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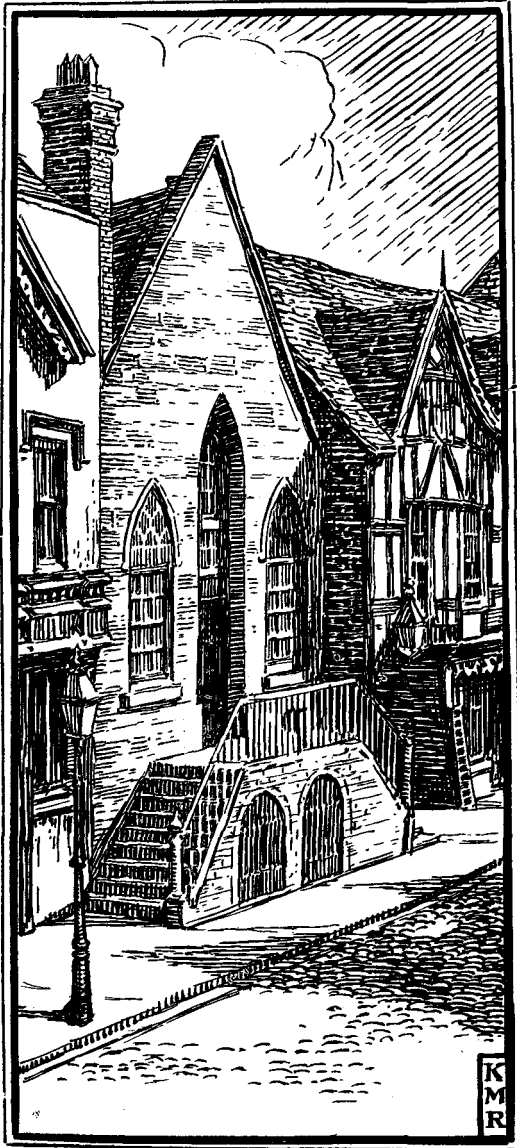
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**THE SHEARMEN'S HALL, SHREWSBURY.**

(FROM AN ORIGINAL SKETCH.)

*By kind permission of]*

*[Mr. Hall, Shrewsbury.*

## MRS. GLYNNE AND JOHN APPLETON, OF SHREWSBURY.

(*Desiderata et Quarrenda*, No. 24.)

[The Rev. Richard Green sends a copy of Mr. W. Phillips' *Early Methodism in Shropshire* (Shrewsbury, 1896), from which the following interesting particulars may usefully be transferred to our pages.]

"This excellent and pious lady (Mrs. Bridget Glynne), who was on intimate terms with Mr. Fletcher, and continued to correspond with him after his ordination (in 1757), was the widow of Edward Glynne, Esq., of Glynne, Montgomeryshire,<sup>1</sup> and daughter of Edward Lloyd, Esq., of Aberbechan Hall, in the same county. She was residing with her son and daughter in Shrewsbury, and showed great interest in Methodism, . . . . . using what influence she had to protect the preachers from persecution, and keeping together the much abused members of the Society in social and religious intercourse. Her name appears in the earliest extant list of membership as a constant attendant at the society meetings. She died in 1799, having attained the great age of 81, and lies buried with her two children in St. Julian's Church, Shrewsbury. Her daughter Bridget survived her mother, dying unmarried in 1804. Her son, Edward Glynne, Esq., also died unmarried in 1805, aged 61.<sup>2</sup> A handsome mural tablet to their memory may be seen in the south isle of the church."<sup>3</sup>

1. Musgrave's *Obituary* gives: "Edward Glynne, Esq., of Montgomery, 10 July, 1757 (G.M., 383)."

2. This Edward Glynne gave the site for the Chapel at Llanidloes, and bequeathed £150 towards the extinction of the trust debt. (*Meth. R.*, 6 June, 1901).

3. [Author's foot note] "The coat of arms on the tablet is:—Quarterly 1 and 4 Azure, a chevron between 3 cocks A. armed, and wattled O. 2 and 3 G. a lion rampant A. Crest—a cock as above.

Mrs. Glynne's social standing is incidentally witnessed to by a touch in the narrative of Thomas Olivers (*E.M.P.*, ii, p. 71). He had returned to his old home and friends in Montgomeryshire converted and ready to preach the salvation he had found. "On Saturday I fell in company with Lord H[e]re[fo]rd, who had heard that I was turned Methodist, and was going to preach in the parish. He damned me, and swore if there was a pool of water near he would throw me in. . . . ." And so on, through several pages of painful profanity and amusing defeat of his Lordship's kindly purpose to put Olivers in the stocks. Olivers continues: "A few years ago, Mrs. G[lyn]n[e], of Shrewsbury, told me that Lord H. told her the affair, and added, 'That if any more of them came into his parish, he would serve them in the same manner.' She said, 'My lord, you judge of this people according to the idle reports you hear of them; but I know them to be servants of the living God. Therefore, my lord, beware what you do to them or God will punish you one day or another.' He paused awhile and said, 'Cousin G., if I had known this before, I would not have done what I did; but for the time to come I will have nothing to do with them.'"<sup>1</sup>

The Hills, of Hawkestone Park,—Sir Richard, the second baronet, and his brothers Sir John and the Rev. Rowland Hill,—are known to every reader in connection with the Whitefield side of the development of the Evangelical Revival. Sir Richard had another brother, Thomas Hill, whose name "for some unexplained reason does not occur in Burke," but whom Mr. Phillips puts between Sir John and Rowland Hill, and whom he believes to be the writer of the letter to Wesley (*Arm. Mag.*, 1782, p. 552), dated Hawkestone, October 24th, 1768, and signed "T. H—ll." "He afterwards lived at Preesa as a private gentleman, attracting little notice, but evidently a man of strong religious feeling, and was engaged in promoting the word of God in his neighbourhood." The letter shows us Mrs. Glynne's house as the common meeting ground of earnest souls of higher social rank. "Rev. sir—Since you did me the honour to give me an invitation to write to you, I now embrace the opportunity of sending you a few lines. If you remember, sir, I had the pleasure of seeing you at Mrs. Glynne's, of Shrewsbury, early in the morning, having travelled part of the night before,

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1. This would be Edward, 12th Viscount Hereford, succ. 1741, died 1783. "Cousin" is a very indefinite word, of course, and may only carry connection, and not actual kinship. His mother was of Garth, co. Montgomery.

expecting to have had the satisfaction of hearing you preach, but as your time was short I was disappointed of that pleasure." Still the meeting was not in vain ; Wesley, in this brief, casual encounter left his mark for God upon the young gentleman. "Your Christian advice to persevere in the ways of godliness gave me great encouragement. . . . . ." He adds: "When I saw you at Shrewsbury I asked you whether we could hope to see you in this neighbourhood, for many of our people would be glad to hear you in our Society Room. If you think of coming to Shrewsbury next Spring I hope you will favour us with your company and take our Society in your way." A Society at Hawkestone, or Wootton-under-Edge, perhaps. Wesley's then most recent visit to Shrewsbury and to Mrs. Glynne's hospitable home was on 31 Aug. 1768, when, having preached for Fletcher at Madeley, in the morning, he "preached in the evening at Shrewsbury." Mr. Hill's letter suggests that Wesley had started too early the next morning for even a 5 o'clock preaching, which Hill had hoped for, and had travelled through the night in order to attend. The reference would be too remote to Wesley's next earlier visit of 23 July, 1764, when amongst his evening audience he had "several men of fortune." Mrs. Glynne's influence and social position no doubt once more. Of such "honourable women" in early Wesley Methodism there were happily "not a few." In Whitefield Methodism they abounded.

Mr. Phillips connects very closely Mrs. Glynne's acquaintance with Wesley, and so in the first instance his visits to Shrewsbury, with her still earlier friendship with Fletcher. "It can hardly be doubted that the kindly reception which Wesley met with on his first coming to Shrewsbury was largely due to Mr. Fletcher's occasional visits to the town during his residence at Tern Hall, and the powerful influence of his holy life and earnest preaching on the minds and hearts of some of its inhabitants." Fletcher was ordained in 1757, and soon aroused attention by his preaching at Atcham and Shrewsbury. But whilst still unordained, he had been living at Tern Hall, the home of another Thomas Hill, of the same family stock, and M.P., for Shrewsbury, as tutor for his two sons ; and during this time, as Mr. Phillips says, Fletcher's acquaintance with Mrs. Glynne commenced. Wesley's first visit to Shrewsbury was on 16 March, 1761. He was "pressed to visit" the place ; we very safely conjecture by Fletcher's friend, though John Appleton, of whom more presently, may have been concerned in the "pressure." The ride on horseback to Shrewsbury when next he came, 29 March, 1762, was a terrible experience, and the one

mention of Mrs. Glynne by name in the *Journal* is in connection with her kindly insistence that she should take him the next day as far as Wem in a post-chaise, "his friend" sharing with him the anxious and trying journey.

A letter of Fletcher's to her in the *Arm. Mag.*, 1795, p. 150, dated Madeley, Sept. 2, 1763, tells its own story. "Mrs. Glynne sent a pressing invitation to Mr. Wesley to visit Shrewsbury in 1763, and invited Mr. Fletcher to meet him, but circumstances occurred to prevent the visit, Mr. Fletcher being called away from Shropshire on other affairs, and Mr. Wesley probably preferring to put off his visit till his friend was at home. . . . . The following year circumstances favoured the design of Mrs. Glynne to bring the two remarkable men under her hospitable roof." The result was the visit of 23 July, 1764, to which reference has been made above.<sup>1</sup>

The latest glimpse of her friendship with the Fletchers reveals the same kindly, true Christian gentlewoman. Says his wife (*Life*, 12 Sept. 1783), "At night we were affectionately received by Mrs. Glynne, of Shrewsbury, whose love to the children of God does not grow cold."

Wesley embalms in a phrase in his *Journal* (5 Aug. 1784), the memory and character of another pioneer of the work of Methodism in Shrewsbury: "We set out early, but, being obliged to go round about, could not reach Shrewsbury till half-past seven. I began preaching immediately, in memory of *good John Appleton*, lately called away—" Mr. Phillips says, on Saturday, May 1st, 1784,—"in the full assurance of faith." He stands in Mr. Phillips' pages a notable figure by the side of Mrs. Glynne.

"Mr John Appleton was a currier of Shrewsbury, who, I find by the books, was admitted to the Curriers' Guild in 1751. He appears to have declined the office of Steward of the Company in 1753, preferring to pay his fine of 6s. 8d., in default of serving. He was elected, however, one of the Wardens, and the year after one of the four Sitters. He was again elected a Warden in 1772, and a Sitter in the following year. From these facts we may infer that he had the respect and esteem of his fellow tradesmen; for none but those who stood high amongst them were elected to such honours. The business of a currier a hundred years ago, when none were allowed to follow it in Shrewsbury except those who

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1. Another letter of Fletcher's to her will be found in *Meth. Mag.*, 1826, p. 819.

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were free of the Company, was a highly lucrative one." As we shall see, John Appleton was a man of some means, and was able thus to help the early cause, as Mrs. Glynne did by her social standing. "The religious life of Mr. Appleton was begun under very impressive circumstances. He was staying in Bristol for a time, and while there he associated with the Methodists, of whom he highly approved; but one Sunday he happened to go to a church when a minister was to preach who had on previous occasions denounced Methodists from the pulpit, basing his remarks on the text: *Having the form of godliness but denying the power thereof*. He took the same text on this occasion and inveighed violently against the rival sect, upstart Methodists as he called them, adding—these are the men whom St. Paul foretold in the text would come. He then laid many grievous things to their charge without any colour of truth, and warned his flock to turn away from them. Shortly after he preached [was to preach] at St. Nicholas' Church, but when he had named the above text twice he was suddenly seized with a rattling in the throat, attended with a hideous groaning, and fell backward against the door of the pulpit, burst it open, and fell down the stairs. He was then carried home, and on the following Sunday died." Mr. Phillips is partly quoting and partly adapting a somewhat fuller account of John Appleton's conversion and his labours for his native town,—illustrating it well by his own contributions from local sources,—found in *Arm. Mag.*, 1790, p. 636; which again borrows from the MS. of "a gentleman from Bristol," perhaps Henry Durbin, the Old Planner (cf. *Arm. Mag.*, 1797, p. 200), which Wesley had inserted in his *Journal*, under 24 Aug. 1743. In our *Proceedings*, III, vi, 156, have been set forth such slight reasons as there are for thinking that the unhappy clergyman was none other than Rev. Henry Becher, who had repelled C. Wesley and his colliers from the Lord's Table at Temple Church, Bristol, on 27 July, 1740. Neither Appleton's biographer in the *Arm. Mag.*, nor Mr. Phillips, makes it quite clear whether Appleton was present on one of the occasions when the sermon was actually preached, or on the occasion when the preacher was so suddenly and shockingly cut short; probably the latter. He and his earlier authority both proceed: "John Appleton being in the church was very much struck with this solemn event. When he returned to Shrewsbury he took a house, where he fitted up a room, in which he preached for many years, as long as his health would permit, and had full congregations. He constantly preached two days in the week at 7 in the evening, after labouring hard at his trade all the day, and

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twice on a Sunday.<sup>1</sup> When Mr. Wesley's preachers came to Shrewsbury about the year 1761, he took for their use a place, the Shearmen's Hall, in High Street, previously used as a theatre, and fitted it up as a neat chapel, where they preached for several years. Before his death he built a commodious place in Hills Lane, entirely at his own expense, which was opened by Mr. Wesley, March the 27th, 1781." John Appleton's piety endeared him to Fletcher and Wesley; the latter specially came out of his way from Manchester, to preach his funeral sermon.

From Mr. Phillips' full storehouse of local knowledge may usefully be added a few words as to the early habitations of Methodism in Shrewsbury. "The actual scene of Mr. Wesley's first appearance before a Shrewsbury audience is supposed to have been the old house in Fish Street, the authority for which is traditional; but on the occasion of his second visit we are dependent upon more reliable authority for fixing the place. At the upper end of High Street there had stood for some centuries a red sandstone building, the date of the foundation of which none of the historians of Shrewsbury have been able to fix. It originally belonged to the guild of Shearmen, or cloth-workers, a fraternity formed not later than the 17th year of the reign of Edward IV, which subsequently developed into one of the wealthiest of the Shrewsbury trade guilds. When their trade decayed and the hall was of no further use to them, it was leased for 99 years as a theatre, and in 1761 John Appleton rented it and fitted it up as a Methodist preaching house, for which it was not ill adapted in regard to size and style of architecture. 'At the west end, which fronts the street, was a handsome pointed window, in the style of the 14th century, divided by a single mullion, and the top of the gable was surmounted by a floriated cross.' The front was afterwards altered to adapt it to a grocer's shop, and much disfigured. In this building Mr. Wesley preached on the occasion of his second and subsequent visits to Shrewsbury till 1781, a period of twenty years." Mr. Phillips with regret adds: "While I am writing these lines (1890), this highly interesting old building, so characteristic of ancient times, and so intimately associated with early Methodism in Shrewsbury, is in course of demolition." Mr. Phillips

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1. One is reminded of the perpetual "preaching appointment" fulfilled by "Dickey" Burdsall in Coppergate, York, and by Alderman Parker in Bedford, in both cases for many years and till the end of life. There were many such cases up and down. [This room, or part of it, is still to be seen. It is used as a currier's shop, in a narrow side street at the bottom of Pride Hill.—R. G.]



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deserves the warmest thanks of our Society for his thorough and sympathetic examination and illustration of the early Methodism of the old town of Shrewsbury.<sup>1</sup> A view of the Hall from an original sketch is given.

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# WESLEY AND THE NORTH SHIELDS CHAPEL CASE.

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I have in my possession an 8vo. pamphlet, pp. xi-64, printed in 1815 by B. Dewhirst, Leeds, the title of which is *A New Portrait of Methodism ; being a Circumstantial Account of the Dispute between the Rev. John Wesley and the Trustees of Millbourn Place Chapel at North Shields. With a Dedication to the Methodist Conference.*

Leaving on one side the merits of the dispute itself, interesting as they are, we find in the pamphlet many details which throw a valuable sidelight upon Wesley's intercourse with his societies in the North, and his correspondence with his preachers.

It appears that at the close of the year 1783, the lease of the old chapel at North Shields was about to run out, and steps were taken to secure a piece of ground for a new chapel. Unfortunately, serious misunderstandings arose over the selection of the ground, resulting in the formation of two strongly opposed parties, both claiming to have Mr. Wesley's approval. These parties were headed, one by a Dr. Watson,—who was succeeded by Mr. John Reed,—the other by Mr. Edward Coates, a trustee of the old chapel. The matters in dispute being reported to Mr. Wesley by Mr. Snowden, his assistant at North Shields, Mr. Wesley wrote to the latter "that he had nothing to do with Dr. Watson ; that the people upon the spot must be the best judges of what was proper ;

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1. Wesley used to call Mr. Thomas Brocas "the father of Methodism in Shrewsbury." See Memoir, *Meth. Mag.*, 1819, p. 143. He died 29 August, 1818. There is a letter by Miss A. L., of Shrewsbury, in *Arm. Mag.*, 1786, p. 679.

only he would advise them to have nothing to do with banky ground, but to get level ground, and freehold if possible."

Land was purchased by E. Coates' party in Millbourn Place, and a chapel erected thereon; whilst the Watson and Reed party proceeded to do the same elsewhere. We read in Mr. Wesley's *Journal*, under date 7th June, 1786, that he preached at North Shields about noon in a tent erected near the town. Our pamphlet says that he was taken to see both preaching-houses, and that he expressed his disapprobation of what Mr. Reed was doing in very strong terms. Mr. Reed had now the whole concern upon his own shoulders, but his party gave out that he had Mr. Wesley's orders to build the chapel. Of this Mr. Wesley was informed, but he advised Mr. Coates' friends not to be concerned, but to go on and finish their work. He preached at the end of their new chapel to a very large congregation from Mark iii, 35. He and his friends dined at E. Coates' as usual, and at dinner he continued to reprobate the opposition party, telling Mr. Snowden, "You know, George, I told you from the beginning I had nothing to do with these men; we should be madmen to have any concern with them."

In consequence of some disquieting reports, Mr. Snowden, the preacher, and E. Coates followed Mr. Wesley to Sunderland the next day. They thus relate what transpired there: "We went to Church, and after service was ended we waited at the church door till all the congregation was come out, and wondered what had become of Mr. Wesley, for we were sure he had not passed us. But it seems he had gone out at a little door which leads to the parson's house. We had now waited till all the Sunderland friends had passed us without their taking any notice of us. We met with Mr. Smith, who told us that Mr. Wesley dined at Mr. R. Hutton's, and that we might see him after dinner. We went to the George Inn and dined, after which we went to Mr. Hutton's and had an interview with Mr. Wesley." This interview, the details of which are given in the pamphlet, did not pass off quite to the satisfaction of the North Shields visitors, and the matter was eventually brought up at the Conference of 1786, several letters passing between Dr. Coke and the contending parties. Mr. Wesley was evidently desirous of securing both the chapels for the Conference, whilst the rival parties were determined that the one or the other chapel must be given up; the three preachers of the Newcastle Circuit favouring the Coates party, Mr. Wood, the Sunderland assistant, taking the opposite side. An appeal for guidance addressed to Mr. Wesley by Mr.

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“Englos” (Inglis), the Newcastle assistant, received the following answer:—

London, Jan. 20th, 1787.

Dear Andrew,

Are you afraid lest James Wood’s coming to Shields will tear the society in pieces? In the name of wonder why then do you not prevent it while it is in your power? I have said, I will not require you to do this, but I advise you immediately to take that house into your own hands. You may do it so as to bring no burden upon us, and I see nothing that hinders you but a silly sense of honour.

I am, dear Andrew, Your’s

JOHN WESLEY.

To fully understand this letter it must be noticed that Mr. Wesley suggested the following compromise, viz. : That as Mr. Coates’ friends and the Newcastle preachers objected to the admittance of Mr. Reed’s chapel into their circuit, Mr. Wood of Sunderland might take it into his circuit, if Mr. Englos’ “silly sense of honour,” *i.e.* his pertinacity in the course he had taken, prevented him from taking possession of both chapels.

We next have a lengthy letter of remonstrance from Edward Coates to Mr. Wesley, dated 24 January, 1787, to which Mr. John Broadbent, on Mr. Wesley’s behalf, replies as follows:—

“I am to say that he (*i.e.*, Mr. Wesley) now thinks it his duty to take Dr. Watson’s house into one of the circuits, if Dr. Watson agrees to the conditions contained in Mr. Rankin’s letter (*i.e.*, a proper title to the land, and settlement on the Conference Plan). If Mr. Englos can take it into the Newcastle circuit, Mr. Wesley thinks it will be the best; if not, Mr. Wood can take the house into his (*i.e.*, the Sunderland) circuit; only Mr. Wesley thinks it would not be proper to open the house before the matter in contest is over between the Earl (*i.e.*, the earl of Carlisle, proprietor of the ground) and the Doctor.”

The matter was brought up again at the Manchester Conference of 1787, at which Dr. Watson was in attendance, when a Committee was appointed to finally settle the business, Mr Wesley being evidently sick of it, as appears from some remarks in a letter by the Rev. James Wood where he says, “I took Messrs. Watson and Rhodes with me to Mr. Wesley, but he would not hear anything from either of us on the subject of the houses;” and again, “This day Dr. Coke with myself endeavoured to prevail with him to hear your reasons, &c., but as he had told us at Bristol, so to-day again he told us that he would hear nothing more on that

subject.”

The Conference Committee arranged that both chapels, *i.e.*, the lower, or Bank chapel and the upper, or Millbourn Place chapel, should be taken into the Newcastle circuit, in the hope that time would smooth down the antagonism between the two societies. No tokens of such a blessed result, however, became visible, and a visit paid by Dr. Coke to Millbourn Place, on the occasion of some special services, led to much unseemly wrangling. Dr. Coke was unsuccessful in his efforts to induce the trustees to settle their house on the conference plan, and the probability of a complete severance of the Millbourn Place society from the Connexion lay near. On the 30th and 31st May, 1788, Mr. Wesley was at North Shields, as reported in the *Journals*. After preaching in the lower chapel in the morning of Friday, he sent word to the Millbourn Place friends that if they wished it he would preach in the evening in their chapel. His sermon there was on Psalm xxxiii, 7, and the service was followed by a stormy trustees' meeting, presided over by Mr. Wood, Mr. Wesley having retired immediately after the close of the service. On the next day Mr. Wesley addressed the following letter to the Millbourn society:—

Sunderland, May 31st, 1788.

My dear Brethren,

All that you desire (unless I mistake) is the very thing that I desire and design to do. I desire that your house shall be just as the other, and our preachers shall meet the Society, hold love-feasts, and keep watch-nights in them alternately. If in anything I should give the preference to either, certainly I would to the house in Millbourn Place. What do I want but to do you all the good I can in my few remaining days? We have loved one another long, and God forbid that anything should now part you and your

Affectionate Brother,

JOHN WESLEY.

A few days afterwards a deputation from the Millbourn Place trustees waited upon Mr. Wesley at Newcastle, where he was staying the whole week, and as Mr. Wesley intervened personally in the discussion I give the *verbatim* report of the interview as printed in E. Coates' pamphlet.

“There were present on his (*i.e.*, Mr. Wesley's) side, Messrs. Smith, Wood, Hunter, and Batson; on our (*i.e.*, the Millbourn trustees') side, Wm. Todd, E. Coates, and John Patterson. Mr. Wesley opened the meeting with a short prayer. Then E. Coates to Mr. Wesley: Sir, we are informed that you mean to withdraw the

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preachers from us. Mr. Wesley : Not while you keep your doors open to receive us. E. Coates : Sir, our doors are never shut against you or your preachers, nor ever will so long as they conduct themselves with decency and propriety. Mr. Wesley : Well, so long as you keep your doors open to receive us I will take care you shall not want preachers. Mr. Hunter to E. Coates : Why do you not settle your house on the Conference Plan ? E. Coates : Why so much haste, Mr. Hunter, to get *our* house settled, while the house down the street, which was promised to Mr. Wesley as a gift, is neither given to Mr. Wesley nor settled on the Conference. Mr. Wesley : You have no business with that house, I will hear nothing about it. E. Coates : No Sir, we have no business with that house further than as it is made an opposition to us. I remember, Sir, you told me at Sunderland that that house was to be yours ; that they had promised to finish it at their own expense without a shilling charge to you or any belonging to you, and make it over to you by a deed of gift, but have they done so? You furthur said you would drop them if they went from their promise ; I suppose they went from their promise long since? Mr Wesley : You have no business with that house, I say hold your tongue."

After a very unedifying altercation between Mr. Hunter and two of the trustees, which at one moment threatened to go beyond mere words, Mr. Wesley intervened by calling out :

"Hold your tongues ! I never was so rudely treated in my life as I was at Millbourn Place that day I preached there. E. Coates called out amongst all the people in the chapel and said, Here is Mr. Wesley come, but he shan't have his own way here ; we will sing *our* own tunes, and do as we please. E. Coates : Indeed, Sir, it is a mistake ; I never treated you with any disrespect in my life, and I cannot recollect anything that happened at that time that could give rise to such a report. Mr. Wesley : Yes, you did say so, when you were amongst the singers. E. Coates : I do now recollect something that passed there, but it will by no means bear such a construction. The circumstance was this : I was desired to secure some seats for Mrs. Hutton, Mrs. Wood, and others ; I went into the singing pew for that purpose, and as I was desiring a person to keep some seats, Mr. Stakes, who was sitting in the said pew, turned about to me and said : You must not sing anything here, Mr. Wesley sings his own tunes. I replied, pray Mr. Stakes, keep your temper ; I know as well as you can tell me that Mr. Wesley sings his own tunes ; we do not mean to interrupt Mr. Wesley in the least, he may do as he pleases. Mr. Wood : I was standing by Mr. Coates at the time and heard all that passed,

which was exactly as Mr. Coates has related it. Mr. Wesley, turning to Mr. Wood : How strangely things have been represented, nothing could be more respectful."

I forbear to give the rest of the discussion, in which Mr. Wesley took no part ; it led to nothing, and the whole matter remained *in statu quo* until the London Conference of 1788, when Peter Mills was appointed assistant for the Newcastle circuit, with positive instructions to bring the Millbourn chapel case to a settlement. Some tumultuous scenes took place upon Mr. Mills' occupying the Millbourn Place pulpit for the first time ; the new minister read out Mr. Wesley's written instructions ordering the discontinuance of some objectionable features in the singing and chanting at that chapel, but was weak enough to disclaim any personal bias in the matter and to make an unguarded reference to Mr. Wesley's "humour." The report of these proceedings reached Mr. Wesley and drew from him the following caustic letter :—

My dear Brother,

My humour was as much out of the question as my stature ; my objection to the chanting the psalms was, we have no such thing among the Methodists. But when I was informed they were not the reading psalms which were chanted, but only the hymns in the morning and evening service, my objections of course fell to the ground. But as this little dispute is now at an end, there will be no need of saying any more, only that courtesy and brotherly love require it.

I am, your affectionate Brother,

JOHN WESLEY.

This letter is undated, but must have been written either on the 3rd or 4th November, 1788.

The breach between the Millbourn trustees and Mr. Wesley continued to widen, and the latter finally gave orders for the preachers to be withdrawn from Millbourn Place chapel. Upon hearing that Mr. William Smith (the Newcastle circuit steward, Mrs. [Vazeille] Wesley's son-in-law) was shewing some reluctance to break with Millbourn Place, and continued on intimate terms with E. Coates, he addressed to him the following peremptory note :—

Dear Billy,

How is this ? Do you owe E. Coates money, or does he owe you money, that you will not break off with that Rogue, that Knave that is cheating me out of my property ? I insist upon your never darkening his doors more, or renounce all connection with your brother, John Wesley. And at the same time give positive

orders for the preachers to be withdrawn from Millbourn Place.

A letter of exculpation and remonstrance, addressed to Mr. Wesley by E. Coates, drew from him the following reply :—

London, Dec. 1788.

My dear brother,

I have all my life been a lover of peace, and am not less so now than I was fifty years ago. Therefore as to warm words spoken to you, or any other, let them pass, they are not worth rehearsing. There is only one charge which is of consequence, that you will not settle the house on the Methodist plan. This is exactly the case of the Dewsbury house, and if you persist in the resolution, you will constrain us to proceed in the same manner.

I am, your affectionate brother,

JOHN WESLEY.

This allusion to the case of the Dewsbury house, and the part taken in that dispute by Mr. Atlay, induced the Millbourn trustees to enter into communication with that ex-Methodist preacher, who offered to undertake the charge of their chapel on certain conditions, and urged them strongly not to give up their house to the Conference. These negotiations did not lead to an immediate arrangement, but it became more and more clear to Mr. Wesley that it was perfectly hopeless to overcome the obstinacy of the Millbourn trustees, so that at last he addressed the following order to Mr. Mills, the Newcastle assistant :—

Dublin, April 11th, 1789.

I require of you, Peter Mills, to require of E. Coates within three weeks a positive answer : will you, or will you not settle the house at Millbourn place on the Methodist Plan? If they will not, I further require that none of you preach in that house more, unless you will renounce all connection with your

Affectionate brother,

JOHN WESLEY.

The reply of the Millbourn trustees was a formal resolution that they declined to settle their house on the conference plan, and their leader, E. Coates, addressed a lengthy, scurrilous epistle to Mr. Wesley, to which that aged servant of God condescended to reply as follows :—

Waterford, April 29th, 1789.

Conference is out of the question ; you have used me basely and ungratefully, after I have served you between forty and fifty years ; and if I had not two strings to my bow I should have been in a fine condition. Your letters are a proof of all I say concerning you. If you and the six other persons who sign your letter

of the 26th inst. issued out all the money, whereby the house at Millbourn Place was built, you are honest men ; if not, I will not call you so. One of the twelve original rules of Methodism is, " You are to do that part of the work which I appoint ; " but this cannot be unless I have a right of appointing the preachers in all the Methodist preaching houses. I am old, and you apparently young, yet you know not which of us will first be called hence. I wish you all well, and am,

Your affectionate Brother,

JOHN WESLEY.

Little more need be said. The negotiations between the trustees and Mr. Atlay were resumed, and Mr. Eels, Atlay's helper, was put in charge of Millbourn Place chapel. The long and acrimonious Preface addressed to the Conference is signed, "*The Editor* ; " the pamphlet itself, "*Edward Coates*." The name " Andrew Englos " is so spelled by the preacher himself in signing one letter of the correspondence. At any rate, Coates so prints it.

CHARLES A. FEDERER.

[For references to the Shields affair see Stamp's *Atmore*, W.M.M., 1845, p. 116 sq., Tyerman's *Wesley*, iii, 573. Mr. Federer's paper makes it evident that the last paragraph standing in *Journal*, (ed. 1830-31) under Sunday, 25th, May 1788, and apparently belonging to Newcastle, belongs to Friday, 30th, and to North Shields. There was no " lower " or " upper " chapel in Newcastle. Mr. Federer writes that he has a one volume edition of the *Journals*, (1837) in which is expressly printed : "*Friday, 30th. At noon I preached in the lower house, North Shields, &c.*" ]

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## UNPUBLISHED LETTERS.—VIII.

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THOMAS THOMPSON, M.P., TO [JOSEPH BENSON?]

[Mr. H. W. Ball, of Barton-on-Humber, lends the following interesting letter from Thomas Thompson, M.P. and Banker, Hull ; Local Preacher in the Wesleyan Connexion ; author of a *Local History of Church and Locality in Holderness, Yorkshire* ; father of Colonel Thompson, author of the *Corn Law Catechism*.]



(Private.)

Hull, 24th June, 1809.

My dear Sir,

I may possibly send you in the beginning of next month, some short remarks, for our magazine, on a publication by a Rev. Josiah Thomas of Somersetshire. I have seen in the papers an advertisement of a book by Mr. Melville Horne of Macclesfield on *Justification*, and on some doctrines held by the Methodists. Is Mr. Horne friendly or adverse to the Methodists? I think that he was once a Methodist Preacher.

I wish very much to find some true account of the *Pietists* of the Lutheran Church. What Mosheim says of them indicates that they were very pious people, and on the decline of spiritual religion in Germany, were much like the Methodists in England. I cannot come at the books to which Mosheim refers, and I know of no account of those people in English. Can you give me any references? Mr. Wesley, I think, mentions them somewhere incidentally.

I understand that 2 or 3 people of the Methodist Societies of Leeds and of that neighbourhood are now in Hull, canvassing the poor Methodists for subscriptions for Mr. Sutcliffe's Commentary on the Bible and an ordinary small edition of the common Hymn-book, and, I believe, bad editions of other books which are likely to sell among the Methodists. This is certainly wrong, and I have advised Mr. Highfield to speak of it in the Chapels and suppress it. It is making a gain of the poor by imposition, and is a direct injustice towards the Conference. Surely the preachers in the West of Yorkshire can never countenance such a measure; and yet I hear that agents of this sort from Yorkshire are spreading themselves in various parts of the Kingdom.

I wish that the Societies could be supplied with a greater variety of books from the Book-room; and now that paper is so dear, why not print a proportion at least, on ordinary paper? I have long thought, and often mentioned, that much more money might be raised, and much more good done by the sale of proper books among the Methodists, than we have yet known, if two or three of the preachers, who are men of talents, would undertake the business. In this instance I think that the Methodists do not employ all the means of doing good which are in their power; and if they will not take advantage of this open door, for the glory of God, others will make private profit of it, in spite of all that can be done.

I am always very truly, My dear Sir,

Yr. very affect. hble. serv<sup>t</sup>

THOS. THOMPSON.

BIBLIOGRAPHICAL CATALOGUE OF  
 BOOKS MENTIONED IN JOHN  
 WESLEY'S JOURNALS. (VIII.)

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April 22, 1779. SMOLLETT. *History of England*. New edition. London. 1812. vol. v., p. 376.

The correct reading is: "The progress of reason, and free cultivation of the human mind, had not, however, entirely banished those ridiculous sects and schisms of which the Kingdom had been formerly so productive. Imposture and fanaticism still hung upon the skirts of religion. Weak minds were seduced by the delusion of a superstition styled Methodism, raised upon the affectation of superior sanctity, and maintained by pretensions to divine illumination. Many thousands in the lower ranks of life were infected with this species of enthusiasm, by the unwearied endeavours of a few obscure preachers, such as Whit[e]field, and the two Wesleys, who propagated their doctrine to the most remote corners of the British dominions, and found means to lay the whole Kingdom under contribution."

April 22, 1779. QUEVEDO. *Visions of Hell*. *The Visions of Quevedo* were translated from the Spanish by Roger L'Estrange. London. 1668. Frequently reprinted.

April 22, 1779. SWEDENBORG. *De Cælo et ejus mirabilibus et de Inferno. Ex Auditibus et Visis*. London. 1758. 4to. In English: *Treatise concerning Heaven and Hell, and their wonders as seen and heard by the Author: translated from the Latin*. London. 1778. 4to. Frequently reprinted, and still on sale by the Swedenborg Society in several languages.

May 1, 1779. BRYANT, JACOB. *A New System, or an Analysis of Ancient Mythology: wherein an attempt is made to divest Tradition of Fable, and to reduce Truth to its original Purity*. 1774. 4to. 2 vols. Re-issued 1775. Vol. 3. 1776. 4to. 3rd ed. 1806. 6 vols. 8vo.

Wesley abridged vols. 1 and 2 of the original edition. See *Arminian Magazine*, 1783, pp. 138, *et seq.* 1784, pp. 34, *et seq.*

May 10, 1779. BLAIR, DR. HUGH. *Sermons*. First published 1777. Frequently reprinted.

See *Gent. Mag.*, 1777. i. 497.

May 10, 1779. SEED, JEREMIAH. *Discourses*. London. 1743. 2 vols. 8vo. Frequently reprinted. *Posthumous Works*. London. 1750. 2 vols. 8vo. Frequently reprinted.

See Boswell's *Johnson*, ch. lxii. Stoughton, *Religion in England*, vi., 45. See also above, 23 May, 1765.

PROCEEDINGS.

June 30, 1779. CHARLTON, L. *History of Whitby and Whitby Abbey*. York. 1779. 4to.

There is an account of this work and of the writer in Nichols' *Lit. Illustr.*, iii, 783.

Nov. 27, 1779. WARNER, FERDINANDO. LL.D. *The History of Ireland*. London. 1763. 4to.; 2nd ed. London. 1768.

See Nichols' *Lit. Anecd.*, ii, 415.

May 18, 1780. WATTS, DR. ISAAC. *An Essay on the Freedom of the Will in God and in Creatures, and on various subjects connected therewith*. First published in 1732. Frequently reprinted in his *Collected Works*. (Ed., 1812, vol. v., p. 455.)

Aug. 25, 1780. KNOX, VICESIMUS. *Essays, moral and literary*. First published in 1778 in one vol.: 8vo. Afterwards much enlarged, and frequently reprinted.

On Cowley, see essay No. 169, *On the merits of Cowley as a Poet*. On Modern Eloquence, see No. 160, *Cursory remarks on the Eloquence of the Pulpit*.

Ap. 18, 1781. HILL, SIR RICHARD. *The Blessings of Polygamy displayed: in an affectionate address to Rev. Martin Madan: occasioned by his late work, "Thelyphthora."* London. 1781. 8vo.

Ap. 18, 1781. MADAN, MARTIN. *Thelyphthora: or, A Treatise on Female Ruin*. vols. i and ii, 1780; vol. iii, 1781. 2nd Ed., improved, 1781. 3 vols. 8vo.

See *Hill, Sir Richard*; Green's *Bibliography*; *Life of C. of Huntingdon*, ii, 464; a lengthy examination and refutation by Benson in *Arminian Mag.*, 1783 and 1784; Overton's *Life of Law*, p. 394.

June 11, 1781. JOHNSON, DR. SAMUEL. *Tour through Scotland*.

See May 18, 1776.

June 14, 1781. PENNANT, THOMAS. *Tour through Scotland*.

See May 23, 1776.

July 6, 1781. GRAVESANDE, GUILLAUME JACQUES. *Philosophicæ Newtonianæ Institutiones, In Usus Academicos*. Lugduni Batavorum. 1723. 12mo.

On p. 298, the author says, "Ditius in percurrentis sex signis primis hæret Sol, quàm in sex posterioribus, daturque differentia novem dierum." To this there is added a footnote: "En 1715, Gravesande accompagna, à Londres, en qualité de secrétaire d'ambassade, les députés des états-généraux, chargés de complimenter George 1<sup>er</sup> sur son avènement au trône, . . . . et fut reçu à la Société Royale de Londres." *Biog. Univ.*, Paris. 1817. xviii, p. 548; and see *Encycl. Brit.*, xvii, 109. xviii, 554.

July 6, 1781. ROBERTSON, DR. WILLIAM. *History of America*. London. 1777. 2 vols. 4to. Frequently reprinted in England and America.

See Allibone; Nichols' *Lit. Hist.*, vi, 604.

July 6, 1781. ROBERTSON, DR. WILLIAM. *The History of the Reign of the Emperor Charles V, with a view of the progress of Society in Europe from the subversion of the Roman Empire to the beginning of the 16th century.* London. 1769. 3 vols. 4to. Frequently reprinted.

For W. H. Prescott's *Continuation*, with "an account of the Emperor's life after his Abdication" (London, 1857), see Allibone.

July 6, 1781. KAMES, HENRY HOME, LORD. *Sketches of the History of Man.*

See May 24, 1774.

July 6, 1781. TOLAND, JOHN. *Nazarenus: or Jewish, Gentile, and Mahometan Christianity.* London. 1718. 8vo. There was a second edition the same year.

See *Historical account of the life and writings of J. Toland*; (Anon). London, 1722, reprinted in 1755; Stephen's *English Thought in 18th century*, i, 103; Hunt's *Religious Thought in England*, ii, 256; A. S. Farrar's *Bampton Lecture*. London, 1863; Disraeli's *Calamities of Authors*. "This very odd book was well answered by Dr. Mangey, in his *Remarks upon Nazarenus*: on which Mr. Toland made some reflections, in a Tract called *Mangoneutes*. Mr. Paterson also published his *Anti-Nazarenus*, in answer to Toland. Dr. Thomas Brett also took some notice of it in the Preface to his *Tradition necessary to explain and interpret the Holy Scriptures*." (Leland: *Deistical Writers*. London. 1837. p. 37.)

July 6, 1781. HAWKESWORTH, JOHN, LL.D.

See Allibone on this writer; *Dict. Nat. Biog.*; Dr. Drake's *Essays*; Boswell's *Johnson*.

Sept. 1, 1781. PARSONS, DR. JAMES. *Remains of Japheth: being historical enquiries into the affinity and origin of the European languages.* London. 1767. 4to.

See Nichols' *Lit. Anecd.*, v, 481.

Dec. 28, 1781. THURLOE, JOHN. *Collection of State papers: containing Authentic Memorials of the English affairs from 1638 to the Restoration of King Charles II.: published from the originals: with life of Thurloe.* London. 1742. 7 vols. fo.

March 27, 1783. HORNE, DR. GEORGE. Bishop of Norwich. *A Commentary on the Book of Psalms.* Oxford. 1776. 2 vols. 4to. Frequently reprinted.

See Green's *Bibliography*, No. 209.

Feb. 21, 1784. ARIOSTO. *Orlando Furioso*. First published in 1516. For comparisons between Ariosto and Tasso, see Hallam, *Literary History* (ed. 1869), ii, 196; Sir Walter Scott, *Diary*, June 4, 1826; Macaulay, *Edinburgh Review*, July, 1843; Macaulay, *Essays* (Ranke's Hist.). Southey calls Hoole's version "a vile one."

March 27, 1784. FLETCHER, REV. J. W. *Letters to Dr. Priestley*. For the full titles of these (two) letters, see Tyerman's *Fletcher*, p. 533.

PROCEEDINGS.

May 15, 1784. CAMERON, EWEN. (Hugh Blair.) *Fingal, Translation of*. See Allibone : sub voce Blair. See 23 June, 1786.

Aug. 26, 1784. VOLTAIRE. *Memoires de M. de Voltaire, écrits par lui-même*. Londres. chez G. Robinson. 1784. 8vo.

May 18-19, 1785. VALLANCEY, CHARLES. *A Grammar of the Ibero-Celtic or Irish language*. Dublin. 1773. 8vo.

See article by Dr. Norman Moore in *Dict. Nat. Biog.*

June 8, 1785. LE VRAYER, FRANÇOIS LE MOTHE. *Notitia Historicorum selectorum : or Animadversions upon the famous Greek and Latin Historians, &c.* Oxford. 1678. 8vo. This was by Le Vrayer, Counsellor of State to the King of France. William Davenant, of Magdalen Hall, Oxford, translated from French into English, with some additions. See Wood's *Fasti. Oxon.* (ed. Bliss), ii, 372.

Nov. 3, 1785. [PERU, should be] PERRY, DR. CHARLES. *Disquisitions of the Stone and Gravel, and other diseases of the kidneys and bladder*. London. 1777. 8vo.

Nov. 14, 1785. FRY. *Marriage between near kindred*. See Sep. 11, 1756.

January 9, 1786. PENN, SIR WILLIAM. Wesley is mistaken in speaking of William Penn as "Sir William." The extract is taken from : *A Collection of the Works of William Penn. To which is prefixed A Journal of His Life, with many original letters and papers not before published*. London : Printed and sold by the Assigns of J. Sowle, at the Bible in George Yard, Lombard Street. 1726. 2 vols. fo.

Note : The passage freely quoted by Wesley is found in vol. i, p. 231, being "An Account of the Blessed End of my dear Wife, Gulielma Maria Penn" ; and reads thus : "At another Time, as I was speaking to her of the Lord's Love and Witness of His Spirit that was with her, to give her the Peace of Well-doing, she returned to me, looking up, 'For,' said she, 'I never did, to my knowledge, a wicked thing in all my Life.'"

Feb. 5, 1786. STUART, DR. GILBERT. *History of Scotland from the Establishment of the Reformation till the death of Queen Mary*. London. 1782. 2 vols. 4to. Reprinted 1784 with additions. See Brougham's *Men of Letters* (London, 1845), p. 306 ; *Private letters of Edward Gibbon*, by Prothero, ii, 22 ; *Gentleman's Magazine*, 1784, ii, 489 ; 1786, ii, 716, 994.

"I hear that Robertson is to publish a new Edition of his History of Scotland, wherein he will insert such remarks as shall serve for an answer to Stuart, and the other apologists of the fair, foolish, unfortunate Mary."—Letter from Thomas Christie. Nichols' *Lit. Hist.*, iv, 823.

March 21, 1786. WITHERING, DR. WILLIAM. *An Account of the Fox-glove, and some of its medicinal uses : with practical remarks on Dropsy and other diseases*. Birmingham. 1785. 8vo.

Withering was an Anglican, but his house was menaced by the Birmingham rioters of 1791, and he took flight.

April 3, 1786. BURTON, JOHN, D.D. *Opuscula Miscellanea Metrico-Prosaica*. Oxonii. 1771. 80.

May 11, 1786. BACON, LORD. *Sylva Sylvarum: or a Natural History*. In x. centuries: published after the Author's death, by William Rawley, D.D. London. 1627.

Frequently reprinted.

May 11, 1786. ANDERSON, DR. JAMES. *An Account of the present state of the Hebrides and West Coast of Scotland, with hints for encouraging the fisheries, and promoting other improvements in those countries*. Edinburgh. 1785. Illustrated with a map.

Sept. 23, 1786. GEBALIN, ANTHONY, COUNT DE. *The Primitive World analysed, and compared with the modern world; or, enquiries into the Antiquities of the World*. Paris. 1773. It was extended to 9 vols. 4to., in which he endeavoured to trace the history of the moral and physical world to its origin.

Jan. 5, 1787. HUNTER, DR. HENRY. *Sacred Biography; or the history of the Patriarchs: being a course of Lectures delivered at the Scots Church, London Wall*. London. 1784-92. 6 vols. 8vo.

Feb. 17, 1787. BATES, ELY. *A Chinese fragment. Containing an enquiry into the present state of religion in England. With notes by the editor*. London. 1786. 8vo.

See Halkett and Laing, p. 371.

Feb. 17, 1787. DU HALDE, PÈRE; a Jesuit. *A description of China and Chinese Tartary, with Korea and Tibet, containing the Geography and History as well Natural as Civil of those countries*. Translated from the French by R. Brookes. London. 1736. 2 vols. 8vo.

See Nichols' *Lit. Anecd.*, v. 45.

Ap. 5, 1787. BLACKWELL, ANTHONY. *The Sacred Classics defended and illustrated*. London. 1727-31. 2 vols. 8vo.

July 26, 1787. DOBBS, FRANCIS. *Universal History*. London. 1787. 4 vols. 12mo.

July 26, 1787. BRYANT, JACOB. *Observations and Enquiries relating to various parts of Ancient History*. Cambridge. 1767. 4to.

Aug. 31, 1787. USHER, DR. JAMES (1581-1656), Archbishop of Armagh. *A Collection of Three Hundred Letters written between the Arch-Bishop and most of the eminentest persons for Piety and Learning in his time, &c., &c., To which is added, The Life of the Arch-Bishop, collected and written by Richard Parr, D.D., his Lordship's Domestick Chaplain*. London. 1686. fo. Usher's *Collected Works* were published in 17 vols., 1841-64, by Dr. Elrington and Dr. J. H. Todd.

PROCEEDINGS.

An extract from Parr's *Life of Usher* appears in Wesley's *Christian Library*, vol. xxvii. ; and see *Arminian Mag.*, 1779.

Nov. 5, 1787. DUFF, WILLIAM. *An Essay on Original Genius and its various modes of Exertion in Philosophy and the Fine Arts, particularly in Poetry*. London. 1767. 8vo. With a Sequel: *Critical Observations on the writings of the most celebrated Original Geniuses in Poetry*. London. 1770. 8vo.

Nov. 1 and 5, 1787. GERARD, DR. ALEXANDER. *An essay on Genius: treating of its nature, of the general sources, of the varieties of genius in the imagination, memory, judgment, &c.* London. 1767.

Ap. 2, 1788. WESTON, WILLIAM. Fellow of St. John's College, Cambridge: Rector of Campden, Co. Gloucester. Died 1760. First published, *Enquiry into the rejection of the Christian Miracles by the Heathen*. Cambridge. 1746. 8vo. This was answered by Bp. Hurd, *On some Remarks in the foregoing*. Cambridge. 1747. 8vo. Weston replied with *Observations on Some Remarks, &c.* 1747. 8vo. and further with the work here mentioned, viz.: *Dissertations on some of the Most Remarkable Wonders of Antiquity*. 1748. 8vo.

See Nichols' *Lit. Anecd.*, ii, 470.

Jan. 16, 1789. WILSON, CAPT. HENRY. *The Shipwreck of the Antelope, East India packet, H. Wilson, Commander, in the Pelew Islands, in August, 1783. With interesting Particulars of Lee Boo, second son of the Pelew King.* By one of the unfortunate officers. London. 1788. 8vo.

Reprinted in 1789 and 1803. See Keate, George (Dec. 8, 1789); *Genl. Mag.*, 1788, ii, 629; Green's *Bibliography*, p. 248; *Arminian Mag.*, 1790, p. 545; 1791, p. 338.

May 7, 1789. TRENCK, FREDERICK BARON. *Life of, written by himself, containing his adventures, his cruel and excessive sufferings, during ten years imprisonment at the Fortress of Magdeburg, also Anecdotes, historical, political and personal:* translated from the German by Thomas Holcroft. London. 1747. 8vo. Also Leipsic, 1787; and often reprinted.

May 19, 1789, and July 13, 1789. FITZGERALD, GEORGE ROBERT. See *Dict. Nat. Biog.*, xix, 114; Sir Jonah Barrington's *Memoirs*. London. 1833. i, 240.

July 25, 1789. FORSTER, GEORGE. *A voyage round the world in H. B. M.'s sloop, "Resolution," commanded by Capt. James Cook.* London. 1777. 2 vols. 4to.

Dec. 1, 1789. KEATE, GEORGE. *An account of the Pelew Islands, situated in the western part of the Pacific Ocean; composed from the journal, and communications of Capt. Henry Wilson, and some of his officers, who in August, 1783, were shipwrecked in the*

"*Antelope*" packet belonging to the East India Company. London. 1788. 4to.

See above, Jan. 16, 1789.

Dec. 28, 1789. BELLAMY, MRS. GEORGE ANNE, of Covent Garden Theatre. *An Apology for the life of ; written by herself ;* 2nd ed. London. 1785. 6 vols. 12mo. This anecdote is found in vol. i, p. 127. The lady was Mrs. Butler, of whom mention is frequently made.

See Dr. Doran : *Their Majesties' Servants*, i, 484.

Aug. 27 and Sep. 1, 1790. SCUDAMORE, MRS. REBECCA. *Some Particulars relating to the Life and Death of Rebecca Scudamore, interspersed with Interesting Reflexions, . . . . . together with extracts from divers of her letters. Collected by S. Y., including an account of her own case.* Bristol. 1790. 8vo. [Wesley did not publish the abridgment which he says he made. But in *Arm. Mag.*, 1793, pp. 211 sqq., is found "An Extract," which is just such an abridgment as he was accustomed to make. This may perhaps be his, found in MS. after his death, and printed by the editor of 1793. Wesley had, however, inserted in *Arm. Mag.*, 1787, p. 167, a long, anonymous, poetical address to "Mrs. R. S., on her recovery from an illness." This is dated 24 Sep., 1785, and begins : "And does my *Beck* still draw her vital breath?" —F.]

Sep. 20, 1790. GUSTAVUS III, KING OF SWEDEN (1746-92). *The Danger of the Political Balance of Europe.* Translated from the French of the King of Sweden [or rather of J. F. Mallet du Pan? Or of Charles Claude de Peyssonel?] with a preliminary discourse and additional notes; by Lord Mountmorres. 2nd Ed., corrected. London. 1791. 8vo.

There was an Edition of 1790. See *Gent. Mag.*, 1790, ii, 922; *Dict. Nat. Biog.*, vol. 39, p. 90; *Biog. Univ.*, Paris, 1823, gives in vol. xxxiii, p. 559, *sub voce* "de Peyssonel" (1727-90), No. vii, this title "*Du péril de la balance politique de l'Europe, ou Exposé des causes qui l'ont altérée dans le nord, depuis l'avènement de Catherine II au trône de Russie.*" London. 1789. 8vo. See also *Notes and Queries*, 10 S, ii, 8, and reply, ib. p. 95.

Oct. 13, 1790. [CARREL, should be] CARVER. *Travels through the interior parts of North America, in the years 1766, 7 and 8.* London. 1778. 8vo.

The *Journal* gives the author as Captain Carrel: this should be Jonathan Carver, of whom an account is given in Nichols' *Illustrations*, ii, 680; and in *Dict. Nat. Biog.* There was a Second Edition, with map and plates, in 1779; and a third in 1791, with a *Life of Carver*, written by Dr. J. C. Lettson. An extract from the work is given in *Arm. Mag.*, 1794, p. 33: "A detail of the Massacre of the English, by the French Indians, at Fort William Henry, in America, in 1757."



## NOTES AND QUERIES.

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284. NEWARK, NOTTS.—The Rev. Joseph Bush thus writes in reply to enquiries as to the passages referred to in the *Journals*.  
 “1743. *Monday, Feb. 14th*. No information available. Mr. Knight, who died during the summer, aged 92, was our last surviving friend who could, possibly, have furnished the want.”  
 “1780. *Monday, June 12th*. Covered Shambles, one end opening on Market Place; other end abutting on Middle-gate. The Town Hall now stands upon the site, and in the Large Room Mr. W. E. Knight, son of the above, conducts a P.S.A. on Sabbath afternoons.”  
 “1787. *Sunday, Feb. 11th*. Guildhall Street Chapel, superseded by Barnby Gate about 1826. Used for many years as Sunday School; then as Sunday and Day School. Two years ago, we built Sunday School Premises adjoining the Chapel in Barnby Gate; and now Guildhall Street is used as a Day School only. There is a Grave Yard, two Cottages and a neat double-fronted House where the Superintendent used to live. From time to time, Guildhall Street has been enlarged and adapted to day School purposes. The shell of the building is nearly as large as Barnby Gate Chapel, which seats 1200.”  
 “1788. *Wednesday, July 16th*. This refers to London.”
285. DYING WORDS. (*Journal*, 9 March, 1746): ST. AUGUSTINE  
 —The biographies of this Saint do not record the precise words uttered in his last moments.

USHER, ARCHBISHOP.—“The last words he was heard to utter, praying for forgiveness of sins, were these, viz., ‘O Lord! forgive me, especially my sins of omission’; so presently after this, he fell asleep.” Parr, *Life of Archbishop Usher*. London. 1686. Fo., p. 77.—Mr. F. M. Jackson.

286. REV. JOHN HOME’S “DOUGLAS” (*Journal*, 9 June, 1757; *Desid. et Quær.* No. 23.)—Several correspondents send communications bearing upon the excitement and the stormy controversies occasioned by the publication of this tragedy by one who was a minister of religion, and particularly of the Kirk. The matter is a very familiar episode in the literary history of the 18th century. The *Dict. Nat. Biog.*, s.v., HOME, JOHN (1722-1808) gives a clear and sufficiently full account of the whole affair.

“The piece was received with enthusiasm and had a long and successful run. [First performed 14 Dec. 1755.] But the ruling parties in the Kirk regarded the enterprise as an outrage. They were opposed on principle to theatrical representations, and that ‘Douglas’ should have been written by a minister, and its performance attended by other ministers, seemed to them serious aggravations of the offence. Portions of the play were denounced, too, as profane. A war of pamphlets ensued. Alexander Carlyle, one of the ministers who attended the performance, was prosecuted by the Kirk. Home himself was cited to appear before the presbytery of Haddington, but delayed obeying the summons. . . . [After a visit to London in 1757,] on Home’s return to Scotland, the proceedings against him were resumed by the presbytery, but were cut short by his resignation of his charge on 7 June, 1757.”

The *Quærendum*, No. 23, however only sought to elicit the *subauditum* in Wesley’s words “in Edinburgh.” “Pity it was ever acted *in Edinburgh*.” Is any more to be *underheard* than (say) this obvious reflection: “A pity for a minister of religion to produce a play upon the stage anywhere; but a piece of special unwisdom to do it in Edinburgh, and for a minister of the Scottish Church to do it there?” Is some such general reflection all that Wesley intended? Or was anything more definite in his view?

“What a pity a few lines were not left out.” The crop of pamphlets called forth by Home’s action contain many references to special lines to which exception was particularly taken. Mr. F. M. Jackson communicates the following extract from *Dublin University Magazine*, 1868, p. 659, and probably guides us to some of the lines currently criticised. In Wesley’s printed copy, however, there still stood some which he thought of questionable wisdom or propriety.

"No sooner had 'Douglas' appeared than the Scottish Presbytery denounced it as a blasphemous production and as furnishing encouragement to suicide. Proceedings were immediately instituted against the author, and other ministers who attended the representation, it having been proved by depositions that one player in the character of Old Norval, swore, "By Him who died on the accursed tree," an expression taken nearly verbatim from an ancient English ballad; and, that another, as Glenalvon, exclaimed when dying, "No priest! no priest! I'll ask eternal fire!" These passages are, thus far, singular points of exception. Mr. Home suppressed both after the first performance, and never suffered them to appear in print—a strong presumption that he felt their alleged indecency. It seems strange that the selected Synod of the Author's friends who sat in solemn conclave to read the play before it was rehearsed—Drs. Robertson, Carlyle, and Blair, Professor Ferguson, and David Hume—should have allowed the objectionable lines to retain their place."

Mr. Jackson adds: "Two versions of the tragedy now lie before me viz: *Douglas: a tragedy as it is acted at the Theatre Royal in Covent Garden.* (*Non ego sum vates sed prisce conscius ævi*) London. Printed for A. Millar, in the Strand. 1757. *The Works of John Home Esq: now first collected. To which is prefixed, an account of his life and writings.* By Henry Mackenzie, Esq., F.R.S.E. In three volumes. Edinburgh. 1822.

"The version of 1822 contains some lines that do not appear in that of 1757, but I do not observe anything that could be objected to in Edinburgh or elsewhere. They are chiefly in Act I."

287. WESLEY'S JOURNAL, *May 24th to 31st, 1788.*—The only dates printed in the *First* and *Second* Editions are *Saturday 24, Sunday 25, Saturday 31.*

Saturday, 24th. 'About one we reached Alnwick,' &c.

Sunday, 25th. 'This was the day, &c.' Wesley preached at Alnwick 'at nine, two, and at half-past-five.'

[Monday, 26th.] Though the date is not stated, Wesley clearly went on to Morpeth, where he preached in the Town-hall; and in the evening, he says, he 'preached at Newcastle.'

[Tuesday, 27th.] He may have preached again at Newcastle, for he says 'all the congregations *morning* and *evening* were such as had not been before since the house was built. Surely this is the accepted time for Newcastle. Perhaps I may see it no more!'

Now a portion of the *Journal* appears to be missing. No date is given, and in the *First* Edition, 1791, p. 107, the new paragraph begins with the following sentence, which I give

exactly as it is printed :—

“*At noon I preached in the lower house at noon to a very crowded congregation.*”

In the *Second Edition*, 1794, p. 106, we read, “At noon I preached in the lower house to a very crowded congregation.” (And so also Jackson’s *Edition*, 1829-31.)

The account of Wesley’s work on Wednesday and Thursday, therefore, is missing, and the paragraph beginning ‘at noon’ appears to be a fragment, as the evident inaccuracy in the First Edition suggests.

Bennett’s (1837) *Edition of the Journal* is probably right in inserting the date, Friday 30th, for the services at noon and in the evening at the ‘lower’ and ‘upper’ houses at North Shields, but the first and second editions give no date. Stamp’s *Orphan House of Wesley* (pp. 144-6) gives an account of the dispute, but does not settle the point.

These early editions of Part XXI of the *Journal* end with a note which does not appear in the later editions. ‘There are unavoidable chasms in this *Journal*, owing to some parts being mislaid.’ We have here one of the chasms.—*T. E. Brigden.*

[Jackson embodies this note in Wesley’s *Works*, vol iv, p. 339. Mr. Brigden also writes that the edition of 1791 has “Cockermouth” (See N. and Q., No. 290, below), but that in 1794 this is corrected to “Wearmouth.”—*F.*]

288. ANDREW BLAIR.—I found recently in an old bookshop in Leeds an early copy of Coke and Moore’s *Life of Wesley*. On a blank leaf facing the title page was written the following poem, though when, and by whom, there is no intimation. Andrew Blair was stationed in Leeds by the Conference of 1789, and only remained one year. He died in 1793. The poem was written three years after the Leeds appointment, and must therefore have been written immediately after his death.—

ON THE DEATH OF MR. ANDREW BLAIR, who died at Dublin on the 8th of April, 1793. A Preacher in connexion with the late Rev. Mr. Westley, and stationed at Leeds three years ago.

TIS done—tis past, the mortal conflict’s o’er,  
Triumphant Blair has gain’d yon happy shore.  
See—with full sail he reach’d the port of Peace,  
Where sickness, pain and grief for ever cease.  
Lo ! saints and angels crowd the blissful strand,  
And shouting, hail their comrade to the land.

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" Welcome, they cry—the toils of life are passed,  
 Safe anchored here—take thy repose at last ;  
 Entwining laurels wait thy conquering brow,  
 A throne and sceptre shall reward thee now.  
 Tune, tune your harps, ye soft harmonious choir,  
 Let heaven's orchestra sound its noblest lyre.  
 Behold your Master smiles, He says, ' Well done.  
 Blair thou hast fought, thou hast the conquest won,  
 Thou hast the sinner warn'd, the mourner cheer'd,  
 To humble faith the brazen serpent rear'd.  
 The feeble lambs in watchful safety kept,  
 And on the wanderers call'd and kindly wept.  
 Thou hast the sheep in richest pastures fed,  
 With zeal distributed the living bread ;  
 Thou hast each gift and grace improved for me,  
 And I have endless bliss prepared for thee.  
 Enter thou faithful servant of thy Lord,  
 And reap, a great, a long, a full reward.'  
 Farewell ! thou messenger of life and peace,  
 Thoughts of thy joys shall make our sorrows cease ;  
 Our tears may flow, but still our wills resign,  
 Our loss is great, but then the joys are thine.  
 Well hast thou closed a painful arduous race,  
 In life and death declared the power of grace.  
 How faith disarm'd the gristly monster's sting,  
 How freely thy unfetter'd soul took wing,  
 How sweetly broke from each endearing band,  
 And orphans, widow, left in Jesu's hand.

Fair mourner, weep not for thy hapless fate,  
 Bereav'd thou art, yet not forlorn thy state.  
 Thy Husband lives ; the Lord of Hosts, His name,  
 He ever lives, invariably the same.  
 He is a father to thy infant race,  
 Immensely full of wisdom, love and grace.  
 All real good in each endearing tie,  
 From Him, the source, derived its sure supply.

—*Rev. J. Bell.*

For Blair, see Atmore, *Memorial*.

289. PLACE (AND OTHER) NAMES IN JOHN WESLEY'S JOURNALS AND THOMAS JACKSON'S INDEX.—Mr. F. M. Jackson has drawn out a complete Itinerary of Wesley's life, taking the names as they are given in Jackson's edition of 1829-31. But already in the pages of our *Proceedings* many cases have been notified, where some editing of these is needed, and much remains to be done before such a list as Mr. Jackson's could usefully be printed, and, still more, before a seriously "new" edition of the *Journals* could be produced. Such a task, if it is to be even approximately completed, must be dependent again and again upon such help as only the

local knowledge of our members and any friends they could enlist would supply. Now and again the correction is obvious. "Clowrust," for example, is plainly "Llanrwst," however such a transformation is to be accounted for. "Freatford" is as obviously an error, of early printer, or earlier transcriber, for "Freshford," near Bath, and well-known. "Cockermouth" (2 June, 1788) is out of the question. Tynemouth or Wearmouth must be intended. Non-resident knowledge can readily deal with such instances. But our Society would welcome such help as Mr. T. Tombleson has below given, who has gone over the names in his own county, Lincolnshire, and noted the variations from the customary spelling of to-day, in that particular instance not very numerous. Will our members devote an hour or two to a similar examination of the names of their own locality, and draw upon any help they can secure for areas beyond this. Irish names have been thoroughly done by by Rev. C. H. Crookshank, and Rev. J. Conder Natrass will look after the Scotch names. Rev. R. Butterworth has done a good deal at the Welsh names, which are often strangely disguised, having in many cases no doubt been spelt phonetically, as Wesley heard them given. But the English field offers a good deal of opportunity for gleaners of such small contributions to exact knowledge and finished work. Some samples, of many classes, not hitherto noticed in our *Proceedings*, may usefully be recorded forthwith.

(I). "BROUGH" (ii, 136, 138) should be separated from the Brough of the remaining references. It is BRUFF in Ireland. (Crookshank, *Hist.*, i, 50, 53).

(II). "HARWICH" should for several reasons evidently be NORWICH at the last reference (iv, 355); "this city," Wesley says.

(III). HIGHGATE (i, 65), a village in Georgia, is indexed along with the well-known northern suburb of London.

(IV). "KEMNAL" (ii, 512). This, the Rev. C. A. Walker of Attleborough tells me, should be HEMNAL, which is still the local pronunciation of HEMPALL, a village in his circuit. He says :

"When there some time ago I heard references made to Wesley's visit, and a tree in the centre of the village is still spoken of as 'Wesley's tree.'"

(V). "LEAK" (iii, 456, and *Index*) needs adding to the references under LEEK (Staffs.)

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(VI). "MAXFIELD" (i, 531 and elsewhere) is an old popular variant upon MACCLESFIELD (D. Knapp, *M. Rec.*, 1 Sep. 1904.) The latest use of "Maxfield" shown in the *Index* is 27 April, 1766. Wesley writes "Macclesfield" as early as 10 May, 1747, and the usage oscillates between the two forms within these limits.

(VII). "MILKSTRAM" (ii, 210, and *Index*) is MELKSHAM, by an early and obvious blunder of transcriber or printer.

(VIII). "NEW ORYGAN" (iii, 466 and *Index*) is NEWBIGGIN, as the parallel itineraries show (iv, 179, 279).

(IX). "PAINSHER" (i, 446, ii, 229) is North-country for PAINSHAW.

(X). PITCOMB (ii, 316) is near Bruton, Somersetshire, PITCHCOMB (iv, 175) is in Gloucestershire; they are indexed together as "*Pitcomb or Pitchcomb.*"

(XI). STAPLEFORD (iv, 9, 188) and STAPLEFORD (ii, 501, 502), under one index-heading, are in Nottinghamshire and Cambridgeshire respectively.

(XII). STOKE (iii, 78) is correctly indexed, Stoke near Clare, just within the borders of Suffolk, being the place indicated. But, under the same heading, STOKE (iv, 191, 216, 237, 320) refers to CHEW-STOKE in Somerset, so distinguished from CHEW MAGNA (iv, 216) near by.

(XIII). "STOKEN" (iii, 295) and "STOKEN-CHURCH" (iii, 382) and thus separately indexed, simply because in the text the first has no hyphen. The name is now usually given as STOKENCHURCH. Similarly, RAMSBURY and RAMSBURY PARK are separately indexed.

(XIV). TEMPLE BACKS (i, 230) a street in Bristol, lying between the Temple Church and the bank of the Avon, is amusingly enough, in default of local knowledge by the compiler, indexed as "*Temple, Backs, Bristol.*"

It is something more than default of local knowledge which has indexed "LEWENSMEAD, Mr. Wesley's visit to, iv, 194." The minister of the prominent Unitarian Chapel in LEWIN'S MEAD, a well-known street of old Bristol, visited Wesley at the date referred to.

(XV). "ST. JAMES'S, BARTON" (iii, 443; not indexed) should read "ST. JAMES' BARTON." It is a well-known open square in Bristol, occupying the area of the "barton," *i.e.*, the farmyard, belonging to the old Priory of St. James, of which the parish church of St. James is almost the only survival.

To these may be subjoined several related communications from Working Members.

(XVI). "LUDSTOWN" (3 March, 1790; not in Index) is an extraordinary error for LANSDOWN. The "first crescent" is undoubtedly the Royal Crescent, near the present Victoria Park, and begun in 1767. The "second crescent" is Lansdown crescent, commenced about 1788, and finished about 1793. The "two beautiful rows of houses" are its wings,—Lansdown Place East and Lansdown Place West. The "whole town" added "on the other side of the city" is the Bathwick estate, with Pulteney Street and new streets on either side, and Laura Place, built about 1780—1790.—*Mr. C. L. Ford.*

(XVII). "LORBOROUGH" (ii, 103, 230; iii, 72). The movements of Wesley would make it practically certain that this is for "LUDBOROUGH." But our fellow-member, Mr. Thomas Tombleson, has obligingly obtained from Mr. R. W. Goulding, the Duke of Portland's librarian at Welbeck, this express confirmation:

"When I was young I frequently stayed with a farmer at Ludborough, and it was quite usual to hear the name pronounced as if it were 'Lurbro' or 'Lerbro,' hence I have no doubt that 'Lorborough' is a colloquialism for 'Ludborough.' I have none of my MSS. here or else I could probably find a reference to the name in the spelling your friend quotes. 'Luthburg,' I remember, is a fairly common variant."

Another correspondent of Mr. Tombleson's says:

"Get a native of Ludborough to give the local pronunciation, which holds even to-day—something like 'Lurburh.'"

Indeed his friends fairly overwhelm him with evidence for the identification of Wesley's place name. Concerning Lincolnshire names generally, Mr. Tombleson says:

"I have been looking through Mr. Wesley's *Journal*, but I fear I have not discovered anything of importance. I notice a few variations in spelling, e.g.,

Amcoats is now Amcotts; Authorp is now Althorpe; Awkborough is now Alkborough; Barksworth is now Barkwith; Claythorp is now Claythorpe; Hibbaldstow is now Hibaldstow; Laseby is now Laceby; Lorborough is now Ludborough; Newby is now Newbigg, (I think); Overthorp is now Uppertorpe, (I think); Ouston, Owstone, Owston, is now Owston; Scowby is now Scawby; Wroote is now Wroot.

"Scowby" is a printer's error, I think, for the owner allows me access to his seven old deed chests, and I have not found that spelling. In 1316, 1450, 1505, and 32 Hen. 8, it is "Scalby"; in 1319, "Scalleby"; in 1385 and 1399, "Skalby"; in 1555, 1608 and 1630, "Scalby als. Scawby"; in 1576 and 1577, "Skawbie" and "Scawebye"; in 1557, "Scawlbie"; in 1582, "Scawbie"; in 1602, "Skaubie"; and in 1674, "Scawby." I notice 41 places in our county where the spelling is as at present, and I dare say I have omitted some.



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I do not understand "WIMBERTON," 20th July, 1774. Can it be a printer's error for Winterton? It seems to fit Winterton geographically very well, and I never heard the name of Wimberton."

Concerning CLAYTHORP (iv, 209), which is near Alford, and certainly not "three miles from Grimsby" as Wesley is made to say in print, Mr. Tombleson writes:

"My Cleethorpes friend tells me that he knows no Claythorpe except the one near Alford. . . . A friend now departed. . . . used to say that 'Cleethorpes' was an error; it should be Clee Thorpe, 'the Thorpe adjoining the parish of Clee.'"

Is Clee Thorpe intended?

Concerning Wimberton:

(XVIII.) "WIMBERTON" (iv, 23, cf. iii, 71; both are indexed) is certainly WINTERTON, to which Mr. George Stovin, removed from Crowle (see ii, 103) in the later years of his life, and where he died in May, 1780. (Stonehouse, *Isle of Axholme*, pp. 228-9. In *Gent. Mag.*, Jan., 1747, is a letter by him describing an antiquarian visit he had paid to Lindholme in company with S. Wesley, senr.) Two Mr. Stovins are indexed, but they are the same person. [In this connection may be noted "Mr. Harle" (iv, 335). The name is not found in Stonehouse, nor is likely to be. Like "Wimberton," it is again an error of printer or transcriber for "Hoole." The vicar of Haxey from 1712 onward was Rev. Joseph Hoole, who is thus strangely disguised in the printed text. He is known to Wesley students as an investigator of the Epworth ghost disturbances, and indeed generally as a friend and neighbour of the Epworth family. See e.g., Stevenson, *Wesley Family*, 121, 161, 280, 301.]

(XIX.) Can any member throw light upon "WILSTON," the preceding name in the Index, printed "WILTSTOW" in the text (iii, 78)? It is "three miles" from Harston, which is easily localised. Or upon CARDINMARSH (iv, 425), plainly between Whitchurch (Salop), and Chester.

(XX.) "KABB" (iv, 204) is a perplexing name. The Rev. C. W. Andrews, B.A., B.D., of Bolton, obliges us with some correspondence.

Mr. J. Yates writes to Mr. Andrews:

"Known to-day as 'Nab-Gate,' at the junction of three roads a little beyond Larwood church."

Like another correspondent, Mr. Grimshaw, Mr. Yates takes "KABB" to be for "Knabb," and this to be equivalent to "Nab," *q.d.*, "a Knobb or protruding hill." But Mr. Grimshaw adds:

"Had Wesley taken what was then a more direct road to Blackburn, . . . . . his course would have passed Waysh, where tradition says he preached on 'Wesh Brig.' A sort of choral service which I remember on Waysh Bridge, was originally commemorative of the event. One ancient approach to Waysh is through Keb wood, and Keb is the nearest approach to 'Kabb' I know."

Mr. Andrews also put me into communication with Mr. W. S. Bury, of 8, Park Road, Darwen, who replied :

"I have never heard of Wesley preaching at 'Kebbs.' When I was a lad there used to be preaching at Bury Fold, but I never heard of Wesley preaching there. . . . . The names Bury Fold and Kebbs are not one place. I was born at Bury Fold, and Kebbs is about a mile distant. As for Kebb Wood, I have never heard of it, but there is a wood just behind the house. They might have called that Kebb Wood. The place called Kebbs is now the cottages adjoining the private road to Ashley Bank, the estate of C. P. Huntingdon. This is the best account I can give you."

To this subject belongs another inquiry :

(XXI.) DEFINITE ARTICLE BEFORE PROPER NAMES.—"*The Devizes*" is very familiar and not difficult of explanation. But why the definite article in "*The Devauden*," a hamlet near Chepstow (15 Oct., 1739); or "*The Tyffin*" [i.e. Tyddin, *Meth. Rec.*, 6 June, 1901], (9 Aug., 1769); or "*The Grange Green*" (8 June, 1764); or, more remarkably, "*The Ewood*" (4 July, 1772, 14 April, 1779, 22 April, 1782), and "*The Spen*" (17 Nov., 1743); or "*The Hayle*" (27 Sep., 1785)? "*The Abbey*," i.e. Strata Florida (1 Aug., 1768, 9 Aug., 1769), is, of course, in a different class.

290. PLATE AT NEW KINGSWOOD.—We have at Kingswood school a solid silver plate about 10½ inches in diameter. Tradition has always said that it was used by Mr. Wesley in the communion service at old Kingswood school. It bears the letters (thus set)

N.  
M. E.

on its edge, surrounded by scroll work. Can any one suggest the meaning of these letters? The hall mark is almost obliterated.—*Mr. W. P. Workman.*

CORRIGENDA.

N. & Q., No. 245 : "Chester" for "Chesters," pp. 145, 146. Cf. *Proceedings*, iv, 2, 55.

No. 270 : "Condita" for "Conditum."

Jackson, *Bibliography*, p. 173, "Blackburne" for "Blackburn."

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JANUARY, 1904.

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The British Museum, London.  
The John Rylands Library, Manchester.

DIED DURING THE YEAR 1903 :

Rev. H. E. Gregg.  
Rev. W. Nicholson.  
Rev. H. O. Rattenbury.