



TWO SCARCE WESLEY MEDALS.

[J.G.W., Photo.

TWO SCARCE WESLEY MEDALS.

The accompanying photograph represents two scarce Wesley Medals, which may be worth recording and preserving in our *Proceedings*.

The size of the smaller one is $1\frac{7}{8}$ inch in diameter. The obverse shows the bust of John Wesley, with inscription "The Rev. John Wesley A.M." The reverse has the quotation "The righteous shall be in everlasting remembrance," in the field, while in the exergue is the date, "M.DCC.LXXXIX."

This Medal is, I believe, the only one struck in the life-time of Wesley. After his death a very similar one was issued with the same obverse but a differing reverse, representing a tomb with a weeping female figure leaning over it, and with a superscription "Follow thou me." On the panel of the tomb is the inscription:

Joannes Wesley obiit secundo die Martis 1791,
anno suæ ætatis octogesimo octavo.

Having done all in my power I account myself
an unprofitable servant.

Regarding the presentment of Wesley on the obverse it is interesting to note that it almost exactly resembles the cameo medallion executed by Wedgwood, from which it was probably copied. The date of execution of Wedgwood's medallion is somewhat uncertain. The present firm were unable to say, some twelve years ago, whether it was during the life of Wesley or later. But the date on this medal seems to point to the earlier date unless, indeed, Wedgwood copied from the medal, which is unlikely. Most probably the medallist was the copyist.

The larger medal, one of the pair issued in various metals on the occasion of the Centenary of Methodism in 1839, is $2\frac{9}{8}$ inches diameter. On the obverse is a bust of Charles Wesley with the following inscription in the margin: "Charles Wesley M.A. born at Epworth Dec. 18, 1708¹ Died in London March

1. This is the date usually given for Charles Wesley's birth: it is probable however that he was born Dec. 18, 1707. See Telford's *Life of Charles Wesley*.—J.C.N.

29, 1788." On the reverse is the inscription, in the margin : "Centenary of Methodism, 1839," and "God buries his workmen but carries on his work." In the field is a verse of one of Charles Wesley's hymns :

"O for a trumpet voice,
On all the world to call !
To bid their heart rejoice
In him who died for all !
For all, my Lord was crucified,
For all, for all, my Saviour died."

Above and below the verse are sprays of leaves. The medal was struck by Carter, of Birmingham. The companion medal, of similar size, bore a bust of John Wesley on the obverse, and on the reverse a representation of the Centenary Hall, Bishopsgate Street, recently replaced by the new Mission House. This medal is much more frequently met with than that of *Charles* above described.

JOSEPH G. WRIGHT.

TWO APOCRYPHAL STORIES OF WESLEY.

I.—WESLEY SHIPWRECKED IN THE SOLENT.

In the *Belfast News Letter*, 7 May, 1790, was published the following story :—

"Extract from a letter from a gentleman at Cowes in the Isle of Wight, dated April 30th [1790, probably].

"It is with infinite regret I inform you that y^e day after the Rev. John Wesley had been preaching at Egypt a little from hence, a messenger from P^tsmouth brought him an invitation to preach at the great chapel in that town. The venerable grey-headed veteran of the Gospel immediately obeyed the summons, and notwithstanding the wind blowing strong, immediately embarked on board the same little vessel which brought over the messenger. Unfortunately by the carelessness of the boat's crew, they got entangled in the bowsprit of the *Royal George*, sunk at Spithead [Sep., 1782], and by that means the boat was overset.

The rev. gentleman was a full hour combating with the waves, when at length a boat ventured out from Ryde and picked him up, with the other persons who were overset, and brought them to the *Vine* in the town, where every attention was paid to them, but I am very apprehensive that Mr. Wesley will feel the effects of this unfortunate accident during the remainder of his life, notwithstanding that he appears to bear it with all Christian patience and fortitude."

Wonderfully circumstantial all this. Egypt House and Point are on the shore, a little way out of West Cowes. The older maps and charts mark the place of the sunken *Royal George*. (But the soundings adjacent are 9, 11, and 13 fathoms.) She sank midway between Portsmouth and Ryde. Any boat seeing the accident might naturally enough run into Ryde with the news.

But, if the tale of an hour's combat with the waves were worth serious criticism, it might be noted that on his return to Portsmouth from his last recorded visit to the Island (11 Aug., 1785), he only preached in a little court. His visit of Oct., 1784, says nothing but "returned to Portsmouth Common." The story might perhaps be regarded as a belated and exaggerated enlargement of the rough crossing of 9 Oct., 1782, or of 8 Oct., 1783, when the wherry was in some peril from the seas which washed over it. (The Spring, however, was not his time for visiting the Island.) Wesley himself has briefly dismissed the whole story with a pleasant touch, in a letter to George Holder, written in Scotland, 24 May, 1790 (*Works*, xiii, 92; Eleventh ed., xiii, 108): "When the wit told the world of my being in the water at Portsmouth, I was three or four hundred miles from it." The news must soon have reached him that the story was in print.

He left London for the West and North on 28 Feb., 1790.

H. J. FOSTER.

II.—WESLEY AND SWEDENBORG.

The following story is printed by Walter Thornbury in *O. & N. London*, vol. ii, p. 304.

"Towards the end of February, 1772, the Rev. John Wesley was in conclave with some of his preachers, when a Latin note was put into his hand. It caused him evident astonishment, for the substance of it was as follows :

'Great Bath Street, Coldbath Fields, 1772.

'Sir,—I have been informed in the world of spirits that you have a desire to converse with me. I shall be happy to see you if you will favour me with a visit. I am, Sir, your humble servant, E. SWEDENBORG.'

"Wesley frankly acknowledged that he had been strongly impressed with a desire to see him, but that he had not mentioned that desire to anyone. He wrote an answer that he was then preparing for a six months' journey, but that he would wait upon Swedenborg on his return to London. Swedenborg wrote in reply that he should go into the world of spirits on the 29th of the then next month, never more to return. The consequence was that these two eminent persons never met."

The story fits in with the known facts so far as this,—that Wesley was in London in 1772 until the end of February, and in the early days of March set off for Bristol and the North; and that Swedenborg died in London, 29 March, 1772. Wesley returned to London on 10 October, after seven months' absence.

It is interesting to notice that on 28 Feb., 1770, when also Wesley is on the point of starting for Bristol and his summer tour, he sets himself to read the writings of Swedenborg, beginning "with huge prejudice in his favour, *knowing him to be a pious man.*" The disappointment was great, as the well-known passage in the *Journal* shows.

(Cf. Letter, J.W. to Elizab. Ritchie, 12 Feb., 1779, *Works*, xiii, 48; Eleventh ed., xiii, 58.)

The story is taken from a little known work of which I saw a copy in the Manchester City Free Library: *Documents concerning the Life and Character of Emanuel Swedenborg. Collected by Dr. J. F. L. Tafel, of Tübingen: Edited in English by Rev. I. H. Smithson. Manchester: J. Heywood. 1841.* It will be found at pp. 136-150, in a letter written 6 Feb., 1826, by J. I. Hawkins, "the well-known engineer, well acquainted with Mr. Smith." This is explained to be the Rev. Samuel Smith, who was a Methodist preacher [at Macclesfield] in 1772, the date of the story, and afterwards "one of the first ministers of our church" [i.e. the Swedenborgian]. Mr. Hawkins says that Smith claimed to have been one of the preachers present with Wesley, helping along with the rest to prepare for their venerable Leader's approaching journey to the North. A Rev. Mr. Sibley had also heard Smith relate the incident. The suggestion is advanced that Wesley had been reading Swedenborg's *Intercourse between Heaven and Hell*, which was published in 1770.

Further than this, the Rev. Mr. Clowes (*Journal*, 22 April, 1779; see also *D. N. Biog.*) writing on 19 January, 1826, asserts that Mr. Richard Hoghton, Wesley's frequent host in Liverpool, once had told him of a conversation with Wesley, when he was on "a late visit" to Liverpool,—it is suggested that of April, 1772,—in the course of which Wesley said to R. H., "We may now burn all our books of theology. God has sent us a teacher from heaven, and in the doctrines of Swedenborg we may learn all that it is necessary for us to know." Clowes emphatically rejects all suggestion of Wesley's words being spoken ironically. On the basis of these facts it is asserted that the *Intercourse*, if not others of Swedenborg's works also, had come in Wesley's way, and had deeply impressed him with the truth of the author's teaching, and had also disposed him to a favourable estimate of Swedenborg himself. It is of course acknowledged that Wesley, if ever he were so drawn to this writer and his teachings, afterwards entirely drew back, and spoke with severely disparaging criticism both of the doctrines and the author.

This "*Document*" is followed in pp. 14—sq., by a full examination of Wesley's story of Swedenborg's fever and consequent mental unsettling, as given in *Arm. Mag.*, 1783, p. 438, and reprinted in *Works*, xiii, 388 (ed. 1829-31). Robert Hindmarsh,—a preacher's son, who had been one of the boys "set at liberty" in the revival at Kingswood School in April, 1768 [*Journal*, 5 May, 1768], and a helper to younger "seekers" in Sep., 1770 [*ib.*, 25 Sep., 1770], but who left Methodism, and was the first to organize the Swedenborgians as a distinct denomination in England [See *D. N. Biog.*, and Hastling, *Kingswood School*, p. 58],—is said to have gone into the matter thoroughly, and traced it to the illwill of Swedenborg's "enemy," the Swedish clergyman Mathesius, named by Wesley. Hindmarsh claimed to have received from Wesley's second authority, Mr. Brockmer, the Moravian, an explicit denial of all responsibility for the story, or for any belief in it; and, further, to have sought out Mr. Richard Shearsmith, peruke-maker, of Cold Bath Fields, Clerkenwell, with whom Swedenborg was lodging at the time indicated in the *Thoughts* in the *Magazine*, and to have obtained from him a complete denial of the asserted "facts." A very pretty piece of historical criticism is thus presented to us.

H. J. FOSTER.

SAMUEL POWELL, WESLEY'S DUBLIN PRINTER.

The name of Samuel Powell, Dublin, appears on the title pages of many Wesley publications and editions issued between the years 1747 and 1770, and it is of special interest to note that the first printed *Minutes of Conference* were issued from his press in 1749. (See Green's *Wesley Bibliography*, Nos. 135 and 136).

The earliest reference to Powell comes from the pen of the eccentric John Dunton, who was married to John Wesley's aunt.

Dunton visited Dublin in 1698, and he writes, in his *Life and Errors of John Dunton* :—

“As to Mr. Powell [then residing in Skinners' Row, now called Christchurch Place] his person is handsome (I do not know whether he knows it or no), and his mind has many charms. He's the very life and spirit of the company where he comes, and 'tis impossible to be sad if he sets upon it ; he is a man of a great deal of wit and sense (and I hope of as much honesty), and his repartees are so quaint, apposite and genteel, 'tis pleasure to observe how handsomly he acquits himself ; in the meantime he's neither scurrilous nor profane, but a good man, and a good printer, as well as a good companion.”

Mr. Powell's printing office was situated in Crane Lane, so called from the Crane which stood beside the old Dublin Custom House, the site of which is now occupied by Dollard's Printing House. One of his apprentices was Thomas Gent, author of the *History of Rippon*. “Gent decamped to England in 1710, and the consequent persecution which he encountered from Powell, when he afterwards returned to Dublin, his native City, was the cause of his quitting Ireland, and settling in York ; with the typographical annals of which City his name is inseparably connected. The productions of Powell's press excel those of all his Dublin contemporaries in beauty and accuracy.” (Sir John Gilbert ; *History of Dublin*).

In *Sleater's Public Gazetteer* of 20 July, 1762, an advertisement appears intimating Powell's removal from Crane Lane to Dame Street :

“SAMUEL POWELL, PRINTER, Being obliged to remove from Crane lane on account of the New Street to be made from Essex Bridge to Cork-hill, hath taken a house in Dame Street opposite Fownes's Street, and built a large and commodious PRINTING

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OFFICE for carrying on all manner of Printing Work, In a more extensive way than formerly ; hopes therefore that his Friends and Benefactors will continue to favour him with their orders, which he is resolved to execute in the most beautiful and correct Manner with the greatest Dispatch, and at the most reasonable Rates."

He printed books for John Smith, the Bookseller on the Blind Quay, whose honesty Wesley commended (*Journal*, 1 April, 1756 ; *Proc.*, v, 70). Powell died in 1772 at a very advanced age.

D. B. BRADSHAW.

TWO WESLEY LETTERS.

I.—A LETTER OF JOHN WESLEY.

" I do not think the following letter has been published. It is addressed

" To

Mr. Robinson
at Langham Row
near Alford
Lincolnshire."

" London

Feb. 24. 1779.

" My Dear Brother

I am glad, you have a little work to do in our Lord's Vineyard, & doubt not, but you will do it faithfully.

If it please God to prolong my Life & Health, I purpose visiting Lincolnshire about Midsummer. It is well you wrote : or probably there would not have been a night to spare for Langham Row. But I will now endeavour to bring it in. I did not think, any of your Daughters had remembered me. Peace be with you & yours ! I am

Your Affectionate Brother

J. WESLEY."

Notes : Mr. George Robinson, of Langham Row, near Hogsthorpe, about 7 or 8 miles from Alford, was for many years one of the Stewards of the Grimsby Circuit.

Wesley's *Journal* shows that on Mon., 5 July, 1779, he preached at "about eleven, at Langham Row, to a congregation gathered from many miles round, 'How amiable are thy tabernacles, O Lord of Hosts.'" Old inhabitants of the neighbourhood have told me of traditions which their fathers had told them, as to the gathering of early Methodists from Alford, Thurlby Grange, Trusthorpe, and other places round about, when Wesley was the preacher at Langham Row. Langham Row itself was an out-of-the-way hamlet—scarcely to be called a hamlet—consisting of less than half a dozen farm-houses, of which Mr. George Robinson's was one. There are still descendants of his in the neighbourhood. [W.H.S. *Proc.*, vi, 79.]

N.B.—In Vol. xiv of Wesley's *Works* (Index, p. 491) [ed. 1831], there is a wrong reference. Vol. xii, p. 426, contains a letter of Wesley to Joseph Benson, dated 11 Jan., 1777, in which he mentions two letters from New York, "one of them from George Robinson, late of Newcastle." This cannot have been George Robinson of Langham Row. [The same error is found in 12mo. ed., 1856, Vol. xii, p. 398.]

MARMADUKE RIGGALL.

II.

The following letter is printed in the *Arminian Magazine* for 1827, p. 286. This title was then borne by the *Bible Christian Magazine*, edited by William O'Bryan. This letter does not appear in Wesley's *Works*, nor in Tyerman's *Life of Wesley*. The letter is written to T. Carlill, one of Wesley's preachers.

Cork, May 6, 1785.

Dear Tommy,

I desire you and no other preacher out of the Gainsborough Circuit, to attend the Conference. I will pay the two guineas to Robert Armstrong. You may take brother Fish in the place of Samuel Botts. Simon Kilham must in nowise be removed from Epworth. Encourage James Christie to read, and his gifts will increase.

We cannot allow a Baker to remain in our Society, if he *sells bread* on the Lord's Day. But if he only *bakes pies*, as they call it, we do not exclude him: although we are convinced that to abstain even from this is the more excellent way.

I am, Dear Tommy

Your affectionate friend and brother,

J. WESLEY.

QUERIES?—1. Who was Simon Kilham? Is the reference here to the elder man, father of Alexander Kilham, or to the brother of the latter? Father and Son were both called Simon: I saw the tomb-stones of them both over their graves in Epworth Churchyard recently. The father died 19 January, 1802: the son 8 June, 1856. A memoir of the former, probably by the latter, appeared in the *Methodist Magazine* (Methodist New Connexion), 1802. See also W.H.S., v, p. 122, Rev. H. J. Foster's illuminating notes. 2. Why was Simon not to be removed from Epworth? What is the explanation of this reference?

GEORGE EAYRS.

LETTER FROM MRS. FLETCHER TO
MISS LOXDALE.

MADELEY

Nov. 2, 1785

My dear sister

I thank you for your kind present w^h reach^d me safe and good and should have thank^d you before but am so low and poorly that I can but just get thro' the daily duty (wh. I endeavour to perform) of writing or meetings—and above all by a vigorous act of resignation to plunge myself through faith into the will of Jesus resolved to suffer all his righteous will—then Satan appears with all his power and creates me all the aggravations of flesh he can to draw my mind from its center, but they tend to show me the need of a deeper plunge into the *pure union*, and for that I groan day and night, so let us pray and plead *together* tho' absent in body we may be present in spirit.

My sufferings are *exceeding keen* but last night though almost sleepless (or only starting sleep) I was much follow^d by these words:—

For the joy he sets before thee—bear a momentary pain
Die to live the life of glory—suffer with the Lord to reign.

It seems to me I both *love and miss him every day more and more.* I am forced to cry continually for support from above.
Ask it for me and let us wait believing and feeling these words

WESLEY HISTORICAL SOCIETY.

I trust in him who stands between
The Father's wrath and me
Jesus thou great Eternal Mean
I look for all thro' thee.

Mr. Wesley wrote me word that he had a mind to write a sermon on my dearest Love and desired me to send him some particulars—he never wrote a diary but always held his life as nothing) dear creature. 'Twas such a life as is best known above. I have wrote a few sheets—suppose it will be out next week. May the Lord be with you, your aunt and sister and may we all be found among those who night and day cry unto him.

I am, my dear friend,

Yours affectionately

M. FLETCHER.

NOTES ON THE FOREGOING LETTER.

1. The Rev. John Fletcher died Aug. 14th, 1785. This letter, therefore, was written within three months after his decease.
2. Miss Loxdale belonged to a "good family" in Liverpool, and was married to Dr. Coke. See *Life of Dr. Coke* by Etheridge, p. 361.
3. Miss Loxdale was an esteemed correspondent of the Rev. John Wesley. His *Works* contain eight valuable letters addressed to her.
4. John Wesley deferred writing a sermon on the death of John Fletcher because he felt the difficulty of describing a character so holy.
5. Mrs. Fletcher's reference to John Wesley's request for particulars respecting her husband coincides with Wesley's letter to Mrs. Fletcher, which shows his estimate of her contribution. See Letter No. 430, vol. xii, p. 392. (Eleventh ed., Letter No. 447, xii, p. 381).
6. For the notes Mrs. Fletcher sent, see Wesley's sermon on the death of Mr. Fletcher.

THOMAS BRACKENBURY.

NOTES AND QUERIES.

369. THE TEXT OF SOME WESLEY LETTERS.—(I). There is a letter of John to his brother Charles, printed in Wesley's *Works*, London, Oct. 31, 1753; the original of which is in my possession. The following passage does not appear in the printed copy:—"What I have desired any time these ten years is, either that you would really act in connexion, or that you would never say you do, either leave off professing or begin performing. How can I say, I do not know your

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intentions; when you had told me, you intended to winter in Bristol? I answer. 1st, I heard of your intending to be at Bristol before ever I heard it from you. 2. Did you consult with me in this? was my approbation ever inquired after in the matter? or any other of the travelling preachers? or stewards? 3. Had you previously consulted with me (which you did not) in this one point, yet one swallow makes no summer. O Brother *pretend* no longer to the thing that is not, you do not, will not act in concert with me. Not since I was married only (the putting it on that is a mere Finesse) but for ten years last past and upwards you have no more acted in connexion with me than Mr. Whitefield has done. I would to God you would begin to do it now: or else talk no more *as if you did*. My love to my sister, Adieu." Charles Wesley endorsed this letter as follows: "Brother Oct 31 1753. *Trying to bring me under his yoke.*"—(The late) Mr. R. Thursfield Smith.

(II).—JOHN WESLEY TO MISS LOXDALE.—I have recently had the privilege of examining the letter dated London, 8 October, 1785. *Works* ed., 1830, Vol xiii, p. 106, Eleventh ed., xiii, p. 125. The printed copy omits a good deal that is in the original and adds much that is not. In the second sentence the original after "*had*" reads *contracted a degree of suspicion towards all who professed either friendship or religion*. The following is in the original, before the sentence "I thank you for writing freely to me:" *You send me comfortable news concerning Mrs. Eden. And certainly this gracious Visitation is designed for a Blessing not only to her, but likewise to her poor husband. You should lose no opportunity of speaking a word to him, whenever providence throws him in your way. Let not a voluntary humility hinder you. God can bless a few and ordinary words. Nay and let it not hinder you from praying with as well as for your friends. I advise you my dear Nancy, to begin without delay. Why not this very day? Make haste my friend to do whatever may be for the good of your own or any other soul.* The printed sentences beginning "I believe W.'s nervous disorder etc;" and that containing a reference to Gregory Lopez, are not in the original. What is the explanation of this strange variation?—*Rev. F. F. Bretherton.*

(III).—On Page 127 of my *Early Methodism in and Around Chester* I refer to a letter dated 15 Dec., 1781. 1830 ed., xiii, 104, 1810 ed., xvi, 164, Eleventh ed., xiii, 123: "I snatch a few moments" etc. Now Dec. 13—21 is a blank in the

Journal and a journey to Chester is I suppose a possibility, though there is no hint of any departure from London. I have recently had the opportunity of examining the original. The date is somewhat marred, but the owner and I strongly think that the early transcriber was correct in printing 1781. The group of Miss Loxdale's letters are dated 1781-5. But the heading Chester is still a mystery.—*Rev. F. F. Bretherton.*

(IV).—I gave to Rev. R. Green a complete collation with the originals of the printed letters to Miss Bishop (*Works*, Eleventh ed., xiii, pp. 16-37.) The printed letters are often abridged, all the *personalia* being excised, and only (I suppose) the "profitable" parts left. In one or two cases the printed letter is a composite of parts of two or more of the originals. In fact the case corresponds closely to what Mr. Bretherton has above remarked upon in the Loxdale letter. See also below under *Samuel Furley*—*Rev. H. J. Foster.*

370. JOHN WHITLEY, of Gola, Co. Monaghan (*Crookshank, History*, i, 258); JOHN WHITELEY, and WHITLEY (*Minutes*, 1777, 8, 9).—I have recently had to distinguish these for a correspondent. The former appears in the *Minutes* of 1774 only, as admitted on trial and as appointed to Armagh. Mr. Crookshank explains that, owing to domestic circumstances, Whitley was unable to fulfil the appointment, and had to relinquish altogether his hope and purpose to enter upon the itinerant work. The latter is admitted on trial in 1777, as John Whiteley, and is appointed to Staffordshire as John Whitley. As John Whitley he is received into full connexion in 1778, and appointed to Thirsk. As John Whitley he desists from travelling in 1779. Rev. Thomas Stanley is the originator of the confusion between the two men, in his memoirs of John Whiteley's son Francis, *Meth. Mag.*, 1823, pp. 495-6. Rev. John Ward, in his *History of Bingley Methodism*, 1863, p. 32, follows Stanley, but furnishes the fact which probably occasioned Wesley's call to John Whiteley in 1776 to give himself wholly to the itinerant life. When Wesley was at Bingley in May of that year he found that Whiteley's wife had died in the preceding February, setting the successful local preacher free from home ties for the larger work. The *Minutes* are however quite clear that the Irishman admitted on trial in 1774 is distinct from the Yorkshire farmer of Eldwick Cragg, who was admitted on trial in 1777.—*Rev. H. J. Foster.*

371. WESLEY'S DEED POLL.—(*Proc.*, I, 39). At the above reference

Rev. C. E. Wansborough discusses the question whether the Poll-deed was acted upon during Wesley's lifetime, or indeed was intended to be. John Valton, in his MS. diary, *pens* Mr. G. Stampe, says, 3 Aug., 1784, "Blessed be God, our Conference ended in much harmony and love. We never saw so many preachers met together before. A violent opposition was expected to be made by 3 or 4 mistaken Brethren to the Deed of Declaration for a Conference subsequent to Mr. Wesley's death."

372. EVERETT'S "WESLEYAN METHODISM IN MANCHESTER AND VICINITY."—In looking over my Book-shelves I took down this volume and opened it. The frontispiece is a portrait of an old Miner with his smock and pick and peculiar shoes, a cross between a clog and a shoe.

The Inscription is as below. "Richard Bradley, aged 90. The plate presented to the Rev. J. Everett for his Historical Sketches of Wesleyan Methodism in Manchester and its Vicinity by Mr. John Fernley."

From the Preface we learn that these sketches were written by direction of the Conference. "The Preachers, impressed with the importance of the subject, entered upon the Minutes of Conference, *an Order* for the accomplishment of the design, the order stating that "every Superintendent is directed to collect all the information which it may be his power to obtain respecting the introduction of Methodism into the principal places in his circuit, which information he shall bring with him to the next Conference to be disposed of as shall then be determined." This was in 1822. This work is dedicated to Dr. Adam Clarke, in a rather long, but felicitous address. The points I wish to elicit are : 1. Are there many copies like mine extant? 2. Why did Everett not finish it? 3. Was the old Miner in frontispiece the first Methodist in Manchester? 4. The importance of this work is that it emanated as a direction from Conference? 5. It is intensely interesting and is worth a good review to-day.—*Rev. W. H. Coradine.*

[Everett's *Manchester* is catalogued by Mr. G. Stampe, *Proc.* i, 10, and by Dr. Osborn in his *Bibliographical Record*, under Everett's name. It is published as "Part first of Vol. i." Everett has also left his *Sheffield* apparently unfinished. Two volumes are announced, but only Vol. i was published. A very full review, praising—with many qualifications,—Everett's *Manchester* will be found in the *W.M.*

- Mag.*, 1828, pp. 107-113.]
373. MR. MYAT'S HOUSE (31 March, 1788); MR. MYAT'S YARD AT LANE END (28 March, 1790).—Rev. Edward H. Hudson, B.A., of Longton, writes: "In the public library I find a *History of the Borough of Stoke upon Trent*, by John Ward. W. Lewis and Son, Finch Lane, London, 1843. The book quotes passages from Wesley's *Journal* having to do with his visits to the district, and among them that of 28 March, 1790. In a description of part of Fenton (p. 553), he mentions the manufactories of Knight, Elkin, and Bridgwood, and another erected by the elder Spode for his son, Samuel Spode, and proceeds: 'Adjacent thereto is a manufactory occupied by R. Gallimore, formerly belonging to Mr. Joseph Myatt, from the front of the house adjoining which the late Rev. John Wesley preached on his last journey to a large auditory as mentioned in his *Journal*.' All whom I have asked tell me that this last is the manufactory now occupied by James Kent. The neighbourhood is known as The Foley, and the boundary between Fenton and Longton passes close to the spot. There has been lent to me a handbook of a bazaar held here a few years ago, which contains an historical account of local Methodism by the late Mr. John Ward,—not the same as the editor of the *History* above mentioned. He says, 'Mr. Myatt's house, where Wesley preached on his last visit, still stands,—a large house enclosed in Mr. James Kent's manufactory at The Foley, and now used as workshops.' On referring to a Lane End *Directory* for 1818, I find the name of Mr. Josh. Myatt, gentleman, then residing at The Foley; no doubt the person referred to in Wesley's *Journal*. The site upon which the chapel, or meeting house, was erected is said to have been at or near the place now occupied by the Birmingham District and Counties Banking Co., Stafford Street.'" Mr. Hudson points out how Wesley in the six references in the *Journal* sometimes speaks of "house" and sometimes "chapel." The latest, 28 March, 1790, suggests that "house" is "preaching-house." In that of 31 March, 1788, it may also be so, if Mr. Myatt had built it within his own works, or on his own land, and at his own cost.

Mr. Hudson adds: "In the *History* first mentioned I find the following reference to Wesley's last sermon in the neighbourhood, preached at Tunstall, on 29 March, 1790, the day after the visit to Mr. Myatt: "Persons are still

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living (1838) who describe this, his farewell sermon, as the most powerful and pathetic that ever came from his lips." Lane End is the old name for Longton.

374. REV. SAMUEL FURLEY (SOMETIMES WRITTEN "FURLY.")—Rev. Nehemiah Curnock sent to the *Methodist Recorder* (17 Oct., 1907, p. 14) interesting LETTERS written by John Wesley to S. Furly, which were in the possession of Mr. A. J. Derrick, of Melbourne, Australia, who, a few months earlier, had permitted their insertion in a Methodist newspaper published in that city.

From these, and from previously printed matter I trace Mr. Furley as under, viz :

1754: *Queen's College, Cambridge*. See Tyerman's *Wesley*, Vol. ii, p. 186-7. A Letter from Wesley.

1755: *Same Place*. See Letter (No. 1) in *Methodist Recorder*, 17 Oct., 1907.

1758: "At Mr. Greenwood's." See Letter (No. 2) in *Methodist Recorder*, 17 Oct., 1907: from Wesley, at Tullamore.

1758: See Letter (No. 3). ditto.: from Wesley, at Cork.

1759-60: *Kippax*, near Ferry Bridge, Yorkshire. See Letters (Nos. 4, 5, 6, and 7) in *Methodist Recorder*, 17 Oct., 1907.

1762: *Kippax*. Letters 25 Jan., 30 July (in which Wesley invites Furley to attend Conference in Leeds), 15 Sep., and 13 Oct.: See Tyerman's *Wesley*, Vol. ii, pp. 450-453.

1764: *Slaithwaite*. See *W.H.S. Proceedings*, Vol. iii, p. 144, also Wesley's *Journal* under date 19 April, 1764.

1764: John Wesley writes to Mr. Furley a letter dated "Liverpool, 15 July, 1764." It treats of the cultivation of style. See *Works*, Eleventh ed., xiii, pp. 393-4.

1766 to 1795: *Roche, Cornwall*. See *W.H.S. Proceedings*, Vol. iv, p. 193. Wesley writes (*Journal*, Wed., 14 Sept., 1768), "After preaching at St. Austle and Medros, I rode over to Roach (sic), and spent a comfortable evening with my old acquaintance, Mr. Furly."

In an article which appears in *The Cornish Magazine*, Vol. ii, p. 73, the Rev. Mark Guy Pearse, speaking of Rev. George Thomson, says: "a volume of his (i.e. Mr. Thomson's) religious effusions was published, without his name, by the Rev. Samuel Furley, of Roche."

It will be noticed that in most of Wesley's letters to Furley the subject of Christian Perfection is referred to. Furley raised many objections to Wesley's views, and was disposed to argue. Possibly his disputatious spirit annoyed Wesley. Anyhow there is no trace of friendship after 1768, although Wesley was several times in the neighbourhood of Roche subsequently to that date.—*Rev. Geo. Lester.*

NOTE.—Wesley's letter (*Works*, xii, 225) dated "Bristol, 13 October, 1762," addressed to "Mr. S. F." reads very much like a Furley letter. The use of the word "Sammy" also supports the notion. It is printed (imperfectly) as such in Tyerman, Vol. ii, 453. [There is no doubt of this. Another letter by Wesley (*Works*, xii, 349), St. Ives, 15 Sept., 1762, "to the Rev. Mr. F—," is no doubt rightly, indexed as to Furley. When I lived in Bristol, I saw, and collated with the printed copy of the racy letter on Style (*Works*, xiii, 378-80, dated 15 July, 1764), the original, which was in the possession of Mr. Joseph Wood, a son of the Rev. James Wood (ob. 1840), and well-known for many years in Bristol as an architect. He was, until his death, a member of Portland Chapel, Bristol. It was addressed to Furley, "at the Rev. [Mr. Venns; the name is erased, and the address completed] In Huddersfield, Yorkshire." It is full of small verbal changes, and typographical differences, and has apparently been "edited," in similar fashion to the letters noticed under *N. and Q.* 369.—*H.J.F.*]

ADDITIONAL NOTE.—The Vicar of Kippax, from 1758 to 1770, was the Rev. Henry Croke, a close friend of the Rev. John Wesley (*W.H.S. Proc.*, ii, pp. 115-118). As Mr. Croke was at the same time, i.e. from 1755 to 1770, when he died, incumbent of Hunslet, Leeds, where he resided and where his parochial duties required his constant presence, I surmise that the Rev. Samuel Furley was Mr. Croke's curate residing at Kippax. However, as there are no early lists of curates extant, the matter must needs remain in doubt.—*Mr. C. A. Federer.*