

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for the *Proceedings of the Wesley Historical Society* can be found here:

[https://biblicalstudies.org.uk/articles\\_whs\\_01.php](https://biblicalstudies.org.uk/articles_whs_01.php)

1

# Proceedings OF THE Wesley Historical Society

Editor: E. ALAN ROSE, B.A.

---

---

Volume XLV

May 1985

---

---

## “PRIMITIVE PHYSIC”: AN INTERESTING ASSOCIATION COPY

**D**URING the course of the John Fletcher bicentenary exhibition held in the John Rylands University Library of Manchester in the summer of 1985, a noteworthy association copy of John Wesley's popular medical manual *Primitive Physic*<sup>1</sup> came to light with relevance to the Vicar of Madeley and his wife.

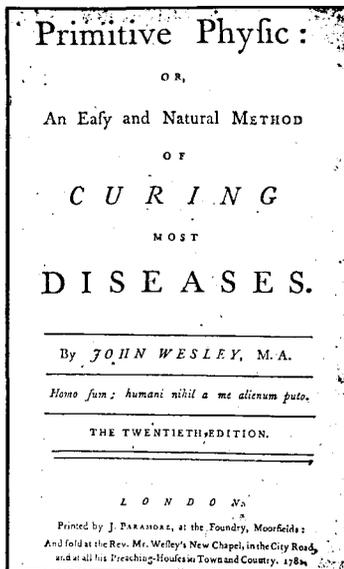
The volume concerned is a copy of the twentieth edition of Wesley's work printed in London by J. Paramore in 1781, the year of the marriage of John Fletcher to Mary Bosanquet. The special interest of this particular copy derives from its associations not only with the Fletchers, but also with Mary Tooth who continued their good work in Madeley well into the nineteenth century and with George Hughes, a Wesleyan Methodist minister from 1836-1890. All four of these Methodist figures have inscribed the volume in some way or other and have thereby enabled its passage from Madeley to the Methodist Archives and Research Centre to be carefully monitored.

John Fletcher has inscribed the front paste-down endpaper with the words "John & Mary Fletcher" and beneath this Mary Tooth has added her signature followed by the word "Madeley". On the opposite page, the free front endpaper Mary Fletcher has added a remedy for asthma in her own distinctive hand and beneath it George Hughes has placed his signature and the date, 1844. Within the body of the

<sup>1</sup> *Primitive Physic* was first published in London by Strahan in 1747 and has since appeared in a multitude of editions, including a possible 33 issued during Wesley's lifetime and no less than 60 more since the year of his death, 1791. For full details concerning the bibliographical and publishing history of this work see Frank Baker's *A union catalogue of the publications of John and Charles Wesley*, Durham, North Carolina, Duke University, 1966, section 101, pp. 76-78 and Richard Green's *The works of John and Charles Wesley: a bibliography containing an exact account of all the publications*, Second edition, London, Methodist Publishing House, 1906, p. 50. A full list of editions held by the John Rylands University Library of Manchester is given, with call numbers, at the end of this article.

work Mary Fletcher has made one manuscript amendment and has also added another remedy of her own. The connections between these various manuscript additions are then given some elucidation in a letter from George Hughes to Theophilus Woolmer, inserted in the volume and dated 21st November 1881.

Examination of all the manuscript evidence suggests that the manual found its way to Madeley vicarage after the marriage of John and Mary Fletcher on 12th November 1781 and was used there precisely for the purpose indicated by its sub-title, as "an easy and natural method of curing most diseases". The Fletchers made frequent visits to the sick and infirm during the course of their parochial duties in Madeley and may well therefore have had occasion to administer some of the remedies listed in *Primitive Physic* at the same time as they gave spiritual succour and comfort.



Mary's belief in the beneficial effects of natural medicine is substantiated by an entry in Mary Tooth's diary, dated 9th July 1838.

My dr. Mrs. Fletcher used to say it is best to use as little medicine as possible. We shou'd help nature but not force it.<sup>2</sup>

The reliance on simple remedies as opposed to the drugs prescribed by physicians is further demonstrated by Mary's cure for asthma given in her own hand and presented as a tried and tested remedy for the illness.

2 heads of garlick cut into a pint of water. Boil to half. Strain & put to the liquor 2 ounces of [pound]<sup>3</sup> sugar candy & boil to a [sirrup].<sup>4</sup> Take a

<sup>2</sup> Where possible original spelling has been maintained in the extracts from diaries and correspondence quoted in this article. Modern punctuation has been added where necessary and on occasions square brackets have been introduced to signify additions to, omissions from or uncertain readings in the manuscript. All such amendments are explained in the footnotes.

<sup>3</sup> Reading of this word is uncertain. Unless Mary Fletcher has introduced a misspelling of the word 'powdered' it is likely that the correct reading is 'pound' which occurs elsewhere in similar style in her writings, in particular in her commonplace book described in note 8 below.

<sup>4</sup> Mary Fletcher's spelling is here retained.

spoonfull night & morning. This has cured a bad [asthma].

Mary Fletcher’s correction and addition to the text give further evidence that she was practised in the art of natural medicine and had perhaps implemented some of Wesley’s suggested remedies. In section 15, *Vomiting blood*, rule 80, she has altered the size of the measure from “Take as much salt petre, as will lie upon half a crown, dissolved in a glass of cold water, two or three times a day” to “Take as much salt petre, as will lie upon a 6 pence”,<sup>6</sup> and in section 236, *To cure night-sweats*, rule 698, she has added after “Drink a gill of warm milk, at lying down”, the words “a tea cup of cold milk skim’d”,<sup>7</sup> presumably an alternative rather than an alteration in this case.

Further manuscript evidence can be produced to underline Mary Fletcher’s interest in the need for simple cures for all kinds of illness. Of particular relevance in this context is one of Mary’s commonplace books which is devoted almost exclusively to the listing of remedies and cures for ailments as diverse as ague, dropsy and toothache. The notebook,<sup>8</sup> written entirely in Mrs. Fletcher’s hand and comprising entries which span the years 1777-1798, lists remedies taken from many varied sources including newspapers, journals, books and verbal reports from friends, acquaintances and relatives, in particular Mary’s sister, Mrs. A. M. Gaussen.

It is from this latter’s correspondence that a specific reference to John Wesley’s *Primitive Physic* can be found. In a letter dated 13th-16th April 1804<sup>9</sup> Mrs. Gaussen addresses advice to Mary concerning a recent eye ailment.

Spirits of wine, 6 ounces, half a dram of camphire dissolved therein, with dried elder flowers as in Mr. Wesley’s *Primitive physick*, should be applied during the blister. Take care to get not into the eye. If it should so chance, cold water must be instantly applied . . . With the camphire wet a corner of an handkerchief and shutting close your eyes draw it across the forehead over the eyebrows 2 or 3 times (4 times or 5 in 24 hours.)

This remedy is indeed described in almost identical terms in *Primitive Physic* under section 98, rule 311, *An eye-water*.

Take six ounces of rectified spirits of wine, dissolve in it one drachm of camphire : then add two small handfuls of dried elder flowers. In 24 hours after it is infused, it is ready for use. Take out a little in a teaspoon ; dip your finger in it, and bathe your forehead over your eyes, and each temple with it several times, morning and night, and twice more in

<sup>5</sup> The ‘s’ and ‘h’ of asthma have been transposed and the ‘t’ omitted by Mrs. Fletcher. Modern spelling has therefore been introduced.

<sup>6</sup> J. Wesley. *Primitive Physic*. Twentieth edition (1781), p.32. It is possible that Mary Fletcher included this amendment after administering the remedy to her husband John as he suffered the debilitating effects of his tubercular illness.

<sup>7</sup> *ibid.*, p. 103.

<sup>8</sup> The notebook in question, which measures 12.75” x 8.25” and comprises 45 leaves of which 18 are blank, bears the call number MAW, F1.11.2.

<sup>9</sup> Call number MAW, F1.3.3.

the day constantly. Mean time dip a soft rag in dead small beer, new milk warm, and dab each eye a dozen times, gently, morning and evening. If it is a watry humour, you may with your finger wet the eyelids two or three times apiece : but be sure to shut your eyes, or it makes them smart and burn excessively.<sup>10</sup>

Although Mrs. Gausson's advice differs in some details from Wesley's proposed remedy, it does nevertheless indicate a shared common interest between Mrs. Fletcher and her sister, and suggests that *Primitive Physic* may well have been used by both parties as a basic work of reference.

After the death of Mary Fletcher in 1815 her books passed to her faithful friend, companion and finally executrix, Mary Tooth. Mary Tooth's devotion to Mary Fletcher is well documented in her manuscript diaries held in the Methodist Archives and Research Centre<sup>11</sup> and in her description of Mary Fletcher's last days entitled *A letter to the loving and beloved people of the parish of Madeley, and its vicinity, who have lost a friend to piety in the death of Mrs. Fletcher*.<sup>12</sup> Miss Tooth followed the example of Mrs. Fletcher and was active in religious circles in Madeley, organising and leading society meetings, visiting the sick and infirm and figuring in temperance movements until her death in November 1843 at the age of 65 years. She too believed in the use of as little medicine as possible and in the same diary entry for 9th July 1838, quoted above, refers to a visit to a London doctor as the origin of this belief.

& when I was in London in the year 1818 Dr. Hamilton (*sic*)<sup>13</sup> said to me "You know enough of your own constitution to be your own doctor, & my

<sup>10</sup> Wesley, *op. cit.*, p. 59.

<sup>11</sup> Mary Tooth's diaries and pocket books form part of the large corpus of Fletcher-Tooth material held in the Methodist Archives and Research Centre, call numbers MAW, F1.14 and MAW, F1.26.

<sup>12</sup> *A letter to the loving and beloved people of the parish of Madeley, and its vicinity, who have lost a friend to piety in the death of Mrs. Fletcher, widow of the Rev. J. W. Fletcher, or De la Flechere*, Shiffnal, pr. by A. Edmonds, 1816. Hobbill Collection.

<sup>13</sup> Dr. Hamilton was in fact Dr. James Hamilton, 1740-1827, Fellow of the Royal College of Physicians of Edinburgh who practised in Dunbar, Leeds and London. He once treated John Wesley during one of the latter's visits to Scotland in 1772 and when in London was himself a prominent member of the Methodist societies at City Road. He was author of a medical treatise, *Advices relative to the preservation of health given to the missionaries of the society of the people called Methodists, upon their embarking for their several destinations*, London, pr. by T. Cordeux, 1819, and was known to the friends of John and Mary Fletcher, according to Henry Moore in "Memoir of James Hamilton, M.D., late of Artillery-Place, in the City-Road, London", *Wesleyan-Methodist magazine*, 52, (1829) : 436. "He had Christian fellowship with those who were most devoted, several of whom were the intimate friends of the late Mr. and Mrs. Fletcher, of Madeley, and he was highly esteemed by them". Mary Tooth encountered Doctor Hamilton during a visit to London, which, according to her *Methodist pocket book* for 1818, took place between Friday, 24th April and Thursday, 14th May of that year. Two entries, here reproduced with original spelling and punctuation, include references to Dr. Hamilton, although in each case his name has been misspelled. "April S[aturday] 25. Dinned at Dr. Hamblitons. At night Mr. Entwistle at the penitent prayer meeting . . . May S[aturday] 2. Dinned at Dr. Hamilton's".

advice is use the little things you know & you may live for thirty years or more”. He also gave me several receipts of his own which if I needed, he told me to have made up. Some of these I have used, other[s] I have not thought I needed. I believe he was a truly Christian Doctor.

The advice given by Dr. Hamilton seems to have proved beneficial as Miss Tooth survived for twenty-five of the thirty years predicted during her visit to London. Before her death, however, she had donated the Fletcher copy of *Primitive Physic* to the Rev. George Hughes, who, according to his letter of 21st November 1881, had paid her a visit in Madeley.

14 Union Terrace,  
Carlisle,  
November 21 1881.

Dear Mr. Woolmer,<sup>14</sup>

With this I post the copy of Wesley’s *Primitive Physic* which was used at the Madeley Vicarage & contains Mr. Fletcher’s autograph, a recipe written by Mrs. Fletcher, & the autograph of Miss Tooth, the companion of Mrs. Fletcher. I visited this lady some years ago & she there had a housekeeper named Gum!<sup>15</sup>

This volume will be permanently safe in our Museum of Methodist Antiquities. It might not be so if I retained it.

With kind regards,  
Yours most truly,  
Geo. Hughes.

It is impossible to establish an exact date for George Hughes’s visit to Mary Tooth as her extant diaries include no reference to it and the stations of George Hughes as a Methodist minister in the Shropshire area in no way coincide with the residence of Miss Tooth in Madeley.<sup>16</sup> It is nevertheless possible to conjecture and to suggest that the visit may have taken place before March 1840, the date at which Rebecca Gumm left Miss Tooth’s house, according to the following entries in the latter’s diary.

1840 Feby. 27th. Thursday. R. Gumm is now going to her own house. I therefore today at her request wrote to her friend at Bridgenorth to come for a few days to help her in her removal.

1840 March 16th. For some time R. Gumm has been engaged in preparing her little habitation & tonight she took up her residence in it. I hope she will be comfortable therein & may the Lord give his blessing to the step she has taken.

<sup>14</sup> Theophilus Woolmer was a Wesleyan minister from 1842-1896 and Wesleyan Book Steward from 1879-1889. It was undoubtedly in the latter capacity that he received George Hughes’s gift.

<sup>15</sup> “The housekeeper named Gum” was one Rebecca Gumm, a friend of Mary Tooth who lived with her for some time in Madeley. George Hughes was understandably amused by the presence of a Tooth and a Gumm in such close proximity.

<sup>16</sup> The ministry of George Hughes is described in William Hill’s *An alphabetical arrangement of all the Wesleyan-Methodist ministers, and preachers on trial*, Sixteenth edition, London, Wesleyan-Methodist Book Room, 1888, p. 72.

Nothing conclusive can, however, be drawn from the above statements as Rebecca Gumm remained a visitor to the house of Mary Tooth.

1840 Nov. 27th. Friday. This afternoon a young preacher on the list of reserves who resides in Birmingham but has been preaching here for a short time in Mr. Watson's place, with Mrs. Morris, Miss Fowler & R. Gumm, all took tea with me.

It may even be possible that Hughes learned of the work of Mary Tooth in Madeley from Mary's married sister Mrs. Elisabeth Legge who lived in Teignmouth, 40-50 miles distant from Liskeard, Hughes's station for the year 1843.<sup>17</sup> In this case the visit to Mary Tooth may have taken place in the final year of her life and in the year preceding George Hughes's transfer to Shrewsbury. What is certain is that George Hughes signed the book in question in 1844 and held it in his possession until 1881, probably taking it on his travels the length and breadth of the country and including in its course a three year stay in Madeley between 1847 and 1850. In accordance with his request the volume has remained "permanently safe" and is now in the custody of the Methodist Archives and Research Centre in Manchester. It is most appropriate that it should re-emerge from the shelves during John Fletcher's bicentenary year, recalling his great endeavours in Madeley, "Madeley that has witnessed the holy walk of some of the most highly favoured saints",<sup>18</sup> while at the same time focusing attention on the practical guide which received the following apt appraisal from a reviewer of the 1960 Epworth Press edition.

Probably no publication of John Wesley achieved so wide a sale or excited so much curiosity as *Primitive Physick*.<sup>19</sup>

<sup>17</sup> Mary Tooth paid a visit to her sister Mrs. Legge in 1842, leaving Madeley on 15th August and returning from Teignmouth on 8th September, travelling via Exeter in each direction. During this visit, recorded in detail in her manuscript diary, Miss Tooth lent assistance to her sister in church matters and could therefore have become known to a wider community in Devon. Whether Mary Tooth made any further visits to her sister before her death, it is impossible to establish from existing documents.

<sup>18</sup> Mary Tooth. Manuscript diary, 21st August 1840.

<sup>19</sup> *Proceedings*, Vol. 32, (1959/60) : p. 185.

The latest publication of our Yorkshire Branch is *Israel Roberts 1827—1881*, an autobiography edited by Ruth Strong, 78pp, £1.20 plus 25p postage, from D. Colin Dews, 4 Lynwood Grove, Leeds, LS12 4AU. Roberts was a self-made cloth manufacturer who became the most influential Wesleyan layman in the Pudsey area. There is much here about the Reform agitation of 1849 during which two of the three local Wesleyan chapels were lost.

## Appendix

Editions of *Primitive Physic* held in the John Rylands University Library, including the holdings of the Methodist Archives and Research Centre.

Edition No.	Year	Place	Publisher	Pagination	Call No.
1	1747	London	printed and sold by Thomas Tyre	119	Lawson Coll.
2	n.d.	Bristol	printed and sold by G. Woodfall	136	MAW,G101A
2 (Copy 2)	"	"	" " " " " "	"	R67476
5	1755	Bristol	printed and sold by J. Palmer	122	MAW,G101B
8	1759	Bristol	printed by John Grabham	1-124,	MAW,R260.8
8 (Copy 2)	"	"	" " " " "	129imp.*	
9	1761	London	printed by W. Strahan	1-96imp.	MAW,G101C
10	1762	Bristol	printed by William Pine	124	MAW,G101D
10 (Copy 2)	"	"	" " " " "	124	HobillH709A
12	1765	Bristol	printed by William Pine	1-120imp.	MAW,G101E
12 (Copy 2)	"	"	" " " " "	140	MAW,G101F
13	1768	Bristol	printed by William Pine	"	R67661
14	1770	Bristol	printed by William Pine	1-138imp.	MAW,G101G
14 (Copy 2)	"	"	" " " " "	156	MAW,G101H
15	1772	London	printed by Robert Hawes [Charles Wesley's copy]	"	MAW,GD101A
16	1774	London	printed by R. Hawes	160	MAW,CW142.1
17	1776	London	printed by R. Hawes	160	MAW,G101J
20	1781	London	printed by J. Paramore [Fletcher copy]	141	MAW,G101K
21	1785	London	printed by J. Paramore	124	MAW,G101L
22	1788	London	printed and sold at the New Chapel	120	MAW,G101M
23	1791	London	printed and sold at the New Chapel	119	MAW,G101N
24	1792	London	printed by G. Paramore	118	R75083
25	1801	London	printed at the Conference Office	120	MAW,G101O
26	1807	London	printed at the Conference Office	108	MAW,G101Q
New	1813	Leeds	printed by George Wilson	108	MAW,G101S
28	1815	London	printed at the Conference Office	108	MAW,G101R
New	1817	Manchester	printed at the Office of R. Leigh	108	MAW,G101T
29	1820	London	printed by Thomas Cordeux	86	R75804
32	1828	London	John Mason	108	MAW,G101U
33	1830	London	John Mason	162	MAW,G101V
New	1832	London	Joseph Smith	144	MAW,G101W
—	1845	London	published for the Booksellers	120	MAW,G101AA
			[To which is added, <i>The general receipt book containing upwards of four hundred of the most valuable receipts.</i> ]	126,156	MAW,G101X
—	1847	London	published for the Booksellers	126,156	MAW,G101Y
			[To which is added, <i>The general receipt book containing upwards of four hundred of the most valuable receipts.</i> ]		
— (Copy 2)	"	"	" " " " "	"	MAW,G101Z
36	1849	London	J. Mason	144	MAW,G101BB
37	1852	London	J. Mason	144	MAW,G101CC
New and enlarged	?1860	Leeds	J. Johnson	29	MAW,G101P
			[Entitled <i>Household receipt book, or Primitive physic</i> . Re-printed from the old original work.]		
—	?1860	London	Milner and Sowerby	126,156,[1],16	J1,W22
			[Includes <i>The general receipt book, or, Oracle of knowledge.</i> ]		
—	c186-	London	Milner and Company	xx, 19-158	HobillH1277
			[Includes <i>The general receipt book, or, Oracle of knowledge.</i> ]		
—	1891	Nottingham	W. B. Draper & Co.	286	MAW,G101EE
			[Includes <i>Advices with respect to health</i> . Extracted from a late author, [i.e. Dr. Tissot]. The fourth edition.]		
—	1960	London	Epworth Press	127	MAW,G101FF

\* Indicates imperfect copy.

JOHN P. TUCK

[John Tuck is an assistant librarian at the John Rylands University Library of Manchester, with responsibility for the Methodist Archives].

# BIBLIOGRAPHY OF METHODIST HISTORICAL LITERATURE, 1983

## BIBLIOGRAPHY AND METHODOLOGY

1. FIELD, Clive Douglas: "Bibliography of Methodist Historical Literature, 1981", *Proceedings of the Wesley Historical Society*, Vol. XLIV, 1983-4, pp. 16-21.
2. HEMPTON, David Neil: "Evangelical revival and society: A historiographical review of Methodism and British society, c. 1750-1850", *Themelios*, New Series, Vol. 8, No. 3, April 1983, pp. 19-25.
3. LEARY, William: "The Methodist Archives", *Archives*, Vol. XVI, 1983-4, pp. 16-27.
4. THORNE, Roger F. S.: *Methodism in Devon: A handlist of chapels and their records*, Devon Record Office Handlist No. 2, Exeter: Devon Record Office, 1983, ii. 28pp.
5. THORNE, Roger F. S.: *Methodism in the South-West: An historical bibliography*, [Topsham: the author, 1983], [i]. 56pp.

See also No. 7.

## GENERAL HISTORIES: NATIONAL

6. DAVIES, Rupert Eric: "Since 1932", *A history of the Methodist Church in Great Britain, Volume Three*, general editors: Rupert Eric Davies, Alfred Raymond George and Ernest Gordon Rupp, London: Epworth Press, 1983, pp. 362-90.
7. MARTIN, David Alfred: "Faith, flour and jam. [Review of 'A history of the Methodist Church in Great Britain, Volume Three']", *Times Literary Supplement*, 1983, pp. 329-30.
8. RACK, Henry Derman: "Wesleyan Methodism, 1849-1902", *A history of the Methodist Church in Great Britain, Volume Three*, general editors: Rupert Eric Davies, Alfred Raymond George and Ernest Gordon Rupp, London: Epworth Press, 1983, pp. 119-66.
9. SANGSTER, Paul Edwin: *A history of the Free Churches*, London: Heinemann, 1983, viii. 216pp.
10. SNYDER, Howard Albert: "Pietism, Moravianism and Methodism as renewal movements: A comparative and thematic study", University of Notre Dame Ph.D. thesis, 1983, 329pp.
11. TURNER, John Munsey: "'Abandoned children': Methodist and Catholic parallels in the eighteenth and nineteenth centuries", *Epworth Review*, Vol. 10, No. 3, September 1983, pp. 42-8.
12. TURNER, John Munsey: "Methodism in England, 1900-1932", *A history of the Methodist Church in Great Britain, Volume Three*, general editors: Rupert Eric Davies, Alfred Raymond George and Ernest Gordon Rupp, London: Epworth Press, 1983, pp. 309-61.
13. VALENZE, Deborah Mary: "Pilgrims and progress in nineteenth-century England. [The role of sectarian Methodism]", *Culture, ideology and politics: Essays for Eric Hobsbawm*, edited by Raphael Samuel and Gareth Stedman Jones, London: Routledge & Kegan Paul, 1983, pp. 113-26.
14. WILKINSON, John Thomas: "The non-Wesleyan traditions from 1849", *A history of the Methodist Church in Great Britain, Volume Three*, general editors: Rupert Eric Davies, Alfred Raymond George and Ernest Gordon Rupp, London: Epworth Press, 1983, pp. 167-81.

See also Nos. 2, 90.

## GENERAL HISTORIES: REGIONAL AND LOCAL

15. BATES, Edmund Ralph: "Wesley's property deed for Bath", *Proceedings of the Wesley Historical Society*, Vol. XLIV, 1983-4, pp. 25-35.
16. COLEMAN, Bruce Ivor: "Southern England in the Census of Religious Worship, 1851", *Southern History*, Vol. 5, 1983, pp. 154-88.
17. GALLAGHER, Robert David Eric: "Methodism in Ireland", *A history of the Methodist Church in Great Britain, Volume Three*, general editors: Rupert Eric Davies, Alfred Raymond George and Ernest Gordon Rupp, London: Epworth Press, 1983, pp. 232-52.
18. HALL, Michael: "Who knows but it may continue?" (A history of Methodism in Quinton from 1781 to 1981)", University of Birmingham M.A. thesis, 1983, [xiii]. 286pp.
19. MILBURN, Geoffrey Eden: "Piety, profit and paternalism: Methodists in business in the North-East of England, c. 1760-1920", *Proceedings of the Wesley Historical Society*, Vol. XLIV, 1983-4, pp. 45-92.
20. MILBURN, Geoffrey Eden: *Religion in Sunderland in the mid-nineteenth century: A study based on the Religious Census of 1851 and including also John Candlish's voluntary census of 1861*, Sunderland: Department of Geography and History, Sunderland Polytechnic, 1983, [ii]. 73pp.
21. MOORLEY, George: *Iron in the blood, spirit in the heart: A history of Methodism* [at Nottingham Road church, Ilkeston, 1883-1983], Ilkeston: Moorley's Bible & Bookshop Ltd., 1983, 123pp.
22. PASCOE, Joseph Alfred Strike: *Fore Street Methodist Church, Porthleven: Centenary, 1883-1983*, [Porthleven: Fore Street Methodist church, 1983], [ii]. 79pp.
23. ROBERTS, Griffith Thomas: "Methodism in Wales", *A history of the Methodist Church in Great Britain, Volume Three*, general editors: Rupert Eric Davies, Alfred Raymond George and Ernest Gordon Rupp, London: Epworth Press, 1983, pp. 253-64.
24. ROGAL, Samuel J.: "John Wesley at Edinburgh, 1751-1790", *Trinity Journal*, New Series, Vol. 4, 1983, pp. 18-34.
25. ROGAL, Samuel J.: "John Wesley's London", *Asbury Seminary*, Vol. 34, 1979, pp. 23-33.
26. SIMONSON, Robert D.: *A history of the John Wesley Society* [at the University of Oxford, 1883-1983], [Oxford: John Wesley Society, 1983, 21pp.]
27. STURDY, Alison Joan: "The diffusion of Methodism in rural Lincolnshire: An epidemic", [University of Oxford B.A. dissertation], 1981, v. 99pp.
28. WASDELL, David: *A profile of Havering Road Methodist Church* [in the Romford circuit], London: Unit for Research into Changing Institutions, 1983, [ii]. 50pp.
29. WASDELL, David: *A profile of the Methodist Church, Barkingside*, London: Unit for Research into Changing Institutions, [1983], ii. 54pp.
30. WOOD, Arthur Skevington: "Methodism in Scotland", *A history of the Methodist Church in Great Britain, Volume Three*, general editors: Rupert Eric Davies, Alfred Raymond George and Ernest Gordon Rupp, London: Epworth Press, 1983, pp. 265-78.
31. WRIGHT, Jean M.: *'The people called Methodists' at Knowles Green, Bollington*, Bollington: Bollington Methodist Church, 1983, [60]pp.

See also Nos. 4, 5, 42, 47, 51, 52, 56, 97, 101, 103, 106,

PROCEEDINGS OF THE WESLEY HISTORICAL SOCIETY  
THE WESLEYS

32. COPESTAKE, Reginald Henry: *Learning about John Wesley*, London: Mowbray, 1983, 32pp.
  33. McELLENHENY, John G.: "John Wesley and Samuel Johnson: A tale of three coincidences", *Methodist History*, Vol. XXI, 1982-3, pp. 143-55.
  34. MULLINS, James Herbert: "The influences of three groups [family, Oxford Methodists, and Moravians] on John Wesley", Northeast Missouri State University M.A. dissertation, 1983, 58pp.
  35. PETERS, John: "John Wesley: Crusading for souls", *Harvester*, Vol. LXII, No. 7, July 1983, pp. 2-4.
  36. ROGAL, Samuel J.: "The contributions of John and Charles Wesley to the spread of popular religion", *Grace Theological Journal*, Vol. 4, 1983, pp. 233-44.
  37. ROGAL, Samuel J.: "The Epworth women: Susanna Wesley and her daughters", *Wesleyan Theological Journal*, Vol. 18, No. 2, Fall 1983, pp. 80-9.
  38. ROGAL, Samuel J.: *John and Charles Wesley* [as authors], Boston: Twayne Publishers, 1983, [xviii]. 178pp.
  39. ROGAL, Samuel J.: "A Journal and Diary checklist of John Wesley's reading, 14 October 1735-23 February 1791", *Serif*, Vol. 11, 1974, pp. 11-33.
  40. SIGSWORTH, John Wilkins: *World-changers: Karl Marx and John Wesley*, Stirling, Ontario: Easingwold Publications, 1982, 404pp.
  41. WESLEY, John: *The John Wesley Reader*, compiled by Al Bryant, Waco: Word Books, 1983, 276pp.
- See also Nos. 15, 24, 25, 43, 57-60, 62, 64-72, 74, 76-86, 92, 94, 95, 101, 102, 104, 107, 110, 112, 113.

OTHER BIOGRAPHY

42. BOWDEN, Kenneth Frederick: "William John Tyne, printer and 'Joyful News'", *Journal of the Lancashire & Cheshire Branch of the Wesley Historical Society*, Vol. 4, No. 7, January 1983, pp. 123-32.
43. BROWN, Earl Kent: *Women of Mr. Wesley's Methodism*, New York: Edwin Mellen Press, 1983, xvii. 261pp.
44. CHILCOTE, Paul Wesley: "The legacy of J. Ernest Rattenbury", *Methodist History*, Vol. XXI, 1982-3, pp. 207-24.
45. HOLLIDAY, John Benson: "Joseph Benson (1748-1821)", *Wesley Historical Society Cumbria Branch Journal*, No. 13, September 1983, pp. 2-8.
46. HOWARTH, David Heighton: *How great a flame: Samuel Chadwick, 50 years on*, Ilkeston: Moorley's Bible & Bookshop Ltd., 1983, 41pp.
47. LONGLEY, Thomas: *Thomas Longley in Cornwall, 1798-1801: An extract from 'Some account of Thomas Longley written by himself'*, edited by Cedric Appleby, Cornish Methodist Historical Association Occasional Publication No. 18, [Redruth]: Cornish Methodist Historical Association, 1983, 23pp.
48. MEADLEY, Thomas Donald: *Kindled by a spark: The story of Thomas Champness*, Ilkeston: Moorley's Bible & Bookshop Ltd., 1983, 48pp.
49. MILBURN, Geoffrey Eden: "Big business and denominational developments in Methodism during the late nineteenth and early twentieth centuries [with reference to the life of Sir William Hartley]", *Epworth Review*, Vol. 10, No. 3, September 1983, pp. 33-41.

50. PURCELL, William: *Odd man out: A biography of Lord Soper of Kingsway*, revised edition, London: Mowbray, 1983, 196pp.
51. ROBINSON, Lawrence: "Lawrence Robinson remembers", *Wesley Historical Society West Midlands Branch Bulletin*, Vol. 4, No. 1, Spring 1983, pp. 12-15.
52. SEARSON, Edith Maude: *I remember*, [Kirkby-in-Ashfield: the author, 1983, 89pp.]
53. SOPER, Donald Oliver: "Hugh Bourne (1772-1852)", *100 Great Nineteenth-century Lives*, edited by John Canning, London: Methuen, 1983, pp. 320-4.
54. THOMPSON, Douglas Weddell: *A mountain road: An autobiography*, East Hoathly: Margret Thompson, 1983, vii. 192pp.
55. WOOD, Arthur Skevington: *On fire for God: Thomas Cook*, Ilkeston: Moorley's Bible & Bookshop Ltd., 1983, 32pp.
56. YOUNG, John: *The diary of John Young, Sunderland chemist and Methodist lay preacher, covering the years 1841-1843*, edited by Geoffrey Eden Milburn, Publications of the Surtees Society, Vol. CXCIV, Durham: the Society, 1983, xxx. 218pp.

See also Nos. 19, 63, 69, 90.

#### THEOLOGY

57. BROCKWELL, Charles Wilbur: "John Wesley's doctrine of justification", *Wesleyan Theological Journal*, Vol. 18, No. 2, Fall 1983, pp. 18-32.
58. BRYANT, Eunice R.: "La teología en acción: La teología de Juan Wesley", Nazarene Theological Seminary D.Min. thesis, 1982.
59. CANNON, William Ragsdale: "Salvation in the theology of John Wesley", *Bulletin of the Committee on Archives of the United Church of Canada*, No. 27, 1978, pp. 42-54.
60. COLLIER, John: "Wesley's Christian perfection in light of Luther and Niebuhr", *Church Divinity*, 1981, edited by John H. Morgan, Notre Dame: Church Divinity Monograph Series, 1981, pp. 12-22.
61. DAVIES, Rupert Eric: "Methodist theology", *A new dictionary of Christian Theology*, edited by Alan Richardson and John Bowden, London: SCM Press, 1983, pp. 362-3.
62. DREYER, Frederick: "Faith and experience in the thought of John Wesley", *American Historical Review*, Vol. 88, 1983, pp. 12-30.
63. FENNELL, William O.: "Reflections on the life and work of Richard Watson (1781-1833), with special attention to the question of the role of reason in the life of faith", *Bulletin of the Committee on Archives of the United Church of Canada*, No. 27, 1978, pp. 56-68.
64. GLASSON, Thomas Francis: "Wesley's New Testament reconsidered", *Epworth Review*, Vol. 10, No. 2, May 1983, pp. 28-34.
65. HARPER, J. Steven: *Devotional life in the Wesleyan tradition*, Nashville: Upper Room, 1983, 80pp.
66. HARPER, J. Steven: *John Wesley's message for today*, Grand Rapids: Zondervan Publishing House, 1983, 146pp.
67. HENDRICKS, Melvin Elton: "John Wesley and natural theology", *Wesleyan Theological Journal*, Vol. 18, No. 2, Fall 1983, pp. 7-17.
68. LANGFORD, Thomas Anderson: *Practical divinity: Theology in the Wesleyan tradition*, Nashville: Abingdon, 1983, 303pp.
69. LAWTON, George: *Within the rock of ages: The life and work of Augustus Montague Toplady*, Cambridge: James Clarke & Co., 1983, 249pp.
70. McCORMICK, Kelley Steve: "John Wesley's use of John Chrysostom on the Christian life: Faith filled with the energy of love", Drew University Ph.D. thesis, 1983, 45pp.

71. OUTLER, Albert Cook: "The rediscovery of John Wesley through his faith and doctrine", *Historical Bulletin, World Methodist Historical Society*, Vol. 12, First Quarter 1983, pp. 4-10.
72. ROGAL, Samuel J.: "Scriptural quotation in Wesley's 'Earnest Appeal'", *Research Studies*, Vol. 47, 1979, pp. 181-90.
73. SELL, Alan Philip Frederick: *The great debate: Calvinism, Arminianism and salvation*, Worthing: H. E. Walter, 1982, viii. 141pp.
74. SELLECK, Jerald Brian: "The Book of Common Prayer in the theology of John Wesley", Drew University Ph.D. thesis, 1983, 357pp.
75. STRAWSON, William: "Methodist theology, 1850-1950", *A history of the Methodist Church in Great Britain, Volume Three*, general editors: Rupert Eric Davies, Alfred Raymond George and Ernest Gordon Rupp, London: Epworth Press, 1983, pp. 182-231.
76. TYSON, John Rodger: "Charles Wesley's theology of the Cross: An examination of the theology and method of Charles Wesley as seen in his doctrine of the Atonement", Drew University Ph.D. thesis, 1983, 1003pp.
77. WATSON, Philip Saville: *Die Autorität der Bibel bei Luther und Wesley*, Stuttgart: Christliches Verlagshaus, 1983, 27pp.
78. WESLEY, John: *Die Kennzeichen eines Methodisten*, bearbeitet und mit einem Vorwort versehen von Manfred Marquardt, Stuttgart: Christliches Verlagshaus, 1981, 15pp.

See also Nos. 41, 112.

#### HYMNOLOGY

79. ARNOLD, Richard Alexander: "The English hymn in the eighteenth century: An historical and critical study", University of Edinburgh Ph.D. thesis, 1983, [v]. 326pp.
80. GOLDHAWK, Norman Panter: "Bicentenary of two hymn books ['A collection of hymns for the use of the people called Methodists' and 'Sacred Harmony']", *English church music, 1980: A collection of essays*, Croydon: Royal School of Church Music, 1980, pp. 58-63.
81. HOUGHTON, Edward: "John Wesley or Charles Wesley?", *Hymn Society of Great Britain and Ireland Bulletin*, Vol. 9, No. 6, September 1979, pp. 93-9; Vol. 10, No. 3, October 1982, pp. 70-6.
82. MARSHALL, Madeleine Forell and TODD, Janet: *English congregational hymns in the eighteenth century*, Lexington: University Press of Kentucky, 1982, 181pp.
83. ROGAL, Samuel J.: "The occasional hymns of Charles Wesley", *Cresset*, Vol. 42, January 1979, pp. 8-13.
84. WESLEY, John: *The Works of John Wesley, Volume 7: A collection of hymns for the use of the people called Methodists*, edited by Franz Hildebrandt and Oliver Aveyard Beckerlegge with the assistance of James Dale, Oxford: Clarendon Press, 1983, xv. 848pp.
85. WESLEY, John and WESLEY, Charles: *The Pentecost hymns of John and Charles Wesley*, with a devotional commentary by Timothy Lawrence Smith, Kansas City: Beacon Hill Press, 1982, 85pp.

See also No. 76.

#### LITURGY AND WORSHIP

86. GEORGE, Alfred Raymond: *The Sunday Service, 1784: A lecture to the Friends of Wesley's Chapel, given on Wednesday, 18th May 1983 at Wesley's Chapel*, Friends of Wesley's Chapel Annual Lecture No. 2, [London: Friends of Wesley's Chapel, 1983, 10pp].

See also No. 74.

## POLITY AND INSTITUTIONS

87. CRESSWELL, Amos Samuel: *The story of Cliff* [College], [revised edition], Calver: Joyful News Book Room, 1983, 43pp.
88. MOHLER, Hallock N.: "The Methodist class meeting: Origin, nature, purpose and relevance", Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary D.Min. thesis, 1982.
89. MOORLEY, John R.: *Cliff in pictures: The Joyful News Mission through the eye of the camera*, Ilkeston: Moorley's Bible & Bookshop Ltd., 1983, 60pp.
- See also Nos. 96, 99.

## MINISTRY

90. GARLICK, Kenneth Benjamin: *Garlick's Methodist Registry, 1983*, London: Edsall, 1983, 373, xxiii. xvii. vipp.

## EVANGELISM AND MISSIONS

91. BIRTWHISTLE, Norman Allen: "Methodist missions", *A history of the Methodist Church in Great Britain, Volume Three*, general editors: Rupert Eric Davies, Alfred Raymond George and Ernest Gordon Rupp, London: Epworth Press, 1983, pp. 1-116.
92. DORAISAMY, Theodore R.: *What hath God wrought: Motives of mission in Methodism from Wesley to Thoburn*, Singapore: Methodist Book Room, 1983, xix. 132pp.
93. HOWARTH, David Heighton: "'Joyful News' (1883-1963): Some reflections", *Proceedings of the Wesley Historical Society*, Vol. XLIV, 1983-4, pp. 2-15.

See also Nos. 42, 46, 48, 54, 55, 87, 89.

## SOCIAL WITNESS

94. BARDELL, Eunice Bonow: "Primitive Physick: John Wesley's receipts", *Pharmacy in History*, Vol. 21, 1979, pp. 111-21.
95. BRENDLINGER, Irv A.: "A study of the views of major eighteenth century evangelicals on slavery and race, with special reference to John Wesley", University of Edinburgh Ph.D. thesis, 1982, [9]. xv. 410pp.
96. DAVEY, Cyril James: *Home for good: The Methodist Homes for the Aged, 1943-1983*, London: Methodist Homes for the Aged, 1983, [iii]. 48pp.
97. FIELD, F. B.: *A Kingswood assembly: Notes on the builders and benefactors of Kingswood School*, [Bath]: Kingswood Association, 1982, 28pp.
98. HAINSWORTH, Gerald Moody: "What has Athens to do with Jerusalem? A study of the relationship between adult education and the Methodist Church in England", University of Leicester M.Ed. dissertation, 1982, v. 95pp.
99. METHODIST INTERNATIONAL HOUSE: *MIH silver jubilee, 1950-75*, [London: Methodist International House, 1975], 24pp.
100. PRITCHARD, Frank Cyril: "Education", *A history of the Methodist Church in Great Britain, Volume Three*, general editors: Rupert Eric Davies, Alfred Raymond George and Ernest Gordon Rupp, London: Epworth Press, 1983, pp. 279-308.
101. ROGAL, Samuel J.: "Kingswood School: John Wesley's educational experiment", *Illinois Quarterly*, Vol. 40, Summer 1978, pp. 5-16.
102. ROGAL, Samuel J.: "Pills for the poor: John Wesley's 'Primitive Physick'", *Yale Journal of Biology and Medicine*, Vol. 51, 1978, pp. 81-90.

103. SHAW, A. Mary: *When you were there: Reflections on Edgehill College, 1884-1984*, South Molton: printed by G.P. Printers, 1983, [viii]. 173pp.
104. SYDENHAM, Frederick Reginald: "The healing miracles of Wesley", *Quarterly Review of the Churches' Fellowship for Psychological and Spiritual Studies*, No. 100, Summer 1979, pp. 6-10; No. 101, Autumn 1979, pp. 8-12.

See also No. 105.

#### LABOUR AND POLITICS

105. ANSTEY, Roger Thomas: "Parliamentary reform, Methodism and anti-slavery politics, 1829-1833", *Slavery and Abolition*, Vol. 2, 1981, pp. 209-26.
106. HAYDEN, Peter: "Culture, creed and conflict: Methodism and politics in Cornwall, c. 1832-1979", University of Liverpool Ph.D. thesis, 1982, xiv. 465pp.
107. HYNSON, Leon Orville: "Human liberty as divine right: A study in the political maturation of John Wesley", *Journal of Church and State*, Vol. 25, 1983, pp. 57-85.
108. WALD, Kenneth Dan: *Crosses on the ballot: Patterns of British voter alignment since 1885*, Princeton: Princeton University Press, 1983, xvi. 263pp.

#### RELATIONS WITH OTHER CHURCHES

109. MARTIN, Roger Harry: *Evangelicals united: Ecumenical stirrings in pre-Victorian Britain, 1795-1830*, Metuchen: Scarecrow Press, 1983, xii. 230pp.
110. MASSA, Mark S.: "The Catholic Wesley: A revisionist prolegomenon", *Methodist History*, Vol. XXII, 1983-4, pp. 38-53.
111. WAINWRIGHT, Geoffrey: "Methodism's ecclesial location and ecumenical vocation", *One in Christ*, Vol. XIX, 1983, pp. 104-34.

See also Nos. 10, 11, 34.

#### LITERARY PORTRAYALS AND INFLUENCE

112. BRANTLEY, Richard Estes: "Keats's method. [A Romantic version of John Wesley's theology of experience]", *Studies in Romanticism*, Vol. 22, 1983, pp. 389-405.
113. WORDEN, Barbara Standley: "The emotional evangelical: Blake and Wesley", *Wesleyan Theological Journal*, Vol. 18, No. 2, Fall 1983, pp. 67-79.

See also No. 33.

CLIVE D. FIELD,

Our Local Branches Secretary, Rev. Thomas Shaw, has made a characteristic contribution to the recent celebrations of the bicentenary of American Methodism in the shape of a cyclostyled pamphlet of 18 pages: *Vital Religion: A Methodist Export to America*. Copies are available from the author at 50p plus postage.

## NEWS FROM OUR BRANCHES

Meetings, lectures, pilgrimages, the journal and occasional publications, special activities such as the establishment of museums (**Cornwall, North East** and the **West Midlands** Conference Exhibition), the gradual building up of archival collections (**Lincolnshire, Ireland, Cornwall** and the **Isle of Man**), the preparation of a bibliography (**East Midlands**) and the use of the Manpower Services Commission (**North East** and **Ireland**); all these activities are reported from our Branches. It will be useful to focus attention on these activities from time to time, and this year to consider the Branch Journal which, perhaps more than anything else, unites the membership.

The Branch Journals are in the broadest sense local supplements to the *W.H.S. Proceedings* though, unlike the *Proceedings* which regularly includes articles on subjects of general Methodist historical interest, the journal articles are more often about people and places of regional interest. Some of them might well have appeared in the *Proceedings*, e.g. Charles Wesley's baptisms at Bexley (**London**) and the information about M.S.C. projects. The articles are, of course, not all of equal value. Some have evidently been carefully researched and based on primary sources of information, some are based on secondary (though not always easily discovered) sources, and some suffer from too much brevity. A master index to the journals is much to be desired and would take its place alongside the cumulative index to the *Proceedings*; the more substantial articles are included in Clive Field's annual bibliography.

The contents of the journals follow much the same pattern—editorial, notices and reports, articles, book reviews, lists of accessions, etc., but in style and format there is more diversity. All of them are basically reproduced from typescript, the **East Midlands** and **Cornwall** using varied typefaces and illustrations to improve the appearance of the pages. **Bristol, London** and **Cumbria** use A4 sheets stapled in the margin, thus requiring boxes for their preservation if they are not to become limp and dog-eared; the **West Midlands** and **Plymouth and Exeter** journals are produced in the same way though on slightly smaller quarto-sized sheets. Much more convenient for readers and for ultimate stacking are the booklets made from A4 paper folded with a staple or staples in the spine as is done in **Cornwall, East Midlands, Lancashire and Cheshire, Lincolnshire** and the **North-East**. **Yorkshire** has the same format but a slightly larger page size. **East Anglia** has published its 44th and last Bulletin, its future news and reports will appear in the new District newspaper, but whether or not that will be to the advantage of the Branch remains to be seen. In **Cornwall** and no doubt in other places the Branch receives occasional coverage in the *District Chronicle*.

Our branch editors from time to time make appeals for more contributions for the journal and often at the same time express their thanks to a few energetic writers who continue to keep them supplied. They sometimes find they have to fill up still vacant spaces with long or short quotations from such sources as the connexional magazines. These can be more than gap fillers and in some cases are valuable reprints: such, for example, is the article "The Highest Market Town in England" (*Methodist Recorder Winter Number, 1901*) which was serialised in the **Cumbria** journal. Mr. Redhead's selection of press reports on the Cholera epidemic, and the Methodist reaction to it in the **West Midlands** could be paralleled in every area and has prompted one editor to make a similar selection for Cornwall!

The problems associated with the production of branch publications is still with us. Mr. Arthur Clamp no doubt solved some of them in his address to the members of the **Plymouth and Exeter Branch**. There is a useful handbook on the subject, called "Biographics" by Ian Templeton, The Piker's Pad, PO Box 97, Storrington, West Sussex, £5.00 post paid.

Six of our Branches are now supplying their members with the annual "Methodist Archives and History Newsletter" thus keeping them informed of the wider scene, and we hope that all our branches will continue to publicise the W.H.S. itself from time to time, as the **East Midlands** branch has done in this form—"Reminder to all our members. If you are not already a member of the Wesley Historical Society (as distinct from our East Midlands Branch of the W.H.S.) do consider joining . . ."

Branch editors please note !

## LOCAL BRANCHES

**BRISTOL** — 76 members

*Bulletin* : Nos. 40, 41 and 42 received.

*Secretary* : Rev. Hubert A. Pitts, B.D., 25, Wynyards Close, Tewkesbury, Glos, GL20 5QZ.

**CORNWALL** — 274 members

*Journal* : Vol. VII, No. 1 received.

*Secretary* : Mr. W. E. Walley, Park View, Ponsanooth, Truro, Cornwall, TR3 7JA.

**CUMBRIA** — 125 members

*Journal* : Nos. 15 and 16 received.

*Secretary* : Mrs. Jean Coulthard, 32, Croft Road, Carlisle, CA3 9AG.

**EAST ANGLIA** — 38 members

*Bulletin* : No. 43 and 44 received.

*Secretary* : Rev. Elizabeth J. Bellamy, B.A., 8, St. Andrew's Close, Holt, Norfolk, NR5 6EL.

**EAST MIDLANDS** — c. 60 members

*Journal* : Vols. I, Nos. 9 and 10, II, No. 1 received.

*Secretary* : Rev. Sidney Y. Richardson, B.A., B.D., S.T.M., 22, Garton Road, Loughborough, Leics, LE11 3RQ.

**ISLE OF MAN** — c.25 members

*Newsletter* : October 1984 received.

*Secretary* : Miss A. M. McHardy, Zeerust, Clayhead Road, Baldrine, Isle of Man.

**LANCASHIRE AND CHESHIRE** — 175 members

*Journal* : Nos. IV, 10 and V, 1 received.

*Secretary* : Mr. E. Alan Rose, B.A., 26, Roe Cross Green, Mottram, Hyde, Cheshire, SK14 6LP.

**LINCOLNSHIRE** — 108 members

*Journal* : Vol. III, No. 8 received.

*Secretary* : Mr. Harold Jubbs, 3a, Church Road, Upton, Gainsborough, Lincs, DN21 5NR.

## LONDON AND HOME COUNTIES — 72 members

*Bulletin* : Nos. 30 and 31 received.

*Secretary* : Mr. Arthur M. Lloyd, 46, Queens Drive, Surbiton, Surrey, KT5 8PW.

## NORTH-EAST — 205 members

*Bulletin* : Nos. 42 and 43 received.

*Secretary* : Mr. Bryan Taylor, 22, Nilverton Avenue, Sunderland, Tyne & Wear, SR2 7TS.

## PLYMOUTH AND EXETER — 100 members

*Proceedings* : Vol. VI, Nos. 3 and 4 received.

*Secretary* : Mr. Roger F. S. Thorne, 11, Station Road, Topsham, Exeter, EX3 0DS.

## SCOTLAND

*Secretary* : Mr. S. Davis, Woodside Cottage, 81, Abbey Road, Scone, Perthshire, PH2 6LL.

## SHROPSHIRE — 45 members

*Journal* :

*Secretary* : Mr. Barrie S. Trinder, M.A., 20, Garmston Road, Shrewsbury, SY2 6HE.

## WEST MIDLANDS — 71 members

*Bulletin* : Vol. IV, Nos. 4 and 5 received.

*Secretary* : Mrs. E. D. Graham, B.A., B.D., 34, Spiceland Road, Northfield, Birmingham, B31 1NJ.

## YORKSHIRE — c.250 members

*Bulletin* : Nos. 45 and 46 received.

*Secretary* : Mr. D. Colin Dews, B.Ed., M.Phil., 4, Lynwood Grove, Leeds, LS12 4AU.

## IRISH BRANCH — c.160 members

*Secretary* : Mr. John H. Weir, 15, Orpen Park, Belfast, BT10 0BN.

*Archivist* : Mrs. M. Kelly, B.Sc., Aldersgate House, University Road, Belfast.

THOMAS SHAW

To mark the bicentenary of the death of John Fletcher, Vicar of Madeley, and Wesley's "designated successor", an exhibition will be mounted by the John Rylands University Library of Manchester at the Deansgate building, which will be open to the public throughout most of August and September 1985. The exhibition is designed to illustrate Fletcher's early years, his work at Madeley, the theological controversy surrounding the 1770 *Minutes of Conference*, his relationship with John and Charles Wesley and his marriage to Mary Bosanquet. Opening hours are from 10.00 am to 5.00 pm on weekdays and from 10.00 am to 12.30 pm on Saturdays.

## BOOK NOTICES

*The Works of John Wesley, Bicentennial Edition. Volume I. Sermons 1-33,*  
 edited by Albert C. Outler. Abingdon Press, 1984. pp. 722  
 — available from SPCK bookshops, £49.95.

It is with uncommon pleasure that I respond to the invitation to review Volume I of the new definitive edition of the works of John Wesley, formerly styled as the Oxford Edition, and now appearing from the Abingdon Press, U.S.A. as the Bicentennial Edition. This is the first of the four volumes which are to contain all the Sermons of Wesley, edited by Dr. Outler, of Dallas, Texas. Clearly, the edition of Wesley's Sermons forms a most important constituent of this series, and it is appropriate that it should have been edited by one of the chief originators of the whole enterprise.

The purpose of this series is not to "expound" Wesley but to "display" him. Not infrequently have I heard Dr. Outler use just this phrase. It signifies that the purpose of this edition is not to point out how important Wesley is, or whether we think he is right or wrong on this point or that, but simply to let him speak for himself. The edition is to provide objective material upon which other scholars may make their judgement. However, this is easier said than done, for every Editor, no matter how dispassionate, is bound to some extent to demonstrate his own point of view. To "display" Wesley it is necessary to explain something of the background, to show the context of the various writings, to explain certain terms, and to identify quotations and allusions. Thus there is an important scope for an Editor, as well as for the preparation of a correct text.

Dr. Outler's standpoint in his editorial work is well summarized in what he has written in introduction to the doctrinal portion of his volume *John Wesley* in the Oxford Library of Protestant Thought, (p. 119.) : "He was, by talent and intent, a *folk*-theologian : an eclectic who had mastered the secret of plastic synthesis, simple profundity, the common touch. He was an effective evangelist guided by a discriminating theological understanding, a creative theologian practically involved in the application of his doctrine in the renewal of the church. Few of his doctrinal views are abstruse, and none is original. It is their sum and balance that is unique, that gives him a distinctive theological stance." We may illustrate this method with a few examples from the copious editorial notes on the Sermons.

Dr. Outler regularly makes the point that apparently characteristic elements in Wesley were in fact adopted. Thus he supplies a battery of recondite references to show that the distinction between the "almost" and the "altogether" Christian was in fact a commonplace at the time, (p. 131.) It is consistently pointed out that Wesley's position is that of a synthesis between the truth on this hand, and the truth on that, which were in danger of falling apart. Thus Wesley on "sin in believers" is in a middle position between *simul justus et peccator* and tormenting scrupulosity, (p. 233.) Outler observes that Wesley on "the religion of the heart" is a typical example of his habit of rejecting the disjunction "either/or", and opting for "both/and." (It is interesting, however, that the Editor does not apparently take notice of perhaps the most significant example of "both/and" in the definition of saving faith in I.i. 4, (p. 120). So Wesley is an "erasmian", standing for "an alliance between reverent faith and reverent learning." (p. 56.) In relation to the three-fold Anglican guideline of Scripture, reason, and Christian antiquity, it is important to seek the "general sense" of Scripture as a whole, (p. 58.)

Thus there is in Wesley a measure of "liberal" approach, but embodying "conservative" substance. We indeed "think and let think", but only in relation to "opinions which do not strike at the root of Christianity," (p. 87.)

There is a comprehensive Preface, and Introduction. Dr. Outler states that he has preferred to start the publication with major Sermons with which Wesley chose to open his own collections, rather than to publish chronologically, (p. x.) This remark represents an interesting editorial debate as to whether it is preferable to "display" Wesley by opening the series with some early and inferior sermons, some adapted from other preachers, or to start with the work of the mature evangelist. It was felt that the latter choice will at least provide the more attractive first volume. The Editor also acknowledges the delay which has been occasioned by the conscientious effort exhaustively to identify every quotation and allusion in the Sermons, frequently from works now largely unfamiliar. This has been done with most helpful thoroughness. Sometimes a phrase which would easily pass unnoticed even by an attentive reader is given a careful and interesting footnote, *eg.* "the balance of the sanctuary" on p. 281.

In discussing the career of Wesley he is characterised as essentially a preacher, (p. 13), who prefers the sermon as his mode of teaching, (p. 55) Though he was not the most eloquent preacher of the Revival, (p. 16), the young Oxford Wesley was certainly not unpopular as a preacher, (p. 29.) He cultivated a plain style, (p. 21), showing himself to be a widely-read man who does not parade his learning, (p. 26.) His numerous quotations are normally from memory, and are rarely completely accurate, (p. 66.) However, on a special occasion, as when invited to preach before the Judges of Assize, he could construct a sermon in a more ornate style, (p. 354.)

In connection with this we could have wished for a little fuller treatment of the relationship of these published Sermons to what Wesley actually preached to general congregation. This is a somewhat perplexed subject, and is left to be discerned from notes in sundry places, (*eg.* p. 267, 299.) One is aware that many modern students come to the reading of these sermons with the strongly formed opinion that "ordinary people" are not, and cannot be, interested in theology. They find it very hard to believe that sermons on subjects like these could ever have held the attention of a congregation. One would have welcomed what information is available regarding which sermons were preached, which sermons are digests of what was customarily preached, and which are purely written sermons, together with some testimony as to the effect of Wesley as a preacher.

On many important theological points there is thorough and most useful cross-referencing to other related passages in Wesley's works, (*eg.* p. 139), and explanation of his usage of various theological words, (*eg.* p. 189.) Inevitably there are some few points where one's own judgement disagrees with Dr. Outler. It appears unsympathetic to describe "the almost Christian" as "a high-minded hypocrite", (p. 111), seeing that Wesley affirms that he is sincere, and that Wesley himself, the model for "the almost Christian" in this sermon, was certainly not a hypocrite.

I much trust that it is not impertinent for an Englishman to observe how free is Dr. Outler's style from so-called "Americanisms", and also, gratefully, from that jargon, derived from the English translation of German theological literature, which defaces so much of modern theological writing. Dr. Outler is a pleasure to read, and demonstrates that a learned book need not be dull or obscure. I have only detected two traces of American authorship. In one

place he writes of "County Essex", (p. 66), and he refers to the American Episcopal Book of Common Prayer, not the English 1662 book, in p. 582, fn. 77. Another factor which makes this important book a pleasure to read is that in production and finish nothing has been lost in the transfer of publication. The book is a credit to the publisher, and will bring real satisfaction to scholars on both sides of the ocean.

JOHN LAWSON.

*John Wesley's Sunday Service of the Methodists in North America* with an introduction by James F. White. (Quarterly Review Reprint Series, U.M. Publishing House and U.M. Board of Higher Education and Ministry (1984) : pp. 144, n.p.)

*Theological Transition in American Methodism, 1790-1935*, by Robert E. Chiles. (University Press of America (1983) : pp. 238, \$11.95.)

*Practical Divinity : Theology in the Wesleyan Tradition*, by Thomas A. Langford. (Abingdon (1983) : pp. 303, n.p.)

No copy of the service-book which John Wesley sent to America in 1784 exists in this country, nor is there any reprint of it, for the later editions from 1786 onwards introduce important changes. Some, but not all of it, is reproduced in Nolan B. Harmon's *The Rites and Ritual of Episcopal Methodism* (1926), but that is a very rare book. A complete edition must await the Oxford Bicentennial edition of Wesley's *Works*. Meanwhile, James F. White has reproduced all of it except the Collects, Epistles and Gospels and the Psalter. There is an admirable introduction and a bibliography. Appendices contain the pages of the Lord's Supper without the manual acts and the pages of the Baptism of Infants without signation. These have been discussed in various articles in these *Proceedings*, beginning with vol. xxix, pp. 12-20.<sup>1</sup> Professor White, rightly in my judgement, takes the view that Wesley preferred to retain the manual acts and the signation. Coke deleted both, and Wesley sent along corrected sheets. This publication is an invaluable tool for students of this subject.

The book by Robert Chiles is a reprint of a book previously published. It traces how American theologians modified the original theological heritage of Methodism. Taking the doctrines of revelation, sin and grace as particularly important, he traces a decline from revelation to reason, from sinful man to moral man, and from free grace to free will. Under each topic four periods are described, from Wesley to Watson (1790-1840), from Watson to Miley (1840-1890), and from Miley to Knudson (1890-1935), and most of the discussions centre in the men thus named. Richard Watson was of course English, but his *Theological Institutes* was influential in America. He is here described as belonging to the Wesleyans, without any mention of the fact that for a while he belonged to the Methodist New Connexion. John Miley taught at Drew, and produced a two-volume *Systematic Theology*. Albert Knudson taught at Boston, and in various works drew the implications of personalist philosophy into a theological system. These may not have been the most influential figures in American Methodism, but they were the most representative.

<sup>1</sup> The most recent discussion is in *Methodist History* vol. xxiii, pp. 153-162. (Editor)

Chiles begins his book with the question : "Is the history of Methodist theology the story of a fall from the perfection of a Wesleyan Eden into a world of theological defection ?" He claims to have resisted the temptation to write in such a polemical way and to have grown in sympathetic understanding of those writers whom he has described, but he does not deny that he prefers the orthodoxy of Wesley to the theology produced by his heirs. He sees Watson as having departed from Wesley's teaching and started a continuous decline. At first, however, Methodist theologians sought, whether or not successfully, to be loyal to their Wesleyan heritage ; after 1890 this concern was conspicuously absent. Whether or not we accept this thesis, we must be grateful for this introduction to authors almost entirely unknown in this country. The book has a very useful bibliography.

Professor Langford has written a work of historical theology on a much grander scale. After dealing with John Wesley's theology of grace, he proceeds first to interpreters and successors in eighteenth- and nineteenth-century Britain (Fletcher, Adam Clarke, Watson, Pope and Hugh Price Hughes), and then to the Americanization of Wesleyan theology and subsequent American developments, including Miley. Of particular interest to us is the chapter on twentieth-century British Methodism from Scott Lidgett to Geoffrey Wainwright, which draws attention to many British Methodists who have made outstanding contributions to biblical scholarship. The corresponding American chapter proceeds by way of Knudson to several contemporary theologians, and another chapter describes well-known Methodist theologians from other parts of the world such as Continental Europe, Asia and Latin America.

Clearly so extensive a survey can devote only a few pages to each author, but the brief descriptions are sensitive and illuminating. Who in Britain could write with such a profound knowledge of American theologians as Professor Langford has of our British writers ? The only mistake I can find is that on page 39 he ascribes the Collect for Purity to Matins and Evensong as well as to the Eucharist. He dispels the idea sometimes to be heard that Methodism is so pragmatic that it lacks theologians. Langford is more cheerful than Chiles. He finds the differentia of the Wesleyan tradition somewhat elusive, but he can nevertheless point to certain distinctive characteristics. He concludes that it remains vital. It has sufficient life to continue in its own right and to contribute to creative ecumenical witness. Parochialism is false to this tradition ; it must receive from other traditions, but it has also much to give. In an age when the questions of continuity and development in tradition are of great importance to all the churches, it is good to have this strong statement of our own inheritance.

A. RAYMOND GEORGE.

*Policy and Politics in British Methodism, 1932-1982*, by George Thompson Brake.  
(Edsall (London) : pp. 880, £6.95.)

Apart from several astute essays by Rupert Davies, such as that in volume 3 of the *History of the Methodist Church in Great Britain*, and notable biographies like Gordon Wakefield's *Robert Newton Flew*, there is no major work on Methodism after 1932. As the immortal Mr. Dooley observed, "The further you get away from any period the better you can write about it. You aren't subject to interruptions from people who were there." All credit then to the

Rev. G. Thompson Brake for tackling the subject, which he does on a vast and somewhat cumbersome scale—exhaustive and, one must confess, at times exhausting! Twelve basic themes emerge: the 1932 Union (chapter 1); Structures and Authority (chapters 2, 4, 5); the Conversations with the Church of England (chapter 3); Ministry (chapters 6, 7); Doctrine (chapter 8); Home Mission strategy (chapter 9); Social witness (chapters 10, 11, 12); Education and Youth (chapter 13); Orders and Enterprises (chapter 14); Property (chapter 15); City Road—chapel and publishing (chapter 16); Overseas Missions (chapter 17).

Mr. Brake is the master of the *précis*—innumerable reports from the Agendas of Conference are summarized and analysed accurately. The amount of sheer information is enormous, and makes the book a resource-tool of considerable importance. There is a remarkable standard of fairness and objectivity—only once or twice, I think, does Mr. Brake's slip show (e.g. pp. 198, 455), and I felt, at times, that the book would have been even more interesting had there been a strong point of view, a thesis to argue.

The weakness of the book is in organization of material—the historian needs to be as ruthless with the pruning-knife as the preacher. There is repetition at times (e.g. on Membership), which is unnecessary. One must draw deep from the well, but the reader needn't have to chew the rope! Some chapters are much sharper than others—I would rate highly the sections on social issues (this is clearly Brake's strong suit) and on the various orders and ministries. The chapter on Union adds little of substance to Kent and Currie; the weakest chapter is that on Overseas Missions, which turns into a catalogue of mission-fields and lacks penetration.

Brake does not venture much on interpretation, but simply provides material for the hard questions to be asked and for future historians to answer. Here are a few: (1) What are the historical and sociological reasons for a decline from 838,019 to 469,788 members in fifty years? Studies like those of A. D. Gilbert and S. Yeo are important here and begin to give a few clues. (2) Is Methodism's pragmatism in danger of merely becoming instant response to fashion? Is there scope here for Dr. E. R. Norman's controversial (as yet unrefuted?) thesis that clerical and lay élites follow intellectual trends rather than show initiative? The way Methodism uncritically swallowed "experiential education" would make a good case-study. (3) If Methodism's most successful new work after 1932 was done in youth clubs and university and college campuses (oddly Brake says very little on student work), especially in the heyday of the "Methsocs" which produced a whole generation of leaders, lay and ministerial, why have we lost our grip on this segment of the population? If Methodism loses the middle class, what is there left? (4) Into what awful financial and structural problems will the legacy of mid-Victorian property (cf. pp. 718-20) lead us in the next generation? (5) What ultimate effect have ecumenical debates had on Methodism? Was Methodism too much geared to union with the Anglicans in the 1960s? The role of Dr. Eric Baker needs analysis here. (6) Some of the revelations about the muddle of Methodist publishing are not to the credit of a great church. How on earth it was tolerated for so long beggars the imagination. This is one factor in stultifying our theological thinking, which is thinner than at any time since Jabez Bunting. John Bowmer alone seems to come out of all this with great credit—one of a few unsung heroes of Brake's tale. (7) Has all Methodism's structural St. Vitus's dance really achieved anything vital, apart from the abolition of the diarchy of "leaders" and "trustees"?

In Brake's book the key personalities flit, like ghosts, uneasily to and fro.

The role of Dr. Scott Lidgett (then aged 90 !) and Dr. A. W. Harrison in the vital 1944 Education Act debate needed a mention. The "scoop" about Lord Soper being prepared to be re-ordained by a bishop is interesting : if for Mr. Brake it would have been a "prophetic gesture", for others it would have been a *trahison des clercs*.

For the size of the book the number of typographical errors is mercifully few : e.g. p. 3, 1877 not 1817 ; p. 9, *Thom* not Thorne ; p. 42, a paragraph appears twice ; p. 51 *convener* ; p. 57, irritating use of "Ex" when it refers to past, not present ; p. 68, *catechetical* ; p. 199, 1932 not 1832 ; p. 245 1843 not 1943 ; p. 586, *archbishops* ; p. 655, *F. A.* for H. Farley ; p. 657, *Bessie* for Betty.

The book is well produced, and at its reduced price should attract a ready sale.

J. MUNSEY TURNER.

*Evangelicals and Culture* by Doreen Rosman. Croom Helm (1984), pp. 262. £14.95.

Evangelicalism has long had the reputation of being philistine in its attitude towards culture—a reputation encouraged, though not created by Matthew Arnold's famous remarks in *Culture and Anarchy*. Although this picture has been modified by recent scholarship, Dr. Rosman's book is the first thorough study of evangelical culture from 1790—1833. She describes attitudes towards fashion, family life, recreation, music, the fine arts, novels and learning. She also gives a valuable account of evangelical theology and describes some of the general characteristics of the movement in her period. In fact she gives what must now be the best account of the evangelical mind (including examples from Wesleyans and Dissenters as well as Anglicans) as well as exploring her special theme.

In an unpublished prize essay some years ago Dr. Haddon Willmer showed that, contrary to what had usually been supposed, evangelicals shared a number of theological and general intellectual assumptions with their 18th century "latitudinarian" contemporaries, even though they differed from them sharply on the way of salvation. Dr. Rosman agrees with this finding and carries it further in the realm of taste and culture. (Anglican and non-Anglican evangelicals differed among themselves on some recreational matters—such as field sports—but this seems to reflect their social background rather than any moral or religious disagreement). The evangelical outlook on recreation, for example, was biased in favour of what was "rational" and against the frivolous and sensual in a way which reflected a more general contemporary attitude among the serious and high-minded. But suspicion of the "worldly" and "sensual" made them go much further in what they banned as "unspiritual".

So far as intellectual matters were concerned, Dr. Rosman acutely observes that one source of evangelical limitations was its very success in "spreading intellectual interest among its rank and file, for some of those who contributed to the religious press were probably self-taught theologians tackling subjects beyond their competence". But for the intellectuals among them there were other problems. They did not produce open-mindedness and a questioning mentality: those with such a mentality were frustrated, distrusted and in the end liable to leave evangelicism. Whether in the field of recreation or of

secular thought there seemed to be severe limitations on what the evangelical mind and heart could accept as proper concerns for "real" Christians.

This was due, in part, to a deep-seated other-worldliness, a sense that only the life of the soul really mattered. Hence a great deal of cultural activity had to be regarded as irrelevant and a diversion from, if not a danger to the pursuit of salvation. At best they were necessary relaxations for mental and bodily fitness rather than positive expressions of the experience of God's creation. Dr. Rosman thinks that a theological problem lay at the root of this dualist attitude. The evangelicals "shared in the tastes and interests of the more cultured of their contemporaries . . . but were unable to justify their enjoyment within the terms of their world-denying theology." Their tragedy was that they "rightly stressed the importance of applying faith to the whole of life while lacking a theology capable of being so applied in any but the most negative fashion. Evangelical faith was therefore liable to appear unattractive when challenged by anything appealing to the totality of the personality." Furthermore, they could only subjugate, not sanctify the senses. The senses then predictably took their revenge on the evangelical fringes in "enthusiastic" preaching and the "pentecostalism" of the Irvingites.

Dr. Rosman's coverage concludes with the 1830s which a number of scholars have felt to be the end of an era at least in evangelical Anglicanism. There is a considerable narrowing of cultural outlook evident with the ending of the Wilberforce generation and Michael Hennell has shown how very restrictive his successors had become by the 1870s. (They had also fossilised theologically in their attitude towards intellectual changes compared with some of their Anglo-Catholic contemporaries). The curious thing is that the Wesleyans and Nonconformists, despite their very similar theological origins, became noticeably more open to cultural and theological liberalism in the later 19th century. The reasons for this still require investigation but we must be grateful to Dr. Rosman for her fine and penetrating study which is a major contribution towards understanding the evangelical mind.

HENRY D. RACK.

*Christian England*, volume 3, from the 18th century to the First World War, by David L. Edwards. (Collins, pp.378, £12.95).

Readers who are acquainted with the writings of Dr. Edwards will expect a lucid and well-documented treatment of his subject; and they will not be disappointed in this, his latest work. As the sub-title indicates, it compresses the events of over 200 years into less than 400 pages, but thanks to the author's economical use of words and his very readable style, nothing is lost. What makes this book an invaluable guide is the constant reference in the footnotes to further reading. Time and time again a footnote will suggest "the best biography", or "recent studies" so that this book can well serve as a basis from which a student can turn to the most authoritative works on the period which interests him.

It would be safe to say that, in the period covered by this book there were more changes and more provocative challenges than in any 200 years in the history of Christianity—from the confident appeal of the eighteenth-century evangelicals, through the Catholic Revival to the faith-shaking events of the first world war. Dr. Edwards considers all these aspects of "Christian

England" through the media of ecclesiastics, politicians, poets, hymn-writers, *et al*, at home and abroad.

The section on Methodism is adequately dealt with and calls for very little comment ; though one wonders whether Dr. Edwards has heard of our *Proceedings* as there is no reference to it in the many footnotes. A few misprints (e.g. Whitehead for Whitefield on p. 48) and a minor error of fact (e.g. the Covenant Service was not originally designed, as Dr. Edwards says on p.63, as an annual New Year event) are not sufficient to mar the work in the least.

The author's avowed intention is "to write the first ecumenical history of English Christianity". Set alongside his two previous volumes this is a worthy and commendable achievement. It is also a pleasure to read such clear type and the publishers are to be congratulated on their fine workmanship.

JOHN C. BOWMER.

### LOCAL HISTORIES

*A History of Methodism in Weston* (Bath) by Ian Duffy. Copies from the author at 57 Brookfield Park, Weston, Bath, BA1 4JJ, no price stated.

*St James Methodist Church, Rainhill, 125 Years of Worship and Witness 1860—1985* Commemorative Brochure. (12pp) by Kenneth Lysons. Copies from the author at Latham, Scotchbarn Lane, Whiston, Prescot, Merseyside, L35 7JB, no price stated.

Newcastle upon Tyne Brunswick Central Circuit: *Our Churches* edited by Margaret Burchell. (62pp) illus. maps. Copies, price 80p plus postage, from Mrs. Burchell, 4 The Oval, Newcastle upon Tyne, NE12 9PP.

Sidmouth Methodist Church Centenary 1885-1985. (11pp). Copies, price 75p post free from Rev. Clifford Bell, 10 Victoria Road, Sidmouth, Devon.

*Think of Armley and Speak of Armley: A history of Methodism in Armley* (Leeds) from 1742 by D. Colin Dews. (58pp). Copies, price £2.00 post free from the author at 4 Lynwood Grove, Leeds LS12 4AU.

*A Century of Education: Wesley Methodist Primary School, Radcliffe, Bury, Lancs.* by G. Howarth. (65pp.) Copies, price £2.80 post free, from the school.

*Religion in Sunderland in the mid-nineteenth century* by G. E. Milburn (74pp.) Copies, price £1.00 post free from Dept. of History and Geography, Sunderland Polytechnic, Sunderland, Tyne & Wear, SR1 3SD.

*From Beginnings Unpromising: the story of Methodism in Horbury* by P. R. Day. 1984. Copies, price £1.85 plus 25p postage from the author at 4 Wynthorpe Road, Horbury, West Yorkshire WF4 5BB.

## BRIEF NOTICES

The history of the Bible Christian Mission to China has inevitably been dominated by Samuel Pollard, sometimes to the exclusion of his equally dedicated colleagues. Keith Parsons, himself a former missionary in China, has gone some way to restoring the balance with two booklets about Lois Anna Thorne (née Malpas) (1858—1904) who began as a missionary with the China Inland Mission but joined the Bible Christians following her marriage to Samuel Thomas Thorne. These are *My Moving Tent*, a biographical sketch and *The Diary of Lois Anna Thorne*, a complete transcript, with notes, of her recently discovered journal for most of the year 1900, the year of the Boxer uprisings. Copies are available, price £1.40 and £1.50 respectively, from the author at 3 St Paul's Crescent, Torquay, Devon, TQ1 3QN.

Another item recalling the Bible Christians is *When You Were There: Reflections on Edgehill College 1884-1984*, edited by A. Mary Shaw, 173pp., £5.00, a lively celebration of the centenary of Shebber's sister school at Bideford. In the editor's words, "it is a picture of Edgehill as it appeared first to those who founded it, then to those who shared its life, and finally as it appears to those who in 1984 carry on its traditions." The reminiscences of pupils, teachers and domestic staff are all included.

*The Waddy Family* by J. Leonard Waddy (published for the author by WMHS Publications, 108pp., limited edition of 500 copies, £8.50 post free)

This is a study of the Waddy family embodying the fruit of forty years of genealogical research and includes branches of the family in Ireland, North America and the Antipodes. The justification for its inclusion here is that two chapters are devoted to the Methodist branch, beginning with Richard Waddy (1769—1853) who entered the Wesleyan ministry in 1793, to be followed by two sons, a grandson, a great-grandson and a great-great-grandson, who is the author of this volume. Samuel Waddy was President of the Conference in 1859 and his eldest son was the celebrated "Judge Waddy" (1830—1902). There is much in this well-produced book for the growing numbers of Methodist genealogists.

*A Methodist Guide to Lincolnshire and East Anglia* compiled by William Leary and John Vickers. 1984. (WMHS Publications, 44pp., 90p)

This is the second WMHS guide to places of Methodist interest and is a worthy successor to the London volume, published in 1980. William Leary is responsible for the Lincolnshire section leaving East Anglia (i.e. Norfolk and Suffolk) to John Vickers, but both compilers have followed the same arrangement for the entries: places are arranged in itineraries, (eg Louth to Alford) and not alphabetically. As before, the information given is both historical and contemporary and there are many small but clear illustrations. It is difficult to see how this admirable guide could be improved, unless it be by the addition of an index of names as well as places. It is remarkable value for money, especially as there is a discount for bulk orders and it deserves a wide sale.

---

## NOTES AND QUERIES

### 1382. HOCKING

In 1978 I produced a booklet, *Hocking or the tales of two brothers*, which was a check list of the books of Silas and Joseph Hocking together with their sister, Salome. It was based upon the almost complete collection formed by my late brother. In the introduction I explained that I could find out very little about this family and I am grateful for information supplied subsequently by several correspondents.

Mr. R. A. Storey, Archivist of the Modern Records Centre, Warwick University provided brief details about their holding of about 800 manuscript sermons of Silas Hocking, dated from 1871 to 1896.

Dr. Ian Sellers has written an article *Silas Hocking and "Her Benny"* in which he refers to a service of song, magic lantern show and early cinema film all based on *Her Benny* (Journal of Lancashire and Cheshire Branch of WHS, January and August 1978).

Mr. J. E. Vaughan, Tutor Librarian of the School of Education library in Liverpool University, reported that they have many Hocking works as well as a set of the magic lantern slides about *Her Benny* and a copy of the service of song.

Perhaps most interesting of all has been information kindly supplied by Mrs. Anne Hughes, a grand daughter of Joseph Hocking. Her mother was Joseph's eldest child and all her life wrote as a successful author. She wrote her novels and thrillers under two names, Anne Hocking and Mona Naomi Anne Messer. The *British Library Catalogue* lists 32 titles under Anne and 12 under Mona. It also lists two titles, one being on a Cornish theme, by Anne Trevossa Hocking, but I have no evidence to connect her with Joseph's daughter.

The collection formed by my brother has been given to the Methodist Archives but I have a small collection which now includes *Candidates for Murder* by Anne Hocking, reprinted in 1983, a testimony to the continuing interest in the written works of this remarkable family. ROGER F. S. THORNE.

### 1383. THE WESLEYAN MISSION AT SAMANÁ

Mr José A. Vigo is seeking information about the Wesleyan Mission at Samaná, Dominican Republic, which was the home of descendants of a colony of American free Blacks who settled there in 1824 upon the invitation of Haitian President Jean Pierre Boyer. Although the Wesleyans were active at Samaná from about 1834 until 1930, the official records of the Church have been destroyed and Mr. Vigo is seeking to locate the diaries, Journals and letters of missionaries who worked in this field. Any information should be sent to 4612 Yale Station, New Haven, Connecticut, 06520, USA.

### 1384. THE LETTERS OF JOHN PAWSON

Dr. John Bowmer of 1, Matfen Place, Gosforth, Newcastle upon Tyne, NE3 3PR writes:

I am transcribing, with notes, the letters of John Pawson which shed much light on Methodist affairs just before and after the death of Wesley. I would be glad to hear of any Pawson correspondence (both to and from him) which is known to any of our readers. Photocopies, transcriptions or originals will be welcome, cared for and returned with any expenses incurred.

1385. 'A FULL, FREE, AND PRESENT SALVATION'

This expression, to which Dr. Beckerlegge called attention in *Proceedings* xli, p. 166, was clearly in circulation by the beginning of the 19th century. John Pawson, writing to Asbury and Whatcoat from Bristol on October 14, 1803, says: "You still retain a good degree of the ancient simplicity and plainness of the old primitive Methodists, and preach a full, free and a present salvation through faith in the Lord Jesus Christ." The phrase occurs twice in this letter, the original of which is in the Archives collection at Drew University.

A slight variation of the same phrase is found in Adam Clarke's *Letter to a Preacher* (3rd edition, 1816), where the following advice is found on p. 11: "Preach Jesus; preach his atonement—preach his dying love—and through him proclaim a *free, full and present* salvation . . ." The first edition of this work was published in 1800 and so may well be the source of Pawson's use of the phrase.

JOHN A. VICKERS.

1386. 'THE CABINET'

This phrase has cropped up in two manuscript letters I have recently examined at Emory University, Atlanta and raises the question how widespread was its use in the closing years of Wesley's life. In both cases it clearly refers to the "inner circle" of preachers who were closest to Wesley during that period.

Writing to James Oddie on 6th September 1788, Thomas Hanby retails the latest bit of scandal: "Let nobody know but yourself. Mr. W. has actually made love to Miss Ritche, & there is no small stir about it in the Cabinet."

A year later, on 29th September 1789, Thomas Rankin wrote to Hanby: "If I am not in the field with you and my dear brethren, I may be of some use in the Cabinet . . ."

Does the expression occur elsewhere? If so, the contexts might reveal something more of the complex and sometimes strained relationships in the inner circles of the Connexion as Wesley's hand slackened on the reins.

JOHN A. VICKERS.

*The Asbury Seminarian* is a theological quarterly published by Asbury Theological Seminary at Wilmore, Kentucky. The Summer 1984 issue is focused on "The Wesleyan Message in the Life and Thought of Today". It includes three major articles of general interest: "John Wesley and Creative Synthesis", "The Wesleyan Doctrine of Scriptural Holiness" and "Holy Spirit and Holy Scripture".

The price of one issue is \$1.00 plus postage, or it can be ordered through me by anyone wishing to pay in sterling.

JOHN A. VICKERS