- Wesley, Mrs. Susanna, opinion of Maxfield i, 34
- West, Daniel, exor. for Whitefield
i, 214, 217; ii, 241
- West, Gilbert, his "Observations on Christ's Resurrection" i, 72
- West Bromwich ii, 39
- West Looe, chapel at ii 419
- Westminster Assembly i, 198
- Westmorland, Lady i, 23
- Weston Favel, Co. Northants, i, 431
- West Street Chapel, London... .. i, 118
- Weymouth, chapel at ii, 472
- Weymouth, Lord i, 228
- Wheatley, James, notices
of i, 446; ii, 328
- Wheeler, Miss Selina M. (afterwards Mrs. Wills) i, 302, 483; ii, 58
- Wheeloch, Dr. Eleazar, Founder of Dartmouth College .. i, 411, 413
- Whitaker, Mr., of Norwich, New England i, 298
- "White Boys" in Ireland ii, 153
- White, George, Vicar of Colne, i, 259
- White, G. S., of Cheshunt i, 364
- White, William, of South Petherton ii, 112, 177, 178, 231, 261
- Whitefield, George, at the Society at Fetter Lane, i, 19; his preaching, 20, 91; difference with Wesley, 87; first acquaintance with the Countess, 88; her Chaplain, 92; his popularity, 70, 210; on the "Devil's castaways," 103; submits his journals to Doddridge, 107; his lowliness of mind, 112; design for identifying the Countess with his Societies, 117; Countess reconciles him to Wesley, 118; visits to the West country (1748), 107; in 1750, 125; in 1751, 172; on the Earthquake, 133; preaches for New Jersey College, 140; visits Scotland (1741), 183; returns from America (1755), 194; early career and ordination, 195-6; replies to Bp. Gibson and Dr. Trapp, 197; Tabernacle opened (1741), 198; preaches at Bartholomew's Fair, 199; congregation scattered, 200; attitude of the Dissenters, 200; Bp. of Bangor's prohibition, 204; Tottenham Court Chapel opened, 206; portrait painted at New York, 215; his Will, 216; ii, 251, 256; visits to Yorkshire, i, 264, 269, 281, 291, 299; to Scotland (1762), 281; defends the Oxford Students, 423; Moravian controversy, 453; compared with Romaine, 468; relations with Wesley, 474; opens Trevecca College, ii, 92; his marriage, 117; his body sinking, 127; visits Ireland, 151, 154; influence there, 148; offended with Minutes of 1770, 232; on Slavery, 264; First visit to Georgia, 264; (note: this date 1379 should be 1739), Franklin on, 275; affairs at Norwich, 329-36; account of him and the family, 353, sqq; was at Bristol before Wesley, 361; death and funeral sermon, 44, 387; difference between his trustees and the Countess, 421; mentioned, i, 109, 130, 185, 205, 219, 288, 329, 396, 429, 455, 478; ii, 365, 367, 375, 378.
- Whitefield, Mrs., wife of preceding... .. i, 170, 217
- Whitefoot, Mr., of Enfield i, 394
- Whitehaven, chapel at ii, 472
- Whitridge, Mr., of Bootle, Co. Cumb. ii, 465
- Wildbore, Mr., of Penryn
ii, 113, 417
- Wildbore, J. B., of Falmouth... .. ii, 208
- Wilks, Mark, notice of, ii, 344; leaves the Countess, settles at Norwich, 349; mentioned, 113, 229.
- Wilks, Matthew, brother of preceding, notice of, i, 213; mentioned i, 393, 434; ii, 113, 212.
- Williams, Col., of America i, 140, 142
- Williams, Griffith ii, 112, 300, 414
- Williams, Joseph, of Kidderminster
ii, 11, 365
- Williams, Peter i, 365, 486
- Williams, Thomas, of Stepey
ii, 113, 216, 225
- Williams, Thomas, first itinerant who visited Ireland, account of ...ii, 149
- Williams, William i, 85, 486; ii, 97

- Wills, Thomas ... differences with the Countess, i, 216, ii, 479; notice of, ii, 54; marriage, i, 58; ii, 414; resigns the curacy of St. Agnes, joins the Countess, 311; at the first public ordination, 439; sermon on Countess' death, 508; mentioned i, 311, 466; ii, 76, 77, 270, 350, 403
- Wilson, Capt. i, 375
- Wilson, John, Trustee of the Tabernacle i, 217
- Wilson, Joseph, of Dublin ... ii, 238
- Wilson, Thomas, curate to Venn, i, 276; perpetual curate of Slaithwaite, 300.
- Wilson, Dr. Thomas, Bp. of Sodor and Man i, 262
- Winewall, Co. Lancs., Conference of Ingham's preachers i, 268
- Wingfield, Hon. and Rev. Edward ... ii, 231
- Winkworth, William ... ii, 112, 176, 177, 213, 403
- Winter, Cornelius, brings Whitefield's Will, ii, 251, 387; is refused ordination, 252; mentioned, i, 217; ii, 389.
- Winwick, Co. Northants ... i, 431
- Witherspoon, Dr. John, Pres. of New Jersey College i, 140
- Wolverhampton ii, 278, 433
- Wood, Thomas, of Reading ... ii, 412
- Woodgate, Rev. Mr., of Jewin Street ii, 205
- Woolwich... ii, 176
- Worcester, chapels at ... i, 440-2; ii, 38
- Wordsworth, Mrs., afterwards Mrs. Haweis... ... i, 467
- Worgan [Morgan, by error] ... i, 230
- Works before Justification, XII.
Article of Faith ii, 442
- Worship, Benjamin, of Yarmouth, leaves Wesley's Societies ... ii, 345
- Worsley, Lady i, 67
- Worthing... i, 365
- Wotton-under-Edge, Co. Glouc., ii, 50
- Wren, W., of York (*Lyth's Meth. in York*, p. 142) i, 308
- Wright, Sir James, Governor of Georgia ... ii, 252, 255, 267, 269
- Wydown, Mr., of York... ... i, 310
- Wyndham, Sir William... ... i, 173
- Wynn, Sir Watkin Williams, bitter enemy of Methodism i, 109
- Yarmouth, chapel at ii, 345
- Yelling, Co. Hunts, Venn presented to ii, 45
- York... ... i, 256, 267, 308, 311
- Yorke, Mrs. Charles i, 228
- Yorkshire, rise of Methodism in, i, 242; the Moravians enter, 246; Ingham's Societies, 259; Whitefield's visits, 156, 264, 299; Zinzendorf's visit, 250; Cennick's, 262; the Countess', 287, 320; new societies formed, 261; Ingham's Societies almost dispersed, 301.
- Young, Dr. Edward, his "Night Thoughts" i, 21
- Young, Thomas, of Canterbury and Margate, ii, 113, 135, 216, 297, 350
- Young, Admiral Sir George ... i, 28
- "Zion's Trumpet" i, 126
- Zingley, Mr. ii, 300
- Zinzendorf, Count, Ingham visits him, i, 244; comes to England, 250; the reasons, 262; visits the Countess, her remonstrance, 454.

