

Proceedings

OF THE

Wesley Historical Society

Editor: E. ALAN ROSE, B.A.

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EDITORIAL

OUR first word must be one of tribute to our predecessor. Dr. John Bowmer's long tenure of the editorial chair has been marked throughout by that unassuming distinction that we associate with all that he does. Fuller tributes to Dr. Bowmer's labours will be paid at the Annual Meeting, but on behalf of all our members we would like to record here our gratitude for all his past work, in the knowledge that the circulation and influence of these *Proceedings* have never stood higher than they do today. Our Society owes him a great debt, and we look forward to more contributions from his pen in these pages.

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There are certain features of this issue that require some explanation. This year's Annual Meeting will be asked to approve some changes in the Constitution to conform with the requirements of the Charity Commissioners, so that our Society can be registered as a charity and thus be eligible for certain tax benefits. A draft of the Constitution as now proposed appears on pages 2 and 3, so that all members may be aware of its provisions.

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The small number of pages in this issue is a result of limited time rather than limited material, and now that we have caught up with our printing schedule, readers may expect a 36-page issue in September and one of similar size in December. Meanwhile, we greatly regret the late appearance of the December 1980 issue, which comes to members along with this one.

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We shall continue to strive, like our predecessors, to make these pages interesting and helpful to both the research worker and the ordinary reader. It is never easy to keep a balance, but we rely with confidence upon the support and friendship of all our members—in Britain, in America, and throughout the world.

THE WESLEY HISTORICAL SOCIETY

Draft of Revised Constitution, 1981

I.—PREAMBLE

The Wesley Historical Society was founded in 1893 in order to promote the study of the history and literature of early Methodism, and over the years the range of its interests has been enlarged to include the history of all the sections of the Methodist Church which were united in 1932. In the pursuit of these interests it has published its *Proceedings* periodically, and since 1959 has administered a reference library.

II.—OBJECTS

The advancement of the education of the public in connexion with the history of Methodism since the eighteenth century (which history is herein-after referred to as the Special Subject).

In furtherance of this object but not further or otherwise the Society shall have the following powers:

- (a) The provision and preservation of books, manuscripts and other documents relating to the Special Subject or some aspect thereof and the provision of facilities for the study or display of the same.
- (b) The promotion of conferences, public lectures or pilgrimages on the Special Subject or some aspect thereof and in particular of the Annual Lecture to be given during the annual Methodist Conference by an acknowledged authority on some aspect of the Special Subject.
- (c) The publication of the *Proceedings* of the Society quarterly or at such other intervals as the Executive Committee may determine and of occasional special *Publications* on the Special Subject or some aspect thereof.
- (d) To raise, invite and receive contributions from any person or persons whatsoever by way of subscription, donation or otherwise, providing that the Society shall not undertake any permanent trading activity in raising funds for its purposes.

III.—GIFTS

The Society shall also be entitled to receive, whether by way of loan, gift or bequest, such books, manuscripts or other historical documents or articles as shall appear to the Secretary and the Librarian to relate to the Special Subject or some aspect thereof.

IV.—LIBRARY

By a Sharing Agreement dated the eleventh day of February 1980 the Society's Library is housed at Southlands College of Education, and is available, subject to the Library rules of the Society and the College, for study by members of the Society, the staff and students of the College, as well as by such members of the public as may be approved by the Society's Librarian.

V.—MEMBERSHIP

Any person or body may be admitted to membership of the Society without previous nomination upon making such subscription in respect of annual, periodical, or life membership as shall have been determined by the Society in Annual Meeting, notice whereof shall have been published in the *Proceedings*.

VI.—PRIVILEGES OF MEMBERSHIP

All members are entitled to one free copy of the *Proceedings* of the Society as issued, and may purchase extra copies and back numbers, if available, at reduced rates.

Subject to editorial approval any member may insert historical notes or queries in the *Proceedings*, and these entries shall be made without charge.

All members are entitled to attend the Annual Meeting of the Society and any lecture, conference or pilgrimage organized by the Society.

VII.—OFFICERS

The Society shall be served by the following honorary Officers appointed at each Annual Meeting, the Annual Meeting having power to appoint from time to time as it shall deem desirable: President, President Emeritus, General Secretary, Registrar, Treasurer, Editor, Librarian, Publishing Manager, Exhibitions Secretary, Local Branches Secretary and Auditor. The Officers mentioned above, other than the Auditor, shall constitute an Executive Committee, which shall meet annually prior to the Annual Meeting and at other times as necessary, and the Committee shall be empowered to co-opt not more than two other members for any particular session.

Members of the Society may submit nominations for the election of officers of the Society by giving notice in writing to the General Secretary at least fourteen clear days before the Annual Meeting.

VIII.—ANNUAL MEETING

A meeting open to all members of the Society shall be held at the time of the annual Methodist Conference, and an announcement of such Annual Meeting in the *Proceedings* shall be deemed sufficient notice.

IX.—SPECIAL GENERAL MEETING

A Special General Meeting may be convened by decision of the Annual Meeting or the Executive Committee to expedite the business of the Society. The Special General Meeting shall have the same powers and require publication of the same notice as the Annual Meeting.

X.—QUORUM

Twenty members shall be a quorum at an Annual Meeting or a Special General Meeting.

XI.—CONSTITUTION

The Constitution may (subject as hereinafter provided) be amended by a two-thirds majority of the members present at an Annual or Special General Meeting provided that fourteen days notice of the amendments intended to be proposed shall have been published in the *Proceedings* or sent by post to every member at his/her or their last recorded address and further provided that nothing herein contained shall authorise any amendment which might cause the Society to cease to be a charity at law. No alteration may be made in the Objects clause, the Dissolution clause or in this clause without the previous permission of the Charity Commission.

XII.—DISSOLUTION OF THE SOCIETY

In the event of the dissolution of the Society, any assets remaining after the satisfaction of all its debts and liabilities shall be given to another charitable institution or institutions having similar objects to the Society.

BEHIND THE "ALTERNATIVE ORDER"

THE "Alternative Order of Service for the Administration of the Lord's Supper; or, The Holy Communion", which formed a part of the 1936 *Book of Offices*, had in general a miserable reputation. Those for whom Cranmer could do no wrong (except where Mr. Wesley improved upon him) dismissed the whole thing as a botch, a string of unrelated liturgical items injudiciously selected. Those for whom no liturgy could possibly be right detested it on the grounds that it was included as a sop to Methodists of "non-liturgical" upbringing, and that it was designed to "educate them up to more liturgical worship".

For all that, it had its admirers, who proved their sincerity by using it. Ex-Wesleyans, as well as ex-Primitive and ex-United Methodists, were known to make it their normal rite, and some ex-Wesleyan congregations of my acquaintance have been deeply attached to it. In the North of England, at least, it has been very popular. It is tempting to put this down to its comparative brevity (three pages less in the standard small octavo for congregational use); to its lack of long blocks of forbiddingly formal English, or to the practical point that it seemed easier to find points at which to start a shortened service when speed was of the essence than with the Cranmerian-Wesleyan monolith. In fairness, however, we must note that at least sometimes the preference for the second order had more to do with its content than with such superficial features. To mention only cases within my own observation: it was immediately obvious how deeply the thanksgiving for fellowship with the saints affected two celebrants whom I often saw on duty in the mid-1950s—one a former China missionary, one a minister recently bereaved of his wife (the late Herbert J. Godman).

Nevertheless, honesty compels us also to admit that the second order was a liturgical oddity. It assumed a preaching-service (nothing odd there). It began with sentences, like the Offertory Sentences in Cranmer, *superficially*. Then the Communion hymn, and the collection for the Poor Fund; all standard so far. After the dedication of the offering (only in Cranmer-Wesley if you used the Prayer for the Church Militant) came the Lord's Prayer: why? Because of "our daily bread"? This led into the penitential exhortation "Ye that do truly" (from Cranmer-Wesley, of course), and that into the Confession, using verses from Psalm li. Attached to this was Agnus Dei; this position for it is, I think, unique, since it is usually employed to greet Christ after the Consecration, but it is not hard to see why theological convictions discouraged that and made a use of this little Syrian hymn in this new place quite natural, especially as its penitential phrases could come into their own when in this novel setting. Next comes a declaratory Absolution (very Lutheran!) and an amended version of the Comfortable Words, which (as in Cranmer) both lead naturally out of the Absolution and lead naturally into the Thanksgiving.

This is where things start to look strange. "Lift up your hearts"—and so into the Cranmerian Common Preface; so far, so good. "Then", however,

either the Minister shall pray extempore, giving thanks for the redemption of the world through the sacrifice of Christ, for the forgiveness of sins thereby procured unto us, and for our fellowship with the blessed company of all faithful people, in heaven and earth . . .

This was a bold stroke. It reverted, as we all know, to the oldest recorded Christian usage: a freely-composed thanksgiving for salvation. In the light of further study in the last half-century, we might wish to add thanksgiving for creation, for the work of the Spirit, and for the whole eschatological dimension of a life of faith in which we walk in hope; but the essentials are there.

"Or," (and this is where the serious criticisms start), "the following thanksgivings may be used." We have been asked by some Anglicans to explain why this part of the service seems to lack any "Canon", or "Prayer of Consecration". What we find is a series of apparently (but, as I hope to show, only apparently) unconnected prayers. They are: the "Prayer of Oblation" which in Cranmer-Wesley occurs as the first post-Communion prayer; a thanksgiving for the fellowship of the Church militant and triumphant, largely derived from the last two sentences of the Prayer for the Church (Militant!) in Cranmer-Wesley; a new version of the Prayer of Humble Access; and the reading of St. Paul's account of the Institution. Then the Communion, using the Prayer Book words.

The post-Communion section is less contentious. The use of the Easter hymn has often been admired, supplying as it does the half of the Christian faith that Cranmer's order forgot! "Glory be to God on high" and benedictions are as in the first order.

The answer to the question as to where the Prayer of Consecration is may be given quickly—provisionally. The Prayer of Oblation was of course first designed as part of the Thanksgiving, and in the First Prayer Book of King Edward VI concludes the Eucharistic Prayer, after the "Prayer of Consecration". Here, its character is slightly changed by its change of setting. It is an offering of a "sacrifice of praise and thanksgiving", and by reference to the next sentence we see that this thanksgiving is for "the merits and death" of Christ. It prays for the benefits of the sacrament, which are the benefits of Christ's passion; it thus fulfils the function of the Cranmerian "Prayer of Consecration"—which is really a prayer for a fruitful act of communion, as a careful reading will show. The prayer concludes with a humble offering of this sacrifice of praise, part of which is the dedication of ourselves (i.e. as renewed in Christ). The thanksgiving for the communion of the saints is a natural complement to this. Seen in this light, we have a Thanksgiving such as a celebrant mindful of the foregoing rubric might have extemporized. There is no citation of the Institution, but not all ancient liturgies had this, and Free Church and Scottish liturgies did not include it in the Thanksgiving Prayer. This arrangement is not so

odd as was thought. The next feature—the new form of Humble Access—was an obvious next step (but where did the text come from?). The remaining oddity concerned the Words of Institution, simply read after the Prayer of Humble Access, without comment or explanation. It was unthinkable that the framers of this order wanted a Lutheran type of consecration. If they desired to recall the Institution as a “Warrant”, as in Calvin’s and Knox’s services, why wait until so late a place in the order?

When first cross-examined by Anglicans on this order of service, I examined it closely, and noticed that the central sequence of prayers reproduced, although in unusual form, several features of traditional Eucharistic prayers. To take the Canon Missæ as an example: “accept this sacrifice . . . we and all Thy whole Church” recalls *Te igitur* (and perhaps *Communicantes*); “remission of our sins . . .” recalls *Hanc igitur oblationem*; “here we offer and present” is not so far from *Supra quæ*, nor “fulfilled with Thy grace . . .” from *Supplices Te rogamus*; “although we be unworthy” corresponds clearly with *Nobis quoque peccatoribus*, the last part of which matches the thanksgiving for fellowship with the saints extraordinarily well. This may seem far-fetched; but it must be remembered that less than twenty years earlier Dr. W. E. Orchard had issued a very influential service-book which set out to persuade Free Churchmen, as well as everybody else, to use something very like the Roman Mass! A rather less startling version of this, *The Free Church Book of Common Prayer*, had appeared in 1929, and copies of this were—and are—found on the shelves of many who entered our ministry in the 1930s. But that still did not explain the Words of Institution; nor was the direct use of Orchard, or the 1929 book, still less the Roman Mass, compellingly likely.

Dr. J. C. Bowmer suggested in his very comprehensive little survey *The Lord’s Supper in Methodism, 1791-1960* (p. 46) that the reading of the Institution is derived from Presbyterian use, adding “It is a matter of regret that the compilers did not go the whole way with the Presbyterians here and restore the Manual Acts” (the point being that in Scots custom the words of our Lord are recited as the celebrant breaks the bread and lifts the cup, between the Thanksgiving and the Distribution). However, if Presbyterian custom were being followed, why was the reading of the Warrant omitted? Would it not have made better sense to keep that and omit the later use of the text?

It was stated at the time of the making of the *Book of Offices* that the “second order” was based on the use of the Church of Scotland. This did not sound as if it were the whole story—for which Scottish book offered an order like ours?

Research into the growth of the Scottish liturgy led to a copy of a now rare book—*The Book of Common Order 1928* of the United Free Church of Scotland, which I ran to earth in the John Rylands University Library of Manchester. This book had a short life, for the UFC and the Church of Scotland united in 1929, and the union

was followed by a new *Common Order* in 1940. The 1928 book has the reputation of not being very "liturgical" (have we heard that tune before, somewhere?). It has two Communion orders in it, both very distinctive in content and vividness of style, and worthy of extended study by liturgists. It was the second of these that unlocked a door in my mind.

This second order omitted (I think the first Scots Presbyterian rite so to do) the reading of the Warrant. The Institution narrative is read only at the Breaking of the Bread. The Thanksgiving is the main feature, quite naturally. It is remarkable in beginning with thanksgiving for the communion of saints; it goes on to remembrance of Christ; it concludes with a version of Humble Access, with which in a very skilful fashion two traditional Scottish customs—the setting-apart of the elements (usually done before this prayer) and the invocation of the Spirit—are combined. For churches influenced by English Free Church ways, allowance is made for separate Thanksgivings—for bread and for cup. This certainly had no influence on our 1936 second order; but the Eucharistic Prayer undoubtedly did. The prayer (pp. 72-3) reads:

O LORD our God, who hast borne such favour unto Thy people in Jesus Christ Thy Son, we laud and bless Thy holy Name.

We praise Thee for the generations of Thy children in ages past who, coming to Thy Table with confession of their sin and faith in Thy promises, have been fed with the bread from heaven and have renewed the covenant of love with Thee. For the blessed dead we praise Thee, and especially for those most dear to us, who, having passed beyond our vision, now dwell with the saints in light. We thank Thee that they shall hunger no more, neither thirst any more, for the Lamb that is in the midst of the throne shall feed them and shall lead them to the living fountains of waters.

Seeing we are compassed about with so great a cloud of witnesses calling us to Christ who loved and redeemed them, we remember Him now, in the way of His appointment, with faith and thanksgiving. For His birth for ever blessed and His life on earth, we praise Thee; for His words of grace, His deeds of mercy, and His perfect obedience; for His temptation in the wilderness, His travail in Gethsemane, and His death at Calvary; for His resurrection, His ascension, and His continual intercession at Thy right hand. For the Word of Thy grace we thank Thee, and for the signs whereby its promises are sealed to us; and now for this Table prepared for us in the house of our pilgrimage.

O Lord we are not worthy to come to Thy Table, but worthy is the Lamb that was slain. We come by faith in Him, not trusting in our own righteousness, but in Thy manifold and great mercies. We thank Thee that He who died for us vouchsafes to feed us with His own Body and Blood. As now we take into our hands the symbols of His redeeming love, and set them apart to the sacred use for which they are appointed, we pray Thee to grant us Thy Holy Spirit, that the secret of the Lord may be with us, and that we may so receive by faith Christ crucified, that the bread which we break may be the communion of His Body, and the cup of blessing which we bless the communion of His Blood.

And this we ask for Thine own Name's sake. AMEN.

Only at one point has this text affected the language of our second order—the Prayer of Humble Access. For the rest, the compilers have kept to the Cranmerian English best known to English Methodists. Nonetheless, the influence of 1928 second order on 1936 second order is far-reaching. The assumption that reference to the Church triumphant must be a major in a Eucharistic Prayer can have been suggested by no other source so cogently. The insertion of this section into the prayer so emphatically is an innovation of the 1928 book. (In Scotland it had normally been and was to be usually a subject for post-Communion prayers.) We note that our Methodist compilers did not follow their original slavishly: they place the communion of saints clearly after thanksgiving for the saving passion of Christ.

Those compilers—the surviving minutes of the committee responsible for the 1936 *Book of Offices*, discovered and quoted in the important paper of Dr. Bowmer in the *London Quarterly and Holborn Review* for October 1966, list a sub-committee whose members were K. Harley Boynes (ex-Wesleyan), R. H. B. Shapland (ex-United Methodist, ex-UMFC) and J. C. Mantripp (ex-Primitive Methodist), untestable oral tradition adding the name of Phil J. Fisher (ex-PM)—deserve more appreciation and less obloquy. Their handiwork has been superseded; but it is worth recording that when the new *Sunday Service* appeared there were those who said that the new rite resembled the old second order more than it did the other. Comparison of all the orders in terms of thanksgiving, *eucharistia*, makes that top-of-the-head comment more credible than one might at first think.

DAVID TRIPP.

[The Rev. David H. Tripp, M.A. is a minister in the Manchester (Cheetham Hill and Prestwich) circuit. He is author of *The Renewal of the Covenant in the Methodist Tradition* (1969), and a contributor to *The Study of Liturgy*, 1978.]

A Note on the "Comfortable Words" and the "Offertory Sentences"

THE first Communion order in the 1928 Scottish book includes a version of the Comfortable Words (p. 56) in connexion with the opening invitation. They differ from Cranmer's (themselves taken from Herrmann of Cologne, who had obviously read *The Imitation of Christ*, Lib. IV, opening): "Come unto me . . ."; "Blessed are they which do hunger and thirst . . ."; "I am the Bread of life . . ."; "Behold, I stand at the door and knock . . .". Our second order used "Come unto me", as both Cranmer and 1928 had. It omits "Blessed are they which do hunger" altogether, uses "I am the Bread of life" in another setting, and follows 1928 in "Behold, I stand at the door", which expresses vividly the sense of Christ present to offer Himself to the communicant. The addition of "Him that cometh to me" is typically Methodist. The sentences read by the minister after coming to the table are nothing like Cranmer's "Offertory Sentences". The second—"He was wounded for our transgressions . . ."—identifies the Eucharist as commemorative of Christ's passion; but the first and third—"Behold, the tabernacle of God is with men" and "I am the Bread of life"—lay stress on Christ as the present Lord of the Church and its food.

D.H.T.

NEWS FROM OUR BRANCHES

A VARIETY of themes, some predictable, others less so, has engaged the attention of the fifteen branches during 1980. The bicentenary of the "Large Hymn-book" inspired **Plymouth and Exeter** at Taunton and **East Anglia** at Ipswich, whilst the bicentenary of **Manx** Methodist Sunday-schools was Mrs. E. V. Chapman's subject at Douglas. Local topics remained popular: the Rev. E. Ralph Bates spoke on "Bath Methodism" to the **Bristol** branch; Dr. David Gowland and Dr. Alan Hayes expounded "The Scottish Correspondence of Jabez Bunting" at Aberdeen; Mrs. Angela Airey considered "The Bainbridge Family of Weardale and Newcastle" at the Bainbridge Memorial chapel, Eastgate, Co. Durham, whilst the fortunes of Islington Wesleyan chapel, Birmingham, were traced by Mrs. Mary Brown at Bearwood. **Lancashire and Cheshire** were fortunate to secure a lecture of unique authority on "Susanna Wesley" by Dr. Frank Baker during a brief visit to Manchester, and some of the varnish was removed from the accepted portrait of John Fletcher by the Rev. Peter Forsaith in his lecture to the **Yorkshire** members. Wider subjects included G. E. Milburn on "Independent Methodism" at Kendal and the Rev. J. Munsey Turner on "Methodism 1900-1932" at Loughborough. Perhaps the most unusual subject was that chosen by the Rev. George Lawrence for his address to the **London and Home Counties** branch—"The Methodism of Vincent Van Gogh".

Visits and pilgrimages were usually the best-attended activities. Eighteen car-loads of **East Midlands** friends, guided by David Barton, toured historic chapels in Derbyshire, and similar convoys drew surprised glances from the inhabitants of other remote rural areas when **Plymouth and Exeter** explored Bible Christian chapels past and present in the Ringsash circuit and a combined **Cumbria** and **North-East** party visited Wesleyan and Inghamite chapels in the Eden valley, ending at Howgill Castle for tea. Less picturesque but equally absorbing were the **Lancashire and Cheshire** tour of proletarian chapels in Oldham and Ashton-under-Lyne and the visit to modern chapels in Middlesbrough by the **North-East** branch. For **Bristol** the outing was more ecumenical, taking in the parish churches of Wrington (memorials of Hannah More) and Churchill (visited by John Wesley) and the Church of the Nazarene at Weston-super-Mare.

The **East Midlands** branch has continued its successful policy of seeking the sponsorship of the Adult Education Departments of Nottingham and Leicester Universities for their main lectures. **London and Home Counties** has been closely associated with the successful attempt to place a new commemorative plaque on the old West Street chapel in London, and this was dedicated on Wesley Day. Oral history was on the agenda for the **Shropshire** branch when they gathered within the corrugated iron walls of St. Chad's mission church, recently re-erected at the Blist's Hill Open-Air Museum, to hear tapes of old people's memories in the Telford area.

Plans for the future include the **Cornish** plan to publish the 1851 Religious Census returns for Cornwall and the **North-East's** project for the establishment of a library in Brunswick chapel, Newcastle upon Tyne.

E. A. ROSE.

A list of local branches of the Wesley Historical Society, with their secretaries' names and addresses, appears on page 10.

Local Branches

BRISTOL—76 members*Lectures* Nos. 27, 28, [29] and [30] received.*Secretary*: REV. WILFRID J. LITTLE, 5, Leyton Villas, Redland, Bristol,
BS6 6JF**CORNWALL**—303 members*Journal* Vol. 5 Nos. 3 and 4 received.*Secretary*: MR. IVOR THOMAS, M.A., Meadowside, Laity Lane, Carbis Bay,
St. Ives, Cornwall, TR26 2TF**CUMBRIA**—209 members*Journal* Nos. 7 and 8 received.*Secretary*: REV. IAN SUMNER, 6, Fairview, Dalton-in-Furness, Cumbria,
LA15 8RZ**EAST ANGLIA**—81 members*Bulletin* No. 39 received.*Secretary*: MISS MONICA PLACE, 2, Mill Hill, Lavenham, Sudbury, Suffolk.**EAST MIDLANDS**—50 members*Heritage* Vol. I Nos. 1 and 2 received.*Secretary*: REV. SIDNEY Y. RICHARDSON, B.A., B.D., B.Sc.,
15, Coniston Crescent, Loughborough, Leics, LE11 3RQ**ISLE OF MAN***Secretary*: MISS A. M. MCHARDY, Zeerust, Clayhead Road, Baldrine,
Isle of Man.**LANCASHIRE AND CHESHIRE**—164 members*Journal* Vol. IV Nos. 1 and 2 received.*Secretary*: MR. E. A. ROSE, B.A., 26, Roe Cross Green, Mottram, Hyde,
Cheshire, SK14 6LP**LINCOLNSHIRE**—109 members*Journal* Vol. 3 No. 3 received.*Secretary*: MR. H. JUBBS, 3A, Church Road, Upton, Gainsborough, Lincs,
DN21 5NR**LONDON AND HOME COUNTIES**—81 members*Bulletin* Nos. 21 and 22 received.*Acting Secretary*: MRS. DOROTHY WORT, 9, Westfield Road, Beckenham,
Kent.**NORTH-EAST**—167 members*Bulletin* Nos. 33 and 34 received.*Secretary*: MR. BRIAN TAYLOR, 22, Miiverton Avenue, Sunderland,
Tyne and Wear, SR2 7TS**PLYMOUTH AND EXETER**—95 members*Proceedings* Vol. 5 Nos. 4 and 5 received.*Secretary*: MR. ROGER F. S. THORNE, J.P., C.Eng., 11, Station Road,
Topsham, Exeter, EX3 0DS**SCOTLAND**—100 members*Journal* No. 13 received.*Secretary*: DR. D. A. GOWLAND, Department of Modern History,
The University, Dundee, DDI 4HN**SHROPSHIRE**—45 members*Bulletin* No. 15 received.*Secretary*: MR. BARRIE S. TRINDER, M.A., 20, Garmston Road, Shrewsbury,
SY2 6HE**WEST MIDLANDS**—73 members*Bulletin* Vol. 3 Nos. 5 and 6 received.*Secretary*: MRS. E. D. GRAHAM, B.A., B.D., 34, Spiceland Road,
Northfield, Birmingham, B31 1NJ**YORKSHIRE**—208 members*Bulletin* Nos. 36 and 37 received.*Secretary*: MR. D. COLIN DEWS, B.Ed., 4, Lynwood Grove, Leeds, LS12 4AU

NOTES AND QUERIES

1343. METHODIST BELLS.

Mr. John S. Ellis, of 21, Cressida Road, Upper Holloway, London, N.19, writes:

The *Methodist Recorder* of 4th April 1912 published an article written by Mr. Page Woodcock from which we learn that there was formerly a bell at Hornsey (Middlesex). The following is an extract:

Towards the end of 1873, Mr. D. H. Carr, a local preacher at Highgate, visited Hornsey to see if he could find a room in which to hold services. He was delighted to hear that an iron church in the High Street was for sale . . . The iron church had been called "Trinity Church", and the name was only altered so far as to interpolate the word "Wesleyan". The building and freehold site were secured for £1,250. The bell was tolled five minutes before the services as aforetime, and from 1873 to 1886 this call to prayer was continued, probably unique in a Wesleyan Church in England.

Trinity Wesleyan Church was replaced by Middle Lane Wesleyan Methodist Church, which was built not far away and opened on 1st June 1886. This large Victorian chapel was in turn replaced by a modern smaller building, opened on 13th December 1975.

1344. MARY FOWLER AND HER FAMILY.

Mr. John Burgess, M.A., M.Litt., of 106, Lowry Hill Road, Carlisle, writes:

Joseph Fowler requires no introduction to members as one of the important Wesleyan connexional figures of the nineteenth century, and Benjamin Gregory in his *Side Lights on the Conflicts of Methodism* immortalized the part played by Fowler in the difficult days of the 1830s and '40s. Just as one of Fowler's prime opponents, Jabez Bunting, relied heavily on his first wife Sarah for support, so too did Fowler need the support of his second wife Mary (née Hartley) in the same epoch. Mary Fowler was a charming, musical and intelligent character, fond of entertaining the numerous friends and relatives of both families in the manse, and arranging party-pieces by her four children. North-Eastern members will know of the Hartleys of Sunderland, for Mary's brother became M.P. for that constituency, whilst her second brother was a well-known Staffordshire ironmaster. As for Mary and Joseph's children, one was the eminent Liberal politician Henry, Lord Wolverhampton; Robert became a doctor, and entered the Canadian ministry; the daughters married the Rev. W. D. Tyack and Mr. Edward Witty of Hull. It was to Mary Moate Fowler (Mrs. Witty) that Mary Fowler bequeathed a number of items, including letters and her "Albumn", in which visitors to her home had had to write some short poem or prose piece, usually original, but sometimes their favourite passage from the Bible or by an author. In this volume are the contributions of men such as John Lomas, Robert Wood and Robert Pilter, together with other connexional ministers and friends. Mary Witty in turn passed these to her daughter Mary Louisa (Mrs. Henry Hurd Gleave of Hull and later St. Helens), who continued to add to the "Albumn" and passed it on to her daughter Catherine (Mrs. F. D. Williams of St. Helens). Mary Louisa added to the numbers of papers substantially, with hundreds of letters, plus a small book constructed with her brother J. Fowler Witty when children, and hundreds of poems. It is unfortunate that her diary only covers the 1870s and '80s, and mainly concerns Hull Methodism and

the Witty holidays. The accumulated store is now in the hands of Joseph and Mary Fowler's great-great-great-grandson, who hopes to investigate them further before too long. Many other of the Fowler family papers must exist, but tracking them down provides a problem. Some of Lord Wolverhampton's papers were used by his daughter in writing his biography, but the location of these and others is elusive. Are members able to help in this query? Help would be much appreciated. It is ironic that during the 1835 difficulties involving Wesleyanism the papers of Joseph Fowler, deeply involved in the troubles, are largely missing, and those of his wife for the same period survive. I would welcome the opportunity to be informed of the whereabouts of the rest of the Fowler papers.

1345. FEMALE PREACHERS.

Mrs. E. D. Graham, of 34, Spiceland Road, Northfield, Birmingham, B31 1NJ, is seeking information about female itinerant preachers in all branches of Methodism. She would especially welcome journals, diaries, letters, and preaching-plans. Anything borrowed would be carefully handled, copied, and returned.

MORE LOCAL HISTORIES

Methodism in South Hylton from the eighteenth century to today, marking the centenary of High Street chapel, by Geoffrey E. Milburn (pp. 24): copies from the author at 8, Ashbrooke Mount, Sunderland, Tyne and Wear, SR2 7SD.

One Hundred Years On—Craster Methodist chapel, 1880-1980 (pp. 24): copies from Mrs. J. Shaw, 12, Whin Hill, Craster, Alnwick, Northumberland.

A History of the Origins, Foundation and Development of Trinity Methodist Church, Chorley, Lancashire, from the eighteenth century to 1980 (pp. 12): copies, price 30p. plus postage, from the Rev. John R. Cree, 78, Gillibrand Walks, Chorley, Lancs, PR7 2HE.

THE ANNUAL LECTURE

in connexion with the Norwich Conference, 1981,

WILL BE DELIVERED IN

The Octagon Chapel, Colegate, Norwich,

On Monday, 6th July, at 7-30 p.m.,

BY

Dr. JOHN D. WALSH, M.A. (Jesus College, Oxford).

Subject: "JOHN WESLEY AND THE POOR".

The chair will be taken by MR. ROY W. BURROUGHS (Retford).

The Annual Meeting of the Society will be held, also at the Octagon Chapel, at **5-30 p.m.**

From the Conference Hall proceed along St. George Street, turn right into Colegate, and the Octagon Chapel will be seen on the left.

The **Tea** will be at the Princes Road United Reformed Church opposite the Conference Hall (St. Andrew's Hall). It is **essential this year** for members who wish to accept Mr. and Mrs. R. C. Swift's invitation to tea to **apply to the General Secretary for a ticket**—not later than 27th June.