

HISTORICAL BULLETIN

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from our GENERAL SECRETARY

Newsletter available electronically

This message will reiterate the topics I wrote about in our last newsletter which was sent out in March. I intend to send out two newsletters a year: one in September and one in March. If you have items of interest to our membership, please send them to me at any time. These may be of general historical information, announcements of upcoming events, or reports of what is happening in the historical community in your region of the world. We now have 99 members receiving the newsletter by email and 103 receiving hard copy (some have asked to receive both). If you want to receive the newsletter by email, there are no dues. Just send me your email address and we will be glad to include you in the distribution. My email address is rwilliams@gcah.org. If you receive the newsletter by email, you may forward it on to anyone who you think would be interested. This can be especially helpful for those living outside the United States because the cost of mailing from the United States is very high. Email distribution is most cost effective and is the most efficient method for our office.

Nominations of officers for 2011 - 2016

There will be the election of officers for the next five years at the meeting of the Society in Durban, South Africa, August 4. Martin Wellings, president, Chuck Yrigoyen, former general secretary, and I will serve as the nominating committee with the assistance of all of the regional vice-presidents. Please submit names for president, any of the regional vice-presidents, and at large members to me by January 1 so we can prepare a nominating report for inclusion in the March newsletter. Dan Swinson has indicated his willingness to continue as treasurer. Your attention to nominations is vitally important for the future viability and work of the Society.

WMHS Meeting in Durban, South Africa

The time allotted during the World Methodist Conference for affiliate organizations and standing committees to offer programs is Thursday afternoon, August 4. The Con-

ference is August 4-8. Information on the conference is available through www.worldmethodistcouncil.org. The WMHS will offer a bus excursion to important historical sites in the Durban area and will cover all expense including the bus, lunch and dinner. Participants will leave the conference center at 12:45 pm and return in time for the evening program. Dr. Sol Jacob of South Africa has been working on all the local arrangements. The tentative program at this time includes:

Indian Methodism in South Africa (1862 -)

Board bus to Lorne Street Methodist Church, 1st Indian Methodist Church in South Africa (est 1862).

LUNCH

Brief Introduction to Indian Methodism in South Africa (Natal). Depart for Chatsworth (largest Indian Settlement). Drive through Indian residential areas. Brief stops: 2 Methodist Churches. Next stop: Hare Krishna Temple (largest religious centre outside India; built to counter Christian proselytizing of Indians). Drive through Kwa Mashu (largest African township in Durban) and pass by African Methodist Churches.

INANDA HERITAGE ROUTE - Visit the Gandhi/Phoenix settlement: Gandhi's house, (now an interpretation centre); school and printing press. Hear about John Dube (1st President of the African National Congress.) Visit Ohlange Institute (Dube School). Visit museum on site. Drive past Inanda Seminary which taught black political activists. Isaiah Shembe Village (Ebuhleni) in Inanda: 1st African Independent Christian Church to develop an African Christianity alongside African culture and traditions as a response to "colonizing Christianity."

STOP FOR TEA AT BALITO (MALL)

KING SHAKA HERITAGE ROUTE - Visit Albert Luthuli (ANC President and 1st South African Nobel Peace laureate) museum at Groutville. Oldest Methodist Church in Southeast Africa - Verulem (1853).

SUPPER at Westbrook Methodist Church

7:45 pm return to Conference Centre for evening program.

Pre-registrations for this excursion are limited to 50. If you are planning to be there, please let me know and I

will make sure that your name is on the list. I hope many of us will be able to gather for information, inspiration, and support as we work to strengthen the memory of the church for our Wesleyan heritage. It is a great work to which we have been called.

- Robert J. Williams

-WMHS-

TREASURER'S REPORT

As of July 31, 2010, there was \$4551.04 in the checking account. As of December 31, 2009 there was \$20,839.10 in the United Methodist Development Fund. There was also \$3000 on deposit with the Methodist Church in South Africa for the expenses of the WMHS meeting next summer. Over the past twelve months, \$480 was paid in membership dues. The primary source of funds is \$2000 a year from the Ruck Endowment administered by the General Commission on Archives and History of The United Methodist Church.

-WMHS-

CHARLES WESLEY SOCIETY

The 21st Annual Meeting of The Charles Wesley Society was held July 18-20, 2010 at Nazarene Theological College, Manchester, England. Various speakers, including Dr. Timothy Macquiban, Dr. Peter Forsaith, Dr. Gareth Lloyd, and Rev. Julie Lunn, addressed the conference theme: "Charles Wesley as Correspondent." Dr. Geordan Hammond also arranged for tours of various local sites of interest, including former Didsbury College and the Manchester Wesley Research Centre of Rylands Library. Next year, the Society will meet at Duke Divinity School, June 22-24, 2011. The annual gathering will include a special banquet honoring the late Dr. Frank Baker on the 50th anniversary of his becoming Editor-in-Chief of the Wesley Works Project and coming to Duke Divinity School. For more information, contact the CWS President, Dr. Paul W. Chilcote at pchilcot@ashland.edu.

-Paul Chilcote

-WMHS-

JOHN LANGALIBALELE DUBE (1871-1946) AND THE OHLANGE SCHOOL

John Dube, while not a Methodist pioneer, was an African nationalist, educationalist and politician. He was also an ordained minister in the Congregationalist (American Board) Church in South Africa. The school that he established, Ohlange School, is one of the places of interest that will be visited during the meetings of the World Methodist Historical Society when they meet in Durban next year.

Dube was born in the Inanda district of natal on February 22, 1871. His father, the Rev. James Dube, was a minor chief of the Ngcoto clan and one of the first ordained African ministers of the American Zulu Mission. John Dube was educated at Inanda school and then at the American Board Theological School (now Adams College) at Amanzimtoti, near Durban.

In 1877, he accompanied the Rev. W. Wilcox to America and attended Oberlin College, doing odd jobs to support himself. He returned to Natal (now part of KwaZulu-Natal) as a teacher. In 1894, he married Nokutela. At this time he worked as a teacher but also acted as a preacher and church planter. He returned to America to undergo theological training at Union Theological Seminary and was ordained as a Congregational minister in 1894.

Dube was influenced by what he learnt in America and Booker T. Washington became his "guiding star." When on February 22, 1912, he was elected the first President of the newly formed South African Native National Congress (now the African National Congress) he stated: "Booker Washington shall be my guiding star . . . I have chosen this great man, firstly, because he is perhaps the most famous and best living example of Africa's sons; and secondly, because, like him, I too, have my heart centered mainly on the education of my race."

Education was to be Dube's abiding interest. In 1901, he was able to obtain 200 acres of land in the Inanda district and here he built Ohlange School. Eight years later he went to England to collect funds for the school. By this time there were a number of well educated African teachers in his school including his brother, Charles (BA), and Adelaide, Charles' wife (B Sc), both of whom had obtained their degrees at Wilberforce University in America. Dube wrote most persuasively asking for funds. In his book *The Zulu's appeal for light and England's duty* written in 1909 he said: "They, the Boers and the British took it from us, the land of my birth. That little spot of God's

earth which Providence had given us to be our own, our native land—the home of our fathers—they annexed to the British Empire.” Now he wanted funds to build Ohlange School.

Dube also founded the Zulu newspaper *Ilanga lase Natal*. He increasingly took part in political affairs and founded the Natal Native Congress and in 1912 was invited to become the first president of what was later to become the African National Congress.

In 1917, he returned to Ohlange and worked tirelessly for the improvement of conditions for his people. He received an honorary doctorate from the University of South Africa in 1936. He died on February 11, 1946. The great Zulu poet, B. W. Vilikazi wrote that Dube was “a great, if not the greatest, black man of the missionary epoch in South Africa.”

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-Joan Millard

-WMHS-

OLD HAY BAY CHURCH: CANADA'S OLDEST METHODIST BUILDING

In February, 1792, a subscription list was circulated in the newly settled area around the tiny township of Adolphustown in what is now Ontario. The twenty-two signers, pledged a total of £108 to erect a church or meetinghouse “for the more convenient assembling of ourselves together for social worship before the Lord.”

These people were the “Loyalists” of the American Revolution who had moved north to receive free land grants from the English King for whom they had fought unsuccessfully. Bishop Asbury had sent Rev. William Losee as

a missionary to begin a new work among them, and the consequent revival soon energized the building program.

The timber-framed church, 36' by 30' with galleries, was enlarged in 1834-1835 to its present size of 36' by 45' and still stands on the shore of Hay Bay, a tributary of the Bay of Quinte which flows into Lake Ontario and the St. Lawrence River. It is half-way between Toronto and Montreal.

A short distance to the west, an early meetinghouse of the Society of Friends (Quakers) appeared a few years later. Between the two, a Scottish family leased a house and set up a store in 1824. Their nine-year old son attended school in the area, later to become the first Prime Minister of the Dominion of Canada—Sir John A. Macdonald. Nearby is the site of Canada's first Camp Meeting, held there in 1805.

By 1860, the congregation decided to build a new sanctuary two miles further south, abandoning the old building which was sold to a farmer to store his grain and farm machinery. Several dreams of restoring it finally came to fruition in 1910, when the General Conference of the Methodist Church, meeting in Victoria, B.C., authorized its purchase and restoration as a heritage site. That same Conference also committed themselves to proceed to a union with the Presbyterian and Congregational churches, which led to the formation of The United Church of Canada in 1925; thus reaching forward to a new future, and back to a memorable past.

Since 1947, an annual pilgrimage service has been held on the fourth Sunday of August at 3 p.m. A cottage hosts volunteers who serve as interpreters to hundreds of summer tourists, visitors, and pilgrims from many parts of the world.

Old Hay Bay Church is the only Canadian site on the Register of Historic Sites of The United Methodist Church. A crowning honour came in 1999 when the Minister of Canadian Heritage, on recommendation of The Historic Sites and Monuments Board of Canada designated the church as a National Historic Site of Canada, also giving it access to many of the resources of Parks Canada.

For further information, our website is <http://www.rural-routes.com/288.html> or Google: Old Hay Bay Church.

-Bill Lamb

-WMHS-

THE IRISH PALATINES

This article has come to the Bulletin by way of Tom and Gillian Kingston in Ireland. It first appeared in a newsletter in Ireland in January, 2010. Three hundred years ago, one hundred families from the Rhenish Palatinate settled in Ireland. Dudley Levistone Cooney writes of an eight day celebration of Palatine history.

They came from the Rhenish Palatinate, where years of devastation by the invading armies of Louis XIV followed by a disastrously cold winter which froze the vines and destroyed their crops, had reduced them to starvation. They hoped to find a new life in the British colonies being developed in North America, but the colonies could not take all of those who arrived in England and Sir Joseph Addison suggested that some should be sent to Ireland. About one hundred families of these were settled in the middle of Co Limerick. That was in the closing months of 1709.

In September, 2009, some of their descendants came from other parts of Ireland, from the United Kingdom, from the United States, from Canada, from Australia and from New Zealand, together with five descendants of those who had stayed in the Palatinate. They joined those descendants and friends of the Irish Palatines who were still living in Limerick to celebrate the achievements of three centuries.

Saturday, September 5th, was spent at a Symposium in the University of Limerick, where international scholars contributed papers on various aspects of the 1709 Migration.

On Sunday morning at the Irish Palatine Centre, Doris Spsychalski of Assenheim unveiled a facsimile of a beam from the Rathaus in that town. On it are carved the names of some of the local people who joined the 1709 Migration. Morning worship in the Embury Heck Memorial Methodist Church at Ballingrane was led by the local minister, the Rev. Paul Kingston, after which the visitors were entertained to lunch by the local congregation.

In the afternoon, the President of the Wesley Historical Society in Ireland, the Rev. Dudley Levistone Cooney, unveiled a memorial stone on the site of the Methodist chapel at Killeheen, which had been founded by the first Irish Palatines. At the Rathkeale House Hotel he gave a lecture on Switzer's of Grafton Street, Dublin, the only business of international repute to have been founded by an Irish Palatine. In the evening Bernd Braun of Mannheim gave an organ recital in Christ Church (Presbyterian and Meth-

odist) at Limerick. He was later to delight us with an impromptu recital in St. Mary's Cathedral in the same city.

On Monday, the party visited the Burren Heritage Centre at Kilfenora, the Cliffs of Moher and the Dolmen at Poul nabrone. Tuesday was spent in Tralee, Blennerville and the Dingle Peninsula, including a visit to Anascaul, the birthplace of Tom Crean, the only man to have served with both the Scott and the Shackleton expeditions to Antarctica. The climax of the day came at the Siamsa Tire Theatre in Tralee where the local company presented a splendid evening of music and dance "San Am Fadó," which can loosely be translated as "In Days of Old," based on the life of a Kerry farm a century ago.

Wednesday morning began with a coach tour of historic Limerick, and concluded with a brief commemoration near the quay from which Philip Embury, Barbara Heck and forty Irish Palatines emigrated to New York in 1760. Some of them founded the Methodist Churches in the United States and Canada. In 1959, the then President of the Wesley Historical Society, the Rev. R. Lee Cole conducted a similar ceremony in the course of which two commemorative wreaths were thrown onto the Shannon. This year's commemoration was led by his successor in office, and forty rosebuds were thrown onto the river. The afternoon and evening were spent at Bunratty touring the folk park and castle and sharing in a medieval banquet.

The visitors were taken on Thursday to Killarney to be given a boat trip on the Lakes and to enjoy some of the spectacular scenery in the neighbourhood. On Friday, they toured the prehistoric site of Lough Gur, and the East Limerick Palatine settlements at Barryorgan, Ballyriggeran and Glenosheen. Most of Saturday, September 12th, was spent in the vicinity of Rathkeale, when interest centred on the Southwell Estate. They attended Sunday morning worship in the Church of Ireland at Rathkeale and Adare was visited in the afternoon.

After eight crowded and delightful days the visitors went their several ways home.

-WMHS-

**EARLIEST AUSTRALIAN METHODIST
HISTORY REFLECTED IN AN OLD BOOK
(Thomas Coke's Commentary
on the Bible, Volume 2, 1801)**

This volume was discovered in the former Nowra Methodist parsonage on the New South Wales south coast some years ago, and now forms part of the World Methodist Historical Society collection in the Eunice Hunter Library. Documents found with this commentary dated June, 1881, link the volume to a John Lees Flack, son of John Flack of Mudgee, and to a later photograph (c1960) inscribed "Rev. John Knox—related to Flack family." Other than this reference to the Flack family, there was no direct evidence of any link between the volume itself and Mudgee, and no clear link to Nowra. The Rev. John Knox referred to above has not been traced to date.

An early broad hypothesis was that the volume came into the hands of Rev. Samuel C. Roberts during his term in the Shoalhaven (Nowra) Circuit (1917-1920) prior to his transfer to the Penrith Circuit in 1921. In that year Samuel Roberts published a biography of the converted Methodist pioneer of Castlereagh under the title "John Lees—the Story of a Remarkable Life." A second hypothesis was that the volume was brought from Mudgee to Nowra and left there by Rev. William H. George, the only Methodist minister to have served at Mudgee after 1881 and also at Nowra prior to Rev. Samuel Roberts' 1917-1920 term. Neither of these hypotheses however accounted for the c1960 photograph. Very recent research has now provided a probable answer to the latter difficulty, but leaves ultimately unresolved the questions of how and when this historic volume came to the Nowra parsonage.

Among a party of twelve men (later known as "the twelve apostles") recruited in England in 1928 for Methodist home mission service in New South Wales by Rev. David C. Hughes was a lay preacher named David McLoughlin. On arrival he was appointed as Home Missionary in the Penrith Circuit in 1928/29. Here he met and later married Mavis Rachel Gibson, a descendant of John Lees, the Methodist pioneer of Castlereagh, which is in the Penrith circuit. Following his ordination, Rev. David and Mrs. Mavis McLoughlin ministered in various circuits in New South Wales, significantly including a three-year term in the Mudgee circuit over the years 1960-1963. Rev. David and Mrs. McLoughlin later resided at Faulconbridge in the Blue Mountains, where Mrs. McLoughlin died in 1971.

The present hypotheses concerning the *Coke Commentary*

are that the volume was among a large shipment of books imported into the Colony by the Senior Colonial Chaplain Rev. Samuel Marsden in 1813, and inspected by Edward Eagar in the course of a recorded visit to Marsden at that time. The volume came into Edward Eagar's possession shortly afterwards and prior to his later falling out with Marsden. It was then given to John Lees, Sr., by Eagar at the time of his return to England in 1821, perhaps as a memento of Eagar's involvement in Lees' conversion experience in 1812/13. The volume was then handed down to John Lees, Jr., and generations of his descendants, some at least of whom must have been aware of the commentary being at Nowra, including Mrs Mavis McLoughlin, nee Gibson, wife of Rev. David McLoughlin.

The particular historical significance of this volume is thus in its associations and earliest ownership. Thomas Coke was John Wesley's close colleague and was ordained by him as the first Bishop of American Methodism. He was the founding father of Methodist overseas missions prior to his death en route to India in 1805. More significant still are the faded signatures on the front page, being those of Edward Eagar and of John Lees, Jr., the latter dated June 29, 1840. These signatures together provide some additional evidence for the provenance of this unique volume. They also provide additional information concerning the earliest Wesleyan outreaches in the Colony of New Wales, dating from the second half of 1811.

Edward Eagar (1787-1866) was a lawyer convicted of uttering a forged bill in Ireland in 1809 and sentenced to death. He was converted to Christ in the death cell on August 8, 1809, and his sentence was subsequently commuted to transportation for life. Arriving in Sydney in July, 1811, he received his "ticket of leave" within a few days of arrival and outside the policy set down by Governor Macquarie himself. He proceeded to Colonial Chaplain Rev. Robert Cartwright at Windsor where he was employed to teach the Cartwright children. Following the distinctive Wesleyan model, he soon commenced itinerant preaching throughout the district, and formed the first Wesleyan class at Windsor towards the end of 1811 or (at the latest) very early in 1812. It is probable from the limited available evidence that Eagar's Windsor class was the first Wesleyan class meeting established in the Colony.

If Methodism is marked by its two distinctive features of both itinerant preaching and class meetings, it can thus clearly be argued that the approaching bicentennial of Methodism in Australia should be celebrated in 2011 in commemoration of Edward Eagar's pioneer itinerant preaching and class meeting initiatives in the Windsor

area, and not in 2012 to mark the commencement of the class established at The Rocks early in that year by the recently arrived Wesleyan schoolmaster Thomas Bowden.

John Lees, Sr. (1770/1-1836) had been a soldier in the NSW "Rum Corps" and a drunkard following his arrival in the Colony in 1797. Retiring from the military, he chose to remain in the Colony, receiving a grant of land near the Nepean at Castlereagh. Here he and his wife Mary settled, and raised a large family including John Lees, Jr.

There are two accounts of the conversion of John Lees, Sr. during the period of Edward Eagar's employment and residence in the home of Rev. Robert Cartwright at Windsor, and later records point to the direct involvement of Edward Eagar in that event, which appears to have occurred during 1812 or early 1813. At some time during this period, it is said that John Lees, Sr. stepped out one night for a log of wood and accidentally grabbed a snake, which bit him on the wrist. Whether this in fact occurred or whether (as another story has it) he was suffering from an alcoholic delirium is unknown. Whatever the facts however, he hastened to Windsor for medical help. Collapsing at Rev. Cartwright's home, he received medical aid and these circumstances led directly to his conversion to Christ.

The identification of old John Lees with Methodism from this point, as revealed in his first encounter with Rev. Samuel Leigh some three years later, and recorded by Leigh himself, clearly points to the involvement of the pioneer preacher, class leader and teacher Edward Eagar in the circumstances of John Lees' conversion. (Samuel Leigh himself records his meeting with old John Lees on his first itinerary to the Windsor area believed to have occurred late in 1815, when Lees told him of having "prayed for a [Wesleyan] Missionary for three years," without knowing that Leigh had in fact arrived in the Colony. This meeting led to the gift of an acre of land by John Lees, Sr. and the erection of the historic Castlereagh Wesleyan Chapel in 1817.)

The signatures in the Coke volume thus demonstrate and confirm a clear link between Edward Eagar and the Lees family, in all probability dating from old John Lees' conversion in 1812 or 1813, and pre-dating the arrival of Rev. Samuel Leigh in the Colony by some three years.

Receiving a conditional pardon from Governor Lachlan Macquarie in 1813, Eagar moved to Sydney to return to the legal profession. Rev. Samuel Leigh, arriving as

the pioneer Wesleyan missionary in 1815, spent his first night in Edward Eagar's house. The next day, Eagar accompanied him to his historic meeting with Governor Macquarie, and was Leigh's guide and mentor through the missionary's first days in a strange land. Eagar maintained his Christian witness at all times and was one of the four signatories to the March, 1816, address to the General Committee of the British Wesleyan Conference setting out the opportunities in the Colony. He was also well-known to Rev. Walter Lawry, who followed Samuel Leigh as the second Wesleyan missionary to the Colony in 1818.

As an emancipated convict, Edward Eagar had become something of a protégé of Governor Lachlan Macquarie in pursuit of the latter's social reform goals in this area. This was to lead directly to a confrontation between the Governor and Judge Jeffery Bent, one of the circumstances which would ultimately lead to Macquarie being replaced as Governor and recalled to England.

Prior to Macquarie's recall, Edward Eagar and another emancipated convict, Dr. William Redfern, left the Colony on October 25, 1821, with the task of conveying the emancipists' petition to the Home Government and carrying letters of introduction and support from Governor Lachlan Macquarie personally. The costs of hiring the ship which carried Edward Eagar and William Redfern on this mission to England were met by Eagar himself.

The emancipists' petition sought relief from all impediments and full restoration of rights to emancipated convicts in the Colony, and was personally presented by Eagar on arrival in England. Edward Eagar remained in England, and was one of the few to maintain contact with his former patron Lachlan Macquarie following the latter's return to England and subsequent death as a broken and disillusioned man.

Persistently continuing to advocate the reforms sought by Macquarie, the pioneer New South Wales Methodist itinerant preacher and class leader Edward Eagar lived to see enabling legislation in this area passed by the British Parliament on July 1, 1842, the removal of all civil disabilities from former convicts, and the end of convict transportation to Australia.

-Daryl Lightfoot and Sue Pacey

-WMHS-

EUROPEAN METHODIST HISTORICAL COMMISSION HOLDS CONFERENCE IN BUDAPEST

“Profound scholarship and powerful stories,” was the apt summary voiced by the Rev. Dr. Robert Williams, General Secretary of the General Commission on Archives and History of The United Methodist Church (UMC), at the end of a six-day conference on “Methodism in Europe After World War II until 1965.” This fifth conference of the European Historical Commission of The UMC, together with the European Section of the World Methodist Historical Society (WMHS), gathered Methodist historians from the Baltic to Bulgaria to learn about the experience of Methodists across Europe, principally in the two decades after 1945.

The conference took place in Budapest, and was hosted by the local Methodist church in Obuda. Speakers were drawn from Germany, Austria, the former Yugoslavia, Denmark, Norway, Hungary, Bulgaria and the Czech Republic, with additional representatives from the United States, Mozambique, Sweden and Estonia.

Johnston McMaster, from the Irish School of Ecumenics, gave an overview of “Reconciliation in Ireland and Europe after 1945,” and Martin Wellings, President of the WMHS, described the history of Methodism in Great Britain since 1945 under the title “And are we yet alive?” The British and Irish representatives, however, acknowledged that their history in the second half of the twentieth century had been significantly different from that of much of the European mainland, where the devastation of the World War was followed for many countries by a brief flowering of democracy, decades of totalitarian repression and then an adjustment to new freedoms, opportunities and challenges after the dismantling of the Soviet empire.

Many participants brought objects symbolising their country’s and church’s experience in the post-war years. Some crossed boundaries of language and ethnicity, like the Danish coffee cup representing both the coffee substitute widely consumed in the austere 1940s and the ubiquity of this “third sacrament of the Methodist Church.” Other symbols bore witness to the grim realities of Europe after 1945: records of refugees and displaced persons, the certificate of confiscation of the Methodist church in central Budapest, and three note books from Estonia, containing a handwritten transcript and translation of a book by E. Stanley Jones, dating from a time when it was impossible to publish, purchase or import Christian books.

The conference was framed by worship, with a Communion Service at the beginning and a Covenant Service at the end, led respectively by Bishop Patrick Streiff and Bishop Rosemarie Wenner. The language of worship, like the presentations, alternated between German and English, with simultaneous translation. A selection of songs in many languages, including “O for a thousand tongues to sing” in Hungarian, accompanied the worship, drawn from *Singing Grace (Von der Gnade singen)*, the new European Methodist songbook.

Each morning began with prayers, led by the Revd Graham Kent, who used evocative images from the British Methodist Church Collection of Modern and Contemporary Art to illuminate the Scriptures and to reflect on the day’s theme. Throughout the conference there was a powerful atmosphere of fellowship and prayer, and this was enhanced by the generous hospitality of the local church. It was very fitting that members of the local congregation joined conference participants for the closing Covenant Service, and that Superintendent István Csernák shared leadership of worship with Bishop Wenner.

We left Budapest with a deep sense of gratitude to our hosts and to the organizers of the conference, Prof. Dr. Ulrike Schuler and Dr. Judit Lakatos. As well as the service to scholarship, the conference did much to strengthen ties of friendship and fellowship across national and linguistic boundaries. In this way it was an inspiration, and a practical example of Methodist connexionalism at its best.

-Martin Wellings

-WMHS-

BARREN RIDGES, GOVERNOR LACHLAN MACQUARIE AND THE UNITING CHURCH IN AUSTRALIA

Within the space of a generation following the inauguration of the Uniting Church in Australia in 1977, there has been a clear loss of the sense of heritage and of the history of the antecedent denominations of the Uniting Church within that Church. The Methodist Church of Australasia entered the Uniting Church as a whole, whereas many congregations of the Presbyterian and Congregational Churches continued under their own forms of polity, governance and other distinctives.

This total absorption of the Methodist Church into the

Uniting Church (in contrast to the latter denominations) has created both a need and a special challenge to ensure the preservation of those distinctives which constitute the heritage of Methodism in this “great south land of the Holy Spirit.” This applies both within the life of the Uniting Church and in the wider community, which continues to benefit from the labors of those pioneer Wesleyan, Primitive and United Free Methodist, Bible Christian, and Calvinistic Methodist laymen and women and the clergy (who in most cases followed them) into the vast sparsely populated areas of Australia carrying the good news of a full and present salvation through the prevenient grace of God to all who would listen and respond.

To some this loss of Methodist identity and heritage may seem desirable and even necessary in the new denomination which has thus emerged over the past 33 years, as evidenced by recent attempts to re-write the history of the antecedent denominations of the Uniting Church which has emerged in the process of the re-writing of the Preamble to the Constitution of the Uniting Church in Australia. Against such views stands a growing sense of national identity and heritage which we Australians celebrate in this year, the Bi-centenary celebration of the appointment of Lachlan Macquarie as Governor of the Colony of New South Wales.

Indeed the story of Methodism in and around Epping, home of our WMHS resource centre in Australia, effectively begins with the foresight and action of Governor Macquarie in identifying land in “the Pennant Hills” area in the then Field of Mars Common as suitable for the purposes of a convict timber establishment, and in reserving timber rights in various grants in the area to the Crown. These lands included the site of the Barren Ridges convict establishment and a chapel erected on that site in 1820 by voluntary convict labor.

This chapel is appropriately recognized as the second “union church” in the Colony after the Ebenezer Chapel, erected in 1809 by early free immigrants and a number of refugee missionaries of the London Missionary Society who fled to the Colony in the face of hostility and threats from some of those to whom they had sought to minister. Here at Barren Ridges, laymen, together with the second Wesleyan missionary to the Colony, Rev. Walter Lawry and later Wesleyan missionaries, ministered from the time of the Chapel’s erection until the closure of the convict establishment in 1831 and the progressive transfer of Wesleyan witness and worship to “One Tree Hill” (Dundas) from 1825.

Almost a century after Governor Macquarie’s arrival, Barren Ridges became the site of the Oxford Street Method-

ist (now Uniting) Church, built over the original kitchen of the Barren Ridges convict establishment and marked by a plaque in the sanctuary of the church. The Barren Ridges site is also the location of the first recorded industrial dispute in Australian history, and thus symbolic of the social justice agenda of the Uniting Church in this generation.

Some few miles away at Parramatta, the first Wesleyan missionaries to the Colony Rev. Samuel Leigh and Rev. Walter Lawry had been confronted soon after their arrivals with the plight of the indigenous population (“the first peoples”). Rev. Walter Lawry in particular dissociated himself from the policy of forcibly removing indigenous children, and faithfully proclaimed the resurrection as the hope of all believers, including the first peoples who had asserted that “when black man die, never no more, never no more.”

Rev. Walter Lawry was also the forerunner of generations of Methodist missionaries to the Pacific Islands, ministers, home missionaries, and lay-people with specific associations with Epping Methodism who served the wider church in their generations with both dedication and distinction. In the mid-twentieth century, the Oxford Street Church in fact became known as “the Presidents’ Church” in recognition of the number of ministers associated with the Epping Church and Circuit who achieved the distinction of serving the Methodist Church in this State as President of the Conference.

The Eunice Hunter Library and WMHS Resource Centre is today located in the ancillary buildings of the former Oxford Street Methodist Church on the historic Barren Ridges convict establishment site, pending promised re-location to another Uniting Church site some 200 meters away. Here the congregations of the former Oxford Street Methodist Church and the former Chester Street Congregational Church have recently combined to establish a new Uniting Church witness in Epping, and essential renovations and re-development of the Chester Street property to accommodate all the varied projects and activities of the two congregations will proceed over coming months.

The rich heritage of Australian Methodism and of the wider church outlined above and specifically associated with the Barren Ridges (Oxford Street Methodist) site and church has been the subject of extensive research over the past two years by members of the Oxford Street congregation and others associated with the Eunice Hunter Library and WMHS resource centre. This research is now being drawn together in a formal history to be published later this year under the title “No Longer Barren.”

Given the specific links between Governor Lachlan Macquarie and the earliest Methodist outreach on the Barren Ridges site, this history has been formally recognized and endorsed by the NSW Department of Premier and Cabinet as a 2010 Macquarie Bi-centennial Commemoration Project under the official State arrangements for this commemoration. We acknowledge this official recognition of the heritage significance of the Oxford Street site and the history of the Methodist (now Uniting) Church standing on that site to the social history of the State, and indeed the nation as a whole.

In an effort to retain the Oxford Street site, with its unique historical associations and surviving convict relics beneath the sanctuary, for use in the ongoing outreach of the Uniting Church, an application has now been made by a member of a former Methodist minister and missionary's family for the preservation of this historic church and for its inclusion on the NSW State Heritage Register.

Members of the former Oxford Street congregation, and of other congregations and Churches who share their Methodist heritage, therefore now look to the Uniting Church in Australia to also acknowledge its own heritage and its historic associations with the Oxford Street site by taking all necessary steps to retain and appropriately develop the site to the glory of God and for its ongoing use in witness to our only Lord and Savior, Jesus Christ.

Given the national and international Methodist associations of this historic church and site, perhaps members of both the WMHS and the World Methodist Council might care to raise their voices in support of those deeply concerned for this part of our Methodist heritage.

-Daryl Lightfoot and Sue Pacey

-WMHS-

AUSTRALASIAN CENTRE FOR WESLEYAN RESEARCH (ACWR)

This newly formed organization continues to grow. Their second annual conference was held August 20-21, 2010. A workshop on the history of Methodism in Australia will be held at Wesley College, University of Sydney, on Friday, December 2, 2010. This is the first of a series of workshops which aim to produce a collaborative history of Methodism in Australia in time for the bicentenary of the arrival of the Rev. Samuel Leigh in Sydney in 1815. For more

information, or to offer a paper or financial or other assistance, please contact the Sydney workshop organizer Dr. Troy Duncan: Troy.Duncan@newcastle.edu.au. For further information on ACWR contact the secretary, Dr. Glen O'Brien: glenaobrien@gmail.com.

-Dr. Richard Waugh

BICENTENARY OF CHRISTIANITY IN NEW ZEALAND

Comprehensive planning is now underway to commemorate the 200th anniversary of the first proclamation of the Gospel in New Zealand by CMS missionary, Rev. Samuel Marsden, in the Bay of Islands (North Island) on Christmas Day, 1814. Many churches are expressing interest in being involved in a range of events throughout 2014. Associated with Marsden is Wesleyan Samuel Leigh, who visited New Zealand in 1819 and was responsible for the establishment of the Wesleyan Mission in 1822.

-Dr. Richard Waugh

THE STREAM THEOLOGICAL CONFERENCE

The annual Stream conference ("Celebrating the Wesleyan Theological Stream") was held in Auckland, August 5-8, 2010, and featured Dr. Chris Bounds from Indiana Wesleyan University and Dr. Glen O'Brien from the Sydney College of Divinity. Over 100 participants, including Methodist, Nazarene, Salvation Army and Wesleyan Methodist, attended with a range of papers including O'Brien's history paper, "Methodism in the South Pacific and Wesleyan-Holiness resurgence." One innovation was a young people's night with the professors sharing about history and theology and answering questions about the Wesleyan/Methodist tradition. About 110 young people attended from several cultural groups and were surprisingly attentive as Dr. Bounds and Dr. O'Brien demonstrated the robustness of the Wesleyan theological worldview.

-Dr. Richard Waugh

-WMHS-

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