NEWS IN BRIEF

William Losee

Very little appears to be known concerning one of the earliest heroes of Canadian Methodism, William Losee. His official career was a short one, beginning when he as a young man on trial was in 1789 sent by Freeborn Garrettson to the Lake Champlain District (see The History of American Methodism, I, 588), where from 1790 to 1793 he labored effectively. He was the first regularly appointed Methodist preacher sent to what is now the province of Ontario.

About the remainder of William Losee's life little information seems to have survived. Abel Stevens records his burial place as the cemetery of the Methodist Episcopal Church at Hempstead, New York (see Stevens: History of the Methodist Episcopal Church, III, 177). Anyone searching for that Methodist cemetery might well miss it altogether. In 1914 it was mapped, the grave markers were laid flat, and the area was covered with soil and seeded that it might constitute the lawn of the church. The church itself was unaware that William Losee had been interred there.

In 1969, as the result of the city of Hempstead taking a strip of land from the church yard in order to widen the street, it became necessary to remove the graves of those buried in this area of the cemetery. The graves of William Losee and his wife, Mary, were among the five requiring removal.

The stones marking the graves are about five feet, two inches tall, twenty inches wide, and two inches thick. Both are in poor condition. The simple legends on the stones, as nearly as they can be deciphered, read:

SACRED TO THE MEMORY OF WILLIAM LOSEE
Who departed this life October 10, 18 (32)
In the 7 (5) th year of his age

SACRED TO THE MEMORY OF MARY LOSEE
Widow of the late Mr. William Losee
who departed this life January 30, 183 (4)
in the (80) th year of her age

The parenthetical figures are conjectural.

The Bay of Quinte Conference, The United Church of Canada, obtained the approval of the trustees of the Hempstead church and moved the stones to Old Hay Bay Church. A cairn, in which the stones will be embedded, has been erected at Old Hay Bay, which Losee built in 1792. This is an appropriate memorial to a pioneer of the faith in Ontario, and the historical body responsible for its erection is commended. An official grave marker for United Methodist ministers has also been implanted in the cairn.
The Old Hay Bay Church continues in its original form and is the oldest church structure today in the United Church of Canada. An annual pilgrimage service is sponsored by the trustees in late August in cooperation with the Bay of Quinte Conference.

Awards Program

The Jesse Lee Prize for the two years ending September 30, 1970 has been closed. Manuscripts will be considered by the judges during the next several months. Announcement will be made at the appropriate time. Manuscripts will be received for the next two-year period beginning with October 1, 1970 and concluding September 30, 1972.

Entrants in the Seminary Award and the Sarah Dickey Award are being encouraged. Manuscripts will be received in either Award for this year until January 31, 1971. Two prizes are offered in the Seminary Award. First prize will amount to $200, while the second prize will be $100. Entrants may be students of any United Methodist seminary upon recommendation of the professor of church history. In the Sarah Dickey Award entrants may come from any college, providing the manuscript is less than 7,000 words and deals with some aspect of black church history within Methodism. One prize of $100 will be given. Further details may be obtained from the Commission office on any of the above Awards.

Doctoral Dissertations

In the April 1970 edition of "Methodist History," pages 38-42, a list of doctoral dissertations within the Methodist tradition was noted. At that time it was requested that any person knowing of omitted dissertations should send to us the necessary information for inclusion in a later edition. A total of sixty-four additional dissertation listings have been acquired by our office. An appeal is being made at this time for added entries to this list. We would like to add this supplemental list to the April, 1971 issue of "Methodist History."

Indian Head Penny

We must all admit that the profile on the bronze United States one-cent pieces coined from 1859 to 1909 does not look like an American Indian. The only reason for referring to this cent as Indian Head is the fact that the head is wearing an Indian warrior’s feathered bonnet.

According to Mrs. Sarah Peck, a distant relative of J. B. Longacre, designer of this coin, the following is stated as fact. Twelve-year-old Sarah Longacre, daughter of J. B., visited her father at the mint in Philadelphia at the same time that a delegation of American Indians was being shown through the plant. A chief placed his war bonnet on Sarah’s head and the effect was so striking that Longacre made a sketch of his daughter wearing the headdress. It is said that a refined version of this drawing appears on the Indian Head one-cent pieces.
The headdress is said to be that of the Sioux tribe. Little Sarah grew up to become Mrs. Keen, known in Philadelphia for having served thirty-five years as local secretary of the Philadelphia branch of the Methodist Women’s Foreign Missionary Society.


* * * * *

The Call, a quarterly newsletter issued by Ministers Life and Casualty Union, Minneapolis, Minnesota, featured a picture of the United Methodist Church, Placerville, California on its first page. Isaac Owen established this congregation for miners in the Mother Lode country. The present building was the second erected by the congregation and was built in 1851, being the oldest Protestant church building today on the entire Pacific Coast. The structure has been moved from the crowded town center to a more advantageous place in this mining community.

### HISTORIC ANNIVERSARIES

#### Centennials

- Augusta Church, Augusta, Kansas, Kansas West Conference
- College Springs Church, College Springs, Iowa, Iowa Conference
- First Church, Marinette, Wisconsin, Wisconsin Conference
- Greenwich Church, Greenwich, Ohio, East Ohio Conference
- Hardy Church, Hardy, Michigan, Detroit Conference
- St. Marks Church, Rockville Centre, New York, New York Conference
- Salem Church, near Geraldine, Alabama, Alabama-West Florida Conference

#### 150th Anniversary

- Walnut Creek Church, Clanton, Alabama, Alabama-West Florida Conference
In this first full-scale historical study of Kansas Methodism, President Don W. Holter of Saint Paul School of Theology Methodist has carried on in admirable fashion the project originally assigned to the late Roy L. Smith. The subtitle is realistic for the author tried to place the development of Methodism in a Kansas setting and generally he achieved this goal. The shape of the volume is reminiscent of the shape of Kansas—more breadth, east-west, than in a north-south direction.

Of primary significance Dr. Holter has traced the various branches of Methodism making up the United Methodist Church. As might be expected, this look at Kansas Methodism is based largely on the minutes and publications of the various annual conferences. The author readily concedes that statistical evidence is limited in its ability to show religious commitment of the people of the state. Stories of local church activity were used which serve as a very limited example of the flesh and blood that is the real church.

Even though the focus of the book is from the top down there is no indication anywhere in the volume how the local minister was appointed or trained and how the procedure has evolved through the years. As is typical of institutional history there is little analysis of responsibility for success or failure. When gains or advances are registered they are usually reported without interpretation. Similarly, when some project came to an unexpected end or failed, it was usually analyzed as Jack of money. Misspelled names mar the typography and the otherwise excellent appearance of the book.

Nevertheless, Holter’s work deserves commendation because it has good balance and he writes with skill and from personal acquaintance. Vignettes on outstanding personalities with a Kansas Methodist connection, such as William H. Goode, Werter R. Davis, Boston Corbett, William Alfred Quayle, John Andrew Gregg, Schuyler E. Garth and Eugene M. Frank are valuable and make one desire more information. The appendices will prove to be valued sources for future Methodist histories for there the author lists the date, place of meeting and presiding officer of all of the annual conferences involving Kansas for the three churches making up the Methodist Church, the various denominations that comprised the Evangelical United Brethren, and their successors.

Homer E. Socolofsky
Kansas State University
Manhattan, Kansas

As the distinctive form of a racially separate Christian existence in white America, the Negro church has for two centuries shaped and blended with the black sub-culture under the conditions of slavery and segregation. Black studies as a contemporary academic and cultural enterprise must take account, therefore, of this crucial dimension of the black pilgrimage in America, if for no other reason than for the sake of accurate history. Negro history which does not interpret black religion will not have plumbed the depths of the black experience.

From the first black Methodists have been in the vanguard of the Negro church movement. To appreciate the significant tradition of the black Methodist heritage, thus, is an important step toward a richer understanding of American Negro religion. For white churchmen especially that step is certainly one prerequisite for meaningful interracial ecumenicity.

But before the histories of black Christianity in America and of black Methodism can be undertaken the sources for the stories must be uncovered. Despite the valiant efforts of a few Negro churchmen over the years the black denominations have been even more negligent about retaining church records and necessary documents than the predominantly white churches. There is, therefore, massive bibliographical work to be done if Negro religious history is to be responsibly interpreted and understood. Hence, all interested scholars and churchmen are indebted to J. Gordon Melton, a graduate student at Garrett Theological Seminary, for his compilation of a "first working edition" of a bibliography of Negro Methodism. The editor lists more than four hundred items and provides complete bibliographical information, including location for the title, on many books.

The pamphlet is divided chiefly into denominational subheadings: the African Methodist Episcopal Church (including a separate section for bishops), the African Methodist Episcopal Zion Church, the Christian (formerly Colored) Methodist Episcopal Church, and the Methodist Episcopal Church tradition. In most instances Mr. Melton lists only published volumes and pamphlets. In two later sections on "Black Methodists in the South" he departs from this pattern to make periodical references and to use chapters in annual conference histories which relate to the subject. Since he has neglected many primary sources relevant to that section, it constitutes the least satisfactory part of the booklet.

Inevitably in an initial undertaking there are errors to be corrected. Responding to the editor's invitation for corrections, this reviewer noticed the following more visible mistakes:

- page 13 item 3 read Semi-Centennial
- page 13 item 10 belongs under the A. M. E. Zion, rather than A. M. E. section; Rush's title is misleading here
- page 15 item 2 read McNeal
As much by his omissions as by what is included Mr. Melton's project indicates how rich and extensive are the sources of black Methodist history. His list is only a beginning. What is needed is more work modelled after the bibliographies in A. M. E. Zion history which Miss Louise Roundtree of Livingstone College has done (see Melton's reference, page 18, item 1). Historians whose work parallels the areas included in this pamphlet are invited by the editor to supplement his work and help to make possible a comprehensive list of primary and secondary sources in black Methodism.

William B. Gravely
University of Denver
Denver, Colorado
PUBLICATIONS FOR SALE

Order from
Commission on Archives and History
Lake Junaluska, North Carolina 28745

Conference Histories:

Local Church History:

General Publications:
Batsel, John D., compiler, Union List of Methodist Serials, second checking edition, softback, 1968, 156 p., approximately 1,500 titles, $10.00.
Clark, Elmer T.: The Warm Heart of Wesley, hardback, 1950, 78 p., 75¢ (few copies).

Jason, William C., Jr.: *Black Power as It Relates to The Methodist Church*, Published by Northeastern Jurisdiction Commission on Archives and History, 1970. 20 pp. 50 cents.

*The Historical Trail*, special Bicentennial issue of the Southern New Jersey Conference Historical Society, $1.00 each.


*Methodist History*, approximately 64 pages, quarterly, single price, $1.25; yearly subscription, $5.00; two years, $8.00.


**Pamphlets:**

Smeltzer, Wallace Guy: *How to Write and Publish the History of a United Methodist Church*, second printing, 1969, 14 p., single copy free; additional ones, 10¢ each or $1.00 per dozen.

Clark, Elmer T.: *Charles Wesley*, second printing, 20 p., 5 cents each.


*The Fourteen Original Historical Shrines of The United Methodist Church*, reprinted by permission of Together Magazine, 1966, 16 p., 45¢ per dozen; $3.25 per 100.

**Miscellaneous Items:**

Film Strip: "Live or Die, I Must Ride," 80 frames, 1966, limited supply, special price—$5.00. (Methodist Church history, narrated by Lowell Thomas)

Grave Marker: bronze marker, $20.00; in quantity of five or more, $15.00 each.

Medallions: Methodist Bicentennial Medallion, bronze, shows four earliest church structures in American Methodism erected in the 1760's, $1.00.

Prints: Color Prints of Susanna Wesley, Charles Wesley, Thomas Coke, and Francis Asbury, taken from the Frank O. Salisbury por-
traits, and John Wesley, taken from the Jackson portrait, 50¢ per set.

Slides: Color Slides of the five portraits listed above and the World Methodist Building, Lake Junaluska, N. C., 25¢ each.


NEW ITEMS


Clary, George E., Jr.: The Beginnings of the South Georgia Conference, Published by The South Georgia Conference Historical Society in Observance of The Conference year 1966-1967; 21 pp., softback, 50¢.

Dallimore, Arnold: George Whitefield, the life and times of the great evangelist of the 18th century revival, printed in Great Britain by Billing and Sons Limited, 1970, hardback, $7.50.