

Houston concludes that Wesley was the winner of the 'Free Grace' controversy since he maintained his position of leadership. From one angle this is the natural conclusion; yet it appears to minimise Whitefield's expansive ecumenical spirit and his weariness of conflict over the deep divisions within the religious societies with his Wesleyan friend. Nor does it appreciate the unique nature of each person's gifts; Wesley's capacity for leadership and accountability that cultivated the growth of new followers and Whitefield's burning passion to preach the Gospel wherever and whenever he could. Despite these minor quibbles this is a valuable addition to early Methodist scholarship and deserves a wide reading and interaction. It also suggests insightful areas for future research including additional study on the theological background and development of Whitefield and the 'unique personalities of Wesley and Whitefield' and their fellow workers within early Methodism (pp. 185, 186).

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Mary Hardy and her world, 1773–1809, III: Spiritual and social forces. By Margaret Bird. Pp. xxxi + 796 incl. 329 black-and-white ills, 38 colour plates and 32 tables. Kingston-upon-Thames: Burnham Press, 2020. £38. 978 1 9162067 3 1
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Margaret Bird has been working on Mary Hardy for thirty-two years. In 2013 she published the four-volume diary of Mary Hardy, a detailed daily record of Hardy's life as a businesswoman over thirty-six years. Now Bird has produced four volumes of 'Mary Hardy and her world', a series of thematic treatments of Hardy's family, business, religious and social world. It is difficult to decide whether Bird's or Hardy's is the greater achievement. Certainly in Bird, Hardy has gained an editor and biographer whose energy and thoroughness matches her own. Mary Hardy (*née* Raven) was born at Whissonsett, Norfolk and married William Hardy, a brewer of East Dereham and Letheringsett; so the book provides an extraordinarily rich portrait of Norfolk life in the final quarter of the eighteenth century. To the relief of this reviewer, Bird avoids the *cliché* of seeing Mary Hardy's religious life through the lens of Parson Woodforde. She recognises that an occasionally negligent parson did not represent the norm, and that 'bustling bishops' were more common than those of the caricatures. Indeed she makes a splendid assessment of the later Georgian Church of England rooted in the data garnered from ecclesiastical records. At the core of this picture is the centrality of the parish and of faith in this period. Secularisation, so beloved by historians from above, played little or no part when viewed from below. In chapters iii ('Roving preachers') and iv ('Wandering flock') Bird shows the strength of the Evangelical Anglican and Wesleyan Methodist pull on Norfolk people. In 1795 Mary Hardy joined the Wesleyan Methodists, which grew steadily in the county. It is clear that itinerancy brought the opportunity to see and hear a range of preachers and their energetic sermons were at the heart of the novelty of the Evangelical movement in Norfolk. Yet Hardy and her husband continued also to attend Anglican parish worship. Clearly in Norfolk, as in Wales and elsewhere,

parishioners ‘sampled’ a range of religious experiences. To do justice to Margaret Bird’s work in a short review is almost impossible. Hardy deserves to be as well-known as Parson Woodforde. The achievement of this volume is remarkable and will join Francis Witts’s eight-volume *Diary of a Cotswold parson* as a valuable and detailed portrait of religion and society in the late eighteenth and early nineteenth centuries.

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The life and times of Samuel Prideaux Tregelles. A forgotten scholar. By Timothy C. F. Stunt. (Christianities in the Trans-Atlantic World.) Pp. xviii + 282. London–New York: Palgrave Macmillan, 2020. €77.99. 978 3 030 32265 6

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This neat, compact, enthusiastic biography surveys the life and work of Cornish autodidact and pioneering biblical scholar Samuel Prideaux Tregelles (1813–75). His *magnum opus* was the *Edition of the Greek text of the New Testament* (1857–72) – an edition still very much in use and which resulted from decades of painstaking philology and archival visits across Europe. Brought up in a Quaker family in Falmouth, Tregelles’s early scholarly inclinations were delayed in their development while serving an apprenticeship at a Glamorgan iron foundry. But during this time he taught himself ancient Hebrew and immersed himself in Welsh culture. Returning to Falmouth to begin teaching, Tregelles experienced a road-to-Damascus moment under the tutelage of Benjamin Newton, an Evangelical Oxford don then in Falmouth, and converted to Evangelicalism. Stunt dedicates a helpful chapter to Tregelles’s views on inspiration. His immersion in textual studies in the 1830s led to the belief that a definitive bible text based on collating ancient manuscripts and not relying on the *textus receptus* was needed. With this realisation began Tregelles’s life’s work. Ultimately, he was outdone by the superior manuscript discoveries, though not superior textual criticism, of the more publicity-hungry German scholar Constantin von Tischendorf (1815–74).

Stunt covers Tregelles’s personal and religious life as much as his scholarly activities. Tregelles joined the independently-minded ecumenical congregation the Plymouth Brethren, a group that he never quite uncoupled himself from, despite a series of unbecoming squabbles in the following decades. In 1845 Tregelles and his wife Sarah Anna travelled to Rome – ‘the seat of papal idolatry’ (p. 75) – to study the Codex Vaticanus, the oldest biblical manuscript then known. But the Vatican Library’s possessive, obstructionist treatment prevented Tregelles from undertaking his research. He left Rome disappointed, and even more confirmed in his anti-Catholicism. But he was able to view relevant manuscripts in Modena, Venice and Basel and, in following trips, Paris and various German cities. During the latter visits he conversed with the more famous biblical scholars Karl Lachmann in Berlin and his soon-to-be rival Tischendorf in Leipzig. Stunt provides an interesting chapter on how Tregelles and Tischendorf’s initial cordial relations over their shared projects descended into published acrimony. The German scholar was as possessive of his discoveries, not least the Codex Sinaiticus, as the Vatican’s librarians were of their manuscripts. Other public activities took up Tregelles’s attention. Resulting from his links with the Plymouth Brethren, he