JOHN WESLEY MEETS LAETITIA PILKINGTON

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The subject of this essay is a little-known but revealing episode in the life of John Wesley, his encounter with Mrs. Laetitia Van Lewen Pilkington (c. 1709-1750), an Irish poet, friend of Jonathan Swift, and woman of equivocal reputation. In the spring of 1749 (although Wesley claimed 1750), he and Mrs. Pilkington met by chance in Dublin, the site of a relatively new Methodist society and the city in which she had grown up and met her husband. Their descriptions of this meeting and its sequel differ remarkably. Wesley published his account in 1756, as part of an “Extract” from his Journal. This pamphlet was intended primarily, but not exclusively, for his fellow Methodists. Mrs. Pilkington had described what happened in a letter to her patron, Lord Kingsborough. This letter lacks a date, but it belongs to a series written in the weeks immediately before and after the murder trial of their mutual friend, John Browne, on April 21, 1749. Wesley had visited Dublin between April 16 and 29. While Mrs. Pilkington asked Lord Kingsborough to keep her letter a secret, the tone which she adopted suggests that she intended him to share it with his friends and acquaintances. The letter was published ten years after her death in an appendix to The Real Story of John Carteret Pilkington, the memoirs of her son.

Wesley’s entry in his Journal and Pilkington’s letter to Lord Kingsborough are instances of “fictionalized autobiography,” to borrow a phrase from Diana Relke. Although some of Mrs. Pilkington’s statements are credible enough, her letter includes many fictitious elements as well. What were they trying to accomplish, one may ask, if they did not intend to describe the scene as “objectively” as possible? Mrs. Pilkington was hoping to amuse Kingsborough, who had left Dublin for his estates in Connaught. She had

1 I would like to thank A. C. Elias, Jr. for reading an early draft of this paper and for the valuable suggestions and information which he provided.
2 An Extract from the Reverend Mr. John Wesley’s Journal, from July 29, 1749, to October 30, 1751 (London: n. p., 1756).
3 The Real Story of John Carteret Pilkington, Written by Himself (London: Printed in the Year MDCCCLX), appendix, 261-64. Sir Robert King was elected to the Irish House of Commons in 1746 and created Baron Kingsborough in the Irish peerage two years later.
6 Pilkington to Kingsborough, Real Story, 264.
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so1ne fun at Wesley's expense, although she was careful not to press this too far. Wesley had two objectives in mind. Having been accused, or at least suspected of sexual immorality, he was trying to rebut these allegations and clear his name. Methodists who knew the context would realize that Wesley was also making a statement regarding gender. He was claiming for females skills taken by men to be distinctively masculine and public roles reserved by custom for the male sex. More precisely, as part of his efforts to revitalize the instituted churches, Wesley claimed for Methodist women leadership roles such as conveners of small groups and speakers to sizable audiences.

Laetitia Van Lewen Pilkington was born into the polite and privileged circles of Dublin society. Her father, John Van Lewen, was a successful doctor of medicine who was highly regarded by his colleagues. Through her mother, Laetitia was distantly related to a member of the Irish nobility. In 1725, she married Matthew Pilkington, a recent graduate of Trinity College, who entered the ministry of the Anglican Church. Each of the Pilkingtons had literary ambitions. By 1730 they had gained Swift's friendship and patronage. The couple had six children, three of whom died in infancy or early childhood. With the passage of time, the marriage turned sour. Matthew Pilkington had an affair with the actress, Mary Heron, and entered into a liaison with a widow, Mrs. Warren. In October 1737 Laetitia Pilkington and a young surgeon, Robin Adair, were found alone in her bedroom. According to one report, Laetitia was discovered, "in the close Embraces" of Adair. She insisted to the end of her life that nothing untoward had taken place. Be that as it may, Matthew filed for divorce on the grounds of adultery. The divorce was granted by an ecclesiastical court on February 7, 1737. Laetitia Pilkington's reputation was in shreds. Dublin society turned against her. Swift, for example, denounced Mrs. Pilkington as "the most profligate whore in the kingdom." She found it expedient to move to London, where she lived from hand to mouth, supporting herself by ghostwriting poems and love letters, offering her own poetry to the well-born and benevolent, in the hope of patronage, and by securing subscriptions for the publication of her works. After nine years in London, Mrs. Pilkington returned to Dublin, accompanied by her son, John Carteret. The first volume of her Memoirs was published in February or March 1748. A second followed in the same year, and a third in August 1754. Laetitia Pilkington died on July 29, 1750.

Elias, 1:26.
Elias, 1:64, 65; 1:82, 84; 2:458-59.
Edward Barry to Lord Orrery, October 28, 1737, quoted by Elias 2:476. Adair eventually became Master of the Surgeons' Company in London (1767), surgeon to George III (1773) and Surgeon General of Great Britain (1786) (Elias, 2:474n.).
As stated earlier, Wesley arrived in Dublin on April 16, 1749. He left the city on the 29th. The meeting between Mrs. Pilkington and Wesley (or meetings, if her statement is accepted) probably occurred during this time. According to Mrs. Pilkington, she and Wesley took two meals together, a dinner and a breakfast the following day.\textsuperscript{13} Both of them had commissioned a leading Dublin printer, Samuel Powell, to do some work on their behalf.\textsuperscript{14} They happened to visit his shop at the same time. Mrs. Pilkington asked Powell who the stranger was and the printer introduced her to Wesley. Mr. and Mrs. Powell were about to take their afternoon dinner. He invited his customers to join them for the meal. Both of them accepted his invitation. All of this is straightforward enough. Mrs. Pilkington introduced some details which add to the verisimilitude of her account. She mentioned Wesley's "lank" hair. In fact, he had decided as long ago as his Oxford days not to wear a wig.\textsuperscript{15} She also observed that Wesley declined an offer of tea. He did not drink tea, for reasons of health, from 1746 though 1758.\textsuperscript{16}

If the meeting in the shop and the invitation to dinner are plausible, the scene at the table, as Mrs. Pilkington described it, is not. She 'tried to engage Wesley in conversation, she wrote, but he sat in stony silence and refused to speak, except to invite her to a Methodist meeting. This is highly unlikely, first, because Wesley enjoyed conversation (as his friend, Samuel Johnson attests\textsuperscript{17}) and second, refusing to converse would have been impolite, and Wesley was a courteous man. Mrs. Pilkington, in describing his behavior at breakfast, said that she and Wesley, "talked of books, plays, music, painting [and] statuary."\textsuperscript{18} She has probably transferred to the breakfast meeting parts of the conversation which had occurred at dinner the day before, for reasons to be discussed in a later paragraph.

At the end of the dinner, Mrs. Pilkington wrote, Wesley asked to speak to her privately. She invited him to come to her rooms for breakfast at eight o'clock the next day. Wesley accepted. Although this sequence of events is conceivable, it does not seem very likely. While Wesley might have asked to speak to Mrs. Pilkington, he probably would not have agreed to a meeting at eight in the morning, given his concern for appearances. I suggest that Mrs. Pilkington invented the breakfast meeting in order to make a case to Lord

\textsuperscript{13}Pilkington to Kingsborough, \textit{Real Story}, 262-63.
\textsuperscript{15}Vivian H. H. Green, \textit{The Young Mr. Wesley: A Study of John Wesley and Oxford.} (London: Edward Arnold Publishers, 1961), 63.
\textsuperscript{17}Thomas Coke and Henry Moore, \textit{The Life of the Rev. John Wesley, A. M.} (Philadelphia: Printed by Parry Hall, 1793), 403.
\textsuperscript{18}Pilkington to Kingsborough, \textit{Real Story}, 264.
Kingsborough and the other readers of the letter. She used Powell's dinner to create a foil, a "Wesley" whom she could exploit in her account of the breakfast. This was the occasion on which she made the points she wanted to put across.

One of Mrs. Pilkington's goals was to reinforce her longstanding claim that she was not an immoral person. As a means to this end, she portrayed the Wesley who dined with the Powells as a priggish and unsociable person. However, at breakfast he allowed that his "seeming sadness and solemnity" had been an act, calculated to impress Mr. and Mrs. Powell, his devout host and hostess.

He showed Mrs. Pilkington that he was in fact a man of taste and breeding by entering into an animated conversation on the subjects listed above. Wesley went on to characterize the Methodists as gullible and ignorant and to confess that he was deliberately taking advantage of them. The reader is supposed to infer that Wesley was motivated by a desire for material gain. He gave Mrs. Pilkington a couple of guineas, a hint of the riches he was extracting from his followers. This picture of hypocritical behavior was a screen against which Mrs. Pilkington's actions were to be viewed. In comparison to Wesley, she appeared to be an honorable and truthful person.

The character of Wesley, as constructed by Mrs. Pilkington, flickers and fluctuates. In a striking reversal of roles, she portrays him not only as a hypocritical schemer, but also as a reliable witness. He becomes the trustworthy priest who enjoys a well-founded reputation for honesty and fairness. Appearing in this role, Wesley testifies to Mrs. Pilkington's "honour and understanding" and to the credibility of her writings (probably a reference to volumes one and two of her Memoirs, which had been published during 1748). She reinforced the point by slipping in a line, "'I'd not betray my trust to gain the universe.'"

In what Joel Weinsheimer has characterized as "top-down humor," Mrs. Pilkington proceeded to make light of Wesley's appearance and behavior. Top-down humor depends upon differences in social rank. Members of the higher orders find amusement in the appearance and actions of persons who are classified beneath them, in this case, Wesley. Mrs. Pilkington designated Wesley's social rank when she called attention to his dark clothing, traditionally a sign of the clergy's identification with the poor. Top-down humor is conservative by nature. What amuses is non-conformity, deviation from the codes of conduct which the higher orders live by. Pilkington described Wesley as "stiff" and "formal," the opposite of easy and sociable. His eccentricities, such as his flat, straight ("lank") hair and his refusal to drink tea, would strike the sophisticated as humorous. According to Pilkington, Powell referred to Wesley as "Doctor," an academic degree which he hadn't taken. A person accorded a status higher than the one to

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19 Real Story, 263.
20 Real Story, 264.
which he was entitled might be amusing to some. Top-down humor could be mingled with hostility. The person who questioned upper-class standards, however indirectly, might be resented even as he was being laughed at. Wesley set before the Methodists and himself the highest standards of holy living. Mrs. Pilkington characterized him as a "sanctimonious levite," an image which evoked a demanding yet hypocritical person, while it put him in his place.22

II

Wesley kept "diaries" and published what he called "extracts" from his Journals. The differences between the diaries and the extracts help to explain the way in which he described his meeting with Mrs. Pilkington. Wesley maintained a diary, intended for the eyes of a few at most, in which he noted his activities on a daily, even an hourly, basis. The extracts were published at intervals averaging three years in length.23 One might suppose from his title, Extracts from the Journal, that Wesley reprinted certain passages from his diaries verbatim. This was not the way he worked. He rewrote portions of his diaries for publication, sometimes describing at considerable length events which he had barely mentioned in them. Here is an example of this transformation.

Monday, December 28, 1789 (diary)

4 Prayed, letters. 7 Necessary business; tea; writ notes; chaise. 9 Necessary talk (religious). 9.30 Read Prayers, Revelation 14:1 [Epistle appointed for Holy Innocents Day]. 11 Communion; Select Society; dinner. 2.15 Chaise. 4.30 Woolwich; tea, religious talk. 6 Isaiah 55:6! 8.30 Supper, religious talk, prayer. 10.30

December 28 (extract)
I retired to Peckham and at leisure hours read part of a very trifle, the Life of Mrs. Bellamy25. Surely never did any since John Dryden study more - To make vice pleasing, and damnation shine - than this lively and elegant writer. She has a fine imagination, a strong understanding, an easy style, improved by much reading, a fine benevolent temper, and every qualification that could consist with a total ignorance of God. But God was not in all her thoughts. Abundance of anecdotes she inserts, which may be true or false. One of them concerning Mr. Garrick is curious.26 She says, 'When he was taking ship for England, a lady presented him with a parcel, which she desired him not to open till he was at sea. When he did, he found [Charles] Wesley's hymns, which he immediately threw over-board.' I cannot believe it. I

22"Levite" was a term used in the 18th century for a clergyman (OED).
23This calculation is based upon Baker, (see footnote 14). Wesley published the extracts for 1735 through 1770 (with one exception) in the first edition of his collected Works, volumes 25-32 (Bristol: William Pine, 1774). The extracts for 1749-51, the period covered by this paper, were omitted from this collection (Baker, 138). Editions of the Works which were published after Wesley's death include the extracts for 1735 through 1790.
24JWW, 24:163. The Scripture lessons from the books of Revelation and Isaiah are the texts on which Wesley preached in the morning and evening.
25Wesley is referring to The Life of George Anne Bellamy, Late of Covent Garden Theatre, Written by Herself (6 vols., 1785).
26In 1750, Mrs. Bellamy played Juliet opposite Garrick's Romeo.
think Mr. Garrick had more sense. He knew my brother well. And he knew him to be not only far superior in learning, but in poetry, to Mr. Thompson and all his theatrical writers put together. None of them can equal him either in strong nervous sense or purity and elegance of language! The musical compositions of his sons are not more excellent than the poetical ones of their father.

In the evening, I preached to a crowded congregation, some of whom seemed a good deal affected.

Other examples of materials not to be found in the diaries which Wesley inserted in the extracts include stories about his ancestors, letters to newspaper editors, and depositions filed with the courts. Clearly the extracts were not intended to provide a bare record of Wesley's activities, as is often assumed. They were designed for other purposes, among them, responding to hostile critics and providing guidance and instruction for the Methodist societies.

Wesley's diaries for August 9, 1741 through October 31, 1782 have disappeared. One may surmise that the diary for 1749 included a reference to Mrs. Pilkington. However, in the Extract as published, he assigned his meeting with her to April 12, 1750. The significance of this change will be explored later in this paper. Meanwhile, here is Wesley's account of the interview:

Thurs. 12 [April 12]. I breakfasted with one of the society and found she had a lodger I little thought of. It was the famous Mrs. Pilkington, who soon made an excuse for following me upstairs. I talked with her seriously about an hour. We then sung, 'Happy Magdalene'. She appeared to be exceedingly struck. How long the impression may last, God knows.

This statement is somewhat ambiguous. It might be read to mean, Wesley had lodged elsewhere and then visited a Methodist landlady for breakfast. On the other hand, his reference to “upstairs” implies that he had been an overnight guest in the landlady’s house. This appears to be the reading which Wesley intends to convey. However, a significant fact subverts his account. Wesley suggests that a Methodist woman had given him accommodation, but in 1749 Mrs. Pilkington’s landlord was a Quaker and his wife was a Roman Catholic. What is important about Wesley’s story is the way in which he exploits Mrs. Pilkington’s dubious reputation. Wesley implies that she behaved as a designing woman might be expected to act. She “followed,” that is, she pursued him upstairs and made her way into his room.

In 1749 and 1750, Wesley would have been especially sensitive to charges that he and his preachers were condoning or encouraging sexual

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27 Garrick played the lead in James Thomson’s Tancred and Sigismunda.
28 Wesley is referring to his nephews, Charles Wesley II (1757-1834) and Samuel Wesley (1766-1837), both of whom were composers and professional organists.
29 JWW, 24:303-4.
immorality. He rewrote the meeting in Powell’s shop to defend himself against these charges. In order to appreciate this point, one needs to know about Wesley’s association with Mrs. Grace Murray, and the message of the Dublin preacher, George Ball.

Wesley’s association with Mrs. Murray was especially worrisome to the Methodists in the north of England and to their counterparts in Ireland. Grace Norman was born and reared in Newcastle-upon-Tyne. In 1734 she moved to London, where she met and married Alexander Murray, a captain in the merchant marine. Having been converted under the preaching of Wesley and George Whitefield (1738), Mrs. Murray joined the society of Wesleyan Methodists which met near Upper Moorfields. After the death of her husband at sea, Mrs. Murray returned to the city of her birth (1742). Wesley needed a manager for the Newcastle Orphan House, a multipurpose institution comprising a chapel, a school, a home for widows, and a temporary residence for preachers on circuit. At some time between 1743 and 1745 he named Mrs. Murray to the post. Managing the Orphan House did not exhaust her energies. Mrs. Murray was a fine speaker and an excellent rider. She addressed the meetings of the Newcastle Society, visited sick members in their homes, and acted as a Leader of the classes into which the Society was divided. Once new societies were organized in the vicinity of Newcastle, she traveled about meeting with them. Wesley was impressed by Mrs. Murray’s “gifts and graces.” He invited her to accompany him on his preaching tours around the northern counties. In 1749 he asked her to go with him on a still longer trip which would take them across the Irish Sea to Dublin. They met by pre-arrangement in Bristol and left for Ireland on April 3, returning to Newcastle on September 6.

This succession of events, extending as it did over a period of several years, discomfited a number of Methodists. They also reinforced the suspicions of persons who did not belong to the Methodist movement. Were Wesley and Mrs. Murray honoring the high moral standards which the Methodists professed? Their behavior in public may have added point to this question. Wesley had fallen in love with Mrs. Murray. She returned his

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33The biographical information regarding Mrs. Murray is drawn from the following sources: Mrs. Murray’s autobiography, as dictated to Wesley, which he inserted in an autobiographical statement of his own, covering the period between June, 1748 and October 6, 1749, as reprinted by J. A. Leger, John Wesley’s Last Love (London: J. M. Dent and Sons, 1910), 15-60. Wesley’s statement, for events which occurred before and after the period covered by Mrs. Murray’s autobiography,. William W. Stamp, The Orphan House of Wesley, With Notices of Early Methodism in Newcastle-upon-Tyne, And Its Vicinity (London: Published by John Mason, 1863); Samuel J. Rogal, ed., A Biographical Dictionary of 18th—Century Methodism, vol. 4: M-O (Lewiston: Edwin Mellen Press, 1998), s. v. “Murray, Grace Norman.”

34JWW, 20:265; Leger, 4, 9.

35Leger, 58-59, 65, 77.

affection. During their visit to Dublin, they were betrothed to be married. However, this betrothal was kept secret. If the two had expressed their feelings openly, by walking hand in hand, for instance, observers might have wondered about their relationship.

Wesley and Mrs. Murray drew apart after they came back to England. Much to his disappointment, she had a change of heart and married another man, John Bennet, shortly after she reached Newcastle. Bennet was a Methodist preacher whom Grace had met at the Orphan House while he was recovering from an illness. Wesley did not see Mrs. Bennet again until 1788.

The doubts and suspicions regarding Wesley and his preachers might have dissipated over time had it not been for the preaching of George Ball. As part of their doctrine of salvation, the Protestant Reformers had argued for “justification by faith alone.” The person who trusts in the mercy of God is declared to be righteous and receives from Him the gift of salvation. Wesley’s critics had said for a long time that this doctrine, as he interpreted it, encouraged “antinomianism,” that is, releasing individuals from their obligation to obey the moral law. Much to Wesley’s chagrin, an incident in the Dublin Society lent credence to the critics’ allegations. A new preacher, George Ball, declared that a male believer has “a right to all women.” This was an abominable error, Wesley hastened to say, not orthodox Methodist doctrine. Ball was denied the pulpit. However, Wesley was not quit of him yet. Ball returned to England, where for many years he worked the fringes of the Methodist societies. In a few places, Manchester, for example, he was able to secure a considerable hearing.

Wesley used his account of Mrs. Pilkington to make two points, that Ball’s preaching was an aberration and that he, Wesley, was innocent of wrongdoing. The story of George Ball was published in the Extract under the date of April 10, 1750. Wesley’s account of Mrs. Pilkington, as stated earlier, was dated April 12. Wesley expected his readers to mark the contrast between the immorality of Ball’s actions and the innocence of his own. Ball had preached antinomianism. The reader is allowed to infer that he practiced

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38 Wesley described his relationship with Grace in a poem which he wrote a few days after her marriage to John Bennet. Stanza 27 includes these lines: “Oft, (tho’ as yet the Nuptial Tie was not), clasp ing her hand in mine. . . she said. . .” (Leger, 104).
39 The date of the wedding was October 3, 1749.
what he preached. Wesley played upon Mrs. Pilkington's reputation in order to affirm his blamelessness. She had acted in character, by pursuing Wesley upstairs, uninvited. Wesley implied, but did not say, that he was solicited by Mrs. Pilkington. The reader is to understand that he rejected her advances categorically.

Towards the close of his account, Wesley introduced a hymn, "Happy Magdalene," which he assumed his readers would know. Only a few of the Dublin Methodists had chosen to follow George Ball. Wesley intended to draw a contrast between the ineffectiveness of Ball's preaching and the power of his own. As Wesley wrote the scene, Mrs. Pilkington was given the part of a new convert. After the rebuff she had received from Wesley, one might expect her to leave the room. She was persuaded, however, to stay and listen to an exhortation. Wesley's plea was effective. The hardened sinner was convinced that she had offended God, repented of her past conduct, and resolved to lead a new life. Then Wesley asked Mrs. Pilkington to join him in singing "Happy Magdalene," a hymn written by his brother, Charles.43

According to Mark's Gospel, Mary of Magdala was a witness to Jesus' execution (15:40). He had cast out seven demons who were tormenting her, the Gospel of Luke declares (8:2). Mary came to be identified with the weeping woman who had anointed Jesus' feet and dried them with her hair (Luke 7:38). Each of these events was mentioned in the opening stanzas of the hymn. Here are Charles Wesley's words:

1 Happy Magdalene, to whom
    Christ the Lord vouchsaf'd t' appear!
Newly risen from the Tomb,
    Would He first be seen by Her?
Her by seven Devils possest,
    Till his Word the Fiends expell'd;
Quench'd the Hell within her Breast,
    All her Sins and Sickness healed.

2 Yes, to Her the Master came,
    First his welcome Voice she hears:
JESUS calls her by her Name,
    He the weeping Sinner chears,
Lets her the dear Task repeat,
    While her Eyes again run o'er.
Lets her wash his bleeding Feet,
    Kiss them, and with Joy adore.

No doubt the reader was supposed to remember another tradition regarding Mary, that she had been a prostitute before she repented and became a devoted follower of Jesus. The "impression" which Wesley made upon Mrs. Pilkington was meant to be an analogue of Mary's conversion.

April 12, the date which Wesley assigned to his meeting with Mrs. Pilkington, is significant for another reason as well. In 1750, April 12 was

43Charles Wesley, Hymns for Our Lord's Resurrection (London: Printed by W. Strahan, 1746), 4-5.
Maundy Thursday, the memorial of Christ’s institution of the Eucharist. The Book of Common Prayer provided for a celebration of the Eucharist on Maundy Thursday. The Scripture lessons appointed for the occasion (I Corinthians 11:17-33, Luke 23:1-49) either alluded to the death of Christ or recounted the events of Good Friday. Since Christ’s sacrifice made possible the forgiveness of those who repent and turn to God in faith, Maundy would be an appropriate time for meditation on Christ’s passion and for the rededication of life. April 12 fits the repentance of Mrs. Pilkington and the first part of “Happy Magdalene.”

I suggest that Wesley quoted the hymn, not only to affirm his innocence and illustrate the power of his preaching, but also to reassure Methodist women and to encourage them to speak in public. Some women led prayer meetings, exhorted sinners to repent and be saved, or gave personal testimony in a variety of settings. Others, however, hesitated to speak out, perhaps because they had been taught that this was none of their doing. Mary Magdalene, as depicted by Charles Wesley, offered encouragement to the fearful and provided a precedent for the public ministries of Methodist women. His hymn celebrates the resurrection of Jesus from the dead. The New Testament accounts of Easter Day assigned a prominent role to Mary. According to Mark 16:9, she was the first person to whom the risen Christ revealed himself. Charles Wesley mentions this twice, as if to drive home the point. The third stanza of his hymn is especially noteworthy:

Highly favour’d Soul! to Her  
Farther still his [Christ’s] Grace extends,  
Raises the glad Messenger.  
Sends her to his drooping Friends:  
Tidings of their living LORD  
First in Her Report they find:  
She must spread the Gospel Word,  
Teach the Teachers of Mankind.

Wesley states that Jesus “sent” Mary to speak to the disciples. The choice of this verb is significant. Mark 16:10 merely says that Mary “went” to see the disciples (in Greek, poreuethisa from poreuō). Wesley has in mind a more dynamic verb, apostello, “to send forth,” as in to dispatch preachers of the Gospel in all directions. Then he makes a truly remarkable, although not unprecedented, statement. He describes Mary Magdalene as the teacher of “the Teachers of Mankind,” that is, the disciples of Jesus. The poet implies that Mary is superior or at least equal to the men charged with proclaiming the Gospel and passing it on to later generations. John Wesley, by quoting his brother’s hymn, gives confidence to Methodist women and validates their public ministries.

—Paul W. Chilcote describes in detail the public speaking of women during the early decades of the Wesleyan movement and the apprehension which some of them felt (She Offered Them Christ: The Legacy of Women Preachers in Early Methodism [Nashville: Abingdon Press, 1993], chapter 4)