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Proceedings

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LEEDS AND THE METHODIST NEW CONNEXION

(continued from p.103)

ON the evening of Wednesday 9 August 1797 the first Conference of Kilham's 'New Itinerancy' opened at Ebenezer Chapel, Leeds with about seventeen present, including Henry Taylor, an itinerant who, not liking what he heard, quietly returned to the Old Connexion. The crisis had been reached the previous day when an ultimatum from John Shore of Manchester, which stated that steps would be taken to form a 'new itinerancy' unless the differences were resolved, was met by Conference refusing to concede any further. Letters of support came from Huddersfield, Alnwick, Ashton-under-Lyne and Brighouse with further encouragement coming from such places as Chester, Hanley, Macclesfield, Manchester, Newcastle-upon-Tyne, Nottingham, Sheffield as well as Leeds itself. William Thom was appointed President and Alexander Kilham the Conference Secretary. With only four itinerants seceding, a major difficulty was the supply of the eight MNC circuits that were initially formed. When Conference ended on 11 August, Kilham delayed moving to his appointment at Sheffield until the MNC *Minutes* were printed. Leeds would remain the centre for the MNC Book Room until 1803 and one priority was to arrange for Binns and Brown to print a hymnbook, although this may not have been done until 1800 and then in fact it was printed by Baines.

Nationally, about 5,000 seceded and although it is difficult to be exact, probably about 200 in the Leeds circuit; a further MNC society was formed at Armley. The situation at Hunslet was complex and much remains unclear. It was assumed that the New Connexion would take over the chapel, Thom writing in August 'I am just come back from Hunslet, where I have been looking over the Trust Deed &

the majority of the trustees there are decidedly for us'²⁴. In the event the chapel was retained by the Old Connexion. There is evidence that the secession here may have been delayed until 1800, when a chapel, 'Bethel' was opened. It then became the practice for prominent Anglicans to worship there in the morning and at the parochial chapelry in the evening. Ultimately the New Connexion became the largest denomination in the township.

Leeds became part of the Leeds and Huddersfield MNC circuit which in 1798 had 21 preaching places, mainly concentrated in the Calder Valley and its subsidiaries between Halifax and Dewsbury, but including Crowle in the east and Ripon to the north. Membership was a little over a thousand. In 1799 the circuit was divided, one being based in Huddersfield and the other in Leeds, which included Dewsbury, Ripon and York, giving a membership total of 474 in 1800. This situation remained unchanged until 1835 when Dewsbury was made a circuit; Ripon followed in 1842. The Leeds circuit was now essentially confined to the borough and in 1864 was further divided into Leeds I (Woodhouse Lane) and Leeds II (Hunslet), an arrangement which persisted beyond 1907.

The wavering of ministers such as Taylor was repeated in the Leeds Circuit amongst the local preachers, some of those connected with Bethel not seceding and later becoming prominent local Wesleyan laymen. John Ripley (d.1825, *aet* 74), principal in the linen drapery business of Ogle & Ripley and a local preacher since 1777, with his son Richard (d. 1861 *aet* 82) were prominent in the Holbeck society and sympathetic towards reform: even as late as 1798 John Ripley was prepared to give the sacraments at Holbeck. It seems likely that the failure of the Ripleys to join the New Connexion stopped that body becoming established in that township.²⁵ Similarly, George Smith (d. 1846 *aet* 82), a Hunslet clothier-cum-thread manufacturer and junior partner in the Leeds Commercial Bank, a local preacher and one of the Ebenezer managers, stayed with the Old Connexion.²⁶ Indeed, of the original nine managers only three - Stephen Slater Hargill, Christopher Heaps and Robert Oastler - became trustees of Ebenezer in 1799. Those who now became trustees included James Kidson, John and Joshua Bower of a Hunslet family which became wealthy from glass bottle manufacturing, coal mining and toll road farming, and John Fowler a shopkeeper and leading member in the Armley society.²⁷ Heaps, a

²⁴ William Thom to Alexander Kilham, 14 August 1797: MCA

²⁵ Wray MSS, IV, fo.69.

Hannam to Kilham, 12 September 1798: MCA

²⁶ Wray MSS IV, fo.81.

²⁷ Ebenezer Chapel Deeds (Leeds Civic Hall, Deeds & Documents No.21).

plumber and glazier, it should be noted, as a member of the Crackenthorpe Gardens Building Club, acquired in August 1787 land on which to erect two pairs of back-to-back houses in Union Street, adjacent to Ebenezer Street.

Ebenezer remained the principal New Connexion chapel in Leeds for almost sixty years, although two more chapels were added in the central area: Zion, East Street in 1820 and to the west, Bethesda in 1836. Increasingly the area around Ebenezer degenerated into a badly drained slum with a dense, poor and unruly population, which suffered more than any other part of the town from cholera in 1832 and from the 1840s became increasingly Irish Catholic. E. P. Thompson,²⁸ misinterpreting his sources, took this part of the town where the middle class did not go as an indication that the MNC in Leeds was working class. The evidence is to the contrary. Indeed, from the 1830s the congregation began to look for a site for a new chapel in a better part of the town more in keeping with their social pretensions.²⁹

After a long delay a large new chapel was opened in Woodhouse Lane on 29 April 1858, the land having been acquired mainly at the instigation of Christopher Heaps Jr. Sited on the northern edge of the town and closer to better housing, it was more in keeping with its middle class congregation than the slums around Ebenezer. The architect was a member of the congregation, William Hill (1827-1889) who went on to design many of the Connexion's leading chapels, Ranmoor College Sheffield and such public buildings as Bolton Town Hall. Ebenezer was retained as a Sunday School until 1875 when it passed into secular use; it had perhaps more of a mission to the slums in its final years. By the end of the century slum clearance had removed the surrounding street, but Ebenezer survived until 1937. Today the site is a car park. Woodhouse Lane chapel closed just before Methodist Union and the premises, altered but listed, have until recently been used for educational purposes. Income from the sale was used for new buildings at Adel.

The few records that have survived for Ebenezer may be used to tentatively analyse the social composition of the congregation and something of its culture. The overall picture, especially after the move to Woodhouse Lane, is of a middle class chapel with a radical, liberal outlook perhaps reflecting the Connexion's origins. An analysis of the Baptismal Register³⁰ 1797-1806, when the Connexion was in its infancy and mainly members' children seem to have been

²⁸ E. P. Thompson, *The Making of the English Working Class* (1968 ed), p.49.

²⁹ A Leeds Methodist (M. Johnson), *op.cit.*, p.78.

³⁰ Ebenezer and Woodhouse Lane Methodist New Connexion/United Methodist Register, 1785-1928: Leeds Metropolitan District Archives 1955.

baptised, point to the congregation being mainly skilled artisans or small employers although a growth in industrial production as the wars with France continued helped the latter expand in business. Many were employed in trades requiring an apprenticeship and with the potential for upward social mobility. Almost half the fathers were employed in the textile trade, especially as dressers and clothmakers' weavers; non-textile occupations were dominated by shoemakers and, to a lesser degree, cabinet makers. There is even evidence that by the 1820s Ebenezer was attracting members from the neighbouring streets which had yet to degenerate into slums. A class book³¹ survives for females on trial which in November 1826 was led by Sarah Oastler, Mary Kidson wife of John Kidson, and Jane Gawthorpe, of a family who were partners in an upholstery and cabinet making concern; all three lived some distance from the chapel. Of the 22 girls on trial the addresses of twelve were given and of these, five lived either in Ebenezer Street or the adjacent George Street. What cannot be determined is their social background. A similar social pattern is provided by an analysis of the trustees appointed in 1797, 1805 and 1836. Those representing textile interests - merchants, cloth dressers, clothiers, dyers and woolstaplers - were considerably fewer in comparison to those who were trustees at the nearby St. Peter's Wesleyan Chapel; more dominant were those drawn from the non-textile industrial interests. Indeed there is some evidence that Wesleyan trustees tended to come from older industrial occupations while their New Connexion counterparts were drawn from the newer industries, especially engineering.

Perhaps in keeping with the radical origins of the New Connexion, public service and Woodhouse Lane Chapel went together. More than one member of the Heaps family stood for the borough council in the Liberal interest. Christopher Heaps in the North West Ward in 1843 and John Heaps (1779-1856), a local preacher who briefly itinerated, in the West Ward in 1843 were both unsuccessful. However, John Heaps' sons Joshua Garred Heaps (c1811-1888) was a councillor for North Ward 1848 to 1854 and Thomas Heaps was elected a Poor Law Guardian in 1859. The family did not escape accusations of political corruption; in 1853 Christopher Heaps was temporarily dismissed as Workhouse Treasurer in the so-called 'Heaps job', accused of being appointed as a reward for political services to the Liberals.

Thomas Parker (1807-1885), local preacher and Sunday school teacher with a dye works at Woodhouse Carr typified the chapel's political involvement. In 1851 he failed to be elected to the borough

³¹ Ebenezer Methodist New Connexion Society Class Book, 1802-1828: Leeds Metropolitan District Archives 2466.

council when he stood as a Radical for Holbeck but in 1860 became a Liberal councillor for the North West Ward, having been elected a Poor Law Guardian in the previous year. The same ward in 1861 elected Robert Addyman, another Woodhouse Lane local preacher and brother of the Rev. John Addyman (1808-1887), MNC President in 1858, as a Liberal. The Addymans seem to have come into the New Connexion from the Wesleyans *via* the Protestant Methodists. The 1870s was probably the peak decade for Woodhouse Lane's political influence, as it became a typical 'town council' chapel. Henry Rowland Marsden (1823-1876), the inventor and manufacturer of a stone crushing machine which bought him considerable wealth and known for his generosity, had been on the council since 1866. Elected Mayor in 1873, he had the rare distinction of serving a further year; his death soon after completion of this second term was marked by a stained glass window in the chapel and the erection of a statue nearby, now removed to Woodhouse Moor. In 1878 Addyman, a cloth manufacturer, was Mayor. Perhaps nationally the most famous name associated with Woodhouse Lane was that of Joseph Hepworth (1834-1911), founder of the clothing firm which in more recent years has become Next. Elected as a Liberal for West Hunslet in 1888, he was an alderman from 1892 to 1897 when he retired to Torquay. He returned to Leeds to be Lord Mayor in 1906 and was one of a number of United Methodist civic dignitaries who was at its first Conference in 1907. By this time the influence of Woodhouse Lane was waning. This was exemplified in 1900 when three of its members, including Joseph Hepworth's son, Norris, company chairman from 1885, failed to be elected for the Liberals. When Norris Hepworth stood in 1905 for his father's former West Hunslet ward, he was defeated by a Labour candidate - the shape of things to come. There was one exception to Woodhouse Lane's Liberal mafia: William Walker (1822-1908) a wholesale butcher, born in Ebenezer Street who became a Conservative councillor from 1878 and alderman from 1895.³²

By the Great War the local political influence of Woodhouse Lane had ceased. Firman Pleasance, Liberal councillor for the Brunswick ward 1901-7, seems to mark the end of the tradition. Nevertheless there was a political afterglow when Sir Arthur Marshall (1870-1956) barrister and local preacher son of the Revd H. T. Marshall (1838-1921), MNC President in 1891, entered Parliament. A National Liberal, he was MP for Wakefield 1910-8 and then represented

³² J. Sydney Curtis, *The Story of the Marsden Mayorality* (Leeds, 1875) *passim*. Sophie P. Clokie, 'Thomas and Sophia Parker, and their Two Nieces; some members of the Ebenezer and Woodhouse Lane Methodist New Connexion Chapels, Leeds', *Wesley Historical Society, Yorkshire Bulletin* 53 (September 1988) pp.3-10.

Huddersfield 1922-3. Knighted in 1918, he was a Liberal Whip and Secretary of the Yorkshire Liberal Federation. By this period the Marshall links with Woodhouse Lane were nominal for ministerial father lived at Pocklington in retirement and the parliamentary son resided on the south coast far from any New Connexion circuits.

Another facet of the New Connexion in Leeds was an involvement in education. Typical was Edward Tiffany (1826-1903), educated at the Academy run by James Sigston, leader of the Protestant Methodists. Tiffany became a Sunday school teacher and one of a number who gave free instruction in reading, writing, arithmetic and geography at night classes held four nights a week. Elected to the Leeds School Board in 1882 and Chairman in 1894, on his retirement his niece, Kate Heaps became a Board member. Thomas Parker taught for thirty years in the Sunday school and on his resignation in 1856, accepted with regret, was presented with a Bible. Although little is known of the Ebenezer Sunday School, which is thought to have met in the body of the chapel, it had 188 scholars and was a member of the Leeds Sunday School Union in 1821. Was corporal punishment used to maintain discipline at Ebenezer as at the Connexion's Bethesda Sunday School, Armley, where boys were hit by the buckle end of a strap and girls with a cane? Members of the New Connexion were also involved in the Mechanics Institute; George Heaps, a cloth dresser, for two years was its librarian, the Institute Library being over his Basinghall Street warehouse. Additional and substantial Sunday school premises were opened at Woodhouse Lane in 1888 and it has been suggested that with class rooms arranged around a central hall on two levels, perhaps reflecting the latest School Board plan, it was an early design for a graded Sunday school; if so, this further indicates the pioneering spirit of the New Connexion towards educational provision.

Only glimpses survive to indicate the social life of Ebenezer. In May 1802 a charitable performance was held at the chapel to benefit the House of Recovery; this programme of sacred music by Handel included pieces from 'Messiah', 'Joshua', 'Israel in Egypt', 'Samson' and concluded with the 'Hallelujah Chorus'. This was in marked contrast to the Wesleyans who at their Conference of 1804 prohibited such performances of sacred music for charitable purposes. There were also bazaars. One held March 1862 to raise funds to improve the Sunday school included the sale of ornamental items, tea for a shilling, a choice selection of music on the piano forte and a lecture by the Rev. Dr. Henry O. Crofts (1813-1880) on 'Babylon'.

Woodhouse Lane served the Connexion as a Conference chapel, as in May 1863, beginning with the Conference sermon being preached

by the Rev. Dr. William Cocker (1816-1902), the President, on Sunday 24 May. Next day Conference commenced at 6.00am with a prayer meeting. In the life of the New Connexion in Leeds the coming of the Conference was a great religious and social occasion. Special services and preachers, a camp meeting on Woodhouse Moor, a tea meeting at the Town Hall with eleven speakers, the annual missionary meeting and ordination services all helped to make this a memorable event. The closing sermon was preached by the Rev. John Stokoe, who would resign from the ministry in 1871 and enter that of the Church of Ireland.

The Conference of 1863 was the first to meet at Woodhouse Lane, although there had been earlier ones at Ebenezer. Conference would assemble at Woodhouse Lane again in 1887, 1891 and 1905. That of 1891 very much had a Woodhouse Lane stamp on it as the Rev. H. T. Marshall was appointed President and C. D. Heaps the Secretary. When Conference assembled at the chapel for the last time in 1905 the union of the Methodist New Connexion, United Methodist Free Churches and the Bible Christians was soon to be consummated, this being achieved in 1907 with the formation of the United Methodist Church. The United Methodist Conference met only once in Leeds in 1918 and then at Lady Lane Chapel. Yet one more conference would assemble at Woodhouse Lane - that in 1922 of the last Primitive Methodist Conference to meet in Leeds.

Writing in 1908 a commentator described Woodhouse Lane Chapel as being 'largely a family church, united in kinship and association', this continuing until after the Great War, and then added:

Members, not a few, have been to the front in its (ie Leeds) well being; several have graced the position of mayor, and more have been members of the corporation. The educational progress of the city has been actively and widely influenced by members of the congregation. including both the governing and teaching factors.³³

This was a record of service of which to be proud.

In 1914, on the eve of war, Woodhouse Lane had 191 members, although 16 of these lived away from Leeds at Atherstone, Birmingham, Broadstairs, Doncaster, Enfield, Evesham, Guiseley, Harrogate, Liversedge, London and Pocklington, including the Rev. Charles Herbert Jones (1888-1929) in training at Manchester. Many of the inter-married families which had been the strength of Woodhouse Lane still appeared amongst the membership, including Heaps, Hepwoth and Marsden. A decade later, in 1923, membership was 169 with a further 12 juvenile members, but with an increasing

³³ *United Methodist*, 12 March 1908.

number (27) living away from Leeds, including Bradford, Chingford, Scarborough, Sheffield and even abroad in New Zealand and the United States, with the Rev. Frank Bailey Turner (1863-1933) a missionary in North China. Some of the older established families still held office. Henry Rowland Marsden Hepworth, grandson of two eminent local manufacturers and Liberals, was Treasurer Steward. Other families in part had filled the gaps, such as the Wildbloods who owned a printing firm, and the Boyes, a family which had originally welcomed Wesley to Pudsey but later sided with the New Connexion and whose stand had prevented Pudsey, Zion being lost to the Barkerites in the 1840s. The Secretary Steward was Frank Talbot, whose son Geoffrey, then a juvenile member, would become an Anglican and renowned for his BBC commentaries. Chapel life still continued with its Boys' Brigade, Girl Guides and Brownies, Choir, Ladies' Sewing Meeting, Social Hour, missionary fund raising and in 1923 a growing Sunday School.

If there was optimism, it did not last. In 1923 Society, Sunday School and Trust Accounts were all in deficit to a total of over £500 and could only be rescued by the proceeds of a bazaar. Further, the evidence is that although family loyalty remained within the membership, an increasing number were living further away from the chapel and even away from Leeds. Perhaps there was an ageing membership and slum clearance around the chapel increasingly isolated it from the population. Woodhouse Lane in effect had become a downtown chapel, in the same way as Ebenezer had seventy-five years earlier. The New Connexion in Leeds was criticised because it failed to take advantage of Woodhouse Lane site and turn it into a central mission but would this have saved the chapel? With nearby Brunswick having the Rev. Leslie D. Weatherhead from 1925 and followed by the Rev. W. Edwin Sangster, 1936 to 1939, with the Leeds Mission close by at Oxford Place, with Lady Lane struggling to survive as a central mission as was Belgrave Congregational, could Woodhouse Lane have filled the gap? The coming of Methodist Union effectively made it redundant and its sale to allow a new cause to be established in the suburbs at Adel was sensible. It had been a remarkable witness to a religious liberalism, based perhaps more on an intellectual response to social needs than on theology, especially self-made industrialists and shopkeepers, and with its strength built on families which intermarried and remained loyal to Woodhouse Lane Chapel. Perhaps there was self-interest in this but the contribution to the life of Leeds by those connected with Woodhouse Lane should not be forgotten. What would Alexander Kilham have made of his heritage?

Yet the work does still continue. Bethel did not close when Ebenezer was opened for it was kept going by a loyal remnant who went on to open Albion Street Chapel in 1802. In 1835 this was replaced by the still continuing Oxford Place Chapel, now the Leeds Mission, where a Christian and Methodist witness is maintained amongst the offices and courts.

D. COLIN DEWS

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DIANA THOMAS OF KINGTON

An Early Methodist Lay Preacher

DIANA Thomas (1759-1821) catches our interest through the diary she left of her preaching activities in 1809 and 1810; the attraction exerted by her as evinced at her funeral: 'Mr. Hughes preached her funeral sermon on 22nd (July), as supposed to near 2000 people...'; and the expressiveness of her tombstone inscription: 'Prepare to meet thy God/a sinner saved by grace/may the living learn to die; may they hear and obey the warning; that they like her may rest in scriptural hope of joyful resurrection, through the atonement and mediation of a crucifixion'. A further comment in the transcript adds 'She was a worthy woman and a member of the Wesleyan denomination'.¹

We owe the survival of her diary to a transcript made by William Parlby in 1907, but nothing appeared in print until his article 'Diana Thomas of Kington, Lay Preacher in the Hereford Circuit, 1759-1821' in *Proceedings* of 1924.² In that article, reference was made to the existence of the diary and a couple of mementoes, a small portrait and a riding whip in the Kington church vestry. These do not seem to have survived the closure of the church, and are lost.

¹ R. Parry, *History of Kington* (1845), pp.113, 157, 158. C. H. Blackmoor, *The Vision Glorious*, the Diamond Jubilee souvenir Brochure of Park Avenue Methodist Church, Kington (1962).

² William Parlby was a leading Wesleyan layman in Hereford. He intended to write a history of Methodism in Herefordshire, the first chapter of which appeared in *Proceedings* xvii, p.87 under the title 'Early Visits of the Founders of Methodism in Herefordshire'. His note on Diana Thomas appeared in *Proceedings* xiv, p.110. His papers, which include his business affairs, are in the Hereford Record Office, ref. BH 28. The transcript of the diary is BH 28/1/43, where is also noted information gleaned on a visit to Kington on June 10th 1907.

She was brought up at Brook Farm in Lyonshall, one of a large family (8 are referred to in her will). Her brother Richard succeeded to the farm, while she moved to Kington, where she set up shop. Her will³ refers to apprentices, and to her house with the shop fittings which she bequeathed to her niece Sarah Thomas on condition that she pay various bequests, and refers to another niece described as a milliner. This clue to her occupation is confirmed by her appearance in the list of subscribers to the Kington Bible Association in its Report for 1821 as a milliner.⁴ The shop was probably in the High Street where her niece Sarah was living in 1832.

She was reportedly of a religious disposition, who joined the local society of Methodists before 1800. In 1801 she was sufficiently prominent to have been the person registering 'a piece of building formerly a dwelling house, which was called, namely, the Fold, now converted and set apart for divine worship of God, in the possession of Diana Thomas and other trustees' of whom seven are named.⁵ To this Society at this time she gave two communion cups now stored in the circuit safe. In the same year she was witness to another registration of another dwelling in Kington belonging to Richard Hayward. In 1809 she appears to have been authorised by the Kington Quarterly Meeting to preach in the neighbourhood. Her diary of preaching engagements, thus records her first two years of activity.

Kington had of course been visited by John Wesley in the course of his journeys as early as 1746. There is evidence of a dissenting community in 1780 with possible Methodist leanings, but the main direction of influence seems to have been from Wales, for Kington was first included in the Brecon round or circuit. By 1805 it became head of a circuit, which stretched both sides of the border. In 1810 the circuit claimed 266 members, which had dropped to 202 in 1820. By comparison Hereford circuit claimed 160 members.

Thus Diana Thomas had joined a religious society actively expanding its membership and influence, highly organised at national level, still in some measure wanting to maintain a relationship with the established church, but under a strong evangelising spirit joined with a strong personal urge to holiness, the move to denominational status had to be

³ Hereford Record Office, Hereford Wills, proved 22 Jan. 1822.

⁴ *The Publications of the Bible Association of Kington and its Vicinity in the County of Hereford from its formation on Monday 14th February, 1820, to its ninth annual meeting inclusive on Monday, 26th October, 1829, when it assumed the title and constitution of a Branch Bible Society.*

⁵ Registrations of places for religious worship are recorded in the Hereford Bishop's Registers, the early series of which are in the Hereford Record Office, but those post 1771 are in the care of the Diocesan Registrar (Mr. V. T. Jordan). Very few registrations seem to have been made at Quarter Sessions.

made. It was underlined by Conference advice to register meetings with Bishop or Quarter Sessions in order to have the protection offered by the Toleration Act, 1689. In 1814, Conference recorded 173,885 members in Great Britain with 685 regular preachers, membership swelling to 191,217 by 1820.

The diary offers no hint of the political and social strains of the time. Within Methodism there were the developing divisions of the New Connexion, the Welsh Calvinist Methodists, and just at this time the Primitive Methodists. Politically, attempts were being made to link Methodism with Revolution, and to put curbs on the movement of preachers, the effect of which was to increase the efforts of Methodist leaders to be seen as supporters of the Establishment and seek respectability, ready to denounce any revolutionary overtones to the message of Christian Holiness.

Diana Thomas's diary shows a woman regularly travelling Sunday by Sunday on preaching appointments which range from Builth Wells to the west (20m.) and Crickhowell (32m.) to Bishop's Castle to the north (27m.) and Ledbury to the east (35m.). In addition there were extended visits to Aberystwyth going *via* Rhaedr to include Machynlleth, 25 Aug.-11 Sep. 1809; to London in the last week of April 1809 and to Neston in Wirral; 9-30 Sep. 1810. In London she records visits to Spitalfields and Lambeth where she heard leaders of the Connexion, Adam Clarke, Henry Moore and Thomas Coke, all of whom had served as President of Conference. Perhaps she was visiting her sister Margaret ('now residing in London' at the time of her will). At both Aberystwyth and Neston she preached as well as attending services.

She was prepared to stay overnight on distant visits, Clun being a favoured place visited four times in 1809 and twice in 1810, when she also preached at Duffryn and once at Chinton (?Clunton). At Duffryn she preached at 5pm 'out in the yard, to a large and attentive congregation'. The only other place recorded as out-of-doors was at The Forge (Staunton-on-Arrow). There is an interesting view of Diana Thomas on an overnight visit to Brecon given by Charles Stephens. 'It was the evening before their fair and the town was crowded with the result she had to put up at a very small and low inn. She records how the house was full of rough dealers etc., and at first she was filled with fear, but after commending herself to God she retired to bed and slept peacefully until the morning.' Charles Stephens also mentions how she 'rode a white pony from town to town'. Her riding whip is mentioned as a memento along with a miniature portrait in Kington Chapel in the 1920s, but neither seems to have survived.

Her diary gives a useful list of early preaching places in the area which would otherwise not be known. The twelve in Herefordshire

show the most visited to have been Brilley, Chickward, Eardisland, Pembridge, Woonton in Almeley and Lyonshall. She preached only twice in Kington, where a chapel had been opened in 1801, and twice in Next End in Lyonshall near her birthplace, where a chapel was subsequently built in 1864 at New Street. Hereford figures twice each year as does The Forge in Staunton-on-Arrow, Ledbury where she preached at the opening of a chapel once a year, with Lugwardine visited on the way.

The Welsh list is more numerous, with Presteigne visited six times in 1809. She must have had strong connections there as she left in her will £50 to lessen the debt on the chapel there, which according to the 1851 Religious Census return was erected in St. David Street c.1810.⁶ Hay figures four times (chapel built in Ebenezer Road before 1800) and Knighton five (chapel erected c.1805), with Bayley Hill nearby. Other places include Builth Wells with Brimeath nearby, Llanfihangel nant Melan, Talgarth, Crickhowell, Pentre, Llansantfraid in Elvel, Llandegli, and nearer home The Gore and New Radnor.

One gets a few glimpses of the nature of her religious experience. Her visit to Aberystwyth produced 'a good and precious time to my soul'. Her visit to Clun with three preaching engagements starting at 9am has the note 'This has been a most precious day to my soul. Lord keep me humble in the dust, and be pleased to own the feeble labours of thy poor creature'. At Lugwardine 'A Backslider wept bitterly. O Lord look upon her'. At Duffrin, having preached on 'who hath warned you to flee from the wrath to come...to a large and attentive congregation' she comments 'The Lord was with us and oh that my own Soul and the people be profited and thou dear God shall have the praise'. By contrast a visit to Woonton was 'barren'. But these comments are quite sparse, and it is difficult to read anything into the texts she chose for her exhortations. It is perhaps worth noting the use of that word 'exhortation' in relation to a Conference resolution in 1803 that 'in general' women should not preach, but the resolution was tempered by allowing them to 'exhort'. Hence her earliest surviving entry shows her at Clun 'exhorting after Mr. Robbins'. In support of a colleague, Billy Lilwall, she 'exhorted a little after' he had spoken. But there are no signs of her declining the position of preacher. Her preaching was supplemented by a vigorous correspondence as shown in her list of 46 letters written in 1809. Of these six were directed to Mrs. Butts, who had been active in establishing a Society in Ledbury, and who was doubtless instrumental in inviting Diana Thomas there.

⁶ Public Record Office, H.O. 129/602 Hay District, /603 Presteigne District. For Welsh returns see I. G. Jones & D. Williams, ed., *The Religious Census of 1851...the returns relating to Wales*, 2 vols. (1976, 1980).

The short period covered by the diary is tantalising. What survives we only have in the transcript made by William Parlby. There is no hint of a continuation. We are left with this brief record of Diana Thomas's spiritual autobiography to give us a glimpse of missionary zeal of one caught up in the evangelistic mission of Wesleyan Methodism at the beginning of the last century.

BRIAN C. REDWOOD

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CHARLES WESLEY JUNIOR'S COPY OF *THE LIFE OF M. DE RENTY?*¹

In the summer of 1989 I spent some time in the Cambridge University Library Rare Book Room comparing the 1684 printing of *The Holy Life of Monr. de Renty*, translated by E. S[heldon] and originally published in London in 1657-8 with John Wesley's typically drastic abridgment, *An Extract of the Life of M. de Renty* (2nd ed., Bristol: Farley, 1746). The Cambridge University Library copy of the *Extract* (Shelf no. Syn. 8.74.1.) turned out to have an interest entirely of its own.²

On page 12 this passage is marked with a cross in ink: 'I pant not after any Thing but to find *GOD* and *JESUS CHRIST*, in Simplicity and Truth.' the cross recurs at the foot of the page, followed by the comment: 'I like good Mr. Fletcher of Madeley.' (There was more, but rebinding has removed it.) This was intriguing, and the hand-writing looked familiar, as did the marking of other passages with crosses. The only other written comment I could find was even more interesting. On page 43 this passage is marked by a small ink cross: 'And in all Places he labour'd, as much as in him lay, to induce such as desired to follow *CHRIST*, to join together, and assist one another in working out both their own and their Neighbour's Salvation.' Beside the recurring cross at the foot of the page is: 'Like my Uncle John's Methodist classes.'

Now I knew I had seen the handwriting before: in Charles Wesley Junior's copy of the anonymous *Memoirs of the Life of the Late George Frederic Handel* (London: Dodsley, 1760), published the year after Handel's death, which is in the Methodist Archives at the John Rylands Library (MAW/CW325). On the title-page there is "1760 C. Wesley the Gift of his Revd. Father", and there are a

- 1 I am most grateful to the staff of the Cambridge University Library Rare Book Room for their help, and even more grateful to Miss Alison Peacock, former Methodist Archivist, and the staff of the John Rylands University Library (Deansgate) Reading Room for their extraordinary kindness to me during my brief visits in 1988 and 1989.
- 2 A notation inside the front cover indicates that this copy of the *Extract* was originally owned by the British Museum (now the British Library) and was sold to the Cambridge University Library as a duplicate.

number of perceptive comments in the text, in a hand clearly that of the younger Charles Wesley, who shows a detailed knowledge of the life and works of Handel.³

I have not seen any further annotations in the presumed hand of Charles Wesley Jr. (which is distinctly different from that of 'his Revd. Father'), but there are several books in the Methodist Archives which were owned by him, nearly all, it would seem, passed on to him by his father. One may wonder how many of them, other than the Handel *Memoirs*, he actually read in any detail, but that he was not totally immersed in musical matters to the exclusion of all else is evident from his annotations of the *Life of de Renty*.

JAMES DALE

- ³ The lively intelligence shown in the comments, which in some instances correct statements made in the *Memoirs*, reveals a good deal about one of the lesser-known figures in the Wesley family. Since Charles Wesley Jr. was only about three when the book was published and the handwriting is mature rather than childish or adolescent, the question is when the annotations were actually made.

WHS LIBRARY

The Library has survived its latest move, from Southlands to Westminster College, Oxford and has settled down in its new home. If you have not visited it or not used it, I hope many of you will find an opportunity to do so. But advance notice is always advisable.

Several changes have been effected during the past twelve months. At Easter 1997 a complete reshelving of the books and pamphlets was carried out, making the location of items considerably easier. Integration of two other collections, the library of the late Kenneth Garlick and books from the Westminster College Library, with our own collection should be completed early in 1998. In the course of this, identification of duplicate copies has enabled us to begin building up a reserve collection, which we hope may be available to borrowers in due course.

The programme of rebinding continues, largely thanks to the generous response of members to the recent appeal for funds for this very necessary purpose. At least 200 volumes have been rebound so far. It is heartening to see badly damaged volumes gaining new life and usefulness. Inevitably, there is still a great deal to be done in this respect and the cost is considerable; so any further contribution will be greatly appreciated by the Treasurer.

The Library is now divided into two sections: a general reference section on open shelving in the study area and the main collection housed in locked stacks, access to which is restricted to staff. An Archivist/Librarian, Martin Astell, has been appointed by the College and among his other duties is continuing with electronic cataloguing of the collection. He can be contacted at the Wesley and Methodist Study Centre, Westminster College; phone: 01865 247644 ext. 5366; e-mail m.astell@ox-west.ac.uk.

There has hitherto been no collection development policy; so there are (sometimes surprising) gaps in the collection. I have begun to identify these and plan to undertake this on a more systematic basis in the next few months.

Members who have volumes to offer to the Library should contact me in the first instance, please, with details of authors and titles. A list of major needs will be prepared in due course.

JOHN A. VICKERS

BOOK REVIEWS

Hymns on the Great Festivals and Other Occasions: Hymn Texts by Charles Wesley and Samuel Wesley, Jr; Music by John Frederick Lampe. A Facsimile of the First Edition (The Charles Wesley Society, Madison, NJ, 1996, pp. 47 & 66, £15/\$22.95, ISBN 1-882339-04-5). (Obtainable in Britain from 26 Roe Cross Green, Mottram, Hyde, Cheshire, SK14 6LP)

George Frideric Handel, *The Complete Hymns and Chorales*, Facsimile Edition with an Introduction by Donald Burrows (Novello, London and Sevenoaks, 1988, pp. 24, £9.95, no ISBN).

John Frederick Lampe's *Hymns on the Great Festivals and Other Occasions* is one of the great monuments of Methodist hymnody, containing the first tunes specifically written for Methodist hymns. This edition by the Charles Wesley Society, marking the 250th anniversary of the first printing, presents a facsimile reprint of the first edition together with introductory articles by Carlton R. Young (on Lampe and the background to the *Hymns*), Frank Baker (on the texts), Robin A. Leaver (on the types of tunes sung by early Methodists), and S. T. Kimbrough, Jr. (on variant readings and vocal performance); there is also a helpful census of early printings of the tunes.

As Carlton Young's contribution to the volume explains, Lampe (1702/3-1751) was a Saxon musician who moved to England from Hamburg in 1725 to 1726. He was a bassoonist in Handel's opera orchestra, the author of two treatises on music, and the composer of a number of ballad operas, the most popular and successful of which was *The Dragon of Wantley* (1738).

Lampe's links with the Wesleys appear to have begun in the mid-1740s and to have come about through the actress Priscilla Stevens, a Methodist convert who in 1745 married John Rich, the proprietor of Covent Garden theatre, where Lampe worked as a composer. Lampe's own conversion evidently happened at around the same time. In his journal entry for 29 November 1745 John Wesley mentions passing an hour with Lampe, 'who had been a Deist for many years, till it pleased God, by *An Earnest Appeal* [John's 1743 treatise *An Earnest Appeal to Men of Reason and Religion*] to bring him to a better mind'. Charles records a meeting with Lampe at Mrs. Rich's house on 29 March 1746, and he is also mentioned in a letter from Mrs. Rich to Charles later in the same year. Charles appears to have written 'The Musician's Hymn' ('Thou God of harmony and love', reprinted here) to mark or commemorate Lampe's conversion, and he also wrote a memorial to him ('Tis done! the sovereign Will's obeyed', also reprinted here) following his death in 1751.

The *Hymns on the Great Festivals* consists of settings of 24 hymns, all but one of which are by Charles Wesley; the remaining one ('Hail holy, holy, holy Lord') is by Charles's brother Samuel. Included are such well known texts as 'Rejoice, the

Lord is King', 'Hail the day that sees Him rise', and 'Sinners, obey the gospel word'. Many of Lampe's tunes appeared in subsequent collections in the eighteenth and nineteenth centuries, and two (INVITATION and DYING STEPHEN) are known to present-day British Methodist congregations through their inclusion in the *Methodist Hymn Book* (1933) and in *Hymns and Psalms* (1983).

The first edition of *Hymns on the Great Festivals* was a lavishly produced volume, apparently published by Lampe at his own expense as a token of his appreciation to the Methodist community and in commemoration of his conversion. The tunes, presented as ornamented melodies with figured bass accompaniment, appeared on one side of each opening and the text on the other, continuing as necessary on subsequent pages. It is clear from the florid nature and angular lines of the tunes that they were not intended for congregational singing but for domestic devotional use, where the accompaniment would have been provided by a harpsichord and possibly a cello. It is no accident that the two tunes which are still sung congregationally today, albeit in simplified form, are those where the vocal lines are comparatively smooth and which contain few awkward and unexpected leaps.

This edition of the *Hymns on the Great Festivals* is the latest and most ambitious volume in the Charles Wesley Society's ongoing series of facsimile edition of monuments of Methodist hymnody. It is handsomely produced on heavy paper, well matching the lavishness of the original. The introductory material is detailed and thorough, although one could have wished for a greater degree of overall editorial control in removing overlaps and inconsistencies between the various contributors.

Donald Burrow's edition of Handel's hymns is a fascinating curiosity which pleasingly brings together Handel, Charles Wesley, and his musician son Samuel. In September 1826 Samuel discovered among the Handel autographs in the Fitzwilliam Museum, Cambridge a single sheet in Handel's hand containing three tunes by Handel to hymns by Charles Wesley. There is no contemporary information on how Handel came to write these tunes, or whether he knew Charles Wesley; if he did, it could well have been through Priscilla Rich and her circle. But it seems certain that Handel knew the Lampe collection and wrote his tunes shortly after its publication: all three hymns ('Sinners, Obey the Gospel Word', O Love Divine, how sweet thou art', and 'Rejoice! the Lord is King') also appear in *Hymns on the Great Festivals*, and with the same titles; furthermore, the manuscript paper used is of a type that Handel is known to have used regularly only in 1746-7.

Following his discovery of the hymns Samuel lost no time in publishing them, first in late 1826 in an edition for solo voice and accompaniment, and then early in the following year in an arrangement for four-part choir. Both editions are reproduced here in their entirety, together with facsimiles of Handel's original manuscript, the title page and the settings of the same hymns in *Hymns on the Great Festivals*, and two pages from the December 1826 number of the *Wesleyan Methodist Magazine* containing a letter from Samuel to Jackson on the subject of the hymns and a note by his sister Sarah on their background. Donald Burrow's introduction sets the whole in context in exemplary fashion.

Religion and Political Culture in Britain and Ireland from the Glorious Revolution to the Decline of the Empire by D. Hempton (Cambridge University Press, 1996, pp. xii, 191, £10.95 (paper) ISBN 0 521 47925 8/47375 6)

In this published version of his Cadbury lectures, delivered at the University of Birmingham in 1993, David Hempton tests Linda Colley's contention that an intensely chauvinistic Protestantism was the most important component in the formation of British identity and concurs that 'the theme of national, regional and urban identities cannot be properly investigated without reference to religion'. He maintains, however, that 'the complex relationship between religion and identity in the modern history of the British Isles is not reducible to tidy conceptual frameworks' and that there were limitations to the effectiveness of Protestantism as a unifying force in the formation of British national identity, which have sometimes been obscured by the success of state or ecclesiastical propaganda. He argues that 'even in its shared Protestantism' Britain was 'deeply divided over matters of religion'. For example, within Methodism, 'one of the most fissiparous religious movements in English history', 'a vigorous Protestantism and anti-Catholicism was not sufficient to maintain internal discipline nor to override other religious issues which many saw to be important to their daily lives'.

Many of these social and political tensions within Methodism in the first century of the movement's expansion were explored in the author's seminal *Methodism and Politics in British Society 1750-1850* in 1984. In the present study, he broadens his chronological, denominational and geographical perspectives, surveying the long eighteenth and nineteenth centuries and including the plea, in an illuminating chapter on the Church of England, for 'a more sophisticated appreciation of Anglicanism', which, like contemporary Methodism was 'shot through with paradoxes, ambiguities and inconsistencies'. Characteristically and unapologetically devoting over half his text to the 'Celtic fringes', he focuses more 'on the heart and soul of religious cultures than on their ecclesiastical superstructures'. Readers need to be aware that some of the material in this book which will be of particular interest to Methodist scholars has already appeared in print elsewhere, notably chapter 2, which examines the historiographical debate on the growth and decline of Methodism (for a summary of the main arguments advanced here see the review by John Vickers of D. G. Paz, ed., *Nineteenth-Century English Religious Traditions*, in *Proceedings*, 51, p.18).

In this chapter Hempton also revisits the controversial issue of the relationship between Methodism and radical politics in the early nineteenth century, maintaining that the expulsion of disaffected radicals in the years leading up to Peterloo 'was accomplished with such vigour, in the north of England' that 'when the next great upsurge in urban popular radicalism occurred in the late 1830s the Wesleyans were relatively untroubled and were able to devote most of their energy to the defence of their denominational corner against Catholics, tractarians and radical Nonconformists'. However such a conclusion itself masks some important local variations. In Halifax, for example, the resurgence of interest in radical politics amongst a significant minority of Wesleyans dated from 1829, with the revival of interest in parliamentary reform. Moreover, by 1847, memories of the 1843 Factory Bill and the 1845 Maynooth

grant prompted Edmund Minson Wavell, the Wesleyan town clerk of Halifax to endorse the candidature in the general election of the radical Nonconformist Edward Miall, who gained substantial Wesleyan support in the Halifax poll. This serves only to emphasize the continuing importance of local studies in the exploration of Methodist identities, which David Hampton's lucid and prolific writing has done so much to stimulate.

JOHN A. HARGREAVES

'Gracious Affection' and 'True Virtue' according to Jonathan Edwards and John Wesley by Richard B. Steele (Scarecrow Press, 1995, £57.50 or \$57.50. ISBN: 0 8108 2821 9).

Jonathan Edwards (1703-1758) is regarded as one of the great theologians of the English speaking world. He was the pastor of the Congregational church at Northampton, New England between 1727-1750, a missionary to the Housatonic Indians at Stockbridge 1750-1758, and the president of what became Princeton University for two months before his death from smallpox in 1758. He achieved fame for his account of the two revivals that occurred under his ministry at Northampton between 1734-1735 and 1739-1742. Wesley's great spiritual and theological crisis of October 9 1738 - January 25 1739 was precipitated by his reading Edwards' account of the first revival at Northampton 1734-1735. Wesley subsequently abridged and published five of Edwards' books on the subject of revival in his *Christian Library* between 1744-1790. These five books ran to 25 editions of which ten were published in Wesley's lifetime, and ten in the nineteenth century: two as late as 1842.

Richard Steele's thesis is that Edwards and Wesley lend themselves to comparative study because they shared similar upbringings, education, personal contacts and experiences of revival under the influence of which they developed 'strikingly similar theologies of Christian experience and practice' which emphasized that 'the profession of distinctively Christian beliefs ought always to be accompanied by the practice of the Christian virtues; the practice of the Christian virtues ought always to be suffused with the distinctively Christian affections; and Christian affections ought always to be regulated by the truths of Scripture and the corporate wisdom of the Church.' The theme is developed - somewhat laboriously and repetitively at times but always with clarity and excellent summaries - in the course of six chapters. The first four chapters set the intellectual, biographical and historiographical context for the comparative studies of chapters five and six. In chapter five there is detailed study of Wesley's abridgments of Edwards' five revival treatises. In chapter six there are studies of the critiques made by Edwards and Wesley of the works of Thomas Boston on original sin, Lord Kames on ethical determinism, and Frances Hutcheson on the 'moral sense.' Kames and Hutcheson were new to me, as was William Ames, who is discussed, along with St. Paul, Augustine of Hippo, and John Calvin in chapter two. A seventh chapter summarises the preceding studies.

C. H. GOODWIN

Mfantsipim and the Making of Ghana: A Centenary History, 1876-1976, by A. Adu Boahen (Accra: Sankofa, 1996, 541 pages, ISBN 9988-7631-1-5. Available in the UK from African Books Collective, 27 Park End Street, Oxford, OX1 1HU, no price stated).

Located just a few miles from two of the most notorious slave castles in West Africa, Mfantsipim School in Cape Coast was the offspring of cooperation between the Methodist Church and African nationalism. An account of the first hundred years of this remarkable institution, covering 1876-1976, has now been written by A. Adu Boahen and published in a handsome volume by, appropriately, Sankofa Educational Publishers of Accra.

An old boy of the school, a most distinguished historian and a major political figure, Boahen brings his first-hand knowledge of the school, his professional training and his experience of national life to the task of setting the history of the school in a wide context. His achievement is to tell the story of an unusual institution in a gripping, elegant manner while relating this account to larger movements. Thus, to take just two examples, he provides background to the Ethiopianism that inspired early Fanti supporters of academic education in Cape Coast, and he looks closely at what exactly happened at the school during the riots that followed the detention of Kwame Nkrumah in 1948. (Incidentally, Nkrumah's private secretary of that time, Saki Scheck, had been a pupil at Mfantsipim from 1940 to 1944.)

Attitudes of the British Methodists involved in creating and sustaining the school are revealed in extracts from correspondence in the MMS Archives in London or in the Archives of the Methodist Headquarters in Accra. Oral sources were also tapped and Boahen records the encouragement he received from old 'coasters' G. T. Eddy and T. A. Beetham. He was also available to interview N. O. Wright, whose father, A. M. Wright, had been Principal from 1903 to 1905, and who was himself Bursar from 1934 to 1973.

The substance of the book is to be found in the focus provided by the title: 'The Making of Ghana'. The final chapters in particular offer an impressive survey of the contribution made by the school to Ghana, Africa and the world. It is symptomatic of the quiet determination of the old boys that, when the book went to press, the author was unaware that Kofi Annan, the recently appointed Secretary-General of the UN, had been educated at the school.

There are occasional minor flaws, but they do not detract from a study that will be of immense interest to all those who have any curiosity about education in West Africa, and about missionary attitudes. *Mfantsipim and the Making of Ghana* also speaks, in detail rather than with rhetoric, and about the links between Methodism and African nationalism.

Music of the Heart - John and Charles Wesley on Music and Musicians - an anthology by Carlton R. Young (pp. xx, 227, 1995 soft back, ISBN 0-916642-58-5. Hope Publishing Company, I11., U.S.A. Available in the United Kingdom from Stainer & Bell Ltd., P.O. Box 110, Victoria House, 23 Gruneisen Road, Finchley, London, N3 1DZ, no price stated.)

As your editor warned me, this is not an easy book to review. It is difficult to summarise, and a reviewer is tempted to say too much or too little. However, it is a useful and comprehensive summary of what the Wesleys said about music and musicians. The title 'Music of the Heart' is a line from one of Charles's lesser-known hymns (p.xviii) and it proceeds on the theme of the 'heart-felt' religion of Wesley's hymns, employed for 'Pastoral and pedagogic reasons as well as for those of music' (p.xvii) in their evangelistic missionary work.

The book begins with a summary of the life and work of the Wesleys and is followed by a description and summary of their hymn books and other writings, including numerous references to their Journals. Topics such as 'Music of the Heart: Lyrical religion' (pp. 19ff), 'John Wesley: Tune Book Editor and Music Critic' (pp. 33ff) And 'Charles Wesley: Lyrical Theologian and Music Critic' (pp. 115ff) are dealt with. An Afterword looks backwards and then forwards to future prospects noting how 'the joyous celebration of...God's saving grace supplanted the monotony of much Christian worship, and Methodist Hymn Books became *de facto* Prayer Books and catechisms' (pp. 191). The author's expectation is that this volume will 'prompt additional research (we hope it will!) into the relationship of the Methodist singing practice to the choir movement and singing schools - the relationship in early Methodism of feeling, memory and music making. (p.191)

The book ends with several pieces of 'Music of the Heart' from Malawi, New Zealand and U.S.A., suitable additions to the study of the presentation of our faith through Music and Verse.

We commend this book to all who cherish our rich musical heritage.

JOHN C. BOWMER

Oxford Dictionary of the Christian Church edited by F. L. Cross; third edition by E. A. Livingstone (Oxford University Press, 1997. xxxvii, 1, 786 pp. £70.00 ISBN: 0 19 211655 X)

The ODCC, indispensable for reference since it first appeared in 1957, is now available in an even larger, more comprehensive and up-to-date edition. Many articles have been revised and even those that survive in their original form have updated bibliographies.

The changes of forty turbulent years have been recorded in such entries as 'Liberation Theology', 'Women, ordination of', 'North India, Church of' and 'United Reformed Church' and there is a lengthy new article on the 'Roman Catholic Church in England and Wales after the Reformation'. But the editor wisely excludes individuals still alive at the time of going to press.

The main articles on Methodism and on John and Charles Wesley are usefully brought up to date. Asbury, Bunting, Fletcher, Hugh Price Hughes, W. B. Pope and John R. Mott still have entries and are joined by Thomas Coke; but many 'household names' one might have expected to find here (notably Scott Lidgett, Henry Lunn, Charles Coulson and Gordon Rupp) who were surely well enough known beyond parochial Methodism to raise expectations of an entry, are missing. So are more 'domestic' figures such as Sangster or Weatherhead. Given the comprehensiveness of the *Dictionary*, however, this is right and proper and by cutting Methodism down to size helps us to see it in global and ecumenical perspective.

JOHN A. VICKERS

John Wesley at Whitestone Cliff, North Yorkshire, 1755, by Roger G. Cooper. (Borthwick Paper No. 91, University of York, 1997; pp. 25. £3.00).

On Monday 2 June, John Wesley recorded in his *Journal* reports he had heard at Osmotherley in North Yorkshire of a dramatic landslip that had occurred at the nearby Whitestone Cliff near Sutton Bank on 25 March 1755. His anonymous account of this event, and his thoughts upon its cause and moral significance, were published in *The Public Advertiser* on 10 November 1755, the day that news of the Lisbon earthquake broke in London. This pamphlet looks closely at Wesley's report, subsequent versions of it in *The Gentleman's Magazine*, *The Scots Magazine*, and Wesley's own *Serious Thoughts occasioned by the late earthquake at Lisbon* (published in December 1755), and the controversy aroused by his anonymous report. The point of the exercise is partly to test the reliability of Wesley's account, which was challenged at the time, and partly to use this incident to investigate Wesley's own attitude as a man of the enlightenment to science and nature. The outcome is that Wesley is vindicated, both for his report and in his scientific approach to a puzzling natural phenomenon.

EDWARD ROYLE

Historical Dictionary of Methodism, ed by Charles Yrigoyen Jr. and Susan E. Warrick, (Lanham, Maryland and London, Scarecrow Press, 1996; pp.xxv+299, \$47.00 ISBN 0-8108-3140-6).

This book (its price will probably restrict its purchase chiefly to libraries) is chiefly devoted to American Methodism, on which it is generally reliable and judicious. A useful chronological table and bibliography are offered; the latter has some omissions, notably of Borden Parker Bowne. Liturgy is well covered. Valuably, the articles include the African Methodist churches, together with the (American) Wesleyan Church and a selection of the other smaller conservative Methodist denominations. On the British branch of the world Methodist family, except where Frank Baker or Tim McQuiban are the authors, the touch is less sure. Some quaint novelties occur: 'Joseph Alleine's covenant service is

incorporated into Methodism's watchnight service;' William Booth is a 'licensed preacher' of the MNC; '[Adam] Clarke was not censured for his theological independence;' and - in an obvious misprint which need not disconcert Wesley Carr or Basil Hume - Westminster School was 'annexed to Westminster Cathedral'! But these lapses may all be pardoned for the sake of Frank Baker's magnificent *bon mot* on the recent career of the Love Feast: 'a frail ecumenical substitute for intercommunion.'

DAVID TRIPP

LOCAL HISTORIES

Guide Lane Methodist Sunday School (Audenshaw, Manchester) 1797-1997 (20 pp) Copies £2.50 post free, from Ralph Smethurst, 31 Buckley Street, Audenshaw, Manchester M34 5WL

Nutgrove Methodist Schools 1811-1997 (St. Helens, Lancs) by Mary Presland (A4, 36pp). Copies, £3.50 plus post, from Nutgrove Methodist School, Govett Road, St. Helens, WA9 5NH.

A New Adventure in Service: A History of Cavehill Belfast Methodist Church 1947-1997 by Wilma M. McCreary (44pp). Copies, £3.00 post free from Emerald Isle Books, 539 Antrim Road, Belfast, BT15 3BU.

Methodism in Levenshulme [Manchester] - the first 200 years by Rita Armitage (40pp). Copies, £3.00 post free, from the ?

A History of Methodism in the Clitheroe Circuits, vol 2 by Cyril Ainsworth (63pp). Copies, £4.25 post free from the author at 25 Buccleuch Ave., Clitheroe, Lancs BB7 2DZ.

A History of Emsworth Methodist Church, by G. D. Smith (68pp). Copies £2.35 post free, from Dr J. A. Vickers, 1A School Lane, Emsworth, Hants, PO10 7ED.

Wesleyans in Wimborne, by Barbara Marriott, 1996, (94pp, many illus). Copies, £8.95 plus 73p postage, from Wimborne Methodist Church, Dorset, BH21.

Methodism in Heanor, the first 200 years, by John Pritchard (80pp). Copies available from Moorley's, 23 Park Road, Ilkeston, Derbys DE7 5DA, no price stated.

Methodism in Bradley [West Yorks], by Michael Walmsley (30pp).

In Wesley's Footsteps: The Bicentenary of Berwick Methodist Church 1797-1997 (84pp). Copies, £5.50 post free, from C. Claxton, 11 Thornton Gate, Berwick-upon-Tweed, TD15 2NU.

Zion on the Hillside: 179 Years of Methodism in Ashreigney Parish by Roger Thorne (24pp). Copies £1.50 post free from Mrs. Marion Jewell, Little Heale, Ashreigney, Chulmleigh, Devon, EX18 7PQ.

The Story of Methodism in Uppermill, by Wilfred Ashton, 1997 (66pp). Copies, £4.50 post free, from the author at 8 Sheepfoot Lane, Prestwich Manchester M25.

NOTES AND QUERIES

1511 JOHN MARRANT - INFORMATION WANTED

One of the most interesting prints in the large Hope Collection of Engraved Portraits held in the Ashmolean Museum is a mezzotint, measuring 132 x 109mm, published by D. Boulter in Yarmouth in 1795. It shows a black clergyman, in preaching gown and bands and is entitled: 'JN^o. MARRANT, who preached among the Methodists in England in England &c'. Richard Sharp, Curator of the Hope Collection is anxious to learn more about Marrant, and would be grateful to anyone who might be able provide information. He can be contacted at the Ashmolean Museum, Oxford, OX1 2PH, tel: 01865 278050.

RICHARD SHARP

1512 THOMAS AND JABEZ ROUGHT (1772-1889)

These two Methodist Ministers were forebears of mine. I have copies of 16 letters written by them and details of their stationings and I would like to obtain more information about them. If anyone knows of any more letters or diaries, or has come across any references to them in any of the places where they served I would be most grateful to hear from them. Initially this is simply a family history search, but could develop into something more extensive if sufficient information is forthcoming.

REX A. R. WHITTA
14 Candler Street, Scarborough YO12 7DF

1513 JOHN ATLAY

The Methodist career of John Atlay, Wesley's Book Steward who seceded over his involvement in the Dewsbury Meeting House case of 1787, is generally well known. His subsequent ministerial career is less clear. At the opening of Dewsbury Unity Unitarian Church in 1866 reference was made to Atlay's preaching of Arianism in the town at the beginning of the century. His chapel subsequently passed into the hands of the New Connexion, whose registers begin in 1809. Does this suggest that Atlay died at about this time?

D. C. DEWS

1514 MISSIONARY TABLETS AT WESLEY COLLEGE, BRISTOL

Some of the Ministerial Training Colleges used to have tablets recording the names of those former students who became overseas missionaries and died on the mission field. When Didsbury College, Manchester, re-opened after the second world war as Didsbury College, Bristol, its tablets were transferred there, and when in 1967, Wesley College, Headingley, amalgamated with it under the name of Wesley College, Bristol, the Headingley tablets were similarly transferred. At first both sets were in the porch of the main building but alterations to the porch made their removal necessary. They have now been re-erected in the book lined corridor leading to the Library.

A. RAYMOND GEORGE

1515 A PLAQUE IN ALLENDALE

This plaque
was unveiled by
Mrs. Evelyn Charlton
5 July 1997
marking 250 years of
Methodist witness
begun by
Christopher Hopper
in July 1747

The unveiling of the above plaque in Allendale Town market square was part of a series of events planned in 1997 by the Allendale Circuit to celebrate the long and colourful story of Methodism in this south-western outpost of Northumberland. Christopher Hopper, a young Tyneside preacher at that time but fast becoming Wesley's lieutenant in the north, went to preach in Allendale Town by invitation, as a consequence of Wesley having among his hearers in Blanchland a few months earlier a number of Allendale lead miners. Hopper returned in December of that year when Jacob Rowell heard him and was soon converted. These incidents were re-enacted in Allendale Town square, prior to the unveiling of the plaque, by members of the Newcastle District Drama and Arts Group. Of the 26 Wesleyan and Primitive Chapels built in Allendale on those early foundations many still stand and seven are in use for worship today.

GEOFFREY MILBURN

There may still be places left at the 1998 WHS Conference at Wesley College, Bristol, 14-17 April 1998. Contact the Rev Colin Smith, 13 Enmore Road, London, SW15 6LL Tel: (0181) 788 1219