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Proceedings

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WOMEN AND EARLY METHODISM

HORACE WALPOLE once complained that "nothing is so fashionable as Methodism except brag, and women play devilish deep at both".¹ This article attempts to describe and evaluate the efforts of some of these women, commenting in particular on the various ways by which they could help to establish the Methodist creed within a local community.

The activity of women within religious sects was no new phenomenon; evidence exists to show that Lollard and Anabaptist women were zealous in forwarding their respective beliefs. The most important period in which female participation and activity are recorded is the seventeenth century—the age when sects proliferated.²

Thomas Holme, a weaver and early Quaker preacher, wrote of Elizabeth Leavens and Elizabeth Fletcher:

They are such as the like of them I know not. By their ministry friends grows exceedingly and meetings are kept up gallantly, friends are kept fresh and green here always.³

Quaker women were to be found preaching, visiting prisons, providing the needy with food and clothing, and organizing petitions on behalf of co-religionists. Ann Whitehead, indeed, came to the defence of Fox, Whitehead and Ellwood, and wrote a pamphlet attacking the Ranter Ann Docwry's "lying paper which she falsely titles *A Brief Discovery of the Enemies of Sion's Peace*".⁴ Women were not content to take a passive role once they had adopted a new religious creed, and, urged on by religious fervour, participated to the full in the nascent sects. Evidence of the varied activities of women from other sects could be quoted to indicate that Methodist women were continuing a long-standing tradition.

The scope of activity allowed to the majority of women in the

¹ *London Quarterly Review*, ccii, p. 56, quoted in Maldwyn Edwards: *John Wesley and the Eighteenth Century* (1933), p. 193.

² K. V. Thomas: "Women and the Civil War Sects", *Past and Present*, vol. 13, pp. 42-62.

³ M. R. Brailsford: *Quaker Women* (1915), p. 150.

⁴ *ibid.*, p. 287.

eighteenth century was limited to the home or the workshop that was usually centred on the home. Some worked in coal-mines, in agriculture, or as servants, but for many their opportunities and horizons were very limited. Religious enthusiasm provided them with the means to contribute to the welfare of the community in a more meaningful manner; the challenge of their new beliefs led them into new spheres of activity.

There are examples of Methodist women whose evangelistic activities were not limited to one area; wherever they or their husbands were sent, they continued their "roving discipleship". Between 1763 and 1768 Mary Fletcher, for example, strove to make a house which she owned a centre of evangelism and a home for destitute orphans. In London her talents were used in tending the sick and in educating the children; in Yorkshire her preaching ability found expression in the open air on the moors or in the streets of Huddersfield.⁵ One town could, however, be the setting within which the Methodist ladies worked; here their influence and activity could be all-pervasive.

In 1783 John Wesley wrote of what he termed "God's remarkable providence in the Oxford Circuit". He continued:

Four young women were made the chief support of four Societies. One of them quitted her post at Henley, and both she and the Society sank into nothing. The other three by the grace of God stand their ground; and so do the Societies at Wycombe, Watlington, and Witney. And I trust my dear friends Hannah Ball, Patty Chapman, and Nancy Bolton will never be weary of well doing!⁶

A closer examination of this contention reveals the various ways by which Misses Ball, Chapman and Bolton warranted such praise. Surviving biographical evidence is not extensive; the three ladies corresponded with John Wesley, and John Telford records that Adam Clarke possessed one hundred of Wesley's letters to Ann Bolton. Hannah Ball's *Memoirs* have been edited by Joseph Cole, and the "foundress" of the Sunday-school movement is the subject of a biography by Mrs. I. D. McQuaid.⁷ Together with comments in John Wesley's *Journal*, enough evidence, particularly for High Wycombe, can be assembled to illustrate the present argument.

High Wycombe, Watlington and Witney were not virtually churchless places, nor were they areas of scattered settlement or new industrial development. In such places Methodism became established early in the history of the movement. High Wycombe, in contradistinction to these, possessed chapels owned by General and

⁵ A. Keeling: *Eminent Methodist Women* (1889). See especially the chapter on Mrs. Mary Fletcher.

⁶ *Letters*, vii, p. 180. (Letter to Hannah Ball, dated 7th June 1783.)

⁷ *Memoirs of Hannah Ball of High Wycombe in Buckinghamshire, extracted from her diary of thirty years experience*, ed. Joseph Cole (1796). See also *Memoirs of Hannah Ball*, 3rd edn. (1880), with a Preface by Thomas Jackson (re-issued in the year of the centenary of Sunday schools), and I. D. McQuaid: *Miss Hannah Ball, a lady of High Wycombe* (Vantage Press, 1964).

Particular Baptists, Independents and Congregationalists (erected in 1680, 1709, 1714 and 1714 respectively), and a Quaker community, in addition to the Anglicans, with their commodious and well-built parish church.⁸ The established trades were lace- and paper-making, together with agriculture.

These women were not reaping a harvest sown in virgin territory. As late as 1787, within the Oxfordshire circuit (which then incorporated much of Berkshire, Wiltshire and Buckinghamshire) there were only four Methodist chapels as such—at Oxford, High Wycombe, Wallingford, and Witney.⁹

There are four areas in which the activities of these women can be traced and their influence detected: (i) John Wesley informed them about the new circuit preachers and in what ways they should be encouraged; and he asked them, in turn, how the preachers were faring. (ii) The ladies corresponded with one another and with other ladies in the surrounding district, giving advice and encouragement as they saw fit. (iii) Visits were made to other societies with similar intentions. (iv) There remains the work in which they involved themselves within their own community: this was of an evangelical nature; of a social nature, giving help to the sick, for example; and perhaps of a special kind such as the Sunday school established by Hannah Ball in 1769.

An example of the first kind of involvement within the society can be seen from Wesley's letter to Ann Bolton, dated 28th November 1772:

Sammy Wells will always be useful, for he can take advice. But how is it with Billy Brammah? Does he follow the advice I gave him concerning screaming and the use of spirituous liquors? If not, he will grow old before his time, he will both lessen and shorten his own usefulness. Drop a word whenever you find an opportunity. He is upright of heart. He enjoys a good deal of the grace of God, but with a touch of enthusiasm.¹⁰

To Hannah Ball he wrote giving more specific instructions concerning Joseph Bradford in April 1774:

He is plain and downright. Warn him gently not to speak too fast or too loud, and tell him if he does not preach strongly and explicitly concerning perfection.¹¹

Most of the letters gave spiritual or medical advice, but Wesley was not slow to comprehend the value of such women. Writing to Patty Chapman in January 1773, he indicated how he wanted her to set about her particular tasks:

I doubt not but you will see a still greater increase of the work of God at Watlington: only lose no time! Be instant in season, out of season! In due time you will reap if you faint not.¹²

Thus encouraged by Wesley himself, the three ladies conducted a

⁸ *Kelly's Directory of Berkshire, Buckinghamshire and Oxfordshire*, 1883, p. 419.

¹⁰ *Letters*, v, p. 347.

¹¹ *ibid.*, vi, p. 79.

⁹ *Journal*, vi, p. 432n.

¹² *ibid.*, vi, p. 12.

correspondence with one another and with others whom they sought to influence. The *Memoirs* of Hannah Ball contain a number of letters written to women who were Methodists themselves or who were seeking what they termed "true religion". She advised a certain Miss Bedford of Hemel Hempstead to seek holiness of heart and life, adding that the promises of the Gospel were hers. Such was largely the content of these letters—a means of mutual encouragement and even warning. To Miss A. Betteridge of Watlington, who seems to have been a lady's companion, she wrote: "You will have the opportunity of witnessing the vanity of high life: take care that none of these things please you!"¹³ In an interesting letter to Patty Chapman, Hannah gives the details of a recent visit to London; she wrote of the number of sermons she heard, and of the prayer-meeting, lovefeast and meeting with the leaders of classes and bands which she attended. Not without reason she added that "It seemed to me that I must come home to digest the food I received for I had not time while I was there".¹⁴ A zealous activity and an attempt to impart that zeal to others are reflected in these letters.

Written correspondence was followed up by visits to neighbouring societies; Wesley saw that this would prove beneficial to the visitor as well as being "a means of quickening and strengthening others". Wesley wrote to Hannah Ball that he was glad she had visited the Wallingford society; he was similarly pleased that Ann Bolton had given him a good account of the Methodists in Tavistock, adding that "It was probable that you were sent thither for this!" In 1775 Martha Chapman received the following advice:

You have lately had a wintry season at Watlington: now you may expect the return of spring. Beware you are not weary or faint in your mind! . . .

Cannot Hannah Ball step over for two or three days and kindle a flame among you? . . .¹⁵

Unattached women with reasonable financial resources could thus forward the progress of nascent Methodist societies.

Of the type of activities that were engaged upon within their own township Hannah Ball's *Memoirs* provide the greatest detail. She visited the poor and the sick, certain members of the High Wycombe society, and others whom she wished to enlighten. On 17th February 1775 she wrote:

My soul was much refreshed in visiting a poor woman, with five small children and a sixth hourly expected: and yet her only attendant in this situation was her affectionate husband, whose small earnings were the support of the whole family. I found the woman happy and composed in her mind and willing to live or die.¹⁶

¹³ *Memoirs of Hannah Ball* (1880). Letter dated 24th March 1770.

¹⁴ The letter was first printed in the *Methodist Recorder*, 30th December 1897, with an introduction by the Rev. Charles H. Kelly.

¹⁵ *Letters*, vi, p. 135.

¹⁶ *Memoirs of Hannah Ball* (1880). Entry for 17th February 1775.

Her attempts to convert a certain Charles Dean illustrate the time and patience that she employed in trying to convince the man. Hannah recorded that she had been informed that this man, who was "very wicked", was thought to be near death. After about six visits to his house, she finally persuaded him that he was wrong to put off repentance in the hopes of being better in health. On one of her visits Dean's wife and sister were converted, and after a short time Dean himself was convinced.

All three women suffered from illnesses; Wesley once advised Hannah Ball to take a cupful of decoction of burdock (sweetened or unsweetened) both morning and evening, and added that "I never remember its having any ill effect on any person whatsoever". It is possible that their poor state of health kept them confined to and hence more useful in one particular area. The evidence is, however, inconclusive.

The driving emphasis for each of these three women was on participation and on making a personal contribution to the welfare of others, whether in a spiritual or a more material way. The establishment of a Sunday school was but another of the means whereby the presence of Methodists within a particular locality brought a re-orientation of religious life.

The Sunday school that Hannah Ball founded in 1769 seems to have been the precursor of those which appeared almost spontaneously in many parts of Britain throughout the 1780s. Although it is difficult to make an exact reconstruction of Hannah's school, she did state in 1770 that

The children meet twice a week, every Sunday and Monday. They are a wild little company but seem willing to be instructed. I labour among them earnestly desiring to promote the interest of the Church of Christ!¹⁷

It was by the benefits that Hannah and her two friends Patty and Ann desired to confer upon their fellows and which they themselves received from their close association with one another that Methodism advanced and became influential. They acted as an important cohesive force within the community at a time when Methodism was in its early stages of development.

DAVID BOULTON.

[Mr. David J. Boulton is a graduate of Keble College, Oxford, and is employed by the Midland Bank.]

¹⁷ *Journal*, v, p. 104n.

Students of Primitive Methodism will surely be grateful for the enterprise of the Rev. Stephen Hatcher in issuing a reprint of *The Journals of William Clowes*. Published in 1844, this volume has long been extremely scarce. The value of the reprint is enhanced by the addition of an index and a valuable bibliographical introduction by Mr. Hatcher. Copies are available from the Rev. S. G. Hatcher, 15, Trentholme Drive, The Mount, York, YO2 2DF, price £2 50p. post free.

The Rev. Peter W. Gentry has written *The Wonder of Wesley* (pp. 10), and copies, price 30p. post free, are available from the author at 4, Ashcombe Road, Weston-super-Mare, Avon, BS23 3DY.

THE METHODIST ARCHIVES

Some recent accessions

UNDOUBTEDLY the most important accession this last year, and, indeed, the largest and most significant received since the Methodist Archives and Research Centre was transferred to Manchester in 1977, is the collection of some 11,500 items donated by Canon Alan Wilkinson, consisting of the books and papers of his late father, the Rev. Dr. J. T. Wilkinson, historian of the Primitive Methodist movement and the biographer of Bourne and Clowes. Naturally there is much material on these subjects, but the major portion of the Wilkinson collection consists of items relating to Professor Arthur Samuel Peake, including over 4,000 of his letters. As is to be expected, the largest section relates to Dr. Peake's tenure, for nearly forty years, of the tutorship at Hartley College (afterwards Hartley Victoria), but a preliminary survey has revealed that there is also a fair proportion of material concerned with his work at Manchester University (where he was Rylands Professor of Biblical Exegesis from 1904) and as chairman of the Governors of the John Rylands Library; included too are some letters of Mrs. Rylands written from her home at Longford Hall, Stretford, and also of her second Librarian, Dr. Henry Guppy. In addition, the collection contains a considerable quantity of Peake's own sermon-notes, articles for the press and typed drafts of books, together with a substantial number of the tributes and letters received by Mrs. Peake upon the death of her husband in 1929. Although, as stated above, a preliminary survey of the material has been undertaken, it will be appreciated that much time-consuming work will be involved before a collection of this size can be fully catalogued.

Unfortunately the complete provenance of much of the material in the Methodist Archives is difficult to establish. A typical example is a collection of nearly sixty letters recently donated by the Rev. Stephen Hatcher, which previously had been in the hands of Dr. J. T. Wilkinson, and certainly prior to 1956 was in the possession of the Rev. Lawrence Robinson. The material all dates from 1830 to 1837, and it would be interesting to learn something of the location of this collection in the intervening period. Twenty-three items are letters, reports and accounts from the Philadelphia Mission to the sponsors, the Hull Primitive Methodist circuit. A further twenty-eight items consist of similar papers of the Upper Canada Primitive Methodist Mission established in Toronto and at Niagara Falls, also addressed to members of the Hull circuit. In all, thirty-two letters are addressed to William Clowes, eleven to John Flesher; and twenty-three were written by William Summersides, who later returned from America to Hull to give a personal account of his missionary work. Although this collection naturally contains a substantial amount of information concerning Primitive Methodist

missions and the often perilous voyages undertaken by the missionaries, nevertheless there is also a not inconsiderable group of items concerned with work in Hull and elsewhere in Britain, with letters originating from Doncaster, Whitehaven, and Macclesfield.

A most handsome folio volume received from the British Council of Churches contains the original sketches and complete designs for stained-glass windows by Frank O. Salisbury. Included are "Spiritual Power", for the window presented by F. J. Cato to Wesley's Chapel, London, to commemorate the sending of Methodist missionaries to Australia in the early nineteenth century; "Sacrifice", the Masonic Methodists' war memorial window, and "The Sword of the Spirit", the Wesley Guild Fitzgerald memorial window. Designs intended for Richmond College and for Harpenden and Poplar Methodist churches are also to be seen in this volume.

The manuscript journal of the Wesleyan minister Timothy R. Moxon was recently on sale in a Manchester bookshop, and its acquisition has added a volume which throws light on the daily life of an itinerant preacher in the mid-nineteenth century. There are daily entries from 28th October 1849 to 26th July 1850, when Moxon was stationed at Oakham, and from 9th June 1855 to 1st December of the same year, when he was at Rotherham, but the volume also contains much information relating to other periods of his life, particularly when he was in Stroud and at Ripon. Moxon may not have been a leading figure in the connexion, and his volume may not be of prime importance to the historian, but it gives a picture of an ordinary minister's life. A deeply religious man, Moxon was also interested in natural history, as some entries in the journal testify; and certainly the inevitable, relentless passage of time appears to have dominated his thought as much as it did that of Maria Theresa, princess of Werdenberg.

One letter from John Wesley has been donated this year: it is a brief note to John Valton dated 20th October 1773 (*Standard Letters*, vi, p. 50), and concluding a correspondence initiated the previous month on health and marriage. Two letters from Jabez Bunting have also been presented: they are both addressed to Thomas Swale, the schoolmaster of Halifax, dated 29th September and 19th November 1813, and are primarily concerned with the first meeting of the Wesleyan Methodist Missionary Society in Leeds and the succeeding meeting at Halifax. Mr. and Mrs. Swale attended the Leeds meeting (taking up Bunting's offer of a bed), and Swale later was to become the Halifax District secretary, a position he held for some twenty years. The letters might almost have been written yesterday by a keen and efficient minister anxious to secure maximum attendance at a forthcoming missionary meeting, but in fact they also include much of family interest. The poor health of Mrs. Swale is discussed, and the departure of Bunting's son William to Woodhouse Grove School is described (Swale acted as an examiner for Woodhouse Grove). Curiously, the text of these two letters has been available in the Methodist Archives for some considerable time in

the form of a nineteenth-century manuscript copy of them which also includes a copy of a third intervening letter from Bunting to Swale dated 5th November 1813. This last is concerned with practical details regarding the Halifax meeting of the Missionary Society: Bunting considered it essential that at least ten good speakers should be firmly engaged (half should be laymen), and he goes on to recommend several men who in his view would be more than satisfactory. It would be interesting to learn if the original of this letter is extant, and, if so, where it is located.

Briefer mention must be made of some other items which have been acquired. A collection of over 150 circuit plans dating from the first half of the nineteenth century has been presented by the United Church of Canada: many are Primitive Methodist plans, and the circuits include Hull, Leeds, and Sheffield. It has also proved possible to purchase from the United Church of Canada a microfilm of all their manuscript records which relate to British Methodism. The papers of the late Dr. Frank C. Pritchard, of Woodhouse Grove School, contain correspondence and many documents relating to the Laybourne Report on Methodist residential schools. The Methodist Local Preachers' Mutual Aid Association has deposited a substantial number of minute-books and other manuscript records, together with a complete set of the *Local Preachers' Magazine* from 1851 to 1981. A large number of late nineteenth- and early twentieth-century papers, including sermon notes and letters of one local preacher, Percy Tigg, have also been received.

In a short account it is not possible to mention, let alone describe in detail, every important item or collection received by the Methodist Archives in a year, but nevertheless it is hoped that enough information has been given to indicate the kind of material which has been and is being acquired. By no means a static collection, it has known in the last twenty years a dramatic increase in accessions. In the early 1960s, according to the Methodist Archives accessions book, some seventy items a year were being received. By 1977, about 700 items a year were being added to the Collection, and in succeeding years this number increased first to 1,400 and then to 2,000 items. In the last academic year, no fewer than 14,000 items were added, and whilst this figure may prove exceptionally high, there is every indication that a rapidly-rising growth-rate is to be expected in the foreseeable future. This presents an undoubted challenge, with problems not only connected with filling the allotted space for the Archives within the Library, but also associated with maintaining an adequate number of staff to catalogue and service the Collection. I am, however, confident that this challenge will be accepted, and the attendant problems satisfactorily resolved eventually; thus the value of the Methodist Archives to scholars will be maintained and enhanced.

D. W. RILEY.

[The foregoing article is the third of the series. For the previous accounts, see *Proceedings*, xli, pp. 139 ff. and xlii, pp. 116 ff.—EDITOR.]

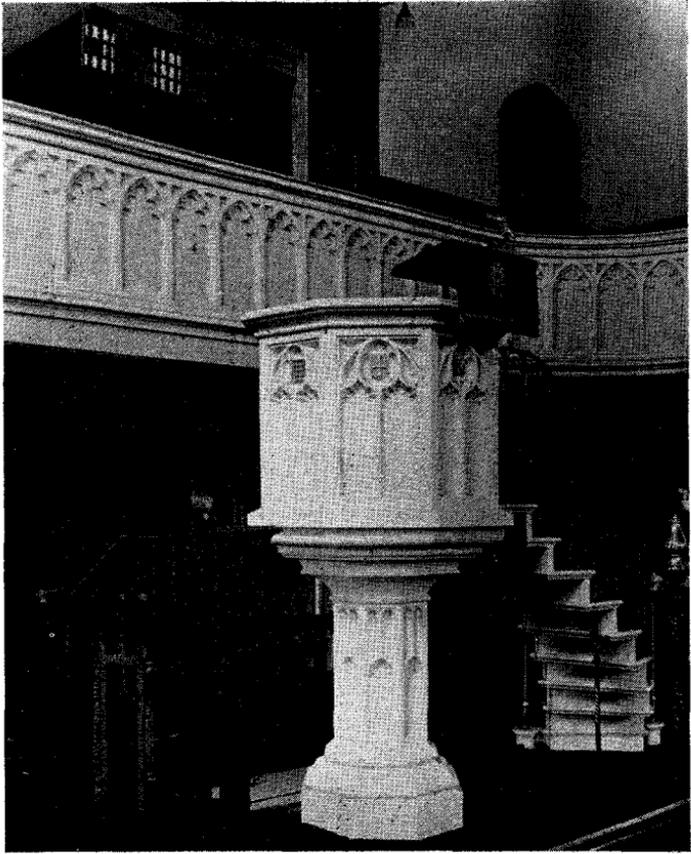
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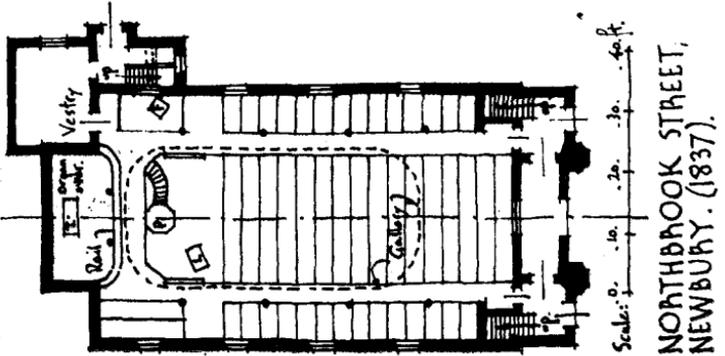
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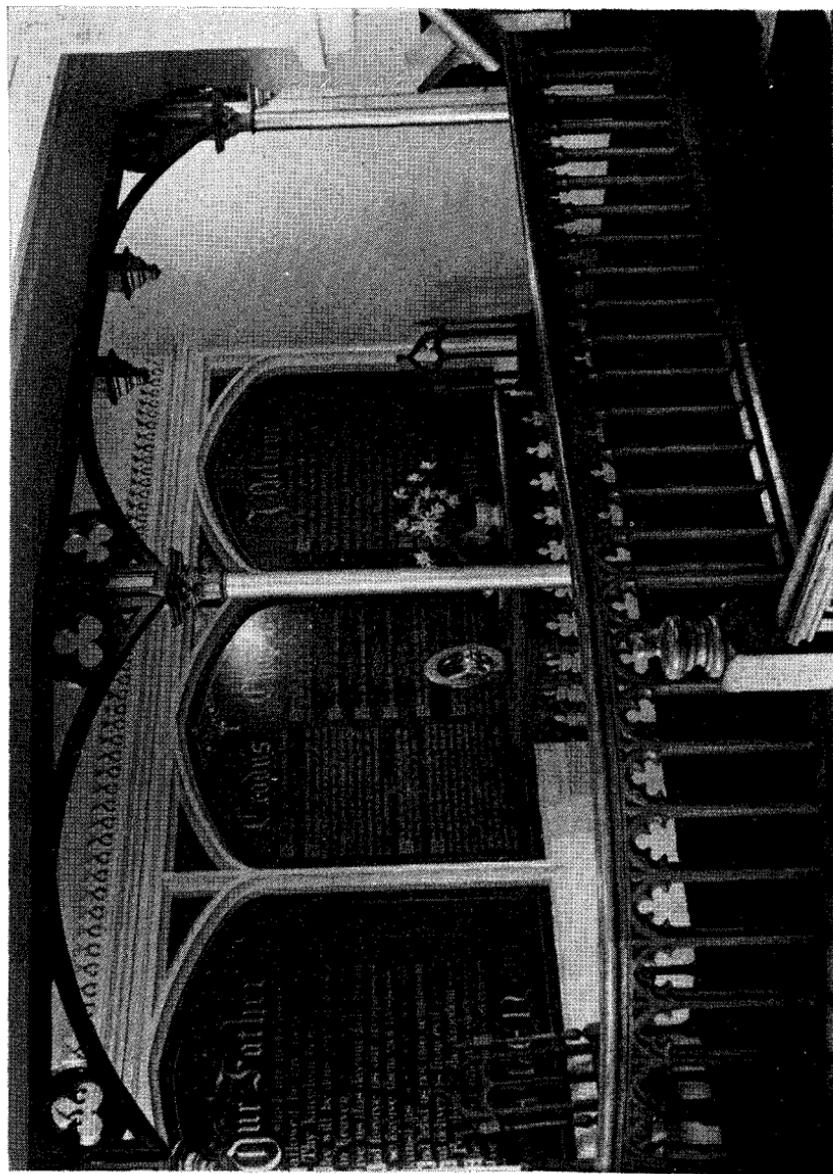
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NORTHBROOK STREET, NEWBURY : THE PULPIT.
 (See article on pages 25-6.)





NORTHBROOK STREET, NEWBURY: THE COMMUNION RECESS.

NORTHBROOK STREET CHURCH, NEWBURY

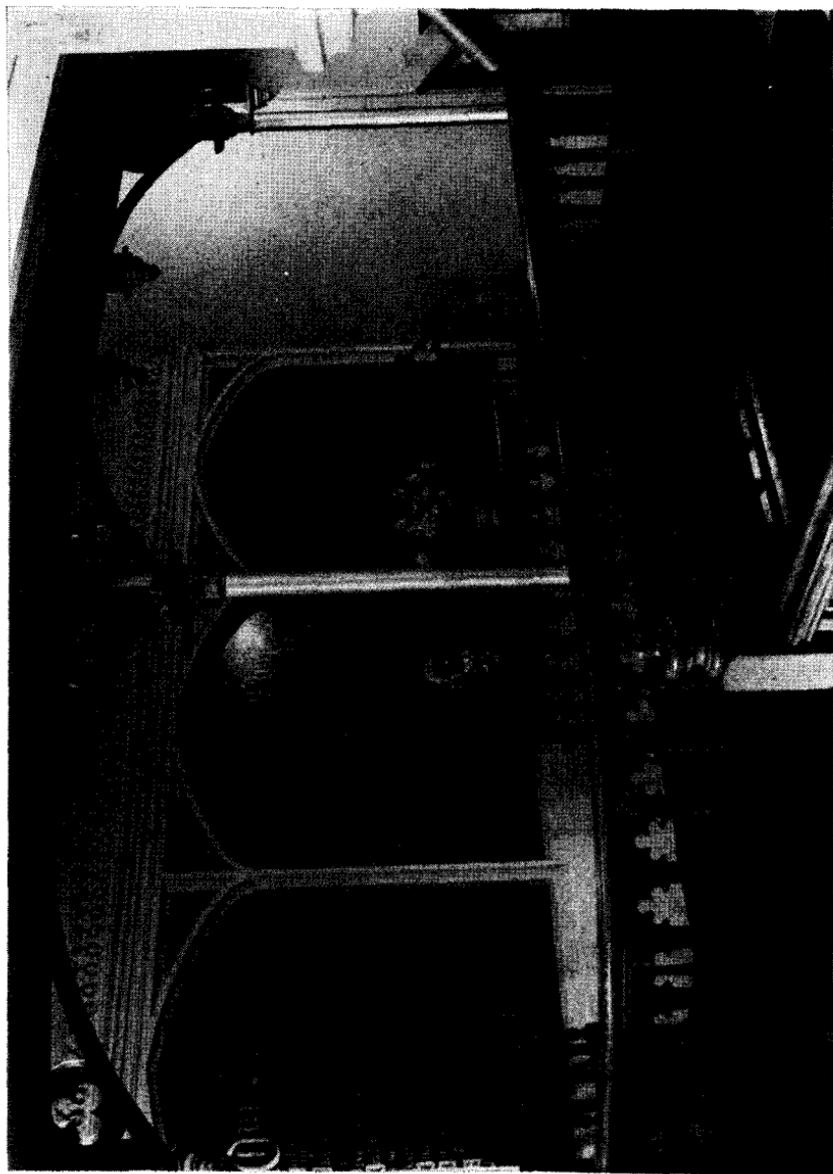
THE 1830s saw the climax of the post-Napoleonic classical architectural style in the design of Methodist churches, like Brunswick, Birkenhead; Wesley, Lincoln; Cheetham Hill, Manchester (second chapel); King Street, Derby (all demolished long since); St. Mary's, Union Street, Truro; Priory Place, Doncaster; Church Street, Salisbury; Bridport, Dorset; and St. James's Street, Monmouth (all surviving). Methodism had emerged from its Anglican chrysalis, and in all its branches was spreading its nineteenth-century wings.

Yet architecturally the Classic and Renaissance period appears in retrospect to have contained within itself the seeds of its own destruction. A dozen or so years before Frederick J. Jobson (one-time architect and later President of Conference) and James Wilson (architect, from Bath) co-operated in opening up Methodist church design to the Gothic Revival, the 1837 Northbrook Street chapel in Newbury heralded the end of the classical idiom. A few Romanesque and Classical churches were erected after 1850 (e.g. at Louth, Burnley, Great Crosby, and Stafford), but generally Methodism followed in the wake of the established Church, though not so slavishly or so sensitively.

Methodism's regress into the mediæval came rather timidly. The traditional, rectangular, galleried form persisted for a number of years, exemplifying the Wren auditory church tradition (as in Wesley's Chapel, City Road, London), and this form was ornamented externally with Gothic features. For a period of two decades the mediævalizing was skin-deep, and of this there is no finer example (or earlier, as far as the writer is aware) than at Northbrook Street, Newbury.

Probably by legal necessity, the church was set back from the main road over forty yards, but this enhanced its novel picturesqueness. Carefully symmetrical, with the front punctuated by two ogee-capped, semi-octagonal turret towers, this stone building has surprisingly good mediæval mouldings. Before the two side doors were subsequently added, the central arched entrance (with Gothic hood-mould) was dominated by the arched tripartite window over, and long Early English windows flanked the entrance—and were repeated each side in the five bays. Rather delicate buttresses adorned the corners and each side, but their value was more æsthetic than structural. The gentle slope of the roof, gabled at front and back, was markedly un-Gothic.

Internally the shape is the good, traditional box (65 by 39 ft. approx.) which Wren favoured in a number of his London churches. However, like the first curtsy of a new débutante, there are some hesitant mediæval touches: the pointed windows and the Decorated



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motif to the pulpit and gallery front. This was balanced by the straight-backed Puritan pews. The plainness of the almost-flat ceiling was relieved by projecting ribs marking each of the bays.

Significantly, the interior followed the City Road arrangement of having the communion table in a recess behind the central pulpit. This was the standard for the larger chapels from 1778 onwards until the mediæval heresy of the side pulpit deformed so many churches. In three panels behind the table the Lord's Prayer, the Commandments and the Creed were beautifully painted on the rear wall. There is a substantial rail—again with the Gothic motif repeated—and kneeling-ledge and a wide space between the recess and the back of the pulpit. Round all four sides a plain gallery (three pews depth) is supported by cast-iron columns treated in a pleasant decorative way. This was one of the first Methodist churches where cast iron (then a comparatively new building material) was used successfully. Including the gallery seating, some 800-900 worshippers could be accommodated. Subsequently the seating was modified in the direction of comfort, and the side-entrances at the front were added. Architecturally, Pugin's comment on Barry's design for the Houses of Parliament (being erected at the same time) is most appropriate for Northbrook Street: "Gothic details on a Classical body".

At the time of writing, this fascinating church is in a poor way, structurally and decoratively. Although it is listed by the Department of the Environment as a building of architectural significance, there are neither the resources nor the desire to preserve. As the Church is unable financially to preserve this building for posterity, and indeed inhibited legally by the Methodist Church Act from doing so unless it subserves the prior evangelical purpose of the Methodist Church, the outlook is grim. Unless the local authority would be prepared to take the church over and repair and use it for the benefit of the community, the physical end would appear to be inevitable. Fortunately the living fellowship will continue—most probably aligned with the local United Reformed Church.

GEORGE W. DOLBEY.

More Local Histories

Methodism in Westmorland, by John Burgess (pp. 16): copies, price 30p. plus postage, from the author at 41, Millcroft, Whiteclosegate, Carlisle, Cumbria.

Within these Walls—the story of Hill Mountain and Llangwm Wesley Methodist chapels in the Haverfordwest and Milford Haven circuit, by H. J. Dickman (pp. 51): copies, price 66p. post free, from the author at 19, Haven Road, Haverfordwest, Pembrokeshire, SA61 1DU.

A History of Methodism in Haworth from 1744, by D. Colin Dews (pp. 46): copies, price £1 50p. plus 20p. postage, from Mrs. M. Phillips, 91, Mytholmes Lane, Haworth, Keighley, West Yorks.

An History of Methodism in Shipston-on-Stour, by P. Drinkwater and F. W. Mayo (pp. iv. 8): copies, price 50p. plus postage, from Mr. Drinkwater, 56, Church Street, Shipston-on-Stour, Warwicks.

THE JOHN WESLEY'S CONVERSION PLACE MEMORIAL

THE erection of a worthy memorial to the "conversion" of John Wesley on 24th May 1738 has involved three years of complicated and at times delicate negotiations. Agreement had to be sought with the City of London authorities and with the Museum of London. The project owed a great deal to the generous support and co-operation of many influential persons and experts in various fields. In all, about thirty scholars, artists, engineers, architects and other professionals worked on it. Many who had no connexion with Methodism gave their services because they found the project exciting.

The Aldersgate Street area already had several plaques commemorating the conversion of the Wesley brothers. The Drew University plaque, originally on the wall of Barclays Bank, was recently re-sited on a low wall at traffic level. The International Methodist Historical Society plaque on the railings of St. Botolph's Church has been cleaned up, but its surface has deteriorated over the years. The plaque on John Bray's house in Little Britain is likely to be affected by further redevelopment of the area. Careful examination of early maps, etc. led to agreement that the new Museum of London was constructed over the site of Nettleton Court, off Aldersgate Street, where John Wesley felt his heart "strangely warmed". The Corporation suggested that the podium outside the entrance to the Museum, which was traffic-free and had under-cover space for over 2,000, was clearly the ideal location for a new memorial.

As this is intended as a place of pilgrimage for Methodists throughout the world, it was agreed that the memorial should be both visually and historically interesting and spiritually satisfying. The eventual design has been described as representing "the wind and the fire of the Spirit bearing upon it the testimony of John Wesley". It stands 20 ft. high, and weighs just under 1½ tons.

In choosing the text, emphasis has been on "what John Wesley said happened there". Passages were selected from the second Extract (1740) from Wesley's *Journal*, beginning with his prefatory statement to put the account in context. The Greek quotation was retained, complete with errors (two missing accents and one misspelling) which occur both in the original and in the collected *Works*, volume xxvi, of 1774. The events of 24th May leading up to the climax are given full coverage. The result is a composite facsimile taken from several pages of the *Journal* as originally published by James Hutton, printed by the young William Strahan with type from William Caslon's foundry in Ironmonger Row. (Strahan was then still a poor Scottish printer, who probably did not have enough type to set the whole 80-page Extract at one go; he went on to become the greatest printer of his time—the friend and correspondent

of Benjamin Franklin, and printer and publisher to Dr. Samuel Johnson, Adam Smith, Gibbon and others.)

The type used in the first edition was identified by James Mosley of the St. Bride Printing Library, Fleet Street, as "Caslon's Long Primer Roman No. 1" and "Caslon's Long Primer Italic No. 2". Caslon's 1734 catalogue showing his type-faces has survived in the United States. There is also a 1766 specimen-book. This was used as a master for the casting of individual letters for the inscription. These were then "blown up" photographically to many times their size.

The new memorial was lowered into place just a week before its dedication on the evening of Aldersgate Sunday, 24th May 1981. The dedication came as the climax of a day full of memorable events in the area, and took the form of an open-air celebration of the Sacrament of the Lord's Supper, presided over by the President of the Conference (the Rev. Dr. Kenneth G. Greet). Many other prominent Methodists, including some from overseas, took part, as did representatives of Anglican and other churches, and there was a congregation of about 2,000, drawn chiefly from the four London Districts.

The cost of the whole project has been more than halved by reason of the fact that all management and design expenses were given by those concerned. Methodism has therefore got a memorial which would have cost around £70,000 for about £30,000. Contributions towards the cost are still very welcome, and should be sent to: Room 153, 1, Central Buildings, Westminster, London, S.W.1H 9NH (cheques to be made payable to "NAWM").

The memorial is the property of the Methodist Church; the managing trustees are the Home Mission Board of Trustees, and the management committee is the London Committee. The twice-yearly cleaning and waxing of the memorial is also a charge upon the Church. It is fully insured by the Methodist Insurance Company Limited.

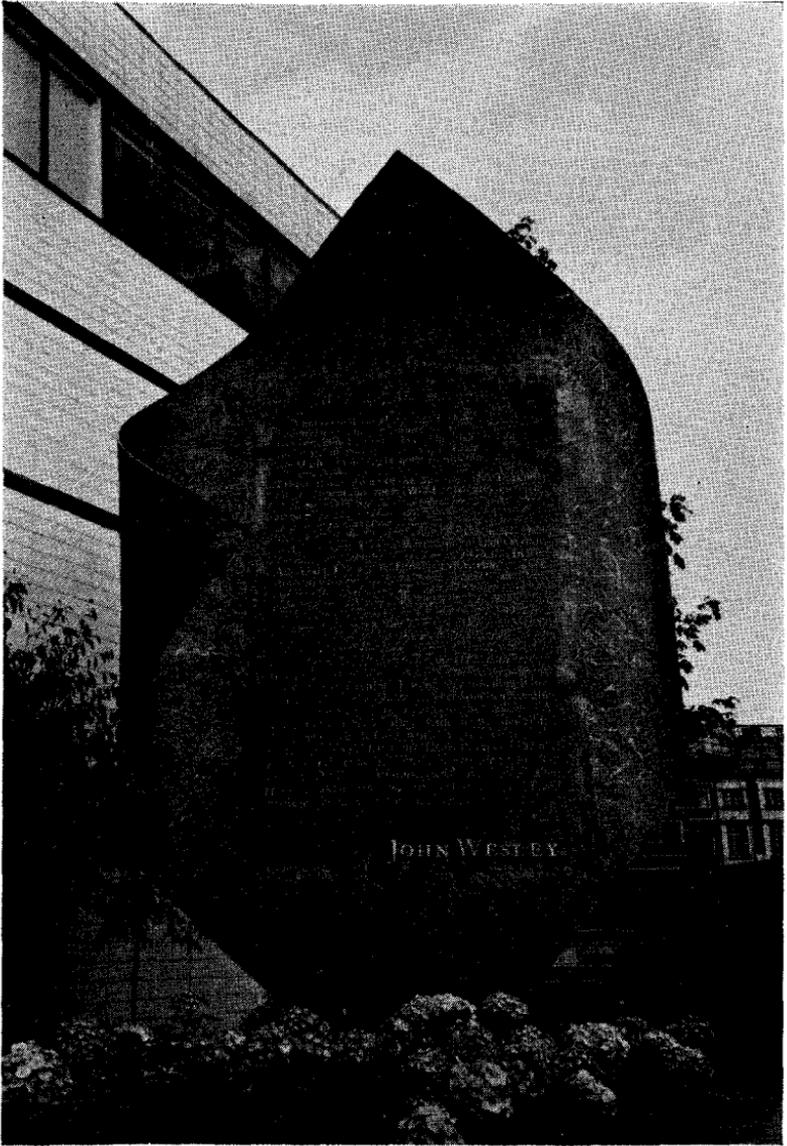
JOHN A. VICKERS.

[The above account is based on information supplied by Mr. Martin Ludlow, to whose enthusiasm and drive the Conversion Place Memorial largely owes its existence.—EDITOR.]

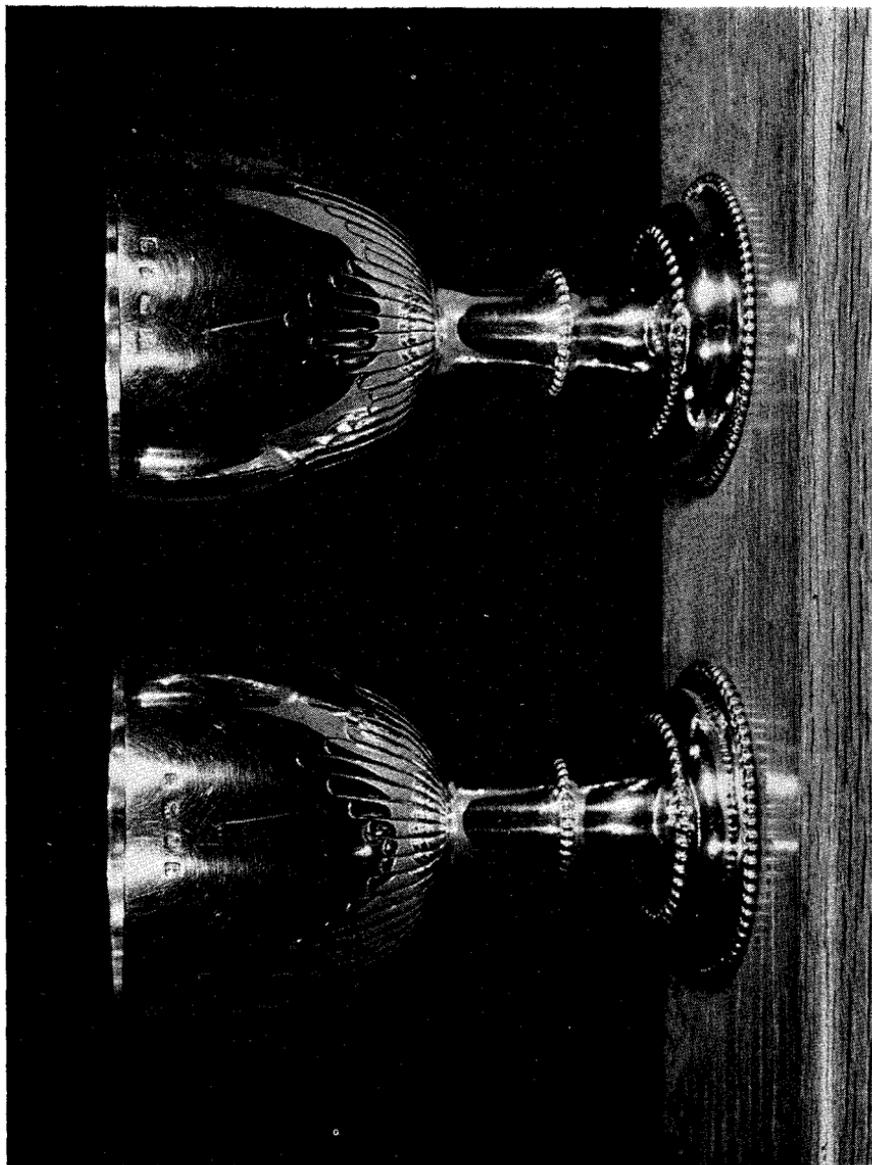
* * *

Most members will be aware that the dedication of the Conversion Memorial was preceded by the re-opening of Wesley's House after renovation. A service of dedication, at which the President of the Conference was the preacher, took place in Wesley's Chapel in the afternoon. The service was conducted by the Rev. Dr. Ronald C. Gibbins (Minister of Wesley's Chapel), and others who took part were the Rev. Joe Hale (Secretary of the World Methodist Council), the Rt. Hon. T. George Thomas (Speaker of the House of Commons), and Bishop H. Ellis Finger (President of the Council of Bishops, United States).

The ceremony of the re-opening of Wesley's House was performed by the Prime Minister, the Rt. Hon. Margaret Thatcher. E.A.R.



JOHN WESLEY'S CONVERSION PLACE MEMORIAL.



TWO EIGHTEENTH-CENTURY CHALICES. (See article on pages 29-30.)

EIGHTEENTH-CENTURY CHALICES IN BATH METHODISM

AFTER the New King Street chapel in Bath had been destroyed in an air-raid in 1942, several items of value and interest were salvaged and preserved. Among them were two silver chalices which had been used there longer than anyone could remember. When the War Damage compensation grant had been used to erect a new chapel at Southdown on the outskirts of the city, they found their new home there. Only recently has their unusual interest been realized.

Their appearance is pleasing. The total height of each chalice, comprising circular base, well-proportioned stem and surmounting cup, is approximately $5\frac{1}{2}$ in. The diameter of the lip of the cup is just under $3\frac{3}{8}$ in. Both bear the silver hall-marks of the London Guild. From a distance they appear to be identical. Careful examination, however, reveals differences. The hall-marks are not of the same date. One belongs to the year 1773/4 and the other to the year 1779/80. The earlier has 82 small decorative globules round the circular base; the later has only 72. Also, the later chalice is fractionally larger in total height and in the diameter of the lip of the cup. The makers' initials are less distinct than the other three hall-marks, but clearly are not the same.

The two dates have a particular interest in relation to local Methodist history. The 1773/4 period marked dramatic progress. For thirty years the Wesley brothers found Bath a particularly intractable sphere for their work. John called it "Satan's throne",¹ and Charles referred to it as "that Sodom of our land".² In the summer of 1769, despite John's many visits and considerable attention from Charles, the membership sank to 11.³ Avon Street, where the small preaching-house was situated, was recognized as one of the city's poorest and most disreputable districts. Wesley said the building was "in the midst of all the sinners".⁴ Dramatically, in the early 1770s, revival swept in. The preaching-room was enlarged, and then galleried,⁵ but in 1772 Wesley wrote: "I preached at Bath. Our room, though considerably enlarged, will not yet contain the congregation, which is still continually increasing."⁶ In 1776, he wrote of having a crowded audience "as usual".⁷ Thus the earlier chalice belongs to the period of surprising revival. The second belongs to the year when Wesley opened the new chapel which marked the culmination of the astonishing developments of the 1770s. On 11th March 1779 he opened the building in New King Street which

¹ *Journal*, v, p. 198 (8th March 1767). The words "Satan's throne" are used by Charles Wesley also in his elegy on the death of Mary Naylor (see *Proceedings*, vi, pp. 56-7).

² Charles Wesley's *Journal*, 11th July 1741.

⁸ *Letters*, v, p. 153.

⁴ *Journal*, vi, p. 141 (21st March 1777).

⁵ *Wesley's Veterans*, ii, p. 107.

⁶ *Journal*, v, p. 484 (2nd September 1772).

⁷ *ibid.*, vi, p. 129 (18th September 1776).

on occasion he was willing to call a chapel, and at the opening, after reading prayers and preaching, "concluded with the Lord's Supper".⁸ Avon Street preaching-house was sold for £30,⁹ and the New King Street site and chapel cost £1,100.¹⁰

It is thus tempting to surmise that at the opening of his model chapel Wesley used the two cups—one of which had come from Avon Street and the other been purchased specially for the great occasion. Any suggestion, however, that the second chalice was purchased specially for the opening of the new chapel in March may be dismissed immediately, since the London assay year 1779/80 did not begin to operate until May. Also, the thought that the earlier chalice was used at Avon Street has to meet serious difficulties. Wesley's known visits in the 1770s were on weekdays, and although his diary in 1783 records "Communion" at Bath on Wednesday, 5th March, his normal practice there in the 1780s was to read prayers, preach and administer the Lord's Supper on Sunday mornings. The Lord's Supper on a weekday evening in the Avon Street room in the 1770s would seem to run counter to Wesley's general principles at that time.

But that Wesley may have used the two chalices in the 1780s is possible. In 1782 he noted in his *Journal* for Sunday, 15th September that he had more communicants than usual at New King Street. The comparison "than usual" surely must imply that the Communion at the opening of the chapel on 11th March 1779 had been followed by other celebrations. After 1782, with the possible exception of 1785, he administered the Sacrament in Bath every year up to and including his last visit in 1790. Repeatedly he was impressed by the large number of communicants. What communion-plate did he use? Nothing can be conclusively proved. But it is at least possible that the chalices of the 1773/4 and 1779/80 years were those he held, and that they should be included in any additions to the list of communion-plate Wesley may have used which Dr. J. C. Bowmer drew up in his thesis on *The Sacrament of the Lord's Supper in Early Methodism*.¹¹ E. RALPH BATES.

⁸ *ibid.*, vi, p. 224.

⁹ Article by Darby Stafford on "John Wesley and Bath" in *Methodist Recorder*, 15th November 1904.

¹⁰ This figure is stated in deeds of the property, 1780.

¹¹ John C. Bowmer: *The Sacrament of the Lord's Supper in Early Methodism*, pp. 216-18.

In addition to the list given on page 26, we are pleased to record the following local histories of Methodism which have been received:

The Story of Methodism in Dore, 1790-1907, by John Dunstan (Occasional Publication No. 4 of the Dore Village Society): copies, price 65p. post free, from the author at 126, Selly Park Road, Birmingham, B29 7LH.

Brunswick Reborn 1981 (pp. 16), marking the re-opening of Newcastle Brunswick after extensive alterations: copies, price £1, from Brunswick Church Office, Brunswick Place, Newcastle upon Tyne, NE1 7BJ.

WORLD METHODIST HISTORICAL SOCIETY

NOTES

British Section Residential Conference, April 1981

FIFTY Methodist historians—both academic and amateur—gathered during Easter week at Southlands College, Wimbledon. Dr. E. Gordon Rupp opened the conference with a characteristic blend of wit and erudition in his account of "The small awakening: Religion in England, 1685-1730". We were reminded that Methodism cannot be understood apart from its roots and the soil in which they grew.

However risky it may be to serve the best wine at the outset, the rest of the three-day programme proved a feast worthy of this substantial hors d'œuvre. Both "sources" and "methods of research were fruitfully explored and discussed. The ground covered included the value of divisional records, the 1851 Religious Census, biographies and diaries, "oral history", and missionary records. One paper dealt with the relationship between social history and sociology; and there were new insights into old themes such as the ministry of John Fletcher. In all this the contribution of a younger generation of Methodist scholars was especially heartening.

The conference, jointly sponsored by the British Section of the World Methodist Historical Society and the Wesley Historical Society, followed similar events in 1975 and 1978, and there was strong demand for a further gathering in Easter week 1983. Arrangements have been made to hold this at Westhill College, Selly Oak, Birmingham. Fuller details will be available early in 1982, and will be sent to those supplying a stamped addressed envelope or two international postal coupons.

A detailed report of the 1981 conference has been prepared, and a limited number of copies are available at 60p. or \$1.50 post free from WMHS Publications, 87, Marshall Avenue, Bognor Regis, West Sussex, PO21 2TW, England.

British Methodist Historical Register

A SECOND, much enlarged, edition of the Historical Register, first issued in 1979, is now available. It lists the areas of research and other special interests of over eighty individuals actively concerned with Methodist history, and has an index of subjects. Copies are obtainable, price 40p. post free, from the address given above.

Methodist Study Guides

Two new publications forming the first titles in this series are now also available from WMHS Publications. No. 1 is a Finding List of Methodist Periodicals in British Libraries, compiled by E. A. Rose (price 75p. plus postage). No. 2 is *Local Methodist Records*, a brief explanation of local Methodist archival material deposited in County Record Offices, by the Rev. William Leary, the Connexional Archivist (price 40p. plus postage). (Postal charge for these booklets "not over 60g." in each case.)

We are happy to learn of the formation, in June this year, of a Methodist Historical Society in Brazil—the first in Latin America. A gathering of those interested in preserving the history of Brazilian Methodism met at the Universidade Metodista de Piracicaba, approved a constitution, and elected a committee. We extend our greetings to our sister society, and wish it every success in the future.

THE ANNUAL MEETING AND LECTURE

MEMBERS and friends joined together in an "upper room" of the Princes Road United Reformed church, Norwich, where we partook of a delightful strawberry tea as the guests of Mr. and Mrs. Rowland Swift, to whom our heartfelt thanks were expressed once again for their generosity. After tea, we proceeded via the enchanting Elm Hill cobbled street to the historic Octagon Chapel (Unitarian), where the business meeting and annual lecture were to take place.

Business Meeting

The new President (the Rev. A. Raymond George) took the chair at the Annual Meeting. As is customary, the meeting took note of members who had died since the last meeting in Sheffield, and gave thanks for their lives. The Treasurer presented his annual report and statement of accounts, which were accepted with appreciation for all the work involved. The Librarian presented his report on the cataloguing of the Library at Southlands, and stated that with the help of a grant from the Executive and gifts of books he is now filling the more obvious gaps. Mr. Garlick is hopeful that eventually the Library will be a good comprehensive one, and that it will be possible to produce a catalogue at a moderate charge.

The meeting was delighted to learn that our Exhibitions Secretary, Mr. William Leary, had been reinstated in the Methodist ministry as a supernumerary, and he was thanked for all his work on our behalf. Particular appreciation was expressed of the Exhibition arranged by the Rev. Jack Burton of Norwich, which was very far-ranging, very well presented, and had attracted many visitors.

Dr. John C. Bowmer was unanimously appointed as President Emeritus. Mrs. E. D. Graham was elected as General Secretary in place of the Rev. Thomas Shaw, who was retiring after 19 years in that position. Thanks and best wishes were accorded to Mr. Shaw, who was also retiring from the active ministry. However, he will not be lost to the Wesley Historical Society Executive, as he has agreed to be appointed as Local Branches Secretary. The remaining officers were re-appointed.

There was a discussion regarding the Society's Constitution, which has now been revised to meet the requirements of the Charity Commissioners. With a few minor adjustments, it was decided to accept the Constitution as printed in the May 1981 *Proceedings*.

It was announced that the Annual Lecture in 1982, when the Conference meets in Plymouth, would be delivered by the Rev. Rupert E. Davies.

The Annual Lecture

The chairman at this year's Lecture, Mr. Roy W. Burroughs of Retford, in his opening remarks referred to John Wesley's visits to Norwich, and showed how Wesley's description of the chapel in which the Lecture was being held was still remarkably accurate today.

Dr. John Walsh of Jesus College, Oxford, took as his subject "John Wesley and the Poor", and throughout his fascinating and detailed lecture showed how Wesley's interest in and concern for the poor was aroused during his time at Oxford and deepened even more as in the course of his travels he came into closer contact with people from all walks of life. Through his study of the New Testament, John Wesley became convinced that his mission to the poor was a logical result of following the example and teaching of Christ Himself. Their acceptance of his ministry seemed to prove this point.

E. DOROTHY GRAHAM.

BOOK NOTICES

George Whitefield, by Arnold Dallimore. Volume II (*Banner of Truth* Trust (1980) : pp. xvi. 602, £9 95p.)

Perhaps the truest thing to say about this, the second volume of Dr. Dallimore's study of George Whitefield, is that it is a continuation of Volume I, which was reviewed by Dr. Maldwyn Edwards in these *Proceedings*, xxxvii, p. 195. I say that because there is still the sustained glorification of Whitefield at the expense of John Wesley. In the former volume the author left us in no doubt that the real founder of Methodism was Whitefield, not Wesley; that the crucial point in Wesley's life was not the Aldersgate experience but his excursion into open-air preaching, into which he was led by Whitefield. It is generally appreciated that the time has come for an up-to-date study of Whitefield in the light of newly-discovered material, and that we need an impartial assessment of the relative roles of Whitefield and Wesley in the Evangelical Revival; but Dallimore fails to give us this because he is not impartial. He leaves us with the clear impression that the villain of the piece is John Wesley. Charles fares much better, but as for John—it is he who was to blame for the split in 1740-1, and who was "in no hurry to renew the acquaintance" (p. 50); who had a "tendency to domineer and cause dissensions" (p. 23); who "possessed something of his father's ineptitude in financial affairs and of his father's inability to see himself to be in the wrong in any way" (p. 73). Dallimore is ready to assume, without evidence, that the closing paragraph of a letter from Wesley to Whitefield was "purposely deleted, either by John Pawson or someone else who wanted to keep from the public any statements which did not agree with the legendary view of Wesley" (p. 73n). Telford's note in his Standard Edition of Wesley's *Letters* (i, p. 354 f.) should be read as a corrective to Dallimore. Even the credit for Wesley's 1744 Conference goes to the Calvinists, whose first conference preceded that of Wesley by eighteen months (p. 158).

At the same time, Dallimore's study is detailed and well written, depicting no uncertain portrait of his hero. Here we have Whitefield in all his heroic labours for Christ, battling against ill-health and disappointment, shuttling across the Atlantic when the sea-voyage was long and uncomfortable, yet a man of considerable charm, and not without faults (six of them are frankly listed on pages 520-1). We are also glad to have news of the long-suffering Mrs. Whitefield and a dispelling of the malicious "brace of ferrets" phrase coined by the confirmed bachelor John Berridge (p. 472).

In the end, however, we are led to wonder whether all the energy, consumed to the point of debilitation and exhaustion, all the exuberant preaching, all the financial worries of the Tabernacle and the Orphan House, were wisely spent. Wesley preached less and probably more soberly than Whitefield; he cared for his converts more deeply, and gave them more personal pastoral oversight, and as a result left a more enduring connexion. Dallimore reveals the great help which Whitefield gave to Wesley in preaching for his societies (without giving Wesley the credit of being grateful to him); but one could wish for a more discerning study of the two men. However, whatever the impression we get of Whitefield and Wesley, together and apart, it is good to remember that it was Wesley who preached the funeral sermon "for his friend and associate of forty years", as Dallimore says, "in high appreciation and warm acclaim" (p. 512).

JOHN C. BOWMER.

A School for the Prophets: The Origins of Ministerial Education in the Primitive Methodist Church, by Geoffrey E. Milburn (1981): pp. 36, 50p. plus postage, from the author, 8, Ashbrooke Mount, Sunderland, Tyne and Wear, SR2 7SD.

The year 1981 marks the centenary of Hartley Victoria College, Manchester, which at the beginning of this century, thanks to the generosity and foresight of Sir William P. Hartley, boasted Arthur Samuel Peake on its staff, and was in the vanguard of Protestant ministerial training. Geoffrey Milburn tells here the earlier part of the story. As Primitive Methodism moved from "sect" to "denomination", there arose an inevitable demand for formal ministerial education as distinct from training "on the job", which is now again in vogue. There were those who felt that seminary training would blunt the evangelistic edge of working-class lads, and there is clearly point to the argument. Mr. Milburn writes with an historian's penetration of the sociological and theological issues provoked by Primitive Methodism's development from an almost exclusively working-class artisan constituency. The cruder "Christ against Culture" style was overtaken by a style which would not have been averse to that remarkable autodidact Hugh Bourne. The aspirations of the "labour aristocracy" for education and culture were often enough fuelled by Primitive Methodism. The initiatives of the Sunderland and Manchester Districts are outlined with vivid portraits of forgotten pioneers like Colin Campbell McKechnie, James Macpherson, John Petty, William Antliff, James Travis and Thomas Greenfield. The use of Elmfield College (paralleling Shebbear College in the Bible Christian connexion) as a training centre was followed by the Sunderland Institution (1868) and Manchester. An interesting story well told and illustrated.

J. MUNSEY TURNER.

This Remarkable Family: A Study of the Barritts of Foulridge, 1750-1850, compiled from the memoirs, diaries and correspondence of the family, by Edwin Thompson. Privately published by the author (1981): pp. 39 (A4 duplicated, with card cover), price £1 plus 50p. postage, from the Rev. Edwin Thompson, The Manse, Clun, Craven Arms, Salop, SY7 8LE.

Modest in size and format, this small book is nevertheless a highly interesting account of a northern family whose connexions with and services to Wesleyan Methodism in the eighteenth and nineteenth centuries deserve to be better known. It is fortunate that a large body of evidence has survived from which to trace their story, including John Barritt's diary (unpublished), Mary Barritt's *Memoirs* (published in 1827 under her married name of Mary Taft), and a considerable amount of family correspondence.

Mr. Thompson is aware of the limitations of his account, but what he has done is to give a taste of the riches embodied in the Barritt family papers through a series of short biographical descriptions amply illustrated by extracts (in some cases lengthy) from the primary sources. We are given lively accounts of JOHN BARRITT (1754-1841), yeoman farmer and itinerant preacher, whose son John Wesley Barritt and grandson Robert Newton Barritt also served in the Wesleyan ministry—a total of 127 years over the three generations; of MARY BARRITT, John's sister, who in 1802 married Zechariah Taft, a Wesleyan itinerant, and who was a remarkable and courageous preacher in her own right—"the nearest approach to a woman itinerant minister that Wesleyan Methodism ever knew", according to Wesley Swift; of ROBERT MELSON, John's son-in-law, another

Wesleyan itinerant, who after a ministry of over forty years fell foul of Jabez Bunting as a result of his outspoken criticisms and either resigned or was squeezed out of the ministry; and of ANN BARRITT, John's fourth wife. There is also an account and a line-drawing of Mount Pleasant chapel (still in use), which was converted for worship by John Barritt in 1822 and, as his own property, was bequeathed in his will to his son "to be kept as a place of worship for Wesleyan Methodists so long as they will come to hear".

The value of the Barritt family papers for a deepened understanding of Wesleyanism, and indeed of social life in general, is well indicated by the author. It is in particular the vividness and immediacy of the materials quoted which most illuminates our understanding. There are some wonderful vignettes which light up the personalities described, as well as the character and "primitive simplicity" of early Methodism. A few examples are worth quoting. We are told by John Barritt of Wesley's skill in adapting the style and content of his preaching to the occasion and the hearers—"in learned style in church and among the great ones; but when he came among simple people he laid all greatness aside"; we hear Wesley's advice to Barritt as a young travelling preacher: "John, when you preach opinions and modes of worship, speak with coolness; but when you preach repentance, faith and love—if you have any zeal, show it!"; we observe John Barritt's death, after much suffering, "with a smile upon his countenance"; and we glimpse the simple practical charity of Mary Barritt as she fed with her own milk the hungry baby of a poor woman, and continued to do so for a fortnight until the baby was strengthened—no wonder the woman's husband declared, "The preaching woman has cured my child; I will go and hear her—perhaps she will cure my soul."

A second reprinting of this book would be an opportunity to correct a number of minor slips (mainly typographical). These do not detract from its attractiveness, and it deserves to sell well. GEOFFREY E. MILBURN.

Our Tradition of Faith: A fresh look at the doctrinal emphases of the Methodist Theological Tradition, by Michael J. Townsend. (Epworth Press: pp. 132, £2 50p.)

This book, Number 2 New Series in Refresher Courses for Methodist Local Preachers, begins with a very important discussion on the possibility of having doctrinal standards, in which the author first describes the traditional perspective, then indicates the new factors that have arisen, and judiciously sums up the doctrinal task today. He then turns to the so-called doctrinal emphases of Methodism, which he sets out as follows:

All men can be saved.
 All men can be saved by grace through faith.
 All men may know that they are saved.
 All men may be saved to the uttermost.

But is this their traditional form, and what is the source of the tradition? I used to set it out in a threefold form, which did not include the second. John Stacey in *Groundwork of Theology*, p. 60, has it in this fourfold form, but a memorial to the 1981 Conference asks that in any official publication "the wording of the 'Four Alls of Methodism' shall be according to what is, apparently, the earliest known source". It then gives the first as "All men need to be saved", and the second as "All men can be saved". (I omit the questions about the choice between "can" or "may", and whether the third should read "know themselves saved" or

"know that they are saved".) It would probably save the Faith and Order Committee, which was asked to consider the matter, some trouble if our readers could produce early versions of this; I hazard a guess that it does not go back many generations. If the threefold form should prove to be the earlier, is it possible that it slipped from a threefold to a fourfold form in imitation of the Lambeth Quadrilateral?

However that may be, Mr. Townsend deals with these topics with admirable clarity and the succinctness which the brevity of such a book imposes, and, despite his remark on the impracticability of providing full references in the course of a busy circuit ministry, with a wealth of references. There is space to discuss Wesley's teaching only in the last topic, where he quotes Newton Flew's well-known criticism of Wesley's definition of sin as "a voluntary transgression of a known law". This phrase, reminiscent of Pelagius and anticipatory of Tennant, would certainly be inadequate if it were meant to be a complete definition, but it was written in a particular context, and it might be argued that Wesley's writings considered as a whole, including, for instance, the sermon on Original Sin, provide a much fuller doctrine. The book, well-suited for its purpose, succeeds in showing that these traditional emphases, though requiring some re-statement, are still relevant today. A. RAYMOND GEORGE.

Brief Notices

A History of Cumbrian Methodism, by John Burgess. (Titus Wilson & Son Ltd., 28, Highgate, Kendal, Cumbria (1980): pp. 176, £3 50p.)

This is a detailed history of Methodism in Cumbria from its origins in the eighteenth century until Methodist Union. All the branches of Methodism are considered, apart from the Methodist New Connexion; indeed, a disproportionate amount of space is devoted to the secessions of 1835 and 1850. The account is firmly based on the primary sources—especially local and circuit minute-books—and this is an indication of the wealth of material now available for researchers in our local record offices. It is a pity that it was not possible to include illustrations or maps, but the very full bibliography will certainly be of value to future workers in this field.

Cumbrian Methodists, by John Burgess. (Wesley Historical Society, Cumbria Branch (1981): pp. 25 cyclostyled, £1 50p.)

This is an appendix to the above volume, providing brief biographical sketches of local Methodists, 1748-1920, arranged in three sections: Wesleyan, Primitive and United Methodist. Ministers who served in Cumbrian circuits are included, but some laymen who left Methodism are omitted, notably Norman Birkett of Ulverston.

Hartley Victoria Methodist College: The first hundred years, 1881-1981, pp. 32 illus. (Available from the College, Brighton Grove, Manchester, M14 5JG, price 50p. plus postage.)

Two publications have marked the centenary of the opening in 1881 of the Manchester Primitive Methodist College (later Hartley College). Geoffrey Milburn's account of the origins of formal theological education in Primitive Methodism is reviewed on page 35 of this issue. This booklet is more informal, and calls to mind the commemorative volumes produced by Richmond and Didsbury, albeit in the less pretentious and more abrasive manner of the 1980s. Vivid (and honest) impressions of past college life by Tom Meadley, Harry Morton and Bruce Deakin are set against impressions of college life today and a peer into the future by Richard Jones. The text is admirably complemented by the photographs. E.A.R.

NOTES AND QUERIES

1346. METHODIST BELLS.

Mr. John S. Ellis adds the following to his note in our last issue (*Proceedings*, xliii, p. 11):

In *One at London*, chapter 1, "The King's Foundry", the Rev. Max W. Woodward records that "A bell, hung in a plain belfry, was rung every morning a little before five o'clock for early service and every evening at nine for family worship". In the Foreword to this volume, Dr. John C. Bowmer also remarks that "the chime of a bell at five o'clock in the morning called many a simple soul to make his way to the Foundry for early morning preaching". This surely must be the first of the Methodist bells adopted by Wesley as a call to worship in 1739, and no doubt was continued during the forty years in which the Foundry was his London headquarters.

1347. BEHIND THE "ALTERNATIVE ORDER".

Mr. Frederick Jeffery, O.B.E., B.A., A.K.C. writes:

The Rev. David Tripp's article, "Behind the 'Alternative Order'" (*Proceedings*, xliii, pp. 4-8), calls to mind the occasion when this Communion Service was adopted by the 1936 Conference in Newcastle upon Tyne. The novelty of its structure, commented upon by Mr. Tripp, aroused much discussion by liturgiologists from the floor of the house. One result was that Conference made a major amendment to the Committee's proposal. This was to include "Glory be to God on high" after "Love's redeeming work is done". In the original draft the two verses from Charles Wesley's Easter hymn were intended to close the communion service. But Conference voted to insert the Gloria there. Dr. J. Scott Lidgett had introduced the business of the Committee concerned; he expressed his regret that Conference had not seen fit to accept the Committee's proposal as it stood, but added that personally he was glad Conference had made the alteration.

Mr. Tripp's opening sentence referred to the "Alternative Order" as having in general a miserable reputation. It is only right to say that in Irish Methodism it rapidly became the normal communion rite—so much so that the new *Sunday Service* has as yet made no general inroad on this usage.

1348. MARY FOWLER AND HER FAMILY.

Mr. John H. Lenton, of 40, Pemberton Road, Admaston, Telford, Salop, writes:

Mr. John Burgess's note (*Proceedings*, xliii, p. 11 f.) needs several corrections. The Rev. Joseph Fowler (entered the Wesleyan ministry 1811, died 1851) married three times, not twice. His first wife was Mary, née Moate, who died 1824 (Gregory's *Side Lights*, p. 10), and was the mother of Mary Moate Fowler, the ancestress of Mr. Burgess's informant, and the Rev. Robert Fowler, who was educated at Woodhouse Grove with Benjamin Gregory.

Joseph Fowler's second wife was Jane Bentley, the daughter of a wealthy Huddersfield magistrate. She died without issue on 25th October 1826 (see *Wesleyan Methodist Magazine*, 1827, pp. 571 ff.).

The third wife was the charming musical character to whom Mr. Burgess refers (cf. *Side Lights*, pp. 15 ff., 37 ff.), but her name was Eliza Laing,

daughter of Alex Laing of Glasgow. Her mother had married John Hartley the ironmaster, so that the Hartley brothers were her half-brothers, and Louisa Hartley, wife of John Perks, was her half-sister. Joseph Fowler's third wife was the mother of his two younger children—Henry, later Lord Wolverhampton (d. 1911), and Louisa (d. 1893), who was the second wife of the Rev. W. D. Tyack.

1349. EARLY PRIMITIVE METHODISM IN LEEDS: THE SMITH FAMILY.

William Beckworth (1840-1911), a well-known Leeds Primitive Methodist local preacher and connexional office-holder, in his later years undertook research which resulted in his producing *A Book of Remembrance, being Records of Leeds Primitive Methodism* (London: W. A. Hammond, 1910). Careful use was made of surviving documentary evidence, much of which has recently been re-located and deposited in the Leeds City Archives.

Some of the manuscript material available to Beckworth was in private hands. One of these holders was a certain Mrs. Brogden, then a member of Belle Vue chapel (closed in the 1970s), who died in 1902. Her younger son and daughter were still attending the chapel in 1910. Beckworth records (p. 312) that they had

the unique honour of being descended directly on both parents' sides from the original founders of Leeds Primitive Methodism. The present writer is largely indebted to them for the free use of manuscripts and plans, which have been preserved as heirlooms in their family, without which his task might not have been undertaken.

It seems certain that the three Leeds circuit plans for 1821, 1822 and 1830-1 illustrated in the book were theirs.

The two pioneering families in question were the Reynards and the Smiths. John Reynard married the sister of the Rev. Samuel Smith (1796-1877), who on coming to Leeds in 1811 had joined Wesley chapel, Meadow Lane. He was one of that small band attending Wesley who decided to become Primitive Methodists, forming the town's first society class. Beckworth (pp. 11 ff.) appears to have made extensive use of a manuscript journal kept by Smith, and possibly in the ownership in 1910 of the Brogdens.

If anyone knows of the whereabouts of this manuscript or can put me in touch with the family, I shall be delighted to have the information. (Inquiries both locally and at the Methodist Archives have failed to bring any result.)

One further clue is contained in Dr. J. T. Wilkinson's *Hugh Bourne, 1772-1852* (London: Epworth Press, 1952), for he records (p. 185) that Watson Smith (1802-62), Samuel's brother and a local artist, had painted a portrait of Hugh Bourne. In 1949—not 1849, as incorrectly printed in Dr. Wilkinson's book!—this was presented to Hartley Victoria College by the Rev. Samuel Walpole of Tilehurst, Reading. He had entered the Primitive Methodist ministry in 1908, and his wife was a grand-niece of the artist. Is it an alternative possibility that they had come into possession of those early records of Leeds Primitive Methodism which were the Brogden family heirlooms?

Communications relating to the above and addressed to me at 4, Lynwood Grove, Leeds, LS12 4AU would evoke an appreciative response.

D. COLIN DEWS (Secretary of the Yorkshire branch).

1350. A BAPTISMAL LINK.

Mr. F. L. Clark, B.A., of 91, Well Road, Otford, Kent, writes :

John Fletcher Hargrave (1815-85) emigrated to New South Wales in 1856 to play a distinguished part in the history of the colony as Attorney-General and Solicitor-General and as Judge. His son Lawrence (1850-1915) became even more distinguished as explorer, inventor, and aeronautical engineer, being commemorated on Australian stamps and currency notes. Family tradition believes that there was a Methodist connexion which led to the father having been baptized with the Christian names John Fletcher. He was born in Yorkshire, the son of Joshua Hargrave of Woodhouse, Leeds, and when the family moved to Greenwich he was educated by Dr. James Hulett, scholar and teacher of high repute. Dr. Hulett was a Methodist class-leader and local preacher. Beyond that there is no record of the family's involvement in Methodism.

Joshua became churchwarden of St. Alfege's parish, Greenwich. John Fletcher Hargrave lived there, and his children were baptized at St. Alfege's church. He lived at Otford in Kent before going to New South Wales.

The fact that Joshua Hargrave moved from Methodism to the established Church had social implications. Politically he supported the Reform Act of 1832, and became one of the first magistrates following that Act, incidentally playing an active role under the new Poor Law. His business prospered, and attracted royal patronage. His son John Fletcher Hargrave, after attending the new King's College, London, was admitted to Trinity College, Cambridge, and later called to the Bar at Lincoln's Inn. For all of these things the Church of England offered advantages denied to Methodists.

Others must have acted similarly to Joshua. No blame can be attached to him. He served his church and community faithfully, and his integrity was preserved through his son and grandson in their contributions to the new life and history of Australia.

We acknowledge, with grateful thanks, the following issues of periodicals published by societies and organizations with aims similar to our own, and to whom in a number of cases we supply, on a reciprocal basis, copies of our own *Proceedings*. We would assure them of our continued interest in their work.

The Local Historian, Vol. 14, Nos. 5, 6 and 7.

The Baptist Quarterly, January, April and July 1981.

The Journal of the United Reformed Church History Society, Vol. 2, No. 7, April 1981.

The Congregational Historical Circle Magazine, No. 6, May 1981, which includes an Index to Nos. 1-5.

Transactions of the Unitarian Historical Society, Vol. xvii, No. 3, April 1981.

Methodist History, January, April and July 1981.

Wesley's Chapel Magazine, April 1981.

The Bulletin of the Institute of Historical Research, Vol. 54, No. 129, May 1981.

Cirplan, Lent 1981.

These items can be consulted at our Library at Southlands College.