Joseph Barlow Brooks was born in Unsworth, Lancashire on 10 March 1874, the younger son of a grocer and book-keeper, William Brooks, and his wife, Ann Fletcher Brooks. His life is described in his autobiography, *Lancashire Bred*, the first volume of which relates the story of his youth in the Lancashire cotton town of Radcliffe until the year 1895, when he began his training as a minister in the Methodist New Connexion. The second volume tells of his thirty-nine years of ministry in various chapels in the North of England. His unpublished papers relate primarily to the years of retirement in Oxford, a period not covered in *Lancashire Bred*. This introduction to his papers begins with a brief account of the whole life and work from Unsworth to Oxford, followed by an assessment of the strengths of the collection now deposited in the Methodist Archives and Research Centre at the John Rylands University Library of Manchester. A handlist of the collection, together with a bibliography of his published works, is appended.

The most significant event in the early life of Joseph Barlow Brooks was the death of his father from typhus at the age of thirty, leaving his mother to struggle to raise her two sons. Ann Fletcher Brooks was employed as a weaver at Red Bank Mill, and the young Joseph started work in the cotton mill as soon as he was old enough to be registered as a half-timer, on the day of his tenth birthday. His three years as a factory hand ended when he obtained the post of pupil-teacher at St Paul's Wesleyan School, but his experience of factory life was to influence his growing political awareness and concern for social reform. The days at Red Bank Mill were later to act as a source of inspiration for his literary pursuits, most notably in *Pilkington's Factory Stones of Last Century* and *Lancashire Bred*, but also in the many sketches and stories submitted to various newspapers and periodicals throughout his active ministry and retirement in Oxford.

Red Bank Mill was not the only formative influence in the childhood and youth of both Joseph and his brother, Sam Brooks, for the family maintained a close association with the Methodist New Connexion in Radcliffe. Joseph's grandmother was one of the founding members of the Methodist New Connexion in the town, and Ann...
Fletcher Brooks was to become one of the most successful and popular teachers in the Sunday School. The boys were soon drawn into the life of the chapel at Ainsworth Road and that of the Sunday School in Smyrna Street, a social and religious milieu which both found congenial as well as educational. Involvement with the newly-formed Black Moss Mission in his teenage years inspired Joseph to train as a local preacher in the Bolton Circuit, during which time he came into contact with probationer minister Joseph Beaumont Burman.

Burman's company was to broaden his education, for formal study for the local preachers' examinations was soon supplemented by cultural excursions to plays and the Bolton Philharmonic. Visits to Manchester introduced both Joseph and Sam to Socialist Sunday Schools, discussion groups at Mount Street Quaker Meeting House, speaker meetings at the Ancoats Settlement and political rallies at the Free Trade Hall. It was therefore with an awareness of the world beyond factory and chapel that he decided to offer himself as a candidate for the ministry, and indeed his early introduction to politics and social campaigns was an important factor in the decision. The desire to improve the lot of the poor and disadvantaged remained a constant feature of his ministry, and manifested itself in his public support of women's suffrage, pacifism, vegetarianism and Christian Socialism. He left his post as a pupil-teacher for a job which would allow greater opportunity for study, and between the ages of eighteen and twenty-one he worked as a cashier at Red Bank Mill. He entered Ranmoor College in Sheffield, the training institution for ministers in the Methodist New Connexion, in 1895, where he studied for two years under the Revd Dr Thomas Dickson Crothers.

Brooks's first appointment was for two years as a probationer minister at Mount Zion in the Halifax West Circuit, from which he transferred in 1899 to Park Church, Jarrow, in the Shields Circuit. Here he met his first wife Jennie Johnson, the daughter of George Johnson, a former Mayor of Jarrow, whose entire family was also active in municipal affairs as well as those of the Methodist New Connexion. He was received into full connexion at the Hanley Conference of 1901, but that same year a combination of exhaustion and ill-health forced him to leave Jarrow for a period of convalescence at Bournemouth. It was at Bournemouth that he began to write short stories for publication, the first of which was printed in The Bourne­mouth Graphic. The modest success of the story encouraged the submission of new stories to various other publications, including The Christian Realm, The Northern Weekly and The Manchester Evening Chronicle. His collected stories appeared in his first work, The Mystic Idol, in 1904, published during his three years as a semi-convalescent in a relatively undemanding appointment at Morecambe.

Brooks's return to Halifax, this time to King Cross in the Halifax South Circuit, followed his marriage to Jennie Johnson on 15 June 1905. His only son, Harold Fletcher Brooks, was born on 1 May 1907.
During his stay in Halifax he took part in the great demonstration for women’s suffrage in London in 1908. One year later the family moved to Connah’s Quay in the Hawarden Circuit of the newly-formed United Methodist Church. The ten years at Connah’s Quay represented the longest single appointment of his ministry, during which he acted as Young People’s Secretary of the Liverpool District. He demonstrated his concern for young people in the community through his work as a co-opted member of the Flintshire Education Committee, on which he served with Helen Gladstone, a former Principal of Newnham College, Cambridge. During the First World War he was a member of the Connah’s Quay tribunal appointed to hear appeals from men conscripted into the army, a remarkable appointment for a pacifist who maintained an anti-war position on the front page of The United Methodist in 1915.

Brooks left Connah’s Quay shortly after the end of the war for his native Lancashire, this time to serve as minister of Paradise United Methodist Church in Blackburn. Here he became a friend of church member and newspaper proprietor, T.P. Ritzema, and submitted articles to The Blackburn Daily Telegraph, The Blackburn Weekly Telegraph, and The Northern Daily Telegraph. Additional articles, written to support his brother’s family during a period of unemployment, were distributed through Tillotson’s Literary Agency of Bolton. His second collection, When God sends Rain. And other Talks to Boys and Girls, was published in 1921.

Brooks’s next appointment was to Middlesbrough in 1923, where he held the position of Convenor of the District Meeting for Sunderland District in 1926. Poor health had rendered him unsuitable for extensive committee work, and this senior position was only one of two awarded him within the United Methodist Church, the former being his youth work in Liverpool District. District responsibilities did not prevent him from taking an active interest in the health of the chapel at Grange Road, where he sought to increase the social awareness of his congregation through a series of evening lectures by prominent individuals engaged in social, economic and religious work in the community. Middlesbrough also saw the publication of another collection of children’s addresses, Just Fancy! And other Talks to Boys and Girls, which appeared the year before his departure to Bradford in 1927. Five years at Shearbridge Road in the Bradford South-East Circuit was followed by his last appointment and a return to Lancashire, to Grosvenor Square in Stalybridge, now part of the new Methodist Church following Methodist Union in 1932. Here he continued the tradition of evening lectures established in Middlesbrough, inviting Rabbi Israel Abrahams of Cheetham Hill to speak on the plight of Jews in Germany, a meeting also attended by Nathan Laski.

During his years in Stalybridge he began to develop a long-standing interest in the dialect of his youth, and issued his first dialect
translation and collection of poems. *The Epistle of James in the Lancashire Dialect* and *Songs of Remembrance*, a collection of poems previously printed in local newspapers, were published by George Whittaker of Stalybridge in 1936. His Lancashire version of popular stories from the Old Testament, *Th’ Amazin Stories o’ th’ Bible (i’ th’ Lankisher Dialect)*, was completed shortly after his retirement to Oxford. Concern for the preservation of the dialect led to his involvement in the campaign to save Bolton’s Yard, the home of an earlier Lancashire poet, Samuel Laycock. He sought to encourage other writers, and became an enthusiastic member of the Lancashire Authors’ Association.

The years following retirement represent the most productive period in Brooks’s literary career, beginning with his two biblical translations, *Th’ Good News accordin’ to Mark. Arrang’t an’ thranscrib’t fer Northerners, i’ th’ Lankisher Dialect* and *Solomon’s Song of Songs: told in Lancashire Dialect*, both of which were published in 1938. The death of Jennie Brooks on 3 December 1942, followed by his second marriage to Emily Gwladys Potter on 30 October 1943, occasioned a gap of several years before the publication of his last two biblical translations, *Ecclesiastes. In Lancashire Dialect* and *Noah th’ Boat Buildther. In Lancashire Dialect*, both of which were published privately. *Chaucer’s Cock, and other Fables* represents the last published work in dialect, for his last three publications were written in standard English. *Jonah. In three Acts* was the least successful, and the play was never performed. Nevertheless *Pilkington’s. Factory Stories of Last Century* and the two-volume autobiography, *Lancashire Bred*, enjoyed popularity both within and beyond Lancashire. He died the year after the publication of the second volume of his autobiography, on 24 February 1952, succeeded by his second wife, Emily Gwladys Brooks, and his son, Harold Fletcher Brooks, by then a lecturer at Birkbeck College in the University of London.

The surviving papers of Joseph Barlow Brooks were deposited by Professor Harold Fletcher Brooks in the Methodist Archives and Research Centre in 1987, together with personal copies of his father’s publications, which are now kept with the Lancashire Dialect Society Collection in the John Rylands University Library. The collection is relatively small in size, but is nevertheless one of the most interesting among the many collections of personal papers held in the Methodist Archives. Even the type of material available reveals the varied nature of the collection, for as well as the usual letters, there are manuscript poems and articles, and an early commonplace book, dating from the days at Ranmoor and Mount Zion. A scrapbook and an extensive collection of loose cuttings from denominational and local presses are supplemented by other souvenirs of the Brooks and Johnson families, including a visitors’ book, an album and two certificates. Chapel ephemera is represented by souvenir programmes, orders of service and class tickets. There is a fine visual record in the form of postcards,
group and individual photographs, cartoons, a silhouette, and even a large portrait in oils, but perhaps the most unusual item in the collection is the voice record of Joseph Barlow Brooks. Many of the letters, photographs and programmes in the collection have been annotated by Harold Fletcher Brooks, as have some of the publications in the Lancashire Dialect Society Collection, thus providing greater ease in the process of identification of places and individuals.

Together the collected papers and publications of Joseph Barlow Brooks form a compact but rich resource for research, with three main areas of strength. The first such strength is the collection's bias towards materials which reflect the whole life of its chief subject and not just the story of a career within the Methodist New Connexion and United Methodism. It contributes towards a rounded picture of a kind that cannot be gleaned from official records. The daily work and concerns of active ministry are recorded in the memorabilia of the various chapels in which he served, and his other interests are reflected in his correspondence with distinguished personalities of his day, for example Sir Charles Trevelyan. Similarly, the years of retirement receive scant attention in denominational records, but these were the most fruitful in terms of his writing, and the letters in the collection provide useful extra information. His correspondence with Daniel O'Connor is of great interest in this respect, as is his unpublished dialect translation of Lancashire poet Francis Thompson's poem 'The Hound of Heaven'. Yet by far the most important contribution towards this record of a minister's life is the quantity of material relating to his family background, especially the letters written to his son, Harold Fletcher Brooks, which cover the years of retirement in Oxford. These add flesh to the dry bones of denominational records, and provide additional information about his family life that is not given in the published autobiography.

The second strength of the collection is closely related to the first, for it provides more than a portrait of a single individual, but a picture of a complete family network. Since all members of the family were to varying degrees involved with the Methodist New Connexion and the United Methodist Church, this picture of two families, the Brooks and the Johnsons, provides a record of the activities of lay people, whose contribution to the denomination is sadly under-represented in the Methodist Archives. A bias towards lay people also allows the opportunity to assess the contribution of women, beginning with Ann Fletcher Brooks of the Methodist New Connexion in Radcliffe. Her life, together with that of her first son, Sam Brooks, is recalled in the few surviving items relating to the early years in the chapels at Ainsworth Road and Black Moss. There is, however, a much greater amount of material relating to the Johnsons of Jarrow, who were descendants of Jinnie Atkinson the Kilhamite, one of the earliest members of the Methodist New Connexion, and her daughter, Jane Defty, founder of the Methodist New Connexion in Jarrow. Jane
Defty’s son, Alderman George Johnson, had a distinguished career in public life, serving twice as Mayor of Jarrow and as a Justice of the Peace both for Jarrow and Durham County. Education was the major concern of his public work and, in addition to chairing various educational boards, he assisted with the founding of two schools in Jarrow. His four children benefited from his support for educational opportunity and his eldest daughter, Jennie, graduated as a B.Litt. from Armstrong College in the University of Durham. Like her husband, Joseph Barlow Brooks, she used her literary abilities to write articles for local and denominational newspapers and magazines, and her knowledge of children’s hymns was to gain her a place on the committee entrusted with the task of editing a new hymnbook for the Methodist Church in 1934. An interest in missionary work led to service on the General Missionary Committee of the United Methodist Church and later on various committees of the Methodist Missionary Society. Her involvement in denominational committees was in fact more extensive than her husband’s, but life as the wife of an itinerant minister did not allow her to undertake many public appointments within the community. However, her younger brother, George, and youngest sister, Kate, both followed their father’s example in becoming Justices of the Peace. George also acted as Town Clerk for Jarrow, and Kate became increasingly active in the county branch of the British Women’s Temperance Association. The remaining Johnson daughter, Lillie, was the second to obtain a degree from the University of Durham. Lillie qualified as a doctor and later worked as a medical inspector of schools, first in Northumberland and then in Durham. Her achievements, like those of other members of the family, are an impressive tribute to the social and educational ideals promoted in home and chapel. Yet Lillie was also responsible for the family break with Methodism. No longer happy with its articles of belief, she joined the Unitarian Church, and was soon followed by Kate Johnson. Harold Fletcher Brooks, who is the only member of the next generation of the family represented in the collection, also became a convert to Unitarianism. Nevertheless, he continued to value his background, and his subsequent success in the field of literary studies may be attributed in part to the cultural and intellectual influences present within two families steeped in the traditions of United Methodism.

The third and most important strength of the collection is its contribution to the official records of the Methodist New Connexion and the United Methodist Church held in the Methodist Archives. Just as the collection adds to the official records of its chief subject, so does the memorabilia associated with individual chapels and their leading members contribute to an understanding of the development of the denomination. Brooks’s active ministry spanned the change from Methodist New Connexion to United Methodist Church, and from United Methodist Church to the present Methodist Church.
Throughout, his perspective remained that of circuit ministry and not central administration, and so his comments on social, political and denominational changes usually spring directly from the local situation. Local is not to be equated with parochial in this case, for the few surviving lecture programmes in the collection offer some surprising insights into the range of topics discussed by a small congregation. Black Moss Mutual Improvement Class sponsored lectures on vegetarianism, citizenship, evolution, atmospheric dust and topical subjects such as passive resistance and the Education Act, and a variety of cultural talks is advertised in the programmes of the lecture societies at King Cross and Grange Road. It can be said that the unique value of this collection consists in its contribution towards knowledge of the religious, social and cultural environment that formed and developed a man with this range of concerns and interests, and not just in its portrait of the life and personality of Joseph Barlow Brooks.

APPENDIX 1: HANDLIST OF THE PAPERS OF JOSEPH BARLOW BROOKS

1 PERSONAL CORRESPONDENCE AND PAPERS

1.1–11 Family Correspondence:
1.1.1–4 Letters to Harold Fletcher Brooks, 1934–36
1.2.1–6 Letters to Harold Fletcher Brooks, 1941
1.3.1–6 Letters to Harold Fletcher Brooks, 1942
1.4.1–20 Letters to Harold Fletcher Brooks, 1943
1.4.21 Postcard from Leopold A. Anglin, Glengarriff, 3 July 1943
1.4.22 Northern Ireland residence permit, 1943
1.5.1–29 Letters to Harold Fletcher Brooks, 1944
1.6.1–29 Letters to Harold Fletcher Brooks, 1945
1.7.1–22 Letters to Harold Fletcher Brooks, 1946
1.7.23 Letter from Dorothy Griffiths, Bramhall, 27 January 1946
1.8.1–19 Letters to Harold Fletcher Brooks, 1947
1.8.20 Letter to Emily Gwladys Brooks, Oxford, 22 March 1947
1.9.1–32 Letters to Harold Fletcher Brooks, 1948
1.10.1–23 Letters to Harold Fletcher Brooks, 1949–52
1.11.1–4 Letters to Harold Fletcher Brooks, no date
1.11.5–11 Fragments, no date
1.12–13 Correspondence relating to Publications:
1.12.1 Letter from J.W Robertson Scott, Oxford, 31 May 1944
1.12.2–5 4 manuscript poems, including note from JBB to Harold Fletcher Brooks
1.12.6 Fragment re Lancashire Authors' Association
1.12.7–9 Subscription forms
1.12.10 Methodist Magazine, December 1953
1.12.11 Cuttings, mainly reviews
1.12.12 Envelope marked ‘Cuttings from Rev J. Barlow Brooks's Books’
1.13.12–13 ‘The Hound of Heaven': typescript copies of dialect version
1.13.14  ‘The Hound of Heaven’: notes on the poetry of Francis Thompson

1.13.15–16  Copies of ‘The Hound of Heaven’

1.14–15  Correspondents of Distinction:
1.14.1  Letter from Israel Abrahams, Manchester, 21 September 1935
1.14.2  Letter from D. Lindsay Keir, Oxford, 10 August 1949
1.14.3  Letter from Coulson Kernahan, Westcliff-on-Sea, no date
1.14.4  Letter from Coulson Kernahan, Brighton, no date
1.14.5  Letter from John Masefield, Abingdon, no date
1.14.6  Letter from Sir Charles Trevelyan, Morpeth, 12 March 1931
1.14.7  Letter from Marie Corelli (per A.E. Davis), Stratford-on-Avon, 16 June 1905

1.15  ‘My remarks. – And the thoughts of others.’ Commonplace book of JBB

2  CORRESPONDENCE AND PAPERS OF FAMILY MEMBERS

2.1  Harold Fletcher Brooks:
2.1.1–3  Letters to Jennie Brooks and JBB, 1928
2.1.4  Letter from Rachel Fletcher to Harold Fletcher Brooks, Blackpool, 5 February 1964
2.1.5  Letter from Ethel Ilott to Harold Fletcher Brooks, Oxford, no date
2.1.6  Letter from Frances Speakman to Harold Fletcher Brooks, Oxford, no date
2.1.7  Notes on the Brooks and Johnson families
2.1.8  Envelope containing programmes of Oxford University Society of United Methodists, 1933
2.1.9  ‘Itinerary and expenditure, Lake District holiday’, no date
2.1.10–11  Items relating to pupil, Elsie M. Hodgson

2.2–3  Jennie Brooks:
2.2.1–8  Letters to Harold Fletcher Brooks, 1934–41
2.2.9–11  Fragments, no date
2.3.1  Visitors’ book for ‘Ranmoor’, containing an account of the death of Jennie Brooks by JBB
2.3.2  Victorian album, 1893–97
2.3.3  Envelope marked ‘relics of mother’
2.3.4  Durham University B.Litt certificate, 20 June 1899
2.3.5  Article in the last number of Missionary Echo
2.3.6  Photograph of Methodist Hymn Book committee, 1934
2.3.7  Appreciation of Jennie Brooks in Methodist Missionary Society Women’s Work Monthly Letter, April 1943

2.4–6  Emily Gwladys Brooks:
2.4.1–24  Letters to Harold Fletcher Brooks, 1945–52
2.5.1–31  Letters to Harold Fletcher Brooks, 1957–71
2.5.32  Fragment on former pupil, Sir John Cockcroft
2.5.33  Transcript of poem by Norman Ault
2.6.1  Biographical notes by Emily Gwladys Brooks
2.6.2  Ticket of membership, December 1961
2.6.3  Testimonial, 5 October 1934
2.6.4  Facsimile of D.H. Lawrence’s inscription in her album, with earlier version of his poem ‘Cherry Robbers’
2.6.6 Letter from James T. Boulton to Emily Gwladys Brooks, Birmingham, 27 February 1976

2.7 *Kate Johnson:*
2.7.1 Appreciation by Harold Fletcher Brooks
2.7.2-10 Articles by Kate Johnson in *The White Ribbon*
2.7.11 Letter from Lily Hardy to Harold Fletcher Brooks, Darlington, 7 October 1957
2.7.12 Letter from W.R. James to Kate Johnson, Gateshead, 8 October 1944
2.7.13-14 Items relating to W.G. Whittaker and the Newcastle Bach Choir
2.7.15 Fragment

2.8 *Lillie Johnson:*
2.8.1 Letter to Harold Fletcher Brooks, Jarrow-on-Tyne, 7 June 1942

2.9-11 *Miscellaneous Family Items:*
2.9 Cuttings
2.10 ‘Freedom of Jarrow’. Awarded to Alderman George Johnson, 18 March 1926
2.11 ‘The Book of Brooks and Johnson’ (family scrap book)

3 RECORD OF THE MINISTRY OF JOSEPH BARLOW BROOKS

3.1-2 *Blackburn, Paradise United Methodist:*
3.1.1 Photograph of T.P. Ritzema
3.1.2 Cuttings
3.2.1-23 Susie K. Thompson: Letters to Harold Fletcher Brooks, 1930-42
3.2.24 Susie K. Thompson: ‘In Hundred Steps Wood’
3.2.25 Susie K. Thompson: ‘The Ribble Valley and Heys Farm’, reprinted from *The Blackburn Times*
3.2.26 Susie K. Thompson: article on Heys farm, *Manchester Guardian* 16 March 1954

3.3-4 *Bradford, Shearbridge Road:*
3.3.1 *Shearbridge Road Church Messenger,* January 1928
3.3.2 Manuscript poem by JBB, written for the anniversary celebrations at Shearbridge Road
3.3.3-4 Family photographs taken at 3 Laisteridge Lane
3.3.5 Letter from Edith E. Edge to Emily Gwladys Brooks, Ilkley, 7 March 1969
3.3.6 Cuttings
3.4.1 Harold Watkins Shaw: letter to Harold Fletcher Brooks, Worcester, 4 November 1949
3.4.2-3 Harold Watkins Shaw: family photographs
3.4.4-7 Harold Watkins Shaw: items relating to his career as a musicologist
3.4.8 Harold Watkins Shaw: undated Christmas card to Harold Fletcher Brooks

3.5 *Connah’s Quay, Wepre Chapel:*
3.5.1 Trustees’ letter concerning jubilee
3.5.2 Photograph of Joe Coppack
3.5.3 Cuttings
Halifax, King Cross:
3.6.1 Programme of Thursday Lecture Society, 1908–09
3.6.2 Lecture illustration by Jennie Brooks
3.6.3–4 Photographs of Arthur Fielding
3.6.5 Letter from J. Cordingley to JBB, Halifax, 12 July 1909
3.6.6 Letter from George Sargent to JBB, Halifax, 2 November 1908
3.6.7 Cuttings

Halifax, Mount Zion:
3.7 Cuttings

Jarrow, Park Church:
3.8.1 Photograph of Christian Endeavour trip
3.8.2 Order of funeral service for Alderman George Johnson
3.8.3 Cuttings

Middlesbrough, Grange Road:
3.9.1 Programme of evening lectures, 1926
3.9.2 Unidentified official photograph
3.9.3 Cuttings

Radcliffe:
3.10 Official handbooks and souvenir programmes, including pencil note from Ann Fletcher Brooks to JBB
3.10.6 Order of memorial service for Sam Brooks
3.10.7–8 Programmes of Black Moss Mutual Improvement Society, 1901, 1904–05
3.10.9 Photograph of Black Moss Mission
3.10.10 Photograph of the Revd J. Beaumont Burman
3.10.11 Letter from Jim Booth to JBB, Radcliffe, 21 January 1941
3.10.12 Letter from Jim Booth to JBB, Radcliffe, 20 February 1941
3.10.13 Letter from Charles Whiteley to JBB, Bolton, 24 April 1920
3.10.14 Letter from John J.B. Hudson to Emily Gwladys Brooks, Radcliffe, 27 September 1952
3.10.15 Letter from Edith Mather to Jennie Brooks and JBB, Whitefield, 26 May 1951
3.10.16 Cuttings

Sheffield, Ranmoor College:
3.11.1 Programme of jubilee celebrations, 1914
3.11.2 Postcard
3.11.3 Photograph of year group, 1895–96
3.11.4 Cuttings

Stalybridge, Grosvenor Square:
3.12.1 Mount Tabor, order of service for the 61st Anniversary Sermons, 1933
3.12.2 Postcard of Mount Tabor
3.12.3 Cuttings

Uniting Conference:
3.13.1 Letter from E. Aldom French to JBB, London, 23 August 1933
3.13.2 Cuttings, including cartoons by JBB

Record of a Ministry:
3.14.1 Biographical notes by Harold Fletcher Brooks
3.14.2 Death of JBB: letter from D. Jeffrey Williams to Emily Gwladys Brooks, London, 8 November 1952
3.14.5 Death of JBB: letter from W. Bardsley Brash to Emily Gwladys Brooks, Oxford, 26 February 1952
3.14.7 Death of JBB: letter from Sir William A. Craigie to Emily Gwladys Brooks, Watlington, 2 March 1952
3.14.10 Copy of will
3.14.11 Transcript of official obituary
3.14.12 Magazine obituary
3.14.13 Class ticket, 1896
3.14.14 Silhouette
3.14.15 Unidentified official photograph
3.14.16 'Harmonies: by the Asteroids'
3.14.17 Voice record
3.14.18 Sermon list compiled by Harold Fletcher Brooks

4 PICTORIAL RECORD
4.1–13 Photographs of the Brooks, Johnson and Potter families:
4.1.1–5 Ann Fletcher Brooks
4.2.1–8 Emily Gwladys Brooks
4.3.1–4 Jennie Brooks
4.4.1–10 JBB
4.5.1–9 Sam Brooks
4.6.1–8 Brooks Family Groups
4.7.1–6 Alderman George Johnson
4.8.1–5 George Johnson, JP
4.9.1–5 Kate Johnson
4.10.1–3 Lillie Johnson
4.11.1–6 Mary Ann Johnson
4.12.1–8 Johnson Family Groups
4.13.1–6 Potter Family
4.14 Paintings:
4.14.1 Oil portrait of JBB

APPENDIX 2: AUTHOR INDEX TO CORRESPONDENCE

If more than one family member has contributed to a letter, it has been listed under the name of the first author. Square brackets indicate a secondary contribution rather than authorship.

ABRAHAMS, Israel 1.14.1
ANGLIN, Leopold A. 1.4.21
BOOTH, Jim 3.10.11–12
BOULTON, James T. 2.6.6
APPENDIX 3: SELECT BIBLIOGRAPHY OF JOSEPH BARLOW BROOKS

BOOKS

With the exception of *Chaucer's Cock, and other Fables*, all of the titles listed are included among the books of the Lancashire Dialect Society held in the John Rylands University Library. Six volumes bear the signature of the author, and all, save *The Epistle of James in the Lancashire Dialect*, are first editions. Duplicate copies of *Ecclesiastes* and *Solomon's Song of Songs* are held in the Lancashire Dialect Society Collection, and four more duplicates are held in the Library's Special Collections Division at Deansgate. The four held at Deansgate are all dialect versions of the Bible published by George Whittaker of Stalybridge, and were purchased at the time of publication for the purpose of adding local colour to the Library's impressive collection of Bibles. The Library, in fact, helped to promote the dialect translations,
for 'Rylands Library, Manchester, per Dr Guppy' appears in the list of subscribers appended to Th' Amazin' Stories o' th' Bible.

Th' Amazin Stories o' th' Bible (i' th' Lankisher Dialect). Stalybridge: George Whittaker and Sons, 1937.


The Epistle of James in the Lancashire Dialect. Stalybridge: George Whittaker and Sons, [1936].

Th' Good News accordin' to Mark. Arrang't an' thranscrib't fer Northerners, i' th' Lankisher Dialect. Oxford: the Author, [1938].


Solomon's Song of Songs: Told in Lancashire Dialect. Stalybridge: George Whittaker and Sons, [1938].


NEWSPAPERS AND PERIODICALS

Throughout his ministry Joseph Barlow Brooks was a regular contributor to local newspapers and periodicals as well as denominational publications. Many articles were distributed to the press through Tillotson's Literary Agency of Bolton, and were a means of raising money to support the family of his brother, Sam Brooks. Journalistic contributions included sketches and reminiscences of local life; ministerial anecdotes; short stories for adults and children; sermons and children's addresses; poetry; book reviews; film criticism; accounts of sporting events. Some of the stories and poems written for the local press were reprinted in his own publications.

The Blackburn Daily Telegraph. T.P. Ritzema, owner and founder of the newspaper, was a member of Paradise United Methodist Church in Blackburn. Brooks served as minister in Blackburn from 1919 to 1923.

The Blackburn Weekly Telegraph. The newspaper was owned by T.P. Ritzema.

The Blackburn Times.

The Bradford Telegraph and Argus. Brooks contributed to the newspaper after being invited to write a message for the 'Call to Service' column shortly after his arrival in Bradford. The newspaper received copies of The Shearbridge Road Church Messenger and reprinted some articles and reflections during the period 1927–32.
The Bury Times. Poems submitted to the newspaper were reprinted in *Songs of Remembrance* in 1936.

The Children's Newspaper.

The Christian Realm. Stories appearing in this periodical later appeared in *The Mystic Idol*.

The Christian World.

The Halifax Courier. The Ramsden family, proprietors of the newspaper, were members in the Halifax South Circuit when Brooks was minister at King Cross from 1905 to 1909.

The Manchester Evening Chronicle. The short story, 'The Mystic Idol', also appeared in the *Manchester Evening Chronicle*. Other stories followed, and Brooks maintained a connection with the newspaper for fifty years.

The Manchester Evening News.

The Methodist Magazine.

The Methodist Recorder.

The Methodist Times and Leader. The most notable contributions were a review of George Bernard Shaw’s *Simpleton of the Unexpected Isles* (8 August 1935), followed by an interview with Shaw (29 August 1935). Brooks also contributed to the column 'Happy Times'.

The News Chronicle.

The Newcastle Weekly Chronicle.

The Northern Daily Telegraph. The newspaper was owned by T.P. Ritzema, and articles by Jennie and Joseph Barlow Brooks were printed during their stay in Blackburn.

The Northern Echo. Contributions to this paper were made in the period 1923–27, when Joseph Barlow Brooks served at Grange Road United Methodist Church.

The Northern Weekly. The newspaper printed some of the stories later published in *The Mystic Idol*.

The Radcliffe Times. Published poems appear in *Songs of Remembrance*.

The Stalybridge Reporter. Published poems appear in *Songs of Remembrance*.

The United Methodist. A leader column by Brooks, 'Of Perils in War-Time', appeared in the number for 13 May 1915.

The United Methodist Magazine.

The Weekly Scotsman.

The Yorkshire Evening Post.