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Proceedings

OF THE

Wesley Historical Society

Editor: E. ALAN ROSE, B.A.

Volume XLIII

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THE ORIGINS OF PRIMITIVE WESLEYAN METHODISM IN IRELAND

FOLLOWING the death of John Wesley, there was discussion in both England and Ireland about access to the sacraments. In England the Plan of Pacification (1795), which allowed local Methodist societies to choose to receive communion at the hands of their own preachers, effectively closed the matter; Methodists were a separate body, ruled by the Conference. But the Plan of Pacification did not apply in Ireland, and the issue remained a cause of perennial distress to the societies which could not easily receive the sacraments. We may judge the effect from a recommendation of the Conference of 1806 "to all our people to be regular in attending Church and Sacrament". Sooner or later the Methodists of Ireland were bound to create their own system for the administration of the sacraments. The Primitive Wesleyans were the reactionaries who resisted this move.

It is tempting to look at the Primitive Connexion against the background of the rather fluid political situation of the time. In later years the formal Methodist line was one of unswerving loyalty to the Crown, and C. H. Crookshank in his *History* was able to relate plenty of stories to illustrate the point, but there is some evidence that at times all nonconformists were positively suspect. Perhaps if we look at the attitude of certain Presbyterians at the turn of the century we shall find another motive for the rather ostentatious loyalty of some Methodists to the Establishment.

Nowadays, in Northern Ireland, the terms "Protestant" and "Loyalist" are virtually interchangeable when used as labels by political commentators. This was not always the case. During the 1790s the Presbyterian Liberals of Belfast had entertained Wolf Tone, and had found the concept of Catholic Emancipation quite acceptable. As a result the Belfast Society of United Irishmen was founded, and in 1798, when the rebellion broke out, many Presbyterians were on the side of the rebels. One fascinating example is that of the Rev. Samuel Barber, the minister of Rathfriland, who in

1787 had acted as host to John Wesley himself. Although he had played his part in preparing for the defence of Ireland during the French invasion scare of 1779, Mr. Barber was only one of many who twenty years later found the Government cause less alluring. His sympathy with the rebels was sufficiently open to attract the attention of the authorities, and he was arrested and imprisoned.

The rebellion failed, and in the aftermath the British Government decided on a policy of complete union. In these conditions the established Church was seen by many Methodists as the main bulwark against popery. To such people it seemed thoroughly disloyal to set up a rival organization which did not have official links with Parliament and the Crown. The system of Church and State depended on unity for its strength, and it was safe and respectable to subscribe to all aspects of Protestant domination.

Incidentally, when the Catholic peasantry under the leadership of Daniel O'Connell started to fend for themselves, Presbyterian sympathy evaporated. By 1829 complete emancipation was a fact, and all the Protestant factions had to face the possibility of trouble over the land issue. But by that time the Primitive Wesleyan Connexion had already been in existence for some time, and the crisis that had called it into being had arisen over the communion issue.

The Irish Conference of 1814 was the scene of the first major debate on the subject, when several circuits petitioned the Conference for the right to receive the sacraments at the hands of their own preachers. The Conference debated, prayed, voted, and decided to grant the petitions; but for once the spirit of moderation and compromise was more dangerous than the courage of convictions, and, after a bout of second thoughts, Conference further decided to delay the actual administration of the ordinances for a year.

This was the worst of both worlds. The principle, abhorrent to some, was granted, whilst the practice, demanded by others, was denied. No one was satisfied, and the debate continued in a spirit of growing discontent. As opinions harden, and parties begin to be formed, we begin to find individual leaders emerging. Let us now pause to study some of the people who supported the differing views.

One of the most influential laymen in Ireland was Mr. Arthur Keene, who had already been steward of the Dublin society for over thirty years. The index to Crookshank's *History* bears witness to his energy. His care for the preacher in 1793 is recorded; 1797 saw him as host to the lovefeast on the watch-night, whilst the following year we find him managing the Widows' Almshouse in Dublin. His eminence continued as time went on, and it is no surprise that in this very year, 1814, he presided over the meeting which formed the Dublin District Missionary Society. Mr. Keene was not in favour of the petitions, and his influence against acceptance must have been considerable.

The Rev. Adam Averell was soon seen as one of Mr. Keene's

closest sympathizers. He was at once an Anglican cleric and a Methodist preacher. In 1792 he had resigned his curacy (he was a man of independent means), and he was soon devoting his time and energy to a series of preaching tours. Sometimes his ecclesiastical brethren accepted him and he had access to Church of Ireland pulpits, but at other times he suffered verbal abuse from hostile rectors. On his travels he found that he relied more and more on Methodist contacts, and to the Connexion he was a most welcome acquisition. His prestige may be judged from the fact that when Dr. Adam Clarke was unable to preside at the critical 1814 Conference, Mr. Averell was voted to the chair. He was almost certainly jealous of the privileges which his Anglican ordination bestowed upon him, and his opposition to the petitions must be fairly obvious.

The President was against; what about the Secretary? At this time the office was a circulating appointment, and it so happened that in 1814 its holder was William Stewart. This relatively young man had already earned notice when he was a class leader in Cootehill; he was a candidate for the ministry in 1800, and he justified his reputation a few years later by his energy in the building of the chapel in Waterford. Having risen to the office of Secretary of Conference, he probably felt that this position imposed some responsibility (he certainly made an important initiative later in the year). Stewart did not show any very deep theological convictions about the rights and wrongs of sacramental administration, but as a matter of practical politics he supported the platform view.

Much more positive in his convictions was Matthew Lanktree. He was a few years older than Stewart, and had been Secretary of Conference in 1811, but he remained quite independent in his attitude. As early as 1800, Lanktree had defied the public opinion of the time by his support for Lorenzo Dow. This unconventional evangelist from America did not enjoy the complete confidence of some of the Irish preachers, and the Conference of 1800 refused to endorse his work. In spite of this official objection, Lanktree welcomed Dow to the Wicklow circuit. Evangelism remained the governing principle of Lanktree's conduct; he often preached in the open air, and he had a good reputation for the warmth and enthusiasm of his pastoral care. He was above all a passionate crusader, and once he was convinced of the rightness of the petitions, he became a most active campaigner.

There were many others who felt the need for a new approach to communion. The most urgent problem was evidently in Belfast and the North-East, where contacts with the established Church were weakest.

The Conference decision had not settled anything, and in October the next stage of the campaign opened with an anonymous pamphlet entitled *An Epistolary Address to the Methodists of Ireland, respecting their Privileges*. This was published in Newry, and reflected the Ulster support for the petitions. It also gave William Stewart

his cue. On 17th November he wrote a *Letter addressed to the Methodist Preachers of Ireland*, which was endorsed by the other four preachers in Dublin. The geography of the controversy was becoming clearer. Stewart was a practical man, and his letter listed the probable consequences of the granting of the petitions. Many of his predictions were proved right in the event. He foresaw that the resolution, if carried, would make the Methodist people into a "distinct body of dissenters", and he also prophesied divisions in the society—how right he was! Stewart made quite an impression with his warnings, and the wisdom of the proposed change was now questioned by people who had hitherto accepted it. The opposition had a new watchword—"Original Methodism", and had found its voice.

For the rest of the connexional year the war of words continued. Stewart had made his mark, but there were plenty of opponents to answer him. One of the most effective was Samuel Steele, who had been a preacher for about twenty-five years, and had held the office of Secretary in 1805. In the cut-and-thrust of debate Steele was in his element, and he issued a series of letters and pamphlets in answer to Stewart and to various other opponents, both inside and outside the Methodist community.

As well as a flood of publications from both sides, there were several large public meetings. These are of particular interest to us, because the resolutions passed sum up the main points of contention. In Dublin, for example, it was resolved

that any deviation from original Methodism, either in doctrine or in discipline, as established by our late venerable founder, the Rev. John Wesley, would be highly inexpedient and injurious to the cause.

In Lisburn, on the other hand, it was recognized that there were two traditions to be considered. Anglicans might observe their own discipline, but "those dissenters and others among us, whose minds are dissatisfied by the want of the ordinances," should be allowed their wish. A much more violent reaction came from Newtownstewart, where the circuit officials threatened a boycott of preachers who were party to any change in the discipline of the Connexion. This attitude, which was reflected elsewhere, was one of the first indications that a Conference decision might not be enough to solve the problem. The conservatives among the laity were digging in their heels; they were not going to be coerced by a Conference of preachers.

The Conference of 1815, when it came, was an anti-climax. There was a huge counter-petition, presented by Arthur Keene, and, despite the resolution of a year before, no change was made in the regulations. Averell was to do his best to administer communion as often as he could. Words had failed, and it was Lanktree who turned to action. Before leaving Coleraine, he yielded to pressure from his congregation and conducted a communion service. Averell was furious, and demanded that Lanktree should be punished forthwith; but George Stephenson, the superintendent of Lanktree's new circuit in Belfast, refused to co-operate. Two months later Stephenson himself, along

with Lanktree, conducted similar services in the Belfast area, and their example was followed by Steele and others in the north of the country.

It should be emphasized that these breaches of discipline were the result of pressure from the laity: they were not the sort of action which a preacher could take in isolation. Although some laymen were violently opposed to such innovations, there must have been many more who were very anxious to see the changes implemented. Mr. Frederick Jeffery reminds us of the action of the trustees of Donegall Square, who built what was virtually an independent chapel in Cotton Court, off Waring Street. There, outside the jurisdiction of the Conference, the Sacrament of the Lord's Supper was administered by the superintendent to his people. More generally, Lanktree's action was also a step which could not easily be reversed. Whether or not he and the others were authorized to administer the sacraments was immaterial: they had done it, and the people were convinced that the services were a means of grace. They would hardly repent. As the unofficial eucharists became more widespread, the opposition were driven to further threats of rejection. They did not want preachers who would countenance the administration of the sacraments. We can easily imagine the wrath of Keene, Averell and the others as they saw their success at Conference being flouted by Lanktree, but there seemed to be little that they could do before the next Conference.

When the Conference of 1816 met, with Adam Clarke in the chair, the question of discipline was high on the agenda. Lanktree, Stephenson, Steele and five others were punished for their actions by exclusion from certain appointments for the ensuing year. The Conference was not going to ignore their disobedience. But they probably felt that their chastisement was worth the enduring when the other major topic of debate was reached.

For the third successive year the Conference was asked to consider the granting of the ordinances. Prior to the full debate, a committee was appointed to make recommendations, and Matthew Tobias had the task of presenting its report. At this moment of high drama, Tobias made a great appeal for unity. He made his point, and the bitterness of the previous year was forgotten as the preachers once again considered their attitude.

The committee suggested that within certain strict conditions the sacraments might be administered by Methodist preachers. The President, Dr. Clarke, certainly approved; he had seen the same scheme work in England, and now Ireland was catching up. Such was the change of heart which had come about during the year that this recommendation was adopted by a large majority. Averell, Stewart and their supporters among the preachers accepted their defeat. As far as the Conference was concerned, the matter was settled. The crisis seemed to be over.

It soon became clear, however, that some of the laity were far from

satisfied. They had not heard Tobias's great appeal for unity—all they knew was that their preachers had taken a major step towards the foundation of an independent church. In Dublin, and in the North-West, there were repercussions.

In the first place, many societies were weakened by the loss of disaffected members. Even when the majority of the local congregation and officials approved of the Conference decision, a society might be hard put to it to support a preacher if a substantial minority seceded. Secondly, there were many places where officials such as trustees and stewards were determined to make the new order unworkable. Inevitably this led to litigation in the civil courts as each party sought to justify its position. Thirdly, we find the first steps towards a national forum for laymen. Until then the Conference had been composed entirely of preachers, and it is interesting to speculate whether some of the reactionaries would have been quite so intransigent if they had been allowed a share in the decisions of 1814-16. At any rate, in October 1816 a conference took place in Clones in which none of the active preachers participated.

The first Clones conference was the logical outcome of the kind of resolution which we noticed in the Newtownstewart meeting of 1815. When the preachers defied the threat of rejection, alternatives had to be found. The movement started at circuit level in Aughnacloy, and then Newtownstewart, and after a vain approach to preachers like William Stewart to join them, the lay leaders of the movement met in Clones to make more general arrangements.

Samuel Moorhead, a former preacher who had retired because of ill-health, was made president, but a much more significant figure is the secretary. Andrew Swanzy was one of the local leaders in Clones, and his hospitality had attracted at least one important meeting before. In 1812 a mixed group of preachers and laymen had met in Clones to discuss the finances of the Connexion. Swanzy therefore had the contacts and the facilities to give shape to the discontent which others felt. We may take it that "secretary" meant "organizer".

The object of the Clones conference was to replace the itinerants whom they no longer trusted, and the circuits of the North-West were combed for suitable material in the persons of local preachers to take over. Nineteen were found, and the work was under way. They preached when and where they could, and the whole story of these unhappy years is lightened by the eagerness with which both Methodist bodies undertook the task of evangelism.

Other laymen, who supported the Conference decision, let their opinion be known at meetings in Aughnacloy, Dungannon (where the "Dungannon Committee" was formed), and even in Dublin. But Dublin was a problem, for there the uncompromising tradition of Church loyalty had stood for many years. Whilst Arthur Keene and many of his companions had not gone as far as the Clones group,

they were far from being satisfied, and the Dublin preachers waited uneasily for the next move from their disaffected leaders.

These Dublin leaders had already raised one very important question during the Conference of 1816. They obtained the opinion of the Attorney-General for Ireland on the effect which the change in the regulations would have on the legal right of preachers to use chapels held in trust. The opinion which they were given was doubtless most acceptable, for they were told that a change in the original plan and purpose defined in trust deeds would render the trusts invalid, and that the rights of the preachers depended upon the observance of Methodist discipline. In the face of that warning, the Conference had decided that the administration of the sacraments did not constitute a change in the original plan and purpose; but now that decision was put to the test in a rather protracted lawsuit—not in Dublin, but in Londonderry.

The trustees of the chapel there decided to exclude their preacher, John Dinnen, unless he would renounce all connexion with the Conference. Dinnen refused, and the trustees appointed in his place George West, who had been appointed as a preacher by the Clones conference. The Dungannon Committee saw the makings of a test case, and with their backing Dinnen petitioned the Lord Chancellor to be restored the use of the chapel. He also sought the removal of the trustees, and his case rested on the authority of the Conference to appoint him. The trustees fought the issue with determined persistence; their argument was that the Conference decision of 1816 radically altered the use to which the preacher intended to put the chapel, and that as trustees they were bound to ensure that the building was used only for its original purpose. Ultimately the case went on appeal to the Court of the Rolls in June 1818, and the eventual judgement was in favour of Dinnen and the Conference. This went some way towards settling matters, for quite a number of chapels were held on the same terms as those which obtained in Londonderry; but there were other chapels where the trust deeds were different, and the local trustees were able to break with the Conference. (C. H. Crookshank, who had a family interest in the conduct of the cases, gives in his *History* a very full account of the litigation of the period.)

In following the story of the lawsuit to its conclusion, we have bypassed some other important events, so we must return to the Conference of 1817. Arthur Keene and his followers among the Dublin laity, who had hopes of reversing the trend from inside rather than outside the society, formed a pressure-group, and opened negotiations with a deputation from Conference. Their suggestion was that a few of the preachers might submit to Episcopal or even Presbyterian ordination, but the Conference stuck to its guns: the sacraments would be administered by Methodist preachers as such. When the Conference was over, the Dublin leaders approached Adam Averell with a view to the setting up of yet another Methodist organization.

Averell tried to attract some of the preachers to this new cause, but the attempt resulted in his own discomfiture, and pamphleteer Steele was just the man to complete his humiliation with *A Few Plain Facts, with Observations drawn from them*. By the end of the year Keene and Averell had renounced their connexion with the Conference, and were running an independent mission in South Great George's Street in Dublin.

Meanwhile, another conference had been held in Clones during August 1817, and the North-Western organization was showing signs of permanence. During 1818 the two sets of rebels made common cause. Averell's energy and ambition demanded a sphere of action larger than his mission in Dublin, and the Clones conference was a possible opening. Meetings were held in Dublin and Clones, where basic principles were agreed, and Averell set out round the country to canvass support. This did little to endear him to the Conference preachers, whom we may now think of as "Wesleyans" (although Averell and his party also used the word in their title). When we remember that the Londonderry lawsuit was being pushed to its limits about this time, it is not surprising that there were bitter feelings.

Before the Wesleyan Conference of 1818 there was one last attempt at compromise. The Rev. Joseph Benson appealed to Arthur Keene to re-open negotiations, but no results were forthcoming, and the month of July saw not one Conference, but two. The rebels constituted themselves into the "Primitive Wesleyan Methodist Conference", with Averell as President. The new connexion claimed about 8,000 members, and consciously set out to recapture Methodist forms of earlier years. No longer could they be dismissed as a handful of trouble-makers.

We could study the working of the two separate bodies in considerable detail, because the sources are available; but what is much more important is the fact that they were both working towards the same objectives. Ireland was a mission-field, and steady evangelistic efforts ensured a growth that was only counteracted by emigration. The "Primitives" were the smaller body, with perhaps one-third of the Methodist people in Ireland, but they had an organization that stretched right throughout the country. Conference, districts, circuits, societies, and the publication of a *Magazine*, all combined to form a complete parallel with the official Wesleyans, who retained their links with the Wesleyan Methodist Church in Great Britain. As the years went on, the reliance on the Church of Ireland lost its meaning; even before the disestablishment of 1869 many second-generation "Primitives" felt that they had more in common with the Wesleyans than with the Church of Ireland.

During 1873 the Rev. James Wilson wrote a pamphlet advocating union between the two Conferences. In later years Mr. Wilson retold the story of the negotiations, and he made much of the fact that after disestablishment the "Primitives" also chose to receive the sacraments at the hands of their own preachers. The rest was a

matter of administration. In June 1878 the final Primitive Wesleyan Methodist Conference met, with the Rev. John Ker in the chair. Ten days later, the first united Methodist Conference in Ireland for sixty years met under the presidency of the Rev. Dr. W. Burt Pope.

R. ALAN KER.

[Mr. R. Alan Ker is a graduate of The Queen's University of Belfast, and teaches classics at Belfast High School. He is the son of the late Rev. R. Ernest Ker, sometime Principal of Edgheill Theological College, who himself also contributed to these *Proceedings*.]

MORE LOCAL HISTORIES

The following are some of the handbooks and brochures which have recently been received, and for which we express our thanks to the senders.

Continuing Journey—Bristol Road Methodist church, Northfield, Birmingham, silver jubilee handbook (October 1981), by Mrs. E. D. Graham; copies, price 50p. plus postage, from the General Secretary.

Hollins Methodist church, Millgate, Oldham, centenary handbook (1982) (pp. 16): copies, price £1, from the Rev. Marian J. Jones, 6, Langdale Avenue, Oldham, Lancs. OL8 4DL.

Preston-on-the-Hill Methodist church, Runcorn, centenary handbook: copies, price 50p. post free, from Mr. A. Broom, Stokesay, Chester Road, Preston Brook, Runcorn, Cheshire, WA7 3AB.

St. John's Methodist Church, Hayfield, 1782-1982: A Bicentenary History, price £1 55p. post free, from Mr. D. Rangeley, 24, Lea Road, Hayfield, Stockport, Cheshire.

Centenary, 1882-1982—Woodsetton Methodist church (Tipton circuit) (pp. 60): copies, price 50p. plus postage, from Mr. B. M. Hall, 65, Vicarage Road West, Woodsetton, Dudley, Worcs.

Brief Notices

A History of Methodism in Louth, by William Leary and David N. Robinson (1981), pp. 54, £2 75p. from Mr. David N. Robinson, 160, Eastgate, Louth, Lincs, LN11 9AB.

Perhaps no place in Wesleyan Methodism suffered more severely than Louth from the agitation following the Conference of 1849. Three-quarters of the one thousand or so members of the Louth Wesleyan chapels left, and for a century afterwards the proud pillared portico of Eastgate chapel bore the legend "FREE METHODIST CHURCH". The story of this convulsion, and much else beside, is told in this workmanlike and well-illustrated account of Methodism in all its branches in the town, from the first society of 1762 to the present united society, which now worships in the reconstructed Centenary chapel. This is a worthy and attractive local history that members in Lincolnshire and beyond will want to read.

E.A.R.

Transatlantic Revivalism: Popular Evangelicalism in Britain and America, 1760-1865, by R. Carwardine (1978) (Greenwood Press, £12 50p.).

This book, not previously noted in these pages, is a fine study paralleling John Kent's *Holding the Fort* which shows the long-lasting elements in the "Second Great Awakening" and has fascinating accounts of the methods of Lorenzo Dow and James Caughey, especially the latter.

J.M.T.

NEWS FROM OUR BRANCHES

WE have used the term "branch" somewhat imprecisely over the years, and the **Irish Branch** can claim a certain distinctiveness as well as seniority over the others which followed the formation of the **East Anglia** branch in 1958. The Irish Branch set out to be, and perhaps still is, an Irish grouping of members of the Wesley Historical Society, whereas the later branches developed from the beginning as independent societies in which only a minority—and sometimes only a very small minority—of members are members also of the parent society. It is, of course, always our hope that a higher percentage of branch-members will join us, and ways must be sought to ensure that this happens. The branches, we know, have their "ups and downs", and the present news from **Cumbria** is of an effort "to revive our flagging fortunes". A new development has been the recent formation of the Helston branch of the Cornish Methodist Historical Association (a branch of a branch indeed), which was inaugurated at a well-attended meeting, and which has already set itself an ambitious programme of activities.

Across the seas, in places as distant as the Americas, Australasia and Japan, there are sister societies with which we have only tenuous links, but links which we would like to see strengthened.

The publications, pilgrimages and lectures of the branches at home continue to hold their memberships together. In **Ireland** this month there is to be a pilgrimage in the steps of Adam Clarke to Maghera and Londonderry—a place not always so happily in the news. In the **North-East** members visited places of interest around Newcastle upon Tyne and Alston, and the **Lancashire and Cheshire** branch visited Methodist sites at Barnoldswick and Foulridge. From **London** the members travelled to Cambridge to visit certain colleges, including Wesley House, and in **Lincolnshire** (not for the first time, we are sure) the Old Rectory and the parish church at Epworth—but branches can sometimes overlook the obvious for long periods of time! **Shropshire** members crossed the Staffordshire border and visited Hook Gate "in sparkling sunshine", whilst the **Plymouth and Exeter** branch explored some South Dartmoor chapels "in dreadful weather".

Lectures reported included one given by Roger Thorne at Minehead on "The fascination of Methodist history" and others on special subjects such as Tom Greener's "Methodism and Primary Education" (a joint venture with the Durham Methodist Teachers' Fellowship); "The origins of ministerial education in Primitive Methodism" and "A School for the Prophets" by Geoffrey Milburn (delivered in Sunderland and at the former Hartley Victoria College, Manchester); "The establishment of Methodism in Ceylon, 1814-24", by John A. Vickers, who addressed the London branch; "Primitive Methodism from Mow Cop to A. S. Peake", given at Selly Oak by John Munsey Turner, and one on the Barritt family, given by Edwin Thompson to the Lancashire and Cheshire branch. In Cornwall the Rev. T. R. Albin from Cambridge discussed "The spirituality of Anna Reynolds of Truro, 1775-1840", at Ossett Mrs. Beatrice M. Scott gave an illustrated lecture on "Benjamin Ingham, 1712-72", and Mr. R. W. Ambler explored less familiar ground in his lecture at Grimsby on "Primitive Methodism and popular religious beliefs". Methods of study and available resources formed the subject-material of three other lectures—those of William Leary speaking in Shropshire, of David Riley addressing the Manx branch on the John Rylands Library, and of Roger Thorne in his capacity as District archivist. Dr. John Lawson spoke at Exeter on "The

Oxford edition of Wesley's *Works*". Local Methodist history, whether of a village society (as Hook Gate, dealt with by Mrs. J. Butcher), a town society (such as "Oldham Street Chapel, Manchester", by Alan Rose) or a suburban church (as Bristol Road, Northfield, outlined by Dorothy Graham), was again well represented.

THOMAS SHAW.

Local Branches

BRISTOL—76 members

Lectures Nos. 31, 32 and 33 received.

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Secretary: REV. WILFRID J. LITTLE, 5, Leyton Villas, Redland, Bristol,

CORNWALL—303 members

Journal Vol. V No. 5 and Vol. VI No. 1 received.

Secretary: MR. IVOR THOMAS, M.A., Meadowside, Laity Lane, Carbis Bay,
St. Ives, Cornwall, TR26 2TF

CUMBRIA—209 members

Journal No. 10 received.

Secretary: MR. JOHN C. DENT, M.A., Leagate, Hensingham Road,
Whitehaven, Cumbria.

EAST ANGLIA—54 members

Bulletin Nos. 40 and 41 received.

Secretary: MISS MONICA PLACE, 16, Beechcroft, Stanningfield,
Bury St. Edmunds, IP29 4RT

EAST MIDLANDS—50 members

Heritage Vol. I Nos. 3 and 4 received.

Secretary: REV. SIDNEY Y. RICHARDSON, B.A., B.D., B.Sc.,
15, Coniston Crescent, Loughborough, Leics, LE11 3RQ

ISLE OF MAN—c. 25 members

Secretary: MISS A. M. MCHARDY, Zeerust, Clayhead Road, Baldrine,
Isle of Man.

LANCASHIRE AND CHESHIRE—174 members

Journal Vol. IV Nos. 3, 4 and 5 received.

Secretary: MR. E. A. ROSE, B.A., 26, Roe Cross Green, Mottram, Hyde,
Cheshire, SK14 6LP

LINCOLNSHIRE—108 members

Journal Vol. 3 No. 5 received.

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Secretary: MR. H. JUBBS, 3A, Church Road, Upton, Gainsborough, Lincs,

LONDON AND HOME COUNTIES—72 members

Bulletin Nos. 23, 24 and 25 received.

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Secretary: MR. ARTHUR M. LLOYD, 46, Queen's Drive, Surbiton, Surrey,

NORTH-EAST—214 members

Bulletin Nos. 35, 36 and 37 received.

Secretary: MR. BRIAN TAYLOR, B.Sc., 22, Nilverton Avenue, Sunderland,
Tyne and Wear, SR2 7TS

PLYMOUTH AND EXETER—100 members

Proceedings Vol. 5 Nos. 6, 7 and 8 received.

Secretary: MR. ROGER F. S. THORNE, J.P., C.Eng., 11, Station Road,
Topsham, Exeter, EX3 0DS

SCOTLAND—100 members

Secretary: DR. D. A. GOWLAND, Department of Modern History,
The University, Dundee, DD1 4HN

SHROPSHIRE—45 members

Bulletin Nos. 16 and 17 received.

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Secretary: MR. BARRIE S. TRINDER, M.A., 20, Garmston Road, Shrewsbury,

WEST MIDLANDS—71 members

Bulletin Vol. 3 Nos. 7, 8 and 9 received.

Secretary: MRS. E. D. GRAHAM, B.A., B.D., 34, Spiceland Road,
Northfield, Birmingham, B31 1NJ

YORKSHIRE—213 members

Bulletin Nos. 38, 39 and 40 received.

Secretary: MR. D. COLIN DEWS, B.Ed., 4, Lynwood Grove, Leeds, LS12 4AU

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CLIVE D. FIELD.

WORLD METHODIST HISTORICAL SOCIETY NOTES

British Section Residential Conference, Easter 1983

THIS will take place at Westhill College, Selly Oak, Birmingham, and information and booking forms are now available. Please send stamped addressed envelope to Mr. John A. Vickers at the WMHS address below.

"Methodist Guide to London and the South-East"

A SUPPLEMENT is now available—obtainable by those who already have the *Guide* for 24p. post free. For the *Guide* itself including Supplement send £1 plus 21p. postage to WMHS Publications, 87, Marshall Avenue, Bognor Regis, West Sussex, PO21 2TW.

HYMNS ON THE LORD'S SUPPER

[*The Richest Legacy: The Eucharistic Hymns of John and Charles Wesley*, selected and edited by the Rev. Jack R. Burton, has been printed by Messrs. F. Crowe & Sons Ltd., Norwich, and published privately by the editor (1981), from whom copies may be obtained at 11, Colegate, Norwich, NR3 1BN, price £2 plus postage.]

OF the many collections of hymns published by the Wesleys, none has aroused greater interest than the one hundred and sixty-six *Hymns on the Lord's Supper*, or remained so steadily available to the general public. First published in 1745, this collection went through at least ten editions in John Wesley's lifetime alone. Richard Green, in his *Wesley Bibliography* (1896), gives (under No. 83) six Bristol editions up to 1775 and four London editions up to 1776. The facsimile in Sir Henry Lunn's *The Love of Jesus* (1911), p. 143, shows an eighth edition of 1779 not given in Green. There were at least two further editions, complete with the Preface which Wesley extracted from Daniel Brevint, published by the Methodist Book-Room—one in 1794 and the other in 1825. The entire work was reprinted in Osborn's *Poetical Works of John and Charles Wesley* (vol. iii) in 1869, in the Anglo-Catholic *Eucharistic Manual*, edited by W. E. Dutton in 1871, and in J. E. Rattenbury's *Eucharistic Hymns of John and Charles Wesley* (1948).

Ten or twelve of the hymns from the original work found their way into the standard hymn-books of pre-union Methodism, a few of them into Anglican and Free Church hymn-books, fourteen into the *Methodist Hymn-Book* (1933), and three into *Hymns and Songs* (1969).

Jack Burton, however, belongs to that distinguished line of those who have published other selections from the original collection to stand alongside official choices and so further enrich the eucharistic life of Methodism and the wider Church. Henry Lunn published eighteen of the hymns in the first book of his devotional trilogy *The Love of Jesus* (1911); the Methodist Sacramental Fellowship published fifty-three in their *Selection* (1936 and 1951); thirteen were used by Geoffrey Parrinder in his tiny devotional classic *Devotions to the Passion* (1947 and 1960); Francis Westbrook reprinted thirteen in *The Holy Communion Service: Explanatory Notes* (1959); the West London Mission reproduced seventeen in their *Selection* (c. 1965); the Epworth Press published nine in *Hymns for Holy Communion Services* (c. 1965), and H. A. Hodges and A. M. Allchin made use of twenty-two in their anthology *A Rapture of Praise*, which they edited in 1966. In Frank Whaling's recent work in the "Classics of Western Spirituality" series on *John and Charles Wesley*, no fewer than twenty-five of the one hundred and twenty-one hymns are from the *Hymns on the Lord's Supper*—a heavy proportion indeed!

We owe it to this far-from-ordinary Methodist minister from Norwich that, apart from the Appendix to Dr. Rattenbury's book,

we now have the fullest selection of these hymns since the last complete Wesleyan edition of 1825 and the last private Anglican edition of 1871.

Since the primary object of Jack Burton's edition is for singing at the Lord's Supper and for private devotion, it may be right to have omitted Brevint's Preface in the form which Wesley prefixed to the original collection.

Out of the total of one hundred and twenty hymns in this edition, one hundred and ten have been selected from the original one hundred and sixty-six; and eight other hymns by Charles Wesley have been included, as have two of John Wesley's translations from the German. Some hymns, like "O Thou eternal Victim, slain" (5)¹ and "Hosanna in the Highest" (162), have appeared in most of the occasional selections listed above, but here in Jack Burton's selection are to be found some forty-seven hymns that are not available anywhere outside Rattenbury and the pre-twentieth-century editions.

There are seven or eight notable assets to this edition which single it out among its predecessors, quite apart from the great number of hymns which it contains. Each hymn is given its metre, and a tune from the present *Methodist Hymn-Book* is suggested (except in the case of "Thou Shepherd of Israel and mine", where the Primitive Methodist tune *Shepherd* has been reproduced).

Some of the less helpful hymns have been omitted altogether, for instance these:

Come hither all, whose groveling taste (9)
 See there the quickening Cause of all (114)
 Let both Jews and Gentiles join (144)
 Welcome, delicious sacred cheer (160).

A whole series of quaint words have been amended, such as:

| | |
|--|----------------------------------|
| Nourish <i>for</i> Preserve (44) | precious <i>for</i> bloody (52) |
| O grant us <i>for</i> Ah, give us (108) | example <i>for</i> motions (129) |
| our nature <i>for</i> th' old Adam (133) | sinful <i>for</i> feeble (153) |
| wretch <i>for</i> worm (155). | |

In a few cases couplets or whole verses have been replaced by those from hymns otherwise shortened or unused; e.g. we are spared

And stand in all Thy wounds confest
 And wrap us in Thy bloody vest (25),

and are given instead, from the previous hymn:

The death by which our foes are killed,
 The death by which our souls are healed.

About twenty of the hymns have had their more curious or dated verses removed—a practice beloved by John Wesley himself and pursued by all subsequent editors of Methodist hymnody. We are not, for instance, faced with the couplet

If Jesus bids me lick the dust,
 I bow at His command. (86)

¹ Figures in parentheses indicate the numbering of the respective hymns in the original *Hymns on the Lord's Supper*.

Although Jack Burton retains the six headings of the original collection, he occasionally moves a hymn to another section where it seems to be more helpful. Also, to many of the hymns there has now been added a sentence or paragraph from scripture, or from the Book of Common Prayer, or from Brevint, or Rattenbury, and in one instance from C. H. Dodd's *Apostolic Preaching and its Development*. Now and again the editor adds his own comment, such as that which follows "Victim Divine, Thy grace we claim" (116): "Many regard this hymn as Charles Wesley's greatest contribution to Eucharistic thought." Or again, at the head of No. 94 in the original collection: "At the Eucharist, Past, Present, and Future converge into a Now." Or again, a general comment in parentheses:

The greatest "memorial" hymns of Charles Wesley—like "Would Jesus have the sinner die?"—are not found in *Hymns on the Lord's Supper*. Wesley was not really a memorialist; other aspects of Eucharistic worship inspired him much more powerfully.

There are a few omissions that one might have wished otherwise. It is a pity that the references to "Egypt" and "Israel" (51) have been omitted, as the paschal symbolism is still relevant to the Lord's Supper.

The printed material is well presented, and the inclusion of an index is very useful; but the new numbers given to each hymn should perhaps have been larger, and, not being stitched, the book may not stand too much regular use.²

Nevertheless, with the appearance of this most generous, adequate and usable selection of hymns from the finest corpus of eucharistic hymns in the English language we are blest indeed, and much praise and gratitude is due to Jack Burton for the insight and thoroughness which the selection and presentation reveals.

NORMAN WALLWORK.

[The Rev. C. Norman R. Wallwork is a Methodist minister in the Richmond and Hounslow circuit, and secretary of the Methodist Sacramental Fellowship.]

² Case-bound copies at £5 are available from Mr. Laurie E. Gage, 100, The Broadway, Leigh on Sea, Essex.—EDITOR.

We are glad to note the appearance, after a lapse of several years, of a Conference *Handbook*, and congratulate the Plymouth 1982 Arrangements Committee on their enterprise in publishing this attractive booklet which, although slimmer than some of its predecessors, fulfils its function admirably. The editor is our former General Secretary and present Branches Secretary, the Rev. Thomas Shaw, and thus readers will not be disappointed in their search for historical material. The emphasis is an ecumenical one, and "The Story of Buckfast Abbey" is here as well as "Representative Chapels of the South-West". Fred Pratt Green contributes a hymn celebrating fifty years of Methodist Union, with a new tune by Hubert Julian, and there is a characteristic poem, "Bethel", by Jack Clemo. Copies of the handbook may be obtained, price £1 30p. post free, from the Rev. T. Shaw, 14, Lanmoor Estate, Lanner, Redruth, Cornwall, TR16 6HN.

MANUSCRIPT COLLECTIONS AT WESLEY COLLEGE, BRISTOL: A Handlist

THE following handlist serves as an introduction to the various collections held at Wesley College in Bristol. A complete listing of every item in the collection is in progress. Those wishing to consult collections should apply to the Librarian, Wesley College, Henbury Road, Bristol, BS10 7QD. Access is normally during term, though special arrangements may be made for occasional researchers during the vacations. Readers are not normally allowed access to any archives from Didsbury or Headingley Colleges dating within the last forty years.

The manuscript collections at Wesley College fall into two main categories. First, there are the surviving archives of the three colleges which have gone to create the Bristol college—Didsbury College (Manchester), Wesley College (Headingley), and Richmond College (London). Secondly, there are general collections of an antiquarian nature relating to the history of Methodism; the vast majority of those dating from before 1880 were collected by the Rev. George Morley and his son George Morley of Leeds, incorporating substantial parts of the papers of the family of Dr. Adam Clarke, and these collections were presented to Headingley College in 1880. Other general collections have been presented to Headingley and Didsbury since then.

A—Official papers of Didsbury College, Manchester

1. Minute books (various), 1840-1949.
2. Financial books (various), 1888-1949.
3. Legal and architectural papers, 1944-9.
4. Printed papers, 1881-1951.
5. Photographs, 1865-1963.

B—Official papers of Didsbury College, Bristol, now Wesley College, Bristol, 1949-date

Not normally available to researchers.

C—Official papers of Wesley College, Headingley

1. Minute books (various), 1884-1968.
2. Financial books and papers (various), 1880-1968.
3. Correspondence, mainly on fabric, 1878-1936.
4. Legal and architectural papers and plans, 1884-1968.
5. Newspaper-cuttings relating to the College (4 items only).
6. Photographs, *c.* 1880-1907.

D—Official papers of Richmond College

One plan, 1930.

E—General antiquarian collections

I—SERMONS AND DEVOTIONAL WORKS

- (a) Book of sermons, Edward Booth, 1654.
- (b) Book of sermons and devotional works by Samuel Wesley (2 items).
- (c) Devotional writings of Susanna Wesley (3 items).
- (d) Devotional writings of Charles Wesley in French (1 item).
- (e) Book of hymns, John Pawson, 1761.
- (f) Loose notes for sermons by John Fletcher and others (4 items).
- (g) Book of sermons, Rev. Thomas Mollard, early nineteenth century.
- (h) Notebooks of sermons, Rev. Percy C. Ainsworth (d. 1909) (231 items).
See also category 5 (d).

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- (i) Notebooks of sermons, Rev. A. Walter Selby (d. 1981) (9 items).
See also category 5 (f).
- (j) Literary and devotional works in Canarese (5 items).

2—JOURNALS

- (a) Last shorthand diary of John Wesley, 1790-1. With continuation in shorthand by Henry Moore.
- (b) Autobiography, letter book and journal of Rev. John Pope, 1820-4.

3—OFFICIAL DOCUMENTS

- (a) Minutes of the Methodist Conferences, 1744-7. John Wesley's own copy.
- (b) Ordination certificates of John Wesley as deacon and priest, 1725 and 1728.
- (c) Ordination certificate by John Wesley of Henry Moore, 1789.
- (d) Account book, Leeds circuit, 1768-77.
On permanent loan to Leeds City Archives.
- (e) Society book, Otley Methodists, 1782-99. *ditto*
- (f) Society book, Belper circuit, 1804-22.
On permanent loan to Derbyshire Record Office.

4—LETTERS

- (a) Letters mainly collected by the Morleys before 1880 and including their correspondence and that of Rev. James Sigston, with part of the correspondence of the Wesleyan Methodist Missionary Society (1823-8): includes letters by John Wesley, Mrs. John Fletcher, Alexander Mather, Josiah Butterworth, Jabez Bunting, George Marsden, John Hannah and William Burt Pope (c. 300 items).
- (b) Bound volume of letters, eighteenth and early nineteenth centuries, including letters by John Wesley, Thomas Coke, Joseph Benson, Adam Clarke and William Grimshaw; also Thomas Coke's ordination certificate and some printed circulars.
- (c) Bound volume of letters, engravings and journal cuttings compiled by Mary Ann Smith (daughter of Adam Clarke), including letters of the Wesley family and John Wesley (including the manuscript of his first sermon), Jonathan Swift, Archdeacon Sharp and Thomas Haweis, and correspondence of the families of Philip Doddridge and Adam Clarke, eighteenth and early nineteenth centuries (pp. 456).
- (d) Similar bound volume to 4 (c), containing correspondence of Adam Clarke, Mary Ann Smith and other members of the Clarke family, mainly nineteenth century (pp. 276).
- (e) Letters and other papers, mainly written by E. E. Crosby, relating to troubles in Tonga, 1886-7 (81 items).

5—PRINTED MATTER, PICTURES, ETC.

- (a) Printed memorials, broadsheets and addresses, 1783-1888 (69 loose items).
- (b) Printed preaching-plans, 1809-74 (11 items).
- (c) Two albums of engraved Methodist portraits, 1798-1912, and other loose portraits.
- (d) Album of cuttings relating to Rev. Percy C. Ainsworth (d. 1909).
See category 1 (h) above.
- (e) Album of press-cuttings, etc. relating to Plymouth and Primitive Methodism there, compiled by S. R. Stevens, 1889-1929.
- (f) Albums of press-cuttings, photographs, etc. relating to Rev. A. Walter Selby (d. 1981) (3 items).

DIARMAID MACCULLOCH (Librarian and Archivist,
Wesley College, Bristol).

BOOK NOTICES

A Checklist of British Methodist Periodicals, by E. A. Rose. (Methodist Study Guide, No. 1, WMHS Publications, 87, Marshall Avenue, Bognor Regis, West Sussex, PO21 2TW, 1981: pp. [29], 75p. plus second class postage.)

Local Methodist Records: A brief explanation of local Methodist archival material deposited in County Record Offices, by William Leary. (Methodist Study Guide, No. 2, WMHS Publications, 1981: pp. 11, 40p. plus second class postage.)

Alan Rose's pamphlet, the inaugural work in what promises to be a valuable series of methodological and bibliographical aids being produced by the British Section of the World Methodist Historical Society, sets out to record the titles and current locations of English Methodist periodicals and newspapers issued between 1778 and 1978. As the author would himself acknowledge, this is no more than a provisional register, and, despite the excellence of the presentation, the actual content falls a little short of perfection. First, the number of serials indexed (142 in all) could easily be doubled by the inclusion of whole categories of material (missionary journals, school magazines, annual reports and Welsh language publications) deliberately excluded from the existing terms of reference and by the better representation of other sources (literature from the various Departments and Divisions of the Church, for example, or from Methodist pressure-groups and learned bodies) which receive only partial coverage here. Secondly, there is scope for enlarging the list of locations both as regards private collections and institutions. Only 14 of the former have been surveyed, whilst the latter, which total 48, omit such significant repositories as the British Library Lending Division at Boston Spa and the National Library of Wales at Aberystwyth. Thirdly, the absence of full postal addresses and telephone numbers for places of deposit and of any guidance as to the conditions on which they are prepared to grant access to or to loan volumes in their care is likely to be a cause of frustration and inconvenience to some potential users. Such deficiencies, however, can doubtless be rectified in the second edition of this booklet, already under consideration, and they cannot ultimately detract from the fact that our Editor has embarked upon the compilation of a reference-tool of almost unparalleled importance—one for which Methodist scholars everywhere will have long-lasting reason to be grateful.

William Leary's pamphlet is designed for a less specialized readership, its principal function being to steer local historians through the bewildering mass of Methodist material preserved in county and municipal record offices, and consists of brief descriptions of twenty kinds of circuit and twenty-eight sorts of individual church documents. Although it competently fills an obvious vacuum, it is a great pity that the text had to be so concise as to preclude any real discussion of variations within type by time, space or denomination. A diagrammatic exposition of Methodist polity, a proper bibliography, and a directory of research contacts (the Society of Cirplanologists is mentioned, for instance, but no details given) would have further enhanced the value of the work. CLIVE D. FIELD.

The Victorian Churches of Sussex, with illustrations and a checklist of churches and chapels erected during the years 1810-1914, by D. Robert Elleray. (Phillimore, 1981: pp. x. 95 plus 40 pp. photographs, £9 95p.)

This attractively-produced and very fully illustrated volume reflects the

current interest in both things Victorian and nonconformist architecture—interests which the founding fathers of the *Victoria County History* would have found incomprehensible. Its author is in charge of the local history collection at Worthing Public Library, and his keen interest in and love of his subject enhance the book. In particular, the well-chosen photographs (some two hundred in all) are full of fascinating detail.

Five introductory chapters outline the general historical background and its local manifestation. They provide a reliable introduction for the general reader, but do not amount to a serious contribution—still less a “major” one as the publisher’s blurb asserts—to either the historical or architectural aspects of the subject. Historians will note a tendency to generalize without examples, much less supporting evidence. It would be interesting, for instance, to have actual cases quoted of poor worshippers at resort churches being “literally pushed from their pews and galleries by visitors during the summer months” (p. 25), or to know, from an actual examination of the evidence, how far the county supports the hypothesis that patterns of land-ownership correlate highly with the relative strength of Anglicanism and Dissent (pp. 29-30). It is symptomatic that Alan Everitt’s work in this field is not mentioned, even in the bibliography. Instead, a tententious statement by R. F. Chambers on the distribution of Strict Baptist chapels in the county (p. 29) is offered without further comment.

Similarly, in dealing with the work of the Church Building Commission, the author relies on Kenneth Clark’s *The Gothic Revival* (albeit the revised edition of 1962) rather than on the more detailed and more reliable figures provided by M. H. Port, who has no place even in the bibliography.

The fault, perhaps, lies with the publishers and what they encourage us to expect from the book, which is, after all, more than just another coffee-table volume designed for the remainder market. The dust-cover foolishly describes the checklist as “exhaustive”, despite the author’s own more modest statement that it “makes no claim to be comprehensive”. Certainly, the list contains both errors and gaps so far as Methodist and non-conformist chapels are concerned. For example, the Broyle Road chapel in Chichester was Primitive Methodist; and the 1925 Methodist church in Bognor was, and is, in Waterloo Square, not Steyne Square. At least eight Bible Christian chapels in and around Chichester are missing—one of them, West Wittering, still in use.

The list, in other words, is no more than a starting-point for a genuinely definitive catalogue; but it does point the way, and may serve to stimulate both individual and group efforts in Sussex and elsewhere to record and photograph the churches and chapels that are all too rapidly being rebuilt or converted to other uses.

JOHN A. VICKERS.

Two Branch publications have recently reached us. Whilst contrasted in period and subject, they are alike in deserving a readership wider than the locality from which they spring. The first is from Cornwall: *Full Salvation: The spirituality of Anna Reynolds of Truro, 1775-1840*, by Thomas R. Albin (1981), which deals in a scholarly way with the spiritual diary of a Cornish Methodist. Copies are 80p. post free from Rev. T. Shaw. The second is *Robert F. Wearmouth of Oxhill, Social Historian*, by Ralph Lowery, published by our North-East branch to mark the centenary of Dr. Wearmouth’s birth. He was converted by the Rev. John Clennell, and as Clennell’s son-in-law Mr. Lowery is well fitted to write this tribute to the ex-miner who wrote of Methodism and the working class. Copies, 40p. plus postage, from Mr. G. E. Milburn, 8, Ashbrooke Mount, Sunderland.

NOTES AND QUERIES

1360. CORNISH METHODIST AND BIBLE CHRISTIAN COLLECTIONS IN CORNWALL.

Upon my retirement and removal to a smaller house, which coincided with my resignation as General Secretary of the Wesley Historical Society, my collection of books and files relating to Methodist history was dispersed in various directions by part sale and part gift. Two particular sections—on Cornish Methodism and the Bible Christians (some 600 items)—are now lodged in the Courtney Library of the Royal Institution of Cornwall, Truro, and include an expanding loose-leaf file of some 8,000 foolscap sheets in 26 volumes, which relate to every aspect of Methodist history in Cornwall. Items of special interest and rarity include the manuscript journals of Mary Thorne; a transcript of the journals of her father, William O'Bryan; editions of Wesley's *Works* printed and published by Samuel Thorne at Shebbear: an almost complete file of the *Bible Christian Magazine*, 1822-1907; holographs of the itinerants James Brownfield (1766-7), Richard Treffry, senior and junior (1828-35), and the class-leader William Carvosso (1827); a first edition of Wesley's *Notes on the New Testament* bearing the signature of John Murlin (known as "the Weeping Prophet"); a volume of Wesley's "Christian Library" (II, 1751) signed "Andrew Harpur, Redruth, 1780" (Harpur was Wesley's host in the town), and a Commentary, (partly) written and published by the Cornish itinerant John Tregortha after he became a printer in Burslem.

There is also at Truro a recently re-bound set of the *Methodist Magazine* (1778-1871) in the Bishop Phillpotts Library; whilst the considerable collection of our Cornish branch is housed in the Local History section of the County Library, Redruth, and at the County Record Office, Truro, and these contain most of the volumes of the *Bible Christian Magazine* between 1842 and 1907 and the 1767 membership lists of the West Cornwall societies. A bibliography and union catalogue of these various collections is in preparation. The Courtney Library and the Phillpotts Library are both subscription libraries, but visitors and inquirers are always welcomed.

THOMAS SHAW.

1361. DR. WILLIAM BURT POPE, MATHEMATICIAN.

Last year a student of Wesley College, Bristol, now a minister in circuit, the Rev. Geoffrey Farthing, made a most interesting discovery in the college storerooms. This consisted of a box which contained the label ASTRONOMICAL EQUIPMENT ONCE USED BY DR. POPE. Dr. Pope was a tutor at Didsbury College from 1867 to 1885, and, as is well known from his biography and his entry in the *Dictionary of National Biography*, was an expert mathematician in addition to his theological learning.

The contents of the box were varied, but were dominated by a beautifully-constructed pulley assembly made in brass on a wooden base with the name STILES, LONDON. In addition to this there was an escapement assembly, also by Stiles, together with a whole series of weights and triangular measures. Lesser items included knife-edges, a pulley, odds and ends of wire and cotton, a large pendulum-bob, a lead weight and a wood rule. A telescope objective appeared to be astray amid this equipment.

The use of this collection of objects was not immediately apparent; however, Mr. Farthing made detailed drawings of the equipment and sent them to the Science Museum, where an identification was made from an engraving in George Atwood: *A Treatise on the rectilinear motion and rotation of bodies* (1784). Our equipment was identical with the

engraving, and lacked only the 7-ft. high steel pole on which it stood. It was used in connexion with experiments on motion. The Science Museum had never seen an example of this equipment, and felt it to be of the highest interest.

It is hoped that Dr. Pope's equipment can find a home in the Science Museum, and it is possible that the mountings still survive in the grounds of Didsbury College, Manchester (now part of Manchester Polytechnic). We hope to continue investigations on the site.

DIARMAID MACCULLOCH.

1362. "METHODISM IN SONG", 1932.

The Rev. G. Ian Yates writes :

Associated with the Uniting Conference held in London in September 1932 were a number of celebrations. Among them was a concert, or more precisely there were two concerts, each having the same title—"The Mission of Methodism in Song". They took place simultaneously on Friday, 23rd September, commencing at 7 p.m. in the Royal Albert Hall and the Westminster Central Hall. At each an identical programme was presented, having the same soloists and the same conductors, but different chairmen, organists and pianists. Does anyone know how this miracle of bi-location was accomplished?

[As one who was privileged to sing in the choir at the Albert Hall concert, I well remember the smiles of relief as one of the conductors, Mr. W. A. Rutter, stepped on to the platform just in time to take up his baton! There were in fact three conductors, and obviously they must have operated in different parts of the programme in the two halls. And there were eight hymns for the congregation, four of them sung in groups of two, which would have helped to cover the absence of a conductor. All the same, I agree with Mr. Yates that it would be of interest if someone were able to produce or recall the details of this exercise in "movement control" on that memorable night fifty years ago.—A.A.T.]

Many family historians will be grateful for the latest guide from the pen of the Rev. William Leary, the Connexional Archivist—*My ancestor was a Methodist: how can I find out more about him?* (The Society of Genealogists, 37, Harrington Gardens, London, S.W.7 4JX, price £1 20p. post free). There are chapters about connexional and local sources likely to be of use to the genealogist, and paragraphs about the 1851 Ecclesiastical Census, the Twentieth Century Fund, and Missionary Archives, although the present location of the MMS archives is not given. Particularly useful is the section describing the value and limitations of the obituaries to be found in the connexional magazines.

Recent issues of our contemporary *Methodist History* have contained at least two articles of interest to non-American readers: "John Wesley's critique of Martin Luther", by Jerry L. Walls (October 1981, pp. 29-41), and "John Wesley as revealed by the Journal of Hester Ann Rogers . . .", by Paul Wesley Chilcote (April 1982, pp. 111-23).

In "News from our Branches" on pp. 86-7 of this issue, the Rev. Thomas Shaw draws a distinction between the status of the Irish branch and that of the local branches here in Great Britain. By consequence, Ireland does not appear in the list on page 87, but nevertheless we send our greetings to our Irish brethren, whose secretary is Mr. John H. Weir, Epworth, 15, Orpen Park, Belfast, 10.