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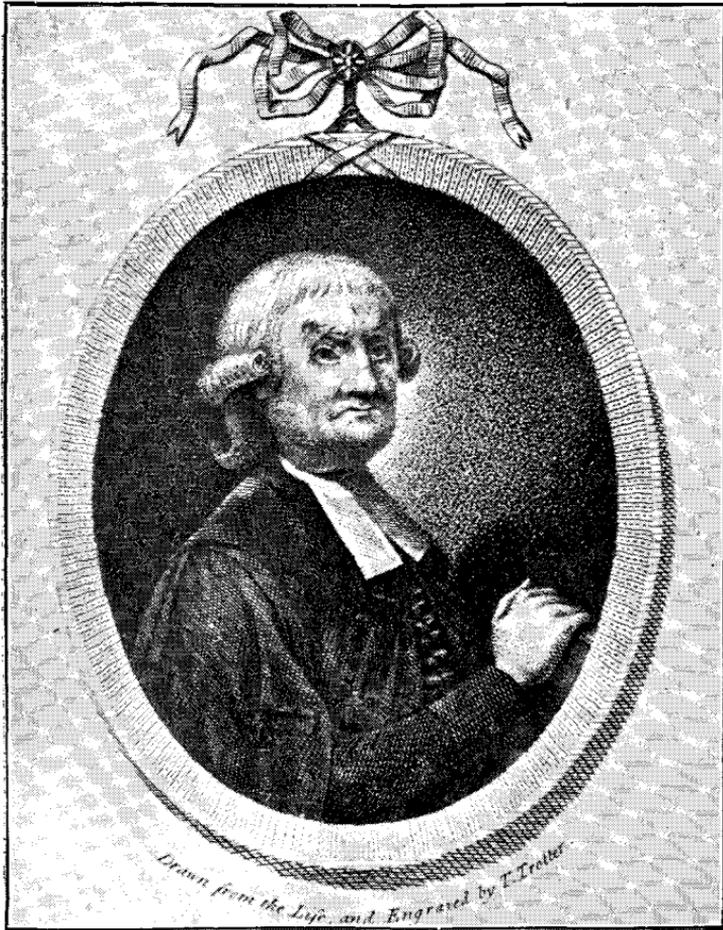
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**JOHN WITHERSPOON, D.D.,**

President of  
Princeton College, New Jersey,  
1768-1794.

THE CORRESPONDENCE OF THE REV.  
BRIAN BURY COLLINS, M.A.

EDITED AND ANNOTATED BY A. M. BROADLEY.

[Continued from p. 35.]

Ten days later the Bishop of Chester wrote to Mr. Collins rejecting his candidature in spite of the strong testimonial as to "godly life and manners."

The Rt Revd Beilby Porteus  
Bishop of Chester to  
the Revd B. B. Collins.

Moriton, Aug 10 1780

Sir

Having made all the Enquiries I thought necessary and considered your case impartially, I see no reason for dispensing with the Irregularity in your Testimonials which I originally objected to; because they testify for the *personal knowledge* of you for three years; and yet you acknowledge for the greater part of those three years you was not in the neighbourhood and consequently not within the *personal knowledge* of the Persons so testifying. I must therefore decline ordaining you on such Testimonials; and think this the more necessary, because you have never once expressed to me either in conversation or by Letter the least degree of concern for your wandring mode of Life and of preaching; nor considered it as any fault, but on the contrary spoke of it as a matter of conscience and of Duty and consequently gave no appearance of amendment for the future, as indeed consistently with such principles you could not.

I am, Sir, your very humble servant

B. Chester.

Undismayed by the episcopal rebuff the ubiquitous "field-preacher" took unto himself a wife, becoming on 21 Sep., 1780, the husband of Sarah Windsor. Negotiations with Dr. Porteus

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were resumed in 1781, when the difficulty as to Priests' Orders appears to have been solved by Collins obtaining a title as assistant curate to the Revd. David Simpson,<sup>12</sup> "Minister or Curate of Christ Church, Macclesfield, in Cheshire." In August the Bishop wrote to Collins the following letter:—

Right Revd : Beilby Porteus  
Bishop of Chester to  
Revd. Mr. Collins,  
Macclesfield, Cheshire.

Chester, Aug. 21 1781

Revd Sir

I shall hold another Ordination at Chester on the 21st of October, of which I have already given notice in the Public Papers—and I will then admit you as a Candidate for Priest's Orders. You must be at Chester on the 17th at night. Your papers must be sent a month before. If the *Si quis* is read 3 Sundays it will be sufficient.

I am Sir, your  
Friend &c  
B. Chester.

Amongst the MSS. is the episcopal license issued on the day of Ordination in which his salary is fixed at £40 *per annum*. The year closes with a long letter from the Revd. Thomas Robinson, his friend of 1773, and now the incumbent of St. Mary's Leicester.

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12. David Simpson, son of Ralph Simpson, farm-bailiff (villici), born 1745 at Ingleby-Arncliffe, Yorkshire, and educated by Mr. Noble at Scorton. Admitted sizar 26 June, 1765. A very full account of David Simpson will be found in Mr. R. F. Scott's *Admissions to the College of St. John the Evangelist*: Part III, pp. 7, 8. He was ordained Deacon by Bp. Terrick, 24 Sep., 1769, and Priest on 24 Feb., 1771. He next settled and preached at Buckingham "but had to leave on account of his Methodistical proclivities." On 1 June, 1772, he was appointed curate of St. Michael's, Macclesfield. Here, after some time, the earnestness of his preaching caused him to be brought to the notice of Dr. Markham, Bishop of Chester, who deprived him of his curacy. He married Miss Ann Waldy of Yarm, Yorkshire, who died at Macclesfield 16 Sep., 1774, and was buried there three days later. He was nominated first incumbent of Christ Church, Macclesfield, on its foundation by Mr. Charles Roe, and preached his first sermon there on 25 Dec., 1779. A week later he was licensed to the incumbency by Bishop Porteus, and held the appointment until his death on Easter Sunday, 1799. His appointment as Prime Curate of Macclesfield, in 1778 had been strongly opposed on the ground of Methodism, although he had been nominated by the Mayor. Simpson was a most prolific writer and it is said "instituted several charity schools on weekdays and Sundays, long before the worthy Mr. Raikes, of Gloucester, formed his plan of Sunday Schools."

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The Revd. T. Robinson to the Revd.  
Mr. Collins, Macclesfield, Cheshire.

Leicester Dec 31 1781

My dear friend

It always gives me pleasure to hear of your welfare. But I have two accusations against you;—one,—that you so seldom indulge me in this pleasure; the other, that your letters are so very short.

Your last letter was particularly acceptable to me, as bringing me the agreeable account of your being ordained *Priest*. I congratulate you, or rather the *Church of England* (for which you know I am a strenuous advocate) upon this event. I rejoice in the hope that you will continue to labour in a line in which there is a prospect of most extensive usefulness. God is most evidently carrying on a glorious work in different parts of this kingdom, by raising up faithful Ministers in our Church and sh<sup>d</sup> we not, my dear Sir, do all we can to help forward this blessed work, and rejoice to be the instruments of promoting it. You will give me leave to say that I put no restriction on myself by not going out of the line of *regularity*, as I find enough to do where I am stationed.

It is matter of grief to me to hear that your health is yet far from being establish'd. But I am glad to find you have so much prudence as to talk of sparing yourself. I much approve your scheme and hope you will be able to accomplish it. I greatly wish that Leicester may be favour'd with some part of your leisure. I confess I was disappointed in not seeing you the last summer;—but I am willing to give you credit that you w<sup>d</sup> have call'd upon us, if it had been convenient with your engagements. You justly observe that our attachment to each other is founded on the most durable principles, and I trust we shall bless God for each others society, for ever. I sh<sup>d</sup> rejoice in an opportunity of conversing freely together again, and sh<sup>d</sup> hope to be refresh'd and quicken'd by it. For the present we must be content to be at a distance. Yet do we not daily meet at the same throne of Grace? are we not engag'd in the same glorious cause? and pressing towards the same blessed prize? Well, the happy hour is coming, when the distance shall be removed; and there will be nothing to interrupt or embitter our blissful society for ever.

I feel the force of what you say respecting our friend who is overburden'd with business. It is my own case. I am continually complaining of the emptiness of my preaching, for want of a

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proper time for mediation and study. I have thought much on the subject of visiting the sick. I am persuaded on many accounts it is a duty to which Ministers sh<sup>d</sup> pay particular attention ; and yet it is necessary for us to draw some limits, that other *more important* concerns may not be neglected.

But in this case I know not any general rules to which it w<sup>d</sup> be proper strictly to adhere. I have certain ones of my own. But they might not suit another. We must judge for ourselves. It is well when we can see the path of duty clear before us ; then whatever be our difficulties we may rejoice in confidence of promis'd help. I wish you and Mrs. Collins much comfort in your lovely boy ; but beware of setting your heart on so uncertain a possession. Children bring their comforts, but they also bring their trials with them. You will allow me to speak, as having some experience in the matter. About a fortnight ago my dear wife added one more to our family. She has now been the mother of six children ; four of which are spared to us, one boy and three girls. I am glad to inform you that Mrs. R. and the young child are doing well. O that we and all ours may be separated from an evil world, and be taken under the care and keeping of a covenant God and Father in Christ Jesus ! You will join your Amen with mine to this prayer. Pray remember me to Mr. Simpson, whom I honour and regard very highly. I was much profit'd, and ought to have been more so by his acquaintance in College. I sincerely wish him abundant success and comfort in his work. It will rejoice you to hear that I have an assistant at Leicester,—a gentleman of rank and fortune, a Mr. Elton, lately of Bath, a truly volunteer in the service, is become a joint laborer with me in St. Mary's at least for a season. He appears to have great abilities as a Minister and what is better, I doubt not he has great Grace. Mrs. R. joins me in love to you and Mrs. C.

Y<sup>r</sup> ever affect<sup>ed</sup>

T. Robinson.

The next letter is from the Revd. Walter Shirley, but it bears no date. As Mr. Collins is next heard of at Ferry Bridge in Yorkshire, it probably belongs to this period of his career :—

Revd. Walter Shirley<sup>13</sup>

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13. The Honourable and Rev. Walter Shirley [1725-1786]. Shirley who was a near relative of the Countess of Huntington and held the living of Loughred, in Ireland, is described as "an active Methodist preacher who took the part of the Calvinists against John Wesley." There are a number of references to Shirley in Wesley's *Works*.

PROCEEDINGS.

to Revd. Mr. Collins  
at Rhode near Frome  
(no date)

My very Dear Friend

Though I have very affectionately wished to have you in Connection with myself, yet if you see your way clear for Yorkshire, and that that Station will be most for the Glory of God (I do not add for your own welfare, for I believe you most sincerely to be a disinterested Man), my mouth is stopped and I give up my ardent wishes, though not without some reluctance. Perhaps however some time or another the Lord may yet make us yoke-fellows in his blessed Gospel. Whether that shall be so or not, I will claim the privilege of loving you much, and of assuring you that I am,

Your very faithfull Friend  
Brother and Ser<sup>vt</sup> in our adorable Lord,

W. Shirley.

Mrs. Shirley sends *you her* Christian respects. I go to London tomorrow. If you sh<sup>d</sup> write, direct to me at the Hon. Mrs. Shirley's, Upper Brook Street.

The next letter is from the Revd. James Stillingfleet:—

Revd. Js. Stillingfleet<sup>14</sup> to the  
Revd. Mr. Collins, Ferry  
Bridge, Yorkshire.

Hotham March 11 1782.

Dear Sir

I rec<sup>d</sup> yours to-Day. As you had not given me your address in your first answer, I c<sup>d</sup> not write to you. Am sorry that the Cause of your present Call to Ferrybridge is of a distressing kind. Pray that wise and gracious God who bringeth light out of Darkness [to] be with you to sanctify it to his Glory and the general Good of all concerned. Your former and present Favor give us expectation of your Company for a few Days. This will be very agreeable to us, tho' I fear you will find us very poor Company. Tho' not without some Degree of Love to God, yet we are very unfruitful and need the quickening aids of any or all of our Friends. That we may not be disappointed by any Inability to

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14. Rev. James Stillingfleet, son of Edward Stillingfleet, of Wolverley, co. Worcester. Born 1742. At age of 17, matriculated at Queen's Coll., Oxford. B.A., 1762; M.A., 1765. Rector of Hotham, Yorkshire, from 1771 until his death 19 Dec., 1826. He was a frequent correspondent of Ebenezer Blackwell, the Banker, of Lewisham, one of Wesley's most intimate friends. Wesley preached in Stillingfleet's Church at Hotham, 23 June, 1788: see *Journal*.

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receive you, will beg the Favor of a Line previous, acquainting us at what Time we may expect you. I mention this because at present our Beds are full occasioned in part by the Death of our dear and most valued friend Mr. King of Hull. A Young Lady from Leeds who has been with us of some Time and will stay a month or two longer, occupies one, and since Mr. King's Death, I have desired his son to come and be with me a little, who takes up the other spare Bed (for our child whom the Lord has lately added to us, has filled one Room). Now if you can take up with half of young Mr. King's Bed we shall be very glad to see you whenever is convenient, but otherwise sh<sup>d</sup> wish to know y<sup>t</sup> we might contrive for a whole Bed for you.

Conclude you have heard of our excellent friend Mr. King's<sup>15</sup> Death by some other Channel, especially as it has been inserted in the York Paper. He had been very weakly during the Winter and when I saw him at Hull about 2 months ago, I thought he look'd thin, but in no way particularly alarming, nor in any more than ordinary probability of Death. I think it was the most cordial and comfortable Interview I ever enjoy'd with him and urged him much to come and make Use of our Country air w<sup>h</sup> he seem'd inclined to do. But about 3 Weeks ago, i.e., about a Week or 9 Days previous to his death he was taken very ill with a good deal of fever and chilling sensation. The Faculty apprehended no Danger still nor to within 3 or 4 days of his Decease. I was greatly surpris'd and affected indeed (not having heard of his being worse) when an express came over to me from Hull on Thursday Feb 28 desiring me to come over to perform the last Solemn Office to his Corpse at 7 on the Sunday Morn<sup>g</sup> and to preach at the C<sup>h</sup> afterwards. I felt with a peculiar keenness as you may suppose the Edge of this heavy Stroke both myself and for the Church of God. I knew not what to do. I durst not refuse, yet c<sup>d</sup> look to Him who has call'd me, to give the ability. I went, and was present at such a scene as I can never wish to see or feel again. I was quite overcome and with Difficulty c<sup>d</sup> perform the Service. Thousands attended him to his Tomb, amongst whom scarce a Dry Eye was to be seen. The whole Town appear'd sad and ev'ry Face as tho' they had lost a parent or near relative. He is gone to the Bosom of his God, and I hope the memory of his Grace will long survive his too short stay amongst us. My wife desires to unite her Regards with  
Your affec : serv<sup>t</sup> Js. Stillingfleet.

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15. Query: Is this the Mr. King, one of the "forty or fifty clergymen" to whom Wesley sent his letter of 19 April, 1764?

The next letter is from the Revd. Charles Wesley, and it is certainly one of singular interest :—

The Revd. Charles Wesley to  
the Revd. B. B. Collins.  
London

Nov. 12, 1782.

Dear Sir,

I always believed God had given you a single eye and a sincere Desire to do all the good in your power. The way and manner of doing it He himself will point out in his own time.

Your desire of doing good among the M—— is, I trust, from Him : but tarry his leisure. He that believeth shall not make haste. And one who *Θέλει ποιεῖν, γνώσεται*<sup>16</sup>

Be upon your guard against all solicitations. “To what am I reserved?” Who but the Omnipotent can answer you? Yet you may and ought to be consistent. Let a man set out right, and then

servetur ad imum  
Qualis ab incepto processerat, et  
Sibi constet<sup>17</sup>

I don't pretend to advise you ; but refer you to the Wonderful Counsellor. I take no step in life without consulting him—Lord, what wouldst Thou have me to do?—In all my ways I acknowledge Thee and Thou shalt direct my paths,”—His Providence will always discover his Will.—I still think at your setting out, you was a little too rash..

God has given you a good wife,—w<sup>ch</sup> is more than you *deserve*. I pray God bless her and hers.—Mr. Milgrove will convey y<sup>r</sup> answer in his Frank. My Companion's heart towards

16. *Θέλει ποιεῖν, γνώσεται* = willeth to do shall know. Adapted from St. John, vii. 17, *Ἐάν τις θέλη τό θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδασχῆς, κ.τ.λ.*

17. *Servetur ad imum Qualis ab incepto processerat, et sibi constet.* From Horace's *Ars Poetica*, line 126, *seq.*, “Let it be preserved to the end such as it had gone forth from the beginning, and be consistent with itself.” The whole passage runs :—

“Si quid inexpertum scenae committis, et audes  
Personam formare novam, servetur ad imum  
Qualis ab incepto processerit et sibi constet.”

[N.B. *Processerit* is the correct reading, not *processerat*.]

“He that believeth shall not make haste” is from Isaiah xxviii, 16.

“Wonderful Counsellor” from Isaiah ix, 6.

“Lord, what wouldst Thou have me to do” from Acts ix, 6.

“In all my ways I acknowledge Thee,” &c., adapted from Prov. iii, 6.

you, you know is that of,

dear Sir,  
Your faithful Bro' and Serv't.  
Cha. Wesley.

In the course of 1782 a son was born to Brian Bury and Sarah Collins, who died in London a quarter of a century later, and was buried in the grave-yard adjoining the City Road Chapel<sup>18</sup> We learn from Tyerman's *Life of Wesley*, III. 391, that on 2 March, 1783, John Wesley, now an octogenarian, set out for Bristol, where he became unwell. A fortnight later he had fixed on his departure for Ireland and had sent notice to Stroud and other places he had intended to visit *en route*. Fortunately, the Rev. Brian Collins was at hand, and on the morning of 17 March set out to preach at Stroud, but Wesley, finding himself better, imprudently set out after him, and actually gave a short exhortation to the Stroud Society. For the next three days he was dangerously ill. Towards the end of this year, 1783, Mr. Collins must have been in Yorkshire, for in John Pawson's account of the last days of his wife, who died on 9th December, 1783, he says that she was visited by him when near her end. "On the following Friday," he writes, "I committed her body to the ground at Thorner, among my own relations, Mr. Collins read the funeral service and preached both there and at York upon the text which she had chosen, I Cor. vi. 9." (*Arminian Mag.*, 1793, p.p. 157-8.)

About the end of 1783 or the beginning of 1784, the Rev. B. B. Collins somehow or other came into connection with the celebrated Dr. Witherspoon, from whom he received the following letter:—

Dr Witherspoon<sup>19</sup> to  
Mr Brian Bury Collins at

18. Mural monument No 100. under the trees: "Sacred to the memory of William Brian Bury, only son of the Rev. Brian Bury, of Fludyer Street, Westminster, who departed this life 1st March, 1807, aged 25 years" [eight lines of poetry obliterated]. Stevenson's *City Road Chapel*, p. 400.

19. Rev. John Witherspoon (1723-1794), D.D., St. Andrews 1769. In July, 1768, became Principal of Princeton College, New Jersey. One of the Signatories of the Declaration of Independence, 4 July, 1776. After filling various offices, resumed his academic duties in 1783. Two years later revisited England to obtain subscriptions for his college, but the feeling against the colonists was so strong that he obtained little success. In 1775 Yale College gave him the degree of LL.D. He died in November, 1794, and is buried at Princeton. His portrait was engraved by Trotter in 1785, and there is a colossal statue of him in Fairmont Park, Philadelphia. He was brilliant in conversation, and was said to have a more imposing presence than any American leader except Washington. There is a lengthy biography of Witherspoon, by E. Irving Carlile, in the *Dic. Nat. Biog.*, Vol. lxii.

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Mr Dupleix in Elder Street  
Near Spital Square (London)

London broadstreet  
No 65 Tuesday evening  
6 o'clock

Sir

I am but this moment favoured with your Letter of yesterday's Date if this answer reaches you before you leave Town I shall be exceedingly happy to see you either here any time to-morrow forenoon, or in any other Place you shall appoint. You may easily suppose that nothing can be more agreeable to me than what is contained in your Letter.

Sir, your most obdt  
humble servant

Jno Witherspoon<sup>20</sup>

A little later—in any case after the Witherspoon interview—John Wesley wrote to his friend and helper:—

Rev. John Wesley to  
Rev. Mr. Collins at Bath  
(address destroyed)

Bristol,  
March 11 1784.

Dear Sir

When I was at Bath last, I found a very uncommon Liberty of Spirit, both in Prayer and Preaching, which I supposed to be partly owing to the Spirit of the Congregation who appeared more than usually serious. I am therefore a little surprized, that you should find less liberty than you usually do. (If) you have not since then foun'd any Change for the better; if you still feel that restraint upon your Spirit at Bath, I am of the same judgment with you; it seems to be a Divine Indication, that you are called to other Places. Shou'd you think well of taking either a short or a long Journey with me? I am to set out on Monday morning for Stroud. I have an easy Horse, and whenever you are tired with Riding, you may come into the Chaise. If you like the Proposal, come hither either upon Sunday morning or afternoon. If you choose it you may preach in Temple Church.

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20. In the *Freemason* of May, 1913, will be found a very important and interesting article entitled "The Revd. John Witherspoon," by Gilbert Palten Brown, dealing with the part played by the Principal of Princeton College in promoting the interests of Freemasonry in the United States.

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I am a little embarrassed with regard to Dr. Witherspoon. It is natural for *you*, to be prejudiced in his favour. But he cannot be surprized if most Englishmen, are strongly prejudiced on the other side: When they consider him as the grand Instrument of Tearing away Children from their parents to which they were united by the most sacred ties, so that I know not with what face I can mention him, or with what probability of Success.<sup>20</sup>

Wishing all happiness to you and your's  
I am,

Dear Sir,  
Your affectionate Friend and Brother,  
John Wesley

If you do not come, you will send a line directly.

On 4 November, 1784, John Wesley wrote from London to Henry Moore in Dublin:—

I am glad you spoke freely to Mr. Collins. He is a good man, but not very adviseable. If he should declare open war in England, he will do little or no harm.

(To be continued.)

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## THE CORK STEWARDS' BOOK:

### A RELIC OF THE DAYS OF WESLEY.

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[The following article by one of our esteemed Irish contributors appeared in the *Christian Advocate* of 9 May. It is reproduced, with some alterations, by Mr. Duke's permission.]

The attention of the writer has been drawn to an old volume which was used by the Stewards of the Methodist Society, in Cork, in the days of 'good John Wesley.' It was found not long since by Mr. R. A. Perrott, a member of a well-known local Methodist family; and thanks to his courtesy, I have had the opportunity of examining it. While doing so it occurred to me that there were others who might be glad to know something about this interesting link with Wesley's age. For, as far as I

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21. In his sermon, *Some account of the late work of God in North America*, No. 131, Wesley speaks of Dr. Witherspoon as one of the active leaders in the claim of American independence.

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have been able to ascertain, the only lengthened references made to it in comparatively recent times were made by the Rev. G. R. Wedgwood, in the columns of the *Christian Advocate*, some thirty years ago. But these articles of his are not now easily accessible; and hence I may be permitted, for the benefit of a later generation, to record the more interesting items contained in the Steward's Book, which refer to John Wesley. I also propose to allude, in passing, to some of the events which occurred when he visited Cork in the year 1785, 1787, and 1789.

Before doing so, however, a few remarks as regards the appearance of this old volume may not be deemed out of place. Some are interested in such matters, and will welcome a few details. The book is thirteen inches long, eight inches wide, and two inches thick. It is bound in leather, and considering its age and its vicissitudes, is still in excellent condition. The contents are perfectly legible, for the ink, except in a few places, has not faded to any considerable degree. On the front it is labelled, 'Methodist Society Class Book'; and on the back it bears another label, viz., 'Methodist Society Collection Book.' The period which it embraces is from 1785 to 1809.

On the title page, written in beautiful handwriting, there are the following 'Observations':—

'The Stewards of the Methodist Society are hereby Directed carefully to post out of the Class and Collection book into the Ledger, precisely every sixth week. And likewise

— to strike a Balance. —

'On Tuesday, May 10th, 1875, the Rev. John Wesley appointed the following persons Stewards of the Methodist Society of the City of Cork. May God make them faithful Stewards.

Andrew Laffan.

George Howe.

James Johnson.

Two of these three Stewards are mentioned in Rev. C. H. Crookshank's *History of Irish Methodism*. In the year 1751 Whitefield visited Cork, and preached with his usual eloquence and fervour to large audiences. "On one occasion . . . a young man named Andrew Laffan, passing by, stopped and listened until the close of the service. Much impressed, he seized an opportunity of attending another meeting; the Word was applied to his conscience with power, and shortly after he obtained peace with God. The young convert began at once to work for Christ, spoke to the workmen, servants, and children of the noble lady

in whose employment he was, and his labours were not in vain. He was regarded with favour by her ladyship, and two at least of her sons were converted to God. Mr. Laffan, some years subsequently, became a faithful witness of the all-cleansing power of the Saviour's blood, and consequently a most devoted and successful Christian worker until his happy death, which took place in 1790." (See also the *Arminian Magazine*, 1791 pp. 299-302).

The second of the stewards appointed by Wesley, is also mentioned by Mr. Crookshank. In his *Journal*, 5 May 1785, Wesley writes as follows :

"Before I came half way to Cork, I was met by about thirty horsemen. We dined at Middleton, then rode on through a pleasant and well cultivated country to Cork."

Mr. Crookshank says that these Equestrians were members of the Society, and that they were led by George Howe. He also adds, in a footnote, that one of their number, William Seymour, by name, died in 1863, having been spared to the patriarchal age of ninety-seven. Mr. J. W. Richey, J.P., of Cork, one of our senior members, remembers having seen William Seymour. Are there many persons living to-day who can say that they have seen or spoken to anyone who knew John Wesley?

Among the list of class leaders mentioned on the first page of the Stewards' Book, the name of Christiana Malenoir occurs. This good lady wrote an account of her religious history which appeared in the *Arminian Magazine* for 1792. It is interesting as a record of her spiritual experience, but it is disappointing to those who read it to obtain information about the Cork Society at the close of the eighteenth century. Her name appears as a class leader for the last time in July, 1803.

Now there is a letter still in existence which John Wesley wrote to Mrs. Malenoir. I am not sure whether it has ever been published before, but by the courtesy of Mr. and Miss Thompson, of Harbour View, Cork, descendants of Mrs. Malenoir, I am permitted to reproduce it here. It was in a somewhat dilapidated condition, but it has been carefully pieced together and suitably framed. It reads as follows :—

Aug. 19 1781

London

My Dear Sister

Indeed I began to be a little jealous over you lest your love was growing cold. Only I frequently heard something of you from our dear Friend Sister Ward who has been a sharer with you in all your affliction. It has pleased God to try you as silver

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is tried. But you will lose nothing beside your dross. In every temptation hitherto He has made a way to escape that you might be able to bear it. If your temptations have been of an uncommon and delicate nature this was permitted in tender mercy that you might receive the greater profit thereby and be so much the more conformed to the image of the Lord.

I must enquire of my friend what is the most practicable way of doing something for your son. If I can find anyone who is acquainted with the Captain of y<sup>e</sup> Grafton this will be the easiest way. But I am y<sup>s</sup> evening setting out for Bristol.

Peace be with your spirit.

I am My Dear Sister  
Your affectionate Brother

J. Wesley.

The Mrs. Ward referred to by Wesley, is presumably the lady of that name whom Mr. Crookshank describes as one of the leading members of the Society in Cork. Several of her letters to Mr. Wesley appeared in the *Arminian Magazine* from time to time. They show the deep interest she took in the spiritual life of the members, and her sincere appreciation of the labours of the preachers. One of the class leaders in the list given in 1785, was named James Ward, but whether he was a relation or not, I cannot say.

Mr. Wesley, as the title page of the Stewards' Book informs us, visited Cork in May, 1785. The following entries under the heading of "Payments" are extracted from this volume:—

May 18—Mr. Wesley's expenses to Youghal,	£	s.	d.
thence to Cork, and from			
thence to Mallow .....	5	0	4
Repairing Mr. Wesley's Carriage.....	3	11	3
Given to Mr. Wesley when leaving			
Cork .....	5	13	9
Stocks and Bands, 9/9½; Key and			
2 Staples, 3/- .....	12	9½	

On the above, Mr. Wedgwood, in the articles previously referred to, commented thus:—

"It appears that Cork had to bear Mr. Wesley's travelling expenses, but how they amounted to so much, seeing he had his own carriage, is not a little strange. That same carriage seems to have suffered severely in its travels, when it cost £3 11s. 3d. to refit it for its journey; but then Wesley describes one of the roads as 'so horrible.' The key and the two staples were

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probably for the stable door, so that they took care of his horse. . . . Then besides giving him a good sum when leaving, they provided him with a new supply of the needful stocks and bands." Irish roads, one may add, still leave much to be desired, but in the eighteenth century, many of them must have been execrable. It is stated, for example, that in Co. Down people were often obliged to attach runners to their vehicles, instead of wheels. So that one need not wonder at the fact that Wesley's chaise was sometimes much the worse for its Irish journeys.

In the year 1787 Wesley again visited Cork. He had large congregations to hear him, including many of the rich and honourable of the city. Deep attention sat on every face while he preached. His reception was in striking contrast to the rough usage he had received in previous years. The following entries refer to this visit :—

	£	s.	d.
May 9th—Horse Shoeing for Mr. Wesley.....	1		7½
16th—Letter for Mr. Wesley .....	1		9
" " .....			8
Horse Shoeing .....	2		8½
Breakfast and oats at Middleton...	14		1
Currycomb and Brushes for Mr.W.	2		2
Horse hire, 5/5 ; Bread, 1/1 .....	6		6
To Mr. Wesley .....	5	13	9
To mending Mr. Wesley's Coach	12		11½
1½ Doz. Oranges for Mr. Wesley...	2		8½
Stable Bill .....	1	17	6
June 13th—Mr. Wesley's Expenses from Waterford to Cork .....	3	14	7½

(And possibly 13/- for Hay on 16th May.)

I find, on referring to Mr. Wedgwood's article, that his total is not quite the same as mine. He calculates that Wesley's visit to Cork cost the society £13 10s. 6d. On this he remarks :—

"The Middleton breakfast seems to have been a costly one ; but it is probable that the preachers, with some friends from Cork, met him there. The principal item is the sum paid to himself, which he also received on his previous visit, and also on his final one. Suppose that this was his monthly stipend, he would then get for the year £68 5s. od.—a sum quite equal to £180 in the present day. He spent three months this year in Ireland, so that he received from the Irish Methodists at least £17 1s. 3d., besides all his expenses. But if all the leading and central societies had to pay him an equal sum, and the above

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amount only covers a fortnight instead of a month, which was the time spent about Cork, then his income was much larger than we moderns have been prone to imagine. To quench his thirst on the way, they seem to have given him, on leaving, eighteen oranges, which were then nearly twopence each. But then the people loved him and thought there was nothing too good for him."

Compare now the cost of this visit with that of Dr. Coke in the following year. Mr. Wedgwood writes :—

"Dr. Coke again visited Ireland in 1788, and evidently informed the officials in Cork of his coming, for on April 23rd they paid for two letters from Mr. Wesley and Dr. Coke, 1s. 2d. When he arrived and when he left we cannot say; but the following extract from the Steward's Book indicates that he took the route Mr. Wesley generally travelled, and stayed in each place about the same length of time :—

	£	s.	d.
14th May—Dr. Coke's Washing Bill .....		10	$\frac{1}{2}$
Do. Middleton expenses ...	3	9	$\frac{1}{2}$
21 ,, Washing Bill .....		10	
Stable ,, .....	17	0	
Oats, &c.....	2	8	$\frac{1}{2}$
Letters .....	5	9	$\frac{1}{2}$
		<hr/>	
Total .....	1	11	0

If this 31s. is all he cost them for a fortnight, then he was a much more economical visitor than Mr. Wesley."

On the occasion of his visit to Cork in 1787, Wesley was invited by a gentleman to breakfast with his old antagonist, Father O'Leary. "In 1780 Wesley's friends had dissuaded him from visiting Ireland, fearing that the Irish would do him an injury, in consequence of a letter he published about Popery, which gave great offence and brought out a bitter reply from Father O'Leary, of Cork." Referring to this meeting with his former opponent, Wesley writes in his Journal :—" I was not at all displeas'd at being disappointed. He is not the stiff, queer man that I expected; but of an easy genteel carriage, and seems not to be wanting either in sense or learning." The character of this priest is extremely difficult to estimate. Froude roundly denounces him as a common spy; and even Lecky feels constrained to say that "there is grave reason to believe that he was a spy, and that he appears to have consented for money to

discharge an ignominious office for a Government which distrusted and despised him." But whatever verdict may be passed upon his character, there can be no doubt that "he was a man of genius, of liberal education, and of much ability as a preacher and writer." O'Leary was born in Fanlobbus, Co. Cork, in the year 1729. He was smuggled out of the country at the age of sixteen, and brought to St. Malo, in Brittany, where, under the Franciscan friars, he was prepared for the priesthood. He returned to Ireland in 1771, and took up his abode in the city of Cork. In a small chapel known as "the Little Friary"—a building afterwards associated with the justly renowned name of Father Mathew, the Apostle of Temperance—O'Leary laboured for some years. One incident which happened during his ministry deserves to be recorded here. A Scotch physician named Blair, of Blair's Castle, Janemount, attacked the doctrines of the immortality of the soul and the Deity of Christ. No minister of the then Established Church appears to have replied to him; and it was left to O'Leary, a Roman Catholic—with the sanction of the Protestant Bishop of Cork, Rev. Dr. Mann—to act as defender of the faith. This, however, he did to good purpose, and his rejoinder to Blair was complete. Grattan afterwards referred to this controversy with stinging effect. He was attacked on one occasion for a speech which he had made in the House of Commons, on the subject of tithes. The great Irish patriot "well knew that his opponents were Churchmen," and he taunted them bitterly with their literary silence on other and more important themes. He expressed his astonishment that the question of tithes was the only one which could tempt the southern clergy to engage in the labours of authorship. "When their God, their Redeemer, and their country are in question, exclaimed Grattan, they are silent; but when a twelvepenny point on their tithe is brought forward, then they are vivacious, then the press groans with clerical Billingsgate." Grattan and O'Leary were members of a famous club called "The Monks of St. Patrick"; and the former is said to have greatly enjoyed the wit and humour of the latter. O'Leary died in 1802. He spent his latter years in London in the house of a Colonel O'Kelly, well known as a sporting character and gambler, and the companion of the Prince of Wales—afterwards George IV."

On the afternoon of the day on which he breakfasted with the famous Irish priest, Wesley waited by appointment on Sir Samuel Rowland, the chief magistrate of the city, whom he eulogises thus:—"I waited on the Mayor, an upright, sensible

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man, who is diligently employed from morning to night in doing all the good he can. He has already prevailed upon the Corporation to make it a fixed rule that the two hundred a year, which was spent in two entertainments, should for the future be employed in relieving indigent freemen, with their wives and children. He has carefully regulated the house of industry, and has instituted a humane society for the relief of persons seemingly drowned; and he is unwearied in removing abuses of every kind. When will our English Mayors copy after the Mayor of Cork? He led me through the Mayoralty House, a very noble and beautiful structure. The dining-room and the ball-room are magnificent, and shame the Mansion House in London by their situation, commanding the whole river, the fruitful hills on every side, and the meadows running between them." This building, which is now the Mercy Hospital, is within a stone's throw of the sight on which the preaching-house erected in 1752 stood. Two years previous to Wesley's visit, Prince William Henry (afterwards King William IV.) who was then serving on the "Pegasus," was entertained in the Mayoralty House by the Mayor, Mr. J. Kingston. The City Nail, whereon payments and tenders were formerly made at the Exchange, was kept here. It was, however, subsequently removed to the County Court House, where it was destroyed by fire in 1891.

Wesley proceeds:—"He"—that is the Mayor—"was then so good as to walk with me quite through the city to the house of industry, and to go with me through all the apartments, which are quite sweet and commodious. A hundred and ninety-two poor are now lodged therein, and the master (a pious man and a member of our Society) watches over them, reads with them, and prays with them, as if they were his own children." The House of Industry stood near the South Terrace. According to the *Book for Badging the Poor and for Punishing Sturdy Beggars*, it was opened in 1777. On the establishment of the present Union Workhouse it ceased to be used in its former capacity, and it now forms part of the Asylum for the Blind.

"In the year 1789 Mr. Wesley, accompanied by Mr. Bradford, visited Ireland for the twenty-first and last time. After a stormy and protracted voyage he arrived in Dublin on Sunday morning, March the 29th; and notwithstanding the illness from which he had suffered, went straight to the Chapel, where he preached on the sickness and recovery of Hezekiah, with special reference to the illness of George III.; and afterwards administered the Lord's Supper to about five hundred persons."

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In the month of April he set out on his last tour through the provinces. He reached Cork, where he was the guest of Mr. Rogers, early in May. In the Steward's Book the following entries occur :—

	£	s.	d.
April 15th—Letter from Mr. Wesley .....			5
May 13th—Mr. Wesley's expenses in Cork, Rathcormack, and Bandon, re- pairing chaise, stable bill, with sundry other articles.....	13	16	9

On the occasion of his visit to Bandon, Mr. Wesley conducted the opening service in the new chapel in the North Main Street, opposite the present entrance to Kilbrogan Church. The building was well filled, and the preacher delivered an impressive sermon, based on the text "To the Jew first, and also to the Greek."

There are other references to Wesley in the Steward's Book, but they are mainly of an incidental character. Letters were received from him from time to time, on which different sums for postage had to be paid. There is also an entry to the effect that copies of the *Minutes*, &c., were despatched to Cork from the Leeds Conference. Wesley died in 1791, and under date May 11th, we find the following simple record :—

	s.	d.
By letters on account of Mr. Wesley's death...	5	10

When the news was transmitted from London that the venerable Founder of Methodism had passed to his reward, we may feel sure that in no part of His Majesty's dominions was his death more deeply or deservedly regretted than in the city of Cork.

JOHN A. DUKE.

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## JOHN FLETCHER AND THE QUAKERS OF MADELEY.

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The following extracts are taken from the *Diary of Abiah Darby*, of Coalbrookdale, published in the *Journal of the Friends Historical Society*, x. p. 87, *et seq.* They are reprinted by permission of the Editor, Mr. Norman Penney.

1761.

1 mo. 20th. John Fletcher, Parson of Madeley here with several others, he asked us several questions relating our

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Principles. . . My mind engaged in awful prayer at Table, a great cross to give up to it, but found peace in so doing. . . we lent him several books.

21st. John Fletcher here and returned the Books we had lent him and confessed to the truth of our principles & that our friends were greatly inspired by the Holy Spirit.

### 1762.

8 mo. 19. Wrote a few lines to the Priest of Madeley, as follows, with Richard Clarridge's Book :

"Esteemed Friend

As thou hast always treated me with candour I have presumed to use freedom with thee. . . as I now do in sending thee this book, which I shall be obliged to thee to read . . . the author was a priest of the Church of England several years, but at last was obliged to give up all. . . I make free to say that I believe thou hast been of service in the Lord's Hand to reform the people hereaway. . .

30th. The Priest of Madeley was here and after he was gone I felt a strong engagement to go to his meeting held at George Crannages where he and several of his followers met. I gave up to go tho' an exceedingly great cross to me. I had full time to declare against dead formality in Religion . . . he made some little objection but behaved civil. . . We parted very friendly.

### 1763.

7 mo. 14th. A strong engagement came upon me to go to the Meeting of Parson Fletcher and his followers. . . I had the Word to declare with Power . . . the Parson heard me patiently and commended what I had said and desired all to take notice of the advise . . . but objected to the points of Doctrine I had advanced . . . which had touched his Copyhold or Priest Craft. . . I had close work of it for above 3 hours. . . Ann was engaged in prayer . . . the Parson kneeled down & upon the whole he behaved with respect.

### 1764.

11 mo. 22nd. . . A great weight came upon me to go to the Meeting of the Priest of this Parish and his followers . . . where I had been before at considerable distances of time. . . I then stood up and desired leave to speak . . . an argument ensued . . . which lasted some hours.

1765.

1 mo. 4th. John Fletcher sent me word he would read my Manuscript at his meeting if I chose to go. I sent him in answer that I hoped he would read it impartially but had no desire to attend. Daniel Rose found his mind drawn to go (though unknown to me). The Parson read here a line and there one, and made strange work of it and Daniel had to stand up and contend for the Truth . . . the Priests who were together at my house asserted things that I had said when they were here that I never had said & Daniel being in the next room & hearing all that passed was able to contradict them . . . they returned sharply . . . how could he tell not being present but he told them he was in the next room & heard all which surprised them much.

1767.

6 mo. 1st. Having heard of Lady Huntington<sup>1</sup> being come to pay a visit to my neighbours the Parsons, I sent to offer her the use of my Carriage as she had not brought her own & she desiring to see me I took my Fd. A. Summerland with me & she received us with much kindness.<sup>2</sup>

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1. This visit is mentioned in Benson's *Life of Fletcher*, 11th Ed. p. 109: Tyerman's *Wesley's Designated Successor*, p. 117.

2. The following references to Friends are to be found in Benson's *Life of Fletcher*, 1782. His thoughts were much engaged concerning the utility of Sunday Schools [Robert Raikes opened his first Sunday School in Gloucester in 1780], especially after they were recommended to him by Mrs. Darby, an intelligent and pious person, whom he always found ready to promote every good work, p. 297.

"God forbid that I should exclude from my brotherly affections, and occasional assistance, any true Minister of Christ, because he casts the Gospel net among the Presbyterians, the Independents, the Quakers, or the Baptists! . . . They may build up a wall of partition between themselves and me; but 'in the strenght of my God, I will leap over the wall.'" p. 330.

The income of his living was not, on an average, more than one hundred pounds per annum. For many of the people called Quakers, living in his parish, believed it unlawful to pay tithes; and Mr. Fletcher did not choose to take from them by force, what they did not think it lawful to give him. p. 344, n.

When ill in London in 1776, Fletcher was under the care of Dr. John Fothergill, p. 195. There are several references to Dr. Fothergill in Wesley's *Journal*.

## SOME WESLEY LETTERS.

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The following unpublished letter of John Wesley's, bearing an address to "Mr. York, in Stourport, near Kidderminster, Worcestershire," is now in the possession of Mrs. Robinson, of Burnham, Somerset :—

London, Oct. 22, 1790.

My Dear Brother,

I think you know, I would refuse you nothing, which I could allow with a clear Conscience : But I cannot, I dare not consent to the violation of that Rule which was passed in the late Conference : "No preacher is to preach three times in a day, to the same Congregation." It is neither good for his Body nor Soul.

I am, My Dear Brother,

Your affectionate Brother,

JOHN WESLEY.

This letter is very characteristic of Wesley's style. It is written in a trembling hand, indicative of his declining health. Yet, amidst the misshapen characters, what firmness there is! The great leader leads to the last.<sup>1</sup>

The two following letters to Mrs. Samuel Bradburn are of considerable interest. Both are also owned by Mrs. Robinson,

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1. In Wesley's *Works* there is another letter, No. 901, addressed to Mr. York. It is headed "London, February 6, 1791," but does not appear to have been sent to him, for at the foot of the letter Wesley has added, "February 28. This morning I found this in my bureau." In the *Works* the Editor (Revd. Thomas Jackson), has appended the following footnote :—

"The memorandum at the bottom of this letter in all probability was the last line Mr. Wesley ever wrote. It bears the date of February 28, and he died on the 2nd of March; only two days afterwards. The original letter, as a curiosity, was bequeathed to the late Rev. Samuel Bradburn; and is now in the possession of his daughter, Miss Eliza Weaver Bradburn, by whose permission it has been transcribed."

who has kindly given permission for their transcription.

In *The Life of Samuel Bradburn*, by Rev. T. W. Blanshard, p. 88, his diary under date Feb. 28, 1782, reads: "When I went out to preach on Sunday morning, 17th inst., nearly four miles off, my lovely boy was poorly; but as he had every help, I vainly imagined he would soon be better. In the midst of my sermon I found a most extraordinary impression upon my spirits, which caused me to burst into tears. Having gone through my discourse with much difficulty and confusion, I hastened home, and was told, at the door, of the child's death; upon inquiry, I found he departed at the very time I was so affected."

Mrs. Bradburn wrote to Wesley on Feb. 24, 1782, informing him of her trouble, and in reply to this letter, which is given in full in *The Life of Samuel Bradburn*, p. 88, John Wesley wrote to her, as follows:

London, Feb. 28, 1782.

My dear Betsy,

You did exceeding well to write. You should always permit those you love to share both in your joys and your sorrows. The account you gave brings strongly to my mind the words of the Angel to the Hermit:

"To all but Thee *in fits* he seemed to go,—

And 'twas my ministry to deal the blow."<sup>2</sup>

I am much inclined to think This was an instance of the same kind. Our Lord saw good to take the little one into Abraham's bosom; His Angel came with a commission to fetch him. But it was not seen good to remove him at one stroke, lest you should be swallowed up of overmuch sorrow. A reprieve was given for a few days, that you might be more prepared for the great trial, and more determined to say, "It is the Lord: let him do what seemeth him good."

I expect to be at Manchester on the twelfth of April, and about the beginning of May in Yorkshire. But I believe I had better take Blackburn, Preston, and Colne (to save time) in my way thither.

Sammy Bradburn does right in giving himself directly to the work of God. It is far better, and more comfortable for him than to sit musing at home. May God enable him and you, to do and to suffer his holy and acceptable will! So prays

My dear Betsy,

Your ever affectionate Brother,

J. WESLEY.

2. Parnell's *The Hermit* (1710).

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The second letter to Mrs. Bradburn may be read in conjunction with the passage in the *Journal* 3-5 September, 1783, where Wesley describes his interview with the Trustees of Birstal House. The words, "I do not at all repent of my journey: I have done my part," are very nearly reproduced in the letter which follows. Bradburn was appointed to Leeds at the Conference of 1783.

John Wesley writes :

Sheerness, Nov. 27, 1783.

My dear Betsy,

Altho' our Brethren at Birstal were not so admirable as I could have desired, yet I do not repent me of my journey: I am well pleased that I did *my* part. You are now among a teachable and a loving people: and as you have fewer Crosses, I expect you will have better Health. Yet Crosses of one kind or another you must still expect. Otherwise you must go out of the world. But every Cross will be proportioned to your strength: and you will always find his grace is sufficient for you. When I talked with Mrs. Karr about your affair, I did not observe that she resented anything. She spoke of you with much tenderness, but if she does not write she is certainly a little disgusted. It seems you have nothing to do, but to sit still: And in due time God will order all things well. I am glad you have had a little time with my dear Miss Ritchie: there would be no jar between her spirit and yours.

I am, with love to Sammy Bradburn,

My dear Betsy,

Yours most affectionately,

J. WESLEY.<sup>3</sup>

The "Mrs. Karr" referred to in the above letter was the first Mrs. Bradburn's stepmother. This lady withheld her consent to Samuel Bradburn's marriage with Betsy. Wesley, however, astutely arranged the wedding, inviting Mrs. Karr to the ceremony. In the *Life of Samuel Bradburn*, p. 68, we read, "Bradburn carried off his prize in triumph, and chuckled over Mrs. Karr's discomfiture with irrepressible glee."

To Miss Ritchie, also referred to in this letter, Wesley wrote many letters, which appear in the *Works*. She is one of those women to whom Wesley refers as being "after my own heart." (Letter to Adam Clarke, *Works*, letter 882.)

The following unpublished letter of Wesley's was written to

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3. There is a letter to Bradburn in which Wesley refers to the Birstal case, *Works*, letter 762.

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"Mr. Richard Locke, Burnham, near Bridgewater."<sup>4</sup> It is now in the possession of Mrs. Goulding, of Burnham, who is the great grand-daughter of Mr. Locke :—

Bristol, Sept. 6, 1778.

My dear Brother,

I am quite satisfied with regard to Mr. Briscoe. My coming round by South Petherton prevented my accepting your kind offer. You have sometimes had earnest desires of being altogether a Christian. O beware those desires do not grow cold.

I am,

Your affectionate Brother,

J. WESLEY.

The entry in the *Journal* under date Thurs., 3 Sept., 1778, confirms the above letter.

R. A. ELLIS.

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4. For Richard Locke and his founding of the "Burnham (Friendly) Society," see *W. H. S. Proc.*, vii., 44.

