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PROCEEDINGS

FIFTY YEARS OF STUDIES IN METHODIST HISTORY

The Wesley Historical Society was established in 1893 and therefore celebrates its Jubilee this year. The early issues of the *Proceedings* were full of useful articles and studies for students of Methodist history. New letters of Wesley were constantly being found and corrections in the existing editions of Wesley's *Journals* and *Letters* were constantly being made. Indeed it can be safely said that we should never have had such admirable Standard Editions of both *Letters* and *Journal* but for the work of the Society. It was in the *Proceedings* that the suggestion was first made for the publication of these standard editions.

These fifty years have seen notable achievements in the field of Methodist history. The most important of these have been the publication of the Standard Editions of Wesley's *Journal* (8 vols.) and Wesley's *Letters* (8 vols.) and what has come to be regarded as the standard Life of John Wesley, that by Dr. J. S. Simon, in 5 vols. There is no man in English history of whose life the details are so fully known not only from year to year but for a great part of it from hour to hour as John Wesley. The Rev. W. B. Brash in the Didsbury College Centenary volume says "Apart from Birkbeck Hill's editing of *Boswell's Life of Samuel Johnson*, it is the most carefully and fully edited book known to us in the field of English Literature." The Editor, Rev. Nehemiah Curnock, like so many other specialists in this period, was a Didsbury man. He spent years of labour and research over the *Journal* and *Diary* and was for long held up by the shorthand of the *Diary*. He slept with that impossible cryptogram under his pillow until one night the secret came to him in a dream. Henry Moore had been able to read the *Diary* but the key had been lost. Curnock got the first volume out in October 1909 and toiled on year after year until his death at Folkestone on All Saints Day 1915. Six volumes had then appeared but most of the work had been done for the remainder. Rev. John Telford saw the last two volumes through the press and wrote his tribute to Nehemiah Curnock in the final volume on October 1st, 1916. The careful notes and explanations page by page, the appendices and the index combine to make this edition a credit to the

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Wesleyan Bookroom as well as to the Editor, and an honour to our Church. Nearly all the helpers whose services are commemorated were members of the W.H.S. from Dr. J. A. Sharp the Book Steward, to John Telford who completed the task, then Connexional Editor. In his introduction Curnock says "The late Rev. Richard Green devoted a lifetime to the study of the Journal and to the collection of Wesley publications. His library, represented by his *Wesley Bibliography*, is the most complete of its kind in the world. His knowledge of the Journal text and of all the literature necessary for its exposition was unrivalled. It was exhaustive and singularly accurate. Before his death Mr. Green strongly urged that in the preparation of a Standard Edition the first editions should be practically discarded. It was full of inaccuracies, as indeed were all the editions published during Wesley's lifetime. Rev. C. H. Kelly made the photography of the Colman Collection possible. Rev. W. L. Watkinson began the task of collecting materials. Curnock also makes grateful mention of "The Rev. H. J. Foster, the Editor of the Wesley Historical Society *Proceedings*; the Rev. Richard Butterworth; the Rev. John Telford, who has read all the proofs; the Rev. Thomas E. Brigden, who has supplied eighteenth century prints." All these were regular contributors to the *Proceedings* as were A. Wallington, Rev. C. H. Crookshank and W. C. Sheldon whose work is acknowledged in the final volume. Throughout the whole of the Standard Edition the notes bear witness to the value of the W.H.S. *Proceedings*.

The Standard Edition of the *Letters* is as fine a monument of loving toil and meticulous accuracy as the *Journal*. The credit of this must go almost entirely to John Telford. Although he states in his Preface that in such a work errors are almost unavoidable, it is improbable that Telford made many slips. When John Wesley got tired of the careless inaccuracy of Thomas Olivers at the Book Room, he would have welcomed John Telford as a *nonpareil*. Telford too, mentions Richard Green as his greatest helper. "In 1906 he told the Rev. Thomas E. Brigden, who shared his labours for some years, that he had secured 1600 letters which were 'ready for the printer.' He had traced above 500 original manuscript letters beside those in the Colman Collection." America and Australia came to Mr. Telford's help, but the Editor says "The most valuable assistance in gathering together Wesley's letters has been obtained from the *Proceedings* of the Wesley

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Historical Society. Up to 1918 there had appeared in its pages 95 letters which had not been printed elsewhere. The number grows continually, and valuable notes are added which have often been of service in the preparation of the collection. We are under deep obligation to the officers of that Society, who have freely put all their resources at our disposal." He specially mentions Revs. Marmaduke Riggall and T. E. Brigden and Mr. Arthur Wallington. Unlike the *Journal* the *Letters* did not appear volume by volume but were published together in July 1931.

Perhaps Dr. E. H. Sugden's annotated edition of Wesley's Standard Sermons should stand beside these noble editions of the *Journal* and the *Letters*. Sugden like Curnock was the son of a Wesleyan Methodist Minister and dedicated his two volumes to the memory of his father. He himself was Master of Queen's College, Melbourne, but there were still friends who treasured the memory of him at Headingley College. This work appeared in 1921 and gave the editor more scope for expressing his own views than editions of journal, diary and letters could do. Sugden included in his edition not only the 44 sermons of the "first four volumes" but the nine additional sermons which appeared in Vols. 1 to 4 in the 1771 edition of Wesley's Collected Works. The help derived from the W.H.S is again mentioned in Sugden's preface. The Epworth Press showed the same care in the production of this work as of the other two. Perhaps it is asking too much to put in a plea, that this good task should be completed by a new edition of the remainder of Wesley's works.

After the new editions of the *Journal* and the *Letters* the most important Wesley study in the last fifty years was Dr. J. S. Simon's five volume life of John Wesley. This seems likely to become the standard life. When Dr. Simon retired from the Governorship of Didsbury College in 1913 at the age of seventy, he began his real life work. He had always been a student of Methodist history, and was an authority on Methodist Law. His 1907 Fernley Lecture on *The Revival of Religion in England in the Eighteenth Century* had shown how well qualified he was for his new task. "A beautiful book" Dr. Robertson Nicoll called it. He proceeded in his careful, methodical way living with his hero day by day during the remaining twenty years of his life. The first volume *John Wesley and the Religious Societies* appeared in 1921, to be followed by *John Wesley and the Methodist*

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Societies in 1923. These books contained the most valuable and original part of his studies. The remaining three followed the career of the great itinerant in a more pedestrian way. *John Wesley and the Advance of Methodism* appeared in 1925 and *John Wesley, the Master Builder* in 1927. After that the pace slackened with the increasing infirmity of age and he was unable to bring the Brothers Wesley to their death-beds. The final volume was completed by his son-in-law, the Rev. A. W. Harrison, and appeared under the title *John Wesley, the Last Phase* in 1934, a year after the author's death. His daughter, G. Elsie Harrison, contributed to that volume a sketch of her father which was reprinted in her book *Methodist Good Companions* (1935). Incidentally this led to her writing *Son to Susanna* (1938), the most popular and most life-like picture of John Wesley of our time. Though misunderstood in some circles, since it approached Wesley from the angle of his relations with women, it was of real historical merit. It proved that Wesley's interest in the Stanton Vicarage was with Sally rather than Betty Kirkham, though Augustin Leger had reached this conclusion at an earlier date in his *La Jeunesse de John Wesley* (1910). The account of the Aldersgate Street experience was a particularly useful interpretation and description. Dr. Leger also published in English in 1910 *John Wesley's Last Love*.

The mention of a French book on Wesley brings us to Père Maximin Piette. Father Piette is a Belgian Franciscan whose notable book *La Réaction Wesléyenne dans l'évolution Protestante* was written in French and appeared in 1925. It had an immediate success and a second edition followed in 1927. The English translation was delayed until 1937 with the title *John Wesley in the Evolution of Protestantism*. This sympathetic and even enthusiastic study by a Roman Catholic has the advantage of a wider background than histories of ourselves by ourselves. Ranke really gives a better view of William III than Macaulay does, because Ranke is a European historian while Macaulay, with all his excellent qualities, is insular. So Dr. Workman in his foreword to the English translation of *La Réaction Wesléyenne* says with truth "The strength of Father Piette's work lies in the fact that he does not deal with Methodism as an isolated movement, but begins his work with Luther, Calvin and Zwingli and traces the developments of Methodism in relation to these world forces." The bibliography is truly amazing and it is good to find a

reference to the careful study of a full issue of the *Proceedings* of the W.H.S. He turns also to French and German works and articles not widely known here such as Friedrich Loofs on *Der Methodismus* in the *Protestantische Realencyclopaedie* and a "remarkable study" by Elie Halévy in *La Revue de Paris* on the beginnings of Methodism. Halévy is another of the continental historians who sees the English picture more clearly than Englishmen because he knows how large a part in the English character owes its distinctive quality to Puritanism and the Evangelical Revival. It is this peculiarity that fascinates Father Piette and makes his penetrating work so valuable.

Another important work that dates back to the days before world wars began is *A New History of Methodism* (1909). It was difficult to get a full story in two volumes but there were several excellent essays. That by Dr. H. B. Workman on "the place of Methodism in the life and thought of the Christian Church" was published afterwards (1921) as a separate volume entitled *The place of Methodism in the Catholic Church*. T. E. Brigden wrote on John Wesley and the Rev. F. L. Wiseman on Charles Wesley and the hymn writers of Methodism. Rev. C. H. Crookshank contributed the chapter on Ireland and Dr. E. H. Sugden that on Australasia. Dr. Ezra Tipple, whose book, *The Heart of Asbury's Journal*, had appeared in 1904, wrote on the beginnings of Methodism in America. There was a useful bibliography added at the end of the second volume. The fact that the book was edited by the Rev. George Eayrs, Dr. W. J. Townsend and Dr. H. B. Workman showed that it looked forward to Methodist Union.

Indeed Dr. W. J. Townsend had published in 1906 the *Story of Methodist Union* but it was the Union of the Methodist New Connexion, the United Methodist Free Churches and the Bible Christians of which he was writing. The larger union of 1932 was commemorated by a volume edited by Dr. A. W. Harrison, entitled *The Methodist Church, its origins divisions and reunions*.

Dr. George Eayrs was another indefatigable worker in the field of Methodist history. He brought out a very interesting collection of letters of John Wesley in 1915 and a very readable book on Wesley and Kingswood and its Free Churches. In this he made the suggestion that the New Room in the Horsefair should be purchased by Methodism

and restored. It is interesting to remember that a reviewer in the *London Quarterly* regarded this as a good idea but added "we doubt whether there is sufficient sentiment nowadays to carry it out." Fortunately Mr. Edmund Lamplough and Dr. Ferrier Hulme thought otherwise. The New Room was purchased and beautifully restored and is now one of the most attractive Methodist sanctuaries in the world. This achievement was celebrated by Dr. Hulme's volume *Voices of the New Room* (1933), lectures that had been delivered at Drew University two years before. About the same time Dr. Hulme also wrote *John Wesley and his horse* (1933). Dr. Eayrs was less successful in an attempt he made to preserve Wesley's old chapel at Kingswood in 1913. It was unfortunately pulled down by the Reformatory authorities during the last war and so our oldest sanctuary disappeared. The title of Dr. Eayrs's other book *Wesley: Christian Philosopher and Church Founder* (1926) is unfortunate but it contains some fresh and stimulating material. He has also encouraged many younger students by leaving money to provide prizes for annual essays on varying aspects of our history at the suggestion of the Committee for the Eayrs Essays. These references to Dr. Townsend and Dr. Eayrs of the United Methodist Church remind us that the standard history of Primitive Methodism appeared in this period: It is Kendall's two volume *Origin and History of the Primitive Methodist Church* to be followed by Joseph Ritson's Hartley Lecture on *The Romance of Primitive Methodism* (1909). The same year appeared W. M. Patterson's book on *Northern Primitive Methodism*. The standard history of the Bible Christians by F. W. Bourne was published in 1905.

America also was producing Histories of Methodism at that time, not only J. M. Buckley's *History of Methodism in the United States* 1896 but the monumental seven volume history of John Fletcher Hurst (1903). Towards the British section of this work the careful scholarship of T. E. Bridgen made a useful contribution. We find a different approach in the 2 vols. of Rev. J. Robinson Gregory's *Student's History of Methodism* (1911). The mention of the name of Gregory reminds us that some of the most readable work of Dr. Benjamin Gregory sen. was written in the early part of this period. Most of it made its first appearance in the *Wesleyan Methodist Magazine* when he was editor, but the *Sidelights on the Conflicts of Methodism* appeared in book form in 1897

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and the *Autobiographical Recollections* in 1904. Those who possess these lively works will often turn to them for stimulus in dull moments but they should not regard the picture found there of Methodist conflicts as the last word on the subject; for fuller views they should turn to Dr. Simon's articles on these controversies in the *London Quarterly Review* for 1892 and 1893 and earlier. Dr. Gregory also published in 1895 an attractive short study of Samuel Bradburn under the title *From Cobbler's Bench to President's Chair* and produced a well-illustrated selection from Wesley's Journal in *Wesley, his own Biographer*. At a later date P. L. Parker also edited an abridged *Journal* for popular sale, without illustrations (1903).

The bicentenary of John Wesley's birth (1903) was marked by a rather disappointing volume of *Wesley studies* which did, however, contain an address on John Wesley delivered by President Theodore Roosevelt. The same year the Fernley Lecture, by Alexander Sutherland, was given on *Methodism in Canada*. The early nineteen hundreds saw the appearance of histories of Methodism in different parts of the world. The history of the *Wesleyan Methodist Church in South Africa* by J. Whiteside (1906) was followed by stories of Ceylon, West Africa and the West Indies. These led the way to *Wesley's World Parish* by Dr. G. G. Findlay and Mary Grace Findlay in 1913, to be followed in its turn by the fine five volume history of the Missionary Society in 1924.

The Book Room did a useful bit of work when it republished the *Lives of the Early Methodist Preachers* (with some additions to the original collection) in 7 Vols. (1914) under the title *Wesley's Veterans*. They also stimulated interest in Methodist biography, by a whole series of short volumes beginning in 1906 with Gideon Ouseley, Thomas Collins, Richard Watson, Jabez Bunting, James Smetham, David Hill and John Hunt, following these the next year by Robert Newton, Samuel Coley and William Arthur. The series lasted until 1910 in which year a short biography of Dr. W. F. Moulton appeared. It is pleasant to think that this series is being continued on different lines in some of our recent W.H.S. Conference Lectures.

No editor could have served the cause of our tradition better than John Telford did; in addition to his other labours mentioned in this summary he produced *Two West End Chapels* (1886) and *Wesley's Chapel and House* (1926). His

single volumes on John and Charles Wesley appeared in 1886 and in 1900 respectively. The former volume was first published by Hodder & Stoughton but the Book Room edition of it appeared in 1929. The biographies of John Wesley are almost too numerous to mention. From the Anglican side came Rev. J. H. Overton's (1891), Dr. W. H. Hutton's (1927) and Dr. W. J. Sparrow Simpson's *John Wesley and the Church of England* (1934.) The best Methodist attempts were made by Richard Green: *John Wesley, Evangelist* (1905), by W. H. Fitchett from Australia *Wesley and his Century* (1906 and 1925 new Edn.) and Prof. C. T. Winchester's admirable volume from America 1906. It is interesting to recall the essays by Hugh Price Hughes in *Chambers's Encyclopaedia* (1895) and in the *Dictionary of National Biography* by Alexander Gordon (1899). A Sinhalese life was published in Ceylon in 1899. M. Lelièvre's French life was translated into English in 1900 and a Swedish life by Dr. Laura Petri appeared at Stockholm in 1928. Bishop Nuelsen and Dr. Theodor Mann's life in German came out in 1907. M. H. Fitzgerald edited and annotated Southey's *Life of Wesley*, in two volumes in 1925 and other lives were written by Arnold Lunn (1929), C. E. Vulliamy (1931), James Laver (1932), Bonamy Dobrée (1933). Of these the best is that by Vulliamy and the most journalistic that by Arnold Lunn. Marjorie Bowen's *Wrestling Jacob* (1937) is the work of a clever novelist, out of sympathy with the subject. Dr. J. E. Rattenbury's Wesley studies combine exact scholarship and a penetrating judgment. Of these we should mention *Wesley's Legacy to the World* (1928), *The Conversion of the Wesleys* (1938), and his Fernley-Hartley lecture of 1941 on *The Evangelical Doctrines of Charles Wesley's Hymns*: Dora M. Jones wrote on Charles Wesley's life in 1919. The bicentenary of the Aldersgate experience produced a crop of new volumes, some of which have already been mentioned but in addition we had Richard Pyke's *John Wesley came this way*, (Mr. Pyke had previously written *Dawn of American Methodism* (1933), and Dr. Leslie Church's *Knight of the Burning Heart*. Other recent workers in the field of Methodist history are Dr. Henry Bett, some of whose early work appeared in our *Proceedings*, and Dr. Maldwyn Edwards. Dr. Bett's *Hymns of Methodism in their Literary Relations* (1920) was followed by the Fernley-Hartley lecture of 1937 on *The Spirit of Methodism*. Dr. Edwards has given us *Wesley and the Eighteenth*

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Century (1933), *After Wesley* (1935), *This Methodism* (1939) and *Methodism and England* (1943). Covering part of the same period as the last book is E. R. Taylor's *Methodism and Politics (1791-1851)* (1935). Perhaps the studies of the Hammonds in 19th century labour problems and the harsh criticisms they made of Methodist influence in the world of labour in England in the early nineteenth century stimulated inquiry. They certainly received full answers. J. W. Bready in *England: Before Wesley and After* (1938) gave a study in black and white. W. J. Warner's *The Wesleyan Movement in the Industrial Revolution* (1930). Dr. R. F. Wearmouth's *Methodism and the Working-class Movements of England 1800-1850* (1937). Twenty years earlier from America had come Prof. J. A. Faulkner's *Wesley as Sociologist, Theologian, Churchman*. The best answer to the Hammonds really came incidentally in Sidney Webb's book on the Durham Miners. Another apology concerning a different but related subject is to be found in J. Wesley Prince's *Wesley on Religious Education* (New York 1926) and A. H. Body's *John Wesley and Education* (1936). Mr. Body is an old Kingswood boy like so many writers whose name appears in this catalogue, and it is only fitting to place high in our list of local histories the *History of Kingswood School* by three old boys (1897). The Woodhouse Grove history by Rev. J. T. Slugg had appeared in 1885. An interesting specialist study was that by Rev. Sydney G. Dimond on the *Psychology of the Methodist Revival* (1926). We have also had several surveys of Methodist work and life to-day published by Camb. Univ. Press and Methuen's. Dr. H. B. Workman's was written in 1912, Wilberforce Allen's in 1926 and the Rev. W. Bardsley Brash's in 1930. All seem to have received a warm welcome. Dr. Scott Lidgett also edited in 1929 a volume of essays on *Methodism in the Modern World*, and Dr. Maldwyn Hughes in 1921 wrote on Wesley's standards in the light of today. A notable volume from America on the same theme was that by Dr. G. C. Cell on *The Rediscovery of John Wesley* (1935) In 1938 American Methodism joined with English Methodism in observing the bicentenary of the "conversion" of John Wesley by several publications among which the writings of Bishop McConnell and Dr. Umphrey Lee were most noteworthy.

Two recent theses of great interest to students of literature approach the same subject from different angles. These are *The Romantic Movement: A study of English Romanti-*

cism and the Evangelical Revival by the Rev. F. C. Gill (1937) and *Methodism and the Literature of the Eighteenth Century* by Dr. T. B. Shepherd (1940).

Umphrey Lee is one of the best American students of Methodist history. His 1931 book on *The Historical Backgrounds of Early Methodist Enthusiasm* should be compared with S. G. Dimond's psychological study of the great revival and *The Lord's Horseman* (1928) is an excellent popular biography.

This catalogue could be much extended if essays on the Wesleys and Methodism were included. Perhaps the best known is that by Augustine Birrell in *Obiter Dicta*. Two Prime Ministers in their term of office (Mr. Lloyd George and Mr. Stanley Baldwin) and Archbishop Lang gave notable speeches on John Wesley: the 150th Anniversary of the opening of Wesley's Chapel being observed at the Mansion House in 1928 by a meeting presided over by the Lord Mayor, with the Archbishop of Canterbury and the Prime Minister as the speakers. Speeches of this nature, however interesting, add little to the knowledge of students. Their interest consists in the reaction displayed by well-known men in public life to the greatest figure in English religious history. The student will turn back again and again to two little volumes produced with loving care by Richard Green, *The Works of John and Charles Wesley* (1896) and the *Anti-Methodist Publications* (1902). Both of them are dedicated to the members of the Wesley Historical Society.

A. W. HARRISON.

THE W.H.S. : ITS ORIGIN AND PROGRESS

THE BEGINNINGS

In an article by Rev. Richard Green, (written in one of the early journals and published posthumously in *Proceedings* VI, 64), we are told that Mr. George Stampe, of Grimsby, first suggested the formation of the W.H.S. He wrote on the subject to the *Methodist Recorder*, but received very little encouragement. He talked the matter over with Mr. Green, then Governor of Didsbury College, and the latter wrote the

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following letter to a score of persons who were thought likely to be interested.

20th June, 1893.

My dear Sir,

Having resolved to form a Methodist Historical Society, I have drawn up the accompanying rules.

Will you oblige me, first by making any alterations in them; and secondly by informing me if you will become a member.

The objects of the Society were stated as follows:

1. To promote the study of the History and Literature of Methodism.
2. To accumulate exact knowledge of all subjects bearing on the same.
3. To provide a medium of intercourse on all questions relating to the above.

Mr. Green then proceeded to circulate an exercise book among those who had replied favourably. By the time this journal had completed its round there were twenty-four members, (whose names appear below) and some valuable articles had been written.

By these practical steps Mr. Green became the founder of the W.H.S., and Didsbury College its birthplace. At first working membership alone was contemplated, but an application from Dr. W. F. Moulton of the Leys for permission to read the ms. journal without obligation to write suggested the possibility of obtaining a number of honorary members whose subscriptions might cover the cost of publishing selections from the ms. journal and other contributions. This met with the approval of the members and the Society was put upon that footing about September 1895.

A memorandum by Mr. Stampe confirms this general outline and shows that he took part in drawing up the prospectus.

The first meeting of the new Society was held in 1894 at the time of the Birmingham Conference of the W.M. Church. The first resolution passed was that the Society should be called the Wesley Historical Society.

THE EARLY WORKERS.

The original minute book contains the following names in Mr. Parkinson's handwriting, as constituting the membership for 1894-1896 (possibly including a year or two more, for the dating is not quite clear).

Ministers:

Richard Green, Edward Martin, Geo. S. Rowe, C. H. Crookshank, Marmaduke Riggall, Thomas Brackenbury, C. E. Wansbrough, Dr. Wm. Crook, Dr. W. F. Moulton, J. W. Crake,

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F. M. Parkinson, R. Waddy Moss, Dr. Oliver McCutcheon, John Telford, F. C. Wright, Edward Blackall, Sampson Weaver, E. Theodore Carrier, J. W. R. Campbell, F. F. Bretherton, Geo. R. Wedgwood, T. E. Westerdale, W. H. Coradine, M. Gallienne, John Holmes, Wesley Brunyate, David Roe, Richard Butterworth, J. Alfred Sharp, H. J. Foster, John Bell, G. H. Carnson, Wm. Nicholson, J. H. Ritson, F. Rought Wilson, L. H. Wellesley Wesley (C. of E.)

Laymen :

Francis M. Jackson, Alderley Edge; J. B. Leslie, Morley; Charles A. Federer, Bradford, Yks.; J. W. Laycock, Keighley; Thos. Hayes, The Allan Library; George Stampe, Grimsby; R. Thursfield Smith, Whitchurch, Salop; C. D. Hardcastle, Leeds; R. T. Gaskin, Whitby; Joseph G. Wright, Wolverhampton; C. Lawrence Ford, Bath; John Broxap, Manchester; Thomas Allen, Streatham; John Brown, Hull; W. Willmer Pocock, St. Leonards-on-Sea; James Moon, Birkenhead; Charles Oliver, Grimsby; Councillor I. Chatburn, Grimsby; Ald. Joseph Maltby, Lincoln; Samuel Horton, Liverpool; Charles Bell, London; G. K. Gossop, London; H. J. Tomlinson, Burton-on-Humber; J. Norton Dickons, Bradford, Yks.; Sir George Hayter Chubb, Chislehurst; E. Crawshaw, London; E. Morrell, York; H. W. Ball, Barton-on-Humber; John Edmondson, Liverpool; John Lockton, London; Benjamin Butterworth, Holmfirth; J. O. Davies, St. Leonards-on-Sea; Dr. E. J. Walker, Manchester; John Barker, Shrewsbury; G. Vanner Rowe, London; A. T. Hyde, Evesham; C. B. Davidson, Aberdeen; John Peed, Streatham.

Of these names only those of Rev. F. M. Parkinson, Dr. Ritson and myself are still on our register. Mr. Parkinson passed his ninetieth birthday in 1941. He was my colleague at the time when the Society was taking shape and I know he did much to help Mr. Green in work which ultimately made possible the Standard Edition of Wesley's letters.

As assistant tutor for three years at Didsbury Dr. Ritson helped Mr. Green and Mr. Moss in many ways. Though other duties soon diverted him from this form of service he is still interested in all that we do. He and Mr. Parkinson send us an affectionate Jubilee greeting.

There is an older record in which the first thirteen of the ministers listed above, and the first eleven of the laymen are recorded as members in 1893.

The name of Lord Hayter, who is still living, did not remain long in the list.

Mr. James T. Lightwood, who wrote on the "Foundery Tunes" in the first volume of *Proceedings* is still living. Though his name does not appear in this early list he has been a member from an early period, and has greatly contributed to our knowledge of hymnology. His biography of Samuel Wesley, the musician, is a valuable piece of work.

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I find pathetic interest in studying this list; at least thirty of the names are of persons with whom I enjoyed acquaintance either directly or by correspondence. To many I owe a great deal for kindly interest and help. A very large proportion of these members were real workers, and several had a definite line of interest and research.

Rev. John Telford was making a reputation for himself in Wesley studies.

Mr. Laycock specialized in the history of Methodism in his own locality (see *Proceedings* XXI11) and wrote *Methodist Heroes in the Great Haworth Round*.

Mr. George Stampe was a great collector of manuscripts and local histories. Mr. Curnock speaking of his kindly help said: Many of the most interesting facts respecting the Wesley family, the early days of Methodism and the heroes and heroines of the great revival could not have been written had Mr. Stampe locked his study door."

Mr. R. Thursfield Smith worked along the same lines; his collection of autograph letters of Wesley was specially noteworthy. Some of the most important items in his collection may be seen at the John Rylands Library.

Mr. J. G. Wright was an expert photographer and a collector with varied interests. A large album of Class Tickets in which many gaps are filled by photographs, is one of my treasures.

Wesley portraits, busts and medallions were also collected and studied by these three members especially.

The name of Thomas Hayes will always be associated with the Mission House and the Allan Library. The latter institution failed to make the contribution to Methodist historical culture many hoped for. *Sixty-three years of Methodist Life*, a book of recollections by Mr. Hayes, is a storehouse of information about Methodist personalities in the middle period of the nineteenth century.

Rev. C. H. Crookshank will always be remembered as the historian of Irish Methodism.

Mr. F. M. Jackson whose work as an expert index-maker we refer to elsewhere, gave an account in *Proceedings* IV of nearly every book referred to in Wesley's *Journal*.

Mr. J. B. Leslie was a man of considerable knowledge and did useful work in local lecturing.

Mr. C. A. Federer was a Professor of languages at Bradford, and a well-informed antiquary. He was a native of

Switzerland. His collection of Yorkshire books including much Methodist material may be seen at the Bradford Public Library. The Brotherton Library at Leeds also has some.

Rev. M. Riggall was an indefatigable transcriber of minute books, accounts and other records. His greatest enrichment of our *Proceedings* was an annotated reproduction of the Diary of Richard Viney.

Rev. C. E. Wansbrough was a student of the development of the constitution of Methodism. He compiled a useful detailed index to the *Minutes of Conference, 1744-1890*.

Rev. J. W. Crake "grangerised" the earliest *Lives of Wesley*, and had them beautifully bound to his own specification. Rev. F. C. Wright had a sound knowledge of Wesley and his times, and did much to arouse interest in these subjects in his circuits.

Mr. C. D. Hardcastle and Mr. R. T. Gaskin were good specimens of intelligent laymen who studied Methodism and looked into the story of its developments in their own localities.

Mr. C. Lawrence Ford was a careful and competent student of the literary affinities of our hymns and an investigator of the books referred to in Wesley's *Journal*. I have a large file of extracts, in his writing, about Methodism; this may even yet furnish material for *Proceedings*.

As I recall these early workers, two reflections arise in my mind. One gives cause for some solicitude. We have not replaced in full measure the specialists. It would be a good thing if some of our younger members would take up special departments, as for instance that of Wesley portraits, qualifying themselves to be experts and consultants therein. The other is this: collecting in some form or other was the dominant motive of many of the first members. Several valuable private collections were made. I cannot help feeling that it would have been of more lasting service if an effort had been made to form a central repository of such things under the auspices of the W.H.S. or to strengthen one of the existing public collections. However, this was not done, and most of the collections were dispersed when the owners died.

Of members who joined a little later may be recalled Mr. H. W. Ball, a well informed dealer in Methodist books

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and papers ; Rev. J. A. Sharp, who proved himself a good friend of the W.H.S. during his period of office as the Book Steward of Wesleyan Methodism ; Rev. H. J. Foster, a skilled recorder of early Methodism in Bristol ; Mr. G. A. Fletcher, the authority on Methodism in Belper and Derby. Others were Rev. Nehemiah Curnock, who in addition to his *magnum opus*, did much to stir interest in Methodist history by illustrated articles in the *Methodist Recorder* ; Mr. W. C. Sheldon, investigator of Methodism in Birmingham and the Black Country, responsible for many valuable notes in the *Standard Journals* ; Rev. Dr. Wiseman, lover of the Wesley hymns ; Mr. Botteley, specialist in Wesley pottery ; Rev. Dr. Rigg, constitutional historian,—here are a few names of members who were specially active in various branches of the Society's work, united with whom were a great many who without leaving their mark upon our literature, loyally supported the growing enterprise.

THE PRESIDENTS.

Rev. Richard Green, the first, was a man of wide culture and of a deeply devotional spirit. To Wesley studies in general he had devoted much attention, and had built up a most important collection of first editions of Wesley publications.

When he died in September, 1907, aged 78, an obituary notice said of him :—

His physical presence wore a native dignity, that was enhanced by the signs of alert intelligence, a quick discernment, a kindling enthusiasm for the good, the true, the beautiful, and a resolve that leapt forth with eager promptitude whither truth and duty directed the way.

Mr. Green was succeeded by Rev. Dr. Simon, President that year of the Wesleyan Conference, Governor of Didsbury College 1901—1913.

On Dr. Simon's death in 1933, the Rev. John Telford, who had frequently presided at the annual meeting in the President's absence, was appointed. Mr. Telford entered upon the office at an advanced age, and within a very short time of presiding over the annual meeting at Newcastle in 1936, he passed away, a man widely esteemed.¹

1. The limitations of space prevent us from saying much that we should like to say ; for the great contribution of these two Presidents to Methodist history we must refer to Dr. Harrison's article in this issue.

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Mr. F. M. Jackson prepared the Index for several volumes ; the Rev. R. S. Armsby carried out this work for many years being followed by Mr. Leslie T. Daw in 1929. Mr. Daw also drew up a summary of the Indices of the first sixteen volumes.

THE MANUSCRIPT JOURNAL.

The work of the Society was carried out at the beginning by the circulation amongst the members of a manuscript journal to gather articles and notes, and to deal with queries. Soon printed *Proceedings* began to give permanency to the best of the material. But the circulation continued for many years, those who received and used the Journals being called working members as distinguished from those who were merely honorary. Mr. Green supervised the circulation until he handed it over to me in 1906. I continued to attend to this until 1931, when the Rev. Wesley F. Swift took over for a period, until various difficulties caused the abandonment of this useful method. Mr. J. L. Spedding, three years ago, volunteered to attempt its revival, but the circumstances of the time have proved so difficult that he has not yet succeeded.

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The first part was issued in 1897, and the first volume contained five parts. Since then there have been eight quarterly parts to the volume. There has been a constant flow of material as new writers have made their appearance and the wide fields of investigation have been diligently worked. This accumulated mass of information is invaluable to practical workers and of interest to the general reader.

PUBLICATIONS.

One of the primary aims of the W.H.S. was to secure the publication of hitherto unpublished documents of primary importance, and the following were issued :

- 1.—John Bennet's copy of the *Minutes* 1744, etc. (1896).
- 2.—Articles of Religion, prepared by order of Conference of 1807, (1897).
- 3.—Mrs. Susanna Wesley's Conference with her daughter. (1898).
- 4.—Index to Jackson's *Life of Charles Wesley*. (1899).

No other *Publication* has been issued in exactly the same form, but there have been some supplements to the *Proceedings*.

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Vol. IV contained pages 61-73 to add to *Pubn. I.*

Vol. V contained an index to *Life of Countess of Huntingdon.*

Vol. VI contained a Wesley Itinerary 136 pages.

Vol. VII contained Index to Memoirs, Obituary Notices, etc. as contained in the *Arminian Magazine*, (1778-1797); the *Methodist Magazine*, (1798-1821); the *Wesleyan Methodist Magazine*, (1822-1839).

[Sections of this article headed Irish Branch, Our Printers, Kindred Societies, Public Libraries and Annual W.H.S. Lectures are held over for our next issue, in which the articles of Mr. Pollard and Mr. Baker will be continued from XXIV. I.]

F. F. BRETHERTON.

THE NEXT FIFTY YEARS

In his scholarly *John Wesley in the Evolution of Protestantism* Father Maximin Piette speaks of the tools necessary for anyone who seriously attempts to study the history of Wesley and of Methodism. He bestows great and amply justified praise on the Standard editions of Wesley's *Journal*, *Letters*, and *Sermons* already published by the Epworth Press. He continues:

Soon we may expect from the painstaking and highly qualified Wesley Historical Society a truly critical edition of all the works of their founder. Such a service, from a Society as wide awake and capable as they, cannot long be refused the friends of Methodist research.

Doubt has been expressed by some people as to whether students of Methodism really do need more than at present they possess. This attitude is similar to that of the people who think that the last word has been said about Wesley and Methodism, and that such bodies as the W.H.S. must soon die away for lack of material. We believe that both views are mistaken. We believe that there are still crying needs which the W.H.S. must help to meet, as formerly it helped to build up the *Standard Journal*. And we believe that there are still new paths of research to be explored, which will make the next fifty years of the Society as active and as fruitful as the fifty now being celebrated.

The future of the Society, it seems to us, will be occupied along two main lines of study, (a) piecemeal research on various points of Methodist interest, and (b) (more important) the synthesising of material already existing, so as to give a fuller picture of different aspects of Methodist history, biography, church polity, theology, and the like.

We assume that there will be no outstanding discoveries of new material relating to Wesley himself, though minor

items will continue to be unearthed from time to time. For instance, whilst hitherto unknown *editions* of separate works by Wesley will almost certainly be noted for many years to come, it is practically certain—though not quite—that we now have a complete list of the books which he wrote. The time has come to prepare a critical, fully annotated Standard edition of most, if not all, of these. Whilst this may sound financially hazardous, it is certainly a desideratum. Probably the process already started, as far as the *Journals*, *Letters* and *Sermons* are concerned, could be continued gradually, individual items being prepared by different editors, and issued as ready by the Epworth Press. Such a project could be worked out along the following lines, most of the sections below representing a unit of one volume each.

1. The full publication of the Oxford Diaries, carefully transcribed and annotated. (This could very fittingly form part of the ninth volume of the *Standard Journal*, which has been promised us as an Appendix after the war.)

2. Standard Edition of the remaining sermons, on the lines of Dr. Sugden's admirable work. This would probably occupy another two volumes.

3. Standard Edition of the various *Appeals*, *Character of a Methodist*, *Principles of a Methodist*, &c. With these might be incorporated the *Rules*, and the various *Large Minutes*—in parallel columns, as in the edition of 1862, so as to show at a glance the various stages of the growth of Methodist polity and standards. All this would probably take up two volumes.

4. Standard Edition of Wesley's *Doctrine of Original Sin*. There is much in this, his largest original work, which needs elucidation. The present writer, for example, has discovered long quotations from *Gulliver's Travels*—unacknowledged, of course!

5. Standard Edition of the *Notes on the New Testament*, giving not only Wesley's notes, but critical opinions thereon, by an authority.

6. Standard Edition of his medical Works, showing in the case of *Primitive Physick* its development through many revisions. With the medical works, of course, would be included *The Desideratum: or Electricity made Plain and Useful*—Wesley himself would most certainly have classed this as a medical work.

7. Standard Edition of his educational works, such as the various Grammars, the *Compendium of Logic*, the *English Dictionary*, the various accounts of Kingswood School, and possibly the *Instructions for Children and Lessons for Children*. (Classical enthusiasts might wish to add the Latin and Greek texts prepared by Wesley for the Kingswood students and for his preachers.)

8. Standard Edition of the *Sunday Service of the Methodists*, including a collation of the different editions. With this could be combined a reprint of his various collections of prayers.

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9. Standard Edition of the many miscellaneous tracts (except those already contained in the *Standard Letters*). This should include the various prefaces and articles which he contributed to the *Arminian Magazines*, and his prefaces to various other works such as the *Christian Library*. These miscellaneous tracts could be arranged according to such a classification as Doctrinal, Devotional, Political, Controversial, &c. They would probably take up about two volumes, or possibly three.

The above list, of course, omits such things as Wesley's histories of the Church and of England, his *Collections of Moral and Sacred Poems*, and the *Survey of the wisdom of God in the Creation*. It also omits the various biographies—usually written by other people—which he published. Nor are any hymns included, except incidentally in prose works. Even so, it is a formidable undertaking, and one not likely to attract a publisher, as the work would be arduous, and the volumes not likely to sell extensively or speedily. Yet it would supply an undoubted need. For there are, and we believe will be in the future, a number of students who wish to consult an authoritative text of Wesley's own words, and who also desire to know about such things as the sources of his quotations, how his thought developed, and how his conclusions compare with modern thought and knowledge. Aspects of Methodism have formed the subject of many University theses. At present anyone attempting to read Wesley's works with such questions in mind has to do a tremendous amount of spade-work before arriving at the thing he really wants. For we are still compelled to use the basic 1829 edition of most of Wesley's writings—undoubtedly valuable as an authoritative collection, but woefully meagre in annotations. Let us hope that Dr. Piette will live to see his plea for a Standard Edition of Wesley's works answered! To this end, it is obvious that the W.H.S. has a great task in front of it, in preparing the necessary groundwork for such an edition.

Not only as far as Wesley is concerned is there work to be done. Even more clamant is the task of reducing the tangled undergrowth of Methodist literature into something like order, marking out paths, and generally enabling the student to find his way about as easily, and as quickly as possible. J. W. Baum remarked as long ago as 1838 "The Methodists themselves are afflicted with an incurable scriptomania," and the same has been certainly true of the opponents of Methodism. Amongst the thousands of books and pamphlets by and about Methodists, how is the student to

find the ones that he needs? Or how is he to know that a book exists which will answer his questions? We urgently need a good Methodist bibliography, containing complete and accurate lists of the writings of the different authors, and showing at a glance all that has been written about a particular person, place, or subject. The present writer has been working for some years at this project, and in another year or so will probably be enlisting the co-operation of other members of the W.H.S. to ensure reasonable completeness for a section dealing with the eighteenth century.

Another necessity is an analytical bibliography, pointing students to articles on Methodism that have appeared in various periodicals, Methodist and otherwise. This also is a tremendous undertaking. It is, however, more amenable to co-operative enterprise. A team of workers, agreeing upon principles of compilation, could each deal with one or more periodicals, and go carefully through every issue, noting the title, author, and chief subjects dealt with in all articles by or about Methodists. From these lists a master-index could be compiled to a given date, say 1940, and supplements issued from time to time as the workers continued to analyse the current issues of their selected periodicals.

The admirable index compiled by Mr. F. M. Jackson for the early Magazines should be continued to cover subsequent W.M. Magazines and those of other Methodist bodies.

A separate index is needed for the portraits of Methodists, and the engravings of Methodist buildings. These are scattered plentifully in Methodist literature, and a master-index to them would be a great asset.

The *Minutes* of the Wesleyan Methodist Conference have been cross-indexed to great advantage in Hall's *Wesleyan Methodist Itinerancy* and in Hill's *Arrangement*, the one showing the ministers who have served each particular Circuit, (a great help to compilers of local histories), the other being of assistance to biographers, by showing in which Circuits each individual has travelled. This service needs doing for the other branches of Methodism. We might have at some future date a volume showing us the ministerial staffs of all the circuits in all branches of British Methodism through the years, possibly with annotations calling attention to various

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divisions, amalgamations, &c. We might also have a volume giving details of the circuit pilgrimages of every Methodist minister from the beginning. Perhaps it is too much to hope that these two items should be combined in one monster volume!

One of the most useful minor historical tools which the present writer possesses is the supplement to the latest edition of *Ministers and Probationers with Circuits* (1936), the successor to Hill's *Arrangement*. This gives a list of "Ministers and Probationers who have died in the work: showing when they commenced their Ministry and the year of their death." This could be improved for the historian by the addition of the names of those who did *not* die in the work, but left it for some other reason—men such as Joseph Barker, James Bromley, George Beaumont, Samuel Dunn, Samuel Warren, whose influence on Methodism was often much greater than that of the more conventional Methodists who "died in the work."

Most of what we have suggested is the mere provision of tools for the future historians of Methodism and the Church Universal. (For let it not be thought that, whatever form of Church Union comes, interest in Methodist history will die—it is quite possible that one result of such a Union would be to give a new impetus to Methodist historical research.) Once these tools are to hand, there will undoubtedly be many students more willing, and more able, to deal adequately with the different aspects of Methodist biography, local history, denominational history, theology, polity, and the like.

Other lines of study for future members of the W.H.S. will undoubtedly suggest themselves. Other forms of activity may also be very well taken up by the Society. For instance interest in the Society would be quickened, and members would have more sense of community if it were possible to arrange study-groups, conferences, and pilgrimages for members living in the neighbourhood of such places as Manchester, Newcastle, Sheffield, where there is already a strong interest in Methodist history. The above pages surely prove, however, that all the work necessary for such a Society has not yet been accomplished. We can hardly end more appropriately, in fact, than with the not quite "worn-out" remark:—"Hats off to the past! Coats off to the future!"

FRANK BAKER.

WESLEY HISTORICAL SOCIETY

OBITUARY.

Mr. Ashworth Nuttall's name appeared on the title-page of our *Proceedings* in 1916 and he has been responsible for each issue since then. Moreover, he had much to do with it before 1916, being in a responsible position under Mr. Moore. Himself a member of the W.H.S. he was personally interested in its work. In all my communications with him I have found him a courteous and helpful correspondent. Though I have only met him once or twice I feel that I have lost a friend.

Mr. Nuttall's health has given his friends much anxiety for some years; it was a long and brave struggle which terminated in his release from pain and weakness on March 27th, 1943, at the age of 59.

He gave a lifetime of service to Rehoboth Primitive Methodist Church, Burnley, and its Sunday School. He was Society Steward and Trustees' Secretary for many years, and also served as a local preacher.

Our sincere sympathy goes out to his widow and married daughter, and to his son Mr. Harry A. Nuttall, who has been his father's partner in the printing firm for some time. F.F.B.

A PUBLIC LECTURE

(Under the auspices of the Wesley Historical Society)

WILL BE DELIVERED IN THE

College Chapel, Handsworth, Birmingham

On THURSDAY, JULY 15th, 1943,
at 7-30, p.m.

Rev. Dr. W. F. HOWARD

WILL LECTURE ON

"JOHN WESLEY IN HIS LETTERS."

The President of the W.H.S. hopes to preside.

The ANNUAL MEETING will be held at the College at 6-0 p.m. Tea will *not* be provided this year.