The John Rylands University Library of Manchester, which came into being in 1972 as a result of the merger between the library of Manchester University (founded in 1851) and the John Rylands Library (opened in 1900), is steeped in Nonconformist tradition. John Rylands (1801–88), in whose memory one of the two merging institutions was created, was, apart from a Baptist period in 1830–42, a life-long Congregationalist. His third wife, Enriqueta Augustina Rylands (1843–1908), the founder of the John Rylands Library, passed from a Roman Catholic youth to a Congregational adulthood. In planning the Library she was guided by a quartet of North-Western Nonconformists: the Baptist Samuel Gosnell Green (1822–1905), the Wesleyan William Carnelley (1821–1919), and two Congregationalists William Linnell (1837–1901) and John Alison Macfadyen (1837–89). To dedicate her Library in 1899 she chose, not royalty, but Andrew Martin Fairbairn (1838–1912), another Congregationalist and Principal of Mansfield College, Oxford. Throughout its early history Nonconformists formed a disproportionate number of the Library’s trustees, governors and other officers; two notable examples were Arthur Samuel Peake (1865–1929), the Primitive Methodist layman and first Rylands Professor of Biblical Exegesis at Manchester University, who served as Chairman of the Book Committee in 1905–29 and as Chairman of the Council of Governors in 1927–29, and Henry Guppy (1861–1948), Librarian of the Rylands for almost half a century and a life-long Wesleyan Methodist.

SOURCES FOR THE STUDY OF PROTESTANT NONCONFORMITY IN THE JOHN RYLANDS UNIVERSITY LIBRARY OF MANCHESTER*

CLIVE D. FIELD
JOHN RYLANDS UNIVERSITY LIBRARY OF MANCHESTER

* A second draft of this article was read by Dr David Brady, Alison Peacock, David Riley, Judith Shiel, Dr Frank Taylor and John Tuck. I am grateful to these colleagues for their comments and advice, although they are in no sense responsible for any errors and omissions which may remain.


2 Who’s Who in Methodism, 1933: An Encyclopaedia of the Personnel and Departments,
The library of Manchester University developed from Owens College which was established from the endowment of John Owens (1790–1846), a Manchester merchant and, until the end of his life when he became a low Churchman, a Congregationalist. He was passionately committed to the ideals of religious equality and stipulated that his College should be entirely free of religious tests. To implement these ideals he nominated a body of trustees for educational purposes which contained a significant over-representation of Dissenters – Congregationalists, Baptists, Unitarians, Moravians and Quakers. The College library owed its origins to the gift, in 1851 and 1860, of 1,200 volumes from James Heywood (1810–97), another Dissenter and local M.P. who waged a successful campaign in Parliament in the mid-1850s to secure the removal of religious tests at Oxford and Cambridge Universities, tests which had prevented him from taking his own B.A. and M.A. degrees at Cambridge. Nonconformists continued to be prominent in the management of the College’s affairs throughout the later nineteenth century; they included, for instance, Joseph Thompson, a Congregationalist, the College’s first historian (1886), and its Chairman from 1887 to 1904. The College also developed strong links with other Nonconformist educational foundations in the city, notably the Lancashire Independent College (1843) and the Quaker Dalton Hall (1882).

Given such impeccable Nonconformist roots, it is not surprising that the John Rylands University Library should have emerged as a leading centre for the study of Nonconformity, although, as we shall see, the Library’s excellence in this field has only become obvious in comparatively recent years. This article attempts, for the first time, a general survey of these Nonconformist resources, albeit by no means a comprehensive one. Constraints of space have compelled its focus to be narrowed in a number of key directions, and readers are asked to bear four fundamental limitations in mind in making practical use of the information which follows. First, the chronological emphasis is on the period after 1640 when the Dissenting impulse coalesced into several discrete denominational forms which persist, largely, to this day; no attention is paid to movements such as Lollardy, Puritanism and Separatism which constitute the pre-history of modern Dissent, despite the fact that the Library has important holdings, both manuscript and printed, in this area. 3 Second, discussion is mostly confined


3 There is, for example, a notable collection of Wycliffite manuscripts; see Neil Ripley Ker, Medieval Manuscripts in British Libraries (3 volumes, Oxford: Clarendon Press, 1969–83), iii. 400–14. The John Rylands University Library section of this catalogue has been reproduced on microfiche by Chadwyck-Healey Ltd. as part of the on-going project National Inventory of Documentary Sources in the United Kingdom (hereafter NIDS UK) where it appears as document number 0.063.174.
to collections with exclusively Nonconformist associations; little attempt has been made to note the availability of Nonconformist materials scattered amongst the ordinary stock of the Library which can be accessed through the various subject catalogues in both the Main Library on the University campus and the Special Collections Division in Deansgate. Third, the topic has been approached entirely through a study of the mainstream denominations, thereby excluding one or two significant collections of general Nonconformist interest as well as several minority bodies such as the Inghamites whose influence was localized either in time or space. Fourth, only original manuscript or printed sources are normally considered to the neglect of reproductions in transcripts or on microform of materials actually held in other institutions.

The search for brevity has also dictated that a large degree of prior knowledge of the historical background be assumed. Readers who are less than familiar with the overall pattern of Nonconformist growth and decline since the mid-seventeenth century are therefore advised to consult some of the modern secondary literature. *The Dissenters: From the Reformation to the French Revolution* (Oxford: Clarendon Press, 1978) by Michael Robert Watts is easily the best introduction to the period before 1800. Watts is currently preparing a second volume to bring the story up to the present time, but in its absence less detailed alternatives have to be recommended. For the nineteenth century there is a short monograph on *Nineteenth-century Nonconformity* by Ian Sellers (London: Edward Arnold, 1977), a series of essays *So Down to*...

1 English MSS 369–71, for instance, comprise 3 boxes of autograph letters of 133 English Nonconformist divines from 1658 to 1821. Similarly, accession numbers R53200–53322 form a collection of 1,171 printed works (bound in 182 volumes) published between 1617 and 1906, although mainly during the later nineteenth century, presented to the John Rylands Library in October 1921 by Alexander Cowan Wilson (1866–1955) on behalf of the Society for the Liberation of Religion from State Patronage and Control; this collection is an important source for the study of religious equality in Victorian Britain, especially as regards the disestablishment question, and includes a substantial run of pamphlets and tracts produced by the Liberation Society itself.


3 There is, for example, a collection of transcripts for the study of early Dissent made by William Arthur Shaw (1865–1943); see Moses Tyson, *Hand-list of the Collection of English Manuscripts in the John Rylands Library*, 1928 (Manchester: Manchester University Press, 1929 and NIDS UK, 0.063.007), 51–4.

4 As well as individual titles such as *The British Friend* (1843–1913) and *The Methodist Recorder* (1861–1915), many British Nonconformist sources appear in general microform collections such as *University Microfilms’ English Books*, 1641–1700 (with a total of 47,336 volume equivalents in July 1988) and Research Publications’ *The Eighteenth Century* (44,637 volume equivalents). Material on North American ‘Dissent’ is also plentiful; *American Periodicals, 1741–1900*, for instance, includes 1,841 volumes of 80 Baptist, Congregational, Methodist, Presbyterian. Quaker and Unitarian serials on 515 reels of microfilm – see *American Periodicals, 1741–1900: An Index to the Microfilm Collections*, edited by Jean Hoornstra & Trudy Heath (Ann Arbor: University Microfilms International, 1979).

BAPTISTS
Apart from a volume containing 88 portraits and letters of Baptist ministers of the eighteenth and nineteenth centuries (English MS 861) and a modest collection of periodicals and other printed works, the Library was poorly endowed with Baptist materials before the receipt on ‘permanent loan’ in 1980 of the historical collection of the Northern Baptist College. This consists of 4,683 printed items and 79 manuscripts from the former Manchester Baptist College (founded in 1866) and, at one and two removes respectively, from Rawdon (1804) and the Midland General Baptist (1797) Colleges. The collection is in the process of being catalogued.

The printed works in the Northern Baptist College Collection are divided into seven separate sequences. 47 periodical or other serial titles are held in 657 volumes or part-volumes published between 1790 and 1977. All but 5 of them were issued in England or Scotland (the remainder in the United States or India), and the majority include the word Baptist in the title or have a Baptist imprint. 24 titles are represented by between 1 and 6 volumes each, accounting for only 64 volumes in all, whilst at the other end of the spectrum 7 titles are represented by more than 30 volumes each and account for 373 volumes altogether. The longest runs, all imperfect, are for the

General Baptist Magazine (1798–1891), General Baptist Repository (1802–61), Baptist Magazine (1809–1904), Yearbook of the Yorkshire Baptist Association (1838–1963), General Baptist Yearbook (1854–91), and Baptist Messenger (1855–94).

The pamphlet sequence comprises 1,878 titles bound into 129 separate volumes. Publication dates range from 1642 to 1931 with a reasonably good spread throughout the whole period although with a certain bias towards the nineteenth century. The items are almost exclusively of British origin (the foreign ones being mainly American or Indian), and there is a strong representation of provincial and Scottish imprints. Baptist materials predominate but more general Nonconformist titles also feature. The largest groupings are of doctrinal works (including treatises on infant and believer’s baptism), sermons, county association reports or circular letters (especially for Lancashire and Yorkshire), and pamphlets on foreign missions (particularly in India and Jamaica).

There are 671 titles and 765 volumes in the monograph sequence which range in date from 1558 to 1972. However, 51 per cent of them were published during the nineteenth century and a further 21 per cent between 1701 and 1800. There are various standard secondary reference tools, but most of the books constitute primary sources of a controversial, theological or historical nature written by Baptist authors or relating to Baptists and/or the rite of baptism. Especially noteworthy are the number of English provincial and Scottish imprints, foreign (mainly North American) titles, and works on Baptist overseas missions.

The biography section contains only 143 volumes, mostly dealing with Baptist subjects and published between 1800 and 1914.

There are 91 accession units of sermons containing 414 separate titles and 462 individual items. The chronological range is from 1643 to 1900, but there is a heavy concentration (81 per cent) in the period 1701–1850. London imprints outnumber provincial ones by exactly two to one. Most of the authors appear to be Baptists, the best represented being Benjamin Keach (1640–1704), Joseph Stennett (1663–1713), John Gill (1697–1771), John Brine (1703–65), John Ryland (1753–1825), William Steadman (1764–1837), Joseph Ivimey (1773–1834) and Charles Haddon Spurgeon (1834–92).

The hymnology sequence comprises 360 titles and 372 volumes. The earliest item appeared in 1566 and the latest in 1970, but the majority (69 per cent) are of nineteenth-century origin. 292 of the titles are actual hymnbooks, 27 are works of hymnology proper, and 41 contain sacred poetry. From the denominational perspective this is a very general collection indeed, at least 16 different Churches being represented, and specifically Baptist titles being outnumbered both by Anglican and Methodist ones. Item NBC H90 is particularly interesting, consisting of 35 hymnsheets used at a dozen Yorkshire chapels (mostly Methodist) in the years 1819–29.
There are 406 volumes of Baptist local history of which 81 are duplicates, reducing the total of separate titles to 325. The earliest of these dates from 1795, but most (92 per cent) were published between 1851 and 1977. Chapels and county associations in Lancashire and Yorkshire are most strongly featured, but other areas of England are also well represented, although there is virtually nothing for Wales, Scotland or foreign parts. 94 per cent of the titles are in the nature of secondary sources, the balance being primary material of one sort or another.

There are 79 manuscript volumes in the Northern Baptist College Collection, not all of them fully identified. There are two items (NBC MS 1 and MS 69) by John Fawcett (1740–1817), but the bulk constitute minute and account books and other records of various Baptist organizations in North-West England over the period 1857–1970. The biggest run (20 volumes) relates to Longsight Baptist Church in Manchester, 1887–1970, with smaller archives for four other individual chapels in Manchester, Padiham, Carlisle and Llangollen. District agencies represented include Baptist Building Fund Liverpool Auxiliary (1857–1947), Lancashire and Cheshire Association of Baptist Churches (1865–1961), Bury and Rossendale District Baptist Lay Preachers’ Association (1893–1955), Manchester District Baptist Union (1905–60), and Lancashire and Cheshire Baptist Women’s Federation (1908–45).

CONGREGATIONALISTS

Despite the traditions of its founders, the Rylands Congregational holdings were comparatively poor before the 1970s. On the printed book side a working library only had been built up including runs of the major periodicals such as British Quarterly Review (1845–85) and Congregational Year Book (1846–1946). Manuscripts were confined to 11 booklets of sermons from the years 1748–74 (Bagshawe Muniments, 12/2/3) and to three groups of letters: 75 of Chairmen of the Congregational Union in the nineteenth and twentieth centuries (English MS 859), 222 of Congregational ministers of the eighteenth and nineteenth centuries (English MS 860), and 46 of Philip Doddridge (1702–51) to his wife (English MS 1209).}

9 An interim finding aid appears in NIDS UK, 0.063.098.
10 Interestingly, the Library has no personal or family papers which shed light on the Congregationalism of either John or Enriqueta Augustina Rylands. Their lives are commemorated only in a very formal sense, in the archives of Rylands and Sons (NIDS UK, 0.063.136) and of the John Rylands Library respectively.
The recent growth in the Library's Congregational-related stock owes much to the University's long association with Lancashire Independent or Northern College. This paved the way for the purchase in 1974–75 of a collection of 1,878 printed volumes, containing approximately 2,300 items, from the College for the sum of £13,000. 390 of the volumes, 11 of them incunables from 1480 onwards, were published in England or on the continent before 1640, but mostly from the 1550s; they cover a wide variety of subjects, although there is an inevitable bias towards theology. The remaining 1,488 were printed between 1641 and 1928, mainly before 1800 (there are probably only around 100 nineteenth-century imprints excluding 43 volumes in Chinese and Japanese, generally translations of the scriptures), and comprise Bibles and religious works by Anglican, Nonconformist and foreign authors. The Dissenting element is a large one and is particularly strong for the 1640s to the 1690s, including 95 volumes by the Presbyterian Richard Baxter (1615–91) alone, many of them first editions, as well as writings by John Owen (1616–83) and other early apologists for Independency. An interesting set of archives also came with the collection, 61 pamphlets and 32 manuscripts relating to the Lady Hewley case of 1829–42 which involved a successful attempt by George Hadfield (1787–1879) and the Manchester Congregationalists to wrest control of Lady Hewley's Charity, founded in 1704 for the relief of godly preachers and their widows in the six northern English counties, from the Unitarian trustees into whose hands it had fallen; the case had national implications since it finally disrupted the alliance of Old Dissent and threatened to dispossess the Unitarians of most of their chapels, a danger only averted by the passage of the Dissenters' Chapels Bill in 1844. Unfortunately, none of the collection is catalogued.

This major purchase was quickly followed by the receipt from Northern College of three additional collections on 'permanent loan'. First to arrive, in 1976, were 28 boxes of sermons of Thomas Raffles (1788–1863), Chairman of the Congregational Union in 1839 and Chairman of the College from 1842 to 1863, delivered between 1807 and 1861, his three-volume holograph of 1819–21 entitled 'Collections for a History of the Nonconformist Churches of Lancashire', and 5 volumes of letters, some 400 in all, from the second half of the

356. Nuttall's book also gives details of 21 other Doddridge letters available in the Library, 15 of them exchanged with Henry Baker (1698–1774), the naturalist and poet, in 1747–51 (English MS 19/3–5).
12 It is worthy of note that an even better set of Baxter's works, 122 volumes and again including many first editions, was acquired by the John Rylands Library during the first decade of its existence.
nineteenth century and chiefly written by Nonconformist ministers.\textsuperscript{14}

Next to come were the remnants of Raffles' personal library, 220 works and 560 volumes of history, classics and theology, with no particular bias towards Congregationalism, largely published in Britain between 1821 and 1860; entries for these books appear in the catalogues of the Library's Special Collections Division as well as in a separate typescript. Finally, in 1979–80, came the College's archives, extending to some 650 items in 40 boxes and described in a highly provisional handlist.\textsuperscript{15} Besides the archives of the College itself for the period 1838–1971, there are academic and financial records of twelve other training institutions which had been absorbed or become affiliated over the years: Rotherham College (1795–1889), Idle Independent Academy (1800–31), Leaf Square Academy, Pendleton (1809–16), Blackburn Academy (1815–43), Airedale Independent College (1831–89), Western College, Bristol (1845–1969), Cavendish Theological College, Manchester (1860–64), Congregational Institute, Nottingham (1864–1920), Yorkshire United Independent College (1887–1958), Paton College, Nottingham (1899–1968), Bradford Student House (1909–58), and Edinburgh Student House (1919–40). The archives further included minutes and other documents of four Congregational churches in Bradford (Horton Lane, 1783–1953; College Chapel, 1856–1937; Ryan Street, 1874–1948; Bowling Green, 1880–1910), and the correspondence, diaries and papers for 1787–1830 of the Manchester minister William Roby, assembled by William Gordon Robinson (1903–77) during the preparation of his Ph.D. thesis ‘William Roby (1766–1830) and the Revival of Independency in Lancashire and the North’ (Manchester University, 1951).

Another important acquisition by 'permanent loan' was the Urwick Library in 1978–79. This was formed in 1885 by the famous bibliographer-librarian Thomas Greenwood (1851–1908) in honour of William Urwick (1826–1905), historian of Nonconformity and minister of Hatherlow Congregational Church, Romiley between 1851 and 1874, and was added to on a modest scale until the 1920s. Although primarily intended for the congregation of the Hatherlow Church, and for scholars attending its day or Sunday schools, other local residents were also admitted as borrowers subject to the approval of the three custodians, and this general constituency is mirrored in the diversity of the Library's contents in 1902 (when a catalogue was published): 139 volumes of theology and religion, 724 of history and biography, 44 of politics and economics, 224 of science, art and


\textsuperscript{15} This handlist appears in \textit{NIDS UK}, 0.063.130.
technology, 95 of belles lettres, 455 of fiction, and 86 of miscellany – 1,767 volumes equivalent to 1,546 titles, largely published in the later nineteenth century. Although some Nonconformist material appears, notably Urwick’s own publications including a grangerized edition of his Historical Sketches of Nonconformity in the County Palatine of Chester (1864) with a number of locally-printed items, the Library’s enduring historical value is as an entity in its own right, one of the few nineteenth-century chapel collections to have survived intact.

PRESBYTERIANS AND UNITARIANS

By the late 1960s the Library had acquired, in piecemeal fashion, a very respectable holding of Presbyterian and Unitarian materials. The John Rylands Library boasted several substantial manuscript collections: the diaries (1696–98), sermons, treatises and will of William Bagshawe (1628–1702), commonly known as ‘The Apostle of the Peak’ (Bagshawe Muniments, 13/3/359, 23/1/1–2, 24/2/57, 25/7/1–4); diary (1708–55) and sermons (1717–54) of James Clegg (1679–1755), also from the Bagshawe Muniments (23/2/1, 25/7/5); the pedigree and diary of George Heywood (1788–1843), Manchester grocer (English MS 703); a small amount of correspondence of William Gaskell (1805–84), husband of the famous novelist (English MSS 726–34); 16 5,000 business records, mostly for 1782–1813, of Samuel Oldknow (1756–1828), pioneer of the cotton industry (English MSS 751–840); 17 43 letters of Presbyterian ministers (English MS 862); 14 letters of Unitarian ministers (English MS 863); 1,629 private and business papers of the Nicholson family of Liverpool and Manchester, which had strong Unitarian links, from 1738 to 1856 (English MSS 1041–53); 18 10 volumes (English MSS 1101–10) containing copies, made in the middle of the nineteenth century, of the private and business correspondence of the Wedgwood family between 1758 and 1804, notably of Josiah senior (1730–95) with his friend and, from November 1768, partner Thomas Bentley (1731–80); 19 a memorial volume for

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16 The Urwick Library, Founded on May 9th, 1885, by Thomas Greenwood, in Honour of the Rev. W. Urwick, M.A., who was Pastor of Hatherlow Chapel for 23 Years: Catalogue and Rules (Bredbury: printed by J. Chambers, 1902).

17 This has now been published: The Diary of James Clegg of Chapel en le Frith, 1708–1755, edited by Vanessa S. Doe (3 volumes, Matlock: Derbyshire Record Society, 1978–81).


19 ibid., 8–10, 49–61; ‘The Oldknow Papers’, Bulletin, 34 (1951–52), 2–3. It should be noted that Oldknow, although a Unitarian by upbringing and during his early life, had drifted towards the Church of England by the time of his death; George Unwin, Samuel Oldknow and the Arkwrights: The Industrial Revolution at Stockport and Marple (Manchester: at the University Press, 1924), 232–5.


21 ibid., 32–3.
George William Wood (1781–1843), promoter of the Dissenters’ Chapels Bill (English MS 1168); the journal, in 6 volumes, of Caroline Thornely (1822–80) for 11 February 1841–11 November 1858 (English MSS 1173–8); the account book, 1781–1888, of Cross Street Chapel, Manchester (English MS 1183); and 1,211 letters and papers of Sir John Bowring (1792–1872) and his family, spanning the years 1822–1905 but mainly dealing with his career in the Far East (English MSS 1228–34). The Rylands printed resources were strongest on the serial side, with good runs of The Monthly Repository (1806–32), The Christian Examiner (1824–69), The Christian Reformer (1834–63), minutes and reports of the Hibbert Trustees (1855–90) and Transactions of the Unitarian Historical Society (1917-date); there were, however, some other printed works, notably 69 pamphlets by Unitarian writers published between 1829 and 1852. The University Library had developed a small but sound research section of Unitarian materials as a result of various gifts and bequests over the years; this included 12 volumes of lectures, addresses, reports and examination papers from Manchester New College, 1840–1903, interleaved with some manuscript letters and printed ephemera, together with 3,941 letters and papers of William Stanley Jevons (1835–82), the political economist and logician who was of Unitarian ancestry and sympathy, and of his family.

On 24 October 1969 an open-ended agreement was reached between the University Library and the authorities of the Unitarian College in Manchester for the transfer of the older stock in the College’s Library which had been built up as a result of purchase, bequest (notably by William Blazeby in 1908) and the incorporation of various chapel libraries since its formation in 1856. The purpose of the transfer was said to be threefold: to alleviate pressure on space in the College library, to guard against the sale of items from the College library as a means of funding the general development of the College (a course of action for which precedents had been set), and to prevent further deterioration in the physical condition of the stock. During the course of the next six years some 12,000 books, 11,100 pamphlets and

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tracts and 2,400 periodical volumes were moved. These totals exclude
the 'many books' which, according to the College’s Honorary Secre­
tary and the University’s then Librarian, ‘have been found to have
suffered from damp and dirt to the extent of being beyond salvation’,
being ‘only . . . fit for pulping . . . so badly wetted and covered with
mould as to be impossible to separate one item from another’.
Approximately 13 per cent of the collection, all items printed before
1801, is housed in the Library’s Special Collections Division, whilst
the remainder (generally the later material, although including the ‘Z’
sequence of 680 bound volumes of tracts which contain numerous
seventeenth- and eighteenth-century works) is held on closed access on
the Main Library site. The status of the collection was eventually
formally defined as being one of ‘permanent loan’ by a legal agreement
between the Library and the College dated 3 February 1981.

Although the earliest books and pamphlets derive from the 1520s,
the overwhelming majority were printed between the 1640s and the
early 1970s, with a handful of later accessions to 1981. Since this was a
working library, a fair number of non-religious titles are to be found,
principally English, French, German and Italian literature, English
history and biography, classics, philosophy and general reference
works. Theology and Church history predominate, of course, but are
by no means confined to Nonconformity, Anglican and continental
authors being well featured too, especially before 1800. There is a
good coverage of Puritanism and of all the Old Dissenting denomi­
nations, including the Quakers, but the real strength of the collection
is for the study of Presbyterianism and Unitarianism in England,
Scotland, Ireland and America. Writers represented by 100 or so
editions and critical works are Theophilus Lindsey (1723–1808),
Joseph Priestley (1733–1804), Thomas Belsham (1750–1829), Lant
Carpenter (1780–1840), William Ellery Channing (1780–1842), Wil­
liam Johnson Fox (1786–1864), John James Tavler (1797–1869),
James Martineau (1805–1900), John Hamilton Thom (1808–94),
Charles Hargrove (1840–1917) and Alexander Gordon (1841–1931).
Unitarian hymnbooks, liturgies and local histories also abound.

There are about 150 serial titles, nearly all of them theological,
and perhaps more than half of Unitarian origin. Amongst official
publications will be found the reports and yearbooks of the British and
Foreign Unitarian Association (later the General Assembly of Uni­
tarian and Free Christian Churches) for 1826–1972. The three leading
Unitarian newspapers are held, *The Inquirer* (1842–1959), *The Uni­
tarian Herald* (1861–87) and *The Christian Life* (1876–1929). Interna­
tional and national periodicals include *The Monthly Repository*
(1863–80), *The Theological Review* (1864–79), *The Unitarian Review*
(1874–91), *The Sunday School Helper* (1885–1902), *The Seed Sower*
(1893–1907), *Faith and Freedom* (1947–72) and *The Unitarian

A largely handwritten name and subject catalogue to all the printed materials is available in 24 drawers with the collection on the Main Library site; neither catalogue, the products of the voluntary labour of the physician William Brockbank (1900–84), is bibliographically adequate, and the latter is compiled according to a far too general and too keyword-in-context-based thesaurus, with major concentrations of references under headings such as ‘Christianity’, ‘Church’, ‘Jesus Christ’, ‘Religion’ and ‘Unitarianism’. Typewritten copies of the cards for books located in the Special Collections Division appear in a separate three-drawer catalogue there. The Main Library’s principal name catalogue includes entries for some, but by no means all, of the volumes held on that site. All works published in Great Britain or in English elsewhere in the world before 1701 have been recorded in the Library’s annotated copies of the two standard short-title union catalogues (STC for 1475–1640 and Wing for 1641–1700) and also reported to the editorial offices for these projects based at Harvard and Yale Universities respectively, whilst books printed between 1701 and 1800 were recatalogued in 1978 according to British Library specifications for inclusion in the Eighteenth Century Short Title Catalogue (ESTC) which can be searched on-line via national and international computer networks.

The College’s important manuscript and archive holdings, extending to some 73 feet of shelving with an estimated 15,000 items of the eighteenth to twentieth centuries, were originally destined for deposit at Dr Williams’s Library in London but came to the John Rylands University Library in 1974 after an appeal by the then Librarian to the College’s governing committee. Personal papers of the eighteenth century include 318 letters, 1720–62, to George Benson (1699–1762); the diary in 41 volumes of Joseph Ryder (1693–1768) for 25 May 1733–2 January 1768; 126 letters (1764–87) to and from Nicholas Clayton (1730–97); and the correspondence (274 letters, 1773–1800) of Theophilus Lindsey with William Tayleur (1713–96) of Shrewsbury. Resources for the nineteenth century are still more plentiful with 223 letters and other papers of William Shepherd (1768–1847) for 1791–1847; over 300 letters (1804–37) to James Hews Bransby (1763–1847); 1,232 letters addressed, by Robert Brook Aspland (1805–69), Charles Beard (1827–88), Samuel Bache (1804–76) and others, to John Gordon (1807–80) between 1840 and 1880; the Woodhouse Collection of 482 letters from the period
1841–1928, mainly sent to John Relly Beard (1800–76), John Gordon and Alexander Gordon, and including several from prominent non-Unitarian personalities such as Charles Dickens, John Bright and Richard Cobden; letters and working papers of Alexander Gordon for 1861–1921, amongst them 36 boxes of source notes and drafts for the 720 articles which he contributed to the *Dictionary of National Biography*; the sermon registers of Robert Travers Herford (1860–1950) for 1881–1943 (3 volumes); letters, diaries and autobiographical notes of George Fox (1834–1916) written during the years 1887–1908 (4 volumes); and 54 volumes and bundles of notes and extracts from original documents made by Walter Herbert Burgess (1867–1943), the historian of the late sixteenth- and early seventeenth-century Separatist movement.

The more institutional records deal, *inter alia*, with the history of Dissenting and Presbyterian/Unitarian colleges and academies, particularly with those at Warrington, Hoxton, Homerton, Daventry and Hackney during the years 1754–96 (14 volumes in all), with lectures delivered at Manchester College in its Manchester, York and London phases from 1787 to 1878 (53 volumes), and with visitors’ reports, student affairs and general correspondence of the Unitarian Home Missionary Board (later Unitarian College) in Manchester from 1862 to 1953. Unitarian developments in northern England, and especially in Lancashire and Cheshire, are well documented, there being, for example, some 130 memorials and letters relating to the campaign for the repeal of the Corporation and Test Acts in 1788–94 collected by William Wood (1745–1808); the minutes of the meetings of Presbyterian and Unitarian ministers of Lancashire and Cheshire (1820–75, 2 volumes); a two-volume account of Presbyterian and Unitarian congregations compiled by William Rayner Wood (1811–84), seemingly in the 1830s; minutes of the Manchester District Sunday School Association (1845–1934, 14 volumes); records of the Manchester Unitarian Sunday School Union (1864–1914, 6 volumes); minutes of ‘The Monthly Conference of Ministers’ (1882–1943, 9 volumes); archives, mainly financial, of Trafalgar Street Unitarian Church, Burnley (1888–1952, 18 volumes); minutes of ‘The Brotherhood’, the Manchester and district ministerial society (1889–1917, 4 volumes); a packet of papers connected with an action brought in the Court of Chancery, 1897–99, to prevent the trustees of St Saviourgate Chapel, York from using their building to promulgate Unitarian doctrines; and 17 items relating to Willaston School, Nantwich, 1899–1926.

The manuscripts were in some semblance of order when they were at the College, and a fairly comprehensive two-drawer card catalogue was compiled to access them. A typescript summary based upon the same ordering of the material was also prepared, although

\[\text{This summary appears in NIDS UK, 0.063.099.}\]
this was far from complete and carried such limited detail as to be of no real help to a total newcomer to the collection. During or after the process of transfer to the John Rylands University Library the original order was lost, and no new handlist has since been compiled. The location of an individual manuscript is thus no simple matter.

There have been four significant manuscript acquisitions since the arrival of the Unitarian College material. The smallest in extent, amounting to several hundred items received in 1974–75, and the earliest in date (1810s–1840s) comprises correspondence, papers and accounts relating to John Fielden (1784–1849) and to his family’s cotton-manufacturing firm of Fielden Brothers of Todmorden. Fielden was brought up as a Quaker but, after brief flirtations with Methodism and Anglicanism, settled down as a member of the Methodist Unitarian sect after 1818, a sect which was absorbed over time into organized Unitarianism. The papers, which have not yet been handlisted, cover the operation of the cotton trade and industry as well as Fielden’s career as a politician (he was M.P. for Oldham in 1832–47) and factory reformer. A particularly interesting set of documents concerns the management and finances of The Champion and Weekly Herald, a radical newspaper run, with support from Fielden, by three of the four sons of William Cobbett (1763–1835): John Morgan (1800–77), James Paul (1803–81) and Richard Baverstock (1814–75).27

Manuscripts of another prominent Unitarian layman, Charles Prestwich Scott (1846–1932), arrived in the Library with the archives of the Manchester Guardian, of which he was editor from 1872 to 1929 (having rejected an earlier ambition to follow in his grandfather’s footsteps by becoming a Unitarian minister). The most substantial element is his correspondence between 1870 and 1932, comprising 4,317 letters received from or sent to 1,140 and 357 different writers respectively, the longest runs being exchanged with John Edward Taylor (1830–1904), proprietor of the Manchester Guardian and a fellow Unitarian (594 letters), and Leonard Trelawney Hobhouse (1864–1929), philosopher and journalist (335 letters); a full card catalogue is available as well as a summary handlist.28 Other Scott material includes his political diaries from 1911 to 1928 and volumes of newspaper cuttings.29

A further link with the Manchester Guardian was established with the purchase, for £4,000 in August 1978, of the correspondence of two prominent Manchester Unitarian laymen, William Edward Armytage


28 This handlist appears in NIDS UK, 0.063.043.

29 Details of these and other Scott materials will be found in NIDS UK, 0.063.040.
Axon (1846–1913) and his son Ernest Axon (1868–1947). Axon senior was a Unitarian of very liberal tendencies (he frequently worshipped with the Quakers and married a Roman Catholic), and his archive comprises a chronological sequence of 6,612 items, almost entirely in-letters between 1864 and 1913, illustrative of his career as a librarian (1861–74), journalist (with the Manchester Guardian, 1874–1905), bibliographer, local historian, folklorist and social reformer (especially in the fields of temperance, vegetarianism and anti-tobacco). There is also a collection of some 600 autographs and holographs of famous contemporaries, sent to or otherwise obtained by him.30 Ernest Axon was a librarian (for more than half a century, 1881–1932) and antiquary, historian of Manchester and the North-West and the author of several Unitarian local histories; his papers consist of 1,471 in- and out-letters for 1897–1947, alphabetically arranged by correspondent, and include a run of 58 exchanged with Alexander Gordon. There is no proper handlist for these manuscripts.

The final and most recent (the second consignment being only received in 1988) acquisition lies in the Presbyterian rather than the Unitarian tradition. This comprises the papers of Thomas Walter Manson (1893–1958), a minister of the Presbyterian Church of England and a noted biblical scholar who held the Rylands Chair of Biblical Criticism and Exegesis at Manchester University for almost a quarter of a century. The collection has not yet been properly arranged and handlisted, but, to judge by the two provisional inventories, it consists mainly of memorabilia of Manson’s army service, academic career and foreign visits (200 items); notes and manuscripts of his lectures, addresses and publications (110 files); offprints of his articles (250 items); correspondence, largely inwards (10 files and 80 loose letters); and sermon notes (660 items). There are also 2 files relating to his Moderatorship of the General Assembly of the Presbyterian Church of England in 1953.

QUAKERS

Easily the most important Quaker research collection is the Midgley Reference Library, formed by James Midgley (1786–1852) of Spring Hill, near Rochdale, and presented by his children to the Lancashire and Cheshire Quarterly Meeting of the Society of Friends in 1863 which, in turn, transferred it to the John Rylands Library on

30 Two additional sources of William Edward Armytage Axon’s correspondence in the Library should also be mentioned. 14 letters written to him by William Stanley Jevons or Harriet Ann Jevons (1838–1910) between 1877 and 1886 were purchased from a local bookshop in June 1971 (and thus do not form part of the Jevons Archives referred to in footnote 24). 9 in- and out-letters were acquired with the archives of the Manchester Guardian at about the same time; they span the period 1888–1911 and include 4 letters addressed to Charles Prestwich Scott – see NIDS UK, 0.063.041 and 0.063.043.
'permanent loan' in 1955. It comprises 221 bound volumes containing 1,201 titles in all, 1,036 of which are tracts (in 56 volumes) and 165 books. Although the chronological range of the collection is from 1648 to 1841, 1,050 works, equivalent to 87 per cent of the total, were published in the late seventeenth century, these representing about one sixth of all known Quaker publications of this period. The heaviest concentration is for the 1650s (32 per cent) and 1660s (28 per cent), the four years 1658–61 alone accounting for some 300 items. Amongst Quaker writers George Fox (1624–91) heads the list with 108 different works and editions followed by James Naylor (c.1617–60), Edward Burrough (1634–62) and William Penn (1644–1718) with 46 each, whilst six other authors contribute between 25 and 31 titles apiece. There is also an important element of anti-Quaker literature including George Emmot's exceedingly scarce *Northern Blast; or, The Spiritual Quaker Converted* (1655). Not to be found, however, are the standard historical and bibliographical reference tools on the Friends nor some of the commonest primary sources such as Fox's *Journal*. The collection can be accessed by means of the inadequately-indexed printed catalogue produced soon after Midgley's death or, in the case of works published before 1701, through the Library's annotated copy of Wing's standard short-title catalogue and through the corresponding records maintained at the Wing editorial office at Yale University.

Four smaller groupings of printed books relating to the Quakers may also be mentioned. The first (accession numbers R23264–23421) was purchased from Sherratt & Hughes, the Manchester booksellers, in November 1910 and comprises 239 volumes published from 1675 to 1908, preponderantly in the nineteenth century, and including a run of the *Epistle from the Yearly Meeting* (1760–1800) and 11 editions of the famous *Apology* of Robert Barclay (1648–90). The second (R33197–33244) was bought from Alfred Bull in March 1913 and consists of 55 books spanning the years 1676–1837, largely biographical studies and provincial imprints. The third (R100895–100946), formerly part of the library of E. Mitford Abraham of Swarthmoor Hall, was purchased in February 1954 and totals 61 volumes published between 1654 and 1939, the majority of them biographies or autobiographies. The fourth (GC967–1145) was a gift to Manchester University Library from Dalton Hall in February 1971; of the 135 accessioned titles, representing 205 individual volumes, approximately three quarters are of Quaker interest, mainly British publica-

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tions of the twentieth century (although some items date back to 1694) and including sets of Bootham (1902–14), magazine of the Bootham School, York, and the Journal of the Friends’ Historical Society (1903–67). Entries for the first three collections will be found in the supplementary catalogues of the Library’s Special Collections Division and for the fourth in the Main Library’s name catalogue.

There are only two significant archival collections in the Library for the study of Quakerism. The first, bought from the Manchester Literary and Philosophical Society in December 1979, contains more than 200 manuscripts, including 75 in holograph, of the Quaker scientist John Dalton (1766–1844). Lecture notes and research papers, personal accounts, correspondence and documents relating to the ‘Lit. and Phil.’ (of which Dalton was President from 1817 until his death) constitute the largest element. Most of these relate, in one sense or another, to Dalton’s scientific career, but there are also items of direct Quaker relevance such as a list of the members of the Manchester Meeting in 1794 and 8 letters from Luke Howard (1772–1864), the Quaker meteorologist and chemist. Details of the collection, much of which is in poor physical condition owing to the effects of bombing during the last war, are given in a union catalogue of Dalton’s works.

The papers of John William Graham (1859–1932) form the second archival source. Graham served North-West Friends faithfully for over half his life, being successively tutor (1886–96) and principal (1897–1924) of Dalton Hall, the Quaker hall of residence at Owens College, but he also played a prominent part on the national stage through membership of the Society’s Meeting for Sufferings and its Peace, Education and Literature Committees, through his prodigious publishing output (extending to hundreds of articles and several major books such as The Faith of a Quaker and The Divinity in Man, all of which expounded the tenets of Quakerism), through his involvement in secular campaigns against vivisection, smoke nuisance and militarism (the last reaching a climax with his advocacy of conscientious objection during the First World War), and through his commitment to Liberal party politics. He was, moreover, an international ambassador for British Friends, travelling widely throughout the world and especially in America. The papers, which comprise 12 boxes containing some 1,700 separate items, 3 volumes of Graham’s articles and letters in newspapers, and a family photograph album, illustrate all these aspects of his career and span a period of 120 years (1844–1964), including materials on his family and reminiscences of those who knew him collected after his death by his son Michael for a biography which seems never to have been written. Correspondence (mainly with

34 Albert Leslie Smyth, John Dalton, 1766–1844: A Bibliography of Works by and about him (Manchester: Manchester University Press, 1966); most of the items marked ‘LP’ are now in the John Rylands University Library (relevant entries from this bibliography are also reproduced in NLD UK, 0.063.181). Cf. ‘John Dalton Archive’, Bulletin, 62 (1979–80), 259–60.
his parents, wife and five children, and much of it in diary form), manuscript lecture notes, published papers and pamphlets, reviews of his books, and obituaries and appreciations predominate. The collection has not yet been handlisted and still only very roughly sorted.

MORAVIANS
The Library is largely indebted to John Norman Libbey, for many years Principal of the Moravian College at Fairfield, for its holdings relating to the Moravian Brethren or Unitas Fratrum, the majority coming from the bequest of his entire personal library in 1943. The manuscripts (English MSS 110, 898, 905, 910, 945–50, 965, 1054–8735 and German MSS 19–21) comprise 48 volumes or boxes in all and include original documents of the period 1746–1861, transcripts (made by Libbey, and often with indexes by him) from the archives of the British Province in London and from those at Herrnhut, and papers and reference tools illustrative of Libbey’s work as an historian of the Moravians. These records shed light both on the European background of the Church and on its development in Great Britain and Ireland. Most notable amongst the original materials is an almost complete set of the Moravian headquarters (Gemeinhaus) diary, consisting of an eighteenth-century English translation for 1747–53 and 1755–64, running to over 10,000 folios, and a German version for 1747–54. The transcripts are mainly of eighteenth-century documents relating to conferences and synods and to the pioneers of British Moravianism such as Richard Viney and William Hammond (1719–83). Libbey’s working papers include a ‘History of the Unitas Fratrum’ in four notebooks, lists of English ministers and other Moravian labourers from the movement’s beginnings until 1900, analyses of the contents and authors of Moravian hymnbooks from 1741 to 1940, and his correspondence (148 items) with English, American and German Moravian scholars over the period January 1900–May 1941.

Libbey’s printed book collection (accession numbers R88780–88957) amounted to 430 separate works, of which 199 were pamphlets, published between 1703 and 1939, albeit mainly after 1851. About four fifths are of specifically Moravian interest, the remainder being of a more general theological nature, and the coverage extends to history, biography, polity, hymnology and doctrine. There is a marked bias towards British imprints, despite a sizeable minority from German-speaking Europe and the United States, although many of the former are concerned with Moravian overseas missions and not simply with the domestic scene. Serial publications are conspicuous by their absence, but fortunately several of these, such as Nachrichten aus der

Brüder-Gemeine (1819–93) and The Moravian Messenger (1864–1900), had already been acquired from other sources before Libbey’s bequest. All these printed works are recorded in the supplementary name and subject catalogues of the Special Collections Division.

Since Libbey’s time there have been two significant Moravian accessions to the Library, both manuscript. In 1958 14 original letters of James Hutton (1715–95) for August 1774–December 1784 were purchased at auction (English MS 1276); they cast light not merely on his religious views but also on parliamentary and secular affairs. The journal of Christian Ignatius Latrobe (1758–1836) for January 1788–June 1789 and October–December 1792 was bought in 1970 (English MS 1244); it furnishes valuable insights into the state of the continental Brethren, with whom Latrobe stayed for almost four months during this period, Moravian missionary work, and the anti-slavery movement.

METHODISTS

The foundation of the Library’s Methodist resources was laid in 1903 with the purchase by Mrs Rylands from R. Thursfield-Smith of a collection of 818 works in 858 separate volumes (R75001–75834). Publication dates range from 1735 to 1898, with 45 per cent of titles appearing during the lifetime of John Wesley (1703–91) and a further 44 per cent between his death and 1860. The content is primarily of British Methodist and particularly Wesleyan interest, the principal categories being publications of John Wesley and his brother Charles (1707–88), works in opposition to and defence of Methodism, hymnbooks and liturgies, biographies and local histories. The collection, which was not accessioned and catalogued until 1936, is recorded in the supplementary name and subject catalogues of the Special Collections Division.

The Rylands Wesley Collection, as it came to be known, was developed and consolidated by casual acquisitions over the years. On the printed side several important periodicals were added including the minutes of the annual Conferences of the Wesleyan Methodists (and later of the Methodist Church) from 1744, the Arminian Magazine and its successors from 1778, the Proceedings of the Wesley Historical Society from 1897, the London Quarterly and Holborn Review and its Wesleyan and Primitive Methodist forerunners from 1900. The most notable manuscript accessions comprised 16 bound volumes of 2,797 letters and portraits of the eighteenth to the early twentieth centuries.

It should be noted, however, that the Methodist Archives and Research Centre, received in the Library in 1977 and considered more fully below (123–35), also contains significant amounts of Moravian material, both manuscript and printed, especially for the eighteenth century.


Hand-list of Additions to the Collection of English Manuscripts, 31
(English MSS 844–58 and 865), 205 of Presidents of the Wesleyan Conference, 2,161 of Wesleyan ministers, 356 of United Methodist ministers, and 75 of Free Methodist laymen. Also acquired were 14 letters of Selina Hastings, Countess of Huntingdon (1707–91) for 1774–84 (English MS 338) and 3 holograph notebooks of Arthur Samuel Peake dealing with aspects of Old Testament history (English MS 1270).

A major boost to the Library’s Methodist holdings came with the closure of Hartley-Victoria College, Methodism’s ministerial training institution in Manchester, in 1973. Virtually its entire library was transferred to the John Rylands University Library in July of that year. The principal research materials came on ‘permanent loan’ and have been kept in the Special Collections Division ever since. Foremost amongst these is the Hobill Collection, formed by G. Alexander Kilham Hobill of London who presented it to the Methodist New Connexion at its Conference in 1894, and successively housed at the New Connexion’s Ranmoor College in Sheffield until its closure and sale in 1919, at Nether Green Church in Sheffield, and at Victoria Park College in Manchester prior to its closure and amalgamation in 1934 with Hartley College to form Hartley-Victoria College where it was augmented by works on Primitive Methodism and by part of the library formed by James Everett (1784–1872). By 1973 it comprised 46 periodical and serial titles in 475 volumes for the years 1797–1959 (including minutes of the annual Conferences of six Methodist denominations and runs of such scarce journals as the Wesleyan Times), 172 bound volumes containing 2,507 pamphlets, magazine articles and newspaper cuttings published between 1739 and 1891, over 600 disbound pamphlets from 1752 to 1969 (about five sixths of which were printed before the First World War), 191 books from 1655 to 1798 (but mainly publications of John Wesley from the 1740s onwards), 687 later monographs to 1968 of which all but 30 appeared before 1914, and 129 hymnbooks and related works from 1774 to 1912. The collection embraces all aspects of Methodist history, but there is particularly strong coverage of Wesleyan Methodism, Primitive Methodism and the Methodist New Connexion as well as a significant element of local and ephemeral material. A fifty-page short-title handlist of the collection, in shelf order and with a subject index, was prepared in 1976, but for certain purposes, and especially for accessing the bound volumes of pamphlets, reference must continue to be made to the typescript and card catalogues of the original 1894 nucleus.

The ‘permanent loan’ section of the Hartley-Victoria transfer included three other components: 242 non-Methodist works (Bibles, general theology and classics) from 1553 to 1939, 334 volumes of 14

Wesleyan, Wesleyan Reform, Free Methodist and Primitive Methodist periodicals from 1778 to 1932 (including several years of the Wesleyan and Christian Record and the Primitive Methodist World not otherwise represented, either at that time or subsequently, in the Library), and some 140 volumes owned by, written by or about Arthur Samuel Peake. None of this material has been catalogued.

The residue of the Hartley-Victoria library was bought for a nominal sum of £1,000 and shelved in one of the Main Library stores (store accession numbers 71017-75260, 80462–81019, 82889–82904). It comprises 5,737 books and pamphlets and 726 periodical volumes. The books and pamphlets span the period 1814–1972, but most post-date the formation of the three institutions whose traditions were brought together in Hartley-Victoria College – Ranmoor College (Methodist New Connexion, 1864), Victoria Park College (United Methodist Free Churches, 1875) and Hartley College (Primitive Methodist, 1881). Assembled partly as a result of the normal process of individual purchase and partly through the acquisition of several private or institutional libraries including those of John Atkinson (1833–99), Arthur Samuel Peake and the Manchester, Salford & District Council of Churches, they are the epitome of a working theological library – strong in biblical studies, ecclesiastical history, general theology and comparative religion, but also including much English and European history, English literature, classical languages and literature, philosophy, and, latterly, psychology, sociology and political economy. There are relatively few items of specifically Methodist authorship, but some of these are probably unique to the John Rylands University Library. The periodicals number 45 fairly standard English, American, French and German titles in theology and biblical archaeology published between 1859 and 1971; they are mostly held in short and imperfect runs. Amongst them are 6 Methodist journals including The Stag: Hartley-Victoria College Magazine (1947–71). The entire collection is recorded, but not as a separately identifiable entity, in the Main Library’s name catalogue; there is not generally any subject access.

All these Methodist materials almost paled into insignificance with the transfer to the Library on ‘permanent loan’, as a result of negotiations initiated in 1975, and formal reopening there on 5 December 1977 of the Methodist Archives and Research Centre, the connexional record office of the Methodist Church of Great Britain which had been located in London since September 1962 but which had never enjoyed adequate funding. The schedule accompanying the legal agreement between the Church and the Library estimated the size of the collection at over 26,000 printed items (exclusive of circuit

plans) and approximately 600 feet of manuscript shelving, the manuscripts not being fully surveyed until 1978 when it was noted that more than 81,000 location numbers had been assigned. The Archives have grown enormously in the succeeding decade, with 57,000 accessions (perhaps some two thirds of which were manuscripts) reported to the Methodist Church down to the end of 1988, not to mention the various collections which have arrived during this period but still not been accessioned. Given its size, it will be readily understood that only a relatively superficial account of the Archives and the necessary finding aids can be given here.

There is a convenient single-volume guide to the manuscript collections in the Methodist Archives down to 1983–84, prepared by Homer Calkin; however, potential users should note that, because it was not compiled as a result of a shelf-to-shelf survey, the work contains serious omissions (and not a few inaccuracies) and that the document-referencing system adopted by Calkin bears absolutely no relation to the one actually in use in the Archives. More limited in scope, but rather more reliable, is a volume produced by the Royal Commission on Historical Manuscripts which includes details of the papers of 49 individual Methodists held in the Archives.

Pride of place amongst the eighteenth-century manuscripts must go to the correspondence of the Wesley family, comprising some 5,000 letters (in boxes and ledgers) of the period 1700–1830 relating to its various members and especially to the brothers John and Charles and to their parents Samuel (1666–1735) and Susanna (1669–1742). Fairly full card indexes are available. In John’s case the Methodist Archives contain, according to Frank Baker, about one third of all his extant correspondence anywhere in the world (including just over 700 letters in holograph from the period 1723–91, the majority written during the

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44 [John Philip Tuck], Methodist Archives: Catalogues, Handlists, Bibliographies and some Important Reference Works (second edition, revised, Manchester: John Rylands University Library of Manchester, [1987]).
46 Royal Commission on Historical Manuscripts, Papers of British Churchmen, 1780–1940 (Guides to Sources for British History, 6, London: Her Majesty’s Stationery Office, 1987).
last 30 years of his life). Other significant Wesley items include John’s
diaries (1725–41, with gaps, and 1782–90, 10 volumes), personal
narrative of the Sophy Hopkey affair, journal (1736–37), sermon
register (1787–88) and sermons, and Charles’s diary (1736–56),
shorthand sermons (1738–43, 5 booklets), journal (1753), hymns
and literary papers (still not all identified and catalogued), household
and other accounts (1772–87, 5 volumes), and notebooks including
copy letters (5 volumes).

The other large eighteenth-century manuscript resource is the
Fletcher – Tooth Collection, 44 boxes of correspondence, journals,
literary and other papers from the years 1759–1843 appertaining to
John William Fletcher (1729–85), to his wife Mary Bosanquet
Fletcher (1739–1815), to their adopted daughter Mary Tooth (1777–
1843) and to Methodist societies in the Madeley area; interim lists of
the contents are available for most of the boxes and definitive ones for
several.49 Smaller groupings exist for many other early Methodist
leaders and itinerants including the diary (1733–34) of Benjamin
Ingham (1712–72);50 letters (1741–75) of the Countess of Huntingdon;
diaries, letters and sermons (1742–54) of John Bennet (1715–59);
letters, diary and other papers of William Grimshaw (1708–63); letters
and diaries (1765–1817) of Samuel Bardsley (died 1818); letters and
diary (1767–92) of Hannah Ball (1733–92); letters, sermons and
memoranda books (1767–1815) of Samuel Bradburn (1751–1816);
letters (1769–99) of Alexander Mather (1733–1800); autobiography,
letters, sermon notes and journal (1772–93) of John Valton (1740–94);
letters (1776–1814) of Thomas Coke (1747–1814); diaries (1779–80) of
Zechariah Yewdall (1751–1830); accounts, sermon registers and diary
(1779–1806) of John Crickett (died 1806); letters and diaries (1780–
1805) of James (1749–1807) and Hester Ann Roe (1756–94) Rogers;
and letters and working notes (1784–1806) of John Pawson (1737–1806).

There are several major and countless minor collections of
personal papers of Wesleyan Methodists during the period between
the death of John Wesley and Methodist union in 1932. By far the
largest, some 25,000 items51 in 122 boxes relating to nearly 4,000

48 These have recently been edited: Charles Wesley’s Earliest Evangelical Sermons: Six
Shorthand Manuscript Sermons now for the First Time Transcribed from the Original, [edited by]
Thomas R. Albin & Oliver Aveyard Beckerlegge (Clayhall: Wesley Historical Society in
49 For boxes 17–20 see the unpublished handlist prepared by W. S. Gunter in October 1986.
For box 25 see John Philip Tuck, ‘Some Pocket Books in the Methodist Archives’. Proceedings of
50 This has now been published: Diary of an Oxford Methodist: Benjamin Ingham, 1733–1734,
For the Inghamites see also footnote 5.
51 Calkin, Catalog of Methodist Archival and Manuscript Collections, 80 quotes a figure of
‘approximately 50,000 letters of Methodist ministers and lay persons, mostly of the 18th and 19th
centuries’ However, careful addition of the manuscripts actually listed by him (80–416) yields a
total of only half this estimate.
individuals, is the series of Preachers' Letters and Portraits, the best-known sub-sections of which concern Jabez Bunting (1779–1858), for whom there are more than 4,000 in- (from over 1,000 correspondents) and out-letters from 1800 to 1857, and John Telford (1851–1936), for whom there are 1,400 in-letters covering the years 1905–33 and especially 1906–18; a twenty-nine-drawer card catalogue is available, with entries under both authors and addressees. The collection named after Thomas Allan, the connexional solicitor, extends to 21 boxes of correspondence and other papers relating to the public face of Wesleyan Methodism during the first four decades of the nineteenth century, especially as regards issues such as Roman Catholic emancipation (1806–29), the Toleration Act (1811–12), Protestant union (1812–19), the Protestant Dissenters Bill (1813), and the emergence of popular radicalism. The 5 boxes of James Everett manuscripts cover virtually his whole life-span (1784–1872) and include 12 volumes of his diary, 8 volumes of notes on his domestic and foreign tours, 6 volumes of newspaper cuttings, 125 letters, and sundry materials relating to Adam Clarke (c.1762–1832) whose biography Everett wrote. The Thomas Jackson (1783–1873) collection runs to 22 boxes, mostly containing manuscripts of his lectures and sermons. The Moulton collection comprises some 900 manuscripts, principally correspondence – with 231 letters from James Rendell Harris (1852–1941) alone, of members of that illustrious family, particularly of William Fiddian the elder (1835–98), James Hope (1863–1917) and William Fiddian the younger (1866–1929), and 342 printed works owned by them, 121 of which were actually written, translated or edited by them; a full handlist is available. Other significant items include the diaries, in 3 volumes, of the Irish layman Bennett Dugdale (died 1826) for 1 December 1777–11 June 1815; the diaries, in 26 volumes, of Richard Reece (1765–1850) for 1788–1836; a journal of Conference (1794–1809) and diary (1814–17) of


54 This handlist appears in *NIDS UK*, 0.063.188.

Charles Atmore (1759–1826); the diaries, in 10 volumes, of Joseph Entwisle (1767–1841) for 1794–1841; sermons (2 boxes) and sermon schedules (7 volumes) of Jabez Bunting for 1798–1814; 2 boxes of sermons of Joseph Sutcliffe (1762–1856) for 1799–1822; the diaries, in 6 volumes, of George Marsden (1773–1858) for 1801–39; the journals, in 8 volumes, of the Conferences of 1849, 1850, 1871 and 1873 kept by John Bedford (1810–79); the diary (2 volumes), historical and biographical papers (24 volumes), lecture notes (4 volumes) and sermons (approximately 200) of Luke Tyerman (1820–89); 58 sermon notebooks of John Hearnshaw (1818–1909); the diaries, in 69 volumes, of John Henry Sanders (1871–1963) for 1895–1963; the diaries, in 7 boxes, of William Lamplough Doughty (1881–1966) for 1898–1966; 18 scrapbooks of Charles Ensor Walters (1872–1938) for the period 1900–38; 12 folders of original and photocopied papers of Samuel Edward Keeble (1853–1946); and sermons and memorabilia of John Turner Waddy (1865–1952).

There is also an abundance of institutional records of Wesleyan Methodism in the nineteenth and early twentieth centuries. These include the archives of Conference, notably the Journal (1784–1932, 80 volumes), letter-books (1804–77, 2 volumes), memoranda (1827–37, 1 volume), circulars (1827–92, 5 parcels), Daily Record (1837–1932), discussions on the admission of laymen (1875–76, 2 volumes) and private papers (1907–29, 8 boxes). Materials on the Book Room extend to 21 volumes, 4 boxes and 87 separate items over the period 1788–1932, dealing with both editorial and financial concerns. Matters affecting ordained or lay ministry are covered by the archives of connexional organizations such as Richmond College (1834–1972, 113 volumes and packets), the Children’s Fund (1840–96, 37 volumes), the Committee for the Examination of Ministerial Candidates (1861–1922, 4 volumes), Handsworth College (1879–1970, 18 volumes), the Local Preachers Mutual Aid Association (1889–1973, over 30 volumes) and the Benevolent Fund (1927–48, 2 volumes). Educational initiatives are represented by the records of Trinity Hall School, Southport, for 1872–1970, consisting of 12 manuscript volumes, 6 envelopes of photographs and memorabilia, and 59 magazines and printed items. There is a massive archive relating to the work of the Chapel Committee and latterly of the Property Division, comprising 525 volumes and bundles of minutes, accounts, reports and schedules for 1855–1975 and 696 folders documenting Methodist buildings on a circuit basis. The minutes of

56 Calkin, Catalog of Methodist Archival and Manuscript Collections, 19–23.
57 A handlist appears in NIDS UK, 0.063.192. Cf. Calkin, Catalog of Methodist Archival and Manuscript Collections, 63–5.
58 A handlist appears in NIDS UK, 0.063.191. Cf. Calkin, Catalog of Methodist Archival and Manuscript Collections, 16–19. A small amount of Primitive and United Methodist material is included.
District Synods are preserved in two separate sequences: a chronological set for 1834–1932 in 80 boxes and 55 volumes, and an incomplete geographical set for 1792–1932 in 615 volumes.59

Other Methodist traditions are rather less well represented in the Church’s Archives. For the Methodist New Connexion, the first body to separate from the Wesleyans, the principal manuscripts of a personal nature are 550 items (including 412 letters) relating to its foundation in 1795–98 and to its founder, Alexander Kilham (1762–98),60 a box of Kilham’s sermons; 413 papers, mostly letters to William Cooke (1806–84), concerning the affairs of the Connexion, both in Great Britain and on the foreign mission stations, in 1827–84;61 524 letters, papers, ephemera and pictorial matter appertaining to the ministerial and literary career of Joseph Barlow Brooks (1874–1952) from 1893 to his death and to his family;62 and 13 volumes of sermons by Edward Wales Hirst (1870–1952) for 1913–19. The institutional archives of the Connexion comprise Conference Journals (1797–1907, 8 volumes); preachers’ records (1797–1907, 3 volumes); account books (1797–1932, 29 volumes); minutes of the Annual Committee (1818–77 and 1887–1908, 6 volumes); minutes of the Missionary Committee (1824–35, 1 volume); minutes of four District Synods (1841–1932, 13 volumes); records of the Beneficent Society (1848–1910, 13 volumes); 2 boxes of documents relating to Ranmoor College, Sheffield; and minutes of the Chapel Committee (1902–08, 1 volume).

Personal papers of Primitive Methodists comprise the journals (1803–21 and 1842–52, 23 volumes) and autobiographies (1845–51, 3 volumes) of Hugh Bourne (1772–1852); circuit book (1813–42) of William Harland (1801–80); memoirs (1821–24, 1 volume) and notebooks (1836–39, 7 volumes) of William Clowes (1780–1851); sermon notebooks, autobiography, account books and other papers of the period 1828–96 of Joseph Preston (1803–96); journal (1829–35, 33 notebooks) and manuscripts on Book-Room affairs (10 items) of John Hallam (who was active in the ministry between 1823 and 1845); 51 letters, 1830–37, on the Primitive Methodist missions in Philadelphia and Upper Canada;63 circuit book (1833–47) of James McPhearson (1814–1901); circuit book (1833–54) of Christopher Hallam (1808–73); circuit book (1843–74), reminiscences (1858), undated life of James Bourne (1781–1860) and several letters of Thomas Russell

59 The geographical set is listed in NIDS UK, 0.063.187 and Calkin, Catalog of Methodist Archival and Manuscript Collections, 48–60. It includes the records of some District organizations other than the minutes of Synod.
60 A handlist appears in NIDS UK, 0.063.161. Cf. Calkin, Catalog of Methodist Archival and Manuscript Collections, 74–6.
61 A handlist appears in NIDS UK, 0.063.160. Cf. Calkin, Catalog of Methodist Archival and Manuscript Collections, 67–70.
62 A handlist appears in NIDS UK, 0.063.159.
63 A handlist appears in NIDS UK, 0.063.190.
(1806–89); diaries (1845–67, 16 volumes) and autobiography of William Lea (1800–70); diary (1854–57) and sermons (1875–78) of John Atkinson (1833–99); scrapbook (1876–1906) of William R. Bird (1854–1943); and account book (1878–1937) of William Barker (1856–1937). There is also a collection of approximately 11,500 items formed by John Thomas Wilkinson (1893–1980) and relating to Richard Baxter, Arthur Samuel Peake (including some 4,000 letters to and from Peake and his wife and secretary, besides lecture notes, sermon notes, articles and book reviews), and the history of Methodism in general and of Primitive Methodism in particular. 64

At a connexional level the institutional archives of Primitive Methodism include the Conference Journal (1827–1932, 30 volumes); minutes of the General Committee (1841–1931, 38 volumes); records of the Book Committee and Publishing House (1853–1932, 7 volumes and 100 items); minutes of the Probationers Committee (1870–1924, 2 volumes); minutes of the Home Missions Committee (1874–80, 1 volume); minutes and accounts of Hartley (1876–1934, 22 volumes) and Hartley-Victoria (1934–63, 18 volumes) Colleges; minutes and accounts of the Superannuated Ministers, Widows and Orphans Fund (1903–33, 7 volumes); minutes and accounts of local preachers’ work (1904–38, 5 volumes and 210 items); and minutes of the Stationing Committee (1920–32, 2 volumes). At a district level there is a miscellaneous collection of 203 volumes of minutes of Meetings and sub-committees of 16 Districts for 1822–1933 (but mostly from the later 1870s onwards); 150 volumes and bundles of records of the Norwich District for 1839–1932, including a run of chapel and property schedules for 1864–1932; 65 and a complete set, in 7 volumes, of District Meeting minutes for 1929–32. At a circuit level there are 7 volumes of reports, letters and other documents of the Pontefract Circuit for 1820–1920 as well as 79 volumes of eight-page questionnaires on the state of each circuit in the Primitive Methodist Church in 1930–32.

Manuscripts and archives of Bible Christian relevance are few in number; they chiefly comprise 4 boxes of letters, diaries, photographs and printed ephemera assembled by Lewis Henry Court (1870–1960) and relating to William O’Bryan (1778–1868) and other founders of the connexion and to Bible Christian work in Canada, Australia and China; the Conference Journal (1824–52, 1 volume); O’Bryan’s diaries for 1825–64, in 15 volumes; the journal of Billy Bray (1794–1868); and the minutes of the London (1825–54) and Portsmouth (1843–66) Districts. For the Wesleyan Methodist Association there are only 3 manuscript volumes including the Assembly Journal (1836–40). For

65 A handlist appears in NIDS UK, 0 063 189.
the United Methodist Free Churches there are the minutes of the Connexional Committee (1879–1907, 7 volumes), sundry records of the Preachers’ Children’s Fund, 22 volumes of District minutes (1866–1932), and two collections of sermons – 250 of Walter Martin Simm (1873–1955) and 500 of Frank Ebenezer Watts (1875–1938).

The principal United Methodist Church archives comprise 3 boxes of records of the union negotiations which led to the formation of the Church in 1907; Conference Journal (1907–32, 26 volumes); Conference Daily Record (1908–32, 22 volumes); minutes of the Connexional Committee (1907–33, 2 volumes); various cash and account books (1907–40, 56 volumes); minutes of the Book Committee (2 volumes) and records of the Magnet Press (463 items) from 1907 to 1936; and 26 volumes of District Meeting minutes (1908–38).

There are, as yet, relatively few collections of private papers available for the study of British Methodism since its reunion in 1932. Amongst those which are held in the Methodist Archives may be mentioned 153 sermons and other manuscripts of William Harold Beales (1886–1967); 157 letters and papers of Vincent Taylor (1887–1968) from 1908 onwards, but especially for the 1940s and 1950s; 22 boxes of material, containing well over 1,000 individual items, relating to Arthur Marcus Ward (1906–78), spanning the years 1917–78, although with some bias towards his early life and revealing surprisingly little about his vital contribution to the Indian ecumenical movement; 186 documents from the Royal Navy chaplaincy (1928–56) of Owen Roebuck (1899–1981); personal and business papers of the painter Frank Owen Salisbury (1874–1962); 4 boxes of correspondence of Lord Soper (born 1903) during his year (1953–54) as President of Conference; letters and papers for 1958–68 of Frederick Hunter (1902–77) concerning his literary, historical and ecumenical interests and activities; and 17 bundles of sermon notes of William Henry Brackenbury (1909–77) from the 1960s.

Post-1932 institutional records are more abundant including minutes (1913–32, 6 volumes) and correspondence and publications (1917–32, 10 boxes) concerning the initiative for the reunion of British Methodism; 81 volumes, boxes or folders of minutes, correspondence, press cuttings and other documents from the 1910s to the 1970s relating to the work of what is now the Division of Social Responsibility; archives of the Methodist Study Centre (1928–79, 52 volumes); the Conference Journal (1933–66, 36 volumes); the Conference Daily Record since 1932; and a chronological sequence of District minutes for 1932–76 (93 boxes) and a geographical one for 1932–77 (906 volumes). Also worthy of note are a single file of correspondence on

66 A handlist appears in *NIDS UK*, 0.063.193.
67 A handlist appears in *NIDS UK*, 0.063.194.
68 A handlist is in preparation and should be available by the end of 1989.
69 Handlist as for footnote 59.
ecumenical affairs, 1931–59, dealing with the ancestry of the World Council of Churches (1938–39), the Free Church Federal Council (1946–59) and the admission of women to the ministry (1957); 13 files of documents on the dealings of Methodism with various Government departments between 1939 and 1950; archives of the Women’s Fellowship (1942–65, 4 volumes and 18 folders); 13 boxes containing 32 folders and volumes relevant to the ecumenical relations of Methodism, with special reference to the Anglican-Methodist Conversations (1955–72), the Churches’ Unity Commission (1974–78) and the Churches’ Council for Covenanting (1978–82); 10 folders and 2 boxes of minutes, correspondence and publications of the Methodist Revival Fellowship (1959–85) and Conservative Evangelicals in Methodism (1970–86); further papers concerning the Anglican-Methodist Conversations (1963–68, 5 boxes – embargoed until 1998); and account books and correspondence of the Renewal Group (1965–70, 1 box).

Turning from manuscripts to printed works, we can report that the Methodist Archives contain some 5,200 serial volumes. The number of individual titles held is not known precisely, but a 1986 estimate[70] of 350 sets with 50 titles currently received is probably not far wrong. The most important British Methodist periodicals have been recorded in a valuable union list compiled by Alan Rose which surveys 48 institutional and 14 private locations,[71] and it is significant that of the 142 titles listed by him no fewer than 93 are in the Methodist Archives, 60 of them being represented by a complete or nearly complete run, with certain titles (such as Tent Methodists Magazine) apparently being unique to the Methodist Archives. Rose’s list, moreover, is an understatement of the importance of the Archives’ collections in that (a) whole categories of publications (for example, missionary magazines) are excluded from his terms of reference, (b) he understandably missed volumes which had not been catalogued at the time of his research,[72] and (c) several gaps (for instance, in the Local Preacher’s Magazine) have been made good since his findings were printed. Use of the Methodist Archives’ periodical holdings is facilitated by the availability of an index, in 6 catalogue drawers and in various unpublished finding aids prepared by William Leary,[73] of

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[72] For example, according to Rose, the Methodist Archives contain no copies of Old Chariot, the magazine of Richmond College. In fact, copies for 1920–28, 1930–35 and 1946–55 will be found with the Richmond College library books (at shelfmark MAB RS1/2); for 1948–64 in the Richmond College archives (N/JS UK, 0.063.192); for 1953–70 at shelfmark MAW P54f; and for 1953–60 and 1962–70 at shelfmark MAW LHB 69.
[73] [Tuck], Methodist Archives, 14–17 for details.
people mentioned in most of the leading Methodist magazines and some newspapers before 1932.

An attempt to record printed works other than periodicals held in the Methodist Archives is being made by Kenneth Rowe, but his *Methodist Union Catalog* is progressing only slowly and is far from being fully accurate or comprehensive, not surprisingly so since much of his fieldwork at the Archives was conducted during the Summer of 1977 when they were still being arranged after their transfer from London. The various card catalogues available at the Archives should thus be used in preference to this guide wherever possible; they also have the advantage of giving call numbers, which Rowe does not, and of permitting subject access, which Rowe’s daunting alphabetical name listing precludes.

The printed books at the Methodist Archives are divided into a number of independent groups. One of the most important from the point of view of academic research is the collection of publications of John and Charles Wesley and of works published in opposition to and defence of Methodism in the eighteenth century. This collection is arranged according to the standard bibliographies of Richard Green, which must be consulted to access it, and is not recorded in the card catalogues. Altogether, there are 2,865 copies of 1,783 works of the Wesleys (including some editions printed after the eighteenth century) and 396 copies of 348 anti-Methodist items.

There are two main sequences of pamphlets. One is chronological and comprises 136 boxes containing 4,830 titles published between 1562 and 1965, but mainly (95 per cent) between 1739 and 1899; there is an overwhelming preponderance of Wesleyan material and a very small proportion of manuscript items, especially letters. The second sequence is arranged by subject and includes collections on the sacramental and Kilhamite controversies of 1791–97 (144 items), the Band-Room, Independent, Tent and Church Methodists of 1803–30 (23 items), the Leeds Organ dispute of 1827–32 (67 items), the Warrenite agitation of 1834–36 (188 items), the *Wesleyan Tracts for the Times* of 1842 (47 items), the Wesleyan Reform movement of 1849–56 (672 items in 12 boxes and 14 volumes, of which 69 per cent were written from the Reform side and 31 per cent from the perspective of


75 *The Works of John and Charles Wesley: A Bibliography, Containing an Exact Account of all the Publications Issued by the Brothers Wesley, Arranged in Chronological Order, with a List of the Early Editions, and Descriptive and Illustrative Notes* (second edition, revised and with many additional notes, London: Methodist Publishing House, 1906; *Anti-Methodist Publications Issued during the Eighteenth Century: A Chronologically Arranged and Annotated Bibliography of all Known Books and Pamphlets Written in Opposition to the Methodist Revival during the Life of Wesley, together with an Account of Replies to them and of some other Publications – A Contribution to Methodist History* (London: C. H. Kelly, 1902). It will also be possible, eventually, to search the eighteenth-century editions on the ESTC database.
Conference Methodism), nineteenth-century publications of the Wesleyan Tract Society and similar Wesleyan agencies (approximately 3,000 items), and the Anglican-Methodist Conversations of 1955–72 (93 items). The pamphlets in the chronological run can be accessed by author, title and subject by means of a ten-drawer card catalogue, whilst there is a typescript list, designated as Finding Aid number 13, of the titles arising from the various early nineteenth-century secessions.

Three important book collections came into the Methodist Archives as a result of the closure of Richmond College in 1972. The first was the personal library of Charles Wesley and of his family which comprises 430 volumes and has been catalogued. The second was part of the library of John Fletcher, consisting of 134 volumes (12 of them containing pamphlets) and again all catalogued. The third was 2,561 volumes of theology and Church history, some 80–90 per cent of them from the library of Thomas Jackson (which was purchased for the College by James Heald of Parrs Wood, near Manchester, in 1859) and the balance from the College's working library, most of which was sent not to the Methodist Archives but to Wesley College, Bristol. These 2,561 volumes date from the sixteenth to the early twentieth centuries, but mostly from the later eighteenth and early nineteenth, and include about 530 bound volumes of tracts containing some 5,400 separate titles. Apart from eighteenth-century works, recorded on the ESTC database, and a handful of other items, the Jackson Library and the miscellaneous Richmond books have not been catalogued, but, according to a preliminary survey carried out in 1980, 'there is surprisingly little duplication of items to be found in other sections of the Archives', doubtless because such a high proportion of them are by non-Methodist authors.

There are three major groups of hymnbooks and works on hymnology in the Methodist Archives. One is named after J. C. B. Percy of Manchester who purchased it (from the estate of a private collector) and deposited it at the city's Methodist Central Hall in the

76 The circumstances surrounding the dispersal of Richmond College Library after the College's closure in 1972 are very unclear, and not even Alfred Raymond George and Norman Panter Goldhawk, two senior members of the College's staff at that time, have been able to shed much light on the subject. Certainly, the whole of the Jackson Library was not received in the Methodist Archives since A Catalogue of Books and Manuscripts Presented to the Wesleyan Theological Institution in the Year MDCCCLIX by James Heald, Esq. (Richmond: Wesleyan Theological Institution, 1859) lists 7,450 volumes of which perhaps 2,000–2,300 were in the Methodist Archives at the time of their transfer to Manchester in 1977. What proportion of the other 5,150–5,450 went missing over the years or were sold at auction (which was indisputably the fate of some) or were sent to Wesley College in Bristol cannot now be determined. For this reason neither the published handlist of 1859 nor two manuscript catalogues which are preserved in the Methodist Archives ('Catalogue of Tracts in the Library of the Wesleyan Theological Institution, Richmond', 1874 and 'A Catalogue of the Books in the Library of the Richmond Branch of the Wesleyan Theological Institution', compiled by John Cooper in 1878) are of any value in accessing the collection.
early 1920s. Including duplicates, it comprises some 1,600 volumes published between 1631 and 1924, but mainly in the nineteenth and early twentieth centuries. These are almost exclusively English-language titles and were largely printed in Great Britain (with a minority of American material). They cover the whole denominational spectrum, extending even to Roman Catholicism, but overall display some bias towards Nonconformity in general (including minority bodies such as the Peculiar People) and Methodism (in its Wesleyan, Primitive, New Connexion, Free Methodist and Bible Christian varieties) in particular. The Percy Collection is described in two printed catalogues. A second grouping, assembled in piecemeal fashion and recorded in the main card catalogue of the Methodist Archives, consists of 1,520 hymnals, liturgies, orders of service and catechisms of the eighteenth to twentieth centuries and has a pronounced Methodist and Moravian emphasis; many of the editions are in African and other foreign languages and were designed for use on the overseas mission field. The third and most recent acquisition was the gift of Arthur Sanders Holbrook (born 1900) in November 1983 and comprises 365 works of hymnody and church music published between 1749 and 1969 but principally in the later nineteenth and twentieth centuries; roughly one third are of Methodist interest and the remainder illustrative of wider Anglican and Nonconformist traditions. The entirety of the Holbrook Collection is unique to the Methodist Archives in terms of either title or edition; full details are given in the main card catalogue of the Methodist Archives.

Printed resources for the study of Methodism at the grass-roots level divide into two categories. First, there is a local history collection of some 500 monographs and 3,900 pamphlets or other small works (in 82 boxes); the latter include many modern chapel and circuit brochures but also much primary printed ephemera of the nineteenth and early twentieth centuries and a small amount of manuscript material (for example, membership books of the Manchester, Bradford-on-Avon and Stroud Circuits in 1759, 1795 and 1798 respectively). Access is by means of a separate thirteen-drawer card catalogue, arranged by place, which also helpfully includes references to appropriate obituary notices found in some of the leading Methodist serials. Secondly, there are at least 10,000 circuit plans, approximately two fifths of them printed before Methodist union in 1932 and the rest since (of recent years an attempt has been made to collect a complete

77 Albert Henry Walker, Catalogue of Hymn & Tune Books and other Volumes relating to Hymnology Collected and Deposited in the Central Hall, Oldham Street, Manchester (Manchester: Percy Brothers Limited, 1922); Albert Henry Walker, Supplementary Catalogue of Hymn and Tune Books and other Volumes relating to Hymnology Collected and Deposited in the Central Hall, Oldham Street, Manchester (Manchester: Percy Brothers Limited, 1924).

78 Calkin, Catalog of Methodist Archival and Manuscript Collections, 61 is in error in claiming a total of only ‘c.4,000’ plans unless he is referring simply to the pre-1933 holdings.
set for every District at quinquennial intervals). The plans are listed in a two-drawer card catalogue, and for pre-1908 ones there is also a useful published register prepared by Alan Rose which records 2,066 Wesleyan (from the end of the eighteenth century) and 459 non-Wesleyan plans.\textsuperscript{79}

Other specialist collections, all composed of nineteenth- and twentieth-century books, may be more briefly enumerated: 140 volumes of John Wesley's journals and sermons; 170 monographs on English Church history; 360 titles from the personal library of Duncan Coomer (1882–1952) on general theology and ecclesiastical history; 65 works of Methodist polity; 1,970 biographies, mainly of Methodist subjects; 450 books on Methodist home and, more especially, foreign missions; 280 histories of American Methodism; and 196 editions — virtually a complete set — of the novels and other writings of Silas Kitto Hocking (1850–1935) and Joseph Hocking (1860–1937).\textsuperscript{80} There are also six sequences of miscellaneous monographs, containing about 5,850 volumes in all. Altogether, after allowing for photographs, postcards, albums of newspaper clippings, class tickets, philatelic covers and other materials,\textsuperscript{81} the Methodist Archives must contain some 65,000 printed items.

CHRISTIAN BRETHREN

The Christian Brethren Archive\textsuperscript{82} is the newest Nonconformist collection in the Library, originating in an agreement made in 1979 between Professor Frederick Fyvie Bruce (born 1910) and the then Librarian. Publicly launched in that year through an appeal in the columns of two leading Brethren periodicals, \textit{The Harvester} in August and \textit{The Witness} in October, it has grown to become the largest known Brethren


\textsuperscript{81} For a brief account of these more ephemeral items see John Philip Tuck, ‘Some Sources for the History of Popular Culture in the John Rylands University Library of Manchester’, \textit{Bulletin}, 71: 2 (Summer 1989), 173–6.

resource anywhere in the world, exceeding all other major holdings in the United States, Canada, Italy, the Netherlands, West Germany and New Zealand. Its development owes much to the absorption of entire libraries during its inaugural phase, including the bequest of George Cecil Douglas Howley (1907–80), the collection formed by the *Echoes of Service* editorial office in Bath (the single most important source), and the remnants of the Bristol Library for Biblical Research, and to the generosity of the J. W. Laing Trust whose support has facilitated the appointment of a series of temporary professional staff to advance the cataloguing work. The Archive’s achievement is especially impressive when one bears in mind the quintessential nature of the Brethren movement – its rejection of the traditional forms of ecclesiastical government, its belief in an imminent Second Coming and the futility of long-term planning, and its fissiparous history – which has militated against both the production and preservation of archival materials. Moreover, any predicted bias towards the Open wing of the Brethren has been kept in check by a remarkably large presence of Exclusive sources, albeit mainly deriving from the ‘outs’, those who subsequently disaffiliated from the Exclusives.

The Archive contains approximately 6,000 manuscript items spanning the period 1815–1983 which may be accessed through a combination of typescript handlists and an eight-drawer card catalogue (comprising a numerical sequence and indexes by person and place). The papers of individual Brethren, which predominate, include, for the nineteenth century, those of John Nelson Darby (1800–82, 557 items for 1829–82 and particularly from the 1850s),

Benjamin Wills Newton (1807–99) and his circle (484 items for 1815–1938, mainly dealing with his life after his split with the Brethren in 1847),

Piero Guicciardini (1808–86, 650 items), Teodorico Pietrocola Rossetti (1825–83, 6 boxes), and James Harvey McNairn (701 items for 1885–1940, the most significant block dealing with the Tunbridge Wells Exclusive division and its consequences for Brethren in Britain and abroad, 1903–13).

For the twentieth century papers are extant for George Henry Lang (1874–1958, 18 boxes for 1907–55), Harold St John (1876–1957, 347 items, mostly on biblical subjects, for 1907–57),

Ransome Wallace Cooper (1881–1979, 186 items for 1924–79, mainly illuminating the ‘Gospel to Britain’s Guests’ outreach to displaced Europeans),

Joseph Barnes Watson (1884–1955, 141 items from 1906 to the 1950s), and Dorothy Isaac (77 items concerning missionary work in the Belgian Congo, 1921–24).
Darby, Guicciardini, Rossetti and McNairn materials consist mainly of photocopies of originals located elsewhere but not always publicly accessible. Institutional records relate to ten Brethren assemblies in England and Wales during the years 1838–1983 (Bramhall, Carlisle, Eccles, Grosmont, Hereford, Leominster, Ludlow, Ross on Wye, Stafford and Stretford), Missionary Echoes (dealing with evangelism in Italy and Spain, 1860–83), the Devonshire House Conferences of 1906 and 1907 which discussed the terms of fellowship between gatherings of Open and Exclusive Brethren, and the Christian Brethren Research Fellowship for 1962–81. There are also more than 100 photographs and other pictorial items dating from 1838 to 1984.89

There are no fewer than 280 serial titles held in the Archive, equivalent, if Arnold Ehlert’s checklist90 is definitive, to 59 per cent of all the titles ever published by the Brethren anywhere in the world. These titles, which are preponderantly in the English or French language, are represented by a total of just 1,050 bound volumes and some 190 4”-wide boxes full of individual parts, so it will be readily apparent that the average run of each periodical is quite short. This is as much a reflection of the movement’s historical instabilities as of the poverty of the Library’s holdings. The longest runs, not necessarily all perfect ones, are for The Bible Treasury (1856–1920), The Witness (1878–1980), Needed Truth (1888–date), The Believer’s Magazine (1893–date), Scripture Truth (1909–date), The Treasury (1929–date), and Bible Studies (1933–date).

Other printed works in the Archive comprise some 4,500 books and 6,100 pamphlets and tracts of the nineteenth and twentieth centuries which are recorded in a sequence of three card catalogues, by name, by title (a vital tool given the propensity of the early Brethren to write anonymously), and by subject on the basis of a modified version of the Dewey Decimal Classification (the last only going up to the letter L of the titles listing at present). Name entries also appear in the Main Library’s general card catalogue. Uncatalogued materials number a further 800 books and 1,400 pamphlets.91 The collection is broadly representative of all periods of Brethren history and all its traditions, although there is some bias towards British material, especially on the pamphlet side, and coverage of the most recent Exclusive division, the Taylor-Symington faction, is relatively poor. Besides English, the languages featured include Arabic, Chinese, Dutch, French, German, Italian, Polish, Portuguese and some African tongues. The authors who are most in evidence are John Gifford

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89 A handlist appears in NIDS U’K, 0.063.050.
91 The J.W. Laing Trust has recently agreed to fund a further post of bibliographical assistant with the Archive, by which means, it is hoped, the cataloguing backlog will have been fully eliminated by the end of 1989.

Table 1
Principal Nonconformist Holdings in the John Rylands University Library of Manchester

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Main Acquisition Period</th>
<th>Books and Pamphlets</th>
<th>Periodical Volumes</th>
<th>Manuscripts and Archival Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptists</td>
<td>1980</td>
<td>7,500</td>
<td>1,400</td>
<td>300</td>
</tr>
<tr>
<td>Congregationalists</td>
<td>1974–80</td>
<td>8,500</td>
<td>1,000</td>
<td>2,500</td>
</tr>
<tr>
<td>Presbyterians and Unitarians</td>
<td>1969–78</td>
<td>28,000</td>
<td>4,000</td>
<td>43,000</td>
</tr>
<tr>
<td>Quakers</td>
<td>1955–79</td>
<td>7,000</td>
<td>750</td>
<td>2,000</td>
</tr>
<tr>
<td>Moravians</td>
<td>1943–44</td>
<td>1,300</td>
<td>250</td>
<td>700</td>
</tr>
<tr>
<td>Methodists</td>
<td>1973–88</td>
<td>78,000</td>
<td>8,500</td>
<td>130,000</td>
</tr>
<tr>
<td>Christian Brethren</td>
<td>1979–88</td>
<td>13,500</td>
<td>2,000</td>
<td>6,000</td>
</tr>
<tr>
<td>Total: principal denominations</td>
<td></td>
<td>143,800</td>
<td>17,900</td>
<td>184,500</td>
</tr>
</tbody>
</table>

By way of conclusion, a statistical summary of the principal Nonconformist holdings in the John Rylands University Library is offered in Table 1. The numbers given represent the sum of (a) items in identifiable denominational collections, whether written by members of that denomination or not, based so far as possible on a detailed shelf-to-shelf count and (b) Nonconformist items held outside identifiable denominational collections, including transcript and microform materials, estimated on the basis of subject catalogues and impressionistic surveys. The resulting figure of 161,700 printed volumes and 184,500 manuscripts needs to be further inflated to reflect resources for the study of Nonconformity in general and of minority denominations so that a final total nearing 360,000 items of all types is not implausible. This is equivalent to about 7 per cent of the Library's entire stock, according to the most recent estimate of the latter, and compares very favourably with Dr Williams's Library in London, commonly regarded as the premier British institution for the study of Nonconformity, which houses 135,000 printed works together with an additional 70,000 in the Congregational Library of which it now has.

administrative oversight.93 The achievement is even more impressive when it is recalled that Dr Williams's Library has been established since 1729 whereas the John Rylands University Library's Nonconformist holdings have been very largely built up within the space of twenty years by a process of integrating independent collections developed only from the middle of the nineteenth century. Many gaps remain to be filled, of course, and much cataloguing and listing has still to be done, but the claims of the John Rylands University Library to be regarded as a national and international centre of excellence in this area cannot possibly be denied.

93 A Directory of Rare Book and Special Collections in the United Kingdom and the Republic of Ireland, edited by Moelwyn I. Williams (London: Library Association, 1985), 171–2, 380–6. Cf. A Guide to the Theological Libraries of Great Britain and Ireland, 162–3, 165. It should be remembered, of course, that both Dr Williams's and the Congregational Libraries have sizeable minorities of works which do not relate to Nonconformity, and ideally these should be deducted before a true comparison between these institutions and the John Rylands University Library as centres for the study of Nonconformity can be made.