

HISTORICAL BULLETIN

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from our PRESIDENT

The Rev. Dr. Richard Waugh



Greetings to all who support the World Methodist Historical Society and are committed to fostering the importance of our Methodist/Wesleyan historical heritage and theological stream—one of the major streams in the global church of Jesus Christ.

Some years ago, my doctoral studies were on the topic of “Know Your Wesleyan DNA.” One of my key conclusions was; “The Wesleyan theological tradition is dominated by God’s grace, so active through salvation that it has the capacity to change lives and promote holy living. At the same time, it possesses a sensitive catholic spirit and enables good works to help the poor.” Thank you for your commitment as Methodist/Wesleyan historians to live the Christian life today and to be *real* Christians as John Wesley always advocated.

I write this in November, 2022, toward the end of another tumultuous year around the world; not only with the continuing effects of the pandemic but the horrors of the Russia/Ukraine war and other international aggression. While I live here in New Zealand—one of the most remote geographical positions in the world—we are very conscious and prayerful about these challenges.

The next World Methodist Conference meeting in Sweden—and incorporating our own historical society meeting—is now postponed to August, 2024. In the meantime, we pray that the family of Methodists/Wesleyans will be a continuing and important global influence for sound theology, justice, human rights and peace.

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from our GENERAL SECRETARY

Dr. Ashley Boggan D.



Greetings, World Methodist Historical Society members!

This past year has been incredibly exciting at the General Commission on Archives and History of The United Methodist Church. We’ve continued producing monthly episodes of our podcast, *Un-Tied Methodism*, and covered such topics as the history of bishops, comity agreements, and “Watch Night” services. We’ve launched a new online teaching platform via Teachable.com. Our UM History Hub (umhistoryhub.teachable.com) offers online courses that take a few hours to courses that span twelve weeks. Our topics include: “Splits, Separations, and Reconciliations”; “Local Church Historians’ School”; “Way of Wesley Workshop”; and many others in are in production. Be sure to check out these resources!

Our Heritage Sunday theme for 2022 was “Splits, Separations, and Reconciliations: Rooted in Wesleyan Grace.” As The United Methodist Church has been and continues to navigate disaffiliations, GCAH has been a consistent reminder that we’ve experienced multiple splits and schisms in the past. The various traditions and iterations of Wesley’s theology that form the WMHS are evidence that Wesley’s all-embracing love of God for all and to all knows no bounds and is not limited to one denomination. History reminds us that Wesleyanism exists in many past, present, and future forms. The reassuring thing is that God’s love and grace will continue to spread and be felt.

In the next few years, GCAH will be transitioning towards a more digital-friendly repository. Our goal is within five years to have a fully accessible, online repository so that we can serve

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(Waugh continued from page one)

As Christian leaders we have the opportunity to promote Methodist/Wesleyan historical emphases in different ways. Within our own denominations, sometimes ecumenically, special initiatives in our own local context and always by personal example.

I am pleased to share some of my recent experiences and commend you to think about your own work in such a variety of historical spheres.

Here in New Zealand, 2022 is the bicentennial year of the first Wesleyan Methodist mission; established by Rev Samuel Leigh of the British Wesleyan Missionary Society. While we had a successful combined denominations historical symposium in 2019 in preparation for this anniversary, this year each of the different Methodist/Wesleyan denominations are doing their own commemorative events. That said, do remember that our respective early Methodist/Wesleyan missionary beginnings around the world, do not belong to any one denomination, but can be recognised and celebrated by all who claim and cherish their place in the John Wesley family-of-Churches. You might reflect on how you are appropriately promoting historical awareness in an ecumenical way?

Here in Auckland City (1.5m) and in my eastern area of the city, 2022 has been the 175th anniversary of the first settlers, mainly Irish and English, who arrived in 1847. I have the privilege of chairing the community anniversary committee and along with many other volunteers helping tell the story of the early settlers, as well as advocating for better awareness of Maori (Ngai Tai) history.

One of the activities I organised a few months ago was a tour of early East Auckland Wesleyan/Methodist historical sites, including the site where the first chapel was erected in 1852. Remarkably this small wooden building was later relocated and survives today as a well-used church building in the nearby Howick Historical Village. We also visited early church graveyards and shared stories of many families who were early pioneers of our churches. It was a well-attended and interesting afternoon and helped to popularise local Methodist/Wesleyan history. Maybe you can consider organising an historical tour in your local context?

Just a few months ago I retired from my senior minister duties in a large city Wesleyan Methodist Church I helped established in 2000. It was a memorable farewell time for my family and I with much fun and creative storytelling and even a very generous gift which cleared the last building loan on our Church Centre building.

As a necessary part of the preparation for leaving my office, I had to decide what to do with my large collection of Methodist/Wesleyan books that I have been collecting since 1979. While some were theological in nature, most were historical, some



very rare, and so I was loath to have any thrown out. I ended up passing many books to others and kept my favourites! Some went to younger ministers, some to our National Church Centre, but the bulk I donated to the Laidlaw College Library in Auckland where many of our Wesleyan Methodist students train. A lot of these books were passed onto me by other retiring ministers over the years and so I was pleased to do the same. When the time comes, do think carefully about how you will pass on some of your book and memorabilia “treasures” so that others—especially younger generations—can be encouraged to value and cherish the richness of our Methodist/Wesleyan tradition.

In this bulletin, Dr. Ashley Boggan D. shares with us too. Thank you to all others who have contributed to the news and updates in the bulletin.

Grace and Peace,
Rev. Dr. Richard Waugh QSM
Auckland, New Zealand

-WMHS-

(Boggan continued from page one)

worldwide Methodism at the click of a button. I’m sure there will be bumps along the way, but we look forward to reinventing the connexion this way.

Merry Christmas to you all!

Ashley Boggan D., Ph.D.
General Secretary
General Commission on Archives and History

-WMHS-

EPWORTH OLD RECTORY – AN UPDATE



The staff at Epworth Old Rectory decided to get into character as they headed off to the Epworth Show. This year the focus of the work at the Old Rectory has been on developing a sustainable future, as one of the four key British Methodist heritage sites, continuing to reclaim and develop our audiences post COVID.

Through our displays, artefacts, tours, resources and welcome, Epworth Old Rectory has actively shared the stories of the Wesleys and key Methodists, with an increasing additional focus on the stories of women within Methodism. Through engaging and involving our visitors with the lives, acts and legacy of the Wesleys and their followers, we show how their faith, belief and actions can improve all our lives.

This summer we have welcomed groups from Drew Theological Seminary in the USA, Sarum College, UK, and the Nigerian Methodist chaplaincy. We have also been working hard to remove any barriers to access and promote social inclusion and attract and support new potential audiences. This has been achieved, in part, by a greater presence on social media, including setting up an Instagram account. In addition, our schools offer has been developed and is being promoted, to introduce a younger, predominately local audience to the house and family.

As we move into the autumn and winter months, our popular online heritage talks series has re-started with a talk on quilting (with some interesting discussion on the coverlet under which John Wesley is reputed to have slept) and most recently a talk on the Methodist Modern Art collection, linked to the fact that this year we have had on loan from the Collection “*Christ Writes in the Dust*” by Clive Hicks-Jenkins. This fine painting—dealing with difficult issues including adultery, guilt and punishment—has provided for some interesting and challenging debate!

2023 will see developments to the heritage interpretation throughout the Rectory, a new exhibition space highlighting

the lives and work of Methodist women and an improved and increased programme of events to attract more visitors and make the Wesley family and their home and lives more accessible to a wider audience.

If you are a regular pilgrim to Epworth, we hope to welcome you back and show you the latest developments. If you have never been, do come and discover the family home of the Wesleys in rural North Lincolnshire, England.

Sarah Friswell, Chair of Trustees
Epworth Old Rectory
November, 2022

-WMHS-

THE METHODIST HISTORICAL SOCIETY OF IRELAND'S DIGITIZATION PROJECT

The Methodist Historical Society of Ireland has recently completed a project to preserve and make freely available online over 150 years of Irish Methodist periodicals from 1859 to 2015. The originals are held at the MHSI archives in Belfast, Northern Ireland. The scanning and hosting of the pages was undertaken by a specialist Dublin company, Informa, and the images are accessible via the MHSI webpages.



Scanning pages of the Advocate at INFORMA, Dublin.

The scanning process involved the creation of a digital copies of each issue and gives the user the ability to word search for names and subjects. The first phase of the project was completed in 2020 and involved the scanning of the (unofficial) weekly, *The Christian Advocate* which ran from 1883–1923. The editions cover the tumultuous years of Home Rule debates, the First World War and the partition of Ireland in 1921. The second phase towards which the Heritage Council of Ireland awarded MHSI a grant of €15,000 was completed in 2022. It included the digitization of the *Irish Christian Advocate* which ran from 1924 until its premises and records were destroyed

**WORLD METHODIST HISTORICAL SOCIETY
EUROPEAN SECTION
CONFERENCE ANNOUNCEMENT**

After a long break, the European Section of the World Methodist Historical Society is happy to invite you to the forthcoming Methodist historical conference.

From **September 6-9, 2023** (from Wednesday to Saturday) a European Historical Conference will take place in Centro Ecumene, Velletri, Italy. The European Section of the World Methodist Historical Society supported by the European Methodist Council is planning this event. Historians, archivists, students, and anyone interested in Methodist history is invited to participate. Participants may present a paper concerning the main topic (30 minutes) or give a country report about the historical work of his or her country in general (15 minutes) or attend the conference and participate in the discussions.

The main topic of the conference will be: **Methodist Mission at Home and Abroad**

The following subjects can be discussed:

- European Methodist missionaries outside their home country and outside Europe;
- the social work in the mission, role of the social institutions in the home mission, mission among the gypsy, national minorities;
- the role of the deaconesses in the mission at home and abroad;
- impact of wars on church mission (World War I and II, war in Yugoslavia).

If you wish to present a paper, please send the title and the abstract of your presentation (not more than 100 words) to Judit Lakatos by March, 2023. Please register for the conference at the latest by March 31, 2023. **Email: lakatos.judit@metodista.hu.**

-WMHS-

**NEWS FROM THE EUNICE HUNTER MEMORIAL
LIBRARY, MAYFIELD, NSW
A Resource Centre for the WMHS
in Australia**

Daryl Lightfoot / Sue Pacey (Co-Directors)

Prayerful greetings to our WMHS brothers and sisters throughout the world as we draw to the close of a year marked by much social change, and also the aftermath of the COVID pandemic which saw massive disruption of national life in Australia from March, 2020. Face to face fellowship in our Churches continues to be impacted to some extent by the pandemic, and

in many parts of our land natural disasters including floods and fires together with the “tyranny of distance” and scattered populations away from our coasts have added to the challenges of effective outreach. A change in our national government during 2022 has brought about other changes and challenges.

Within the Uniting Church in Australia (UCA) formed in 1977 by a union of the Methodist Church, and some congregations of the Presbyterian and Congregational Churches, there have been differences in interpretation of the foundational documents over time, and also on the final authority of the Scriptures. Similar differences over time in the Anglican Church in Australia saw the formation of a new national Diocese during 2022 under the name of the Diocese of the Southern Cross.

In our various roles, including that of a Resource Centre for the WMHS in Australia, the Eunice Hunter Memorial Library (EHML) continues to serve the Church as a whole in pursuit of Christ’s great commission in a ministry of Archives and History, as reflected in this contribution.

Measures to prevent the spread of the COVID virus in its variant manifestations have caused considerable disruption to ongoing research projects reported in earlier *Historical Bulletins*, and much of 2022 has been spent in consolidation and upgrading of indexes and data bases to facilitate off-site research. This comment applies especially to some of the (numerically) minor Methodist bodies in Australia, which with the numerically stronger Wesleyan Methodist Church in Australia, united to form the Methodist Church of Australasia in 1902.



Home-call of Rev. Robert Owen Evans MA, OAM, on November 8, 2022

Many “Bulletin” readers in Australia, New Zealand, and more widely, will be familiar with retired Methodist and Uniting Church minister Rev. Robert Evans, his research into the history of revival in the world-wide church and his numerous books and papers on this subject. Robert was strongly influenced by the Irish born revivalist J. Edwin Orr among others, and also by his own Particular Baptist family heritage, as recorded in his last publication *Some Evans Family Documents—To the Glory of God* (2022). The influence of Edwin Orr on Robert Evans is evident not only in the content of this memoir, but on Robert’s

systematic recording of the key periods along his own journey.

Robert, born in 1937 and pictured above) was also a renowned amateur astronomer. His record of visually identifying over 40 previously unrecorded incidents of the “super nova” phenomenon will never be broken given the technological developments in astronomy over more recent years. His achievements in this field were the basis for the award of the Medal of the Order of Australia in 1988, and the naming of “Asteroid 3032 Evans” in his honour bears witness to his standing in this discipline.

Married in January 1964 to nursing sister Elaine Ricketts, and ordained to the Methodist ministry in 1965, Robert with the full support of his wife was able to integrate his circuit work, together with his academic interests in astronomy and also in evangelical revivals throughout his entire ministry. His last parish was Coonabarabran from 1993 till mid-1997, following which he officially retired from the active ministry in 1998.

(Coonabarabran is a small country town in north-west NSW and is known as the “star-gazing capital of Australia.” Located on the edge of the iconic Warrumbungle National Park, which was officially recognised as an International Dark Sky Park in 2016, Coonabarabran is home to the Anglo-Australian Telescope at Siding Spring, the largest optical telescope in Australia and opened by the then HRH Prince Charles in 1974.)

In preparation for eventual retirement, and prior to their Coonabarabran appointment, Robert and Elaine had purchased a villa at Hazelbrook in the NSW Blue Mountains, and here during 1997, they made their retirement home. Robert’s plans for retirement had included continuation of his long-term astronomical involvements and in late 1997, he became a Trustee of the nearby Linden Observatory.

Continuing their various interests in church and community, the Hazelbrook Uniting Church became their special focus, and also benefited financially over the years from Robert’s botanical interests, as reflected particularly in his extensive orchid collection.

Robert’s planned major activity in retirement however was extension of his long-term interest and involvement in evangelistic outreach and revival through organizations such as the National Fellowship for Revival in the Uniting Church, and also through extension of personal research in this field based on further development of an already well-furnished personal revival library. Within a very short time of these plans taking effect, an unexpected change in circumstances took place, which both Elaine and Robert saw as a clear Divine confirmation of these plans and which set the course for the remainder of Robert’s life.

Our 2018 report referred to the donation of Robert’s valuable revival library collection to the Eunice Hunter Memorial Library (EHML), after Robert had suffered a serious medical

incident earlier that year. Robert’s original intention had been to bequeath his unique collection, assembled over many years from 1959 and especially following his retirement in 1998, to a College in Australia to which he had previously donated significant several items from his collection. As with many such institutions however, there was no guarantee that this collection would be maintained intact, as we have been able to do to date at the EHML.

Rev. Robert Owen Evans were remembered by his family and many friends in a service of thanksgiving for his life and ministries on November 26 followed by a private burial in accordance with Evans family traditions. As with many others, colleague Sue Pacey and I consider it a tremendous privilege to have walked a little of the journey beside Robert, and especially to have been entrusted with the care of his unique revival library.

Current work on the Evans and other collections at the EHML

The major project of converting the extensive Evans revival collection to the Dewey system begun in 2018 to enhance its accessibility for research is ongoing, and the full integration of the catalogues of the Eunice Hunter and Ferguson Memorial Libraries into a single reference catalogue also remains a work in progress. These strategies over time will, together with the broad collection policies and principles set in place at the time of formation of the Ferguson Memorial Library many years ago by Sir John Ferguson, provide visiting researchers with access to a unique collection of church historical material well suited to the role of the Eunice Hunter Memorial Library as a resource centre for the WMHS in Australasia and the Pacific. (Sir John Ferguson had always maintained that no effective study of Australian church history could be undertaken within the narrow confines of the records of any one denomination, a position adhered to by Robert Evans and others.

This was well illustrated in our 2021 article on the “Bluebird Nurses” in WWI. It can also be seen in our more recent research on the ministry of Mayfield West 1935-1936 Congregational minister Rev. Joan Mary Hore and her Methodist heritage. (At the formation of the UCA in 1977 this church, since closed, became part of the Mayfield UC parish.)

The Methodist Heritage, Missionary Service, and Ministries of Rev. Joan M. Hore in Australia

Joan Hore was the second female Congregational minister to be ordained in Australia following the South Australian Rev. Winifred Kiek. She was also the second ordained minister to serve the Mayfield West church, succeeding the former South Australian Bible Christian Rev. Joseph Thomas.

Joan’s visibility in the Churches of various denominations in the Newcastle and Hunter regions in fact predated her candidature for the Congregational ministry and her acceptance and admission to the Extra-Mural Training course of that denomination in 1928 by several years. Local press reports

of addresses to these churches included detailed references to missionary work with the Indian people. Close associations with Newcastle Methodist circuits, clergy and mission support groups were also clearly evident.

The Lockley Card Index to Congregational Ministers in Australia had virtually no information on Joan's origins and early life, but recorded unspecified service with the inter-denominational London Missionary Society (LMS) in India over the years 1928-1932. This being clearly at variance with the known facts concerning Joan's training for the ministry from 1928, further research was undertaken which revealed that Joan had in fact sailed from Sydney in October 1923 on *Naldera* for LMS service in India as second in charge of a large boarding school for Indian girls in Madras. A health problem however had necessitated her return from India in 1924.

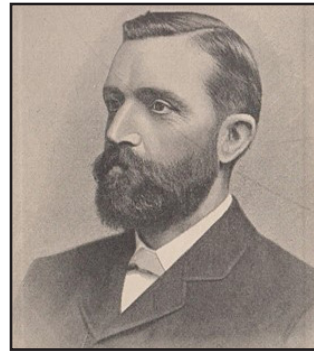
Given her concurrent close associations with Newcastle Methodism, we also checked relevant records for any wider Methodist involvement prior to her entry to the Extra-Mural Training Course in 1928. In *The Methodist*, the official paper of the Methodist Church in NSW, we found reference to Joan's brief service as a missionary teacher with the Methodist Overseas Missions (MOM) in Suva (Fiji) in 1926. This too had ended prematurely due to a health issue.

There were also references to Joan's ongoing involvement with the Newcastle and Maitland Methodist District's Women's Auxiliary to Overseas Missions, and to her current position as a Vice-president of the Methodist Young Women's Missionary Movement (YWMM) at the point of her commencement of training for the Congregational ministry. Joan's service to these bodies over several years was acknowledged.

Resources at the EHML included the Whitehouse Register of LMS Missionaries and Deputations Etc to 1885, which we also checked. Included in this Register was an unmarried missionary marine engineer named Edward Coode Hore. Born in England in 1848, he had been accepted for pioneering LMS service at Lake Tanganyika in 1877.

At the time of his acceptance for LMS service, Edward Coode Hore was associated with the non-denominational Mariners' Church in Sydney. There was nothing except this 1877 association linking Edward Hore to Australia. His LMS service record however included a reference to his marriage in Bedford, England to Annie Boyle Gribbon while on furlough in 1881. There was also a reference to the couple's first child, a son named Peter born in Bedford in 1882, and who had later died of smallpox at Kavala in 1889.

It was then confirmed that Rev. Joan Mary Hore, born in Bedford on August 12, 1890, was the daughter and second child of Edward and Annie Boyle Hore. (Annie herself was a Congregationalist but in fact had a strong Methodist heritage in both England and Ireland.)



Edward and Annie Hore (pictured above), with Joan, had come to Australia on the maiden voyage of the LMS vessel *John Williams IV* under Captain Turpie. Arriving in Sydney on April 1, 1896, Edward had earlier been selected to succeed Captain Turpie, who was retiring on arrival in Sydney. Captain Edward Hore commanded the vessel until his own retirement, then settling with his wife and daughter in Tasmania, where he died in 1912.

The stories of the Methodist heritage and LMS missionary service of Edward and Annie Hore are contained in their respective published autobiographies and elsewhere.

We now review the early life and education of Rev. Joan Hore in Tasmania, followed by her ministries in NSW and Tasmania, where she herself died on 20 July 1955.

Initially home schooled and later a student at Leslie House, a Quaker school in Hobart, Joan's life-long interest in literature and the printed word became clearly evident in 1909, when her story *The Rightful Heir* was published in *The Critic* in Hobart. This was followed in quick succession by a prize-winning poem in a Tasmanian Literary Festival and by other published stories. She was also active in the YWCA at this time and excelled in debating.

Matriculating and then graduating BA at the University of Tasmania in 1914 in English and history, Joan was awarded the Orient Steamship Company's prestigious scholarship for two years' further study and travel in England. Planning to extend this to permit two further years study in Europe, Joan (accompanied by her mother) left Sydney on *Orama* in July, 1914. Her plans interrupted by the declaration of war a few weeks later, Joan returned to Tasmania, where Joan taught in Hobart for a time before moving to Sydney with her mother.

In Sydney Joan had become head of the intermediate English and History Department at the Redlands Girls' Grammar School over the years 1918 until 1923. Resignation from Redlands in August 1923 followed the death of her mother in 1922 and her acceptance as an LMS missionary teacher in India, her early return to Australia and move to Newcastle in 1924, her brief Methodist missionary service in Fiji, and her acceptance for training for the Congregational ministry in 1928, as reported earlier.

An accomplished public speaker, Joan had addressed the half-yearly meeting of the NSW Congregational Union in 1929 in support of the miners of the Hunter Coalfields, and from the onset of the Great Depression had focused her ministry on the needs of those most seriously impacted. These included many accustomed to relying on intermittent employment who were now faced with the horror of full-blown unemployment with little hope of any real improvement in the short term, and Joan's Methodist heritage was clearly evident in her involvements throughout the depression years and beyond.

Serving as Pastor of the Newcastle suburban Congregational churches at Speers Point, Islington and Beresfield while undertaking the Extra-Mural Course, Joan was subsequently ordained at Speers Point on May 28, 1931, but her forthright preaching was to bring her into difficulty over the following years, particularly with some members of the Islington congregation. Joan also maintained a strong interest in church history, and in 1933 she took a three months trip to Israel and Egypt. Following on her return she addressed numbers of meetings on the Jewish people and their needs.

Joan's responsibility for the Speers Point congregation added greatly to the travelling time and distances involved, and together with the pending retirement of the Mayfield West pioneer pastor, resulted in Mayfield West replacing Speers Point in February, 1935.



In June, 1935, both Rev. Joan Hore (above) and the Islington Church Secretary Andrew Smith had resigned because of "conflicting attitudes and a declining congregation." While Mr. Smith was subsequently reinstated, Joan's resignation was allowed to stand—a most unlikely outcome under Methodist polity. The outcome however was that Joan could now focus on her Mayfield West and Beresfield responsibilities.

The majority of the eleven Municipal Councils which constituted "Newcastle" during the depression years had at least one area where many of the long-term unemployed camped in self-constructed "humpies" of varying materials, and which later evolved into "shanty towns." Both Mayfield West and Beres-

field came under the Tarro Council at this time, and there was a large unemployment camp known as Platt's Estate on land close by the Mayfield West Church.

Joan's concerns about this camp and related matters included a smoke nuisance emanating from an adjacent brickworks and also reports of planned evictions from this camp and others because of their impact on nearby property values. A widely reported deputation to the Council led by Joan in February, 1936 seeking certain undertakings and improvements in the situation unfortunately failed to secure the desired results.

Joan's term at Mayfield West and Beresfield then ended quite abruptly in July, 1936. Having given prior notice of her resignation, Joan preached a strongly worded sermon on July 12 based on the crucifixion record in John 19:31 and the appeal to Pilate to take away the bodies of Jesus and the two thieves before the Sabbath. She then applied this text to the current situation and especially to the efforts being made to clear the camps due to their impact on nearby property values.

Inter alia, John remarked that ". . . if unemployment is caused by society, then . . . Christian society cannot condemn its victims in order to keep the city clean." (A summary of this sermon was published in the *Newcastle Morning Herald* on July 13 under the inflammatory heading "Criminal Cleanliness." News of her resignation appeared in the same paper the next day, together with a report on Joan's engagement as a speaker at a meeting of the Women's International League for Peace and Freedom.)

Joan then left Newcastle without any call to another pastorate. Proceeding to Sydney, she supplied the West Epping pulpit for six months, and then received a call to West Epping in May, 1937. On the outbreak of WWII, the West Epping congregation then demonstrated strong differences of opinion on the matters of war service and pacifism. Joan found herself caught up in these differences and resigned the West Epping pastorate in 1940, again without a call to any other pastorate, and then returning to her former home in Tasmania.

Having supplied the Huon pastorate for nine months, Joan was then given a six months appointment to the Devonport Congregational Church, and later received a call to that church. Inducted there on 10 December, 1942, she remained in that pastorate until December, 1946. From February, 1943 however, there is again clear evidence of a close association between Joan and the Devonport Methodist Circuit and its then Superintendent minister Rev. Reginald H. Howie, and later with his successor, Rev. Edward Vercoe. Over the years 1943-1945, numerous references are found to Joan's involvements with other denominations, including the Council of Churches in Tasmania. Her long-term interests in literature and peace were evidenced by poetry competitions as part of her aged care ministry and a peace essay competition arranged by Joan in December, 1943 attracted 65 entries from local schools.

Joan's Methodist and LMS heritage was never far from the surface and on May 25, 1944, she preached on "Remembering

Whitsuntide” while featuring “LMS Sunday” a week later. In June, Joan was involved with action by the “Women for Canberra Movement.” (Taking up the peace theme again, Joan here expressed the view that women would be more successful than men in efforts to maintain world peace.)

In January, 1945, Joan was clearly reflecting on her own experiences and God’s call when preparing to preach on “God calls us out—and in.” Perhaps Joan’s January, 1945 reflection can be seen as prophetic in relation to the next step in her ministry two years later.

Joan’s ministry as pastor of the Devonport Congregational Church officially concluded in December, 1946 for reasons at present unknown, but it seems at least possible that difficulties similar to those resulting in her earlier resignations from her NSW pastorates may have played a part. (Joan, as a woman, an ordained minister, well qualified academically and having a strong Methodist heritage, had undoubtedly experienced problems with predominantly male authority asserted through the Diaconates in all of her earlier pastorates.)

In January, 1947, Joan became “Associate Minister” to the Devonport Methodist Superintendent Rev. Reginald H. Howie, with whom she had enjoyed a close association since at least February, 1943. Given her heritage and earlier experiences, Joan’s 1947 move can clearly be seen as a return to her Methodist origins, with the greater freedom and scope offered under Methodist polity. Reverends Joan Hore and Reginald Howie however had much in common, as revealed in Mr. Howie’s official obituary in the Victoria/Tasmania Conference Minutes of 1958. Of about the same age, both had acquired good academic qualifications, and then become teachers. Both had experienced some disruption to their careers due to the Great War, following which both had been appointed to senior positions as missionary teachers in India. (Mr. Howie’s term in India had extended over the years 1930-1936, followed by his return to Australia and his later appointment to Devonport.)

Joan also took services in other Methodist circuits, visiting the Penguin Circuit as an Overseas Mission deputation later in 1947 while also continuing to support the LMS in various ways. Her long-term interest and involvement in child and youth education and welfare continued unabated, and was recognized in her appointment in August, 1947 as a Probation Officer in association with the local Children’s Court.

The following years saw Joan accepting speaking engagements in increasing numbers to women’s groups associated with the various denominations and also to inter-denominational gatherings. In some of these she again spoke on Palestine and the Jewish people, thus re-visiting her earlier visit to that land, and also the developments there following WWII, including the emergence of Israel as a State. Her long-term involvement in the World Day of Prayer movement continued in 1950, when Joan reviewed the history of the movement in Tasmania and its growth over a period of 12 years. Joan’s long-term interest in

the Bible Society also continued, and her wide range of interests in both Church and in world affairs was revealed in Joan’s entry in a 1950 competition around the theme “How I would spend Christmas.”

Continuing her service as Associate Minister in the Devonport Circuit, Joan was increasingly visible in the local press through reports on services conducted there and addresses given by her in other Churches. She also wrote a regular devotional column for the *Burnie Advocate* over the years 1952-1954.

The home-call of Rev. Joan Mary Hore came on July 20, 1955, following which she was buried with her parents in the Cornelian Bay cemetery in Tasmania.

Selected References / Further Reading:

Sheilah Gray, *Newcastle in the Great Depression* (Newcastle History Monographs No. 11, 1984).

Edward Hore, *Tanganyika – Eleven Years in Central Africa* (1892).

Annie B. Hore, *To Tanganyika in a Bath-chair* (1896).

G. L. Lockley, *Card Index to Congregational Ministers in Australia 1797-1977*

G. Rex Meyer, *The Value of the Congregationalist 1875-1975 as a Resource for Family History*.

G. Rex Meyer, *Captain Edward C. Hore (1848-1912): Missionary, Explorer, Navigator and Cartographer*.

(Articles in *Church Heritage* Vol. 18 (1)(2), 2013)

Julia Pitman, *A Matter of Pride: The Ordination of Women in the Congregational Churches in Australia, 1927-1977*.

John O. Whitehouse, *Register of Missionaries, Deputations 1796-1885* (London Missionary Society, 2nd ed).

A Jewish Evangelist in Outback Australia

(Following a number of incidents of anti-Semitism in Australia over recent times, we undertook some research during 1922 into the history of evangelism in Australia by converted Jewish ministers, evangelists, and others.

These included Methodist minister Rev. Morice Blok, born in Medemblick, Holland in 1891 and son of part-time Rabbi Isaac David Blok. Arriving in Australia in 1915, and prior to entering the Methodist ministry in 1922, Morice Blok had been involved in secular work in rural NSW, been converted through reading the story of Nicodemus in John 3, served as a YMCA Secretary during WWI, and later served as Pastor of a suburban Church of Christ in Sydney and as Superintendent of a Jewish Mission commenced by that denomination.)

Among papers in the Robert Evans Library, we recently found a copy of *The Story of My Life*, the 1927 autobiography of Phillip Lewis (1871-1937), who had come to Australia from England in 1896. According to his 1937 death certificate, he had been born in Poland as Phillip Noviski to a tailor named Lewis Noviski and his wife Rachel Miller, and had later changed his family name to Lewis.

His autobiography however indicates that he had been born in London not long after his Polish born parents had emigrated to England at the time of the Franco-Prussian War of 1870-1871, a time of severe persecution of the Jewish people in Poland. He briefly records his education at a Hebrew school near Spitalfields in London until thirteen years of age and his Bar-Mitzvah, followed by employment as an errand-boy in a tailoring firm. The following seven years however were apparently wasted in worldly pursuits, and he lost job after job through his failure to attend to his duties and carelessness.

In October, 1890, his life changed dramatically in consequence of a mission in London's East End at Burdett Road, Mile End, conducted by evangelist Gipsy Smith. The meetings were preceded by brief open-air services and invitations to attend, and by personal invitations by a number of ladies to those gathered. Phillip recalls his persistent refusal of repeated invitations by two of these workers, a solo based on Joshua 24:15, and (following a visit to a nearby hotel) the singing of the Philip Bliss gospel song "Sing them over again to me, wonderful words of life." The same workers again inviting him to attend a mission meeting, he had used his Hebrew background as a defence, only to have this countered by the workers' expression of love for the Jewish race and the fact of Messiah Jesus being Jewish. Another refusal was then met by a subsequent invitation; the workers' persistence was rewarded, and they followed him into the meeting.

Brought up to hate the name of Jesus, Phillip Lewis refused to sing the hymns, but shared a Bible with one of them for readings from 1 Peter 2. An appeal being made by the Gipsy, some responded, but Lewis resisted, only to be told by these workers they would convince him that night from the Old Testament that the Messiah had indeed come. Scripture after scripture was rejected until they asked him to read Isaiah 53 aloud, and he came under conviction and was led to the front where Gipsy Smith under God brought him to the new birth. The same workers then helped him understand the need to witness to family and friends, and despite it being around midnight, he went immediately to a relative, who threw him out of his house on learning of his conversion. His autobiography goes on to record physical abuse, threats on his life, bribes offered to renounce his new faith, and (after his baptism) his parents reading the burial service over him and thereafter regarding him as dead.

In these circumstances he had come to Australia in 1896. Then on September 15, 1898 while seated on a Sydney park bench and reading a book by evangelist Rev. Dr. F. B. Meyer he recalls speaking to two men from the "outback" seated nearby. Both were married with families in their teens and younger who had never seen a missionary in their entire lives, with one living 568 miles west of Sydney and the other 425 miles in another direction.

A sleepless night followed, and the next day Phillip Lewis left Sydney on the first of many outback missionary journeys,

travelling south to Merimbula, and then to other places on the Southern Line. In 1900, he travelled to the north and north-west of NSW, visiting stations, shearing sheds, mining camps, sawmills, and also the indigenous people wherever he encountered them.

Then proceeding from NSW into Queensland and undertaking an extensive evangelistic itinerary over some time, he records travelling from Cloncurry in the north down the western NSW rivers including the Murray to Swan Hill and Echuca. (All of these rivers have in very recent times been subject to major flooding and loss of life.)

Lost in the bush on various occasions, Phillip Lewis records the facts and difficulties of life "in the bush" and also that he had travelled 141,000 miles by various conveyances from bullock wagons to motor vehicles, and had walked 51,050 miles. Describing his work, he writes of visits from homestead to homestead, and holding services on the stations, in shearing sheds and elsewhere, including a hotel at Goodooga on the Queensland border, and of the use of hymns from the Sankey and Redemption hymnals. "Shall we gather at the river" is recalled as being a special favourite in the outback.

Many conversions took place in the course of his work, and he records a man he had encountered on the Barwon River in NSW on the point of suicide, who abandoned this intention in response to Lewis' reading of the Scriptures and preaching of Jesus. He also seems to have had a special love for the children encountered in these various settings, and of distributing Testaments and gospel portions to them.

Asked from time to time about how he supported himself over his many years of itinerant evangelism, Phillip replied that he lived by faith alone, and that God had invariably met all needs. Adelaide Churches of Christ Pastor W. C. Brooker, who had after a number of attempts succeeded in getting Phillip to write his life story, was one who offered to forward gifts and donations for this purpose, and doubtless there were at least some others who did the same.

Phillip's work was the subject of reports in local papers where he ministered, some of these being headed by references to "the wandering Jew." He sometimes referred to himself as such, and recalled in his last reported interview in September, 1935, that he had first been bestowed with the title years earlier in the course of a visit to the office of the *Melbourne Herald*. (This sobriquet was certainly to some degree at least descriptive of Phillip Lewis and his continuing itinerant ministries, but without any sinister overtones whatsoever. In Australia, this is also the nickname for an invasive creeping plant, botanical name *Tradescantia fluminensis*.)

From the twelfth century at least however, a legend was well established (with variants in the details) of a "wandering Jew" who had struck Jesus as he was bearing his cross to Golgotha and as punishment had been condemned to wander the earth

until the Second Coming of Christ, with the Gospel of John being cited in at least some of these accounts. The legend as such has also been seen as associated with the emergence of anti-Semitism in various settings. In her PhD thesis (Magill University, Canada, 1997) Carol M. Davidson refers to “. . . the fact that the legend of the Wandering Jew signalled a noteworthy historical shift from theological to racial anti-Semitism . . .” and also quotes from Hitler’s *Mein Kampf* in her concluding chapter.



The second part of Phillip Lewis’ story commences in 1924, when, while in Melbourne, he reads in *The Friend of Israel* of a Hebrew Christian Conference to be held in London in the Spring of 1925. Urged to attend and represent Australia at this gathering, Phillip (photo above from later in life) made this a matter of prayer for the provision of his expenses if this were to occur.

The necessary funds becoming available through various friends, he then left Adelaide on *Ballarat* in December, 1924, arriving in London on January 31, 1925. The Conference being delayed until September for unstated reasons, Phillip records his movements over following months, including opportunities to speak in London and elsewhere on his life and work. These opportunities included several Jewish Missions in London, audiences in Birmingham and Sheffield and elsewhere, including the Seamen’s “Bethel” Mission and (after returning to London in August) at the Methodist Central Hall in Westminster, inter alia.

The Conference then took place in the Wilson Memorial Hall in Islington, with over 100 members of the Hebrew Christian Alliance in attendance, together with over 40 overseas delegates representing 15 nations. An International Hebrew Christian Alliance was formed during the Conference, with

headquarters in London, following which Phillip returned to Adelaide, arriving on the SS *Baradine* on November 16, 1925. His autobiography concludes with a reference to his last visit to Adelaide in June, 1927 in the introduction by Pastor W. C. Brooker, by which time he had travelled in total almost 190,000 miles, with over 62,000 miles on foot.

Returning to NSW at some time after September, 1935, he was diagnosed with stomach cancer and died on May 24, 1937 at the Vassilia Memorial Hospital at 15 Frenchmans Road, Randwick. As noted earlier, little was known of his early life to the informant, nursing Sister E. Sampson, resulting in an error in his stated place of birth. Phillip Noviski (aka Lewis), “preacher” was buried on May 26, 1937 in the Jewish Cemetery at Rookwood, the undertaker being W. Israel, employed by the Sydney Chevra Kadisha, and the minister being Rabbi D. Krass.

-WMHS-

**UNITED METHODIST HISTORICAL SOCIETY
OF THE UNITED METHODIST CHURCH
ANNUAL MEETING
July 26-29, 2022**

The South Georgia Conference Archives and History Committee hosted the Southeastern Jurisdiction Historical Society and the Historical Society of The United Methodist Church during their annual meetings in 2022. The event focused on John and Charles Wesley’s ministry in the colony of Georgia. On the first day, after-dinner lectures were given by Rev. Franklin Buie (“John Wesley’s Decision for Georgia”) and Rev. Dave Hanson (“John Wesley’s Time in Georgia”).

On the second day, participants took a field trip to Savannah, GA with a stop along the way at Cockspur Island to see the Wesley Memorial marking the spot where John and Charles landed in the colony to begin their ministry. Arriving in Savannah, the group took a walking tour of historic sites associated with John Wesley, his ministry, and the birth of Methodism in Savannah. After returning to St. Simons Island and dinner, a tour of the Moore Methodist Museum was made available to all who wanted to know more about St. Simons Island and the Methodist connections throughout Georgia.

The tour the following day began at the historic Christ Episcopal Church and grounds with a docent led program. This was followed by a ranger led program at Fort Frederica where the Wesley brothers ministered to the colonists. The Rev. Dr. Anne Burkholder, recently retired from Candler School of Theology, gave a presentation in the afternoon on women in Methodism in the twentieth century. Her presentation entitled “Rebel With a Cause” focused on the life and influence of Dorothy Rogers Tilly (1883-1970), a native of Hampton, Georgia. Her involvement in the Civil Rights Movement, friendships with Eleanor Roosevelt and Mary McCleod Bethune along with helping to

lead the crusade against lynchings, the KKK and other significant efforts left a legacy of positive and progressive changes not just in Georgia and the South, but in the whole nation.

Closing out the afternoon was a second presentation by Rev. Buie (“John Wesley’s Travels in South Carolina”) as well as the annual business meetings of the South Georgia Conference Archives and History Committee and the HSUMC. The banquet celebrating the recipients of the Saddlebag Award, Carol Noren, and the Ministry of Memory Award, Rev. Patricia Thompson was held that evening.

Looking ahead to 2023, the Northeast Jurisdiction invites the HSUMC to join them at their next meeting scheduled for May 16-18, 2023, hosted by the Susquehanna Conference. It will be in Williamsport, Pennsylvania and will celebrate the 100th anniversary of the reunion of the Evangelical Association and the United Evangelical Church. A trip to a Heritage Landmark in New Berlin, Pennsylvania is also being planned. The planning committee are still making arrangements and there may be additional days added. When available, details will be announced on the HSUMC website: <https://www.umchistory.org/>.

-WMHS-

THE PASSING OF THE REV. DR. CHARLES YRIGOYEN, JR.



As a historian, the Rev. Charles Yrigoyen Jr. helped countless people learn more about John and Charles Wesley and the Methodist movement they started. As a pastor and professor, Yrigoyen helped countless people live out Wesleyan teachings.

Yrigoyen, called “Chuck” by his friends, was top executive (General Secretary) of the General Commission on Archives and History of The United Methodist Church from 1982 to 2005. When he retired, the Archives and History board bestowed the rare honor of naming him “general secretary emeritus.”

The renowned United Methodist historian and beloved leader in his home Eastern Pennsylvania Conference died May 9, 2023 in Lancaster, Pennsylvania. He was 84.

“The Rev. Dr. Charles Yrigoyen was gifted and provided excellent leadership in everything he did,” said Bishop John Schol, who leads both the Greater New Jersey and Eastern Pennsylvania conferences.

The bishop — who like Yrigoyen began his ministry in eastern Pennsylvania — cherished his friendship with the historian.

“You just wanted to be around him because of his positivity, his intellect, commitment to quality, his warm smile and his love for God and the church.”

Throughout his ministry, Yrigoyen (pronounced YUR-i-gen) worked to make the story of Methodism accessible to all people — from seminary to Sunday school.

He was the author or editor of 11 books including “John Wesley: Holiness of Heart and Life,” a popular study with small groups across The United Methodist Church.

He also led the agency dedicated to serving as the denomination’s ministry of memory — collecting and preserving a treasure trove of church records and other archival materials for both scholarly and general use.

“His scholarship, leadership and ministry has forever blessed and inspired United Methodism,” said Ashley Boggan Dreff, the current top executive of Archives and History.

At Drew University’s invitation, a plan to move Archives and History to the United Methodist-related university was already in the works when Yrigoyen came aboard.

Yrigoyen made the move happen—overseeing the careful transfer of materials from Lake Junaluska, North Carolina, to Drew in Madison, New Jersey, where the collection could expand in a university setting near a major international airport.

While leading Archives and History, Yrigoyen taught at Drew and served on a number of dissertation committees.

He lectured on church history at Union Theological Seminary in New York as well as at Moravian Theological Seminary in Bethlehem, Pennsylvania, and Philadelphia Lutheran Theological Seminary. He served terms as director of United Methodist studies at both Evangelical Theological Seminary and Lancaster Theological Seminary in Pennsylvania.

In addition, he was a frequent speaker at United Methodist Women schools of Christian mission.

“You don’t replace Chuck. You only can succeed him,” said the Rev. Robert J. Williams, a longtime friend who followed Yri-

goyen as the top executive of Archives and History. Williams, now retired, said he saw his role as making sure he did not damage any of Yrigoyen's legacy.

"He was absolutely steady and dependable and thorough in all his work," Williams said. "Whether it was at jurisdictional meetings with conference leadership or whether it was in academic settings, he was just well loved and respected wherever he went. He was gracious and kind and gentle."

The Rev. Alfred T. Day III, another longtime friend and the immediate past head of Archives and History, said the agency gained prominence in The United Methodist Church thanks to Yrigoyen.

"All I could do was hope to emulate his significant and highly productive tenure," Day said.

He described Yrigoyen as the original "Chuck Knows Church," referencing a popular video series on church traditions by the denomination's Discipleship Ministries.

"Coming home from some denominational meeting, I picked up a 'Chuck Knows Church' T-shirt," Day recalled. "I sent it to him and he laughed. No one could wear that shirt with more truth and integrity!"

Yrigoyen grew up surrounded by Methodist history. Born Dec. 9, 1937, in Philadelphia — one of the cities where Methodism first took root in America — Yrigoyen was the son and namesake of a prominent Methodist pastor who eventually became a district superintendent.

The younger Yrigoyen also grew familiar with the Pennsylvania landmarks and development of the Evangelical Association and United Brethren Church — both forerunners of today's United Methodist Church. However, the future church historian initially planned a career in railroad management before he discerned a call to ordained ministry. He remained a rail fan with special interest in the Reading and Pennsylvania railroads as well as the trolleys of eastern Pennsylvania.

He earned bachelor's degrees from the University of Pennsylvania's prestigious Wharton School and Lancaster Theological Seminary. He went on to earn a master's degree from Eastern Baptist Theological Seminary and a Ph.D. from Temple University.

Yrigoyen began in parish ministry before soon turning to teaching. He was a professor of religion and chaplain at United Methodist-related Albright College in Reading, Pennsylvania, for 14 years before heading to Archives and History. Albright College awarded him an honorary doctorate in 1987.

"He was one of the first people who modeled for me how you could be both a scholar of church history and a pastor," said the Rev. William Lawrence, a scholar of American religious history who also grew up in Pennsylvania.

Lawrence earned his Ph.D. at Drew and eventually served as dean of Southern Methodist University's Perkins School of Theology in Dallas as well as president of the Judicial Council, The United Methodist Church's top court. He said Yrigoyen helped fellow clergy and academics to refine their thinking.

"He was such a conscientious scholar," said Lawrence, who is now retired. "He really helped people to have a refined understanding of what we mean by minister and what it means to be in ministry in the broader Wesleyan theological tradition."

In addition to his work with Archives and History, Yrigoyen was involved in efforts to promote the study of church history. That included serving on the board of the Wesley Works Editorial Project, an ongoing initiative to assemble the definitive collection of John Wesley's sermons, journals and letters.

"I came to appreciate Chuck's strong support of the Wesley Works Project, bringing both enthusiasm and wise perspective to our editorial board," said the Rev. Randy Maddox, the project's current general editor and a professor emeritus at Duke Divinity School in Durham, North Carolina.

"But I will remember most of all Charles Yrigoyen as a winsome soul and good friend."

Neil Alexander, retired top executive of the United Methodist Publishing House in Nashville, Tennessee, worked with Yrigoyen as a publisher and as a fellow agency executive. Alexander said Yrigoyen never failed to keep his promises, meet his deadlines and "add more than a smidgen of wisdom."

"He invariably teased our imaginations with his keen sense of how history illumines the present, and graced us with his genuine love of God and neighbor, guileless pragmatism and incessant good humor," Alexander said.

Throughout his ministry, Yrigoyen not only stayed in touch with the roots of Methodism but also his own in eastern Pennsylvania. The Eastern Pennsylvania Conference admired him, too, electing him eight times as a delegate to General Conference, the denomination's top lawmaking assembly.

Upon his retirement, Yrigoyen and his wife, Jean, made their church home at First United Methodist Church in Lancaster. The Rev. Joe DiPaolo, the congregation's lead pastor and a fellow historian, called Yrigoyen "a Christian gentleman."

"He wanted to point people to Christ, and he wanted to point people to the Wesleyan way," DiPaolo said. "That's what he was about."

By Heather Hahn, assistant news editor for UM News. Contact her at newsdesk@umcom.org. To read more United Methodist news, subscribe to the free Daily or Friday Digests.

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