

THE HYMN SOCIETY

OF GREAT BRITAIN AND IRELAND

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HYMN SOCIETY CONFERENCE, JULY 11th–13th, 1967 CENTENARY OF DR PERCY DEARMER

This very happy Conference was unique in our history. The attendance of so many closely connected with the one commemorated made it so. These included Lady Sykes, Mr and Mrs Geoffrey Dearmer, and Mr and Mrs Nichols, members of the family, Mrs Shaw (widow of Dr Martin Shaw), who came to the Act of Praise, and the Revd Prebendary G. B. Timms, successor to Dr Dearmer at the church of St Mary the Virgin, Primrose Hill. A distinguished guest, Dr Adam Fox, resides in the house in Little Cloister, where Dearmer lived while Canon of Westminster. (Readers will recall the tune 'Little Cloister' written by Ralph Vaughan Williams to mark Dearmer's time of residence there.)

The Conference met at King's College Hostel, Vincent Square; appropriately so, for Dearmer was Professor of Ecclesiastical Art at King's College, London, from 1919 until the time of his death.

After Assembly Tea on Tuesday, 11th, members made their way to Westminster Abbey for Evensong. The singing was superb.

At 8 p.m., under the chairmanship of the Revd Eric P. Sharpe, a paper by Dr Erik Routley was read by Mr John Wilson. The title of this paper was 'A re-assessment of Songs of Praise'. This masterly survey will be made available to members of the Society in due course.

Lord Horder arranged late evening Workshop on Tuesday. With discernment he had gathered new material, mainly by members of the Society, which he introduced with suitable comment. It was a valuable contribution.

The speaker on Wednesday was Mr Geoffrey Dearmer, who chose as his title, 'Percy Dearmer and the Art of the Hymn'. Personal memories, references to family affairs, his own thoughts upon hymns and Mr Dearmer's inimitable humour made this a fascinating session. He remembered a group of young men gathering at his home to discuss hymns. Some had discovered new hymns, others had been engaged upon material which should have been published long before and some had discovered the enormities of hymn book editors. So the idea of a new book was born. They were young, had lots of fun together and could see an open door before them, though they could not have seen how wide the door was.

They were well advised by Cecil Sharp and Henry Scott Holland to approach the young Ralph Vaughan Williams to do the music, and though he was reluctant at first he never regretted doing the work.

"At that time I was a boy at Westminster School, playing in the fields next door and wearing a top hat. When at home I did not realise all that was going on but I could not escape the atmosphere of battle and the fervent bustle all around me.

"When *E.H.* came out it created a sensation. It could not be otherwise. It contained hymns by Blake, Whittier, Milton, Kipling, Christina Rossetti, Chesterton, Scott Holland and P.D. Several hymns were regarded in some quarters as suspect of Mariolatry, and some bishops, including Bishop Gore, banned the book. This must have been hurtful to Gore because it was under his influence my father entered Holy Orders. However, the half-dozen, or so, dubious hymns were dropped and the book came out, *English Hymnal*, 1906. The doors of hymnody had been opened wide and we have all learnt from it.

"My father was once asked which coterie of hymn writers he would least like to part with and his reply was, 'the Little-England group', meaning Holmes, Hosmer, Howe, Samuel Longfellow, Whittier, the abolitionist, and Samuel Johnson.

"Few in our congregations realise the quality of some of the verses they sing. For instance,

His dying crimson like a robe,
Spreads o'er his body on the Tree;
Then am I dead to all the globe,
And all the globe is dead to me.

Here the superb image of the first two lines is matched by the abject surrender of the next two and the whole falls into place as by accident and becomes a masterpiece.

"I think my father would have put hymns at the top of his service to the Church. He said to me one day, 'One thing I want put on my stone, *In dulci jubilo*'."

And there it stands,

Percy Dearmer

Canon of Westminster

1867-1936

In dulci jubilo

In the discussion following, with Prebendary Timms chairman, Dearmer's many contributions to religious thought and practice were mentioned. That he was concerned with social reform is well known but he was also the founder of the Guild of Health. Among his many labours was the writing of 40 books, one of which was 'The Parson's Handbook' (recently re-written by Dr Pocknee). His influence in the ordering of worship in the Church of England has approached the greatness of his influence upon Christian hymnody.

On Wednesday afternoon the Conference accepted an invitation to Westminster Cathedral for a tour of the building and to the service of Vespers.

The Act of Praise commemorating Dr Dearmer was held in St Mary's Church, Primrose Hill, where he was Vicar during the years he did his work on the *English Hymnal*. The present Vicar, Revd Howard Hollis, Mus.Bac., led the service and commented admirably upon the hymns. These had been chosen by Dr Routley and Dr Pocknee from the three books inseparably associated with the name of Dearmer, *English Hymnal*, *Songs of Praise*, and the *Oxford Book of Carols*. Through the energy and competence of Dr Bernard Massey, a large choir had been assembled, drawn from all denominations. Mr Christopher Herrick, B.A., F.R.C.O., recently appointed sub-organist of St Paul's Cathedral, accompanied on the organ. After the Service the choir, congregation and Conference moved over the road to the Vicarage garden for refreshments and ecumenical fellowship. This brought the memorable evening to its fitting conclusion.

Three meetings of the Executive Committee and the Annual

General Meeting dealt with the business of the Society. Membership remains around 300, with 31 subscribing libraries in addition. The Revds C. V. Taylor, M.A., and Dr Norman Goodall were elected to replace Dr F. J. Raby and the Revd Thomas Tiplady, deceased, as Vice-Presidents. Mr G. E. Jones and Mrs Joan White were appointed to the Executive. The balance sheet showed a small credit on the year's working, and the prospects for the Society seem generally encouraging.

THE OLNEY HYMNODISTS

A NEW JUDGMENT

By RONALD E. C. JOHNSON, C.B.

(An address given in Augustine-Bristo Church, Edinburgh,
January 15th, 1967)

Jesus, where'er thy people meet,
there they behold thy mercy-seat;
where'er they seek thee, thou art found
and every place is hallowed ground.

'Dear Madam,

When I write to Mr Newton, he answers me by letter;
when I write to you, you answer me in flesh. I return you
many thanks for the mackerel and lobster. . . .'

So William Cowper to Mrs Newton in June, 1780.

Cowper and the Newtons lived together in daily intimacy for thirteen years; thereafter they corresponded in whimsical as well as serious vein.

In 1779 John Newton published *Olney Hymns*, of which he wrote the greater part himself, and Cowper the rest. This little book is the source of some of the best known hymns in the language, for example

'How sweet the name'
'Hark, my soul, it is the Lord'
'God moves in a mysterious way'
'O for a closer walk with God'.

Who were these two men? How many of the hymns they wrote are still of practical use to-day?

Cowper and Newton were very different persons — completely different in their careers and in their character.

Cowper (N.B., according to himself, his name rhymes with 'horse-trooper') was an eighteenth-century gentleman; a parson's son, collateral descendant of John Donne; he had a classical education, and became barrister of the Inner Temple.

Everyone knows (no doubt) that he suffered from insanity. The evidence has not been examined in the light of modern psychiatry, but the story seems to be as follows.

As a young man, Cowper seems to have fluctuated between gaiety and depression. His mother died when he was seven. He was an able scholar—he could still write Greek couplets after a lifetime of mental illness—but his application to work was unsteady. His life appears to have been blameless, and he fell in love with his cousin Theodora. Her father forbade the marriage, perhaps because he couldn't see his gay and unstable nephew making a living. Then he was nominated Clerk of the Journals at the House of Lords. Made for life—but he had to appear at the bar of the House to prove his ability. In a word, he funk'd his viva, and attempted suicide on the day it was to take place. For this act of weakness he paid for the rest of his life.

For the time being he had a nervous breakdown, and his friends took him to a private asylum, where he took refuge in religious melancholia of a strong evangelical colour. This provided him with an impenetrable defence against the pressures of the moment, but placed him in a false position from which he never fully recovered.

In the first place, he never spoke of Theodora again: but she remained faithful to him for life; and though he looked and behaved like a free man, he never was one. He knew it, and no-one else did. That way madness lies. It came back more than once. I think this was the source of it.

There was a similar conflict in his artistic nature. His natural temperament was gay, humorous, whimsical. He now put on a very serious, moralistic tone. After a time his friends grew tired of sermons in letters and dropped him. (No doubt that was what his subconscious was aiming at.) He formed new friends—particularly Mary Unwin, a widow with whom he lived for thirty years, and John Newton. Gradually his natural gaiety re-established itself, until at last it burst on the world in the Ballad of John Gilpin.

One thread runs through it all—Cowper's good and affectionate heart. He is not a fashionable writer to-day, but no one can pick up his letters without warming to the man. There is only one period of his life when he was not surrounded by people who loved him, and that was when he was deliberately driving them away by uncompromising evangelicalism.

It is surprising that so mixed-up a character should write hymns with a universal appeal. But in the first place he was a first-class professional writer. Secondly, we are here in the realm of humbug.

Cowper's preoccupation with his own wickedness was a neurosis caused by the situation into which he threw himself by a fatal weakness on one critical occasion. Evangelical Christians have chosen to regard such preoccupations as a natural and creditable condition for those who believe in Jesus Christ. This is just a hideous mistake.

I would simply say that 'O for a closer walk' (with many others) is just a product of Cowper's illness, not the real Cowper at all; and that as public praise it is misleading and always has been.

What then remains? Cowper is supreme as a letter-writer; and though he misses the highest flight as a poet he is an original versifier, whose words are clear and fresh. Cut out the evangelical jargon, and Cowper the hymn-writer has as fresh a view of the eternal world as he has of the world of nature which he loves so well. 'God moves in a mysterious way' is a masterpiece: every metaphor is new.

And does not this have the root of the matter in it?

'Ere God had built the mountains,
or raised the fruitful hills;
before he filled the fountains
that feed the running rills,
in me, from everlasting,
the wonderful I AM
found pleasure never wasting,
and Wisdom is my name.'

Thus Wisdom's words discover
thy glory and thy grace,
thou everlasting lover
of our unworthy race:
thy gracious eye surveyed us
ere stars were seen above;
in wisdom hast thou made us,
and died for us in love.

John Newton's life-story can be summarized more quickly. The son of a sea-captain, he went to sea himself at an early age. After a period in the Royal Navy, during which he was flogged for desertion, he went into the slave trade. He rose to be ship's captain, but at the age of thirty he left the sea for a harbour job at Liverpool. Soon after this he had a call to the ministry, but found it very difficult to obtain ordination, a circumstance which provoked caustic comment from John Wesley. He was thirty-nine by the time he became perpetual curate at Olney. Three years later Mrs Unwin and Cowper came to live there; after thirteen more years Newton left Olney for London, where he was vicar of St Mary Woolnoth, with a parish of all social classes in the middle of the City.

Newton's religion, like Cowper's, included a strong pre-occupation with his own wickedness. There was probably a considerable element of imagination about this as far as Newton's personal life was concerned. But it fits in very well with his public career and with our own ideas of social conscience. For Newton epitomizes the whole history of the anti-slave-trade movement in this country. When he

was a young man no Christian saw anything wicked in the slave-trade, in his later years he was a close collaborator with Wilberforce and the trade was declared illegal in the year he died. He himself had not found the command of a slave-ship contrary to his conscience. If we think of this, the following verses do not seem exaggerated—

In evil long I took delight,
unawed by shame or fear,
till a new object struck my sight,
and stopp'd my wild career.

I saw one hanging on a tree,
in agonies and blood,
who fix'd his languid eyes on me
as near his cross I stood. . . .

My conscience felt, and own'd the guilt,
and plung'd me in despair;
I saw my sins his blood had spilt
and help'd to nail him there. . . .

With pleasing grief and mournful joy
my spirit now is fill'd,
that I should such a life destroy,
yet live by him I kill'd.

Some admirers of Cowper have blamed Newton for infecting him with evangelical ideas, which were not true to his real character. This is not true. Cowper was well off the rails long before Newton met him. Newton gave him useful employment, and enjoyed long walks with him. During Cowper's second breakdown, Newton and his wife had him in their house—a mental patient who would not go out—for over twelve months. There can be only one verdict on Newton's dealings with Cowper, though Newton would reject it as blasphemous—

His is love beyond a brother's,
costly, free, and knows no end.

This episode proves the strength of Newton's character. The lightness with which he carried his duties may be illustrated by the following aphorisms:

'When I hear a knock on my study door, I hear a message from God; it may be a lesson of instruction; perhaps a lesson of penitence; but since it is *his* message, it must be interesting.'

'We see the reason why women are forbid to preach the

Gospel; they would persuade without argument, and reprove without giving offence.'

'I have read of many wicked popes, but the worst pope I ever met with is Pope Self.'

Newton was simple and direct in his speech, and he had no training as a writer. Most of the hymns he wrote were doggerel that has long since been forgotten. But there are a few — lucky shots maybe—which strike home to the conscience, warm the heart and stir the imagination. What does it matter that he rhymes 'Zion' with 'rely on' and 'banner' with 'manna' when he is writing the National Anthem of the City of God? (*If* of Zion's city, please: let the compilers of *Hymns A & M* presume to secrets known only to God if they will). Nothing is more characteristic of the man than the God-centredness of 'Though troubles affright', or the simplicity of 'Come, my soul, thy suit prepare.'

Most of the hymns of both writers are, of course, a mixture of good and bad. For example, 'Sometimes a light surprises' is as original a beginning now as it was in the 1770s; but the hymn is complacent about a problem—food—that worries us stiff. So is 'Though troubles assail'. The fact is that these writers lived before Malthus. Instead of a threat of world-starvation, they had large numbers of children dying in infancy and frequent epidemics. These things didn't worry them, because they were personal troubles to which the answer was otherworldly religion. When the village was vaccinated because of a smallpox epidemic, Cowper wrote, 'Who is the most arbitrary sovereign on earth? An Overseer of the Poor in England.'

Ought Cowper to say 'Dear Shepherd of thy *chosen* few' when he also says, 'Thou everlasting lover of our *unworthy* race'?

What remains? Well, we need a drastically pruned hymn book, but one or two of both these men's hymns will survive with the masterpieces.

ADDITIONAL DETAILS OF HYMN WRITERS

Compiled by R. F. NEWTON

(Continued from last Bulletin)

SHILLITO, EDWARD, son of Francis Lomas Shillito, ship-owner's clerk, was born at Myton (Kingston-upon-), Hull, July 4th, 1872, married Annie Elizabeth Brown, and died March 11th, 1948, at Buckhurst Hill, Chigwell, Essex, where he ministered from 1919 to 1928, not 1918 to 1927 as stated in some books. (Certificates held by me, who knew him towards the end of his life.)

SIMPSON, WILLIAM JOHN SPARROW, son of Revd William Sparrow Simpson, born in London June 20th, 1859, died February 13th, 1952, at Ilford, Essex. (Certificates held by me, who knew him personally as a business client.)

SKEMP, ADA, was born at Huddersfield, Yorkshire, in 1857, and died September 11th, 1927, at Lytham St Annes, Lancashire.

SMETHAM, JAMES, died February 5th, 1889, at Ongar, Essex. (*The Times*.)

STANLEY, ARTHUR PENRHYN, was born at Chorley, Wilmslow, Cheshire; Chorley was later re-named Nether Alderley or Alderley Edge. (He "married" Reginald Gervis Hargreaves to Alice Pleasance Liddell ("Alice in Wonderland") in "Westminster Abbey" on September 15th, 1880; among the witnesses were Dr Lightfoot and Aubrey Harcourt; I hold a certificate.)

STEELE, ANNE, was born in April or May, 1717, not 1716; the epitaph, quoted in *D.N.B.*, says she "died November 11th, 1778, aged 61 years and 6 months".

STEVENSON, LILIAN SINCLAIR, died February 3rd, 1960, at Beaconsfield, Buckinghamshire.

STONE, SAMUEL JOHN (personally known to my great-grandmother and grandmother). Latterly, as rector of All Hallows on the Wall, London (now a Guild Church), he was concerned for the girls who travelled early on cheap fares to the City of London and walked the streets until their offices opened; he opened his church to them and started confirmation classes. A ward of Shoreditch where he had formerly ministered was named Whitmore (his Staffordshire birthplace). He died in his lodgings at the Charterhouse, used as the rectory by arrangement with his former college.

("Struther, Jan"—see PLACZEK.)

SYMONS, EMILY, daughter of a coachbuilder, was born at Bath on February 8th, 1844, and died March 4th, 1924, at Heathfield, Sussex. (Revd G. A. Whitehead.)

TARRANT, WILLIAM GEORGE, son of Matthew Tarrant, was born at Pembroke on July 2nd, 1853, and died January 15th, 1928, at Wandsworth, London. (Dr Dorothy Tarrant, his daughter, by letter to me.)

TAYLOR, GEORGIANNA (*sic* birth entry) MARY, was born at or near Chichester, Sussex, in 1848, and died July 4th, 1915, at Brighton. (*The Times*.)

TENNYSON, ALFRED. Aldworth House, where he died, is often wrongly located at Haslemere, Surrey, being actually in the parish of Lurgashall, Sussex.

THOMPSON, FRANCIS JOSEPH, was so registered at birth. (Copy of entry exhibited at Somerset House.)

THRELFALL, JENNETTE, was so registered at death.

TOKE, EMMA (Leslie), died September 29th, 1878, at Ryde, Isle of Wight. (Certificate obtained by me now held by Mr Flanigan.)

TOUGH, MARGARET HAY HOME, died aged 51 on July 21st, 1863, at Haddington, East Lothian. (Edinburgh Registry—Mr A. Hayden.)

TUTTIETT, LAWRENCE, was so registered after death on May 21st, 1897, at St. Andrews although the epitaph has "Laurence". (Edinburgh Registry—Mr A. Hayden.)

VINE, ALFRED HENRY, was born at Sneinton, Nottinghamshire (Revd David M. Sale) and died April 20th, 1917, at Woodford, Essex (certificate held by me—informant, his daughter "Sibyl" [sic]).

WALFORD, WILLIAM, died August 27th, 1814 (*The Times*, August 31st).

WALKER, MARY JANE (Deck), was born at Bury St Edmunds on April 27th, 1816, and died July 2nd, 1878, at Cheltenham. (*The Times*, July 5th.)

WARING, ANNA LAETITIA, died aged 87 on May 10th, 1910, at Clifton, Bristol, so was born in 1823, not in 1820 as is often stated.

WATT, LAUHLAN MACLEAN, died aged 89 on September 11th, 1957, at Lochgarron, Ross-shire. (*Daily Telegraph*.)

WESLEY, JOHN BENJAMIN (*vide D.N.B.*)—place of death, often mis-named, was The Chapel House, City Road, St Luke, Middlesex.

WHITE, FREDERIC (so registered) MERITON, died aged 67 in 1895 at Richmond, Surrey. (*Worship Song* index, confirmed Somerset House.)

WHITE, HENRY (according to the 1903 edition of *Church Hymns* he altered "Lord Jesu(s) Christ, our Lord most dear"), was born on February 14th, 1836, and died October 7th, 1890, in Westminster.

WIGNER, JOHN MURCH, died in 1911 at Greenwich, London.

WILKINSON, KATIE (BARCLAY was her husband's second name) died aged 69 on December 28th, 1928, in Kensington. (*The Times*, December 29th.)

WILSON, JAMES STEUART, died aged 77 on December 18th, 1966, at Petersfield, Hampshire. (*Daily Sketch*, December 19th.)

WREFORD, JOHN REYNELL, died in St Marylebone, not at Bristol.

ADDITIONAL DETAILS OF TUNE COMPOSERS

Compiled by R. F. NEWTON

ALLEYNE, ALFRED HOPKINS, died February 24th, 1949, at Exeter.

ALLMAND, FRANK, was born in Cheshire in 1891 and died there in 1951.

ANDERSON, JAMES SMITH, died January 17th, 1945, at Edinburgh.

ATKINS, ROBERT AUGUSTUS, chant composer, died, aged 77, in 1889 in North Wales.

ATKINSON, FREDERIC (so registered) COOK, born at Norwich on August 20th, 1841, died in 1896 (not 1897) at East Dereham, Norfolk, and was buried there on December 3rd, 1896 (Canon Noel Boston).

ATTWOOD, THOMAS, was baptised (not born) on November 23rd, 1765, in St. Martin in the Fields (*Musical Times*).

BAIRSTOW, THOMAS, died in 1857 in Yorkshire.

BAKER, FREDERICK GEORGE, died March 10th, 1919 (not 1908) at Shanklin, Isle of Wight. (Gravestone examined by Mr A. Hayden.)

BARKER, ELIZABETH (*née* Hacket); Lightwood's guess that "she died about 1916" was correct (October 6th).

BARNARD, CHARLOTTE ALINGTON (*née* Pye) was born at Louth, Lincolnshire, on December 23rd, 1830, and died January 30th, 1869, at Dover.

BARNES, ARCHIE FAIRBAIRN, died November 6th, 1960, at Paignton, Devonshire.

BATCHELOR, JOHN ARTHUR, born at Newington, Surrey, in 1857, died, aged 80, in 1938 in Middlesex.

BAYLEY, WILLIAM, was born in 1810 and died in 1858 in Shoreditch.

[Contd. on page 158]

THE HYMN SOCIETY OF GREAT

BALANCE SHEET AS AT

FUNDS AND LIABILITIES

	£	s.	d.	£	s.	d.
General Fund as at 1st January, 1966	217	3	3			
Add Excess of Income over Expenditure for the year 1966	46	3	10			
				263	7	1
Life Membership Fund as at 1st January, 1966	205	16	0			
Add Fees received during year	44	2	0			
				249	18	0
Julian Fund as at 1st January, 1966	259	3	2			
Add Donations received during year from						
The Ecclesiastical Music Trust	50	0	0			
The Proprietors of <i>Hymns A & M</i>	50	0	0			
	359	3	2			
Deduct Expenses of <i>Julian</i> Editor (£25) and secretarial help (£10 10s.0d.) during year	35	10	0			
				323	13	2
Fleming Legacy Fund as at 1st January, 1966 ..				500	0	0
Maurice Frost Memorial Fund as at 1st January, 1966				100	0	0
Subscriptions for 1967 paid in advance				7	10	0
				<u>£1,444</u>	<u>8</u>	<u>3</u>

INCOME AND EXPENDITURE ACCOUNTS FOR

EXPENDITURE

	£	s.	d.	£	s.	d.
Printing Bulletins 106, 107 and 108	144	0	0			
Distributing ditto	34	18	3			
Annual Conference—printing Hymn-leaflet ..	26	14	2			
Sundry Printing and Stationery	9	7	11			
List of Members—duplicating and stitching ..	4	1	10			
Hire of Room for Executive Meeting	2	10	0			
Executive Committee's membership subscriptions to American Hymn Society (18 at \$2)				13	1	5
Subscription to Church Music Association (year 1966/67)				2	0	0
Officers' Expenses—						
Secretary	11	12	1			
Editor of Bulletin	10	15	0			
Treasurer (postage)	15	19	3			
ditto (sundries)	6	13	1			
				44	19	5
Excess of Income over Expenditure, carried to General Fund				46	3	10

AUDITOR'S REPORT TO MEMBERS

I have examined the books and records of the Society and from these and explanations which have been given to me I am satisfied that the Balance Sheet as at 31st December, 1966, and the Accounts for the year ended on that date are in accordance therewith.

7th June, 1967

G. E. JONES
(Hon. Auditor).

£327 16 10

EAT BRITAIN AND IRELAND

31ST DECEMBER, 1966.

ASSETS

	£	s.	d.	£	s.	d.
INVESTMENTS—						
Corporation of Oxford Bonds 6½%	300	0	0			
£449 8s.9d. L.C.C. 6% Stock, 1975/78, at cost	400	0	0			
M & G 'Charifund' Unit Trust, 335 units, at cost	399	18	2			
				1,099	18	2
CASH at National Provincial Bank Ltd., Guildford	340	15	4			
Cash in hand	3	14	9			
				344	10	1
				<u>£1,444</u>	<u>8</u>	<u>3</u>

THE YEAR ENDED 31ST DECEMBER, 1966.

INCOME

	£	s.	d.	£	s.	d.
Subscriptions for 1966 received—						
Ordinary Members and Libraries	198	1	11			
Ditto, for membership of American Society	30	0	0			
	228	1	11			
Deduct Balancing Subscription to American Society (44—25 = 19 at \$2)	13	15	10			
				214	6	1
Arrears of Subscription received—						
Ordinary Members and Libraries	10	19	5			
Ditto, for membership of American Society	2	15	6			
				13	14	11
Sundry Contributions				6	15	0
Sale of Publications				12	6	2
Annual Conference—receipts, less expenses ..				24	1	6
Interest on Investments—						
Defence Bonds 4½% (part year)	21	7	2			
Defence Bonds 5% (part year)	9	17	8			
Corporation of Oxford Bonds, less Tax ..	11	9	2			
Ditto, Tax reclaimed (year 1965/66)	8	0	10			
M & G 'Charifund' Unit Trust (part year)	8	7	6			
	59	2	4			
Deduct—Net Loss on encashment of Defence Bonds	8	15	0			
Brokerage and stamp duty	2	2	0			
	10	17	0			
				48	5	4
Interest on Deposit Account at National Provincial Bank Ltd., Guildford				8	7	10
				<u>£327</u>	<u>16</u>	<u>10</u>

JOHN WILSON, Hon. Treasurer

BEDWELL, JAMES KIBBLE D., was born at Cambridge in 1883. (His brother, organist of St. Paul's Church, Clacton-on-Sea, Essex.) He died in 1944 in Surrey.

BEER, ALFRED, died on October 13th, 1963, at Poole, Dorsetshire; latterly he was completely blind.

BENSON, HENRY FORD, was born in Islington in 1859, not 1860; he died, aged 74, on April 23rd, 1933, in Lambeth.

BLACOW, FREDERICK WILLIAM, was born at Manchester in 1855 and died, aged 80, in 1936 in Devonshire.

BLOW, WILLIAM, was born at Goodmanham, Yorkshire, in 1819, and died, aged 67, on December 25th, 1886 (not 1887), at Layer Breton, Essex.

BLUNT, FREDERIC (so registered) WILLIAM, son of Joseph Blunt, was born in Mayfair on July 1st, 1839 (certificate held by me) and at 83 went into St Philip's Church, Earls Court Road, Kensington, for a rest, collapsed and died, November 25th, 1921. (His grandson, my business client.)

BOGGETT, RICHARD, was born in 1797, and died, aged 82, in 1879 at Tadcaster, Yorkshire. (Somerset House.)

BOND, FRANK HEDDON, was born in Lancashire in 1875 and died, aged 72, in 1948 in Buckinghamshire.

BOOTH, JOSIAH, died December 29th, 1929, not 1930, in Hornsey. (Certificate held by Mr A. Hayden.)

BOYD, WILLIAM, is usually stated to have been born in 1847, but at matriculation on October 18th, 1864, gave his age as 19; yet his age was given as 84 at his death on February 16th, 1928!

BRANSCOMBE, HORATIO ARTHUR, was born at Chelsea in 1856 and died, aged 84, on April 27th, 1941, at Prestatyn, Flintshire.

BRIANT, ROWLAND, was born at Lambeth in 1861 and died, aged 72, on December 26th, 1933, at Epsom, Surrey.

BRIERLEY, HAROLD EUSTACE, was born at Torrington, Devonshire, May 19th, 1873, and died March 30th, 1954, at Bournemouth, Hampshire.

BRODERIP, JOHN, was born at Wells, Somerset, February 2nd, 1719, and died in 1770 (buried December 30th). (Dr Maurice Frost.)

BUCKNALL, CEDRIC BUCKNALL (so registered) was born in Somerset in 1849 and died there December 12th, 1921.

CALDBECK, GEORGE THOMAS, died, aged 65, on January 29th, 1918, at Epsom, Surrey; described as "musician"! (Certificate: Mr Hayden.)

CHALLINOR, FREDERIC (so registered—to his surprise when I told him!) ARTHUR, was born at Longton, Staffordshire (letter from him) on November 12th, 1866; he died, aged 85, in 1952 at Paignton.

CLIFFORD, BENJAMIN, born in 1752, died May 4th, 1811. (Rev'd Geoffrey A. Whitehead.)

COLERIDGE-TAYLOR, SAMUEL. The places of birth and death are often mis-stated. They were: 15 Theobalds Road, Bloomsbury, St Giles metropolitan district, Middlesex; and Aldwick, St Leonards Road, Croydon municipal borough, Surrey.

COOK, EDGAR TOM (so registered), born at Worcester March 18th, 1880 (registered late after the births index was printed); died, aged 72, March 5th, 1953, at Chipstead, Surrey.

COTTMAN, ARTHUR, son of George and Susan Cottman (Cowan and Love), was born in Hampshire in 1841 (not 1842) and died, aged 37, June 3rd, 1879, at Ealing, Middlesex.

COULES, REGINALD FROUDE, was born at Cirencester, Gloucestershire, in 1855, and died May 1st, 1926, at Worsley, Barton-upon-Irwell, Lancashire.

CUTLAND, WILLIAM HENRY, was born in Somerset in 1852 and died in 1928 at Taunton, Somerset.

DANIELL, JOHN, was born in 1787 or 1788, since he died, aged 78, on April 21st, 1866, at Bristol. (Obituary—Mr A. Hayden.)

DAYMOND, EMILY ROSA, died October 10th, 1949, at Easebourne (not Eastbourne), Midhurst, Sussex.

DEANE, JOHN HORTH, born in 1824, died, aged 57, April 24th, 1881, at Eastbourne, Sussex.

DEARLE, DUNCAN WILLIAM, born in Surrey February 21st, 1893, died March 27th, 1954, in Sussex.

DIEMER, PHILIP HENRY, was born at Bedford July 18th, 1836, and died there, May 7th, 1910. (His family's bank manager, a client of my former firm.)

DIX, LEOPOLD McCLINTOCK LANCASTER, died March 9th, 1935, at Dublin. (Messrs H. T. Dix and Sons, per A. Flanigan, Esq.)

DIXON, ALFRED CAPEL, born in Islington in 1889, became one of Walford Davies' choirboys and a bank clerk, and died, aged 60, in 1949 in Surrey.

DREWETT, EDWIN, born in Islington in 1850, died October 26th, 1924, in Ticehurst rural district, Sussex, not at Tunbridge Wells.

DUGDALE, LOUISE ZILLAH, was born in Lambeth in 1872 and died, aged 70, March 19th, 1943, at Ilford, Essex.

DUNCALF, HENRY, was buried on June 14th, 1762, in the parish of St Bartholomew-by-the-Exchange, City of London. (Parish register, examined by me in the Guildhall Library.)

DYER, HERBERT ARTHUR, died December 4th, 1917 (not 1918) on active service in Europe. (*The Times*—A. Hayden.)

DYKES, JOHN BACCHUS, died at Ticehurst, Sussex, not at St Leonards on Sea; I hold a certificate. (A long misunderstanding of Fowler's biography is responsible for this error, amended in recent books on music.)

EARLE, ETHEL LEADER (*née* Watson), was born in 1871, and died, aged 67, July 19th, 1938, at Stanford Rivers, Ongar, Essex. (Gravestone there examined by me.)

EARNSHAW, ROBERT HENRY, died not at Blackpool but at Dumfries, on March 30th, 1929. (Edinburgh Registry — Mr Hayden.)

ELGAR, EDWARD WILLIAM. A Mr W. Elgar preached at my Church on September 14th, 1952; afterwards he admitted distant relationship and told me the family was Scandinavian.

EVANS, WILLIAM SLOANE SLOANE, was born at Churs-ton Ferrers, Devonshire, on August 21st, 1823; he died March 4th, 1899, at Kingsbridge, Devonshire.

FALCONER, ALEXANDER CROIL, died, aged 53, in 1903 in Islington.

FLOWER, ELIZA, is usually stated to have been born at Harlow, Essex, in 1803. But her parents only moved there in 1804 from Cambridge! So Cambridge seems the likelier birthplace.

FOWLES, LEONARD NOWELL, was born at Portsea, Hampshire, in 1870 (brother of Ernest Fowles), and died in 1939 in Middlesex.

GARBUTT, CLARKSON, died, aged 78, in 1906 in Middlesex.

GARRETT, GEORGE MURSELL, is often said to have been born at Winchester on June 8th, 1834. But *Alumni Cantabrigiensis* places the event at St Peter Cheesehill, Hampshire; this parish only became part of Winchester in 1835 following a petition to Parliament.

GENGE, ROBERT SEALY (*English Hymnal* 410), was born at Limington, Somerset, in 1862 (*Alumni Oxoniensis*) and died April 15th, 1920, at Stratford-on-Avon, Warwickshire.

GIBBS, CECIL ARMSTRONG; his birth at Great Baddow, Essex, on August 10th, 1889, was recorded in *The Times* for August 13th. He died May 12th, 1960, at Chelmsford, Essex.

GILBERT, WALTER BOND, died at Headington, not Oxford.

GOSTELOW, FREDERICK JAMES, was born at Dunstable, Bedfordshire, in 1866, and died June 27th, 1942, at Luton, Bedfordshire.

GRANT, DAVID, died July 30th, 1893, at Forest Hill, Lewisham, London (survived by his widow Jane Grant); I hold a certificate.

GREATHEED, SAMUEL STEPHENSON (the 1856 harmoniser of 'Veni, Emmanuel'), was born at Weston-super-Mare, Somerset, February 22nd, 1813, and died January 19th, 1887, at Corringham, Essex.

GREENWOOD, JOHN, was born at Shibden Lower Mill, Lancashire, on June 17th, 1795, and died February 14th, 1837, at Halifax, Yorkshire.

[*To be concluded.*]

ISAAC SMITH (1734–1805)

By R. F. NEWTON

The above dates should cause rejoicing among musicians and editors, hitherto compelled to tolerate irritating approximations. It may be of interest if I explain what led me to their re-discovery.

In addition to the few facts known about Isaac Smith, there has persisted a belief that when (or before) he resigned as clerk and precentor to Alie Street Baptist Meeting, he became a linen draper, with a shop in Cheapside, London. I felt some evidence must exist for or against this theory. So, armed with the usual guess "died *circa* 1800", I searched the annual *Post Office Directories* in the City of London Guildhall Library, and was rewarded by the sight of the following entries:—

(1801) "Smith & Scott	} linendrapers, 106 Cheapside"
(1802 to 1805) "Smith, Scott & Moffat	
(1806) "Scott & Moffatt [<i>sic</i>]	

Not only were these supporting evidences; they indicated that Smith died in 1805. Now, the recognised burial-ground for Non-conformists dying in or near London was then Bunhill Fields, St. Luke, Middlesex. Its register is preserved in the Public Record Office. Rather than make an inconvenient and possibly fruitless visit there, I decided to inspect the Interment Order Books for that ground, filed as M/ss. 1092/1-18 in the Guildhall Library. On almost the last left-hand page of the volume for 1802-5 I came across this interesting entry:—

"1805 December 20 Isaac Smith (71) Saturday 21st., 1 o/c."

Additional instructions on the corresponding right-hand page included "2 stones", which suggested that a dated epitaph might be

extant. Fortunately, in 1869 some enthusiast laboriously copied every legible inscription on the Bunhill monuments into nine exercise books. These, with an index and plan, now comprise M/s. 897. As the index references are headed by surnames only, checking through the "Smiths" took some time. Eventually the following valuable details came to light:—

"Sheet (i.e., section of ground) 13: Grave 216"

"Mrs. Mary Smith, wife of Mr. Isaac Smith (61), 24 August 1804; Also 4 children of the above who died about 5 weeks of age each; Mr. Isaac Smith, father of above (71), 14 December 1805."

So another long-standing mystery has been half solved! If the family died out, that would help to explain why the once-respected and appreciated Isaac Smith became such a shadowy figure. Lest the identity should be called in question (reasonably, too, in view of the frequency of the surname), I would emphasize that among the thousands of interments in Bunhill Fields listed I could discover only one other Isaac Smith; he died about fifty years later.

Where was Smith born? "London" seems highly doubtful. Dr Frost (for a different purpose) quoted headings from Aaron Williams's *New Universal Psalmodist* (1765 edition):

"'HARLOW'. A Hymn [sic] by Mr. I. S., at 14 years of age";
and

"'YARMOUTH'. A Hymn by I.S., at 14 years of age".

If these tunes were, as Frost thought probable, by our quarry, the "local colour" of their names suggests an East Anglian origin. Of course, if Smith was reared as a Baptist it would be useless to hunt for a christening entry as an indication of his birthplace. As Smith and Williams were about the same age they were possibly friends.

Much of this may seem of purely antiquarian interest. But surely the composer of that graceful tune ABRIDGE (more local colour?) deserves some research. Curiously enough, the Essex hamlet so named (part of Lambourne parish) has a SILVER STREET, the name of another of Smith's tunes; this may, however, be just coincidence, since a London street bears the same name.

OBITUARIES

THOMAS TIPLADY, 1882-1967

In hymnology of the future the name of Tiplady will be an enigma. Historians will think he must have been an American, because his hymns appear in so many American, and so few English, hymn books.

He was born in January, 1882, in Wensleydale — the part of Britain where the family name of Tiplady is well known. I have often wondered whether that other celebrated name in hymnology, Toplady, represents a collateral branch of the same clan; there is not much more difference between the two forms of the name than there is between Wesley and Wellesley; but on this point I can offer no enlightenment. The Tipladys were good Methodists, and Thomas, after going early to work in a Yorkshire mill where he earned 6s.6d. for a 56-hour week, heard the call to the ministry. At 23 he became an evangelist in the Portsmouth mission; a year later he entered Richmond College, and from 1909 he began his service in Methodist circuits. He served at Poplar from 1909-14, then followed service at Watford for two years, in a forces' chaplaincy for three more, and at Huddersfield from 1919 to 1922.

He was forty when in that year he began the work for which he became celebrated. He served at the Lambeth Mission for 32 years, 1922-54 as Superintendent. He remained there long enough to become one of the most celebrated Methodist ministers in London, and to see everything he had built up destroyed before his eyes.

Lambeth was between the world wars a sodden swamp of blighted slums. There was one Palace there, but little else to gladden the eye. Tiplady did not live in a palace. He lived in a flat over one of the few places of religious resort that meant anything to anybody in that region. For the first ten years he laboured against odds which were too much for the traditional forms of preaching. He used to say that at his special evening services he usually had to ask somebody to remove his cap or put a cigarette out.

In such conditions he decided that ordinary forms of preaching were irrelevant, and substituted the showing of films. He must have been one of the first ministers ever to dare to show a film in church at service time. By the same token, he felt that even the Methodist Hymn Book with its massively comprehensive selection of hymns would mean little to his mission congregation: so he began to write hymns expressing the faith in twentieth-century language, singable to easy tunes, whose words he threw up on the film-screen and by which he sought to bring the elements of the Faith home to the dispossessed south-bankers.

In 1945 the whole plant at the Lambeth Mission was destroyed by a direct hit from a flying bomb. It had survived nearly the whole

of World War II, and carried on its ministry in the very centre of the worst-damaged part of London. At 63, this came as a terrible blow to Tiplady, and those of us who met him at the Jordans Conference of the Hymn Society that year will never forget the courage with which he was enduring this obliteration of his work. He resigned from the Mission in 1954, having carried his point against most of the authorities that a new Mission, suited to the post-war needs of the area, must be built on the same site. It was built, and there it is now, complete with an International House for overseas students.

The hymns he wrote for his unchurched congregation have never found a vogue in England. Not many of them were of robust enough material to stand transplanting. About a dozen of them were taken up by American editors, and have found their way into transatlantic hymnals. He had a sure touch when dealing with his own people, and it is always true that the really great pastor works almost all his time unhonoured by and unknown to anybody outside his parish, or outside the church or the home in which he is the instrument of such blessing.

It was thus with Tiplady. He was well known in London and in Britain—but less as a hymn writer than as a pioneer of contemporary forms of ministry. I am quite sure that the real heart of what he did for people was, as it always is in such cases, unknown to those who had heard of him either as a missionary or as a hymnographer. Not but what he could occasionally produce a hymn which in its way is perfect. I myself ventured to quote one of his hymns in *Hymns and Human Life*, and I am sure that 'From Nazareth the Lord has come' has a place in any hymn book that seeks to cater for young people.

From Nazareth the Lord has come
and walks in Galilee,
along the narrow crowded streets
and by the tideless sea.
The people throng to hear his words
of sweet celestial grace;
and by the joy he leaves behind
his pathway all may trace.
Christ walks in beauty, grace and power
along life's common ways,
and like the dawn in summer time
awakes the voice of praise.

That shows him at his best; he is always warm—sometimes so warm as to become over-sentimental for general singing: and he always has the touch of 'common life'—sometimes to an extent that makes his hymns difficult to use anywhere but in the Lambeth of the thirties. I tend to think that the selection of his hymns which is best known in America represents him not at his most characteristic but at his

most conventional, and that he is best when he is writing what his people, and sometimes only his people, could sing with gusto and faith.

We have sometimes said in our Society that the writing of local hymns ought to be encouraged, even when there is no thought of their going further than the local congregation. I believe this myself, and I regard Tiplady as one of the modern pioneers of this activity. Of course, Watts and Doddridge wrote for local needs: and their hymns travelled far because the road was clear—there was hardly any traffic on it to compete with theirs. But Watts and Doddridge suffered to some extent. A great deal of thoroughly second-rate and embarrassing stuff by both authors, but especially Watts, remained in currency for generations after their deaths and helped to petrify the doctrine and character of Dissenting worship. No hymn writer now could have this power over a Christian community; Tiplady would not really have wanted it, however disappointed he may have been at his fellow-countrymen's lack of interest in his work.

We went too far—of that I am quite sure. Editors of the thirties and the immediate post-war era mistook Tiplady's crusading zeal for self-advertisement. Tiplady used every technique in the book for getting the Lambeth Mission known: he had to. It was perfectly legitimate, even if it aroused prejudice against him among the gentler and more reticent souls. You cannot be modest when the house is on fire, and the house was on fire at Lambeth. Therefore I am sure that the Tiplady books are still a quarry for future editors, and that perhaps half a dozen of his great output of hymns still have a chance of resurrection in the hymnody of the church at large. If they get it, he won't be doing very much worse than Watts, and he will be doing a great deal better than his near-namesake Toplady.

E.R.

DONALD W. HUGHES, 1911-67

We heard with great sorrow of the untimely death of Mr Donald Hughes on August 12th, 1967, as the result of a motor accident near Welwyn on August 2nd. Mr Hughes was Head Master of Rydal School. He was never a member of our Society, but he wrote three hymns which were published in *Hymns for Church and School* (1964), all of which will, we are sure, reach a wider public in the coming years. He showed in them a singular mastery of the hymn-writer's art, combining the true classic poise with the ability to say 'twentieth-century' things modestly and firmly.

E.R.

ALBERT JAMES FARNSWORTH, 1885-1967

Albert James Farnsworth died on July 31st. Those who know his collection of hymns, 'Daybreak in Galilee', will understand how good it was to know this man. A Methodist minister, wherever he travelled he was beloved for his pastoral care and honoured for his culture. He made a close study of the Wesley hymns and his notes upon these are among the most authoritative we have. For ten years, 1954/64, he served the Society as Minutes Secretary and most effectively. Throughout these years Mr and Mrs Farnsworth never missed a Conference. The charm and pleasure they brought to our gatherings will not soon be forgotten. To Mrs Farnsworth we extend our sympathy and assure her of our continuing remembrance.

W.J.L.

CORRESPONDENCE

Theodulph of Orleans

In *Bulletin* number 106 I wrote of 'Saint' Theodulph of Orleans in connexion with the hymn, 'All glory, laud and honour'. Mr John Wilson drew my attention to the fact that this canonization was doubtful. I am now convinced that Mr Wilson was correctly informed. My researches into Theodulph are quite unconnected with hymnody. But I think that the editors of *Hymns Ancient and Modern*, *Songs of Praise* and *English Hymnal* and the American Episcopal *Hymnal* have been misled by no less an authority than John Mason Neale. Theodulph does not appear in the diocesan calendar of the Roman Catholic Church of Orleans, nor do reputable Roman Catholic biographers ascribe to him the title of 'Saint'.

Yours faithfully,

July 29th, 1967.

C. E. POCKNEE.

NEW MEMBERS, JUNE 1st, 1966—MAY 31st, 1967

J. R. FARMER, Esq., The Garage, Theydon Bois, Epping, Essex.

S. T. FISHER, Esq., 9 Wilmington Gardens, Barking, Essex.

Mr K. FURUSAWA, Seinan Gakuin University, Nishijn-machi, Fukuoka, Japan.

The Revd Canon H. M. HARRIS, 19 Eglinton Park, Donnybrook, Dublin 4, Eire.

Mr G. HENDERSON, Wilton, Ontario, Canada.

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G. R. TIMMS, Esq., 24 Oak Grove Road, London, S.E.20.

The Revd A. J. M. VIRGIN, The Vicarage, Ingham, Lincoln.

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Miss L. WADSWORTH, 7 Stretchgate Lane, Pellon, Halifax, Yorkshire.

The Revd G. A. WHITEHEAD, Wreningham Rectory, Norwich, Norfolk, Nor 90W.

The Revd T. G. WILLIAMS, Willesborough Rectory, Ashford, Kent.

MEMBERSHIP: On January 1st, 1967, the Society had 299 Members (including Life Members) and was receiving subscriptions from 33 Libraries.

