

## Short Biographies for Contemporary Persons Appearing Recurrently in John Wesley's Correspondence

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**Note:** Both maiden and married names are shown for women whenever known; their biography appears under the family name used earliest or most frequently in the correspondence.

### **Abraham, Rev. John** (fl. 1764–84)

A native of the district of Fahan (just outside Londonderry), Abraham took his BA at Trinity College, Dublin in 1768, was ordained, and served as a curate in the Templemore parish of Londonderry and chaplain at the Chapel (of Ease) of the Immaculate Conception in Fahan. About 1774 he was converted under the influence of Rev. Edward Smyth, and joined Smyth for a while preaching in Dublin. In 1778, at JW's request, Abraham left Ireland to assist at the new chapel on City Road in London (see his only appearance in the *Minutes* that year, *Works*, 10:475). He proved physically and temperamentally unsuited to this role and returned to Ireland the following year. In 1782 he was again in London. The last JW knew of him, Abraham was 'insane'. See J. B. Leslie, *Derry Clergy and Parishes* (Enniskillen: Ritchie, 1937), 291; Crookshank, *Ireland*, 1:276, 307, 397, 332; and JW to Alexander Knox, Feb. 7, 1784.

### **Acourt, John** (fl. 1740s)

Acourt was an ardent Calvinist, whom JW believed was resolved to argue all the early Methodists into his Calvinist view, to set the societies in confusion by endless disputes, or to tell all the world that the Wesley brothers were 'false prophets'. See JW, *Journal*, June 19, 1740 (*Works*, 19:152–53).

### **Allen, John** (1737–1810)

A native of Chapel-en-le-Frith, Allen's mother was a Presbyterian with Methodist connections. Her death brought on his conversion in 1759 and he became an itinerant in 1766. He served until 1799, when he settled in Liverpool and died Feb. 20, 1810. See Jackson, *EMP*, 6:241–48 (cf. in-letters, Sept. 1779); and *Minutes* (post-Wesley, 1810), 3:133.

### **Allwood, William** (1728–1811)

Allwood was a travelling Methodist preacher, whose name first appears in the *Minutes* in 1753 and continues through 1759 (see *Works*, 10:260, 287). In Apr. 1760 he married Mary Davison of Acton, Cheshire, desisted from travelling, and settled there.

**Andrews, Abraham** (1717–1801)

Andrews was a timber merchant and carpenter in Hertford who was drawn into the Methodist cause by the preaching of Benjamin Colley in 1766. He soon began holding classes for children in Hertford and built a school, which became the earliest house used for Methodist worship. While the work in and around Hertford struggled, Andrews remained a solid supporter until he departed for North America in 1793.

**Annesley, Anne** (1661–1734)

An older sister of Susanna (Annesley) Wesley, Anne never married. She lived in Hackney, at Shore House (the earlier home of Jane Shore, mistress of Edward IV; now an area named Shore Road). She was visited frequently by Susanna and the Wesley children, and included several of them in her will. See Clarke, *Memoirs* (1823, 252; 1836, 1:395; 1848, 314).

**Annesley, Samuel Jr.** (c. 1658–1732)

The eldest brother of Susanna (Annesley) Wesley, Samuel became in his early twenties a representative of the East India Company in Surat, India. Susanna believed that he was wealthy and that he might bestow some of his wealth on her family, despite a disagreement between him and Samuel Wesley Sr. Both of these beliefs proved to be mistaken; cf. Arnold Wright, *Annesley of Surat* (London, Melrose, 1918). See Clarke, *Memoirs* (1823, 244–51; 1836, 1:381–94; 1848, 303–13).

**Annesley, Susanna**; *see* Susanna (Annesley) Wesley

**‘Araspes’**; *see* Charles Wesley

**Asbury, Francis** (1745–1816)

Raised just south of Birmingham, Asbury was introduced to Methodism in his teens, in both its Calvinist and Wesleyan forms. After experiencing a marvelous display of God’s grace in the early 1760s he began to serve as a local preacher. He entered the itinerant ministry in JW’s connexion in 1766, serving three different appointments in England before he volunteered to be appointed to North America at the 1771 Conference. He would never return to his native England, remaining to serve in America during the War of Independence. After the war, he was ordained in December 1784, by Thomas Coke and others, at JW’s direction, as deacon and elder, and appointed as a superintendent (alongside Coke). He and Coke soon began to use instead the title of ‘bishop’, to JW’s chagrin. Asbury served thirty years in this role and was central to the establishment and growth of the Methodist Episcopal Church. See *DEB*, 31–33.

**‘Aspasia’**; *see* Mary (Granville) Pendarves

**Aspernell, Bilhah** (d. 1774)

Aspernell was a leader of a band for single women at the Foundery in London from Apr. 1742, and of a select society from Dec. 1743. She is frequently mentioned in JW’s diary, and he performed her burial service on Jan. 28, 1774 (JW, *Journal, Works*, 22:397).

**Atkinson, William** (fl. 1750–65)

Atkinson was a native of Plymouth Dock, Devon, who had worked as one of JW's assistants in the Foundry book room in London in the 1750s. He and his wife Ann (Hide) Atkinson returned to Devon in the early 1760s and gave leadership in Methodist building activity there.

**Atlay, John** (1736–c. 1805)

A native of Sheriff Hutton, Yorkshire, Atlay became a Methodist in the 1758 and a travelling preacher in 1763. In 1773 he began serving as JW's book steward in London. In 1788 he supported the Dewsbury Chapel trustees in a dispute with JW over who held the power to dismiss preachers. Atlay left the Methodists later that year and became an independent minister at Dewsbury. See *DEB*, 36; Tyerman, *John Wesley*, 3:552–60; and Vickers, *Dictionary*, 14.

**Atmore, Charles** (1759–1826)

A native of Heacham, Norfolk, Atmore entered the itinerant ministry in 1781 (see *Works*, 10:507). He soon became one of JW's 'inner cabinet' and in 1786 Wesley ordained him for ministry in Scotland. He played an active role in Methodist matters after JW's death, including a time as President of Conference. See *DEB*, 36–37; *Minutes* (post-Wesley, 1826), 6:111; John S. Stamp, 'Memoir of the Rev. Charles Atmore' *WMM* 1 (1845): 1–18, 107–23, 211–28, 315–32, 418–40, 522–48, ; and Vickers, *Dictionary*, 14.

**(Avison) Terry, Ann** (1744–1831)

Ann was born in Newcastle, the daughter of William and Mary (Ellis) Avison, and niece of Charles Avison (1710–70), the famous organist. JW began corresponding with her regularly in the mid 1760s, up to the point that she married Richard Terry (1737–1804) of Hull in Nov. 1767. Only one letter survives addressed to Mrs. Terry. See Roz Southey et al., *The Ingenious Mr. Avison* (Newcastle: Tyne Bridge, 2009), 53, 113–14.

**Avlonites, Gerasimos**; see Erasmus of Arcadia

**Baddeley, Rev. John** (c. 1706–64)

Baddeley was assigned as perpetual curate of Hayfield, Derbyshire in 1735 and served until his death. He underwent an evangelical conversion in 1748 and for a while welcomed JW in his parish. Baddeley eventually distanced himself from JW, for not taking a firmer hand with Methodist lay preachers in resisting separation from the Church of England. See CCed; *DEB*, 45; and Vickers, *Dictionary*, 15.

**Ball, Hannah** (1734–92)

Hannah was born to William and Mary Ball, of Tisbury, Wiltshire on March 13, 1734. Living with her brother from her later teens in High Wycombe, Ball was drawn to Methodism by the sermons of Thomas Walsh. She soon began correspondence with JW, with letters surviving from 1768–89. In 1769 she began a class for children that is now considered the first 'Sunday School' in England. Ball became a key Methodist leader in High Wycombe and Oxfordshire more broadly. See John Parker (ed.), *Memoir of Miss Hannah Ball* (London: John Mason, 1839); and Vickers, *Dictionary*, 16.

**Bardsley, Samuel** (c. 1729–1818)

A native of Ashton-under-Lyne, Lancashire, Bardsley was admitted as a travelling preacher in 1768 (*Works*, 10:353). He continued to serve long past John Wesley's death, and was one of Wesley's favorites. See *DEB*, 58; *MM* 41 (1818): 348; *Minutes* (post-Wesley, 1819), 5:5–6; and Vickers, *Dictionary*, 19.

**Barnard, Rev. Dr. William** (1697–1768)

William Barnard, a graduate of Westminster School and Trinity College, Cambridge, was consecrated Bishop of Derry in 1747, a role he held until his death. He was one of the few Anglican bishops supportive of the Methodist work, as evidenced by his ordination of both John Haughton and Thomas Maxfield. He was married to Anne (née Stone, d. 1782). See *Alumni Catabrigienses*; and *ODNB*.

**Barry, James** (d. 1783)

Barry apparently began itinerant ministry in the late 1760s, but stepped aside for a couple of years in 1770. He resumed travelling in 1772 and served until his death, while appointed in Gainsborough, Lincolnshire. See Atmore, *Memorial*, 44; and brief obituary in 1783 *Minutes*, 10:532 in this edn.

**Barton, Jane**; see Jane (Hilton) Barton

**Bastable, Cornelius** (c. 1725–1775)

Bastable, apparently a native of Middlezoy, Somerset, began 'exhorting' in 1747 and came to JW's attention as a promising prospective preacher in Sept. 1748. He appears in the *Minutes* as a 'probationary helper' in 1750, but did not advance to the regular itinerancy, likely because he married Catherine Stockdale (1726–86) in Cork in 1752 (see *Works*, 10:205, 237). Their time thereafter was split between Cork and Bristol. Bastable's letters to JW in 1767 show him to be in failing health. He died in Bristol in June 1775.

**Bayley, Rev. Dr. Cornelius** (1751–1812)

Bayley was born at Ashe, near Whitchurch, Shropshire into an artisan family. He was educated at the Whitchurch Free [Grammar] School, Shropshire, and proved such a student that when the current master died, Bayley was named his replacement at the age of 17. Since his father was active in Methodist circles Bayley soon came to JW's attention, and by 1773 he had moved to Kingswood in the role of English teacher and later second master. While at Kingswood he published an acclaimed Hebrew grammar. While never a formal Methodist itinerant, Bayley did serve as a local preacher. In 1780 he received ordination as a deacon and began to serve as curate for John Fletcher (while remaining active at Kingswood). He was ordained an elder the following year and served as curate in Deptford with Richard Conyers. In May 1783 Bayley wed Rachel Norton (JW performed the marriage) and the couple settled in her native Manchester. In 1787 he became the first incumbent of St. James' Church, Manchester, a 'proprietary church' which he built. The degree of B.D., taken by the ten-year route, was conferred on him at Cambridge in 1792, and that of D.D. in 1800. See *WHS* 34 (1964): 153–58.

**Baynes, Rev. William** (d. 1777)

Baynes served for sometime as master at Kingswood school. In 1771–72 he obtained ordination from the Bishop of Bath and Wells, and subsequently assisted JW as a curate in his London chapels. See Atmore, *Memorial*, 43; Ives, *Kingswood*, 49–50; and Pawson, *Letters*, 3:142.

**Bell, George** (fl. 1760s)

A corporal in the Life Guards, Bell converted in London about 1758. The noisy prayer meetings over which he officiated in 1761 excited Methodists all over England. He increasingly claimed unique spiritual privileges, the power to heal miraculously, and predicted that the world would end on Feb. 28, 1763. When JW resisted these claims, Bell withdrew from Methodism, never to return. See *DEB*, 80; and Vickers, *Dictionary*, 26.

**Bennet, Grace**; see Grace (Norman / **Murray**) Bennet

**Bennet, John** (c. 1715–59)

Bennet, of Chinley, Derbyshire, was a legal clerk and then a pack-man. Following a dramatic conversion in 1742 he became associated with David Taylor and Benjamin Ingham. Lady Huntingdon introduced him to JW in 1743 and he quickly became a lay preacher, creating his own ‘round’ of Methodist societies in Derbyshire, Cheshire, and Lancashire. His relationship with JW was strained in Oct. 1749 when, through the instigation of CW, Bennet married Grace Murray, a widow whom JW believed was betrothed to himself. Bennet went on to adopt more Calvinist views and left JW’s connexion in 1752. He received congregational ordination in 1754 and took charge of an Independent chapel at Warburton, Cheshire, where he served until his death. See Atmore, *Memorial*, 49–51; *DEB*, 83–84; *ODNB*; Pawson, *Letters*, 3:143; and Vickers, *Dictionary*, 27.

**(Patten) Bennis, Elizabeth** (1725–1802)

Both natives of Limerick, Ireland, Elizabeth Patten married Mitchell Bennis (1720–88) in 1745. Elizabeth (‘Eliza’) was converted in 1749 when Robert Swindells came to Limerick. She was soon a leader in the Methodist work there. Her influence extended to Waterford in the 1770s as some of her children settled there. In the early 1790s, after her husband’s death, she accompanied her son Thomas (1756–1812) to Philadelphia, where she died in 1802. She was one of JW’s most frequent correspondents between 1762–76, keeping him abreast of Irish Methodism. See Curnock, *Irish Women*, 20–31; and Rosemary Raughter, *The Journal of Elizabeth Bennis, 1749–79* (Dublin, Ireland: Columba Press, 2007).

**Benson, Joseph** (1748–1821)

Born of farming stock at Malmerby in Cumberland, and educated by a Presbyterian minister, Benson received a sound classical education. Converted under the influence of a Methodist cousin, he was introduced to JW and appointed classics master at Kingswood School in 1766, while still in his teens. In 1769 Benson entered St. Edmund Hall, Oxford, but was denied Anglican orders because of his Methodist sympathies. After serving for a short time as headmaster of the Countess of Huntingdon’s ministerial training college at Trevecca, he joined JW’s Methodist itinerancy in 1771. In 1780 he married Sarah Thompson in Leeds. Benson was a

great favorite of JW and the two corresponded often. He went on to become President of Conference in 1798 and 1810 and served as its secretary in 1805 and 1809. Throughout, Benson was a staunch supporter of the link with the Church of England, and two of his own sons entered the Anglican priesthood. See *DEB*, 84–85; Ives, *Kingswood*, 64–71; *Minutes* (post-Wesley, 1821), 5:200–02; *ODNB*; and Vickers, *Dictionary*, 28.

**Berridge, Rev. John (1717–93)**

A graduate of Clare College, Cambridge in 1739, Berridge became a fellow and continued to reside at Clare until 1757. While of Socinian convictions and doubtful of his ministerial skills, he accepted the living as vicar of Everton, Bedfordshire in 1755. In late 1757 Berridge underwent a dramatic conversion. He met JW shortly after, and was drawn into the evangelical revival. His parish became a center for the work of JW's preachers in the East Midlands, with Berridge often joining in itinerant preaching. By the early 1770s Berridge was worn out; moreover, he embraced Calvinist views, and turned to attacking JW's theology. See *Alumni Catabrigienses*; CCed; *DEB*, 87–88; *ODNB*; and Vickers, *Dictionary*, 28.

**Biggs, Benjamin (1709–78)**

Born in Winslow, Buckinghamshire, Biggs served as butler to Sir James Lowther (1673–1755), and was included in Lowther's will. He came under Methodist preaching in 1750 and was converted. While never listed in the *Minutes*, he traveled with itinerant John Murlin in the late 1750s. He was part of the perfectionist group that gathered around George Bell in 1760, and departed Methodism with Bell in 1763. Cf. his autobiographical letter to JW of December 1759, *AM* 3 (1780): 493–96.

**(Bishop) Mills, Mary (1741–1819)**

Mary was apparently the daughter of John and Martha (Harvest) Bishop who was baptized Feb. 20, 1741, in Bath, Somerset. By the mid-1760s she was running a day school for children in The Vineyards neighborhood of Bath. She became associated with Lady Huntingdon when the Countess opened her paragon chapel in The Vineyards. Some tension with Lady Huntingdon led Bishop to approach the Methodist society meeting on Avon Street in late 1769, and she soon was taking leadership in the group. Mary became quite ill in 1777, closed her school, went for a while to Frome. In 1781 she moved to Keynsham and was opening a boarding school. Mary and JW carried on frequent correspondence from 1769 through 1784. In August 1789 Mary Bishop was wed to Thomas Mills (1735–1820), a widowed Quaker bookseller in Bristol. Mary aligned with the Quakers and the couple were buried together in the Redcliff Pit Quaker burying ground in Bristol.

**(Bisson) Cock, Jeanne Le Gros (1767–1830)**

Jeanne was born in St. Martin, Isle of Jersey, the first child of Philippe Le Gros Bisson (d. 1841) and his wife Jeanne Dumares (d. 1780). Robert Carr Brackenbury sent JW an account of her spiritual experience in Feb. 1787, and JW met her later that year during a preaching tour to the Isle of Jersey. They were in correspondence from 1787 through JW's death, continuing after Jeanne married William Cock (1765–1812) in St Helier, Isle of Jersey, on Mar. 9 1788. See 'The Experience of J. B. of St. Hellier's in the Isle of Jersey', *AM* 11 (1788): 71–73, 127–30, 182–84,

235–37, 295–97; and the account of her death in *WMM* 9 (1830): 861.

**Blackwell, Ebenezer** (1711–82)

Blackwell was related to George Whitefield's mother Elizabeth. He apprenticed in banking under Thomas Martin of Martin's Bank, London—where he became a partner in 1746. Raised as an Anabaptist, Blackwell was baptized into the Church of England by Whitefield in June 1739, and in August of that year helped Whitefield deal with money collected for establishing a school for colliers at Kingswood. JW was also in Bristol at the time and met Blackwell. Thus began a long friendship, working relationship, and correspondence. Blackwell's home in Lewisham, The Limes, became a favourite retreat for both JW and CW. After death of his first wife, Elizabeth, Blackwell married Mary Eden (1746–1811) on Dec. 22, 1774. On his death in 1782, CW composed an extended funeral hymn (MS Funeral Hymns [1756–87], 59–62; *AM* 6 [1784] ). See Martin, *Grasshopper*, 49–69; and Vickers, *Dictionary*, 33–34.

**(Molland) Blackwell, Elizabeth** (d. 1772)

Elizabeth Molland married Ebenezer Blackwell in 1744. She was a close friend of Hannah Dewell, and from 1749 the Blackwells shared ownership and lived with Dewell in the Limes, Lewisham. The three of them were close friends and supporters of both CW and JW. When Elizabeth died on Mar. 27, 1772, CW composed an extended funeral hymn (MS Death of Elizabeth Blackwell). See Martin, *Grasshopper*, 49–69.

**Boardman, Richard** (c. 1738–82)

Boardman apparently began itinerating about 1764, though the first time he appears in the Conference Minutes is in 1765, as one of JW's Assistants (see *Works*, 10:304). The death of his wife and daughter left Boardman open to accept appointment in 1769, along with Joseph Pilmore, to the fledgling Methodist community in North America. Boardman returned in 1774 to serve in England and Ireland up till his death. See Atmore, *Memorials*, 58–61; and Vickers, *Dictionary*, 35.

**Böhler, Rev. Peter** (1712–75)

Böhler was ordained in Dec. 1737, by Zinzendorf, to serve as the Moravian pastor in Savannah, Georgia and undertake missionary work among the slaves in Purrysburg, South Carolina. He arrived in London en route to America a few days before JW's return from Savannah, and they met on Feb. 7, 1738. JW procured lodgings for Böhler, who in turn instructed JW and CW in Moravian piety. This culminated in a personal experience of saving faith for CW on May 21, and for JW on May 24. By this point Böhler had left London for Georgia, but not before he and JW founded a new religious society in Fetter Lane, London, on May 1. During his first visit to North America, Böhler helped to establish a Moravian settlement in Bethlehem, Pennsylvania. He returned to England in 1741 and preached for a time in Yorkshire, but went back to North America in 1742 with a party of German emigrants. In 1744 he returned to Germany where he was consecrated a bishop in 1748. In 1753 Böhler went again to North America and for the next eleven years he divided his time between America and Europe. After the death of Zinzendorf, Böhler returned to Europe permanently and died in London from the effects of a stroke in 1775. See *DEB*, 115–16; and Vickers, *Dictionary*, 35.

**(Bolton) Conibeere, Ann (1743–1822)**

The eldest child of Edward and Sarah (Beecham) Bolton, from Witney, Oxfordshire, Ann ('Nancy') was exposed to Methodist preaching and joined the society in Witney in Sept. 1764. JW often stayed with her and her brother Edward Bolton (1747–1818), a local preacher, when he passed through Witney and Finstock. Ann became one of JW's most frequent correspondents through the last two decades of his life. After JW's death, Ann married George Conibeere in 1792. See Cynthia Aalders, 'Ann Bolton and Early Evangelical Women', in Jonathan Mark Yeager (ed.), *The Oxford Handbook of Early Evangelicalism*, 622–38 (New York: Oxford University Press, 2022); and Vickers, *Dictionary*, 35–36.

**(Bosanquet) Fletcher, Mary (1739–1815)**

Mary was the daughter of Samuel and Mary (Dunster) Bosanquet of Forest House in Essex. Samuel was a wealthy Huguenot merchant. In her early teens Mary came in contact with Mrs. Lefevre and other Methodists during visits to London. By 1757 she had met JW and formed a particular friendship with Sarah Ryan. The growing resistance of her parents to this association with the Methodists led Mary to take a home in Hoxton in 1761, where she was able to participate actively in the emerging revival and debates over perfection among London Methodists. In 1762 Bosanquet gathered Sarah Ryan, Sarah Crosby, and some other women into a community that converted a manor house in Leytonstone, Essex into an orphanage and school. The group moved in June 1768 to Yorkshire, eventually settling on a farm called Cross Hall near Gildersome Morley (about 4 miles southwest of Leeds), to continue their work in the north. While she had long planned to remain single, in 1781 Bosanquet married Rev. John Fletcher. Bosanquet had emerged prior to this as one of the early women preachers in Methodism and continued various forms of ministry after the death of her husband. See *DEB*, 394; Henry Moore, *The Life of Mrs. Mary Fletcher* (1817); *ODNB*; Taft, *Holy Women*, 1:19–40; and Vickers, *Dictionary*, 37.

**Bourke, Richard (d. 1778)**

Bourke was admitted 'on trial' in 1765, to full connexion in 1767, and assigned to the Limerick circuit at the 1768 conference (see *Works*, 10:303, 343, 355). Bourke continued to itinerate until his death, and JW performed his funeral on Feb. 15, 1778 (see JW, *Journal*, *Works*, 23:75–76). See also Atmore, *Memorial*, 71.

**Boyce, Rev. Gilbert (1712–1800)**

Boyce was pastor of the Coningsby Baptist church from 1738 until his death, and the mainstay of the Lincolnshire General Baptist Association. In 1748 he entered into a friendship with JW, and a vigorous debate over baptism that carried on for two decades. In 1770 Boyce published some of their later letters, including a hundred-page treatise enshrining his own views.

**Boyce, Rev. John (1711–76)**

Boyce, a native of Oxford, matriculated at Christ Church in July 1727, where CW was one of his tutors, and received his BA in 1731. He was part of the 'Oxford Methodists' for a time. He went on to earn his MA at Cambridge, be ordained in 1736, and appointed rector of Saintbury, where he served until his death. See *Alumni Oxonienses*; CCed; and Tyerman, *Oxford Methodists*, 361.



**Brackenbury, Robert Carr (1752–1818)**

Squire of Raithby Hall (Lincolnshire), Brackenbury entered St. Catharine's College, Cambridge in 1769 with a view to Anglican ordination, but did not finish. He was influenced by Methodist preaching in Hull, met JW in 1776, and accompanied him on tours in England, Scotland, and Holland. While never formally a 'travelling preacher' (because he never served full time), JW granted him unique access to pulpits in Methodist preaching houses (see JW to Brackenbury, Nov. 5, 1780). In 1784 JW went further, assigning Brackenbury to serve the Channel Islands and granting him membership in Conference (see *Works*, 10:557, 589). Brackenbury served there through 1790, establishing societies and building chapels in both Jersey and Guernsey. On returning to England in 1790, he continued this work, notably at Portland, Dorset. A modest, educated, and generous man, he spent himself for Methodism. JW included him in 1784 in the Legal Hundred. See Mary Ann Smith, *Raithby Hall* (London, 1859); *Alumni Catabrigienses*; *DEB*, 128–29; *Minutes* (post-Wesley, 1819), 5:4; and Vickers, *Dictionary*, 40.

**Bradburn, Samuel (1751–1816)**

The son of a gardener-turned-soldier, Bradburn was converted in 1769, became a local preacher in 1773, and an itinerant the following year. He was an eloquent preacher, writer, and protagonist for Methodism against establishment intolerance. He was also a frequent correspondent of John Wesley. See Blanchard, *Bradburn*; *DEB*, 129; *Minutes* (post-Wesley, 1816), 4:196; Vickers, *Dictionary*, 40; and *Wesley's Chapel Magazine* 8 (March 1938), 17ff.

**Bradford, Joseph (c. 1741–1808)**

Bradford entered the itinerant ministry in 1773, and frequently over the following years travelled with JW as his companion and secretary. On July 26, 1779 he married Mary Angell (1750–87) in Newport, Isle of Wight. See *DEB*, 130; and Charles Angell Bradford, *Life of Rev Joseph Bradford* (London: R. F. Hunger, 1932).

**Bray, John (b. 1702)**

A brazier of Little Britain, London, Bray was one of the founding members of the Fetter Lane society. He was very helpful to CW, who was lodging in his home at the time of his conversion on May 21, 1738. JW corresponded with him frequently throughout 1738 and 1739. In Dec. 1739 Bray emerged as a leader in the 'stillness' controversy, which eventuated in the Wesley brothers leaving the Fetter Lane society in mid 1740. The next three years were marked by Bray seeking leadership roles among the English Moravians, finding those doors blocked, and seeking reconciliation with the Wesleys. Financial difficulties led him to leave London in late 1744, and his disappearance from JW's correspondence. See *DEB*, 134.

**Bredin, John (1737–1819)**

Bredin was a native of Ireland, serving as a Roman Catholic schoolmaster and struggling with a drinking problem, when he was converted. He was admitted on trial as an itinerant preacher in 1769, and given full standing in 1771, serving in Ireland, Scotland, England, and the Channel Islands. During this time he was a frequent correspondent with JW. Poor health limited Bredin's ability to serve after 1782, though he served the Channel Islands 1788–90, then returned to Ireland in retirement. See *Minutes* (post-Wesley, 1820), 5:98; and Vickers, *Dictionary*, 42.

**(Perronet) Briggs, Elizabeth (1728–1807)**

A daughter of Vincent and Charity (Goodhew) Perronet, Elizabeth married William Briggs on Jan. 28, 1749. CW presided at the wedding. She was buried at City Road Chapel on May 2, 1807. See Batty, *Perronet*.

**(Briggs) Dickinson, Elizabeth (1751–1822)**

The daughter of William and Elizabeth (Perronet) Briggs, ‘Betsy’ was a frequent correspondent with JW prior to her marriage to Rev. Peard Dickinson on Apr. 30, 1788.

**(Briggs) Thompson, Philothea (1753–1823)**

The daughter of William and Elizabeth (Perronet) Briggs, ‘Philly’ was a frequent correspondent with JW in the 1770s, prior to marriage in 1781 to Thomas Thompson of Kingston upon Hull.

**Briggs, William (c. 1722–88)**

The son of the Rev. Henry Briggs, D.D., rector of Holt, Norfolk and Chaplain to George II, William worked at the custom house (and later the Ordnance Office) in London. He wrote CW on Nov. 22, 1742, seeking membership in the Methodist society. He was added to band No. 4 for single men on Mar. 1, 1743. On Dec. 25, 1743, JW listed him as a member of the select society, and on Jan. 1, 1744, he became the leader of band No. 3 for the single men. Speedily his natural abilities raised him to positions of still more responsibility. He was named a ‘steward’ of the Foundry School in 1746 and attended the Conference of 1748 in that capacity. He served as a Book Steward 1753–59. In 1749 he married Elizabeth, daughter of the Rev. Vincent Perronet of Shoreham, with CW presiding. He was one of the parties to JW’s marriage agreement with Mary Vazeille on Feb. 9, 1751. His whole family were staunch Methodists. See *DEB*, 140–41; and Vickers, *Dictionary* (electronic only).

**Brisco, Thomas (c. 1732–97)**

Brisco entered the itinerant ministry around 1751, and travelled until 1788 (see *Works*, 10:648), though he struggled with a weak constitution. Thomas married Ann Bignell (b. 1738) in Portsea, Hampshire, in Feb. 1771. JW named him to the Legal Hundred and listed him as a beneficiary in his will. See Atmore, *Memorials*, 67; *Minutes* (post-Wesley, 1798), 1:414; and Vickers, *Dictionary*, 43.

**Broadbent, John (c. 1751–94)**

Broadbent entered itinerant ministry on trial in 1772 (see *Works*, 10:406). Broadbent took his work very seriously, resulting in exhaustion and death at the age of 43. See Atmore, *Memorial*, 68–69; and *Minutes* (post-Wesley), 1:317.

**Brooke, Henry (1738–1806)**

Originally of co. Cavan, Ireland, Brooke was an artist like his father Robert (1710–84). He became active in Methodism in Dublin in 1764–65, and thereafter a frequent correspondent with JW. In 1780 JW published an abridged version of a novel titled *The Fool of Quality* (*Bibliography*, No. 414) that was written by his uncle Henry Brooke (1703–83). See *DEB*, 145; *ODNB*; and *WHS* 20 (1935): 49.

**Broughton, Rev. Thomas (1712–77)**

Broughton matriculated at University College, Oxford in 1731. In early 1733 he became part of the ‘Oxford Methodists’ gathered around the Wesley brothers. Later that year he was elected a fellow of Exeter College. Broughton was ordained deacon in late 1735 and served briefly as curate of Cowley, near Uxbridge. In 1736 he became curate at the Tower of London. He received his BA degree in March 1737. A year later he challenged, as too Moravian, JW’s claims of instantaneous conversion and assurance of faith, and consequently became estranged from the Methodists. Having both obtained and lost a lectureship at St Helen, Bishopsgate, through the influence of George Whitefield, in 1741 Broughton became lecturer of All Hallows, Lombard Street, a position he held until his death in Dec. 1777. In June 1741 Broughton married Rachel Capel (1720–85) and resigned his fellowship at Exeter. In June 1743 he became Secretary of the Society for Promoting Christian Knowledge, another position that occupied him for the rest of his life. See *Alumni Oxonienses*; *DEB*, 146; *ODNB*; and Tyerman, *Oxford Methodists*, 334–60.

**Bryant, Thomas (d. 1797)**

Bryant appears as a travelling preacher in the Minutes of the 1758 Conference, where he was appointed to Cornwall (*Works*, 10:281 and 286). He was one of the lay preachers who paid to be ordained by Erasmus of Arcadia in Dec. 1764 and was dismissed from the Methodist connexion on Jan. 7, 1765. In May 1765, Bryant led a secession of members of the Sheffield society who built a chapel on Scotland Street. Their society would become one of the founding constituencies of the Methodist New Connexion in 1797. See Vickers, *Dictionary*, 46.

**Bumsted, Daniel (c. 1742–1797)**

Bumsted joined the ranks of JW’s itinerant preachers about 1763 (first appearing in the Minutes in 1765) and served until he desisted in 1775 (see *Works*, 10:440), at which time he entered into business in London.

**Burton, Rev. John (1696–1771)**

A graduate of Corpus Christi College, Oxford (BA, 1717; MA, 1721), and from 1733 fellow of Eton College (where he spent much of his time), Burton came to know JW at Oxford. JW’s first recorded letter to him is dated May 2, 1726. From 1731 Burton was also vicar of Buckland, Berkshire, where JW occasionally preached for him. In 1734 Burton became vicar of Mapledurham, Oxfordshire, where he served until 1766. In the mid 1730s Burton was a very active founding trustee of the colony of Georgia, helping to underwrite the cost of a catechist there. He recruited JW for the project and rejoiced in his acceptance. See *Alumni Oxonienses*; and *ODNB*.

**Butts, Thomas (1719–78)**

A native of Stepney, Middlesex, as early as 1742 Butts was looking after JW’s book-keeping at the Foundry in London, when he was still ‘on trial’ there as a member of a single men’s band. On May 19, 1746 he married Hannah Witham (1720–62), with JW officiating. By Dec. 1754 Butts appears to have been replaced as JW’s book steward by Robert Windsor, and set up on his own as a music publisher, building on the success of *Harmonia Sacra* (1753). See Karen Mulhallen (ed.), *Blake in our Time* (Toronto: University of Toronto Press, 2010), 131–64.

**Byrom, John** (1692–1763)

Byrom, of Manchester, took his degrees at Trinity College, Cambridge, and was elected fellow there in 1714. Shortly thereafter he went to France to study medicine. He returned to England in 1718, dividing his time between London, Cambridge, and Manchester. While he anticipated a career in medicine, this was soon abandoned. He turned his focus instead to poetry and developing a unique system of shorthand, gaining a reputation that led to election as fellow of the Royal Society in 1724. He also cultivated relationships with several leading non-Jurors. Both JW and CW used Byrom's shorthand. They were also influenced by him in the 1730s through their connection with John Clayton and other non-Jurors in Manchester. See *ODNB*.

**Carlill, Thomas** (d. 1801)

Carlill's name first appears in the *Minutes* among the Methodist travelling preachers in 1765 (see *Works*, 10:304), though he could have entered these ranks as early as 1760. He became one of JW's trusted assistants, remaining in the itinerancy until superannuating in 1797, and serving as a local preacher until his death in 1801 (when he was stationed at Newark). See *Methodist Magazine* 24 (1801): 503; and *Minutes* (post-Wesley, 1802), 2:122.

**Carthy, Clayton** (d. 1759)

Carthy was apparently JW's book steward in Bristol 1758–59. He was buried at St. George church, Bristol on Dec. 23, 1759.

**Catermole, John** (d. ca. 1799)

Catermole traveled briefly as a helper about 1763, then went to study and assist at Kingswood, while preaching occasionally. He returned to the itinerant ranks in 1765, but by 1771 it was clear that his temperament did not suit this calling and he settled again. See Atmore, *Memorial*, 73; and Pawson, *Letters*, 3:140.

**Cennick, John** (1718–55)

Cennick was a native of Reading, Berkshire. His grandparents had been Quakers, but his parents were loyal Church of England members. He experienced a religious transformation on Sept. 6, 1737, and sought out the Methodists in Oxford in late 1738. In 1739 JW employed him to teach at the Kingswood school, but he also preached occasionally and helped administer the society there. Within two years, however, he broke with JW, aligning first with Whitefield, and then throwing in his lot with the Moravians—for whom, in 1745, he became a pioneer preacher in Ireland. See *DEB*, 210; Ives, *Kingswood*, 231–33; *ODNB*; Vickers, *Dictionary*, 57; and Robert Edmund Cotter, *John Cennick (1718–55)* (New York: Routledge, 2022).

**Chapman, Martha** (d. 1810)

Martha, who never married, was residing in Watlington, Oxfordshire in 1768 when she first appears as an associate of Hannah Ball (in nearby High Wycombe) in one of JW's letters to Ball. Chapman became a frequent correspondent with JW herself between 1772–83.

**Chapman, Rev. Walter** (1711–91)

The son of Walter Chapman (1669–1720), mayor of Bath, Walter Jr. matriculated at Pembroke

College, Oxford in March 1729, receiving his BA in 1732 and MA in 1735. He was drawn into the 'Oxford Methodists' during his student days. Ordained an elder in 1735, he served first as Master of St. John's Hospital in Bath, became a canon of Bristol Cathedral in 1745, and vicar of Bradford on Avon, Wiltshire in 1754. See *Alumni Oxonienses*; CCed; *DEB*, 215; and Tyerman, *Oxford Methodists*, 361–62 (misidentified as 'William').

**Chappell, Benjamin** (1741–1825)

Born in London, Chappell was trained as a wheelwright. Drawn into the revival, Benjamin and his brother became lay evangelists in London and beyond. For example, JW commented on the benefit of their presence for three months in early 1770 in Inverness, Scotland (*Journal*, Apr. 26, 1770, *Works*, 22:226). In Feb. 1774 Chappell married Elizabeth Patterson (1746–1829). That summer they emigrated to North America, ending up on St John's Island (now Prince Edward Island). They became lay leaders of the Methodist movement there and Benjamin remained in correspondence with JW.

**Churchey, Walter** (1747–1805)

A school-fellow of Thomas Coke, Churchey lived most of his life in Hay-on-Wye in Wales. He was trained as a lawyer, but devoted much of his time to composing (mediocre) religious poetry. He was an early supporter of Wesleyan Methodism in Breconshire and a frequent correspondent of John Wesley. He married Mary Bevan (1747–1822) of Clyro about 1768. See *DEB*, 222; and Vickers, *Dictionary*, 67–68.

**Clark, Alexander** (fl. 1720s)

A servant of Samuel Wesley Sr; called 'Sander'.

**Clark, Alexander** (c. 1740–1807)

A native of Ireland, Clark was a tailor in Dublin when he and his wife Elenor (c. 1737–99; maiden name unknown) became active in the Methodist society there. In late 1771 JW appointed Clark as steward of the Dublin society. The two were in frequent correspondence until late 1777, when Clark and three others were excluded from the Dublin society for falsely accusing James Martin, the treasurer of the Whitefriar Street Widows' Home of fraud. JW, also unhappy with Clark's Calvinistic sympathies, affirmed the decision (see JW to Clark, Sept. 11, 1777). In later years Clark took leadership in the Tailor's Guild of Dublin, was elected by the Guild to city council, and served as church warden of St. Bridget's church in Dublin. See D. A. Levistone Cooney, 'Twenty Reduced Widows', *Dublin Historical Record*, 50 (1997): 40–54.

**Clark, George** (1711–97)

Converted at the age of thirty-five after hearing JW preach at the Foundery, Clark was appointed a class leader. He was so successful that he soon had to form two additional classes. Clark was a close friend and correspondent of JW and frequently provided hospitality for visiting preachers. When City Road Chapel was erected, Clark took a plot of adjacent land and built a house, which after his death was lived in by one of the City Road ministers. Clark and his wife Adylena are interred near the east wall of City Road Chapel close to the altar. Adylena (1727–1807) was a favorite of JW and enjoyed a considerable reputation for piety. See the abstract of his journal

published in *AM* 5 (1782):298–301, 351–55, 404–408, 465–68, 519–24, 575–80, 639–41; and Stevenson, *City Road*, 506–07.

**Clark, Rev. James** (fl. 1750s)

Clark was the rector of Hollymount, 4 miles SSE of Castlebar, Co. Mayo, Ireland in 1756, when he entered into dispute with JW about the practices of lay preachers in his parish. This dispute took the form of several letters, which Clark then published.

**Clarke, Adam** (c. 1760–1832)

Born to a schoolmaster in Londonderry, Ireland, Clarke proved a self-directing student, building competency in many languages. He was converted in 1778, and joined a Methodist society. Within a couple of years he was exhorting, and preached his first sermon in June 1782. By this time he had gained JW's attention, was sent to Kingswood for further study (but stayed only a month), and put into a circuit. He was a frequent correspondent with JW through the latter's final decade, and rose to prominence as both a scholar and leading figure in British Methodism after JW's death. In 1788 Clarke married Mary Cooke, another frequent correspondent in JW's last decades. See *DEB*, 225–26; *Minutes* (post-Wesley, 1833), 7:222–25; *ODNB*; and Vickers, *Dictionary*, 69.

**(Gardiner) Clarke, Mary** (d. 1767)

By the mid 1750s Clarke was widowed and had a small house in Christopher's Alley (now Christopher Street), Moorfields, where 'a few of the most lively souls in the London society gathered'. Both Sarah Ryan (before going to Bristol) and Sarah Crosby boarded with Clarke, and it was in her home that Mary Bosanquet first met them. JW officiated at her funeral on Jan. 4, 1767. Cf. Henry Moore, *The Life of Mrs. Mary Fletcher* (1818), 34–35.

**Clay, Sarah** (c. 1717–83)

Member of an unmarried women's band at the Foundery from Apr. 1742, Clay was a leader of such a band from Nov. 1742, and a member of the select society from its beginning in Dec. 1743. When JW buried her remains on Feb. 11, 1783, he spoke of her as 'the last of those holy women who ... forty years ago devoted themselves wholly to God' (JW, *Works*, 23:262). After her death JW published an account of her conversion (written originally by her for CW) in *AM* 6 (1783): 528ff.

**Clayton, Rev. John** (1709–73)

Son of a Manchester bookseller, Clayton matriculated at Brasenose, Oxford in 1725, receiving his BA in 1729, and MA in 1732. Clayton met JW in 1732 and became part of the 'Oxford Methodists'. At his suggestion they began observing stationary fasts on Wednesdays and Fridays. Returning to Manchester in 1733, Clayton was ordained and appointed perpetual curate of Sacred Trinity, Salford. In 1740 he became chaplain at the Collegiate Church. He was a close friend of the non-jurors John Byrom and Thomas Deacon and had a number of pupils from Jacobite families in his academy in Salford. His Jacobite sympathies led to temporary suspension by the bishop of Chester in 1745. JW visited Clayton both before and after going to Georgia, but Clayton distanced himself from the Wesley brothers after their evangelical conversion. JW heard

him read prayers in 1752, and CW heard him preach in 1756, but without any renewal of their friendship. Clayton died at Salford on Sept. 25, 1773. See *Alumni Oxonienses*; *DEB*, 229–30; *ODNB*; Tyerman, *Oxford Methodists*, 24–56; and Vickers, *Dictionary*, 70.

**Coats, Alexander** (d. 1765)

Coats was a native of Scotland who became a travelling preacher in 1741. He had a gift for languages, having studied Gaelic, Danish, and Dutch in addition to Greek, Hebrew, and Latin. At the time of his death, JW referred to him as ‘the oldest preacher in our connexion’. See Atmore, *Memorial*, 75. On the spelling of his last name, see *Works*, 10:281 n 981.

**Cock, Mrs. Jane**; see Jeanne Le Gros (**Bisson**) Cock

**Cockburn, Dr. Thomas** (1710–68)

A younger classmate of CW at Westminster, Cockburn became a physician in York, where he was a supporter of the Methodist movement. He later moved to Jamaica, where he died in 1768.

**Coke, Thomas** (1747–1814)

A native of Brecon, Wales, Coke was educated at Jesus College, Oxford, with special interest in jurisprudence. After earning his M.A. in 1770, he returned to Brecon and in 1772 served a term as mayor. He received a Doctor of Christian Letters degree in 1775. In 1772 Coke also took clergy orders and entered a curacy in South Petherton, Somerset, during which he increasingly cooperated with the Methodists. When a new rector was assigned in Nov. 1776, Coke was pushed out of his curacy because of his Methodist connections. He swiftly rose to become John Wesley’s chief Assistant, and the one that Wesley consecrated as Superintendent for the new church in North America. See *DEB*, 238–39; *Minutes* (post-Wesley, 1815), 4:89–90; *ODNB*; Vickers, *Dictionary*, 72–73; and John Vickers, *Apostle of Methodism* (1969).

**Colbeck, Thomas** (1723–79)

A highly respected grocer and mercer, Colbeck was steward of the Keighley Methodist society from 1746 until his death, and steward also of the Keighley or Haworth circuit. In 1748 Wesley accepted him as an Assistant among his travelling preachers, though in fact he was never stationed away from the West Riding of Yorkshire. He served (and attended Conference occasionally) as one of Wesley’s major local preachers. See Vickers, *Dictionary*, 73.

**Colley, Rev. Benjamin** (d. 1767)

A resident of Tollerton, Yorkshire, Colley was ordained by Edmund Keene, Bishop of Chester in Dec. 1760, and appointed an assistant curate at Sheriff Hutton, Farlington chapel. Soon after he was converted by itinerant John Manners and joined the Methodists, leading to removal from his curacy. By early 1762 Colley was assisting JW as a clergyman in the London chapels. He was briefly drawn in with the ‘enthusiasm’ of George Bell and Thomas Maxfield, but reclaimed by Manners and appointed to Newcastle upon Tyne in 1763. By 1767 he was back in London, where he married Elizabeth La Croisette in June, but passed away by the end of the year. See Atmore, *Memorial*, 78–80.

**Collins, Rev. Brian Bury (1754–1808)**

Collins entered St John's College, Cambridge in 1771, receiving his BA in 1776 and MA in 1780. He was ordained deacon in 1776 and assigned as a curate at Rauceby and Cranwell, Lincolnshire, but dismissed for field preaching. He moved on to curacies in Hull and under John Berridge in Everton, eventually persuading the Bishop of Chester to ordain him a priest in 1781. Meanwhile Collins had met JW, and after ordination he decided to remain in itinerant ministry, preaching for both JW's and Lady Huntingdon's connexions. His independence of approach led to a gradual cooling of his relationship with JW, though he assisted JW in administering the Lord's Supper in Bristol (while living in Bath) in 1788 and 1790. In 1799 he inherited the estate of his uncle Thomas Irwin Bury, and assumed his last name. See *Alumni Catabrigienses*; *DEB* 242; Stevenson, *City Road*, 450–51; Vickers, *Dictionary*, 74; and *WHS* 9 (1913): 25–35, 49–58, 73–83.

**Conyers, Rev. Dr. Richard (1725–86)**

Conyers, a graduate of Jesus College, Cambridge, was vicar of Helmsley (1756–75), then vicar of St. Paul's, Deptford (1775–86). He had an evangelical conversion in 1758 and initially embraced JW's ministry, but soon aligned more strongly with the Calvinist wing of evangelical Anglicanism. See *Alumni Catabrigienses*; *DEB*, 247; and *ODNB*.

**Cook, John (1705–77)**

A physician with an M.D. from Edinburgh University, Cook hosted JW during some of his visits to Leigh (now called Leigh-on-Sea), Essex. The first visit was Nov. 21, 1748 (see JW, *Journal*, *Works*, 20:260, n. 10). JW's last recorded visit to Leigh was in 1757. Cook's concerns about Methodism, which led to the cooling of their relationship, become evident in a series of letters that he published beginning in Nov. 1760 under the pseudonym 'Stephen Church'.

**(Cooke) Clarke, Mary (1760–1836)**

Mary was the eldest daughter of John Cooke (d. 1792), a clothier in Trowbridge, Wiltshire, and his second wife Mary Pitney (1742–1809). Mary's aunt Joanna (Cooke) Turner (1732–84), was a prominent figure in the Methodist society at Trowbridge. Although her immediate family remained staunch members of the Church of England, they were supportive of Methodist preachers, including Adam Clarke who was stationed in nearby Bradford in 1782. Mary met JW in Sept. 1785 and they soon struck up a correspondence, sparked in part by JW's interest in her poetry. Their exchange of letters continued after Cooke married Adam Clarke in 1788. See Mary Ann Cooke Smith, *Mrs. Adam Clarke* (London: Partridge and Oakey, 1851).

**Cooper, Jane (1738–62)**

Cooper, born in 1738 at Higham in Norfolk, moved to London in 1758, was converted, and became a devout Methodist domestic servant. In failing health for some time, she died of smallpox and was buried by JW on Nov. 25, 1762 (see *Journal*, *Works*, 21:399). In 1764 JW published *Letters wrote by Jane Cooper* (*Bibliography*, No. 260). See *DEB*, 253.

**Costerdine, Robert (1726–1812)**

Raised near Manchester, Costerdine heard John Nelson preach and was converted by George



Whitefield in 1748. He acted for some years as a local preacher and entered the itinerancy in 1765 (see *Works*, 10:303). His active ministry lasted for twenty-nine years. See his biography in *Minutes* (post-Wesley, 1812), 3:267.

**Cotty, James** (d. 1780)

Cotty, a native of Cornwall, became a travelling preacher in 1762, appearing in the *Minutes* first in 1765 (see *Works*, 10:304). He served up to near the time of his death (10:486). See Pawson, *Letters*, 3:144.

**Coughlan, Rev. Lawrence** (d. 1784)

An Irish Roman Catholic convert to Methodism, Coughlan was a travelling preacher by 1758. In 1764, shortly after JW supported the ordination of John Jones by Erasmus of Arcadia, Coughlan (perhaps encouraged by Thomas Maxfield) sought and received ordination by the same hand, without JW's knowledge or approval. When opposition to Coughlan fulfilling the priestly role in JW's chapels based on this ordination arose, he stepped out of the connexion and established a dissenting meeting house in Bermondsey, Surrey. Here he was contacted by a group of Anglicans and Congregationalists in Conception Bay, Newfoundland about coming as their minister. To enable this, Edmund Keene, Bishop of Chester ordained Coughlan properly in Apr. 1766 and he was sent as a SPCK missionary to Conception Bay, serving 1767–73. On return to England, Coughlan served in Lady Huntingdon's connexion until his death. See Atmore, *Memorial*, 80–83; *DEB*, 258–59; and Vickers, *Dictionary*, 80.

**Coussins, Jonathan** (1757–1805)

Born in Reading, Berkshire, Coussins came under the influence of Samuel Wells and John Valton in 1777. He was admitted on trial to the itinerant ministry in 1780 (see *Works*, 10:496) and assigned to Norwich that year. In 1782 he married Penelope Newman. He was returned to Norwich, along with George Button, in 1784. He continued to serve faithfully until shortly before his death. See *MM* 29 (1806): 289–96, 337–44, 385–89; *Minutes* (post-Wesley, 1806), 2:323; and Vickers, *Dictionary*, 81.

**Coussins, Penelope**; see Penelope (Newman) Coussins

**Cownley, Joseph** (1723–92)

Cownley was spiritually awakened under JW's preaching in Bath in 1743, and on returning to his native Leominster joined the Methodist society there and began to preach. By the 1746 Conference he was an Assistant, and JW described him as 'one of the best preachers in England'. He traveled widely as an itinerant preacher, notably in Ireland and the north of England. In Oct. 1755 he married Martha Susannah ('Suky') Massiot (1734–74) in Cork. See Atmore, *Memorial*, 90–94; *DEB*, 261–62; Jackson, *EMP*, 2:1–47; *Minutes* (post-Wesley, 1793), 2:275; and Vickers, *Dictionary*, 82.

**Creighton, Rev. James** (1739–1819)

A native of Cavan, Ireland, and educated at Trinity College, Dublin (BA, 1764), Creighton was ordained by the Bishop of Kilmore. In 1773, while serving as curate at Swanlinbar, he read some

of JW's writings and they met in person. In 1776 he underwent a conversion experience. Creighton began introducing Methodist practices and doctrine into his parish, leading to tensions with his vicar and people, and discharge from his curacy. This finally led in 1783 to accepting JW's invitation to become a colleague assisting at City Road Chapel in London. He served faithfully until 1810 when health challenges led to retirement. See Creighton's autobiographical letter to JW, Jan. 20, 1785; *DEB*, 268–69; *Minutes* (post-Wesley, 1820), 5:95; Stevenson, *City Road*, 147–49; and Vickers, *Dictionary*, 83.

**Crook, John** (1742–1805)

Crook was converted at a Methodist service in 1770 and became an active lay member. In late 1774 the society in Liverpool convinced Crook to travel to Isle of Man and attempt to launch a Methodist presence there. His efforts met with some success, and confirmed in Crook a call to itinerant ministry. He was admitted on trial at Conference in August 1775 (see *Works*, 10:440) and assigned to Lincolnshire West. He would serve for a quarter of a century. See his biography in *MM* 31 (1808): 3–10, 49–57, 97–105, 145–51, 193–202; and *Minutes* (post-Wesley, 1806), 2:323–24.

**Crosby, Sarah** (1729–1804)

Sarah (maiden name unknown) was born in Leeds, Yorkshire. She inclined toward Calvinism as a young woman but joined the Methodists after hearing JW preach. She moved to London in 1757 after her husband deserted her, and boarded with Mary (Gardiner) Clarke. Here she met Mary Bosanquet, which was the beginning of a long friendship and shared ministry, in Leytonstone, Essex, and then in Morley, Yorkshire. Both women became prominent female preachers among JW's followers, with Crosby pioneering the way. See Frank Baker, 'John Wesley and Sarah Crosby', *WHS* 27 (1949): 76–82; *DEB*, 273; *ODNB*; Taft, *Holy Women*, 2:23–115; and Vickers, *Dictionary*, 83.

**Cudworth, William** (1717–63)

Cudworth, an English Presbyterian, was converted at the age of twenty and drawn into the circle of Calvinist Methodists for a time, before turning Independent. JW considered him a prime example of 'antinomian' Calvinism. See *DEB*, 278–79; and Vickers, *Dictionary*, 84.

**(Duprey?) Cumberland, Jane** (d. 1787)

Jane and her husband Hans, of Lisburn, Ireland, were drawn into the Methodist movement in 1756 and became supporters of the preachers. After her husband's death Jane continued to host the preachers at her house. See Crookshank, *Irish Women*, 31–38; and 'A Short Account of Mrs. Jane Cumberland, of Lisburn, in the north of Ireland', *AM* 11 (1788), 16–17.

**(Dale) Avison, Margaret** (c. 1744–77)

Margaret ('Peggy') Dale and her two sisters (Mary and Ann) were raised in Kibblesworth, Durham (just outside Newcastle) by their aunt and uncle, Thomas and Sarah Lewen, after their father Edward died in 1755 (and their mother Eleanor, sister of Sarah [Lawrence] Lewen, sometime before that). The Lewens were active in Methodism. Their daughter Margaret Lewen took Margaret Dale along on Apr. 22, 1765, when she provided JW a ride in her chaise to

Newcastle (JW, *Journal, Works*, 21:504). This may have been JW's first meeting with Margaret. He at least came to know her better and they struck up an extended correspondence. In 1773 Margaret married Edward Avison (1747–76), organist (son of the famous organist Charles Avison), but both died shortly after. See Helen Pelham Dale (ed.), *The Life and Letters of Thomas Pelham Dale* (London: G. Allen, 1894), 1:1–26; and Roz Southey, et al., *The Ingenious Mr. Avison* (Newcastle: Tyne Bridge, 2009) 52, 112–14.

**Darney, William** (1709–74)

Converted in the Scottish awakening in 1740, Darney became a wandering pedlar-preacher, and in 1743 organized religious societies in Lancashire and the West Riding of Yorkshire. William Grimshaw came strongly under his influence, and proved to be the catalyst to secure Darney's societies for JW's Methodism in 1747 and Darney himself as one of JW's preachers. Darney's enthusiasm was difficult to keep within bounds, however, and he was irked by JW's firm discipline. On several occasions he was reprimanded, and only escaped dismissal for Calvinistic preaching, insistence on singing his own hymns, and uncouth behaviour, by the special pleading of Grimshaw. When the 1768 Conference prohibited preachers from following a trade, Darney left the itinerancy and returned to the Rossendale area as a local preacher. See Atmore, *Memorial*, 100–101; *DEB*, 292; and Vickers, *Dictionary*, 87.

**Dartmouth, Lord.** See William Legge, 2nd Earl of Dartmouth

**Deacon, Rev. Dr. Thomas** (1697–1753)

After the death of his father William, Thomas's mother Cecelia married the non-juror bishop Jeremy Collier. Thereby Thomas was introduced to many of the leading Jacobite and non-juror figures including George Hickes. Though lacking a university education, Deacon became an accomplished scholar and was ordained by Jeremy Collier to the nonjuring priesthood in 1716. In addition to his theological studies, Deacon studied medicine with Dr. Richard Mead. He served several non-juror congregations in London before moving to Manchester around 1722, where he became a leading physician. During Deacon's years in Manchester, the city became a significant hub of Jacobite and Non-juror activity, an influence shared with the Wesley brothers particularly through John Clayton. Deacon strongly espoused ecclesial independence of the non-jurors from the state and opposed reunion with the Church of England. This led to his consecration in 1733 by Scottish bishop Archibald Campbell as a bishop of what became the Orthodox British Church.

**Deaves, James** (fl. 1750–90)

Deaves entered the itinerancy in Ireland in 1753 (*Works*, 10:267), and served at intervals through 1767 (10:344). He remained associated with Methodism after he ceased to itinerate, settling for a while in Wexford and later in Waterford. By many, like Eliza Bennis, he was viewed as a 'sower of discord' in the ranks (see JW, *Journal*, Apr. 28, 1789, *Works*, 24:131).

**Delamotte, Charles** (c. 1714–96)

Charles was the eldest son of a wealthy sugar merchant Peter Delamotte (d. 1749) of Blendon Hall, Bexley, and his wife Elizabeth (Whickham) Delamotte (1685–71). Charles accompanied

the Wesley brothers on their voyage to Georgia, in principle as his father's business agent. He was soon serving as schoolmaster without remuneration, and assisting JW in various pastoral duties. On his return to England, a few months after JW, he found that many of his family had been converted to the emerging Methodist revival. Delamotte was more drawn to the Moravian stream of the renewal and, on taking over the family business, offered financial support to the work of Benjamin Ingham. Even so, he remained on friendly terms with JW. See *DEB*, 307–8; and Vickers, *Dictionary*, 92.

**Delamotte, William (1718–43)**

The younger brother of Charles, William matriculated at St. Catherine's College, Cambridge in May 1736. An illness that year sparked a new spiritual seriousness that was strengthened by encountering Benjamin Ingham and CW. On his return to Cambridge in fall 1737 Delamotte gathered a fellowship group that quickly garnered the pejorative title of 'Methodists', like in Oxford. In June 1738 CW was central to persuading William of the evangelical emphasis on justification by grace. But Francis Okely, Ingham, and other Moravian connections played a more prominent role in Delamotte's attempts to minister at the university and beyond. His commitment to preaching finally ended his university studies, and a recurrence of his illness led to his early death in January 1743. See *Alumni Catabrigienses*; *DEB*, 308; and Vickers, *Dictionary*, 92–93.

**Designe, Susannah (1712–79)**

Susannah (maiden name unknown) was born of French parentage near the Isle of Ely. After marriage, she moved to Bristol about 1733 with her husband and opened a private school in their home. She was drawn into the Methodist revival in Bristol in 1738–39, becoming a devout member and band-leader in the society.

**Dewell, Hannah (1700–62)**

Born in Kidderminster, to a family of some means, Dewell never married (the Wesley brothers addressed her as 'Mrs. Dewal', but this was a common title for older unmarried women at the time; and the spelling of her name on both her baptism record and will was 'Dewell'). Dewell settled in Lewisham, Kent, and became a member of the Methodist society there. She was a close friend of Elizabeth (Molland) Blackwell. She also came to know Jane Sparrow, another Lewisham Methodist, who owned a manor house called The Limes. When Sparrow died in 1748, Ebenezer Blackwell was her executor and sold The Limes to Dewell. Blackwell then bought back a major share of the manor, making it a home where the Blackwells and Dewell lived together until her death. She is mentioned frequently in letters of both JW and CW. See Martin, *Grasshopper*, 50–52.

**Dickinson, Rev. Peard (1758–1802)**

Born at Topsham and educated at Taunton School, Dickinson apprenticed under a jeweler in Bristol whose wife was Methodist. He converted and joined the local society. With the encouragement of JW and help from a widowed relative, he enrolled at St. Edmund Hall, Oxford in 1779, receiving his BA in 1783 and MA in 1785. He was ordained deacon in 1783 and served as curate to Vincent Perronet in Shoreham. Unsuccessful in succeeding Perronet in 1785,

Dickinson served other curacies in Nottinghamshire and Lincolnshire until 1786, when JW recruited him to assist at City Road Chapel, London. On Apr. 30, 1788, he married Elizabeth Briggs, granddaughter of Vincent Perronet. See *Alumni Oxonienses*; *DEB*, 312; *Minutes* (post-Wesley, 1802), 2:124–25; Stevenson, *City Road*, 150–51; and Vickers, *Dictionary*, 94.

**Dillon, John** (d. 1770)

John Dillon was the son of a soldier and entered the army himself at the age of fourteen. He was taken prisoner at Fontenoy (1745), which began a spiritual awakening that was capped by his conversion under Methodist preaching years later. He became a member of the society at Cork, and in 1765 was taken into the itinerancy. See Atmore, *Memorial*, 105–08; and JW, *A Short Account of John Dillon* (Bristol, 1771).

**Dodd, Rev. Dr. William** (1729–77)

A graduate of Clare College, Cambridge, Dodd first sought a literary career. When it became clear he could not support himself solely in this way, he was ordained in 1752. He became a popular preacher in London, especially from the pulpit of Magdalen House, and in 1763 was appointed chaplain to the king. He received his DD in 1766. He was known as the ‘macaroni parson’ because of his worldly style of living, became deeply involved in debt, was arrested for forging a bond, was convicted and sentenced to death. The execution was carried out on June 27, 1777. He attacked JW’s Arminian views in the *Christian Magazine* (1760–67), drawing JW’s defense. At Dodd’s request, JW visited him in prison prior to his execution. See *Alumni Catabrigienses*; and *ODNB*.

**Doddridge, Rev. Phillip** (1702–51)

An Independent minister, Doddridge was chosen in 1729 (on the recommendation of Isaac Watts) as the first tutor of a new academy for training dissenting ministers. A few months later the institution was moved to Northampton, where Doddridge was ordained as minister of Castle Hill church. His approach to his work was liberal and scholarly, interdenominational and evangelical. So lavishly did Lady Huntingdon sing his praises that JW sought Doddridge’s advice on an anthology of evangelical theology that eventually appeared as his *Christian Library*. See *DEB*, 314–15; *ODNB*; and Vickers, *Dictionary*, 98.

**(Furly) Downes, Dorothy**; see Dorothy **(Furly)** Downes

**Downes, John** (c. 1723–74)

Downes was one of JW’s earliest and most trusted lay preachers. He was artistically gifted and engraved a portrait of JW for *Explanatory Notes upon the New Testament*. On June 26, 1764 he married Dorothy Furly, one of JW’s frequent correspondents. When he ceased travelling, due to ill health, Downes became JW’s printer. See Atmore, *Memorial*, 109–10; *DEB*, 321; and Vickers, *Dictionary*, 99.

**Downing, Rev. George** (c. 1729–1809)

Downing received his BA from Wadham College, Oxford in 1749, and MA in 1751. After serving as curate in Lewisham he was appointed rector of Ovington, Essex in 1761. He also

served as chaplain to William Legge, 2nd Earl of Dartmouth. Downing was sympathetic with the Evangelical revival, at least with its ‘regular’ wing who stressed conformity to church law. In July 1758 he married Catherine Chambers. See *Alumni Oxonienses*; and CCed.

**Duchesne, Elizabeth (1724–76)**

Elizabeth (‘Betty’), daughter of Claudius and Elizabeth (Bosse) Duchesne, lived in St. Giles, Middlesex and was a long-time friend and coadjutor for both JW and CW. JW presided at her burial on Dec. 22, 1776 (see JW, *Journal, Works*, 23:39). CW and his daughter Sarah were included in her will.

**(Williams) Dutton, Anne (1692–1765)**

Anne Williams was born in Northampton, a center of dissenting churches, and early affiliated with a Calvinist church. Her second husband, Benjamin Dutton (1691–1747), was pastor of a Congregational church in Great Gransden, Huntingdonshire. Anne corresponded with several leaders of the emerging evangelical revival, including George Whitefield and JW. She also wrote some 25 tracts, many devotional in nature but some focused on Calvinist themes, and a few directly challenging JW’s views. See *DEB*, 335; and *ODNB*.

**Eden, Thomas Jr. (1750–97)**

Born in Broad Marston, Gloucestershire, to Thomas Eden (c. 1710–77) and Susannah (Smith) Eden (1717–85), Thomas was admitted as a travelling preacher in 1771 (See *Works*, 10:395). His independence of spirit led to preaching more on his own direction and he never appears again in the *Minutes* (see also his letter to JW on July 25, 1773). Instead, he matriculated at Hertford College, Oxford in 1774, and entered Anglican orders. Thomas married Mary Loxdale (1754–85), a daughter of Thomas and Hannah (Skitt) Loxdale of Shrewsbury, in Aug. 1778, and they had one son: William Henry Loxdale Eden (1782–1868), who became a Wesleyan Methodist minister. Thomas spent his last five years (1787–92) as Rector of Alvescot in Oxfordshire 1787–92.

**Edwards, John (1714–85)**

Converted under George Whitefield in Ireland, Edwards became a lay preacher in 1745 and a travelling preacher in 1747. He had successful ministries in Dublin and Limerick, and then in England. But by the mid 1750s he was chafing under JW’s control of the itinerants, the restriction of lay preachers from the sacramental office, and JW’s Arminian theology. Assigned the Leeds circuit in 1754, at the end of the 1755 Conference Edwards refused to move, taking many in the society with him to form an Independent congregation that built White Chapel. He remained their pastor until his death. See Atmore, *Memorial*, 117–18; *DEB*, 345; Pawson, *Letters*, 3:143; and Vickers, *Dictionary*, 108.

**Eells, William (d. 1793)**

(While his name was spelled various ways, we adopt his spelling in later years.) Eells was admitted on trial as an itinerant preacher in 1772 (see *Works*, 10:406), and assigned under Hopper in the Newcastle circuit at the 1773 Conference (10:418). He remained on trial for several years, achieving full connexion only in 1779 (10:484). In 1784 he joined John Hampson

and a few others in protest over being excluded from the committee of 100 set up by the Deed of Declaration, but ultimately relented and remained under appointment until 1788. That year he and John Atlay sided with the trustees of the chapel in Dewsbury in rejecting JW's control over who could serve as their preacher, with both preachers leaving the connexion (see JW, *Journal*, Aug. 1, 1789, *Works*, 24:148).

**Ellis, John** (d. 1772)

Ellis may have been a native of Liverpool, but he was living in Ireland when he was approved in 1752 by a Conference in Limerick to serve that region (*Works*, 10:253). He entered full itinerant ministry in 1762 (10:294) and served faithfully until his death in January 1772. See Atmore, *Memorials*, 118–20.

**Ellison, John** (1720–91)

John, the eldest surviving son of Richard and Susanna (Wesley) Ellison, was baptized at Epworth on Feb. 17, 1720. As a teenager JW arranged for him to apprentice with Felix Farley, a printer in Bristol. After his apprenticeship Ellison returned to London for a time, married, and started a family. About 1760 he returned to Bristol, where he became an excise officer. While Ellison maintained cordial relationships with his uncles, JW and CW, he was not active in Methodism. Indeed, for much of his later years John and his family were members of the Lewin's Mead congregation in Bristol—a Presbyterian congregation that became Unitarian.

**Ellison, Richard** (1690–1760)

A native of Epworth, Lincolnshire, Richard ('Dick') Ellison was baptized at the parish church by Samuel Wesley Sr.'s predecessor as rector on Aug. 9, 1690. He married Susanna Wesley Jr. in Ackworth, Yorkshire on Jan. 11, 1718. The couple had at least ten children, of whom four lived to adulthood. Ellison was a landowner of some means, but he had a temper and a weakness for alcohol. He beat Susanna on more than one occasion, until she finally took the children and moved to London about 1735. The couple were eventually reunited in London, and Ellison died there in April 1760. See Maser, *Sisters*, 32–36.

**Erasmus of Arcadia** (fl. 1750–70)

Erasmus (Gerasimos Avlonites) traveled Europe and England from 1752 through 1773, claiming to be a (Greek) Orthodox Bishop of Arcadia in Crete. JW turned to Erasmus for the ordination of his (educationally-qualified) lay preacher John Jones in the summer of 1763. Lawrence Coughlan received similar ordination soon after, this time without JW's knowledge. Six further Methodist local and itinerant preachers (without the educational qualifications) paid Erasmus to ordain them in late 1764, and received JW's censure for this action. See A. B. Sackett, 'John Wesley and the Greek Orthodox Bishop', *WHS* 38 (1971–72): 81–88, 97–102; and Ted A. Campbell, 'The Transgressions of Gerasimos Avlonites', *Methodist History* 61 (2023): 58–84.

**Errington, Matthew** (1711–88)

Errington, a tailor converted in 1741 in London, helped care for a while for the Foundery. He moved to Newcastle in 1749 and served as JW's book steward at the Orphan House until his death. See James Wood to JW, Feb. 19, 1788; and Vickers, *Dictionary*, 111.

**Erskine, James, Lord Grange (1679–1754)**

The second son of Charles Erskine, Earl of Mar (Scotland), James trained for law. His career advanced rapidly. He was made a Lord of Justiciary in 1706, taking the title of Lord Grange, and raised to the bench the same year. In 1710 Erskine succeeded Adam Cockburn of Ormiston as Lord Justice Clerk. While sympathetic with the Jacobite cause, Erskine took no part in the 1715 Rebellion, which allowed him to stay in favor with Presbyterians in Scotland and active in the General Assembly. When Robert Walpole succeeded in excluding Scottish judges from sitting in the British House of Commons, Erskine resigned his judgeship and was elected a Member of Parliament in 1734. He generally resided in London from that point on, even after leaving Parliament in 1747. Erskine was drawn into Methodist circles in the early 1740s by George Whitefield, who introduced him to JW and CW. Erskine was soon offering legal advice to both brothers on Methodist matters, and his irenic spirit led them to seek his advice in attempts to hold the Calvinist and Wesleyan wings of the revival together. See *ODNB*; and *WHS* 58 (2012): 264–75.

**Erskine, Rev. Ralph (1685–1752)**

In 1736 Ralph Erskine and his brother Ebenezer seceded from the Church of Scotland to form an ‘Associate Presbytery’. On the advice of George Whitefield, JW wrote to Erskine in 1739, seeking advice about guiding the revival in Bristol. While Erskine was of some help, his staunch Calvinism soon led to an end of the correspondence. See *DEB*, 363–64; and *ODNB*.

**Evans, Caleb (1737–91)**

Born the son of Hugh Evans (1712–81), a minister in the Particular Baptist communion, Caleb followed in the same vocation. After serving as an assistant at Broadmead in Bristol, he was ordained a co-pastor of the congregation in 1767. He also assisted in the Baptist Academy of Bristol. While a supporter of the Hanovers on the throne of England, Evans was a strong champion of personal liberty and emerged as one of JW’s most vigorous critics in the debate over the declaration of independence by the North American colonists. See *DEB*, 366–67.

**Evans, David (fl. 1770s)**

Evans first appears in the *Minutes* in 1769 (see *Works*, 10:369). He remained ‘on trial’ until 1773, when he was granted full membership (10:415). He desisted from travelling in 1776 (10:452), but readmitted in 1779 (10:484). He served until 1783 (10:531).

**Evans, William (d. 1776)**

William Evans, a jeweler who lived in Woodsclose, Clerkenwell, was a member of the Foundery from at least 1745, when he appears on a single men’s band list. CW stayed at his home in the 1760s when ministering in London. JW records in his *Journal* on Feb. 25, 1776, ‘I buried the remains of William Evans, one of the first members of our society. He was an Israelite indeed, open (if it could be) to a fault; always speaking the truth from his heart.’

**Fenwick, John (d. 1787)**

A person of some means, living in Newcastle upon Tyne, Fenwick served occasionally as a circuit preacher from 1750–56; then, in 1777 he sought admission as a travelling preacher and



served in that capacity until his death—other than a short expulsion in 1785 for drunkenness. See *Works*, 10:257, 464, 569; and Atmore, *Memorial*, 123.

**Fenwick, Michael** (d. 1797)

Michael Fenwick first appeared as a preacher on trial in 1749 (see *Works*, 10:237), but both JW and CW were soon doubtful of his gifts and discipline (see JW to CW, Aug. 3, 1751). In 1755 JW took Fenwick as his groom for a period, commenting that he was ‘upon occasion a tolerable preacher’ (JW to E. Blackwell, Sept. 12, 1755). But by 1758 Fenwick had been encouraged by Conference to return to his career in business (*Works*, 10:283). JW allowed him to start preaching in the Dales again in 1767 (without an official appointment), and in 1772 returned him to official status; but Fenwick was again set aside in 1778. Even so, ten years later he appears in some of JW’s letters, serving in an informal capacity. See Atmore, *Memorial*, 123–25.

**Fisher, John** (fl. 1750–60)

Fisher appears in the Minutes as a travelling preacher in 1752 (*Works*, 10:251), and served through about 1760. Little else is known about him.

**Fletcher, Rev. John William** (1729–85)

Born Jean Guillaume de la Flechère in Nyon, Switzerland, and educated at the University of Geneva, Fletcher planned an army career, following his father’s example. But while in England serving as tutor to the sons of Thomas Hill of Tern Hall, Shropshire, he came under the influence of the Methodists, and sought holy orders. He was ordained both deacon and priest in the Church of England in 1757, for some time assisted JW as a valued clerical colleague, and in 1760 accepted the living of Madeley, Shropshire, which became the evangelical centre for a populous industrial area. He was a faithful parish priest, and widely revered as a genuine saint. In the controversy with the Calvinist evangelicals that erupted in 1771 Fletcher became JW’s chief spokesman, issuing a series of *Checks to Antinomianism* remarkable for both the force and clarity of their arguments and the charm of their English. In 1781 Fletcher married Mary Bosanquet. See Atmore, *Memorial*, 125–42; *DEB*, 393–94; *ODNB*; and Vickers, *Dictionary*, 124.

**(Bosanquet) Fletcher, Mary**; see Mary **(Bosanquet) Fletcher**

**(Foard) Thornton, Ann** (1741–99)

Ann Foard was a native of Southwark, London. She joined a Methodist society in 1761, and in 1763 began a correspondence with JW that continued until July 1772, when she married John Thornton (1740–1804), an undertaker. The couple continued to reside in Southwark.

**Fox, Thomas** (fl. 1720–40)

Fox and his wife Elizabeth were leaders of the Methodist society in the city of Oxford, to whom many references occur both in JW’s letters and his diary.

**(Francis) Maddern, Mary** (fl. 1740–1780)

Mary (‘Molly’) Francis was serving as mistress of the school for girls lodged in the ‘old house’

at Kingswood, when she met and married John Maddern, one of JW's travelling preachers. The couple served together at Kingswood for a few years, then moved to London, where John became a respected local preacher. When John died, Molly returned to Bristol, to serve as housekeeper at the New Room 1770–82. See A. G. Ives, *Kingswood School* (London: Epworth, 1970), 40, 50.

**Franks, Samuel** (d. 1773)

Franks was JW's general steward in London, covering both books and the Foundery from 1759 until his death in Sept. 1773. See Stevenson, *City Road*, 48.

**(Lee) Freeman, Jane Esther**; *see* Jane Esther **(Lee)** Freeman

**(Furly) Downes, Dorothy** (c. 1731–1807)

Dorothy ('Dolly') was the sister of Samuel Furly (or Furley), and joined him as a correspondent of JW. On June 26, 1764 she married John Downes in Bristol. Dorothy survived her husband by three decades, being buried in Leeds on Aug. 1, 1807.

**Furly, Rev. Samuel** (c. 1732–95)

Furly (or Furley) was admitted a pensioner at Queens' College, Cambridge on Nov. 2, 1753, and became friendly with Henry Venn, who was a fellow there. He was ordained as deacon in May 1758, and married Ann Bloodworth the following month. After brief curacies in London, Lakenheath (Suffolk), and Kippax (Yorkshire), he served as curate of Slaithwaite (Yorkshire) from 1761–66. Then John Thornton presented him to the living of Roche, Cornwall, where he remained rector until his death. JW corresponded with him for several years, hoping to bring him into the Methodist network. See *Alumni Catabrigienses*; CCed; and *DEB*, 416.

**Furz, John** (c. 1712–1800)

Furz, a native of Wilton, near Salisbury, was awakened in part by a sermon c. 1732 by Westley Hall. Furz became active in local preaching and organizing societies in nearby settings after his conversion, aligning with Methodism over Dissent, and came to JW's attention. In 1738 he also married, to Anne Wadham. When Westley Hall's scandalous behavior resulted in him being driven from his Salisbury chapel about 1745, Furz took over ministering to the community for about five years. Sensing this situation was becoming less viable, in the early 1750s Furz consulted with JW, who brought him into the itinerant ministry. Furz appears in the *Minutes* first in 1755 (*Works*, 10:273), but as one already active. He continued to travel as a preacher until 1781 when health deterioration led him to locate. See Atmore, *Memorial*, 148–54; Jackson, *EMP*, 5:108–34 (and, with annotations, in in-letters, c. Apr. 1782); *Minutes* (post-Wesley, 1800), 2:42–43; and Vickers, *Dictionary*, 130.

**(Yeoman) Gair, Rebecca**; *see* Rebecca **(Yeoman)** Gair

**Gallatin, Col. Bartholomew** (1711–78)

A Swiss army officer naturalized in 1737, Gallatin was commissioned captain in 1744, major in 1754, and lieutenant-colonel in 1759, remaining in that rank until his retirement in 1771. See

Vickers, *Dictionary*, 130–31.

**(Foulkes) Gallatin, Lucia** (c. 1716–99)

Married to Bartholomew Gallatin in May 1746, Lucia (née Foulkes) corresponded with all the chief leaders of British Methodism, both Arminian and Calvinist. Something of her own character and her travels as the wife of a field officer in the dragoons may be traced by means of the thirty-three letters written to her by William Grimshaw; cf. Frank Baker, *William Grimshaw* (London: Epworth, 1963), 217–30, 275–77.

**Gambold, Rev. John** (1711–71)

Son of a Pembrokeshire vicar, Gambold matriculated at Christ Church, Oxford in 1726, receiving his BA in 1730 and MA in 1734. In 1731, when he returned to Oxford after a year away, Gambold was drawn into the ‘Oxford Methodists’ by CW. Ordained in 1733, Gambold was appointed curate and later vicar of Stanton Harcourt. Over the next decade he was drawn toward the Moravians, leading to estrangement from the Wesley brothers. In 1742 he left the Church of England and became minister of the Moravian congregation in London. In 1754 he was consecrated the first English Moravian bishop. See *Alumni Oxonienses*; *DEB*, 422–23; *ODNB*; Tyerman, *Oxford Methodists*, 155–200; and Vickers, *Dictionary*, 131.

**Garforth, Peter** (1733–1811)

A native of Leeds, trained as a paper maker and corn miller, Garforth married Mary Sedgwick (1734–73) in 1758. Shortly after he partnered with his brother-in-law to set up the first mechanised cotton textile factory in Skipton in Craven, Yorkshire. JW preached outside his house on July 25, 1766 (see *Journal, Works*, 22:52, correcting fn 29). Successful in business, Garforth became a pillar of Methodism in his community, hosting visiting preachers, providing support for poorer members of the society, and funding the construction of a chapel there in 1791. See *WHS* 17 (1930): 184–87; and W. Harbutt Dawson, *History of Skipton* (London: Simpkin, Marshall, and Co., 1882), 304–06.

**Gilbert, Francis** (d. 1779)

Son of a prosperous planter in Antigua, Francis had taken refuge in England in disgrace in 1757. There he and his brother Nathaniel came under the influence of JW and other Methodists and were converted. In 1759 Nathaniel Gilbert returned to Antigua, and Francis joined him in 1761; together they pioneered Methodist work in the West Indies. In 1764 Francis returned to England in poor health, and in 1767 married Mary (Walsh) Leadbetter. See Frank Baker, ‘The Origins of Methodism in the West Indies: the Story of the Gilbert Family’, *LQHR* 185 (1960): 9–17; *DEB*, 439; and Vickers, *Dictionary*, 135.

**Gilbert, Mrs. Mary** (1733–1816); see Mary (Walsh / **Leadbetter**) Gilbert

**Gilbert, Mary** (1751–68)

Mary was a daughter of Nathaniel Gilbert (below). JW published *An Extract of Miss Mary Gilbert’s Journal*, giving an account of her ‘happy death’ in 1768 (*Bibliography*, No. 309). See Vickers, *Dictionary*, 135; and *WHS* 55 (2005): 16–18.

**Gilbert, Nathaniel** (c. 1721–74)

The elder brother of Francis, Nathaniel had succeeded his father as a representative of the Assembly in Antigua prior to the trip to England in 1757 where he and Francis met JW and were converted to Methodism. In 1759 Nathaniel returned to Antigua to stay, serving as Speaker of the Assembly from 1763–69, and helping pioneer Methodist work in the West Indies. See Frank Baker, ‘The Origins of Methodism in the West Indies: the Story of the Gilbert Family’, *LQHR* 185 (1960): 9–17; *DEB*, 439; and Vickers, *Dictionary*, 135.

**Gilbert, Nicholas** (d. 1763)

Nicholas (who seems to have had no close link with the Gilberts of Antigua) became a travelling preacher in 1749 and died in 1763, spending several periods of his ministry in Ireland. In 1758 he was stationed in London and helping care for JW’s publications (cf. *Works*, 10:286). See Gilbert to CW, Aug. 1760 (MARC, MA 1977/501/63); and Atmore, *Memorial*, 156.

**Gillies, Rev. Dr. John** (1712–96)

Gillies, DD, a minister in the Church of Scotland, was pastor of Blackfriars church, Glasgow from 1742 until his death. His concern to cultivate international awareness of the current revivals led to *Historical Collections relating to the Success of the Gospel*, which appeared in two volumes in 1754, with an Appendix in 1761. Gillies contacted JW in finalizing these volumes, leading JW to visit Scotland in April 1753. The two engaged in frequent correspondence for the next several years. See *DEB*, 443; and *ODNB*.

**Glasbrook, James** (1733–93)

Glasbrook, a native of Liverpool, was travelling with JW as a lay preacher by 1758 (see *Works*, 21:139). He appears in the Minutes as a travelling preacher from 1765 until he ‘desisted’ in 1774. He crossed the Atlantic and became pastor of a Presbyterian church in Salisbury, New York, where he served until his death.

**(Granville) Dewes, Ann** (c. 1708–61)

Ann, daughter of Bernard and Mary (Westcomb) Granville and younger sister Mary (Granville) Pendarves, was one of the neighbours of the Kirkham family that became part of a network of friends of JW and CW in the Cotswolds during their Oxford years. Ann’s literary nickname was ‘Selima’, which appears in several of JW’s letters of the time. In 1740, after this group had broken up, Ann married John Dewes.

**(Westcomb) Granville, Mary** (c. 1670–1747)

Mary, daughter of Sir Martin Westcomb, Consul of Cadiz, married Bernard Granville, youngest brother of George Granville, Lord Lansdowne. Her husband died in 1723, leaving her with two sons, Bernard and Bevil, and two daughters, Mary and Ann. She then settled with her daughters at Buckland in the Cotswolds, where they became friends of the Kirkhams of Stanton. From Buckland Mary and her daughter Ann later moved to Gloucester, while retaining their Cotswolds friendships. Mrs. Granville died in 1747, and was buried in Gloucester.

**(Granville) Pendarves / Delany, Mary** (1700–88)

Mary, the oldest daughter of Bernard and Mary (Westcomb) Granville, was the niece of George Granville, Lord Lansdowne, and was a familiar figure in court and literary circles. Her uncle used some pressure to secure her marriage in 1718 to the wealthy and elderly Alexander Pendarves, who died in 1725. As a widow she often visited her mother and sister in Buckland, becoming part of the network of Cotswolds friends of JW and CW during their Oxford years. Mary's literary nickname was 'Aspasia', which appears in several of JW's letters of the time. In 1743, after the Cotswolds group had scattered, Mary became the second wife of Patrick Delany, the intimate friend of Jonathan Swift. She corresponded with many of the leading cultural figures of the day. Her greatest artistic achievement were her pages of cut paper illustrations of flowers and plants, which are now in the British Museum. See *ODNB*.

**Graves, Rev. Charles Caspar (1716–87)**

Graves, of Mickleton, Gloucestershire, matriculated at Magdalen College, Oxford in Oct. 1736, where he was drawn into the 'Oxford Methodists'. Graves was ordained deacon in 1740, on receiving his BA, at which time he formally disavowed the Methodists. He was reconciled to the Wesley brothers in 1742 and traveled with them for a time. In 1750 he was ordained a priest and became perpetual curate of the chapel in Tissington, Derbyshire, while continuing to offer support to surrounding Methodist societies as a clergyman. While JW appreciated Graves' intent, he found him to be of unstable character. See *Alumni Oxonienses*; and *DEB*, 469.

**Greenwood, Parson (1727–1810)**

A native of Huddersfield, Greenwood entered the itinerant ministry in 1762 and served faithfully for 31 years; see *Minutes* (post-Wesley, 1811), 3:196; and *WMM* 34 (1811): 710.

**Greenwood, Paul (d. 1767)**

Greenwood began itinerating about 1747, serving for some years as one of 'Grimshaw's men' in the Haworth round. The 1752 Irish Conference called him over to take care of Dublin, along with Thomas Walsh, while moving to Wexford in alternate quarters. After this year he spent most of his ministry in the north of England. He was one of the preachers that started serving the Lord's Supper in 1760 without ordination, a practice that was soon quashed. Greenwood died in the Manchester circuit in March 1767. See Atmore, *Memorial*, 164–65; and Vickers, *Dictionary*, 140.

**(Gretton) Christian, Ellen (1756–93)**

A daughter of Rev. George Gretton (1723–85), rector of Norton in Hales, and his first wife Mary (Pyot) Gretton (1732–70), Ellen was sent to London to apprentice in millinery and dress-making when her father remarried in 1774. About 1777 she relocated to Grantham, Lincolnshire, on a recommendation that it would be a favourable place to start her own business. She became active in the Methodist society there, and met JW in July 1781. This sparked a correspondence that continued after her marriage to William Christian (1756–1834) of Skillington in 1783. See Thomas Cocking, *The History of Methodism in Grantham* (London: Simpkin, Marshall, & Co.), 180–82; and Barry J. Biggs, *Ellen Gretton and Her Circle* (Gainsborough: J. S. English, 1999).

**(Whitefield) Grevil, Elizabeth (fl. 1735–40)**

George Whitefield's sister Elizabeth married C. Grevil (or Greville), a grocer of Wine Street, Bristol. By 1739 she appears to have been a widow, and her mother lived with her. Her brother lodged with them, as did JW and CW from time to time, especially until the building of the New Room in the Horsefair. At the outbreak of the revival in Bristol she was a stalwart of the society, which occasionally met in her home, but her allegiance became somewhat spasmodic.

**Griffiths, John** (c. 1703–27)

John ('Robin') was the son of Rev. John (b.c. 1677) and Elizabeth Griffiths of Broadway, Worcestershire, in the Cotswolds. He matriculated at New College, Oxford in March 1720, receiving his BA in 1724; which overlapped JW's time at Christ Church. JW was in correspondence with Robin from at least May 1725, and it was likely through this friendship that JW came in touch as well with the group of friends in the Cotswolds who occupied much of his attention during the following years. JW visited the area over Christmas 1726, his stay being prolonged because of Robin's death. See *Alumni Oxonienses*.

**Grimshaw, Rev. William** (1708–63)

Grimshaw matriculated at Christ's College, Cambridge in 1726, receiving his BA in 1730. He was ordained deacon and priest over the next two years. He held the curacy of St. Mary's Chapel, Todmorden for ten years; and in May 1742 became perpetual curate at Haworth, where he remained until his death. The Methodists also came to Haworth in 1742, and within five years both JW and CW had met Grimshaw. From the outset they were greatly attached, for Grimshaw was deeply religious and a boisterous evangelist. He became JW's right hand man in the midlands and the north, and in Methodist trust deeds was named as the one responsible for the direction of Methodism in the event of the death of both Wesley brothers. See *Alumni Catabrigienses*; Atmore, *Memorial*, 165–69; *DEB*, 480–82; *ODNB*, and Vickers, *Dictionary*, 142–43.

**Gwynne, Marmaduke** (1692–1769)

A wealthy landholder of Garth, Wales, and loyal member of the Established Church, Gwynne was drawn into the evangelical revival in 1737 through the preaching of Howell Harris, and began offering support to the leaders of the revival, including the Wesley brothers. CW met Gwynne's daughter Sarah in August 1747 and they were married in April 1749. Thus letters between Marmaduke and the Wesley brothers concern not only plans for evangelistic visits but negotiations over the pending wedding and continuing family matters. See *DEB*, 497; and Vickers, *Dictionary*, 145.

**(Evans) Gwynne, Sarah** (1695–1770)

Born to a wealthy family in Cardiganshire, Wales, Sarah Evans married Marmaduke Gwynne in July 1716. While she initially resisted the possibility of her daughter Sarah marrying CW, she eventually relented when the Wesley brothers pledged appropriate financial security. See *DEB*, 497; and Vickers, *Dictionary*, 145.

**Gwynne, Sarah Jr.**; see Sarah (Gwynne) Wesley

**Haime, John (1710–84)**

Haime, of Shaftesbury, first heard CW preach in 1742, while serving as a soldier. He soon organized a religious society for his fellow soldiers. Upon his discharge from the army in 1747 he served as a travelling preacher for two decades. See *DEB*, 500; Jackson, *EMP*, 1:269–311 (cf. in-letters, c. Jan 1780); and Vickers, *Dictionary*, 146.

**(Wesley) Hall, Martha; see Martha (Wesley) Hall**

**(Crowther) Hall, Ruth (1728–78)**

Ruth Crowther was born in Woolley, Yorkshire, converted in York in 1752, married John Hall there in 1753, and claimed entire sanctification in 1757. She and JW carried on extensive correspondence between 1759 and 1762, though only JW's published transcriptions of her letters survive. See 'A Short Account of Ruth Hall', *AM* 4 (1781): 477–80; and Lyth, *Methodism in York*, 64, 69–71. [Note: in her 'Short Account' Ruth recalls being born in 1732; but baptismal records show it was 1728.]

**Hall, Rev. Westley (1709–76)**

Born in Salisbury, Wiltshire, the son of Thomas and Margaret (Westley) Hall, Westley Hall became a pupil of JW at Lincoln College on Jan. 26, 1731. Within a year he was closely involved with the 'Oxford Methodists'. An apparent model of Christian piety, JW gladly introduced Hall to his family; only to find him courting Martha and Kezia at the same time in 1734–35. Hall married Martha on Sept. 13, 1735, days after being ordained both deacon and priest, professedly in order to accompany JW and CW to Georgia. Within a month Hall withdrew from this venture. As the Methodist revival emerged, Hall was initially supportive but then drawn toward the Moravian side, eventually setting up his own society. By the mid-1740s he also proved unfaithful to Martha, justifying his actions by appeals to polygamy in Scripture. While Martha stayed with her husband much longer than her family could understand, this eventually fractured their marriage. Hall kept up some correspondence with Martha until his death. See *DEB*, 507–8; Maser, *Sisters*, 86–96; *ODNB*; Tyerman, *Oxford Methodists*, 386–411; Vickers, *Dictionary*, 147; and *WHS* 5 (1906): 146–51.

**Hall, Westley Jr. (1742–67)**

At least the fourth child born to Westley and Martha (Wesley) Hall, Westley Jr. was the only one to live past early childhood. His death in Sept. 1767, at the age of 15, was devastating for his mother.

**Hammond, [Luke] Fielder (1703–76)**

A son of Thomas and Elizabeth Hammond of the parish of St. Dunstan in London, Fielder matriculated Christ Church, Oxford in 1720, where he was an acquaintance of JW. He appears as a correspondent in JW's Letter-book (1724–29), but no text of letters survives.

**Hammond, Henry (b. 1701)**

A son of Thomas and Elizabeth Hammond of the parish of St. Dunstan in London, Henry matriculated Christ Church, Oxford in 1719, where he was an acquaintance of JW. He appears as

a correspondent in JW's Letter-book (1724–29), but no text of letters survives.

**Hampson, John Sr.** (c. 1732–95)

Hampson became a Methodist travelling preacher in 1752, took a hiatus between 1765–76, and withdrew entirely in 1784 in a dispute over how leadership would be structured on JW's death. See Atmore, *Memorial*, 176–78; *DEB*, 512; and Vickers, *Dictionary*, 148.

**Hanby, Thomas** (1733–96)

Hanby became a travelling preacher in 1754 and served in Staffordshire, Northumberland, and other northern circuits. In 1785 JW ordained him as an elder for Methodist work in Scotland, and he presided at the 1794 Conference. See Atmore, *Memorial*, 179–81; *DEB*, 513; Jackson, *EMP*, 2:131–57 (cf., in-letters, Nov. 12, 1779); *Minutes* (post-Wesley, 1797), 1:380; and Vickers, *Dictionary*, 148.

**Hanson, Thomas** (1733–1804)

A native of Yorkshire, Hanson became a travelling preacher about 1764. He appears in the Minutes of Conference from 1765 through at least 1791, though after 1786 he is receiving support as a supernumerary (*Works*, 10:304, 597). He retired at Horbery, near Wakefield, where he died. See *DEB*, 515; Jackson, *EMP*, 6:201–10 (cf. in-letters, Mar. 11, 1780); *Minutes* (post-Wesley, 1805), 2:270; and *WHS* 30 (1956): 127–31.

**(Wesley) Harper, Emilia**; *see* Emilia (Wesley) Harper

**Harper, Joseph** (1729–1813)

Harper entered the itinerancy in 1767, serving mainly in southern England and the Midlands, until he retired from travelling in 1801. He continued as a local preacher until his death. See *Minutes* (post-Wesley, 1813), 3:361.

**Harper, Robert** (fl. 1730s)

Possibly a native of Epworth, few details about Harper are certain. He was working as an apothecary in Epworth in the mid 1730s, where he met Emilia Wesley, and they were married by JW on June 13, 1735, in Miserton, Nottinghamshire. Harper proved inept at holding a job, and mainly interested in Emilia's financial resources. Within a few years they were separated and Emilia living in London. See Maser, *Sisters*, 25.

**Harris, Howell** (1714–73)

Harris, a Welsh schoolmaster, began to preach and found societies in Wales within a few months of his conversion in 1735. With Daniel Rowland, he was the founder of Welsh Calvinistic Methodism. Although on doctrinal grounds he was more attracted to Whitefield, Harris sought to avoid theological rivalries, and had generally friendly relations with the Wesley brothers. In 1744 he married Anne Williams (1718–70). The brothers often spelled his first name 'Howel'. See *DEB*, 521–23; *ODNB*; Vickers, *Dictionary*, 149–50.

**Harrison, Lancelot** (c. 1746–1806)



Harrison was admitted to the itinerant ministry ‘on trial’ in 1766, and served for 39 years before his retirement in 1805. Harrison married Susannah Moody (b. 1748) in Haxey, Lincolnshire in early 1769. From that point most of his appointments remained in northeast England and southeast Scotland. See *Works*, 10:317ff; and *Minutes* (post-Wesley, 1807), 2:379–80.

**(Shirley) Hastings, Selina, Countess of Huntingdon (1707–91)**

Second daughter of Washington Shirley (2nd Earl Ferrers), in 1728 Selina married Theophilus Hastings, 9th Earl of Huntingdon, who died in 1746. Their home was Donington Park, Castle Donington, Leicestershire, though much of their time was spent in London and Bath. In part through the influence of her sister-in-law, Lady Margaret Hastings (who married Benjamin Ingham in Nov. 1741) both Selina and her husband came under the influence of the Methodists, probably in 1740. Lady Huntingdon’s extant correspondence with the Wesley brothers began the following year and was initially prolific. Growing awareness of theological divergences (she was more Calvinist) and class status (particularly for JW) reduced this volume significantly by 1746, but letters continued to be exchanged until the controversy over the ‘anti-Calvinist’ Minutes of Conference in the early 1770s. See *DEB*, 585–86; *ODNB*; and Vickers, *Dictionary*, 171–72.

**Haughton, Rev. John (d. 1781)**

Haughton, a weaver in Chinley End, Derbyshire, became one of JW’s early travelling preachers, mentioned as a special Assistant in Yorkshire in 1746. He went to Ireland with CW in 1747, and later returned there, being listed in 1755 as a local preacher in Dublin. In 1759 he secured episcopal ordination from the Bishop of Derry (William Barnard), and appointment as rector of Kilrea, Londonderry, where he ‘cordially received’ JW in 1778. See Atmore, *Memorial*, 202.

**Haweis, Rev. Thomas (1734–1820)**

A native of Cornwall, Haweis matriculated at Christ Church, Oxford in 1755, but did not complete a degree. He was ordained as deacon and priest in 1757 by Thomas Secker. He served as Martin Madan’s curate at the Lock Chapel, London. In 1766 Haweis was placed (at first unofficially, through the efforts of Madan) as acting rector at All Saints in Aldwinkle, Northampton, a living he received officially in 1777 and held to his death. In 1771 Haweis married Judith (Townsend) Wordsworth. In 1779 he was made a chaplain to Lady Huntingdon, and kept her personal papers. See *Alumni Oxonienses*; *DEB*, 536–37; *ODNB*; and Vickers, *Dictionary*, 153.

**Healey Jonathan (fl. 1745–50)**

Usually called ‘John’, this former Jacobite, had aligned with Methodism in Newcastle by early 1743, when he served as a guide to JW (see JW, *Journal*, Apr. 1, 1743, *Works*, 19:321). He had a tendency to defend the cause physically, leading CW to send him out of Newcastle on Feb. 19, 1744 to avoid a mob (see CW, MS Journal). Healey moved to Nottingham and was arrested there on Mar. 10 as a Methodist sympathizer. He appears to have continued to assist the Wesley brothers from that point, though his name does not appear in the Minutes as a preacher. In Oct. 1747 CW appealed to JW for Healey to be sent to Ireland. There he suffered the attack of a mob and was rescued by CW in Feb. 1748. By May 1749 he was back in England, causing concern again for CW by physical threats against the opponents of Methodism. On July 6, 1749, CW

finally put him out of the society for beating a mentally-unstable elderly man (see MS Journal).

**Helton, John** (c. 1731–1817)

Helton first appears in the *Minutes* as an ‘assistant’ in 1765 (see *Works*, 10:304); he had likely been travelling since 1763. A person of some financial means, Helton was a popular preacher, and taken into JW’s trust. From 1770–75 he was stationed in London to assist JW. In 1776 he was moved to Bristol, and on reading Robert Barclay’s *Apology* he decided to withdraw from the Methodists and become Quaker, provoking a significant debate at the 1777 Conference in Bristol (see *Works*, 10:463 fn). Helton published the following year: *Reasons for Quitting the Methodist Society; Being a Defense of Barclay’s Apology* (London: J. Fry, 1778).

**Henderson, John** (1757–88)

The son of the itinerant Richard Henderson, John began studying at Kingwood at a young age. By the age of eight he understood Latin well enough to teach it there. In 1769 he moved (along with Joseph Benson) to Trevecca, to teach Greek. When John Fletcher left Trevecca, Henderson returned to Bristol and taught at a boarding school in his father’s house. In 1781 Henderson went to Pembroke College, Oxford, where he acquired a reputation as a polymath in languages, philosophy, law, and medicine, but died at the age of 31.

**Henderson, Richard** (1737–92)

Henderson was a native of Ireland who came to England about 1762, along with his wife Charlotte (d. 1775) and son John. Richard entered the Methodist itinerancy almost immediately (cf. 10:296 in this edn.), but ceased travelling about 1770. He and his wife settled in Hanham, near Bristol, where they first ran a boarding school, and Richard later converted it to an asylum for the mentally impaired. See Atmore, *Memorial*, 183–85.

**Hern, Jonathan** (c. 1743–1804)

Hern, a native of Ireland, married his wife Rachel (Stead? c. 1748–1827) in 1764. He was admitted on trial as a travelling preacher in 1769, and to full membership the following year (see 10:366, 380 in this edn.). He served in Ireland until 1780, then moved to England, where he was known as an eloquent preacher. Hern was retired by Conference in 1791 (10:746) and spent his remaining days in Manchester.

**Hervey, Rev. James** (1714–58)

Hervey matriculated at Lincoln College, Oxford, in 1731, where he came under JW’s influence and became part of the ‘Oxford Methodists’. He was ordained deacon in 1736, and served briefly as curate to Charles Kinchin at Dummer. Poor health led him to retire to Stoke Abbey in Devon, where he was private chaplain to Paul Orchard for over two years. In 1739 he took ordination as priest and a curacy at Bideford. In 1743 he returned to his native area, to become his father’s curate for a time at Weston Favell, succeeding him in 1752. Hervey’s poor health proved the occasion for developing his strong literary gifts. He published several books of meditations; the last of which, *Theron and Aspasio* (1755) was meant to commend Calvinism, emphasizing the doctrine of the imputed righteousness of Christ. JW’s critical engagement of the latter doctrine in *Preservative against Unsettled Notions in Religion* (1756) made public a growing theological rift

between the two old friends, which was fanned after Hervey's death by the unauthorized publication of *Eleven Letters* he had crafted to JW defending his views. See *Alumni Oxonienses*; Atmore, *Memorial*, 185–90; *DEB*, 546–57; *ODNB*; Tyerman, *Oxford Methodists*, 201–333; Vickers, *Dictionary*, 156; and *Works*, 13:321–44, 374–90.

**Hicks, Rev. Samuel** (c. 1721–96)

Hicks matriculated Clare College, Cambridge in Jan. 1739. He took his BA and was ordained deacon in June 1742. Ordination as priest came in Sept. 1744, when he was appointed rector of Wrestlingworth, a village about 4 miles east of Everton. While initially hostile to the evangelical preaching of his neighbour John Berridge, Hicks soon became a convert and joined Berridge in preaching excursions. See JW, *Journal*, Nov. 9, 1758 (*Works*, 21:171, where this is a correction of the name in fn. 79) and July 29, 1759 (21:213); *Alumni Catabrigienses*; and CCed.

**(Hilton) Barton, Jane** (1747–1825)

Jane Hilton was baptized on Feb. 28, 1747 in Beverley, Yorkshire, the daughter of Francis and Jane Hilton. She joined the Methodist society there in 1764, and was corresponding with JW by 1766. In March 1769 Jane married William Barton, of Beverley. Her last known letter from JW was in 1788.

**Hindmarsh, James** (1732–1812)

Originally an innkeeper in Alnwick, Hindmarsh was appointed as writing tutor, and his wife Phillis (Laing) Hindmarsh (1731–97) as housekeeper, at Kingswood school by the 1766 Conference. James served there until 1771, when he was admitted 'on trial' as a preacher. He was granted full connexion in 1773, and travelled until 1783. In 1785 he left the Methodists to join his son Robert with the Swedenborgians. See *Works*, 10:319, 415, 531; and *WHS* 7 (1909): 66–67.

**Hitchens, William** (1727–73)

One of four sons of Capt. James Hitchens of Gwennap, William served as an itinerant minister from about 1745–58 (see *Works*, 10:260, 286). In 1757 he was briefly forced into military service. He subsequently married and settled in Bristol as a hatter, serving many years as a local preacher. See Atmore, *Memorial*, 190–91.

**Hodges, Rev. John** (1700–77)

Hodges, rector of Wenvoe, was one of the Welsh clergy most sympathetic with the Wesley brothers' early work in Wales. He attended the first three Conferences, 1744–46. See Vickers, *Dictionary*, 160.

**Holland, William** (d. 1761)

Holland, a painter of Basinghall Street, London, was a devout member of the Church of England who in 1738 introduced the Wesley brothers to Luther's commentaries on Galatians and Romans. He was a founding member of the Fetter Lane society. When the Wesley brothers withdrew in 1740, Holland and his wife Elizabeth (née Delamotte, a sister of Charles and William) remained in this now solidly Moravian society. Indeed, Holland became for a while

one of the leading officers and preachers of the Moravians, succeeding Richard Viney in charge of their settlement at Fulneck, Yorkshire. But by late 1747 he left the Moravians (though his wife remained), returned to the Church of England, and sought to renew friendship with JW and CW. See *DEB*, 567–68; and *ODNB*.

**Hoole, Rev. Joseph** (d. 1745)

Joseph held an MA from Sidney College, Cambridge, served as vicar of Haxey 1712–37, then as rector of St. Ann’s church, Manchester, until his death. See *Alumni Catabrigienses*.

**Hoole, Nathaniel** (c. 1700–37)

Nathaniel (brother of Joseph) was admitted to Sidney College, Cambridge, in 1721 and ordained deacon by the Bishop of Lincoln in 1722. He served briefly as Samuel Wesley Sr.’s curate in 1723–24. There is no evidence that he was ordained priest. See *Alumni Catabrigienses*.

**Hopper, Christopher** (1722–1802)

Hopper, a native of County Durham, was converted under Methodist preaching in 1743. That same year JW made him a class-leader and he began to preach locally. For this, as well as for teaching school without a licence, he was summoned before the ecclesiastical court in Durham. He continued either to preach or conduct a class-meeting every evening after school, and began to make preaching visits for twenty or thirty miles around. About 1750 he became a full-time itinerant, even though married, and emerged as one of JW’s longest serving and most trusted lay preachers. See *DEB*, 571–72; Jackson, *EMP*, 1:179–239 (cf. in-letters, May 20, 1780); *Minutes* (post-Wesley, 1802), 2:122–23; and Vickers, *Dictionary*, 164.

**Horbery, Matthew** (1707–73)

Son of Martin Horbery, the vicar of Haxey, Lincolnshire (just south of Epworth), Matthew had matriculated at Lincoln College in May 1726. He received his BA in Jan. 1730 and was ordained deacon in Dec. of that year. He was frequently in Epworth between Jan. 1731 and Mar. 1733 (when he was ordained priest) perhaps serving as Samuel Wesley Sr.’s curate. Several Wesley family members sought to match him with Martha, but she was not so inclined. On Dec. 21, 1733 he officiated at the marriage of Mary Wesley to John Whitelamb. Horbery’s parents died early, leaving him a comfortable estate that allowed him to become Lincolnshire Fellow of Magdalene College, Oxford. He went on to earn both his BD and DD degrees and serve as a prebend, then canon, of Litchfield cathedral. See *Alumni Oxonienses*; CCed, and *ODNB*.

**Horne, William** (1716–97)

Horne was active in the Fetter Lane Moravian society by 1742, was ordained a deacon in Germany, and in 1744 served the Moravian enterprise in Yorkshire, with William and Elizabeth Holland as colleagues. In August 1744 he married a Leeds dissenter, Mary Bowes. In 1746 the Hornes went to serve the Moravian cause in Wiltshire, and then to Ireland.

**Horner, William** (1752–1826)

A native of County Down, Ireland, Horner entered the itinerancy in 1770 (see *Works*, 10:397). He remained in Ireland for his first few appointments, but he served broadly throughout JW’s

life and was the recipient of one of JW's last surviving letters. Horner married Amey Gregory in 1783, and their son William George Horner (1784–1837) was a mathematician who served for a time as headmaster of Kingswood School.

**Humphreys, Joseph** (c. 1720–85)

Son of a zealous dissenting minister, Humphreys studied at Deptford Academy with this ministry in view (1733–39). Converted by Whitefield he began preaching in his home town of Burford, Oxfordshire in 1738, while on summer vacation. He formed a religious society at Deptford for Whitefield's converts that fall. These activities led to his expulsion from Deptford Academy, so he moved to study with John Eames in Moorfields, where he became friends with JW and CW. In Sept. 1740 he began to preach at the Foundery, and to serve as JW's pastoral assistant (JW called him 'the first lay preacher that assisted me in England in 1738'). Within about a year Humphreys recognized his divergence from JW's Arminianism, and joined forces with Whitefield. This relationship was also short lived; by 1744 Humphreys had gone independent. He eventually received first Presbyterian and then (in 1751) Anglican ordination, and ended his career as rector of North Stoke and Ellisfield—now disenchanted with the evangelical movement. See Atmore, *Memorial*, 202–3; CCed; *DEB*, 582; and Vickers, *Dictionary*, 170.

**Hunter, William** (1728–97)

A native of Placey, Northumberland, Hunter was awakened in his later teens by the preaching of Christopher Hopper. He eventually began to preach locally, and in 1767 was persuaded to enter the itinerant ministry (see *Works*, 10:343). Hunter served faithfully, mainly in the north of England and Scotland, until retiring from travelling in 1794. He continued to preach locally until his death. See *AM* 2 (1779): 589–98; Jackson, *EMP*, 2:240–61 (cf., in-letters, Aug. 18–29, 1779); and *Minutes* (post-Wesley, 1798), 1:413–14.

**Huntingdon, Lady**; see Selina (Shirley) **Hastings**, Countess of Huntingdon

**Hutchings, John** (b. 1716)

Hutchings, a native of Woolmiston, Somerset, matriculated at Pembroke College, Oxford in 1734, where he became involved in the 'Oxford Methodists'. Receiving his BA in 1738, he was ordained deacon in September of that year and became Charles Kinchin's curate at Dummer, Hampshire. He was present at the origins of the revival in London in 1739, but soon sided with the Moravians and stepped out of prominent leadership. In Nov. 1740 he married Katherine Jason. See *Alumni Oxonienses*; and *DEB*, 587.

**Hutchins, Richard** (c. 1698–1781)

Hutchins became a fellow of Lincoln College in 1720, earning his MA in 1723. He would go on to receive both the BD and DD degrees, and serve as Rector of Lincoln College from 1755 until his death. He enters JW's correspondence as one of his colleagues at Lincoln College in the 1730s. See *Alumni Oxonienses*; and Tyerman, *Oxford Methodists*, 370–71.

**Hutchinson, John** (1722–54)

John was the son of Timothy (1693–1747) and Mary (b. 1695) Hutchinson of Leeds, where Mary

was a member of the Methodist society. CW met John during his 1751 tour of northern England, and the fatherless John quickly became attached. Hutchinson suffered from ill-health, and CW soon arraigned to host him in Bristol, where he might benefit from treatment at Hotwells. Caring for Hutchinson proved a strain over the next couple of years, but CW remained devoted, and wrote three mournful hymns on the occasion of Hutchinson's death in July 23, 1754; see *Funeral Hymns* (1759), 6–12.

**(Ayscough) Hutton, Elizabeth (1683–1752)**

A second cousin to Sir Isaac Newton, Elizabeth Ayscough married Rev. John Hutton in 1705. Hutton (1676–1750) was a nonjuror who resigned his living on the ascension of William and Mary. The Huttons then turned to boarding scholars at Westminster School, and lived in a house adjoining that of Samuel Wesley Jr. in Dean's Yard, Westminster. Elizabeth became a frequent correspondent of Samuel Jr., worrying over the directions that the Methodist revival that broke out in 1738 was leading her son James, CW, and JW.

**Hutton, James (1715–95)**

James was the son of Rev. John and Elizabeth (Ayscough) Hutton, who boarded scholars at Westminster School, and lived in a house adjoining that of Samuel Wesley Jr. in Dean's Yard, Westminster. Like CW, James Hutton was educated at Westminster. JW became friendly with the Huttons through his brothers. James was converted by JW's sermon 'One Thing is Needful', preached on the eve of JW's departure for Georgia in 1735. Hutton saw the party off at Gravesend, but was dissuaded by his parents from accompanying them. He followed their progress with keen interest, and the Hutton home became a clearing-house for letters to and from Georgia. On the Wesley brothers' return to England, Hutton co-operated in their religious activities, and published many of their early works. When JW and CW split with the Moravians, however, Hutton parted company with them and became a key English leader of that movement. See *DEB*, 588–89; *ODNB*; and Vickers, *Dictionary*, 172.

**Hutton, Rev. John (1676–1750)**

Hutton (1676–1750) was a nonjuror who resigned his living on the ascension of William and Mary. He and his wife Elizabeth turned to boarding scholars at Westminster School, and lived in a house adjoining that of Samuel Wesley Jr. in Dean's Yard, Westminster.

**I'Anson, Bryan (1708–75)**

Son of Sir Thomas I'Anson (d. 1707), and younger brother of Thomas I'Anson (1701–64), 4th baronet; Bryan I'Anson was a solicitor at New Palace Yard, Westminster, who JW consulted for legal advice from at least 1750. See *WHS* 5 (1906): 230–37.

**Ingham, Rev. Benjamin (1712–72)**

Ingham, a native of Ossett, Yorkshire, matriculated at Queen's College, Oxford in 1730, and in 1733 became involved with the Wesley brothers in the 'Oxford Methodists'. He received his BA in 1734, was ordained in June 1735, and accompanied JW and CW to minister in Georgia. Thus, he met the Moravians on the ship going to Georgia. When Ingham returned to England he accompanied JW in 1738 to Herrnhut and Marienborn. Ingham's initial labors in the evangelical

revival that was breaking out were focused in the West Riding of Yorkshire. As the Wesley brothers and Moravians parted ways in the early 1740s, Ingham sided with the Moravians. In 1741, in spite of opposition in her family, Ingham married Lady Margaret Hastings (1700–68). This helped provide the means to buy Bank House, near Pudsey, which in May 1746 was dedicated as the Moravian headquarters in the north of England. About a decade later, Ingham separated from the Moravians, leading about 80 congregations into a connexion of ‘Ighamites’ that he guided. See *Alumni Oxonienses*; *DEB*, 590–91; *ODNB*; Tyerman, *Oxford Methodists*, 57–154; and Vickers, *Dictionary*, 175.

**Ireland, James (1724–1814)**

Ireland began his career in Bristol as a shopman, prospered as a sugar merchant, and eventually owned an estate in Brislington. He was an evangelical sympathizer. In October 1749 he married Constant Norman, daughter of John and Mary (Oxford) Norman—owners of the brickyard on St. Philip’s Plain in Bristol, where JW preached his first sermon in the open air on Apr. 2, 1739. Ireland was particularly close to John Fletcher, who preached the funeral sermon for Ireland’s wife Constant in 1769.

**Jaco, Peter (1729–81)**

Born in Newlyn, Jaco was converted by Methodist preachers in 1747 and given his first assignment as a travelling preacher in 1754. In 1763 he married Elizabeth (Hawkesworth?), who died in 1794. Jaco continued to travel until 1779. See Atmore, *Memorial*, 215–17; *DEB*, 601; Jackson, *EMP* 1:260–68 (cf. in-letters, Oct. 4, 1778); and Vickers, *Dictionary*, 180.

**Johnson, Dorothea; see Dorothea (Garret / King) Johnson**

**Johnson, Elizabeth (1721–98)**

The daughter of a West India merchant resident in Chippenham, Wiltshire, Elizabeth (“Betsy”) was disinherited by her father when she joined the Methodists. She remained single, living on an annuity bequeathed by her uncle. Elizabeth’s home on Hilgrove Street became a center of Methodism in the city of Bristol and she was described by JW as “deep in grace, and lives like an angel here below.” Johnson was one of the Methodists opposed to separation from the Church of England. See *An Account of Elizabeth Johnson* (Bristol: Pine, 1799).

**Johnson, John (1725–1803)**

John Johnson, a native of Somerset, became a Methodist travelling preacher in 1753 (see *Works*, 10:260) and spent most of his career preaching in Ireland. He was for a while General Assistant for the Irish work, but in the late 1750s became the center of some dissent. His final years were spent in Lisburn. See *Minutes* (post-Wesley, 1804), 2:222; and Vickers, *Dictionary*, 182.

**Johnson, Thomas (1720–97)**

Thomas Johnson was born in Wakefield, Yorkshire, converted by Methodist preachers in 1748, and became himself a travelling preacher in 1752. From 1765 he served as one of JW’s Assistants, until becoming supernumerary in 1784. Even then he continued to serve into the 1790s in a limited assignment. See Atmore, *Memorial*, 220–24; and *Minutes* (post-Wesley,

1798), 1:414.

**Johnstone, Mrs. Margaret** (d. 1781)

Of Scottish descent, Margaret was a widow who had a farm/home called Lisleen (or Lios Lín), about 2 miles south of Castlederg, Co. Tyrone, Ireland. She was converted in 1771 and began providing hospitality to Methodist preachers. JW preached at her house on May 26, 1773 (see *Journal*, 22:373 in this edn.), and they began a frequent correspondence. After her death JW included an extended elegy (apparently by John Prichard) in *AM* 8 (1785): 439–42. See Crookshank, *Ireland*, 247–48, 352.

**Jones, Rev. Griffith** (1683–1761)

Jones was born in Wales to non-conformist roots but ordained a priest in the Church of England in 1708. He married Margaret, daughter of Sir Erasmus Phillips, and through those auspices was appointed rector of Llanddowror in 1716, where he served till his death. But Jones was also quite active in preaching tours of South Wales related to the revival, and became the founder of the Welsh Charity School movement. See *DEB*, 620–21; *ODNB*; and Vickers, *Dictionary*, 184.

**Jones, James** (d. 1783)

James Jones, a man of some property, traveled for a time as one of JW's preachers, starting in 1743. He eventually restricted his work to Staffordshire where he was a greatly beloved and respected local preacher. Born in Tipton, he died in Birmingham in 1783. See Atmore, *Memorial*, 115; and Vickers, *Dictionary*, 184–85.

**Jones, Rev. Dr. John** (1721–85)

John Jones, a native of Haverfordwest, Pembrokeshire, was one of JW's most scholarly lay helpers. He matriculated at Trinity College, Oxford in 1736, receiving his BA in 1739, his MA in 1742, and a B.Med. in 1745 (by virtue of this last degree he was known as Dr. Jones). Originally converted under Whitefield, Jones gravitated to the Arminianism of the Wesley brothers and began serving JW as an assistant in London in 1746. In 1748 JW appointed Jones languages master at Kingswood School (while also itinerating in the area), and on Feb. 8, 1750 solemnized Jones's marriage to Elizabeth Mann. Elizabeth died in Dec. 1751; and on May 20, 1752 Jones was wed to Sarah Perrin. 1752 capped a period of decline for Kingswood School and by the end of that year Jones appears to have left his position. He remained in Bristol, serving as JW's chief assistant for Bristol and Cornwall, and boarding and tutoring some select students (including JW's nephew Westley Hall Jr. and Lady Huntingdon's youngest son Henry). In 1758 Jones left Bristol, but continued a staunch friend of the Wesley brothers, listed as one of their chief local preachers, moving to London to help care for the society there (since he was too frail for itinerancy). Because of his Methodist associations Jones's attempts to secure episcopal ordination were long frustrated. In some exasperation, JW helped arrange for Jones to be ordained by Erasmus, who presented himself as Bishop of Arcadia. This ordination proved controversial and in 1770 Jones finally secured ordination from the Bishop of London. He ended his days as vicar of Harwich, Essex. See *Alumni Oxonienses*; Atmore, *Memorial*, 224; *DEB*, 621; Ives, *Kingswood*, 24–25; A. Barrett Sackett, *John Jones, First After the Wesleys?* (Bankhead Press, 1972); and Vickers, *Dictionary*, 185.



**Jones, Joseph** (b. 1722)

Joseph Jones appears in the Minutes as a travelling preacher in 1753 (*Works*, 10:260). By 1760 he had settled in Somerset. See *AM* 12 (1789): 234–37, 289–91; Atmore, *Memorial*, 225–26; and Pawson, *Letters*, 3:140.

**(Forrest) Jones, Mary** (1712–88)

Mary Forrest (of Minehead, Somerset) married Robert Jones (1706–42) of Fonmon Castle near Cardiff, Glamorganshire in 1732. Robert came under the influence of Howell Harris in 1741, became a Methodist, and a warm friend of JW and CW. CW wrote an extended elegy on the death of Mary's husband in June 1742, and both brothers kept up a close relationship with her and her five surviving children: Mary ('Molly' 1733–81), Robert ('Robin' c. 1734–93), Catherine ('Kitty' 1735–68), Charlotte (1737–1816), and Diana (1738–1822). JW made nearly annual visits to Fonmon Castle. Meanwhile Mary was often in the Bristol area, where CW and Sarah could encourage her. See George T. Clark, *Limbus Patrum Morganiae et Glamorganiae* (London: Wyman, 1886), 216; and Vickers, *Dictionary*, 185.

**Jones, Robert Jr.** (c. 1734–93)

The eldest son of Robert and Mary (Forrest) Jones of Fonmon Castle, Robert was sent for training to Kingswood School upon its opening in 1748. See Ives, *Kingswood*, 35–39.

**Jones, Rev. Thomas** (1729–62)

Thomas Jones, vicar of St. Saviour's, Southwark was a leading evangelical/Calvinist clergyman in the Church of England. See *DEB*, 625.

**(Perrin) Jones, Sarah**; see Sarah **(Perrin)** Jones

**Keene, Arthur** (1749–1818)

A native of Lancashire, Keene moved to Dublin as a working goldsmith. JW officiated his marriage to Isabella Martin at St. Bride's church, Dublin, in April 1775. Keene served as a steward of the Dublin society for 34 years. See Vickers, *Dictionary*, 188; and see D. A. Levistone Cooney, 'A Wedding in St. Brides', *Dublin Historical Record*, 48 (1995): 15–39.

**Kershaw, James** (1730–97)

Converted by hearing Henry Venn, Kershaw began itinerating in 1752, often accompanying JW through that decade. He withdrew for about five years, returning to the circuit in 1765 and serving until 1767, when he decided to locate and make his living by selling medicines of his own concoction. His later years were increasingly devoted to idiosyncratic publications that JW refused to give Conference endorsement. See Atmore, *Memorial*, 237; *DEB*, 641; *ODNB*; and Vickers, *Dictionary*, 190.

**Kinchin, Rev. Charles** (1711–42)

Kinchin matriculated Corpus Christi College, Oxford in 1725, receiving his BA in 1729 and his MA in 1733. He was elected a fellow of the college in 1731, and Dean in 1736. An early member of the 'Oxford Methodists', Kinchin gave leadership when the Wesley brothers departed

for Georgia. Ordained and installed as rector of Dummer in 1735, Kinchin also supervised a series of Oxford Methodists as curates: including Hervey, Whitefield, Broughton, Gambold, and Hutchings. He was buried in Jan. 1742. See *Alumni Oxonienses*; *DEB*, 646; Tyerman, *Oxford Methodists*, 363–70; and Vickers, *Dictionary*, 191–92.

**(Garret / King) Johnson, Dorothea (1732–1817)**

Daughter of a merchant, Thomas Garret, Dorothea married a creditor named King to save her father from debtor's prison. The marriage was cruel and unhappy, ending in separation. After her conversion Dorothea became a class leader of great spiritual repute and one of the legendary characters of early Dublin Methodism, as well as one of JW's frequent correspondents. On Aug. 31, 1784 she married the retired itinerant John Johnson. See Adam Averell (ed.), *The Memoirs of Mrs. Dorothea Johnson* (Cavan: J. O'Brien, 1818); and Crookshank, *Irish Women*, 53–62.

**Kirkham, Rev. Lionel (1675–1736)**

Kirkham received his BA from Balliol College, Oxford in 1695. The following year he married Damaris Boyse (b. 1677) of Wellesbourne, Warwickshire. In 1700 Lionel was appointed rector of Stanton, Gloucestershire, in the Cotswolds. The Wesley brothers became close friends with several of their children, especially Sarah (b. 1699), Damaris (b. 1701), Elizabeth (b. 1705), and Robert (b. 1707). See *Alumni Oxonienses*.

**Kirkham, Rev. Robert (c. 1707–67)**

Robert, who had entered Merton College, Oxford in 1727, was one of the four earliest members of the 'Oxford Methodists'. Son of Rev. Lionel Kirkham, Robert succeeded his father after his death in 1736, having earlier served as curate to his uncle, Henry Kirkham, vicar of Stanway, Gloucestershire. See *Alumni Oxonienses*; *DEB*, 652; Tyerman, *Oxford Methodists*, 1–4; and Vickers, *Dictionary*, 194.

**(Kirkham) Chapone, Sarah (1699–1764)**

The eldest surviving daughter of Rev. Lionel Kirkham, 'Sally' became a close friend of JW, referred to by him in writing as 'Varanese' (and sometimes as 'Sappho'). Their correspondence began in 1725, the year of JW's ordination, only a few months before Sarah married Rev. John Chapone (d. 1759), and continued until 1736, during which time she was apparently a happy wife and mother, yet sharing tender feelings of platonic love with JW, who wrote at least forty-three letters to her. In the mid 1730s Sarah also composed a manuscript published under the title *The Hardships of the English Laws in Relation to Wives*, which helped establish her as a literary figure. See *ODNB*; and Vickers, *Dictionary*, 194.

**(Turner) Knapp, Ann (1745–1814)**

Ann Turner married John Knapp (1744–1825) in 1768. They lived on Lowesmoor Street in Worcester, and were active supporters of the Methodist work there. JW wrote to Ann most frequently, but letters survive as well to her husband John, and their daughter Susanna (1770–1856). See Edith Rowley, *Fruits of Righteousness in the Life of Susanna Knapp* (London: Hamilton, Adams & Co., 1866).

**Knox, Alexander (1757–1831)**

Born in Londonderry Ireland, in a home where JW and his preachers were often entertained, Knox broke with Methodism by the age of 20 and joined the Church of England. Despite poor health, he became for a while private secretary to Lord Castlereagh. Then he retired from public life to a quest for spiritual holiness, during which he carried on frequent correspondence with JW. See *ODNB*; Vickers, *Dictionary*, 195; *WHS* 22 (1939): 67–71; and David McCready, *The Life and Theology of Alexander Knox* (Leiden: Brill, 2020).

**Koker, Dr. Johannes de (b. 1696)**

De Koker was a Dutch physician, resident in Rotterdam, who was part of a pietist group in Rotterdam (the Collegianten) and associated with a Mennonite church. He hosted JW when the latter traveled through the Netherlands and Germany to visit the Moravians in 1738. The two struck up a friendship and correspondence, and De Koker helped make some of JW's writings accessible in the Netherlands by translating them into Dutch. See Johannes Van Den Berg, *John Wesley and the Netherlands* (Nashville: Kingswood, 2002), 59–78.

**(Wesley) Lambert, Anne; see Anne (Wesley) Lambert**

**Lambert, John (1700–43)**

A native of Wroot, Lincolnshire, John Lambert married Anne Wesley on Dec. 2, 1725. He was plagued with financial troubles and prone to drinking. The Lamberts eventually ended up in London, where John died in Jan. 1743, leaving one surviving son (also John). See Maser, *Sisters*, 72–78.

**Lambert, John Jr. (b. 1726)**

Baptized in Wroot on Sept. 15, 1726, John was the only surviving child of John and Anne (Wesley) Lambert. He apprenticed to Felix Farley in Bristol in 1740, but his later career is not certain. Among his grandchildren was John Wesley Jarvis (1781–1839).

**Larwood, Samuel (d. 1755)**

Larwood was a travelling preacher by 1745 (see *Works*, 10:159). He left the itinerancy in early 1754, settling as an independent minister in Southwark, where he died Nov. 1, 1755. See Atmore, *Memorial*, 239–40; and JW, *Journal*, Nov. 5, 1755 (*Works*, 21:33).

**Law, William (1686–1761)**

Law's brief academic and ecclesiastical career came to an end in 1716 when he refused to abjure allegiance to the lineage of James, upon George I taking the throne of England. He focused his energy from that point on devotional writings, among which *Serious Call to a Devout and Holy Life* (1728) and *Practical Treatise upon Christian Perfection* (1726) greatly influenced JW during his formative years. JW corresponded with Law appreciatively in the early 1730s. After JW's evangelical conversion in 1738, their correspondence became more critical in tone. See *ODNB*; and Vickers, *Dictionary*, 198.

**(Walsh / Leadbetter) Gilbert, Mary (1733–1816)**

The sister of John Walsh, Mary became the wife of Robert Leadbetter in June 1750. By Oct. 1758 she had been widowed, and became governess of the children of Nathaniel Gilbert (including Mary, listed previously), who had recently arrived in England from Antigua. She accompanied the family on their return to Antigua in April 1759. In 1763 Mary returned to England. The following year Nathaniel's brother Francis returned to England, due to poor health, and several of Nathaniel's children accompanied him. At this point Mary resumed her duties as governess of the children. On November 17, 1767 she married Francis Gilbert. After his death she returned to Antigua. See *WHS* 55 (2005): 16–18.

**(Lee) Freeman, Jane Esther** (d. 1792)

Jane ('Jenny') Lee was a native of Larne, County Antrim, in Northern Ireland. She met JW on a trip to visit her grandmother in Limerick and became a frequent correspondent. In Oct. 1763 she married James Freeman, a local preacher from Dublin. See *WHS* 8 (1912): 98.

**Lee, Thomas** (1727–86)

A native of Yorkshire, Lee was accepted as an itinerant preacher in 1758, having assisted William Grimshaw in his circuit for several years previously. In April 1750 he married Mary Brooke. Lee remained steadfast in the Wesleyan work from this point until his death. See Atmore, *Memorial*, 240–42; and Jackson, *EMP*, 4:125–69 (cf., in-letters, Oct. 30, 1779).

**Lefevre, Mrs.** (c. 1723–56)

Little biographical evidence is available upon Mrs. Lefevre. CW wrote a two part poem for her death on July 6, 1756, which implied that she was thirty-three years old. Scattered clues indicate that she had been converted and had become a Methodist only two or three years earlier. Of her character and spirituality, however, there is ample evidence. John Fletcher testified, 'She lived a saint and died an angel'. In his poems CW described her as 'a spotless soul, a sinless saint, in perfect love renewed', and JW spoke of her as 'a dove-like woman, full of faith and humble love, and harmless as a little child'. After her death, ninety of her devout letters were published by her husband, and although all names were suppressed it seems clear that five of these were to JW. Twelve years later JW reprinted fifty-five of the ninety, together with one further letter to him.

**Legge, William, 2nd Earl of Dartmouth** (1731–1801)

Educated at Westminster School and Trinity College, Oxford, Legge succeeded his grandfather as Earl in 1750 and had a significant political career. About the time he married in 1755 he was also converted to 'serious religion' through Lady Huntingdon and introduced to such evangelical leaders as William Romaine, the Wesley brothers, and George Whitefield. While he generally sided with the Calvinist Methodists, JW considered Lord Dartmouth an irenic person and reached out to him in the mid 1760s in an attempt to unite the evangelical clergy. See *Alumni Oxonienses*; *DEB*, 292–93; *ODNB*; and Vickers, *Dictionary*, 87.

**Lewis, Rev. John** (1686–1762)

A graduate of St. Edmund Hall, Oxford, Lewis was master of the school at Tetbury (1705–12); then rector of Great Chalfield and curate of Holt and Atford (or Atworth) in Wiltshire (1712–61). Lewis wrote JW in Feb. 4. 1746, attacking his recently-published Parts II-III of the *Farther*

*Appeal to the Men of Reason and Religion*, sparking an interchange of several letters between the two men. See *Alumni Oxonienses*; CCed; and *Wesley and Methodist Studies* 7 (2015): 121–48.

**Lewis, Thomas** (c. 1714–82)

Lewis, a tailor on Castle Ditch street, was likely an early recruit to the Methodist society in Bristol. By the mid-1760s he was General Steward of the society (see *Works*, 10:873). Lewis married Susannah Watts (d. 1785) in 1736; and they were close to CW's family. See CW's hymn on his death in *MS Funeral Hymns* (1756–87), 99–102; and published in *AM* 6 (1783): 49–51.

**Ley, Rev. William** (1739–1803)

A native of Exeter, Ley was active as a Methodist preacher 1758–63, though his name never appears in the Minutes. This was likely because of Ley's intention to seek ordination. He matriculated St. Edmund Hall, Oxford in April 1764, completing his studies the following year. He was ordained deacon in Oct. 1765 and took a curacy in Lakenheath (Suffolk). In 1769 he was ordained priest, and appointed vicar of of East Tilsbury, a position he held until his death. He continued to support the Wesley brothers through the early 1770s.

**Leybourne, Robert** (1693–1759)

A contemporary of Samuel Wesley Jr. at Westminster School and Christ Church, Leybourne became fellow of Brasenose College, Oxford, in 1717, BD and DD in 1731. He was rector of St. Dunstan's, Stepney, 1729, and of St. Anne's, Limehouse, from 1730 until his death. He was buried in Bath Abbey in the grave of his second wife, Rebecca Towne of Stratford-at-Bow, Essex, whom he was licensed to marry Jan. 20, 1733. For some time it had seemed likely that Leybourne would marry Emily Wesley, but 'a near relation' (apparently her brother Samuel) and her mother intervened. See Emily's letter to JW, Apr. 7, 1725; and *Alumni Oxonienses*.

**Lloyd, Rev. Richard** (1699–1775)

Richard Lloyd studied at Trinity College, Dublin (BA, 1720); was curate at St. Peter's, Cork in 1722; and from 1742 was rector of Rathcormack, where he opened his doors to JW in 1749–50. See W.M. Brady, *Clerical and Parochial Records of Cork, Cloyne, and Ross* (London: Longman, et al., 1864), 2:371–72.

**Lloyd, Samuel** (c. 1705–75)

Samuel Lloyd was born into a family of 'silk throwers' in the London area who worked for Thomas Lombe (1685–1739). Lombe's brother John had surreptitiously copied a mechanized process developed in Italy for preparing raw silk for weaving. Thomas replicated the process in Derby in 1717 and then in Spitalfields, London. While he entered the family trade, at Lombe's advice, in 1723, Lloyd soon tired of it and in 1726 began setting himself up as a silk merchant instead. At this point Lombe approached Lloyd about the possibility of going to South Carolina and setting up silk farms. As preparation, Lombe suggested that Lloyd go to France and Italy to observe how the trade operated there, serving as a buyer of silk for Lombe while he was there. The venture in Carolina was repeatedly delayed and Lloyd ended up serving as one of Lombe's silk buyers in Italy from 1727–34. At that point Lloyd formed a partnership with Thomas Unwin, an English merchant in Livorno, Italy, and became a silk merchant. Lloyd left this partnership

and returned to England about 1739, setting up his own business as a silk merchant in London, with his main office and residence on Devonshire Square. Lloyd quickly became active among the Huguenot community in Spitalfields. These French immigrants had become a center of silk weaving in London. Lloyd participated in the founding of a Huguenot church on Brick Lane in 1743, and is listed as a deacon of the church on Threadneedle Street in 1744. He also was elected a trustee for the colony of Georgia in 1747, at a time when it was hoped that Georgia might host major plantations cultivating the silk worm. Lloyd was drawn into the Methodist revival in late 1748. He became particularly close to CW, but assisted both Wesley brothers in business matters over the next two decades. In August 1766 Lloyd listed his Devonshire Square property for sale and retired from the silk trade. He lived briefly at Paternoster Row in Spitalfields, then settled at Friday Hill near Woodford in Essex. He died on July 12, 1775. See *London Chronicle* (July 13–15, 1775), p. 54; a legal document detailing his relationship with Thomas Lombe in the National Archives, C 11/2084/28; and a 1739 letter on this relationship published in *Industrial Archaeology Review* 16 (1993): 99.

**Lowes, Matthew** (1721–94)

Lowes, who married Grace Robson in 1745, served as an exhorter for several years, before becoming a travelling preacher in 1755. He was obliged to leave the itinerancy in 1771 due to poor health and his refusal to stop selling a medicinal balm he had developed. See Atmore, *Memorial*, 244–46; *Minutes* (post-Wesley, 1795), 1:318; Frank Baker, ‘Lowes Balsam’, *MM* 160 (1947): 123–25; and *Works*, 10:381.

**Loxdale, Ann** (1755–1812)

A daughter of Thomas Loxdale (1720–93) and Hannah (Skitt) Loxdale (1729–1805), of Shrewsbury, Ann was converted by Rev. Richard De Courcy, vicar of St. Alkmond in early 1779, and drawn to the Wesleyan side of the revival through her brother-in-law, Thomas Eden Jr., and Hester Ann Roe—see the letter to Loxdale by Roe of June 30, 1779, in *Spiritual letters, by Mrs. H. A. Rogers* (Bristol: R. Edwards, 1796), 37–40. Ann corresponded with JW through the last decade of his life, and became the second wife of Dr. Thomas Coke in Dec. 1811.

**Lunell, William** (1699–1774)

Lunell, son of a Huguenot refugee, became a wealthy cloth merchant (and sometimes banker) in Dublin. He lived in a large house at 15 Francis Street. He was apparently won for Methodism by Thomas Williams in early 1747. His second wife Anne (Gratton) Lunell died Aug. 6, 1748 (see CW’s epitaph in his letter of Aug. 21). Lunell retired to Bristol in 1766. See *WHS* 22.4 (1939): 73–76.

**M’Allum, Duncan** (1755–1834)

A native of Scotland, M’Allum was self-taught but became a master of scholarly languages. He was admitted ‘on trial’ as an itinerant in 1775 (see 10:440 in this edn.) and would itinerate for fifty years. He served mostly in Scotland, often preaching in Gaelic. In 1784 he married Elizabeth Livingston (1755–1812) of Inverness. JW valued M’Allum’s work so much that he ordained him for work in Scotland in 1787. See *DEB*, 705; *Minutes* (post-Wesley, 1834), 7:347; and Vickers, *Dictionary*, 216.

**M’Nab, Alexander** (1745–97)

M’Nab (or McNab) became a sailor at age 14 but returned to Edinburgh in 1763 and was converted under the preaching of James Kershaw. He became an itinerant preacher in 1766. He fell foul of JW briefly in 1779 while serving on the Bristol circuit. In 1783 he left the itinerancy, to become pastor of a small Independent chapel in Sheffield. See Atmore, *Memorial*, 291–94; and Vickers, *Dictionary*, 219–20.

**Madan, Rev. Martin** (1726–90)

Son of Col. Martin Madan, MP of Hertingfordbury, the younger Martin prepared for a career in law. He was goaded into listening to JW preach, as a means of improving his oratory style. But Madan was so moved by the sermon that he joined the Methodist cause. With the aid of the Countess of Huntingdon he secured ordination in 1757, was appointed chaplain to Lock Hospital in London, and became very friendly with many Calvinistic evangelical clergy, especially David Jones, William Romaine, and George Whitefield. In later years he gained notoriety for defending polygamy in *Thelyphthora* (1780). See *DEB*, 733; and *ODNB*.

**Maddern, John** (d. 1770)

A native of Cornwall (where JW sheltered in his home in 1745), Maddern became an exhorter in 1746, and a travelling preacher from 1747. In Dec. 1751 he married Mary Francis, mistress of the girls’ school at Kingswood, and served as English master at Kingswood 1756–57. The couple then moved to London, where John became a respected local preacher. He died by 1770, and his wife returned to Bristol, to serve as housekeeper at the New Room 1770–82. See Atmore, *Memorial*, 247; Ives, *Kingswood*, 50; and Vickers, *Dictionary*, 220.

**Maddern, Mary**; *see* Mary (Francis) Maddern

**Manners, John** (1731–64)

John Manners was converted by Methodist preaching about 1755, and is listed as a travelling preacher by 1758 (see *Works*, 10:282). He helped spark a revival in Dublin in 1762. See Atmore, *Memorial*, 247–50.

**Manners, Nicholas** (1738–1810)

Nicholas Manners was born in Sledmere, Yorkshire, and drawn into the Methodist revival in his later teens. By fall 1758 he was exploring joining his older brother John in itinerant ministry, and by 1762 was in regular appointment (see *Works*, 10:294). By 1768 he had risen to the stature of an “assistant” (10:353). He was assigned to York in 1769, but notes in his memoirs that he only travelled a few weeks and then took a five year leave from riding a circuit. Manners was next found under appointment in 1774, but the next year he published a collection of *Discourses*, apparently without prior approval from JW as required in the *Minutes*. Being called to question at the 1775 Conference, Manners desisted from travelling that year (10:440). He returned to travelling in 1776, apparently in conjunction with issuing a revised version of his *Discourses* about the same time (which JW stocked in the book room in London). Nicholas received appointment the next several years, but he also quietly continued to publish small tracts, helping spur the restatement of the prohibition against printing at the 1781 Conference (see Q. 25,

10:516). Matters came to a head at the 1784 Conference, when Manners's most recent work was judged by many to deny the doctrine of original sin (see Q. 20, 10:562). At this juncture Manners severed his relationship with the Methodists and began to publish works critical of them.

**March, Jane Catherine** (c. 1744–1820)

Jane was the daughter of prosperous merchant Thomas March (d. 1754) and his wife Jane (née Lisle) of St. Peter Le Poer parish in London. By early 1760 she was connected to a circle of London Methodists, likely through friendship with Mary Bosanquet. This initiated frequent correspondence with JW that lasted into 1777, when they parted ways. Miss March had a significant family estate, and never married. She eventually settled in Bristol, where she was buried Feb. 26, 1820.

**Marriott, Thomas** (1725–75)

Marriott, a baker on Norton Folgate, London, married Webster Langdon (1722–72) in 1747. They were among the earliest members of the Foundery society. See Foundery Band Lists, pp. 11, 47, etc.; Stevenson, *City Road*, 572–74; and Vickers, *Dictionary*, 223.

**Mason, John** (1732–1810)

Mason, a native of Hampshire, was admitted on trial as an itinerant preacher in 1764 and in full status in 1765 (see *Works*, 10:303). He was soon serving as an Assistant and became one of JW's frequent correspondents. Health issues led him to desist travelling in 1797 and settle near Portsmouth. See Jackson, *EMP*, 3:307–15 (cf., in-letters, Aug. 31, 1780); and *Minutes* (post-Wesley, 1810), 3:134–35.

**Mather, Alexander** (1733–1800)

A native of Scotland, Mather apprenticed in baking, and after moving to London in 1752 was employed by Thomas Marriott. Mather married Mary Duncan (d. 1789) in Feb. 1753. He was converted under JW's preaching in 1754 and became a class leader at the Foundery. In 1757 he was accepted as a travelling preacher (the first one married at that time) and emerged as one of JW's most trusted Assistants. See Atmore, *Memorial*, 256–66; *DEB*, 752; Jackson, *EMP*, 2:158–239 (cf., in-letters, c. Dec. 1779); *Minutes* (post-Wesley, 1801), 2:82–83; and Vickers, *Dictionary*, 224.

**Matthews, John** (d. 1764)

Matthews, who may have apprenticed initially as a surgeon (see JW to Lady Maxwell, Aug. 8, 1788), became a woolery draper in London and asupporter of JW. Matthews married JW's stepdaughter Jeanne Vazeille on July 24, 1757. JW was at Matthews' side when he died on Dec. 28, 1764. See JW, *Journal (Works)*, 21:497).

**Maxfield, Thomas** (d. 1784)

A native of Bristol, Maxfield was converted by Whitefield in 1739 in the earliest stages of the revival. Maxfield began assisting JW with pastoral duties there, and followed JW to London, where he became a trusted leader at the Foundery. During one of JW's absences, Maxfield ventured to preach, though a layman. JW initially resisted this innovation, until his mother



Susanna convinced him in 1741 that Maxfield was ‘a son in the gospel’. He then embraced Maxfield as the first lay travelling preacher. Maxfield was ordained at Bath by the Bishop of Derry in 1758, to assist JW. Maxfield was trusted by JW and central to deliberations in Conference for two decades. But in the early 1760s he took the side of the perfectionist party in London. This led to a break from JW, with Maxfield setting up an independent chapel. The breach was only minimally healed in the following years. Maxfield married Elizabeth Branford (d. 1777) on Dec. 21, 1749, in London. See Atmore, *Memorial*, 266–69; *DEB*, 756–57; Pawson, *Letters*, 3:143; and Vickers, *Dictionary*, 225.

**(Brisbane) Maxwell, Lady Darcy (1742–1810)**

Scottish native Darcy (or D’Arcy) Brisbane married Sir Walter Maxwell, 4th Baronet Pollock, in 1759. He and an infant son died two years later. She became involved with Methodist societies in Scotland and one of JW’s most prominent benefactors. JW probably first met her when he visited Edinburgh in May 1764. See *DEB*, 757; *ODNB*; and Vickers, *Dictionary*, 225.

**Meriton, Rev. John (1698–1753)**

Meriton was educated at Gonville and Caius College, Cambridge, and ordained deacon in 1723 to serve as curate to his stepfather, the rector of Oxborough, Norfolk. In 1740 he served as a hired clergyman in the Isle of Man, arousing some opposition because of his evangelical preaching. He was befriended by JW and by Whitefield, who sought to have him appointed minister of Savannah. By 1744 Meriton was closely associated with the Wesley brothers, and attended their first Conference that year. For a few years he accompanied one or other of them on their preaching itineraries. He was sincere, able, and courageous, but somewhat unpredictable, so that their relationship cooled off, and eventually they parted. See *Alumni Catabrigienses*; *DEB*, 765; and Vickers, *Dictionary*, 229.

**Merryweather, George (1736–1817)**

George Merryweather was a merchant in Yarm on Tees, who in the late 1740s became an active promoter and generous patron of Methodism, especially within the extensive Yarm circuit. On Apr. 30, 1764, he married Susannah Suggett, of Hutton Rudby, Yorkshire. See *WHS* 44 (1983): 47, 80–81; and Vickers, *Dictionary*, 229–30.

**Meyrick, Rev. Thomas (d. 1770)**

Meyrick (or Merrick), a Cornishman trained for the law, was a member of Thomas Richards’ band for single men at the Foundry on Apr. 17, 1742. In August he became leader of his own band. He seems also to have been JW’s business manager or ‘steward’ at the time. He was one of JW’s travelling preachers for several years, serving in various parts of the country. In 1750, having secured episcopal ordination, he became curate of St. Ann’s, Halifax, where he served until 1767. In 1751 he married Elizabeth Sutherland. See Vickers, *Dictionary*, 237.

**Middleton, Rev. Dr. Conyers (1683–1750)**

Middleton was a graduate, then fellow, of Trinity College, Cambridge. In late 1748 (dated 1749) he published *A Free Inquiry into the Miraculous Powers which are supposed to have subsisted in the Christian Church*, a moderately deistic work that did not directly challenge scripture, but

questioned the veracity of accounts of miracles in the early post-apostolic church. JW wrote an extended response to this volume in Jan. 1749 (see *Works*, vol. 14), and commented on its author several times in the following years. See *Alumni Catabrigienses*; and *ODNB*.

**Middleton, Dr. John** (c. 1680–1760)

John was the son of Patrick Middleton (1661–1736), a Scottish Episcopal priest well known for defending the nonjuring party. John matriculated at Edinburgh in 1699, and studied medicine with Archibald Pitcairne. He moved to Bristol after completing his studies, serving as a physician (with a specialization in obstetrics) for over forty years. His sister Margaret (d. 1752) was married to George Cheyne, another well-known physician and author of treatises on health, who lived nearby in Bath. Middleton first attended CW when he became seriously ill in Aug. 1740, and became both his personal physician and good friend. CW marked Middleton's death in Dec. 16, 1760 with a poetic eulogy. See *WHS* 3 (1901): 14–17.

**Milner, Rev. John** (1710–77)

Milner, a graduate of Jesus College, Cambridge in 1732, was vicar of Chipping, Lancashire. He was sympathetic to the Methodist movement, inviting JW to preach in his church in the face of significant opposition. See JW, *Journal*, Apr. 7, 1753 (*Works*, 20:450); *Alumni Catabrigienses*; *DEB*, 775–76; and Vickers, *Dictionary*, 238.

**Mitchell, Thomas** (1726–85)

Mitchell, a native of Bingley, Yorkshire, joined the Methodists after a stint in the army, and served as an exhorter for a couple of years. He joined the ranks of travelling preachers in 1751, serving faithfully until his death. Mitchell was a particular recipient of harassment from anti-Methodist crowds in the early 1750s. See Atmore, *Memorial*, 274–76; *DEB*, 778; Jackson, *EMP*, 1240–59 (cf. in-letters, c. Feb. 1780); and Vickers, *Dictionary*, 242.

**Molther, Rev. Philip Henry** (c. 1714–80)

Molther was born in Alsace, educated at Jena, and in 1737 became tutor to Count Zinzendorf's son Renatus. In 1739 he was ordained and appointed to missionary work in Pennsylvania. On Sept. 5, 1739 he married Countess Johanna Sophia Seidewitz, who was designated to follow him to Pennsylvania. Arriving in London on Oct. 18, 1739, Molther was faced with a three months' delay before his vessel sailed. James Hutton introduced him to the Fetter Lane society, where he was distressed with the popular charismatic phenomena, which seemed a form of compensation for spiritual hunger. In reaction he encouraged a type of quietism, nearing complete separation from all church-related activities. This led to the disruption of the society on July 20, 1740, and drew JW into correspondence with Molther. See *DEB*, 780–81.

**Moon, Emma** (fl. 1755–88)

Emma (maiden name unknown) was a native of Potto, near Yarm in the North Riding of Yorkshire. The wife of a sheep-raiser, she was converted under the influence of an older Methodist woman from Birstall. See Tyerman, *John Wesley*, 2:409.

**Moore, Henry** (1751–1844)

Moore, a native of Ireland, was apprenticed to a wood engraver. He was converted in Feb. 1777 under the influence of Samuel Bradburn, became a local preacher, and opened a school. He entered the itinerant ministry in 1779 (see *Works*, 10:484), serving first in Ireland and then England. In 1780 Young married Anne Young (1757–1813) of Coleraine. He resisted CW's suggestion of ordination in the Church of England, but was one of three preachers ordained by JW for the work in England in 1789. He is buried at Wesley's Chapel in London. See *DEB*, 788; and Vickers, *Dictionary*, 244.

**(Moore) Knutton, Sarah** (b. 1738)

Sarah Moore was born at King's Lynn, Norfolk in 1738, and moved with her parents to Sheffield four years later. She began to teach at a school in Sheffield when seventeen. At eighteen she was appointed the first class-leader at Hallam, walking there from Sheffield every week for two years. The first Quarterly Meeting was held in her house at Fargate between 1756 and 1760, and the society held its meetings there. She married Samuel Knutton, a popular local preacher at Sheffield, in 1772. See James Everett, *Historical Sketches of Wesleyan Methodism, in Sheffield and its Vicinity* (Sheffield: James Montgomery, 1823), 1:80.

**Morgan, Elizabeth Mary** (1755–1835)

Born in London to Thomas Wilkins Morgan Esq. and his wife Elizabeth (Russell) Morgan, Elizabeth Mary's parents sent her to live in Bristol during her teens, where she had some connection with Whitefield's Tabernacle in Kingswood. After she came of age Elizabeth was again in Bristol, lodging with Ann Chapman, where she became friends with Sarah Wesley Jr. and her family, as well as a correspondent of JW. In 1787 Morgan married Ely Bates (d. 1812). Prior to her marriage Morgan had aligned with the Moravians, and after her husband's death she withdrew from society into their community in Okbrook, Derbyshire (and latter to Gracehill, Antrim, Ireland). See Mrs. T. G. Tyndale, *Selections from the correspondence of Mrs. Ely Bates, and incidents of her early life* (Oxford, 1872–73).

**Morgan, James** (1736–74)

James Morgan became one of JW's travelling lay preachers in 1755. By 1766 ill health led him to settle in Dublin. Some of his former itinerant brothers accused him of self-indulgence in this move, and he apparently adopted mystical views in his last years. See Atmore, *Memorial*, 281–86.

**Morgan, Richard Sr.** (c. 1679–1742)

Richard Morgan was born in Barbados, educated at Hart Hall, Oxford, and the Middle Temple, London, and at this time was the Second Remembrancer in the Court of Exchequer in Dublin. He was the father of both William and Richard Jr., who participated in the 'Oxford Methodists'. See *Alumni Oxonienses*.

**Morgan, Richard Jr.** (1714–85)

The younger son and namesake of his father, Richard Jr. matriculated at Lincoln College on Nov. 23, 1733, aged 19, to study under JW, where he was for a time moderately active in the 'Oxford Methodists'. He went on to study medicine at Leyden and was called to the bar. He

returned to Dublin to assist his father, and succeeded him at his death. While not actively a Methodist, he continued to receive JW in his home. See *DEB*, 791; and Tyerman, *Oxford Methodists*, 16–23.

**Morgan, William** (c. 1712–32)

William, elder son of Richard Morgan Sr. of Dublin, was a founding member of the ‘Oxford Methodists’ with CW and Robert Kirkham, and led the way in their ministry to prisoners. William became both physically and mentally ill in 1731, his final year of studies, and returned to Dublin in 1732, where he died on August 26. Some critics attributed his health breakdown to his ascetic Methodist practices. See Atmore, *Memorial*, 277–81 (who misidentifies as Richard); *DEB*, 792; Tyerman, *Oxford Methodists*, 4–15; and Vickers, *Dictionary*, 245.

**Morley, Rev. Dr. John** (c. 1670–1731)

Morley, a native of Lincoln, Lincolnshire, received his BA from Pembroke College, Oxford, in 1689 and was elected a fellow of Lincoln College. He went on to earn the MA (1692), BD (1703), and DD (1711). He was ordained deacon (1693) and priest (1695) in the Church of England. He was chosen rector of Lincoln College in 1719, serving until his death on June 12, 1731. He was also rector of Scotton, Lincolnshire, and was often residing there while responding to correspondence related to JW becoming a fellow at Lincoln College. See *Alumni Oxonienses*; and CCed.

**Moss, Richard** (1718–84)

Moss, born in Hurlston, Cheshire, was raised by his grandparents and apprenticed as a tailor. He came to London in 1737, where he heard Whitefield preach the following summer. By his admission, he was prone to drinking and sexual promiscuity during this time, which eventuated in him marrying under pressure (due to a pregnancy) a Mary Robinson in Middlewich, Cheshire on Dec. 26, 1741. This relationship proved unfit and he soon left her (while Mary quickly took another husband; and on his death, a third one in Dublin). Moss returned to London, where he eventually heard JW preach and by 1744 was not only a Methodist but living at the Foundery and accompanying JW on preaching trips. While mainly a servant, Moss preached occasionally on these trips, and in 1747 was listed as one of JW’s Assistants. In 1748 JW made Moss master at Kingswood School. In 1752 (with the Wesley brothers’ encouragement, but apparently without full disclosure of his previous marriage) Moss married Hannah Johnson, and apparently ceased travelling after 1755 (his last mention in the Minutes; *Works*, 10:274). When Hannah died in 1765, Moss remarried the following year, to Sarah Batchelor, a widow. In Feb. 1767, through the efforts of Lady Huntingdon, Moss was ordained both deacon and priest in the Church of England; and later that year accepted assignment by the SPG as a missionary priest to Harbour Island, Bahamas, leaving his wife and family in England. A year or so later Sarah became aware of Moss’s first marriage and disavowed their union. CW in particular felt betrayed (see his pained 1768 draft of a letter to Moss); but Moss continued to send friendly correspondence to JW (like Apr. 28, 1777). Moss’s apparent status as a bigamist (since Mary was still alive, and there was no annulment) was eventually brought to the attention of the SPG, who dropped their support in Jan. 1779, though he continued to pastor the congregation in Harbour Island until his death. See *AM* 21 (1798): 3–8, 53–59; Atmore, *Memorial*, 286–88; CCed; Ives, *Kingswood*, 26;

and Sandra Riley, *Homeward Bound* (Miami, FL: Island Research, 1983), 95–98.

**Murlin, John** (1722–99)

A native of Cornwall, Murlin served first as a local preacher, then became a travelling preacher in 1754, serving in that role until 1787. He was one of the itinerants who briefly served communion in 1760 without ordination, but praised by JW in his later years for his wisdom and zeal. At Murlin's request, he was buried in JW's vault in the graveyard at Wesley's Chapel. See Atmore, *Memorial*, 288–91; Jackson, *EMP*, 3:293–306 (cf., in-letters, Aug. 1, 1779); *Minutes* (post-Wesley, 1799), 2:4; and Vickers, *Dictionary*, 247.

**(Norman / Murray) Bennet, Grace** (1716–1803)

Born in Newcastle upon Tyne, in 1736 Grace Norman married Alexander Murray, a seaman, who died six years later. She first heard JW preach in Moorfields on Sept. 9, 1739, and in the early 1740s was a member of bands for married women at the Foundery. After her husband's death JW made her housekeeper at the Orphan House in Newcastle. She accompanied JW on a preaching tour in Ireland in 1748, during which JW suggested the possibility of their marriage. This was not to be, largely through the intervention of CW, who solemnized the marriage of Grace to John Bennet on Oct. 3, 1749. See *DEB*, 808; and Vickers, *Dictionary*, 248.

**Neale, Rev. James** (1712–92)

A graduate of Pembroke College, Cambridge (M.A. 1746), Neale was Master of Henley-on-Thames Free Grammar School and curate in Bix, Oxfordshire (1747–62). Sympathetic with the revival, he assisted at least once in JW's chapels in London (on Sunday, for sacrament; see James Morgan to JW, July 20, 1761) This (and apparent comments about his associates) led to Neale's removal from the earlier positions. But JW chose not to make him another "curate" in London (see JW to CW, Mar. 6, 1763). In 1770 he was assisting the Calvinist Methodists in London at both the Tabernacle and Tottenham Court chapel. Finally, from 1783–89 he served as curate of Aldboure.

**Nelson, John** (1707–74)

A stonemason from Birstall, Nelson married Martha Webster (1704–74) in Tong, Yorkshire, in June 1727. Nelson heard JW preach while working on buildings in Moorfields, London in 1739, and was converted. On his return home he became an evangelist in the area around Birstall. In 1742 Wesley enrolled him as a regular travelling preacher and he remained under appointment until his death. See Atmore, *Memorial*, 295–98; *DEB*, 817–18; and Vickers, *Dictionary*, 250.

**Newall, Thomas** (fl. 1760–85)

Thomas Newall served as a travelling preacher from 1761 through 1780 (see *Works*, 10:497), and was preaching in circuits as late as 1786. See John Lenton, *John Wesley's Preachers* (Milton Keynes: Paternoster, 2009), 301–2.

**Newman, Henry** (1670–1743)

A New Englander by birth, son of a Congregational minister, and graduate of Harvard, Newman served from 1708 to his death as secretary of the Society for Promoting Christian Knowledge, in

which role he had frequent correspondence with JW between 1735–38. See L. W. Cowie, *Henry Newman* (London, SPCK, 1956).

**(Newman) Coussins, Penelope** (c. 1750–1831)

A native of Cheltenham, Penelope was converted about 1769. She soon became the leader of two classes and a select society, and was for several years one of JW's regular correspondents. Before her conversion she kept a bookshop. But afterwards she devoted full time to providing spiritual leadership to Methodists groups in the surrounding towns and villages, occasionally giving a public exhortation. She was instrumental in the conversion of Jonathan Coussins and they were married on Oct. 17, 1782. They had one daughter, Philadelphia, baptized in 1783. Penelope's will was proved in Cheltenham in Feb. 1831, leaving everything to her daughter. See Taft, *Holy Women*, 1:290–95; Vickers, *Dictionary*, 252–53; and *WHS* 34 (1963): 58–60.

**Newton, Rev. John** (1725–1807)

A native of London and a former slave-trader, Newton had a conversion experience while at sea in March 1748. In 1754 he abandoned his former trade and became active in the Evangelical revival. He turned to supporting himself as a customs official in the port of Liverpool, and soon began to seek ordination. He was finally ordained in 1764 and became a perpetual curate at Olney. He is best known for his hymns, some published letters, and his advocacy against the slave trade. Newton married Mary Catlett in 1750. See *DEB*, 824–25; *ODNB*; and Vickers, *Dictionary*, 253.

**(Ward) Nind, Sarah** (1747–83)

Sarah Ward was baptized in Oxhill, Warwickshire in July 1747, and married there on Feb. 26, 1772 to James Nind (1741–1822), of Ramsbury, Wiltshire. The couple lived on a farm called Ramsbury Park, and hosted JW there (see JW to CW, Oct. 17, 1775 and Oct. 28, 1775). James was a papermaker, a local preacher, and general steward for the local Methodist circuit, while Sarah became a frequent correspondent with JW until her untimely death in 1783.

**Norton, Nicholas** (fl. 1750s)

Norton cared for the bookroom in Bristol in the early 1750s and assisted in reading over proofs of books that JW published at Bristol printers. See *WHS* 18 (1932): 122.

**Nowers, Edward and Margaret** (fl. 1740s)

Edward Nowers was a member of the Moravian congregation at Herrnhaag, who sided with JW and CW in the controversy over quietism in early 1740. In 1741 Nowers married Margaret Gascarth, and they became part of the Foundery society in London, appearing in the Foundery Band Lists from April 1742 (Edward) and March 1743 (Margaret); cf. Stevenson, *City Road*, 33–37.

**Oddie, James** (c. 1730–90)

Oddie served as a travelling preacher between 1752 and 1771, mainly in the north of England. In 1761 he married Sarah (Holehouse) Thompson (1717–82). In 1771 he left itinerant ministry and settled in Yarm. After the death of his first wife, Oddie married Sarah (Flesher / Sharp) Colbeck,

the widow of Thomas Colbeck, in 1784 and moved to Keighley. See Atmore, *Memorial*, 298–300; and Vickers, *Dictionary*, 259.

**Oglethorpe, James Edward** (1696–1785)

Oglethorpe obtained a commission in the British army in 1710, and saw military service in Europe for a few years before returning to oversee his family estate and (from 1722) to serve as MP for Haslemere. His attention was drawn to the terrible conditions in debtors' prisons. This led to his securing a charter to settle the colony of Georgia in America, partly as an outlet for social misfits, partly as an opportunity for developing new territory both as a market and as a buffer zone against the encroachments of the Spanish in the south. In 1732 Oglethorpe escorted the first 114 settlers to Georgia, and during 1734–35 was recruiting a further contingent, as well as reinforcements and perhaps a replacement for its spiritual leadership—the first minister, Rev. Samuel Quincy, having fallen below expectations. Samuel Wesley Sr. suggested his (recently widowed) son-in-law John Whitelamb; but it was JW and CW who accompanied Oglethorpe back to Georgia, JW as a parish priest and CW as Oglethorpe's secretary. See *ODNB*.

**Okeley, Francis** (1719–94)

Son of the mayor of Bedford, Okeley (or Okely) was educated at Charterhouse. He was converted in 1736 and entered St. John's, Cambridge in 1736, where he became part of the 'Cambridge Methodists'. In 1738 he met the Wesley brothers as part the Fetter Lane society. When Fetter Lane split, Okeley sided with the Moravians. On his return to Bedford, after receiving a BA in 1740, Okeley took the pastorate of a Baptist church, but soon returned to the Moravians. But here too he proved restless. See *Alumni Catabrigienses*; *DEB*, 842; *ODNB*; and *Works*, 21:136, n. 45.

**Oliver, John** (b. 1732)

The son of Thomas and Mary Oliver of Stockport, Cheshire, John was converted and joined the Methodist society there in 1748. He was accepted on trial as a travelling preacher in 1759. Oliver was one of the lay preachers who paid for ordination by Erasmus of Arcadia in Dec. 1764, and was dismissed from the Methodist connexion. He was restored at the 1765 Conference and continued to itinerate through at least 1782. See his autobiographical reflections in *AM* 2 (1779): 417–32.

**Olivers, Thomas** (1725–99)

A Welshman awakened under the preaching of Whitefield in Bristol around 1750, Olivers moved some months later to Bradford-on-Avon where he became a member of the Methodist society and an exhorter. In 1753 he accepted a call from JW to become a travelling preacher, and served faithfully throughout Great Britain and Ireland until 1776, when JW asked him to superintend the printing operation in London. At this he was only moderately successful, so that JW eventually replaced him. Nevertheless, he was a prodigious worker and a prolific writer in defense of Methodism. His most lasting memorial is probably his hymn, 'The God of Abraham praise'. See Atmore, *Memorial*, 302–6; *DEB*, 843; Jackson, *EMP*, 2:48–106 (cf., in-letters, c. Jan. 1779); *Minutes* (post-Wesley, 1799), 2:4; and Vickers, *Dictionary*, 259–60.

**Orpe, William** (fl. 1760s)

Orpe was the son of a farmer at Prestwood, Staffordshire. The *Minutes* show he was admitted on trial in Aug. 1765 and assigned to the Staffordshire circuit (*Works*, 10:303–5). He was admitted to regular rank the following year, but in Oct. 1767 he married Sense Massey and withdrew from itinerancy.

**Oxlee, William** (1713–78)

A clog-maker and one of the early members of the Fetter Lane society, Oxlee became a leading London Moravian layman. Dying Dec. 31, 1778, he was buried at Fetter Lane. See Benham, *Hutton*, 33, 229, 411.

**Pawson, John** (1737–1806)

Pawson, a native of Thorner, near Leeds, encountered Methodism in Hull while apprenticing as a builder. He was proposed as an itinerant preacher in 1762 and assigned to the York circuit (see *Works*, 10:294) and served faithfully from that point. In 1773 he married Grace Davis (1743–83) of Bristol. In 1785 he married the widow Frances (Mortimer) Wren of York, and was ordained by JW for the work in Scotland; but he was told to discontinue offering the sacrament when he returned to England in 1787. He served as President of Conference twice in the years after JW's death. See *DEB*, 860–61; Jackson, *EMP*, 4:1–108 (cf., in-letters, c. Nov 1778); *Minutes* (post-Wesley), 1806, 2:324; and Vickers, *Dictionary*, 267–68.

**Payne, Thomas** (1741–83)

A native of Gloucestershire, converted after some years in business, Payne was admitted on trial as an travelling preacher in 1772 (*Works*, 10:406) and served faithfully until his death in 1783 (10:431). See Jackson, *EMP* 2:277–94 (cf., in-letters, Mar. 16, 1781).

**Peacock, John** (c. 1739–1803)

Peacock was admitted on trial as an itinerant preacher in 1767 (*Works*, 10:343) and to full status the following year. He desisted in 1768 (10:367) and married Margaret Woolfe Dec. 9, 1769 in York. Peacock was readmitted to the itinerancy in 1770 (10:379) and served through 1796, and which point he settled in Bridlington, Yorkshire until his death. See *Minutes* (post-Wesley, 1803) 2:167.

**Pennington, Rev. John** (1699–1768)

Pennington matriculated at Christ's College, Cambridge, in 1716, receiving his BA in 1720. He was ordained deacon in 1721 and priest in 1722. He served as curate for Samuel Wesley Sr. from July 1725 through April 1727. From there he became rector of Foulness, Essex, 1727–33; of All Saints', Huntingdon, 1733–62; and prebend of Lincoln from 1755 to his death. See *Alumni Catabrigienses*.

**(Perrin) Jones, Sarah** (1708–87)

Perrin was born March 14, 1708 in London, the daughter of Thomas Perrin (1678–c. 1742) and Sarah (Groom) Perrin (1683–c. 1735). Her parents, both of Quaker merchant families, were married in 1699 in London and had five children that reached adulthood—Mary (b. 1704),



Samuel (b. 1706), James (b. 1709), and Thomas (b. 1711), in addition to Sarah. Sarah's father became involved in importing tobacco from North America and resorted to devious means to avoid the increasing excise tax. His actions uncovered, Thomas was put in Fleet prison in 1712, with his merchandise seized and a hefty debt of unpaid taxes. Bribing his way out of prison in 1716, Thomas went briefly to Holland, and then on to Pennsylvania, where he resided until his death. Fortunately for Sarah (Groom) Perrin, several lines of inheritance from her family were protected from the seizure of Thomas's property, and she was able to provide for her children, living with extended family in the London area. After their mother's death, Mary and Sarah Perrin likely went to live in Bradford-on-Avon—with their aunt Constant (Groom) Bailward (1686–1744) and her husband John (d. 1742). But by January 1739 the sisters had also acquired property in Bristol. Sarah met both JW and CW the following year and was soon corresponding with them. Their interchange led Sarah to join the Church of England within a couple of years. At JW's invitation, Sarah became the housekeeper at the New Room in Bristol in Feb. 1744. She was one of three women that JW suggested as a possible wife for CW in 1748. Instead, Perrin became the second wife of John Jones (1721–85) on May 20, 1752. She accompanied Jones in 1758 to work among the Methodists in London; and then into the parish of Harwich when Jones was ordained. See Letter of Mary Perrin to Henry Sperling, Jan. 20, 1739, Essex Record Office, D/DGd E59; Best, *Cradle of Methodism*, 163–64; and Gareth Lloyd, 'Sarah Perrin', *Methodist History* 41 (2003): 79–88.

**(Goodhew) Perronet, Charity (1689–1763)**

Charity, daughter of Thomas and Margaret Goodhew of London, was christened in Apr. 1689. On Dec. 4, 1718 she married Vincent Perronet. While she did not share her husband's strong support of Methodism that blossomed in 1746, partly through the death of their son Vincent (1724–46) from smallpox, she was ever the faithful host to the Wesley brothers and their preachers. When Charity died on Feb. 1763, JW made a special trip to Shoreham to preside at her funeral. See Batty, *Perronet*.

**Perronet, Charles (c. 1719–76)**

Charles was a son of Vincent and Charity (Goodhew) Perronet. When his family aligned with Methodism in the mid-1740s, Charles became a travelling preacher, helping to form the Methodist society in Dublin. Like his brother Edward, Charles was estranged from the Wesley brothers by the mid-1750s through his advocacy of separation from the Church of England. He spent his later years in Canterbury with his brother. See Atmore, *Memorial*, 327–35; Batty, *Perronet*; *DEB*, 876; and Vickers, *Dictionary*, 270.

**Perronet, Damaris (1727–82)**

A daughter of Vincent and Charity (Goodhew) Perronet, Damaris ('Mady') never married. She became quite close to CW's family and was a leading member of the Methodist society in Shoreham. See Batty, *Perronet*; and Vickers, *Dictionary*, 270.

**Perronet, Elizabeth, of Shoreham; see Elizabeth (Perronet) Briggs**

**Perronet, Edward (1726–92)**

Like his brother Charles, Edward (often called ‘Ned’ or ‘Ted’ by the Wesley brothers) was travelling with the Wesley brothers (esp. CW) soon after his family aligned with the Methodists in 1746. He continued to itinerate even after marrying Duriah (‘Dudie’) Clarke (d. 1792) on Sept. 10, 1748 (with JW officiating). But Edward and Charles began to chafe at JW’s authority in assigning circuits, and by 1755 they both claimed the right to administer sacraments (although not ordained). In 1756 Edward published *The Mitre*, a ferocious poetic attack on the Church of England, which led to a final break between the Wesley brothers and the Perronet brothers in ministry (if not in affection). It also severely strained Edward’s relationships with his parents. He eventually settled at Canterbury as an Independent minister, and is best known for his hymn, ‘All hail the power of Jesus’ name’. See Atmore, *Memorial*, 335–36; Batty, *Perronet*; *DEB*, 876; *ODNB*; and Vickers, *Dictionary*, 270.

**Perronet, Rev. Vincent (1693–1785)**

The son of a Swiss father who came to England about 1680, Vincent was baptized in London on Dec. 12, 1693. He matriculated at Queen’s College, Oxford in Dec. 1714, receiving the BA in 1718. He proceeded that year to be ordained deacon Oct. 8, married to Charity Goodhew on Dec. 4, ordained priest in the Church of England on Dec. 21, and appointed curate at Sundridge, Kent. In 1734 he was made vicar of Shoreham, where he remained to his death. Vincent and Charity had at least a dozen children, several of whom appear in Wesley correspondence. Vincent first met JW in Aug. 1744, being introduced through Henry Piers. His interest in and support of the Methodist revival was intensified by the death of his son Vincent in 1746. Within a couple of years Peronnet was one of the strongest supporters and confidants of both JW and CW. See *Alumni Oxonienses*; Atmore, *Memorial*, 317–26; Batty, *Perronet*; CCed; *DEB*, 876; *ODNB*; and Vickers, *Dictionary*, 269–70.

**Perronet, William (1729–81)**

Another son of Vincent and Charity (Goodhew) Perronet, William (‘Will’ or ‘Billy’) was born in 1729, and trained as a physician in Bristol. During the Seven Years War with France (1756–63) he served as an army surgeon. He then settled at Stoke Newington in civilian medical practice. Here he cared for John Fletcher. Fletcher in turn nurtured William’s conversion, and a deep friendship ensued. In 1779 William accompanied Fletcher on an extended trip to Switzerland. He fell sick and died in Dec. 1781. See Batty, *Perronet*, 89–100; and *WHS* 22 (1940): 187–88.

**Philipps, Sir Erasmus, 5th Baronet (1699–1743)**

Son of Sir John, Erasmus appears in Wesley correspondence briefly after the death of his father.

**Philipps, Sir John, 4th Baronet (c. 1666–1737)**

Sir John, of Picton Castle, county Pembroke, was a leading figure in philanthropy and piety, a member of all the major societies organized by the Church of England, and the most influential member of the SPCK from a month after its foundation until his death. He appears frequently in correspondence related to the Wesley brothers time in Georgia. See *DEB*, 882; and *ODNB*.

**Piers, Rev. Henry (1695–1770)**

Grandson of an Irish baron, Piers was educated at Trinity College, Dublin (BA, 1718; MA,

1722). After a curacy in Winwick, Lancashire, in 1737 he became vicar of Bexley, Kent, the parish of the Delamotte family. While visiting the Delamottes in 1738, CW befriended Piers and helped him towards a conversion experience, awakening his support of the evangelical movement. Through the 1740s Piers was particularly supportive of the Wesley brothers, then his concentration narrowed to his own parish. See *DEB*, 888–89; and Vickers, *Dictionary*, 272.

**Pilmore, Joseph (1743–1825)**

Born in Yorkshire, Pilmore was converted by JW around 1759. After some time at Kingswood school he entered the itinerancy in 1765. He volunteered to go to America in 1769. He had a particularly successful ministry in Philadelphia, during which St. George's Church was bought and fitted out. A popular preacher, his disinclination to alternate frequently between Philadelphia and New York led to friction with Francis Asbury and to his recall by JW in 1774. Pilmore withdrew briefly from the itinerancy, but returned in 1776 and served until 1785, when he finally withdrew. Returning to the USA, he was ordained by Bishop Seabury in 1785 and became a leading evangelical in the Protestant Episcopal Church. From 1789 to 1794 he was assistant minister at St Paul's, Philadelphia; then served for ten years as rector of Christ Church, New York. He returned to Philadelphia in 1804 to a highly popular ministry as rector of St. Paul's. In 1807 the University of Pennsylvania conferred an honorary DD on him. He retired in 1821 and died in Philadelphia on July 24, 1825. See Vickers, *Dictionary*, 272.

**Potter, Rev. John (c. 1674–1747)**

From non-conformist roots, Potter aligned with the Church of England on entering University College, Oxford in 1688. He went on not only to be ordained in the Church of England but to serve as Bishop of Oxford (1715–37) and Archbishop of Canterbury (1737–47). He interacted with the Wesley brothers several times in these roles, including ordaining JW both deacon and priest. See *Alumni Oxonienses*; and *ODNB*.

**Price, Peter (b. c. 1740)**

While serving as an apprentice in Gosport, Price felt called to evangelize the native peoples of North America. After deserting his apprenticeship, and being sent back to fulfil it by some Methodists he encountered, he became a travelling preacher, apparently entering 'on trial' in 1764. He was admitted to full standing in 1765 (see *Works*, 10:303) and assigned as a master at Kingswood. Unfortunately, Price proved mentally unstable and was dismissed in 1768. He spent several years wandering before being institutionalized at an asylum founded by Joseph Mason in Fishponds, near Bristol. See Hastling, et al., *Kingswood*, Register, 195; and Pawson, *Letters*, 3:143–44.

**Price, Thomas (1712–83)**

A native of Watford, Wales, Price was a prominent supporter of the evangelical revival in Wales. While his sympathies, like most Methodists in Wales, leaned to Calvinism, Price welcomed the Wesley brothers to his home and accompanied them on their early preaching missions in Wales.

**Prickard, John (1744–83)**

A native of Pembrokeshire, Prickard had been a follower of Whitefield and Howell Davies in

Wales during his early adulthood. A conversion experience in 1768 led him to align with the Wesleyan Methodists and their Arminian emphases. He quickly became a successful class-leader, exhorter, and local preacher, but resisted joining the itinerant ministry until 1774 (see *Works*, 10:428). For much of his ministry he was subject to bouts of fever, made worse by his preaching often in bad weather. His last circuit was London. He died in Nov. 1783. See Atmore, *Memorial*, 336–42; *DEB*, 903; and Jackson, *EMP*, 4:170–97 (cf., in-letters, c. Dec. 1783).

**Pritchard, John** (1746–1814)

Pritchard was a native of County Meath, Ireland. About 1765 he came to London, where he was drawn into Wesleyan circles and converted. JW appointed him as class leader over a group of young men. While their enthusiasm raised concern among some, JW saw potential and in March 1770 asked Pritchard to accompany him on his preaching tour of Ireland. On their return JW convinced Pritchard to go study at Kingswood School and in early 1772 JW sent Pritchard to preach on the Wiltshire circuit. Pritchard was formally accepted by the 1772 Conference as a travelling preacher (see *Works*, 10:405). His first year under appointment was rocky, but he found his feet and itinerated for thirty years. In 1802 he was asked by Conference to serve as Governor of Kingswood School, which he did for five years. See Jackson, *EMP*, 6:249–72 (cf. in-letters, Jan. 17, 1785); and *Minutes* (post-Wesley, 1814), 4:6.

**Pritchard, Jonathan** (1729–1807)

Pritchard, who lived in Boughton, Cheshire was the steward of the Chester society. His home furnished hospitality and headquarters for JW and his travelling preachers.

**Purdy, John** (c. 1717–1755)

Born in Ryton, County Durham, Purdy was in London by 1738 working as a tailor and active in the Fetter Lane society. Purdy accompanied JW to Bristol in 1739, where he was laboured along side JW until he married Elizabeth Reyon in July 1741. Purdy then settled in Stapleton, serving as a local preacher in communities around Bristol. After his wife Elizabeth died in September 1742, Purdy married Mary (Highman) Reynolds (c. 1703–57) in 1746. Their son Victory (1747–1822) became a Methodist preacher and a correspondent of JW. See JW to Victory Purdy, Feb. 1, 1784.

**Quincy, Rev. Samuel** (d. 1777)

Ordained deacon in 1730, Quincy soon after was sent as a priest to serve English colonies in North America. He proved unsatisfactory in this role in Savannah, leading to the recruiting of JW to replace him in 1735.

**Rankin, Thomas** (1738–1810)

A native of Scotland who lived for a brief period in South Carolina, Rankin returned to Britain, where he was converted under the influence of Whitefield and other evangelical preachers. He began preaching independently in 1759, and became a travelling preacher within JW's connexion in 1761. From 1773–78 he was back in North America as 'general superintendent' of the lay preachers JW appointed to this realm. On his return to England, Rankin married the widow Mrs. Sarah Bradshaw (1732–98) in Feb. 1779. He completed his career in London. See

*DEB*, 916; Jackson, *EMP*, 5:135–217 (cf., in-letters, Nov. 16, 1778); and Vickers, *Dictionary*, 288.

**Reeves, Rev. Jonathan** (d. 1787)

Drawn into the Methodist revival in Bristol in 1739, Reeves became one of JW's earliest lay preachers. In the mid 1750s Reeves withdrew from JW's connexion, obtaining ordination as deacon (Sept. 1754) and priest (Dec. 1755) in the Church of England. In 1758 he was appointed the first chaplain of Magdalen Hospital, London, and for the last fifteen years before his death was lecturer of the parish of West Ham. See Atmore, *Memorial*, 344–45; CCED; and Vickers, *Dictionary*, 291.

**Relly, James** (c. 1722–78)

Relly (also spelled 'Reily' and 'Reilly') was a Welsh cow farrier, who was converted under Whitefield's preaching in 1743. He became a Calvinistic Methodist minister, published a hymn-book and a treatise on *The Union of Christ and His Church* (1759) which JW judged to affirm antinomianism. See *DEB*, 925.

**Rhodes, Benjamin** (1743–1815)

Rhodes, a native of Kexbrough, Yorkshire, was drawn to Wesleyan Methodism by the preaching of Peter Jaco. He entered itinerant ministry in 1766 (see *Works*, 10:317) and served until his retirement in 1810. In 1787 he married Elizabeth Brittan (1759–1836). See *DEB*, 928–29; Jackson, *EMP*, 6:223–34 (cf. in-letters, Apr. 20, 1779); and Vickers, *Dictionary*, 294.

**Richards, Rev. Thomas** (1717–84)

Son and namesake of the vicar of Ferwig and Cardigan, Wales, Richards matriculated at Trinity College, Oxford, in 1734, but did not graduate. JW listed Richards as the second of his lay travelling preachers to be enrolled, after Thomas Maxfield. He taught languages (poorly) at Kingswood School between 1748–50, with his main accomplishment was gaining the attention of Mary Davey, who was serving as housekeeper there. They were married in November 1749. In 1750 Richards obtained ordination by the Bishop of Lincoln (with the support of Lord Northampton) and an initial placement as curate under George Baddeley in Markfield. Over the years he distanced himself from Methodism, ending his career as vicar of Westbury (1772–84). See CCED; Ives, *Kingswood*, 25; Lady Huntingdon to CW, Dec. 26, 1753; and Vickers, *Dictionary*, 294.

**Richardson, Rev. John** (1734–92)

A native of Yorkshire, Richardson received the BA at St. John's College, Cambridge in 1756, was ordained priest in 1757, and served curacies in Cheddleton, Battle Abbey, and Ewhurst near Rye. At the latter he came into contact with a Methodist society and deepened his religious experience. Removed from his curacy, he offered his service to JW in 1762. In 1766 Richardson married Susanna Wright. He served as one of the readers at City Road Chapel and officiated at JW's funeral. He is buried in JW's grave. See *Alumni Catabrigienses*; Atmore, *Memorial*, 356–65; *DEB*, 935; *Minutes* (post-Wesley, 1792), 1:258; Stevenson, *City Road*, 146–47; and Vickers, *Dictionary*, 294–95.

**(Ritchie) Mortimer, Elizabeth (1754–1835)**

The daughter of a surgeon/apothecary in Otley, Yorkshire, Ritchie was raised by Methodist parents and JW often stayed at their home. While initially suspicious of Methodists herself, Ritchie was drawn into the movement in 1772 and soon influential in the Otley society as a class leader and teacher. By 1780 she was travelling and corresponding with several evangelical preachers, including JW. She also established friendships with other prominent Methodist women like Mary Bosanquet and Sarah Crosby. One of her distinctive contributions was caring for JW on his deathbed, and providing the most detailed written account of that event. In 1801 she married Harvey Walklate Mortimer (a member of the London Stock Exchange) and settled in London, where she was again very active in the Methodist society. She is interred in the Mortimer family vault at City Road Chapel. See *DEB*, 941; and Vickers, *Dictionary*, 296–97.

**Roberts, Robert (1731–99)**

A native of Upton near Chester, Roberts became a travelling preacher in 1759 and served for nearly 40 years. He was among those named in the Deed of Declaration of 1784. See Atmore, *Memorial*, 367–73; *DEB*, 943; Jackson, *EMP*, 2:262–76; and *Minutes* (post-Wesley, 1800), 2:42.

**Roberts, William (1728–97)**

Roberts (he often spelled it ‘Robarts’) was a native of Cornwall, who married Elizabeth Lock (1729–88) of Tiverton, Devon, in 1748. Roberts became a travelling preacher in 1750, but left the itinerancy after a few years, settling into a career as a grocer in Tiverton. See Atmore, *Memorial*, 346–56; and Pawson, *Letters*, 3:144.

**Robson, John (1714–52)**

Robson, christened Oct. 3, 1714 in Sockburn, County Durham, matriculated at Lincoln College, Oxford on May 17, 1732, where JW became his tutor. Over the next eleven years Robson appears in letters between JW and CW, who lament his vacillating relationship to first the ‘Oxford Methodists’ and then the emerging Methodist revival. Robson received the BA in 1735, and the MA from New Inn Hall in 1742. Robson returned to run the family estate in Willington, and died ten years later. See *Alumni Oxonienses*.

**Rodda, Martin (b. 1737)**

Martin was raised in a Methodist family in Cornwall and began preaching locally. He was accepted as an itinerant preacher in 1763, but stepped aside in 1766 because of difficulties while stationed in Wales. Rodda returned to itinerancy in 1768, and in 1773 was stationed in east Cornwall with James Dempster, whom he then joined as a volunteer in appointment to North America in 1774 (see *Works*, 10:430). Rodda’s strong loyalty to the British crown became a source of trouble, eventually leading to a difficult escape back to England in 1778. After serving a couple of more years in Britain, Martin Rodda desisted from travelling in 1781 (10:507).

**Rodda, Richard (1743–1815)**

A younger brother of Martin, also raised in a Methodist family in Yorkshire, Richard too began preaching locally, and in 1770 was admitted on trial as an itinerant preacher (see *Works*, 10:380). He served in this capacity through 1802, and was a frequent correspondent of JW. Rodda settled

in London in his final years, and is buried at City Road Chapel. See Jackson, *EMP* 2:295–323 (cf., in-letters, c. Aug. 1783); and *WMM* 38 (1815), 953–54.

**(Roe) Rogers, Hester Ann (1756–94)**

Hester was the daughter of Rev. James Roe (1711–65), vicar of Macclesfield, Cheshire and his wife Elizabeth (Harper) Roe. She was converted at the age of eighteen under the influence of David Simpson, the evangelical vicar of Christ Church, Macclesfield. She began to attend Methodist meetings despite fierce opposition from her family and became a regular correspondent of JW, who appointed her a class leader in 1781. In 1784 she married James Rogers, a Wesleyan itinerant, and become his partner in ministry. See *DEB*, 952; Vickers, *Dictionary*, 299–300; and Hester Ann (Roe) Rogers, *The Experience of Mrs. H. A. Rogers*, 2nd edn. (Bristol: R. Edwards, 1796).

**Rogers, James (1749–1807)**

Born in Marske, Yorkshire, Rogers was admitted on trial as a Methodist itinerant preacher in 1774 (see *Works*, 10:427). He remained active in itinerancy until his retirement in 1805. In 1778 he married Martha Knowlden, and they had two children. After her death he married Hester Ann Roe in 1784. See Jackson, *EMP*, 4:272–329 (cf., in-letters, Mar. 10, 1786); *Minutes* (post-Wesley, 1807), 2:380–81; and Vickers, *Dictionary*, 299–300.

**Romaine, Rev. William (1714–95)**

Romaine graduated BA from Christ Church, Oxford, in 1734, where he was schooled in generally ‘Arminian’ views. Through the early 1750s he abandoned this stance, becoming an ardent supporter of George Whitefield and the most prominent Evangelical priest of the Church of England in London. See *DEB*, 953–54; *ODNB*; and Vickers, *Dictionary*, 300.

**Rouquet, Rev. James (1730–76)**

James (‘Jemmy’) Rouquet was a descendant of Huguenot refugees to England. He was converted to Methodism through Whitefield’s influence and matriculated at St. John’s College, Oxford, in 1748. He was appointed by JW as Master of Kingswood School between 1751 and 1754. He was ordained deacon in 1754, and served as curate of Sandhurst briefly. He then took a short stint as a Methodist travelling preacher (appearing only in the 1755 *Minutes*; see *Works*, 10:273). In Sept. 1756 he married Sarah (‘Sally’) Fenwick in London, and from 1757–60 was chaplain to Henry Scott, 4th Earl of Deloraine. Rouquet was finally ordained priest in 1765, and served parishes in and around Bristol the remainder of his life. His wife died in May 1768. See *Alumni Oxonienses*; CCED; *DEB*, 56–57; Ives, *Kingswood*, 45–47; A. Barrett Sackett, *James Rouquet and His Part in Early Methodism* (Bankhead Press, 1972); and Vickers, *Dictionary*, 301.

**Rowell, Jacob (1722–84)**

Rowell became a Methodist exhorter in 1749 and appears in the *Minutes* as a travelling preacher by 1752 (*Works*, 10:251). He laboured faithfully, mainly in the northeast, until his retirement in 1780 (*Works*, 10:499). JW valued his preaching, but had to restrain his inclination to separation from the Church of England. See Atmore, *Memorial*, 378.

**Rutherford, Thomas** (1752–1806)

A native of Northumberland, Rutherford first attended Methodist preaching in 1767, a year after he had been left an orphan. He joined the society in 1769 and was admitted as a travelling preacher in 1772 (see *Works*, 10:406). In 1780 Rutherford married Isabella Young (1755–1817) of Coleraine, Ireland. He remained active in itinerancy for thirty-three years and was a frequent correspondent of JW. See *Minutes* (post-Wesley, 1806), 2:325–26; and *MM* 31 (1808): 337–46, 385–94, 433–42, 481–93, 529–39

**Ryan, Sarah** (1724–68)

Sarah (maiden name unknown), was spiritually awakened under Whitefield's preaching at age seventeen. She married about 1745, but was soon deserted by her husband (name unknown). Around 1748 she married a sailor named [John?] Ryan (whom she seems to suggest was abusive during his times home from the sea). Through the influence of the wife of the sailor's captain, who was a Methodist, Ryan began attending JW's Foundery in London. She participated in a class meeting and established a lasting friendship with Sarah Crosby. In 1754 she experienced a strong spiritual renewal. Over the next year, partly in conversation with JW, she decided not to follow her husband, who had moved to New England. In 1757 JW appointed Ryan housekeeper at the New Room in Bristol. Ryan became at that point one of JW's most spiritually intimate correspondents, provoking the jealousy of his wife Mary. Mary Bosanquet recorded an incident at a meeting of Methodist preachers in Bristol in late 1757, when Mary Wesley pointed to Ryan and said, 'See that whore who is serving you! She hath three husbands now alive!' This pressure led Ryan to leave Bristol in a couple of years. Her final years were spent working closely with Mary Bosanquet in ministering to orphans. She died on Aug. 17, 1768. See her autobiographical letter dated March 19, 1760 in *AM* 2 (1779): 296–310; *DEB*, 962; and Vickers, *Dictionary*, 304.

‘**Sappho**’; see Sarah (**Kirkham**) Chapone

**Sarney, John** (fl. 1735–45)

John Sarney, an Oxford mercer, made his home a major focal point for sympathizers among the townsmen of the ‘Oxford Methodists’. CW lodged with him in 1737, and JW described him in his *Journal* on Feb. 17, 1738 as ‘the only one now remaining here of many who at our embarking for America were used to “take sweet counsel together”, and rejoice in “bearing the reproach of Christ”.’ But Sarney was not sympathetic with the evangelical tone of the revival after May 1738, and disappears from the Wesley brothers' correspondence.

**Saunderson, Hugh** (fl. 1770s)

Saunderson first appears as a travelling preacher in the 1768 *Minutes* (where it is also spelled ‘Sanderson’ this first time; see *Works*, 10:355). He served faithfully through an appointment in Bristol by the 1774 Conference (see 10:448). Near the end of that appointment year Saunderson married Elizabeth Hayward of Bristol, and resisted being moved the next year (see JW to Mary Lewis, July 28, 1775). This led JW to declare him only a ‘local preacher’ in 1775. He appeared as an itinerant appointed to Bristol by Conference in 1776 (10:453), then formally desisting from travelling in 1777 (10:465). By the early 1780s Saunderson had relocated to Exeter, Devonshire. He created a fracture in the Methodist society there, setting up an independent chapel (see JW,



*Journal*, Aug. 15, 1782, *Works*, 23:249).

**(Thornhill) Scudamore, Rebecca (1729–90)** was the daughter of leading Bristol surgeon William Thornhill; her mother died when she was 9, having been ‘awakened’, but her father (a Presbyterian) opposed her mother’s religious activity. Rebecca was brought up in fashionable society, and in 1752 married Rowles Scudamore (born 1712, will proved 1803) an eminent barrister. Rowles proved implacably hostile when, after a serious illness in 1759, Rebecca became very religious, although in the end he agreed to place her under the spiritual care of Symes, minister of St Werburgh’s, and she attended there the rest of her life, though she ‘used externals as merely leading to what was internal’. From 1761 her sense of suffering, and her isolation, were intensified by her husband taking a long-term mistress. In 1771, after the death of her mother-in-law, Rowles forced Rebecca to move out, giving her an annuity of only £60 per year. See Jonathan Barry (ed.), *The Diary of William Dyer: Bristol in 1762* (Bristol Record Society, 2012), 210–11.

**Seccomb, Thomas** (d. 1759)

Seccomb, a native of Cornwall, who appears first in the 1755 Minutes as one of JW’s travelling preachers, died Oct. 11, 1759, while serving in Ireland, at the home of Lord Rawdon. Cf. Atmore, *Memorial*, 379–80; and Crookshank, *Ireland*, 1:139.

‘**Selima**’; see Ann (**Granville**) Dewes

**Sellon, Rev. Walter** (1715–92)

Sellon, grandson of a Huguenot minister, was a quiet scholarly man. JW appointed him in 1748 as classics master for Kingswood School. In 1750 Sellon left to become a protégé of Lady Huntingdon, who by 1752 secured him episcopal ordination as deacon and appointment as perpetual curate of Smisby in Leicestershire (a position he held until 1786). Sellon was ordained priest in 1759, adding the curacy of Breedon on the Hill. For a time in 1765 he exchanged pulpits with John Fletcher of Madeley. From 1770 until his death he was vicar of Ledsham, Yorkshire. His major impact on the Methodist revival was probably by means of five works published between 1766 and 1771 defending (anonymously) JW’s doctrinal positions. See Atmore, *Memorial*, 381–84; CCED, *DEB*, 994; Ives, *Kingswood*, 25–26; and Vickers, *Dictionary*, 312.

**Severn, William** (1753–1813)

A native of Nottingham, William Severn was admitted ‘on trial’ as a travelling preacher in 1772 (see *Works*, 10:405). He served six different circuits over six years, before desisting in 1778 (10:474). More than just settling, Severn withdrew from the Wesleyan connexion because his theological convictions were shifting. He went to study (Reformed) divinity at Edinburgh and then pastored successively, for brief periods, Independent congregations in Weedon Beck, Welford, and Hinckley. Ultimately he embraced Unitarianism, becoming minister of Bowlalley Lane Chapel in Hull. See Thomas Coleman, *Memorials of the Independent Churches in Northamptonshire* (London: John Snow, 1853), 172, 264. In 1806 Severn published *A Vindication of the Unitarians; or, Remarks on ... ‘Vindication of the Methodists’ ...* (Hull: Robert Peck).

**Seward, William (1704–40)**

Seward, a gentleman of Badsey, near Evesham, Worcestershire, was converted under CW's preaching. He became a strong supporter of Whitefield's evangelistic and philanthropic project in Georgia, accompanying Whitefield there on one trip. Seward died Oct. 22, 1740, as a result of a blow received from detractors while touring South Wales to raise support for Whitefield. See *DEB*, 996; and Vickers, *Dictionary*, 313.

**Shadford, George (1739–1816)**

Born in Lincolnshire, Shadford enlisted in the militia as a young man and served in Ireland. After his discharge, he was converted at a Methodist service in 1762 and commenced preaching in the Epworth circuit shortly after. He entered the itinerancy in 1768. In 1772 Shadford volunteered for service among the Methodists in America, where he served until the War of Independence broke out. Shadford returned to England and continued to itinerate through 1791, when he retired to Frome, Somerset. See *DEB*, 997–98; Jackson, *EMP*, 6:137–81 (cf. in-letters, Oct. 15, 1785); *Minutes* (post-Wesley, 1816), 4:194; and Vickers, *Dictionary*, 313–14.

**Shaw, John (fl. 1730s)**

Shaw was one of the founding members of the Fetter Lane society as constituted by JW and Peter Böhler on May 1, 1738. He was removed a year later, because he rejected the Church of England.

**Shaw, John (d. 1793)**

This John Shaw was admitted to the itinerant ministry 1762 (see *Works*, 10:294n) and remained active through 1792. See Atmore, *Memorial*, 344; and *Minutes* (post-Wesley, 1793), 1:278.

**Shent, William (1714–88)**

A barber and wigmaker of Leeds, Shent's wife Mary (née Musgrave; married in 1737) was converted by John Nelson and brought her husband into the fold soon after. Shent's shop in Briggate became the initial home of the Leeds society, and he became its leader. He also served for a few years as a regional itinerant, until business failure and problems with alcohol led to his removal from these roles. There was partial restoration a few years before his death. See Vickers, *Dictionary*, 316.

**Sherman, Rev. Henry (1691–1739)**

Sherman received his BA (1714) and MA (1717) at Christ Church, Oxford, before becoming a fellow there. Among the students he tutored was JW. Sherman was ordained priest in 1721 and left Christ Church in 1728 to become vicar of Staverton, Northamptonshire, where he served until his death. See *Alumni Oxonienses*.

**Shirley, Rev. Walter (1725–86)**

Brother of Lawrence Shirley, 4th Earl Ferrers, and first cousin of Lady Huntingdon, Walter Shirley became rector of Loughrea, County Galway, Ireland in 1746. About 1758 he experienced an evangelical conversion (possibly through the agency of JW), and was initially quite warm in his letters to JW. However, he turned sharply against JW in the controversy over the rejection of

Calvinism in the *Minutes* of the 1770 Conference. See *DEB*, 1009; *ODNB*; and Vickers, *Dictionary*, 316.

**Simpson / Sympson, John** (b. c. 1710)

Raised in Gainsborough, Lincolnshire, Sympson was admitted to Lincoln College, Oxford, in 1728, where in 1730 JW became his tutor. After taking his BA in 1731 Sympson remained in Oxford another year or so. He was ordained deacon in Sept. 1733 and assigned a curacy in Grayingham, Lincolnshire. In June 1735 he was ordained priest and placed in another curacy (under a rector) in Gate Burton, Lincolnshire. It seems his time at Gate Burton was short, and there is no record of further appointments in the Church of England. JW records visiting Sympson in Gainsborough and writing to him several times between 1733–38. Then, in Nov. 1739 Sympson appears in JW's diary—in London. But (likely at his request) JW switched to spelling the surname 'Simpson' from this point. Simpson joined the Wesley brothers as clergy members of the Fetter Lane society; but by early 1740 diverged from them, joining those drawn to 'stillness' or 'quietism' (cf. JW, *Journal* Apr. 19, 1740, *Works*, 19:146). He aligned with the Moravians and for a time led their society in Ockbrook. But Simpson had an idiosyncratic personality (JW once called him 'the oddest, honestest enthusiast surely that ever was upon earth' (JW, *Journal*, Mar. 28, 1744, *Works* 20:6). This led him to break with the Moravians in April 1742, setting up an independent meeting that prospered briefly then collapsed by 1745. (See Simpson's reflections on his disenchantment with the Moravians in JW, *Journal*, Aug. 1, 1757, *Works*, 21:118). Simpson explored accepting a Church of England living in 1747, but rejected the requirement that he give up preaching outside the church (see JW, *Journal*, Nov. 27, 1747, *Works*, 20:197). He returned to Ockbrook, where he lived until at least 1766. See *ODNB*.

**Simpson, Thomas** (d. 1806).

A native of Scotland, Simpson served as a travelling Methodist preacher, often in Scotland, between 1765 to 1771. JW appointed him as Headmaster of Kingswood by Jan. 1771, where he remained until 1783. In that year he was dismissed for mismanagement of the school and neglect of the preachers' sons. In response, Simpson opened his own school at Keynsham, taking away some of Kingswood's pupils. Despite this, relations with JW seem to have remained good. Simpson's sister became housekeeper at Kingswood in September 1783 and Wesley visited Simpson in Keynsham in 1787. He was buried Feb. 27, 1806 in Keynsham. See *WHS* 54 (2003): 33–34.

**Skelton, Rev. Charles** (c. 1725–98)

Skelton, a native of Ireland, was received as one of JW's travelling preachers in 1748. But he soon chafed under JW's hand. He settled in Bury St. Edmunds as a dissenting minister in 1754, and later was an Independent minister in Southwark. See JW, *Journal*, May 30, 1749; Atmore, *Memorial*, 385–88; and Pawson, *Letters*, 3:144.

**Smyth, Rev. Edward** (c. 1747–1823)

Smyth stood in a line of prominent Church of Ireland priests. His grandfather was Thomas Smyth (1650–1725), Bishop of Limerick; his uncle was Arthur Smyth (1706–71), Archbishop of Dublin; and his father was Henry Smyth (1705–65), Archdeacon of Glendalough. Smyth studied

at Trinity College Dublin, was ordained, and married Agnes Higginson (b. 1755) about 1772. Agnes was a niece of Henrietta (Jones) Gayer of Lisburn; and Rev. Smyth's first appointment was as rector of Ballyculter, nearby. The Smyth couple were drawn toward Methodism for a couple of years, before meeting JW in June 1775 as he was being nursed back to health at the Gayer home. Smyth quickly aligned with the Methodist revival, adopting cottage preaching—for which he was evicted from his living. He assisted JW sporadically for a few years, though his antipathy toward the established Church left JW uneasy. Smyth was named chaplain of Bethesda Chapel in Dublin (an evangelical chapel built by his brother William) in 1786, but was ejected from that role in 1790 for his strong criticism of Calvinist forms of evangelicalism. His final years were spent in Manchester, where he built two proprietary chapels. See Crookshank, *Ireland*, 280–81, 292–93, 298; *DEB*, 1031–32; and Robin Roddie, 'The "alarming" Edward Smyth', *Down Survey: Yearbook of the Down County Museum* (2000): 38–45.

**Snowden, George (1737–1812)**

Snowden entered the itinerancy in 1769. He served sixteen years in Ireland, and then itinerated in England until he retired in 1808. See Crookshank, *Ireland*, 1:222, 237, 286, 295; *Minutes* (post-Wesley, 1813), 3:359; and *MM* 36 (1813): 706.

**Spangenberg, Rev. August Gottlieb (1704–92)**

Spangenberg was the Moravian pastor who welcomed JW to Savannah. In 1740 he was in London, encouraging a type of quietism similar to Molther, which contributed to the division in the Fetter Lane society. Spangenberg became a bishop in the Moravian Church. See *DEB*, 780–81.

**Sparrow, Samuel (c. 1705–76)**

Sparrow, a merchant in Westminster, identified himself as near 70 in his will drafted in 1775 (proved the following year on his death). Sparrow sent Wesley a copy of a book he had written: *Family Prayers, and Moral Essays in Prose and Verse* (London, 1769), which gave rise to their correspondence. See *WHS* 5 (1905): 85–86.

**Spencer, William (d. 1779)**

Spencer was recruited by John Cennick to help start Kingswood school in 1740. JW approved the appointment and when Cennick left a few months later, Spencer was left in sole charge. When JW enlarged and upgraded Kingswood in 1748, Spencer was one of the original masters. By the early 1760s a cloud had formed around Spencer, leading to his departure from both Kingswood and Methodism. He became rich, and died intestate in 1779. See *WHS* 28 (1952): 149–50, and Ives, *Kingswood*, 26–27, 227–33.

**Staniforth, Sampson (1720–99)**

Born in Sheffield, Staniforth joined the army about 1739 and was converted while on a campaign in Europe about 1744. Back in England for a while, he came under JW's preaching in 1745. Sent again to Europe on duty, he corresponded with JW. When he returned in Feb. 1748, Staniforth took his leave of the army and settled in Deptford, working as a master baker and actively supporting the Methodist cause, including financing the construction of a preaching house. Over

the years he began to serve as an occasional local preacher or exhorter. During this time he became close to Thomas Maxfield, who invited Staniforth to his house in Nov. 1764, where (apparently to his surprise) Maxfield had arranged for the Greek church leader Erasmus of Arcadia to ordain him and three others (reported in *The Gazetteer and New Daily Advertiser*, Dec. 1, 1764; and *Lloyd's Evening Post*, Dec. 7–10, 1764, p. 1). Upon learning that this act was not amenable to most of his Methodist peers (including JW), Staniforth chose never to avail himself of the rights of ordination. But he continued to serve as a local preacher in Deptford, Rotherhithe, and beyond until his death. See Atmore, *Memorial*, 400–7; and Jackson, *EMP*, 4:109–51 (cf., in-letters, c. Dec. 1782).

**Stonehouse, Rev. George (1713–93)**

A native of Hungerford Park, Berkshire, baptized Aug. 18, 1713, Stonehouse matriculated at Pembroke College in 1729, receiving his BA (1733) and MA (1736). Ordained deacon in June, and elder in September 1737, Stonehouse was appointed vicar of St. Mary's, Islington in 1738. He was part of the 'Oxford Methodists' during his student years, and opened his pulpit and churchyard to the Wesley brothers and Whitefield at the outset of the revival, until his churchwardens ended this practice. In 1739 Stonehouse married Mary Crispe (b. 1722), a wealthy heiress, to the chagrin of her family (because of Stonehouse's 'Methodist' connections). Mary met James Hutton and later Count Zinzendorf through her husband's circle of friends and was soon a devoted Moravian (even adopted by Zinzendorf as his daughter). While George Stonehouse's sympathies toward the Moravians were less fervent, in 1740 he sold his Islington living and retired to the Dornford estate of his wife, near Wootton, Oxfordshire. Over the next decade George drifted away from the Moravians, a juncture finalized at the death of Mary in childbirth on Dec. 10, 1751. For the next few years Stonehouse split his time between a London home and Dornford (where he rented out the farms). By 1755 he was back in Dornford, and in renewed relationship with CW. In December of 1755 CW officiated Stonehouse's marriage to his second wife, Susanna ('Suky') Burdock. Soon after Stonehouse moved to East Brent in Somerset, about 20 miles from Bristol. By the early 1770s he had returned to Bristol, where his wife Susanna died in 1772. In his later years Stonehouse's relationship with Methodism cooled, and he became active in Richard Lock's Burnham Society. See *ODNB*; and Vickers, *Dictionary*, 338–39.

**Story, George (1738–1818)**

Story, a native of Yorkshire, was admitted on trial in 1762 (see *Works*, 10:293–94), and by 1765 was one of JW's Assistants (*Works*, 10:304). A printer by trade, he later became the manager of the Wesleyan Methodist printing office and Connexional Editor. See *DEB*, 1062; Jackson, *EMP*, 5:218–41 (cf., in-letters, c. July 1781); *Minutes* (post-Wesley, 1818), 4:399; and Vickers, *Dictionary*, 339.

**Swan, Robert (1731–1810)**

A native of Scotland, Swan was admitted on trial as a travelling preacher in 1770 (see *Works*, 10:380), and served 26 years as an itinerant. Swan married Jannet Taylor (1735–93) in 1751. He died on September 19, 1810, at Alnwick, where he spent his last fifteen years. See *Minutes* (post-Wesley, 1811), 3:194.

**Swindells, Robert** (d. 1782)

Swindells was an early travelling preacher (from 1741). He accompanied JW to Ireland in 1748 and spent a large part of the next three decades itinerating there, along with the Rev. John Meriton. See Atmore, *Memorial*, 409–10; Vickers, *Dictionary*, 343; and the obituary in the 1783 *Minutes* (*Works*, 10:532).

**Sympson, John** – see John Simpson

**Tattershall, Thomas** (c. 1754–1822)

Likely a native of Yorkshire, Tattershall began assisting the preachers in the Norwich circuit in early 1781. He would be formally admitted as a travelling preacher in Aug. of that year at Conference (see 10:507 in this edn.). Tattershall continued to itinerate for 40 years, until health issues require him to settle at Brampton, Norfolk in 1821; where he died the following year. See *WMM* 45 (1822): 414; and *Minutes* (post-Wesley, 1822) 5:297.

**Taylor, David** (1715–83)

While a servant in the household of Lady Huntingdon, Taylor underwent a spiritual awakening in the mid-1730s. With their encouragement he was soon preaching and gathering societies in the Sheffield area, in some association with Benjamin Ingham. Taylor was instrumental in the conversion of John Bennet in 1742. While ever an itinerant, Taylor was independent of mind and fluctuated in his alliances, between Methodists, Moravians, and even Quakers for a while. See Atmore, *Memorial*, 412–13; *DEB*, 1082–83; Pawson, *Letters*, 3:142; and Vickers, *Dictionary*, 345.

**Taylor, Rev. John** (1694–1761)

Long-time pastor of a Presbyterian congregation in Norwich, Taylor assumed the role of tutor at Warrington Academy in late 1757. He was a prominent voice among the ‘rational dissenters’, and JW’s most extended apologetic treatise was a response to Taylor’s *Scripture-Doctrine of Original Sin* (1740). For more details on Taylor and this work, see the editorial introduction to JW’s *Doctrine of Original Sin*, *Works*, 12:117–54. See *ODNB*.

**Taylor, John** (fl. 1740s)

Apparently the younger brother of David Taylor, and like him in service to Lady Huntingdon, John Taylor assisted the Wesley brothers in the early 1740s, at Lady Huntingdon’s request. He later settled in London.

**Taylor, Richard** (fl. 1760s)

Originally of Yorkshire, Taylor came to know Mary Bosanquet in 1767, while in London trying to resolve some debts. In June 1768 he helped persuade Bosanquet and her circle of friends to move to the Leeds area and located the Cross Hall farm which she purchased. Taylor and his family moved next door to Cross Hall and he supervised Bosanquet’s farm. This proved a poor choice, as Taylor was a poor manager and soon in further financial trouble. Taylor also did some local preaching during this time.

**Taylor, Thomas (1738–1816)**

Born in Rothwell, near Leeds, Thomas Taylor met JW in 1761, and soon accepted his invitation to become a travelling preacher. JW sent him as the first itinerant stationed in Wales. He served subsequently in Ireland, Scotland, and throughout England, with a longer combined time in the itinerancy than JW himself. After JW's death, Taylor was twice elected President of the Conference. See *DEB*, 1087–88; Jackson, *EMP*, 5:1–107 (cf., in-letters, Nov. 1, 1779); *Minutes* (post-Wesley, 1817), 4:291–92; and Vickers, *Dictionary*, 346.

**Taylor, Thomas (1752–1802)**

This Thomas Taylor was born in Alnwick, Northumberland, to Thomas and Isabel (Bowmaker) Taylor. His mother was the sister of James Bowmaker, who had married Jeannie Keith (active at the Orphan House in Newcastle in the 1740s). Thomas Sr. was a merchant, who died in a shipwreck in 1774 (see Taylor to JW, Oct. 21, 1774). While in his teens Thomas Jr. was sent to Kingswood School, to assist the headmaster (see JW to Benson, Jan. 31, 1768). After leaving Kingswood Taylor took some medical training and in 1775 joined an expedition to North America. He spent some time in Georgia, but his loyalist views made it necessary for him to move to Jamaica, where he spent the remainder of his life. See Robert S. Davis, 'A Georgia Loyalist's Perspective on the American Revolution: The Letters of Dr. Thomas Taylor, 1776–82', *Georgia Historical Quarterly* 81 (1997): 118–38.

**Tennant, Thomas (1741–93)**

A native of London, Tennant was admitted as a travelling preacher in 1770 (*Works*, 10:379) and served until a year before his death. He struggled with depressions recurrently in his ministry. See Atmore, *Memorial*, 414–16; Jackson, *EMP*, 6:234–40 (cf. in-letters, July 1, 1779); and *Minutes* (post-Wesley, 1793), 1:278.

**(Avison) Terry, Ann; see Ann (Avison) Terry**

**Thom, William (1751–1811)**

A native of Scotland, Thom was accepted on trial as a travelling preacher in 1774 (see *Works*, 10:427) and continued to serve through JW's death. In July 1776 he wed Mary Spensley in Yorkshire. Thom eventually became a leader in the Methodist New Connexion. See *DEB*, 1093; Henry Smith, *Sketches of Eminent Methodist New Connexion Ministers* (1893), 15–28; and Vickers, *Dictionary*, 348.

**Thomas, Barnabas (d. 1793)**

Thomas, a native of Cornwall, was admitted 'on trial' as an itinerant in 1764. He first appears in the *Minutes*, granted full status in 1765 (see *Works*, 10:303). Thomas struggled in the itinerant role, taking a year's leave in 1772 (10:406), and questioned in later years (see JW to Joseph Taylor, Apr. 7, 1785). Thomas last appears in the *Minutes* in 1788, listed as supernumerary (10:647). While one source suggests he died in 1789 (see 10:676n), Atmore records that he instead withdrew from the connexion that year, went into seclusion in Leeds, and died in 1793. See Atmore, *Memorial*, 416; and Pawson, *Letters*, 3:141–42.

**Thompson, Joseph** (c. 1731–1808)

Joseph Thompson entered the itinerancy in 1759, appearing first in the *Minutes* in 1765 (*Works*, 10:304). Other than a one-year hiatus in 1769, he travelled through JW's lifetime, until forced to retire by ill health. His last years were spent in Barnard Castle. See *Minutes* (post-Wesley, 1809), 3:68.

**Thompson, William** (1733–99)

William Thompson became a Methodist itinerant preacher in 1757 and served faithfully throughout the remainder of JW's life; such that he was elected the first President of Conference on Wesley's death. See Atmore, *Memorial*, 416–23; *Minutes* (post-Wesley, 1799), 2:4; and Vickers, *Dictionary*, 351.

**(Foard) Thornton, Ann**; see Ann (Foard) Thornton

**Thorold, Sir John, 8<sup>th</sup> Baronet** (1703–75)

Born in Gainsborough, Lincolnshire as the eldest son of Sir John Thorold, 7<sup>th</sup> Baronet, the younger John entered Lincoln College, Oxford as a gentleman commoner in Oct. 1721. He was elected a fellow of Lincoln in 1724, but resigned a year later to focus on family business, opening the position to which JW would be elected. Living initially in London, the younger John was a generous supporter of the SPCK and encouraged the Wesley brothers in their mission to Georgia. He was also sympathetic to the early revival in London, but his attention shifted increasingly to Lincolnshire and his political role, particularly after succeeding his father in 1748. See *DEB*.

**Thwayte, James** (1733–1803)

Thwayte, a native of Yorkshire, moved to London and married Alice Lund, a pious Methodist, in 1753. This led to his own conversion at the age of 21. Thwayte began to preach locally in 1758 and accompanied JW on a couple of trips, but was never made an itinerant preacher. He and his wife frequently hosted gatherings at their London home and were active in the 1760s revival. Thwayte was one of the men who paid Erasmus of Arcadia for ordination in Dec. 1764. JW's censure of this ordination led him to withdraw from the connexion and build a chapel in which to preach, which flourished for a while then failed. See *WHS* 22 (1740): 141–43.

**Tindall, Ann** (1747–1806)

Ann was the daughter of John and Jane (Dowker) Tindall, of Scarborough, Yorkshire. Her father was a shipbuilder and owner. Ann was drawn into the Methodist movement by 1774, and would become close friends with both Elizabeth Ritchie and Mary Bosanquet. In early Feb. 1774 Ann began to compose hymns, a manuscript collection of which resides now in the British Library (Add MS 43740). When JW passed through Scarborough in early July 1774 Ann shared with him some of these hymns, and they began a correspondence that would continue till JW's death. Ann continued to share hymns with JW and he printed at least five of this in his *Arminian Magazine* (2:268–79, 323–26; 3:284–85, 285–87, 613–14). See *WHS* 19 (1934): 188–93; and Christian Tindall, *The Tindalls of Scarborough* (Exeter: Pollard, 1927), 34–36.



**Töltschig, Rev. Johann** (1703–64)

Töltschig was one of the Pietists who came to Herrnhut in 1724. Although he was not ordained until 1742, he proved himself a capable leader in various capacities both in Europe and America. Most of his ministry was spent in Britain—from 1739–48 he served as a pastor in London, Bristol, Yorkshire, and Ireland; and from 1754–64 he was steward of the Irish churches. See *DEB*, 1111–12.

**Tompson, Richard** (fl. 1740–60)

A founding member of the Fetter Lane society in London, Tompson was self-taught, intelligent, and thoughtful, with a strong strain of scepticism. While JW convinced Tompson to stay in the Church of England in 1739, and to align with the Methodist society, Tompson's relationship was marginal. When Tompson learned that JW was preparing *Explanatory Notes upon the New Testament* for publication, he wrote JW raising questions about the scriptural warrant for the doctrine of original sin. This enquiry sparked an extended correspondence between the two. We know little of Tompson apart from the correspondence, except that he lived in Prince's Square, Ratcliff Highway, London.

**Tooker, Rev. Trethewy** (c. 1675–1747)

Tooker, who matriculated Christ Church, Oxford, in 1691, was ordained deacon in 1695. He served as rector of Buckland, Gloucestershire (where the Granvilles attended) from 1714 to his death. He appears as a frequent correspondent in JW's Letter-book (1724–29), that no text from these letters is known to survive.

**Toplady, Rev. Augustus Montague** (1740–78)

Toplady was converted in 1755 by a sermon preached at Coolamain by James Morris, one of JW's preachers. A couple of years later he and JW began to correspond. Toplady soon aligned with the Calvinist Methodists, pursued his BA at Trinity College Dublin (BA, 1760), and become a strong critic of JW's Arminianism. See *DEB*, 1114–15; *ODNB*; and Vickers, *Dictionary*, 355.

**Trembath, John** (fl. 1740–88)

A native of St. Gennys, Cornwall, Trembath was one of JW's travelling preachers as early as 1743. But he proved disinclined to study and self-discipline, drifting in and out of the itinerancy from 1750 onwards; see JW's long letters of reproof and exhortation dated Sept. 21, 1755, and Aug. 17, 1760. But see also Trembath's last letter to JW, Oct. 4, 1782.

**Tucker, Joseph** (fl. 1750–55)

Joseph Tucker appears as a probationer in the 1749 Minutes (*Works*, 10:237), and as a 'chief local preacher' stationed in Ireland in the 1755 Minutes (10:274). He appears to have left the itinerancy about 1757.

**Tucker, William** (fl. 1745–50)

Tucker became a Methodist travelling preacher about 1746, was received as an Assistant in 1748, and accompanied JW to Ireland both in 1747 and in 1749 (during which he occasionally

served as JW's amanuensis). A year or two later he gave up travelling, and was listed by the Conference of 1755 as one of the chief local preachers.

**Twycross, Isaac** (c. 1744–1819)

Twycross, a native of Warwick, was one of the masters at Kingswood school in 1770–72 (Hastling et al., *Kingswood*, Register, 198). After Joseph Benson and John Fletcher left their roles at Lady Huntingdon's college in Trevecca, she recruited him to serve as master there in 1773, though he had left that role by July 1774. He was ordained deacon and priest by the Bishop of Chichester in 1781, married Sarah Cartwright in 1782, was licensed as Lecturer of St. Edmund the King in 1786, and appointed curate of St. Leonard's, Shoreditch in 1792.

**Valton, John Francis** (1740–94)

The son of French Roman Catholics, Valton was born in London while his father was serving as a page in the Court of George II. Valton converted to Protestantism in 1753, trained as an accountant, and served for several years in various ordnance posts. While at Purfleet he was drawn into the Methodist society and converted in 1764. He became active in various forms of local ministry, and in 1775 resigned his government post to become a travelling preacher, serving for 13 years. He married Judith (Davis) Purnell (widow of James Purnell) on Dec. 20, 1786, in Bristol and settled there. See Atmore, *Memorial*, 431–36; *DEB*, 1133; Jackson, *EMP*, 6:1–136 (cf. in-letters, Aug. 6, 1783); *Minutes* (post-Wesley, 1794), 1:296; and Vickers, *Dictionary*, 362.

‘Varanese’; see Sarah (**Kirkham**) Chapone

**Vazeille, James** (1740–54)

James was the second son of Anthony and Mary (Goldhawk) Vazeille. He died in London in early Feb. 1754 (see JW, *Journal*, Jan. 31, 1754, *Works*, 20:484) and was buried on Feb. 10 in Bunhill fields.

**Vazeille, Jeanne** (1736–1820)

Jeanne (‘Jane’) was the only surviving daughter of Anthony and Mary (Goldhawk) Vazeille. She is often mentioned fondly in JW's letters after he became her step-father, and they remained close despite the marital tensions between JW and Mary. In July 1757 Jane married JW's close supporter John Matthews. A couple of years after Matthews' death in 1764 she married again, this time to William Smith (1736–1824) of Newcastle. This second marriage was blessed by two daughters, both of whom appear in JW's will.

**Vazeille, John Anthony** (c. 1738–71)

John Anthony was the oldest son of Anthony and Mary (Goldhawk) Vazeille. He was described in a letter by JW to Mary dated July 15, 1759 as having been ‘a grievous cross’ to her. In a letter dated Aug. 8, 1788 to Lady Maxwell, JW says he had been a physician for a while, but left that profession. Instead, John Anthony went to India as a member of the Bengal army of the East Indies Company, from where he wrote to his mother in 1768. He died there in 1771.

**(Goldhawk/Vazeille) Wesley, Mary (1710–81)**

Mary Goldhawk, daughter of Ambrose and Margaret Goldhawk of Staines, Middlesex, was born in 1710. On Jan. 15, 1734 she married Anthony Vazeille (c. 1706–47), a London merchant. Both were of Huguenot descent. While her husband's will provided for financial security, Mary was left a widow with four children (between age 11 and newborn). Mary apparently came to know the Wesley brothers a couple of years after she was widowed, through the Perronet family—also Huguenots (See CW's Journal, July 20, 1749). On Feb. 18, 1751 she and JW were married. Both the initial warmth and the progressive tensions of their married life are displayed in JW's letters to Mary that survive. Only one of her letters to JW is known to survive, as she instructed him to burn them after reading them.

**Vazeille, Noah (1747–1809)**

Noah was the youngest son of Anthony and Mary (Goldhawk) Vazeille, born two months after his father's death. Noah lived with his mother during the years of the active correspondence between JW and Mary. He apprenticed in 1762 as a 'stationer' or book seller; and was married in 1782.

**Venn, Rev. Henry (1725–97)**

The son of Rev. Richard Venn, Henry received his BA from Jesus College, Cambridge in 1746, and MA from Queen's College in 1749. Mirroring these degrees, Venn was ordained deacon in 1747 and priest in 1749. After brief curacies in Cambridgeshire and Surrey, Venn accepted the curacy of Clapham in 1754. During his time there he was drawn into the evangelical wing of the Church of England and became close with JW, George Whitefield, and Lady Huntingdon. Venn became vicar of Huddersfield in 1759, and initially welcomed JW's travelling preachers in his parish. But Venn's theological inclination was shifting from Arminianism to an increasing Calvinism, and by 1761 he was limiting the role of JW's preachers in his parish. Venn's health broke after a decade at Huddersfield, leading him to transition to the quiet living of Yelling, Huntingdonshire in 1771, where he served (and mentored students at nearby Cambridge) until his death. See *Alumni Catabrigienses*; CCed; *DEB*, 1137–38; *ODNB*; and Vickers, *Dictionary*, 363.

**Viney, Richard (fl. 1738–44)**

Viney was a London tailor with business contacts in Germany and proficiency in German. He was an early member of the Fetter Lane society, and interpreted for Peter Böhler in London. Viney joined JW in visiting the Moravians in Germany in 1738. He stayed after JW returned, and aligned himself with the Moravians. Viney returned to England in 1739 and gave leadership to the Moravian continuation of the Fetter Lane society. In 1742 he became master of the Moravian school in London, which soon moved to Broad Oaks, Essex. In early 1743 he went to Yorkshire to give guidance to Benjamin Ingham's former societies, but came afoul of Spanenberg later that year and was excommunicated. For about a year Viney swung his loyalties to the Methodists, plying his trade as a tailor and staymaker, while working for JW in various capacities, including that of bookbinder (his diary for 1744 is a mine of information on early Methodism). But his Moravian tendencies remained, leading JW not to trust him, and by 1745 he had moved to Halifax and apparently rejoined the Moravians (though details of his life after

1744 are very sketchy). See *DEB*, 1145; and Vickers, *Dictionary*, 364–65.

**Walker, Francis** (1722–87)

A native of Tewksbury, Gloucestershire, Walker was serving as one of JW's itinerant preacher as early as 1744. He is listed as an Assistant in the *Minutes* starting in 1745 (*Works*, 10:159), until he married and settled in Gloucester, leading to his classification as a local preacher in 1755 (*Works*, 10:274). See Atmore, *Memorial*, 437.

**Walker, Rev. Samuel** (1714–61)

Walker was educated at Exeter Grammar School and Exeter College, Oxford (matriculating in 1732). He received his BA in 1736, was ordained in 1737. In 1746 Walker became curate of Truro, Cornwall. During his first year there he was converted to evangelical views by George Conon, master of Truro Grammar School, and became a model evangelical clergyman. While Walker was a moderate Calvinist, he was friendly toward the Wesley brothers, and became an important conversation partner for both brothers in the mid 1750s, during a time of potential rift between the Methodist societies and the Church of England. See *Alumni Oxonienses*; *DEB*, 1152–53; *ODNB*; and Vickers, *Dictionary*, 367.

**Walsh, John** (fl. 1740–80)

The brother of Mary (Walsh) Leadbetter, John had an initial career in the navy, reaching the rank of 'Lieutenant Walsh' (see John Walsh to CW, Aug. 11, 1762; *AM* 11 [1788]: 538). For years he had suffered from a 'nervous disease', accompanied by religious doubts. He turned to JW for spiritual advice which gradually conquered his doubts and strengthened his faith. In gratitude, Walsh was largely responsible for reviving the Methodist cause at Bedford, and incidentally for bringing JW into touch with the Rev. John Berridge there.

**Walsh, Thomas** (1730–59)

Son of an Irish carpenter, and raised Roman Catholic, Thomas Walsh was gifted in language study and for a while operated a school. Initially contemplating the priesthood, Walsh came to doubt some teachings of the Catholic church. In this time of questioning he found spiritual assurance among the Methodists. In 1750 he met JW, who convinced him to become a travelling preacher. Over the next nine years he would serve mainly in Ireland, but with stints in England and Wales as well. JW held a deep affection for him, and maintained that there was no word in the Hebrew or Greek of the Bible whose occurrence and meaning Walsh could not cite. See Atmore, *Memorial*, 438–43; *DEB*, 1154; Jackson, *EMP* 3:11–292; and Vickers, *Dictionary*, 368.

**Warren, Catherine** (1739–1811)

Catherine ('Kitty') Warren was the daughter of John Warren (d. 1785) and Elizabeth (Picton) Warren (c. 1720–89), married in 1737. Her father was mayor of Haverfordwest, Pembrokeshire in 1769, 1776, and 1782. Catherine never married, remained in Haverfordshire, and schooled children there for many years (see JW, *Journal*, Apr. 30, 1781, 23:201–02 in this edn.). Her sister Frances (b. 1751) married John Rees Stokes of Cuffern near Roch, whom JW visited at least one (see *Journal*, July 17, 1777, 23:6). See *The Pembrokeshire Historian* 5 (1974) 128.

**Washington, Henry** (b. 1718)

Baptized in Apr. 1718 in Penrith, Cumberland Washington matriculated at Queen's College, Oxford in 1733, receiving his BA in 1737 and MA in 1741. He became active in the 'Oxford Methodists' during his early studies. While initially welcoming the Wesley brothers on their trip to Oxford in the summer of 1738, Washington questioned their new stress on the importance of personal assurance of salvation, and their insistence that salvation was based upon the imputed righteousness of Christ. By the end of that year his questions turned to rejection of this new form of Methodism. See *Alumni Oxonienses*.

**Wathen, Dr. Samuel** (1720–87)

Wathen, a native of Stroud, was apprenticed to William Thornhill (a surgeon on Corn Street) when the Methodist revival broke out in Bristol in 1738. He emerged quickly as a leading member of the Baldwin Street society. He went on to secure academic qualifications, receiving his MD at Aberdeen in 1752, and was granted a Licentiate of the College of Physicians in 1756. He settled in London and frequently offered care to the Wesley brothers.

**Watkins, Christopher** (1750–1805)

Watkins was admitted on trial as a travelling preacher in 1768 (see *Works*, 10:353) and served until his death. See *Minutes* (post-Wesley, 1805), 2:270–71.

**Watson, Rev. Robert** (c. 1712–85)

A native of Crostard, Cumberland, Watson matriculated at Queen's College, Oxford in 1730, receiving his BA in 1735 and MA in 1739. He was drawn into the 'Oxford Methodists' by respect for CW. Ordained both deacon and priest in 1740, Watson became curate at Woolavington. In 1759 he was named rector of Egdean, Sussex. See *Alumni Oxonienses*.

**Webb, Captain Thomas** (1725–96)

Webb enlisted in the 48th Regiment of Foot c. 1745 and was sent to serve in North America. He was married in 1760 and chose to stay in America in 1764, as civilian Barrack Master at Albany, NY. During a visit to England after his wife's death, he was converted in Bristol, where James Rouquet introduced him to the Methodists and JW accepted him as a local preacher. In Feb. 1773 he married Grace Gilbert (c. 1737–1820; sister of Nathaniel Gilbert). Webb continued to preach back in Albany and as a 'travelling apostle' as far south as Pennsylvania. He played a crucial role in the building of the first John Street church in New York and in acquiring St George's church in Philadelphia. During the Revolutionary War his loyalist leanings led to his return to England, and he spent the remainder of his life in Bristol. See Vickers, *Dictionary*, 376–77.

**Wells, Rev. Christopher** (1706–66)

Wells, a brother of Rev. Nathaniel Wells of Cardiff (1696–1779), matriculated at Jesus College, Oxford in 1721, receiving his BA in 1724 and MA in 1727. He stayed on as a Fellow of Jesus, earning the DD in 1735. Wells was sympathetic for a time with the Oxford Methodists, and particularly close with CW through 1737–38. By 1744 he disclaimed the emphases of the Methodist revival. Wells left Oxford in 1748, to become rector of Remenham, Berkshire, where

he served till his death. See *Alumni Oxonienses*; and *CCEd*.

**Wells, Samuel** (c. 1745–79)

Wells, a native of Cheltenham, Gloucestershire, was admitted into the Methodist itinerant ministry on trial in 1769, and granted full status as a travelling preacher the following year (see *Works*, 10:366, 379). He served faithfully until his death on Nov. 27, 1779. See Atmore, *Memorial*, 449–52.

**(Wesley) Lambert, Anne** (1701–)

Anne (‘Nancy’) was born to Samuel and Susanna (Annesley) Wesley in Epworth on May 16, 1701. She married John Lambert of Wroot on Dec. 2, 1725. They lived at first in Wroot, then in the London area. The couple had one surviving son, John, born in 1726. Little is known of Anne’s fortunes after the death of her husband in 1743. See Clarke, *Memoirs* (1823, 481–82; 1836, 2:312–315; 1848, 554–56); and Maser, *Sisters*, 72–78.

**Wesley, Rev. Charles** (1707–88)

Born Dec. 18, 1707 in Epworth, the next to last child of Samuel and Susanna (Annesley) Wesley, CW was sent at the age of 8 to live in Westminster with his oldest brother Samuel Jr. who had recently become an usher in Westminster School. In 1721 CW was admitted as a King’s Scholar at Westminster. In June 1726 he was elected to Christ Church, Oxford, though it was a year before he secured the additional necessary funding to matriculate. In his first year at Oxford, away from all family influence (JW was assisting his father in Wroot), CW explored the ‘world’ a bit, but by Mar 1729 was gathering with a couple of friends to support one another in piety and Christian charity—the beginnings of the ‘Oxford Methodists’. CW also became part of the Cotswolds circle during this time, where his literary nickname was ‘Araspes’. CW received his BA in 1730 and MA in 1733. In 1735, after the death of his father and in preparation for joining JW on the trip to Georgia, CW was ordained both deacon (Sept. 21) and priest (Sept. 29) in the Church of England. CW went to Georgia as Oglethorpe’s secretary; he lasted less than a year, before returning to England (landing Dec. 3, 1736). CW’s ‘evangelical conversion’ in 1738 took place on Pentecost (May 21), preceding his brother JW by three days. The brothers were soon engaged in the revival, with CW initially travelling and preaching nearly as much as JW. In Aug 1747, while preaching in Wales, CW met Sarah Gwynne Jr. The attraction between the two grew quickly, and they were married on April 8, 1749. One result was that CW soon ended regular itinerancy, focusing his pastoral support of Methodism in Bristol and London, and producing a major body of hymns and other religious verse. Charles and Sarah also produced eight children, though only three lived past infancy. Through his later years CW frequently criticized the desire of many Methodists to separate from the Church of England—and chided his brother for treating this threat too mildly. He died on March 29, 1788, very much a member of the Church, and was buried on consecrated ground at St. Marylebone church. See *Alumni Oxonienses*; *DEB*, 1169–71; *ODNB*; and Vickers, *Dictionary*, 379.

**Wesley, Charles Jr.** (1757–1834)

Born in Bristol on Dec. 11, 1757, as the third child (and second son) of Charles and Sarah (Gwynne) Wesley, Charles Jr. was the first to survive to adulthood. He was a gifted musician,

particularly with the organ, for which he composed music as well as playing. Charles Jr. never married, often living with his mother and/or his sister Sarah. He died on May 23, 1834 and was buried in St. Marylebone churchyard with his parents. See *ODNB*.

**(Wesley) Dyer, Elizabeth** (1661–c. 1739)

Samuel Wesley Sr.'s older sister Elizabeth was baptized on Jan. 29, 1661 in Winterbourne Whitechurch, Dorsetshire, by her father, Rev. John Westley. At some point she married a Mr. Dyer, but he never appears in any of the family correspondence (apparently being deceased). There are several references to 'Aunt Dyer' in Wesley family letters and diaries through 1738.

**(Wesley) Harper, Emilia** (1692–1771)

Emilia ('Emily,' 'Emme,' or "Em") was born to Samuel and Susanna (Annesley) Wesley on Dec. 31, 1692 in South Ormsby, Lincolnshire. Partly because of family interference, she remained single into her forties, serving as a maid and teacher to support herself. On June 13, 1735, JW performed her marriage to Robert Harper in Misterton, Nottinghamshire. Harper had been working as an apothecary, but soon proved unable to hold a job. By 1740 Emilia found herself alone and moved to a house in London attached to the West Street Chapel. There she spent the remainder of her life, active in the Methodist movement that her brothers were leading. See Clarke, *Memoirs* (1823, 466–71; 1836, 2:261–70; 1848, 516–23); and Maser, *Sisters*, 12–29.

**Wesley, Rev. John** (1703–91)

JW was born to Samuel and Susanna (Annesley) Wesley in Epworth on June 17, 1703. He was at least the thirteenth child born to the couple, and the second son to survive to adulthood. In 1714 JW was sent to Charter House school in London, for preparatory schooling. He entered Christ Church, Oxford in July 1720, receiving his BA in 1724 and MA in 1727. Correspondingly, he was ordained deacon in 1725, and priest in 1728. In March 1726 JW was made a fellow at Lincoln College, Oxford. About this same time friendship with John ('Robin') Griffiths brought JW into a circle of friends in the Cotswolds, where he was given the literary nickname 'Cyrus'. From Aug. 1727 to Nov. 1729 JW was back in Epworth/Wroot assisting his father. On return to Lincoln College in late 1729 he assumed leadership of a group of spiritual friends gathered around CW at Oxford, who were soon dubbed 'Methodists' (among other names). JW went to Georgia in 1735 as a missionary priest. He returned in 1737, primed for a spiritual renewal that found full expression on Aldersgate Street in London on May 24, 1738. This rapidly drew JW into the emerging revival, alongside Whitefield and others. Over the next few years he recruited and organized a connexion of sympathetic clergy, lay preachers, and other supporters of his distinctive form of 'Methodism'. He devoted the rest of his life, and most of his voluminous correspondence, to this connexion. JW married Mary (Goldhawk) Vazeille on Feb. 18, 1751. No children were born to this rather tumultuous marriage, though JW treated Mary's prior children (especially Jane) as his own. JW died on March 2, 1791 and was buried in the yard of City Road Chapel. See *Alumni Oxonienses*; *DEB*, 1171–73; *ODNB*; and Vickers, *Dictionary*, 379–82.

**Wesley, Kezia** (1709–41)

Kezia ('Kizzy') was born to Samuel and Susanna (Annesley) Wesley in Epworth in March 1709, the last of at least seventeen children for the couple. In 1729 Kezia moved to Lincoln, joining her

sister Emilia as a teacher in a boarding school for girls. This lasted only a couple of years, before she returned to Epworth to help her mother. It was here that Kezia met Westley Hall when he came with JW for a visit in July 1734. She was soon caught up in the intrigue of Hall courting both herself and her sister Martha. After the death of Samuel Sr. in early 1735, Kezia went to live for a while with her sister Martha and (now brother-in-law) Westley Hall. Her brothers did not approve and soon arranged alternative housing—first with Rev. John Gambold, then with Rev. Henry Piers. Kezia's health had always been fragile, and she died (still single) on March 10, 1741 in Finsbury, Middlesex. See Clarke, *Memoirs* (1823, 538–42; 1836, 2:375–85; 1848, 601–9); and Maser, *Sisters*, 102–10.

**(Wesley) Hall, Martha (1706–91)**

Martha ('Patty') was born to Samuel and Susanna (Annesley) Wesley in Epworth on May 8, 1706. In the early 1730s she lived at times in London with her uncle Matthew Wesley. It was there that she first met Westley Hall, one of JW's Oxford students. Hall proved an ambivalent suitor, courting both Martha and her sister Kezia. After their marriage on Sept. 13, 1735, Hall proved equally unfaithful as a husband and a pastor, deserting Martha for another woman in the parish. Martha and their one surviving child, a son named Westley, were left dependent upon support from extended family. Martha eventually moved to London, where she lived with her sister Emilia and joined in Methodist worship and ministry until her death on July 12, 1791. See Clarke, *Memoirs* (1823, 511–37; 1836, 2:319–70, 1848, 558–97); and Maser, *Sisters*, 79–101.

**(Wesley) Whitelamb, Mary (c. 1696–1734)**

Mary ('Molly') was born to Samuel and Susanna (Annesley) Wesley in South Ormsby, Lincolnshire around 1696 (the exact date is unknown). She was injured as an infant, incurring some physical and mental limitations. But her gentle spirit attracted John Whitelamb when he came to live with the Wesley family in 1727, to serve as Samuel's amanuensis. John and Mary were married in December 1733, and quite happy together, though briefly. Mary (and the baby) died in childbirth in Oct. 1734. See Clarke, *Memoirs* (1823, 472–80; 1836, 2:275–84; 1848, 526–33); and Maser, *Sisters*, 37–50.

**Wesley, Mary (JW's wife);** *see* Mary (Goldhawk / Vazeille) Wesley

**Wesley, Matthew (c. 1664–1737)**

Matthew was the younger brother of Samuel Wesley Sr., born about 1664 in Dorsetshire. He became an apothecary, settled in London, and built a profitable business. He married Anne Iliffe on Dec. 18, 1697, and they had at least four children. His wife died in 1712, and most of his children died young, with none apparently surviving their father. Given his resources, uncle Matthew was able to offer hospitality and occasional housing to several of Samuel and Susanna's children. He was particularly close to Martha and Mehetabel. See Clarke, *Memoirs* (1823, 49–59; 1836, 1:73–88; 1848, 68–81).

**(Wesley) Wright, Mehetabel (c. 1697–1750)**

Mehetabel ('Hetty') was born to Samuel and Susanna (Annesley) Wesley in Epworth around 1697 (the exact date is unknown). She was the most poetically talented of the Wesley daughters,



often assisting her father. But she also chafed against his repeated interference in her romantic interests. This culminated in an incident in July 1725 where a supposed suitor (Mr. Green) had his way with Mehetabel and then abandoned her. When it became clear that she was pregnant, Mehetabel's parents pushed her into a marriage with a local plumber named William Wright on Oct. 13, 1725. Although this was an unsuited match, the couple remained together, eventually moving to London. Mehetabel bore at least four children, but none survived infancy. Among her surviving poems is one for a deceased infant son. While not as active of a supporter of her brothers' work in London as Emilia and Martha, Mehetabel did reconcile with them prior to her death on March 21, 1750. See Clarke, *Memoirs* (1823, 486–510; 1836, 2:285–312; 1848, 534–53); Maser, *Sisters*, 51–71; and *ODNB*.

**Wesley, Rev. Samuel Sr. (1662–1735)**

Samuel Wesley was baptized on Dec. 17, 1662 in Winterbourne Whitechurch, Dorsetshire, by his father, Rev. John Westley. This was also the year of the Restoration of the Act of Uniformity in the Church of England, and Samuel's father (a staunch Puritan) was soon forced out of his parish and the Church. Rev. Westley continued to preach undercover, as a Dissenter, and endured the resulting imprisonments, which contributed to his death in 1671. After losing his father, Samuel was educated in dissenting academies (through support of family friends) in preparation for the possibility of ministry himself. But Samuel proved of independent mind, deciding to align with the Church of England, and entering Exeter College in Oxford in 1684 (at which time he dropped the 't' from the spelling of his name). In 1688 Samuel received his BA in May, was ordained deacon in Aug., and married Susanna Annesley on Nov. 12. He was ordained priest the following year. Samuel initially tried to support the family through literary ventures with his brother-in-law John Dunton, and a stint as a chaplain in the Navy. In June 1691 he opted to become rector of a small parish in South Ormsby, Lincolnshire, to which another small charge was added the following year in nearby South Thoresby. In April 1695 he moved to become rector of Epworth, where he would remain until his death (adding Wroot to his care in 1722). By all accounts, Samuel was a faithful pastor, though his strict discipline and strong political views made him unpopular with many of his parishioners. Likewise, while Samuel achieved a measure of recognition through his writings and involvement in Church convocations, his place in history is secured through his children—particularly JW and CW. See *Alumni Oxonienses*; CCed; Clarke, *Memoirs* (1823, 60–233; 1836, 89–361); and *ODNB*.

**Wesley, Rev. Samuel Jr. (1690–1739)**

Born Feb. 10, 1690, in Spitalfields, London, Samuel was the oldest child of Samuel and Susanna (Annesley) Wesley. He began preparatory studies at Westminster School in 1704 and was elected a King's Scholar there in 1707. Samuel matriculated at Christ Church, Oxford in 1711, receiving his BA in 1714. That same year he returned to Westminster School to serve as an usher. Through these years Samuel enjoyed the patronage of Francis Atterbury, Bishop of Rochester and Dean of Westminster—who ordained Samuel deacon in 1716 and priest in 1718. This association brought Samuel into touch with London literary and political circles, but also left him with the taint of Atterbury's stance as a Jacobite. Samuel became the protégé of Robert Harley, Earl of Oxford, and the friend of Edward Pope and Matthew Prior. Like them, Samuel expressed himself best in verse, and his published poetry secured him significant repute. What he

could not secure was an advanced position at Westminster School, so in 1734 Samuel moved to become Headmaster at Blundell's School in Tiverton, Devonshire. On the personal front, Samuel was close to Ursula Berry by at least 1719, though they do not appear to have married until 1724. Samuel and Ursula were blessed with at least five children—but only one, Philadelphia (b. 1728), lived to adulthood. Samuel himself died, unexpectedly, on Nov. 6, 1739, and is buried in St. George's churchyard in Tiverton. Samuel functioned in many ways as a second father to his siblings, particularly CW, and was often in correspondence with them. See *Alumni Oxonienses*; CCed; Clarke, *Memoirs* (1823, 362–465; 1836, 2:136–261; 1848, 421–515); *ODNB*

**Wesley, Samuel (1766–1837)**

Born in Bristol on Feb. 24, 1766, as the seventh child of Charles and Sarah (Gwynne) Wesley, Samuel ('Sammy') was the third that survived infancy. He was even more talented as a composer and performer on the organ than his brother Charles. But the greater difference between the two boys (and the cause of much concern for the rest of the family) was Samuel's personal life. Not only did he convert for a period to Roman Catholicism, but he first lived with—and eventually married—one woman, then deserted her for another, siring families with both. Much of the correspondence between CW's family, and between Samuel and his uncle JW, deal with one or the other of these concerns. Samuel died on Oct. 11, 1837, and was buried in St. Marylebone churchyard with his parents. See *ODNB*; and Philip Olleson, *Samuel Wesley: The Man and his Music* (Woodbridge: Boydell, 2003).

**(Gwynne) Wesley, Sarah (1726–1822)**

Born Oct. 12, 1726 to Marmaduke and Sarah (Evans) Gwynne, in Garth, Brecknockshire, Sarah ('Sally') first met CW in Aug. 1747. Although there was nearly twenty years difference in their ages, the two were quickly drawn to one another. The bigger obstacle to their marriage proved to be convincing Sarah's family (particularly her mother) that CW would be able to provide her with financial security. The couple was finally joined on April 8, 1749. They settled in Bristol, where Sarah bore eight children. Their family happiness was marred mainly by the loss of five of these children in infancy, and Sarah nearly dying of smallpox. In the 1770s the family moved from Bristol to London, in support of the musical careers of their sons Charles and Samuel. It was here that CW would die in 1788, and Sarah would live as a widow for thirty-four years. See *ODNB*.

**Wesley, Sarah Jr. (1759–1828)**

Born in Bristol on April 1, 1759, as the fourth child of Charles and Sarah (Gwynne) Wesley, Sarah Jr. ('Sally') was the only girl to survive to adulthood. She never married, working as an editor and helping care for her mother and older brother Charles. Sarah Jr. maintained active correspondence with both family and friends, and many of these letters survive. She also penned some poetry, though none of it was published during her life. Sarah Jr. died in Bristol on Sept. 19, 1828 and was buried in the church yard of St. James church. See *ODNB*.

**(Annesley) Wesley, Susanna (1669–1742)**

Susanna was born to Rev. Samuel and Mary (White) Annesley on Jan. 20, 1669 in London. Among other gifts she received from her parents, Susanna was taught to read and encouraged to

draw from the full range of her father's library. She became versed in theology and developed an independence of thought that eventually led her to leave her father's dissenting (Presbyterian) church and join the Church of England. In her late teens Susanna met Samuel Wesley, who had taken a similar journey, and they were married on Nov. 12, 1688. Susanna accompanied Samuel through his various parishes, and gave birth to at least seventeen children. She took an active hand in her children's early education, insuring that her daughters in particular were encouraged to the life of the mind. Among her surviving correspondence are several letters instructing the boys in spiritual matters while they are away at boarding schools, and catechetical material prepared for her daughters when the family was scattered due to a fire at the rectory in Epworth. After the death of her husband, Susanna lived with various of her children, settling finally in London at the Foundery. She died on July 30, 1742 and is buried in Bunhill Fields. See Clarke, *Memoirs* (1823, 255–361; 1836, 2:1–135; 1848, 318–420); *DEB*, 1173–74; *ODNB*; and John A. Newton, *Susanna Wesley and the Puritan Tradition in Methodism* (2nd edn. London: Epworth, 2002).

**(Wesley) Ellison Susanna** (c. 1695–1764)

Susanna ('Suky') was born to Samuel and Susanna (Annesley) Wesley in South Ormsby, Lincolnshire around 1695 (the exact date is unknown). On Jan. 11, 1718 she was married to Richard Ellison, of Epworth, in Ackworth, Yorkshire (where Susanna was apparently serving as a maid or nanny). The couple had at least ten children, of whom four lived to adulthood. Ellison was an abusive husband, leading Susanna to take the children and move to London about 1735. The couple were eventually reunited in London, and there Susanna died on Dec. 11, 1764 (four years after her husband). See Clarke, *Memoirs* (1823, 483–85; 1836, 2:271–74; 1848, 523–26); and Maser, *Sisters*, 30–36.

**Wesley, Timothy** (1659–1729)

Timothy Westley was baptized on Apr. 17, 1659 in Winterbourne Whitechurch, Dorsetshire, by his father, Rev. John Westley. He was the oldest child in the family, and apparently apprenticed in London as a printer and stationer after the death of his father. By 1707 he was selling 'stamped paper' and books in Reading, Berkshire. JW records in his diary several visits to Uncle Tim in Reading, and the name appears in a few letters, prior to Timothy's death in Nov. 1729. Timothy apparently married Elizabeth Barber in Wantage, Berkshire on Nov. 22, 1699; she survived her husband, dying back in Wantage in Dec. 1741.

**(Berry) Wesley, Ursula** (c. 1695–1742)

Ursula ('Nutty') was the daughter of the Rev. John Berry (c. 1662–1730) vicar of Watton, Norfolk. She and Samuel Wesley Jr. were courting by at least 1719, but appear to have waited until 1724 to marry. Ursula and Samuel were blessed with at least five children—but only one, Philadelphia (b. 1728), lived to adulthood. Ursula outlived her husband by about three years.

**Westell, Thomas** (c. 1719–94)

Westell became one of JW's first travelling preachers within a few months of completing his apprenticeship as a joiner in Bristol in 1741. He retired in Bristol in 1778. His name is often spelled 'Westall'. See Atmore, *Memorial*, 486–87; *DEB*, 1175–76; *Minutes* (post-Wesley, 1794),

1:296; and Vickers, *Dictionary*, 389.

**Whatcoat, Richard** (1736–1806)

Born in Quinton, Gloucestershire, Whatcoat was converted under Methodist preaching in 1758. He entered the itinerant ministry as a probationer in 1769. Because of his faithful service, he was one of the two preachers that JW ordained an elder in 1784, for the Methodist in North America. He served as an elder in the Methodist Episcopal Church for many years, and (though rejected by his colleagues when JW tried to appoint him in 1787) was elected a bishop in 1800. See *DEB*, 1177; Jackson, *EMP*, 5:312–20 (cf. in-letters, c. Sept. 1780); and Vickers, *Dictionary*, 390.

**Wheatley, James** (d. 1775)

Wheatley became a travelling Methodist preacher about 1742, and attended the 1745 Conference. While JW initially thought highly of him, doubts began to surface in 1749. In 1751 JW and CW expelled Wheatley from the connexion in light of evidence of sexual improprieties with young women in his circuit. Wheatley immediately set up as an independent preacher in Norwich, where he gathered a significant following, but soon fell into his former ways and by 1756 had been found guilty of immorality in public court. His reputation hampered the Methodist society in Norwich for some time, even though he had been put out. See Atmore, *Memorial*, 488–91; Pawson, *Letters*, 3:142; and Vickers, *Dictionary*, 390–91.

**Whitefield, Rev. George** (1714–70)

Born in Gloucester to Thomas and Elizabeth (Edwards) Whitefield, George matriculated at Pembroke College, Oxford in 1732, receiving his BA in 1736. CW befriended him, introducing him to JW, and he was soon active in the ‘Oxford Methodists’. While the junior of the Wesley brothers in age, Whitefield preceded them by three years in his evangelical conversion in 1735. Ordained deacon in June 1736 (and priest in 1739), Whitefield began preaching in London in various churches with almost immediate success. This success carried over to Bristol in January 1737, and then across the Atlantic on his first journey there. In February 1739, back in Bristol, he turned to ‘field preaching’ and soon convinced JW and CW to join in this new setting. Despite their shared passion in the revival, the Wesley brothers and Whitefield held divergent theologies (Arminian and Calvinist). These soon caused tensions (and eventual divisions) in the broad Methodist movement, which are reflected in their frequent correspondence. In November 1741 Whitefield married Elizabeth (Burnell) James (1704–68), a Welsh widow. See *Alumni Oxonienses*; Atmore, *Memorial*, 492–502; *DEB*, 1180–81; *ODNB*; and Vickers, *Dictionary*, 392.

**Whitehead, Dr. John** (c. 1740–1804)

Admitted as a travelling preacher in 1765, Whitehead served in Ireland and England for four years, then desisted travelling (see *Works*, 10:303, 367). His last appointment was in Bristol, where he met and married the housekeeper, Ann Smith (d. 1774) in 1769. Whitehead briefly helped at Kingswood School, then became a linendraper in Bristol. After Anne’s death in 1774, he moved to London, where he joined the Friends, took a medical degree at Leyden (1780), and became physician to the London Dispensary. He offered medical care to both JW and CW in their later years, and in 1784 he returned to Methodism. He preached JW’s funeral sermon and, as one of JW’s literary executors, wrote his *Life* in two vols. (1792, 1796). See Stevenson, *City*

*Road*, 377–78; and Vickers, *Dictionary*, 393.

**Whitelamb, John** (c. 1708–69)

John was the son of Robert Whitelamb of Hatfield, Yorkshire. Due to the financial straits of his parents, he was placed in the Travis Charity School in Wroot. There he came to the attention of Samuel Wesley Sr., who recruited Whitelamb as his amanuensis when John Romley left that role in June 1727. Whitelamb came to live in the Epworth rectory, and saved Samuel Sr. from a potential drowning on Aug. 30, 1728. In 1731 Whitelamb matriculated at Lincoln College, Oxford, where he was active among the ‘Oxford Methodists’. He returned to Wroot to wed Mary Wesley in Dec. 1733, though she unfortunately died in childbirth a year later. In Nov. 1734 Samuel Sr. resigned the living of Wroot to Whitelamb (who had been ordained by the Bishop of Lincoln a month earlier), where he served until his death. See Maser, *Sisters*, 40–49; and Tyerman, *Oxford Methodists*, 374–86.

**Wilkinson, Robert** (d. 1780)

Wilkinson helped establish Methodism in Barnard Castle as a schoolmaster and local preacher, before becoming a travelling preacher in 1768. He died of fever at Grimsby in 1780, after a devoted and fruitful ministry, leaving a wife and two children. See Atmore, *Memorial*, 502–06; and Jackson, *EMP*, 6:211–22 (cf. in-letters, Sept. 20, 1781).

**Williams, Capt. Richard** (fl. 1755–1790s)

Richard Williams lived in Carharrack, Cornwall, where he inherited from his father the role of first captain of the Poldice Mine near Truro, and also worked the Creegbrowse mine in Kenwyn. He was a strong lay supporter of the Wesleyan Methodists, and served at times as a lay preacher. He was in frequent correspondence with JW, including submitting some of his essays and poetry for potential inclusion in the *Arminian Magazine*. See *WHS* 33 (1961), 74–75.

**Williams, Thomas** (c. 1720–87)

Williams came from a respected family in Llanishen, Glamorgan, Wales. He matriculated at Jesus College, Oxford in Oct. 1739, but did not complete his university education. In 1741, back home in Llanishen, he was converted under the preaching of CW. Soon after he became one of JW’s travelling preachers, often travelling with CW. In Apr. 1743 he got involved in conflicts with Anglican clergy in Darlaston and Walsall, and was criticized by JW for his ‘inexcusable folly’ at Wednesbury. These events fostered estrangement between Williams and the Wesley brothers, leading him to seek ordination in the Church of England in 1744. Rather than support Williams in this attempt (which was not successful), CW in particular chastised him for being ‘too hasty’, in part because Williams lacked a university degree. Resentment over this matter inclined Williams to accept and publicize some (unfounded) allegations of immoral conduct by CW. In response, JW expelled Williams from itinerancy in Aug. 1744. By Dec. 1744 Williams recanted the charges and was reinstated, though only as a probationer. He served in both Ireland and England under JW until he was expelled again in 1755 for an unknown offence. In 1759 he was ordained in the Church of England, through the advocacy of Lady Huntingdon and appointed rector of Winforton in Herefordshire. See Atmore, *Memorial*, 506–7; Pawson, *Letters*, 3:144; and Vickers, *Dictionary*, 395.

**Windsor, Robert (1704–90)**

Windsor, a Londoner, was a loyal supporter of JW and leader at the Foundery for over forty years. He seems to have succeeded Thomas Butts as the second steward of the society, along with William Briggs. JW preached his funeral sermon on Feb. 7, 1790, describing him as ‘a prudent, serious, diligent man, full of mercy and good fruits, without partiality, and without hypocrisy’. See Stevenson, *City Road*, 507–08; the account by David Lander in a letter to JW, c. Feb. 1790; and the account of his nephew Thomas Windsor in a letter to JW, c. Mar. 1790.

**Winscom, Jasper (1735–1809)**

A haberdasher in Winchester, Winscom was drawn into the Methodist movement by reading JW’s books and hearing a Methodist preacher in 1765. He became a class leader and helped secure regular preaching in Winchester. Jasper was married—to Edith Young (1741–80) in 1761, so he served at the time only as a local preacher. In 1779 he pressed JW to evangelize the Isle of Wight. In 1788 Winscom offered himself as a travelling preacher (see *Works*, 10:645), but withdrew three years later, due to unwillingness to travel too far from Winchester (and his second wife; Mary (Butler) Winscom, 1744–1809). See *WHS* 14 (1924): 135–36; 25 (1945): 40; and J. B. Dyson, *Methodism in the Isle of Wight* (Ventnor, 1865), 170–71.

**Wogan, William (1678–1758)**

Wogan, educated at Westminster School and Trinity College, Cambridge, was a devout London layman who published several works. His most important was *An Essay on the Proper Lessons of the Church of England* (4 vols., 1753). He was a good friend of John Clayton and Thomas Broughton, and sympathetic to the Oxford Methodists in general. JW knew him from at least the summer of 1732; they visited each other, and corresponded frequently. Although JW met Wogan after his return from Georgia, they parted company, apparently because Wogan opposed the separatist tendencies of the Methodist societies. See *Alumni Catabrigienses*; and *ODNB*.

**Wolf, Francis (1740–1807)**

Born in Redruth, Cornwall, Francis Wolf married Judith Bennett in 1761. He was admitted as a travelling preacher in 1769 (see *Works*, 10:366) and served until health challenges led him to desist in 1782 (10:520), during which time he was a frequent correspondent with JW. After the death of his first wife, Wolf married Susanna Pethick in 1777. He returned to Redruth after he desisted, where Wolf ministered locally until his death on Mar. 9, 1807; see *MM* 31 (1808): 585. (The last name is at times spelled ‘Wolfe’ or ‘Woolf’; by JW typically spelled it ‘Wolf’.)

**Wood, James (1751–1840)**

A native of West Buckland, Somerset, James Wood was drawn into the revival and joined a society in 1763. He was admitted into itinerant ministry in 1773 (*Works*, 10:415) and would go on to serve for 53 years. Respected by his peers, he was twice elected President of Conference. Wood died in Bristol in 1840, at 89 yrs of age. See *Minutes* (post-Wesley, 1845), 9:12–13.

**Woodhouse, Elizabeth (b. 1733)**

Elizabeth, the daughter of Robert (b. 1701) and Elizabeth (Remmington) Woodhouse of Walkeringham, Nottinghamshire, was sister of Gervase Woodhouse (married to Mary Gamson)

of Owston Ferry, Lincolnshire. As in other cases of older unmarried women, JW addressed her as ‘Mrs.’ Woodhouse. She lived in Epworth, but often visited her brother’s family in Owston Ferry. She supported Methodism and corresponded frequently with JW between 1764–80. [Note: Elizabeth has been previously misidentified as the daughter of John Harvey of Finningley Park, Yorkshire, and wife of Gervase Woodhouse of Owston Ferry, Lincolnshire. But Elizabeth Harvey was not born until 1757 and married the nephew of Elizabeth Woodhouse in 1800; cf. *WHS* 21 (1937) 101–03; and *WHS* 29 (1954): 150–51.]

**Wride, Thomas** (1733–1807)

A native of Salisbury, Wride was a shoemaker before being admitted on trial as a travelling preacher in 1768 (cf. *Works*, 10:366) and into full rank in 1770 (10:380). While he proved to be sharp-tongued, and several of JW’s letters were attempts to restrain his judgmental nature, Wride remained in circuit (with a two-year interlude, 1780–82) until 1790 (10:714). See *Minutes* (post-Wesley, 1807), 2:380; and Clive Murray Norris, *Thomas Wride and Wesley’s Methodist Connexion* (London: Routledge, 2020).

**Wright, Duncan** (1736–91)

Wright, a native of Perthshire, came under Methodist influence while stationed in Ireland as a member of the army. He began preaching in 1764 and was admitted as a Methodist travelling preacher in 1765 (See *Works*, 10:303). He spent 26 years as an itinerant, being especially gifted in preaching in Gaelic in the Scottish Highlands. See Atmore, *Memorial*, 510–12, Jackson, *EMP*, 2:107–30 (cf., in-letters, Mar. 1781); and Vickers, *Dictionary*, 404.

**(Wesley) Wright, Mehetabel**; see Mehetabel (Wesley) Wright

**Wright, William** (d. 1758)

Apparently a native of Louth, Lincolnshire, we know almost nothing about William Wright before his hasty marriage to (a pregnant) Mehetabel Wesley. Unschooled, he was a poor match for Mehetabel with her poetic skill and literary tastes. Wright also proved prone to drinking, particularly under the influence of his brother-in-law Richard Ellison. But he remained with Mehetabel and was devastated by her death. See Maser, *Sisters*, 58–59, 70.

**Wrigley, Francis** (1746–1824)

Born in Manchester, Wrigley was admitted as a travelling preacher in 1769 and remained active for fifty-five years in England, Ireland, and Scotland. He was buried at City Road chapel in London. See *Minutes* (post-Wesley, 1825), 6:5.

**(Yeoman) Gair, Rebecca** (1746–1826)

While her birthplace is unclear, by her early 20s Rebecca was assisting at the Orphan House in Newcastle, where she came to know JW in June 1770. They exchanged letters for the next 15 years, even after Rebecca married Robert Gair (1739–1802) on Sept. 13, 1772 in Newcastle.

**Yewdall, Zachariah** (1751–1830)

Of Quaker origin, Yewdall was drawn to Methodism in his later teens, joining the local

Methodist society in 1771. About four years later he received assurance first of salvation and then of sanctification. At the 1779 Conference Yewdall was accepted 'on trial' as a travelling preacher (*Works*, 10:486). He would serve in that role for 32 years. On Sept. 9, 1785 Yewdall married the widow Agnes (Hunt) Mackarall (c. 1740–1819) in London. Note: his last name is often spelled 'Udall'; and occasionally he spells the first name 'Zechariah', including in his autobiographical reflections *AM* 18 (1795): 109–14, 161–67, 213–19, 265–71, 317–22, 369–74, 421–25, 473–80. See also *Minutes* (post-Wesley, 1830), 6:553–54.

**Zinzendorf, Count Nikolaus Ludwig von (1700–60)**

A German count, born in Dresden, Zinzendorf studied at the Pietist school in Halle and the Lutheran university of Wittenberg. While deeply religious, his family dissuaded him from ordination, so Zinzendorf became a councillor to the Elector of Saxony, and married Erdmuth Dorothea Reuss. In 1722 he welcomed exiles from Moravia to establish the community of Herrnhut on his Berthelsdorf estate. While still committed to the Lutheran Church, Zinzendorf effectively became pastor to the community by 1727 (resigning his work as a councillor). He lead them in organizing as the 'Renewed Church of the United Brethren', or more popularly, the Moravians. By 1737 Zinzendorf had been consecrated as the bishop of the Moravians, and it was in this role that he would carry on correspondence with the Wesley brothers. See *DEB*, 1226–27; and Vickers, *Dictionary*, 408.



## Sources and Abbreviations

<i>Alumni Catabrigienses</i>	Venn, J. A. <i>Alumni Cantabrigienses</i> (London: Cambridge University Press, 1922–54).
<i>Alumni Oxonienses</i>	Foster, Joseph. <i>Alumni Oxonienses: The Members of the University of Oxford, 1500–1886</i> (Oxford: Parker and Co., 1888–92).
<i>AM</i>	<i>Arminian Magazine</i> (London, 1778–97).
Atmore, <i>Memorial</i>	Charles Atmore, <i>The Methodist Memorial: bring an Impartial Sketch of the Lives and Characters of the Preachers</i> (Bristol: Edwards, 1801)—copies available online.
Batty, <i>Perronet</i>	Margaret Batty, <i>Vincent Perronet, 1693–1785: ‘The Archbishop of the Methodists’</i> (WMHS Publications, 2002).
Benham, <i>Hutton</i>	Daniel Benham, <i>Memoirs of James Hutton</i> (London: Hamilton, Adams, and Co., 1856).
<i>Bibliography</i>	Forthcoming bibliography in <i>Works</i> (vols. 33–34), which has a different numbering system from Richard Green’s <i>Wesley Bibliography</i> .
CCEd	Clergy of the Church of England database (online) <a href="http://db.theclergydatabase.org.uk/jsp/search/index.jsp">http://db.theclergydatabase.org.uk/jsp/search/index.jsp</a>
Clarke, <i>Memoirs</i>	Adam Clarke, <i>Memoirs of the Wesley Family</i> (London: Clarke & Kershaw, 1823); enlarged 2nd edn., 2 vols. (London: Tegg, 1836); 2nd edn. in one volume (New York: Lane & Tippet, 1848).
Crookshank, <i>Ireland</i>	Charles H. Crookshank, <i>History of Methodism in Ireland</i> , Vol. 1 (Belfast: Allen, 1885).
Crookshank, <i>Irish Women</i>	Charles H. Crookshank, <i>Memorable Women of Irish Methodism in the Last Century</i> (London: Wesleyan-Methodist Bookroom, 1882).
CW	Charles Wesley.
DEB	Donald Lewis, ed. <i>Dictionary of Evangelical Biography, 1730–1860</i> . 2 vols. Grand Rapids: Baker Academic, 2004.
Ives, <i>Kingswood</i>	A. G. Ives, <i>Kingswood School in Wesley’s Day</i> (London, Epworth, 1970).
Jackson, <i>EMP</i>	Thomas Jackson (ed.), <i>Lives of Early Methodist Preachers</i> , 4th edn., 6 vols. (London: Wesleyan Conference Office, 1871) biographies and autobiographies reprinted with additional material from <i>AM</i> , most fully in this edition; for comparison of this with the smaller <i>Wesley’s Veterans</i> (ed. John Telford, 7 vols., 1911–14), see <i>WHS</i> , 22 (1940): 102–3.
JW	John Wesley (1703–91).
JW, <i>Journal</i>	Vols. 18–24 of <i>The Bicentennial Edition of the Works of John Wesley</i> (Nashville, TN: Abingdon, 1984–).
Martin, <i>Grasshopper</i>	John Biddulph Martin, <i>The Grasshopper</i> (London, Leadenhall Press, 1892).

Maser, <i>Sisters</i>	Frederick E. Maser, <i>The Story of John Wesley's Sisters; or, Seven Sisters in Search of Love</i> (Rutland, VT: Academy books, 1988).
<i>Minutes</i> (post-Wesley)	<i>Minutes of the Methodist Conferences</i> . Vol. 1, 1792–98 (London: John Mason, 1862) Vol. 2, 1799–1807 (London: Thomas Cordeux, 1813) Vol. 3, 1808–13 (London: Thomas Cordeux, 1813) Vol. 4, 1814–18 (London: Thomas Cordeux, 1818) Vol. 5, 1819–24 (London: J. Kershaw, 1825) Vol. 6, 1825–30 (London: John Mason, 1833) Vol. 7, 1831–35 (London: John Mason, 1838) Vol. 8, 1836–39 (London: John Mason, 1841) Vol. 9, 1840–43 (London: John Mason, 1845)
<i>MM</i>	<i>Methodist Magazine</i> (London, 1798–1821).
<i>ODNB</i>	<i>Oxford Dictionary of National Biography</i> (online edition, 2003).
Pawson, <i>Letters</i>	John C. Bowmer and John A. Vickers (eds.), <i>The Letters of John Pawson</i> , 3 vols. (Peterborough: Methodist Publishing House, for WMHS, 1994–95), esp. 3:140–44 (his biographical comments on several early preachers).
Stevenson, <i>City Road</i>	George John Stevenson, <i>City Road Chapel London and its Associations</i> (London: Stevenson, 1872).
Taft, <i>Holy Women</i>	Zachariah Taft, <i>Biographical Sketches of the Lives and Public Ministry of Various Holy Women</i> , 2 vols. (London: Kershaw, 1825–28).
Tyerman, <i>John Wesley</i>	Luke Tyerman, <i>The Life and Time of the Rev. John Wesley, M.A., Founder of the Methodists</i> , 2 <sup>nd</sup> edn., 3 vols. (New York: Harper & Brothers, 1872).
Tyerman, <i>Oxford Methodists</i>	Luke Tyerman, <i>The Oxford Methodists</i> (London: Hodder and Stoughton, 1873).
Vickers, <i>Dictionary</i>	John Vickers (ed.), <i>A Dictionary of Methodism in Britain and Ireland</i> (London: Epworth, 2000). Online access: <a href="http://wesleyhistoricalsociety.org.uk/dmbi/index.php">http://wesleyhistoricalsociety.org.uk/dmbi/index.php</a>
<i>WHS</i>	<i>The Proceedings of the Wesley Historical Society</i> (England, 1898–) copies available online.
<i>WMM</i>	<i>Wesleyan Methodist Magazine</i> (London, 1822–1913).
<i>Works</i>	<i>The Works of John Wesley</i> ; begun as ‘The Oxford Edition of The Works of John Wesley’ (Oxford: Clarendon Press, 1975–1983); continued as ‘The Bicentennial Edition of The Works of John Wesley’ (Nashville: Abingdon, 1984—).