



BRIDWELL LIBRARY, PERKINS SCHOOL OF THEOLOGY // ISSUE 11 // SPRING 2021

The Bridwell Quarterly

SPECIAL ISSUE: THE WORLD METHODIST MUSEUM

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 SMU LIBRARIES

BRIDWELL LIBRARY
PERKINS SCHOOL OF THEOLOGY

The Bridwell Quarterly: Welcome

Anthony J. Elia, Director of Bridwell Library and J.S. Bridwell Foundation Endowed Librarian

Dear Friends,

Early one Sunday morning in mid-April, I had been driving around the empty streets of downtown Vicksburg, Mississippi. It was a somewhat cool morning gradually warmed up by the elevating sun that came over the antique buildings more than a century old, casting shadows down the vacant cobbled streets. A few random pedestrians strolled here and there outside of a once gleaming hotel, now grey; a woman sat on her porch swing, drinking coffee and reading a book with her bifocals; a dog ran up a hill near the central historic courthouse, now a museum that hosts ghost tours. I drove around with my windows open, gulping a few lungs-full of the morning air, mingled with scents of fresh cut grass and dogwood pollen—which made me sneeze uncontrollably; birds chirped in choruses of hospitable welcome and fleeting breezes coursed up from the river flows to the grass bluffs above. I went up one of the steep hill streets paved with ancient bricks and passed by an old church with vertical steps and its front doors wide open. I pulled over and went in, hearing the stentorian voice of a preacher, who as I gradually got closer, sounded like the venerable narration of Shelby Foote detailing the battles of Ken Burns' *Civil War*.

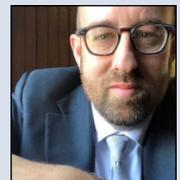
It was in fact a small old church that had a warm glow from its insulating stained glass windows, and perhaps no more than a dozen people scattered like seed across the front and central pews. It was the early service, so the church had no instrumental music. But there were fine evocations and recitations of confession and forgiveness as I sat looking up at the memorial stained glass windows to so and so or one and another, long dead souls, gone a century or more ago. *Who were these individuals, who once sat here?* I thought. *Who were the people to pass these passages and settle in these pews, and what were their lives? Who did they mingle with? What did their lives mean to those around them...and did they live meaningful, caring, and helpful lives? Above all, were they good people?* As the town had been ground zero for one of the country's most consequential battles of the Civil War—tens of thousands of young men overran the town and thousands are buried a mile away—I wondered how that fateful event affected the town. By the end of the short service, I was on my way out, when the rector greeted me and we exchanged a few pleasantries, only for him to quickly retreat and return with a fresh baked loaf of sourdough. I was surprised and delighted and it made my day. I spent the rest of the morning wandering the battlefields, swarmed by a squadron of gnats and mosquitos as I looked upon the thousands of dead—the largest Union cemetery in the United States, with more than 17,000 young soldiers buried across the sloping hills fading down to the Mississippi.

I was heading back from North Carolina, where a few days earlier I'd participated in the transition ceremony of the World Methodist Museum at Lake Junaluska. I'd been driving in several states that week, including Tennessee, North Carolina, Georgia, and Alabama. So, as with any road trip through an unknown territory, there were bound to be surprises. Though I'd been somewhat interested in stopping at various historical sites, Vicksburg was the most significant in scale. That morning of wandering the expansive battleground, in all of its solemnity and sacredness, was both peculiar and insightful. It was also surprising to discover the details of the town, its history, its battles—obviously known to historians and locals, but yet another reminder that our history is so rich, variegated, and often easily forgotten. Sometimes I need those reminders to connect and engage me with the past, especially as someone interested in those who came before me, who they were, what they did, and why it matters. This made me reflect on what had happened in the previous months in North Carolina. Indeed, upon publishing our last issue, we had no idea that we would be contending for materials from the World Methodist Museum, and least of all would we have thought we'd soon be given an entire museum. Surprises and history often go hand in hand.

My several trips to North Carolina were reflective, hopeful, and interactive. In these months, I've met some of the most wonderful and extraordinary people, with whom I've shared meals and stories and laughs. I have also come to appreciate and honor those many countless people who have made the place of Lake Junaluska and especially the World Methodist Museum what it is today. The speedy closure and transition of the museum over just a few months has changed many lives, but it has also created new worlds for us to live into and thrive as a global community of human beings, friends, and people with a desire to teach and help one another. This present issue is dedicated to the World Methodist Council, the World Methodist Museum, its staff, its long-time supporters, and the community of Lake Junaluska. Our cover photo is of the lake itself, taken by me one morning in April, as I walked the full circuit of the lake path. The beauty and serenity of nature often seems to come amid vast, sudden, and abrupt change in our world. And when we can find that peace, now and again, it's good to make sure we pause and appreciate what we have before us.

Many thanks for your continued support.

Anthony



Announcements



BRIDWELL LIBRARY RE-OPENING

After a prolonged period of closure due to construction on the building and COVID pandemic precautions, Bridwell Library's official re-opening is now set for August 18, 2021. This will still depend on the installation of the building's main elevator, so please watch for further notices.

BRIDWELL LIBRARY SPECIAL COLLECTIONS: Items featured in *Fossils to Film*

Complementing the celebration of the Meadows twenty years on Bishop Boulevard is *Fossils to Film: The Best of SMU's Collections*, which celebrates the museum's unique association with the University. For the first time, the Meadows will host highlights from nine distinct campus collections at once, including the Underwood Law Library, G. William Jones Film and Video Collection, Bywaters Special Collections, Hamon Arts Library, the Shuler Museum of Paleontology, DeGolyer Library, the Department of Anthropology, Bridwell Library, and the noted University Art Collection.

Bridwell Library Special Collections loaned manuscripts, printed books, and artifacts to the exhibition, included in this online exhibition. The books and manuscripts will remain on extended exhibit through August 9, 2021.



NEW SPACES AT BRIDWELL

With the newly renovated spaces, some Bridwell rooms and services will be in slightly different locations. Circulation and access will be located at the new front desk; the Theological Writing Center and Reference will be to your right upon entry, in the Red Room; Green and Blue Rooms remain research areas; and the lower level features new study spaces.



DANTE FESTIVAL @ BRIDWELL: CELEBRATING 700 YEARS

During the week of August 30th, Bridwell Library will be hosting several events around the 700th anniversary of the great poet Dante Alighieri's death. The week will feature films, art displays, new music, Dante-era food experiences, and an interdisciplinary conference (Sept. 2). For details, contact mried@smu.edu.

DANTE WEEK FESTIVAL
@BRIDWELL LIBRARY

700th Anniversary
Aug. 30-Sept. 3, 2021

For other Bridwell news, visit the Bridwell Library News blog: <https://blog.smu.edu/bridwellnews/>
Bridwell Special Collections remains closed to researchers: <https://www.smu.edu/Bridwell/About/ContactUs>

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A Methodist Museum Comes to Dallas

Anthony J. Elia, Director

A Century Old “Idea” in the Hills of North Carolina and Its Connections with SMU

“Junaluska’s contributions to our cultural life will be as flexible and adaptable as the Christian spirit.”

January 1950 was an unusually warm month in Durham, North Carolina, where the sixty-two-year-old Mason Crum, a professor of religion at Duke, penned these final words to his preface in *The Story of Lake Junaluska* published by the Piedmont Press later that year. The curious simplicity and beauty of those western Carolina Smoky Mountains easily captivate the wayfarer, passerby, or motoring tourist. The thick green hills are tight with coniferous sentinels and what seem to be accidental peaks and valleys, as if some ancient force pushed the earth into itself, like bunched up quilts. The resort town lay some two hundred and fifty miles to the west of Durham, where Prof. Crum was writing about this unassuming retreat in the hill country. The mid-century account is almost a hagiography of a town and region, something generally bestowed upon people as saints. But Junaluska was and still is something clearly quite different. As Crum also noted, “For after all, Junaluska is an idea—not merely a place or an institution. It is my intention to try to explain some of the implications of this idea.”

The fact that a religion scholar in 1950 was already spilling precious ink on what he called “the interpretation of Junaluska” indicated the singular importance of the lakeside sanctuary and what it meant to the Methodist Church. Not even half a century earlier, in 1908, the Layman’s Missionary Movement in Chattanooga, Tennessee, passed a resolution to establish a summer assembly as they looked eastward into the wilderness that would only a decade later be incorporated by the federal government as the Nantahala National Forest. Beyond those valleys, in the town of Waynesville, North Carolina, the Commissioners of the Southern Assembly commenced their first meeting at the home of Bishop James Atkins (1850–1923) in 1910. Three years later, the first great conference was

held and attracted well over four thousand attendees. It was situated just to the north in the newly constructed Lake Junaluska—an artificial lake and encampment with cabins that would gradually blossom into the restorative pilgrimage site for a global denomination.

Though it had taken some time to settle on a location—nearby Asheville and Hendersonville were both contenders, as was Virginia Beach—the final decision on Waynesville, just to the south of Lake Junaluska was selected on the basis of “accessibility, healthful climate, beautiful scenery, good water, good roads, and easy access to abundant supplies.” At one point early on, the Southern Assembly discussed building a trolley that would shuttle attendees between downtown Waynesville and the Lake Junaluska property a few miles away. The need for such infrastructure and its development were important though. For one, the nature of the first Junaluska Conference was global in scope and mission. The decade leading up to the establishment of Lake Junaluska Conference was punctuated by the world ecumenical missionary conferences that had been held in London (1888) and New York (1900), before the more famous Edinburgh Conference of 1910. The Southern Methodist delegates to the New York conference were inspired to expand their evangelization and mission efforts and carried this fervor to the mountain retreat of Junaluska. Thus were planted the seeds of a worldwide vision and expansion of the global Methodist Church from the North American vantagepoint.

After the establishment of the Lake Junaluska Conference in 1913, the locale underwent fairly rapid growth, attracting more and more Methodist and other denominational tourists to the mountain resort for spiritual restoration from the fatigues of daily living. For nearly two decades the properties and activities of Junaluska were in order, with a few road bumps in the late 1920s and early 1930s that nearly foreclosed the land,

*An abridged version of this article appeared in the *Dallas Morning News*, Sunday July 11, 2021.

which instead went briefly into receivership. Despite this fiscal embarrassment, which was artfully hidden in church news outlet publications, it was reported that the Assembly not only survived but prospered culturally, socially, and economically. Junaluska was finally rescued from its debts by a major fundraising operation that gathered more than \$100,000 in 1936 (nearly \$2 million today), undertaken by both Bishop Paul Bentley Kern (1882–1953) and later Bishop William Arnold Lambeth (1879–1952).

The idea and experience of Lake Junaluska powered forward through the war years, and in 1944 the Assembly was headed by a new superintendent named Rev. Franklin Swindell Love (1883–1965). Under Rev. Love's leadership during the postwar years, the properties and facilities were enhanced and upgraded, including an "improved bathing beach, the remodeling of the Mission Inn, and a new gateway at the west entrance of the grounds." Along with these renovations came more guests and a broader, more international community of visitors. In the church leadership at this time, just a few short months before Hitler invaded Poland and set off the global chaos of the Second World War, the Northern and Southern denominations of the Methodist Episcopal Church (MEC) reunited (May 10, 1939). The MEC had split in 1844–1845 over slavery and had been separated for nearly a century. This latter moment in Methodist genealogy would prove vital to a new chapter in the history of both Lake Junaluska and the global Methodist Church.

At that very conference of unification, the new church duly called the Methodist Church elected Dr. Ivan Lee Holt (1886–1967) as Bishop of the new united denomination, a position he held for two decades. During his tenure as bishop, he was also named president of the World Methodist Council in 1947. He retired from his council leadership in 1956. The World Methodist Council was established in 1881 and over its nearly one-hundred and forty-year history has promoted and organized evangelization and other programs that now reach eighty million Methodists in more than one-hundred and thirty countries. With the Council based in Junaluska and given its wide-reaching membership and appeal, the hill country retreat would become a focal point of the global church, especially due to the care and vision of its early leadership

and other contemporaries of Dr. Holt—especially Rev. Elmer Talmage Clark (1886–1966) and Rev. Lee Foy Tuttle (d. 2000). Rev. Clark was a man of many interests and talents: "pastor, author, editor, denominational leader, and historian," but also artist, fundraiser, organizer, and mission juggernaut. He produced a well-known collection of portraits of Methodist Bishops in the 1920s, wrote numerous books, and raised more than \$50 million for global mission work. His international interests included writings on missions in China, which reflected his own interests in the Chinese Nationalist Party (Kuomintang) leadership that led China from 1925 until 1948. Clark's book *The Chiangs of China* (1943) detailed part of this and the sagas of the Soong dynasty—the family of Madame Chiang Kai-shek, first lady of the Republic. Clark's contemporary, Bishop Fred Pierce Corson (1896–1985) and his wife were acquaintances of President and Madame Chiang in the early 1950s. Among their personal effects included gifts from the Chiangs, which later ended up in Lake Junaluska.

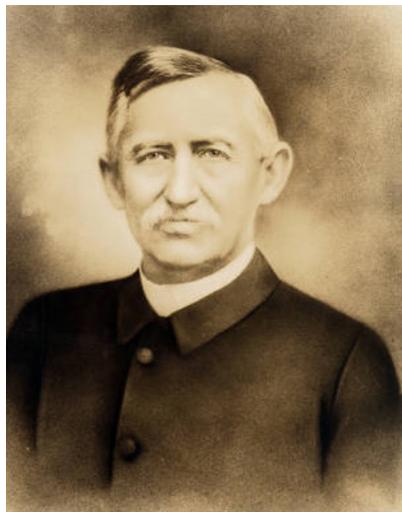


The vision of Rev. Clark finally came to fruition in the form of the World Methodist Council Museum. As one of the first General Secretaries (along with Dr. E. Benson Perkins) of the World Methodist Council, he had considerable foresight and intuition about history, both the preservation of the church's heritage and the presentation of its legacy into the future. With this, the World Methodist Museum was born in 1956, finding its home on the north slopes of Lake Junaluska. The expansive contents of the museum grew after its founding and Clark's contributions and stewardship. Margaret McCleskey, daughter of the late superintendent of Lake Junaluska Assembly, Dr. James W. Fowler Jr., whose tenure ran between 1953 and 1966,

had spent many summers in high school and college there. Now more than half a century later, she fondly recalls Rev. Clark and his family, who were their neighbors, while she and her parents stayed in the Atkins House. Retired Rev. D. Michael Jordan worked as a teenager for Rev. Clark and recently noted at the final meeting in Lake Junaluska of the Friends of the World Methodist Museum that Clark was a vibrant personality who had great energy and endless ideas.

Rev. Lee Tuttle followed Clark and Perkins as the next General Secretary of the Methodist World Council, serving in that position from 1961 to 1966 along with the British representative Rev. Max W. Woodward, and then as the sole Secretary until 1976. One of Tuttle's most significant enhancements was the Susanna Wesley Garden, adjacent to the museum buildings. He created the garden in honor of the matriarch, often called the "Mother of Methodism," whose sons John and Charles were progenitors of the denomination. The garden slopes down toward Lake Junaluska and is nestled into a quiet and secluded niche of earth with an outdoor chapel for people to seek solace in reflection, meditation, and prayer. The collections of the museum also

grew at this time to encompass other global contributions, including items related to the World Methodist Peace Prize, awarded to luminaries like Nelson Mandela, Jimmy Carter, and Mikhail Gorbachev. Additionally, the history of Catholic-Methodist relations is represented in the museum through the historical connections Tuttle and other Council leaders had with Popes John XXIII and Paul VI. The global and the local evolved exceptionally well together at Junaluska, as is evident in many items in the museum's collections. The leadership of the Methodist World Council and the museum has continued with Tuttle's successors as General Secretary—Rev. Dr. Joe Hale (1976–2001), Rev. Dr. George Freeman (2001–2011), and current Secretary Bishop Ivan M. Abrahams. Each of these remarkable leaders has shepherded the museum within an ever-changing world, balancing the work of



Bishop Atkins, Founder of the Lake Junaluska Conference and member of Methodist Education Board that founded SMU. His name is on a plaque in Dallas Hall, SMU, stating he'd been present for the laying of the cornerstone of Dallas Hall.

the church with the curatorial and historical challenges of preservation, exhibition, and engagement with the public. The current director of the World Methodist Museum and Council Headquarters Coordinator, Jackie Bolden, and communications manager Michaela Bryson have been invaluable assets to the organization during the last few years. And the longstanding efforts and contributions of the Friends of the World Methodist Museum have sustained and nourished the museum over the decades. Its

many members have been the heart of its successes and the care and pride in the museum was demonstrated by those who attended the transition ceremony on April 15th, with President Terry Beville giving honor and praise to the legacy of the museum and all those who supported it during these many years.

A thousand miles to the west of Lake Junaluska, in the grand city of Dallas, Southern Methodist University stands stately astride Interstate 75 and the Park Cities. Halfway up Bishop Boulevard, that is the central artery of the campus, on the western lawns is Perkins School of Theology and Bridwell Library (also part of SMU Libraries). Perkins and Bridwell were founded on similar ideas to those rooted in Junaluska earlier in

the century. In the company of this same generation of Methodist leaders in Junaluska were the benefactors of SMU. While the Southern Methodist University (SMU) School of Theology opened in 1915, it wasn't until 1945 when the university honored its new donors Joe J. (1874–1960) and Lois Craddock Perkins (1887–1983) by naming the theological school after them. Their friend and neighbor Joseph Sterling Bridwell (1885–1966) followed with a gift in 1950–51 to endow the library that now bears his name. Though principally Methodist in name and denominational focus, these early philanthropists had broad vision and global perspective. A decade after his momentous gift, Mr. Bridwell said in a 1962 dedication ceremony of five hundred-year-old books he had procured for the library that we need to recognize the contrasts and dimensions of our world as a whole, where he could be on the

phone “making arrangements to buy antique books at the very same time Colonel John Glenn was circling the globe.”

Bridwell’s vision coincided with the leadership of the library’s first and longest-tenured director, Decherd Turner (1922–2002). The consummate bibliophile, antiquarian collector, and Presbyterian preacher, Turner’s collecting acumen was second to none. In fact, he possessed such a sophisticated skill at acquiring not simply archaic books and rare volumes, but expansive collections of archives belonging to Methodist ministers, occult writers, art historians, ballet dancers, modernist painters, and professional typographers, among many others. Though such collecting habits may have summoned a few head scratches along the way, the holistic composition of his methodology and approach fundamentally underscores the balance that many such libraries and museums have had to negotiate in the last century. Very much like the World Methodist Museum, the diversity of contributions and acquisitions proper to these institutions has relied heavily upon the skills and acuity of leadership and staff.



Elmer T. Clark, founder of the WMM and also artist/photographer who published several collections of Methodist Bishops, which Bridwell has in its collections.

In the four decades since Decherd Turner’s departure in 1980, the library grew and evolved under the directorship of eight individuals and the generous continued support of the Bridwell Foundation in Wichita Falls, Texas. The broad focus of the library as part of the SMU Libraries system and Perkins School of Theology has provided an exemplary environment to engage on not just a local scale, but regionally, nationally, and globally. Bridwell’s collections represent both historical and contemporary articulations of both the Church and the world, and it engages with patrons, students, faculty, staff, and community members at large who hail from dozens of countries from around the world.

When the World Methodist Council awarded Bridwell with the entirety of the museum’s collection, the historical legacy of Junaluska and Dallas had been brought together in that similar idea of local history, identity,

and significance, as well as global reach and import.

Rev. Robert J. Williams, Retired General Secretary of the United Methodist Church General Commission on Archives and History, who was a committee member overseeing the deaccessioning process noted, “I am relieved and excited that the collection will remain intact and under the care of the Bridwell Library. All who care about this collection can be confident that its future impact for faithful ministry in the Wesleyan tradition is assured.” Rev. Alfred T. Day, recently Retired General Secretary of the United Methodist Church General Commission on Archives and History, WMC Headquarters Coordinator Jackie Bolden, and Bishop Ivan Abrahams also served on the committee, along with various consultants. Many donors and patrons of the World Methodist Museum have also expressed their support of the move to Dallas, including Thelma Barclift Crowder and Charlotte and Winston Rhea, whose family histories have long been connected to Junaluska.

“We are very proud to assume the responsibility for these collections, which tell the very human stories behind the faith and vision of the Wesley brothers and illuminate the impact they have had on Christianity,” said SMU President R. Gerald Turner. “We are committed to providing the stewardship and continuity that this resource demands.”

Craig Hill, Dean of Perkins School of Theology, has stated that this acquisition will enhance Bridwell’s standing as a global center for students of Wesley and the world Methodist traditions. “We appreciate the great trust that the Museum has placed in us by giving the collection to Bridwell Library,” he said. “Wesley Studies has always been a strong point of Perkins, and this gift creates new and undreamed-of prospects for its future.” Ted A. Campbell, Professor of Church History at Perkins, agreed, saying “this remarkable acquisition brings a treasure trove of Methodist-related historical documents,

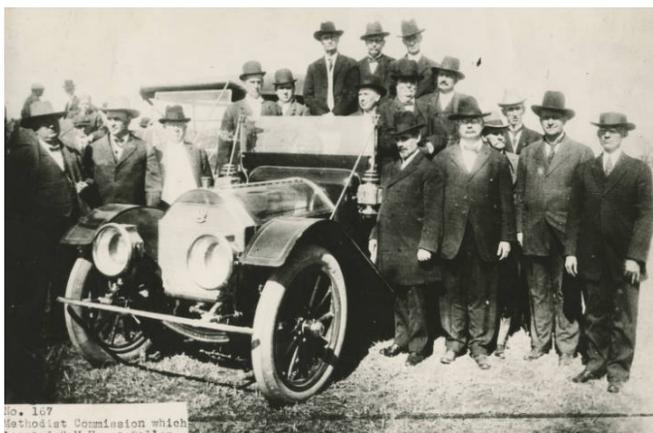
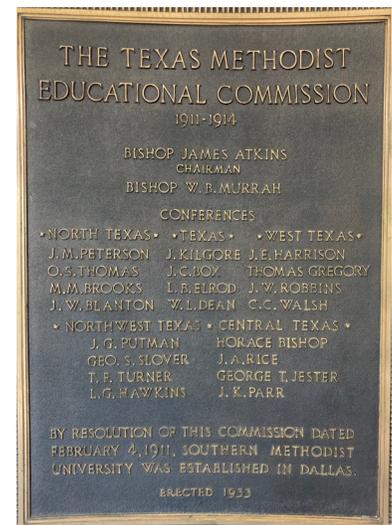
books, and artifacts to Bridwell Library. It brings more than fifty original manuscript letters of John Wesley, establishing Bridwell as one of the two preeminent centers in the world holding John Wesley's hand-written letters. It brings a traveling pulpit used by John Wesley himself. It brings treasures from Methodism throughout the globe, and artifacts that illustrate Methodism on the ground and with ordinary folks: portraits, hymnals, ceramics, and other artifacts."

Holly Jeffcoat, Dean of SMU Libraries, stated "we are honored to be chosen as the sole recipient of the entire World Methodist Museum collections. The collections will significantly enhance our holdings in Methodistica and Wesleyana such that Bridwell Library will be one of the most important destinations for church historical research certainly in North America, and perhaps even worldwide. Once on site, we will prioritize the organization of collections, digitization of hundreds of archival letters and documents by and about early Methodist leadership, and curation of a wide-ranging variety of cultural artifacts. It is a tremendous addition and will be a game-changer in so many ways."

Bishop Ivan Abrahams, CEO of the World Methodist Council, in announcing the decision said "this is a historic undertaking that will allow many more people to utilize the collection in a new way; we are very pleased and feel this is a great moment for Methodism." This "great moment for Methodism" reflects a commitment by many people and organizations, who have long desired to preserve the history, promote the legacy, and interpret

the uncharted future of the Methodist Church and its worldwide relations. At this important moment, when there are both deep concerns and prayerful hopes in the Church, we may hearken back to the numerous connections many in the church had between Junaluska and Dallas, like Bishop James Atkins (1850–

1923), the tireless fundraiser who hosted the first meeting of the Southern Assembly in Lake Junaluska and also led the Methodist Commission on Education in 1911, which ultimately established Southern Methodist University. In fact, in 1912, he participated in laying the cornerstone of Dallas Hall at SMU, and Bridwell Library holds some of Bishop Atkins papers, including nine boxes of materials related to his life and work. And Bishop Paul Bentley Kern, also noted earlier, who was a frequent lecturer at SMU. But the many here mentioned and unmentioned all played a part in these historical and globally engaging relationships. In many ways, the connections of a century past come full circle in the re-establishment of the World Methodist Museum at Bridwell—Anno Domini 2021. The next few years will see the new exhibitions of the World Methodist Museum come alive on the campus of SMU. And we very much hope to see you there.



Left: Methodist Commission located SMU in Dallas, Feb 1, 1911. **Right:** \$300,000 in guaranteed subscriptions presented to the Educational Commission by H.H. Adams, representing the city of Dallas for the location of SMU. February 3, 1911 at the Methodist Publishing House; Bishop James Atkins, key figure at both Junaluska and SMU, bottom, center. Bronze in Dallas Hall mentions Atkins (Top Photo by Ted Campbell; Bottom Photos courtesy of Joan Gosnell, University Archivist, Southern Methodist University; p. 9 Photos by Ryan Hipps).

Museum Transfer Ceremony

After receiving word that Bridwell Library had been named the recipient of the collections of the recently closed World Methodist Council Museum, Perkins Dean Craig Hill and Anthony Elia, Director of Bridwell Library, traveled to Lake Junaluska, NC on April 15 to meet with the museum staff and to review the collection. They were joined by the Friends of the Museum Board for a ceremony marking the transition. World Methodist Museum Director Jackie Bolden gave introductory remarks, followed by an invocation of Psalm 118 by Margaret Amick, PhD, Friends Vice President. Then outgoing Museum President Terry Bevill delivered a presentation and introduced Hill and Elia, who each spoke to the group from Wesley's own travelling pulpit.



The Move

During the last week of April and first week of May, Bonsai Fine Arts Movers (Atlanta) began the long process of carefully evaluating, packing, and shipping the collections of the World Methodist Museum in Lake Junaluska, NC. Bridwell Director Anthony Elia was on hand for part of that first week to review some of the items and work with the moving team to optimize the move of particular items, provide guidance and organizational reference to the team as they assessed everything from original 18th century manuscript letters, to papal jewelry, and even the hair of famous early Methodist luminaries. Hundreds of boxes, thousands of feet of packing tape, foam, and insulation, and much more went into the move. The collections were transferred to a storage facility in Atlanta, GA before being shipped to their final destination in Dallas at SMU's Bridwell Library.



U.S. Presidents at the Museum's Founding

In late summer of 1956, the World Methodist Museum officially opened its doors. The importance of the event and the museum itself to those in Lake Junaluska, as well as the greater region, was to be seen by the luminaries who attended its celebratory events in August and September of that year. In the 1950s, it was far more likely to get a sitting president and vice president to attend such functions presumably, but it also demonstrates the particular character of the Methodist Church in the fabric of American politics and the country itself at that time. From the archival materials found in the World Methodist Museum's collections were these two remarkable photographs. One shows a large crowd gathered around President Dwight D. Eisenhower, at the ground-breaking for the World Methodist Museum. World Methodist Council General Secretary (Great Britain) E. Benson Perkins is to Eisenhower's right (with circular spectacles); General Secretary (U.S.) and museum founder Elmer T. Clark has his back to the camera, while the president is greeting unidentified guests, also presumably leaders of the community. The other photo, which is also quite remarkable, is a candid shot of Dr. Clark in conversation with then U.S. Vice President Richard Nixon (eyes closed!), flanked by U.S. Senator George Smathers from Florida (far right) and the renowned American religious leader and famed preacher Billy Graham—looking down, though it's not clear if he's listening to a conversation or going for a cupcake! Nonetheless, these photographs continue to tell the significance of the events, the place, the museum, and its legacy more than sixty-five years later. (Note: if readers recognize anyone in this group photo with President Eisenhower, we would love to hear from you about identifying them).



Above: President Dwight D. Eisenhower at the ground-breaking for the World Methodist Museum. The man with his back to the camera holding a hat is Dr. Elmer T. Clark, September 14, 1956.



Left to Right: Rev. Billy Graham, Vice President Richard Nixon, Dr. Elmer T. Clark, Sen. George Smathers (D-FL), August 1956, Lake Junaluska.

“The Priest Has Given Me a Book”

Address Given at the 60th Anniversary of World Methodist Museum, August 12, 2016

Bishop J. Lawrence McCleskey

What a privilege to be asked to speak on the occasion of the sixtieth anniversary of The World Methodist Museum! I am grateful to Don Rankin and the Board for the invitation, to Jackie Bolden for the arrangements and guidance leading up to this evening, to Bishop Ivan Abrahams for his gracious hospitality, and to all of you for your presence. Bishop Abrahams stands in a distinguished line of General Secretaries of the World Methodist Council, beginning with Dr. Elmer T. Clark, the founder of the Museum.

After serving as a Methodist pastor in Missouri for a few years, Dr. Clark left the pastorate at thirty-one years of age and went to Europe, where he served for several years as an overseas correspondent for St. Louis and New York newspapers during World War I, then as publicity secretary of the American YMCA in England, Scotland, Ireland, and France. It was during those years that he began his collection of Wesleyanna materials. In 1952, after a notable career in Methodist educational and mission work, including fourteen years as editor of *World Outlook*, he retired to Lake Junaluska. He and his wife, Mary Alva, had built a home here—“The Rock House” at “Amen Corner” just down Lakeshore Drive from here, now belonging to Ann Marie Langford. Dr. Clark became, in retirement, part-time General Secretary of the World Methodist Council. He was in his mid-sixties at the time. He was the first American General Secretary of the World Methodist Council. In those early years, there were two General Secretaries, one in the United States and one in Great Britain (Dr. E. Benson Perkins being the first in Great Britain). Dr. Clark was instrumental in the designation of Lake Junaluska as the location of the World Methodist Council offices and the World Methodist Museum. He was instrumental in bringing the World Methodist Conference to Lake Junaluska in 1956. The Museum, established here that same year, began with the personal collection of Wesleyanna belonging to Dr. Clark.

Margaret’s family had a special connection to Dr. and



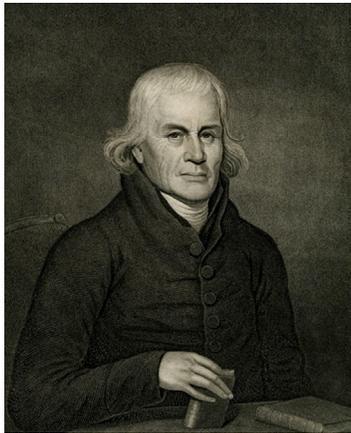
[Memorial Chapel at Lake Junaluska](#)

Mrs. Clark. Margaret’s father, Dr. Jim Fowler, was Superintendent of the Lake Junaluska Assembly from 1953–1966, arriving here just about the same time as the Clarks, and leaving just a few months after Dr. Clark’s death. Dr. Fowler was Superintendent when the World Methodist Conference met here in 1956. The World Methodist Museum building was constructed while he was here, and I remember his telling me stories of actually helping to unload the stone that was brought for the building. Margaret worked at the Museum for three summers while she was in high school and college, giving tours to visitors and typing manuscripts for Dr. Clark. She also had the responsibility of putting the flags out each morning and taking them in each afternoon. She, her brother, her sister, her parents, I, and a large group of students went to the World Methodist Conference in Oslo, Norway in 1961. We have had a connection to the Museum literally from its beginning.

For six decades the World Methodist Museum has grown, amassing an amazing collection of artifacts, documents, books, sculptures, portraits, and other representations of this trans-denominational, trans-national, and still transforming movement that grew out of John and Charles Wesley’s Holy Club at Oxford in eighteenth century England. From its inception, the Museum has represented this multi-faceted character of the Wesleyan movement.

And all of that brings me to the question of the evening: What does this collection of history suggest to us about the future? What can we learn from a museum like this?

As I began to reflect on that question several months ago, a story from the Old Testament came to mind. It's found in two places: the 22nd and 23rd chapters of Second Kings, and the 34th and 35th chapters of Second Chronicles. These nearly identical records recount one of the most important moments in the history of ancient Israel. It



Reverend Francis Asbury

was 2600 years ago, 621 BC to be precise. Josiah was King of Judah, the Southern Kingdom of a then-divided Israel. He wanted to restore a United Kingdom, and he had begun to take steps towards this goal. In addition to this nationalistic dream, Josiah also had begun to make efforts for a reform of the religious practices of Judah, and he was undertaking a program of repairs on the Temple at Jerusalem. He sent his secretary to the Temple to supervise the payment of wages to the workers. The secretary was a man named Shaphan, and he went to see the High Priest, whose name was Hilkiah, to work out the payment. While they were making these arrangements, Hilkiah told Shaphan about an archaeological discovery that had been made in the Temple. Somewhere in the overlooked and neglected backrooms of the Temple, a scroll had been found. Hilkiah told Shaphan about it and Shaphan went back and told King Josiah: "The priest Hilkiah has given me a book." Then Shaphan began to read the book to Josiah.

As it turned out, the book was a scroll of the central portion of what we know today as the book of Deuteronomy. It had been neglected, misplaced, and forgotten about for years—until it was discovered in the renovations and repairs to the Temple. When Josiah heard the reading, he was overcome with emotion. He recognized what the book was and he gathered the people of Jerusalem, read the book to them, led them in a covenant renewal ceremony and undertook

a series of unprecedented reforms in their worship and cultural life. For about two hundred years, Judah had been under the control of Assyria and it was during this time that the book became neglected. During these two centuries the Jewish people had accommodated themselves to pagan religious practices. In his reform Josiah destroyed pagan idols, burned graven images, and shut down the practice of temple prostitutes. He reinstated the focus of worship in the Temple in Jerusalem. And (perhaps the most important thing in some ways) he reinstated the observance of the Passover, which had been abandoned and neglected for most of those years. In Second Kings 23:24–25 it is said of Josiah: "He established the words of the law that were written in the book that the priest Hilkiah had found in the house of the Lord. Before him there was no king like him, who turned to the Lord with all his heart, with all his soul, and with all his might, according to all the law of Moses, nor did any like him arise after him."

The reforms under Josiah came to be known as the Deuteronomistic Reforms. They are recognized by biblical historians as a remarkable chapter in the story of the ancient people of God. And the motivation for the whole experience is captured in that simple statement of Shaphan to Josiah: "The priest Hilkiah has given me a book." A case could be made that this discovery was nothing more or less than the finding of an incredibly important artifact in perhaps the earliest museum of Judeo-Christian history, even if it was an unintentional museum! And, following that line of thought, the story shows how a historical artifact, preserved in a museum, however unintended, can provide a powerful impetus for renewal and hope for the future. If there is validity in such a perspective—and I believe there is—then the artifacts and documents and books and portraits and records in a museum as intentional as the World Methodist Museum take on an incredible importance! Let me illustrate with three lessons we learn from the World Methodist Museum.

First, the movement that emerged from John and Charles Wesley in England, and from Francis Asbury in America, is a trans-denominational movement. It is a Wesleyan movement. And, though not all churches in the Council use the term in their formal names, it is a Methodist movement. But it is a Wesleyan and Methodist movement

consisting of numerous denominations! It's easy for us United Methodists, which defines most of us living here at Lake Junaluska, to forget that. But it is important that we remember! It is only by remembering this that we can appreciate the fullness of the movement. It is so much more than any of its components alone!

The World Methodist Council, as the founding and overseeing entity of the Museum, was the successor organization to a consortium of Methodist denominations that was begun in 1881. Today, there are eighty member churches, all with Wesleyan roots, but each with its own structure and governance. The Museum contains historical material going all the way back to the Wesleys in eighteenth century England, and coming all the way forward to materials representing the multiple denominations that are in the current Council. The richness of that trans-denominational tradition is reflected in just a few things I observed in a visit to the Museum one afternoon last month.

I saw these exhibits, which illustrate some of the rich denominational traditions that are unique in their own ways, while also embodying the essential character of the larger Wesleyan movement. There is an exhibit on Frederick Douglass, leader of the Abolitionist movement in nineteenth century America; he was a member of the African Methodist Episcopal Zion Church. There is an exhibit on Walter Russell Lambuth, a nineteenth century missionary in Brazil and Africa, who also led in the establishment of Methodist missions in Cuba and Korea. He was an ordained elder in the Methodist Episcopal Church South. His traveling companion, John Wesley Gilbert, was from the Colored (now Christian) Methodist Episcopal Church. There is an exhibit on Mary McLeod Bethune, the founder of Bethune-Cookman College in Daytona Beach, Florida. And there is an exhibit on Rosa Parks, who sparked the Civil Rights movement in America by riding a bus in Montgomery. Bethune and Parks were in the African Methodist Episcopal Church. And these barely scratch the surface.

The stories are endless from eighty member churches in the World Methodist Council. These few represent: courageous persons who lived endangered lives in order

to free humans from slavery; evangelists who told the Christian story in places where it had never been told; educators who promoted the Wesleyan emphasis on the relationship between knowledge and vital piety; humble souls who braved threat and ridicule in pursuit of equality and justice for all. They were persons from one big family—the Wesleyan family. But they were persons from distinctive branches of that family tree. Without any of them, the family would be the poorer. Their stories shaped the life of church and society in their own time, and their legacies continue to do so today. So that's the first thing—we are a trans-denominational movement, and we are richer because of that. We have been given a trans-denominational book, so to speak! And it continues to inspire the reformation of church and world.

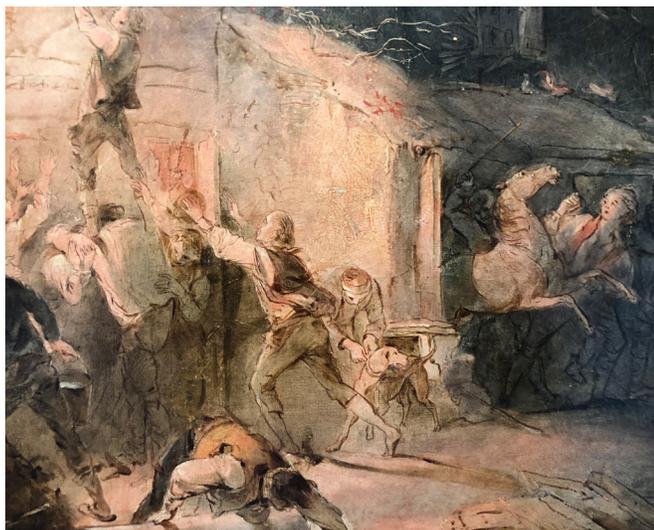


Famous Lighted Cross overlooking Lake Junaluska

Second, this Wesleyan movement is trans-national, or, if you prefer, global. The eighty denominations represented in the World Methodist Council span the continents of Africa, Asia, Europe, Australia and the South Pacific, North America, and South America. Their churches are located in more than one hundred and thirty countries. There is great significance in the fact that the flags of these countries fly in a continuous rotation outside the World Methodist Museum. Each week there are four different flags flying there, reminding us of the global nature of the Wesleyan movement. Here in Haywood County for a number of years now we have enjoyed Folkmoot, this gathering of music and dance teams from countries around

the world that come here to share their culture and remind us of commonalities we share with persons from other parts of the globe. But the World Methodist Museum celebrates that reality every week of the year with these flags.

Inside the Museum there is an exhibit that reminds us of this trans-national nature of the Wesleyan movement. It's the exhibit about the World Methodist Peace Award given annually by the Council since 1977. In those four decades this Peace Award has been given to missionaries and social workers, teachers and nuns, pastors and humanitarians, evangelists and peace activists, church bureaucrats and political leaders. It has been given to an American President, a Russian Premier, a United Nations Secretary General, a South African President, and an Egyptian President. It has been given to Methodists, Roman Catholics, and non-



From H.P. Parker's *The Rescue of John Wesley from the Epworth Rectory* (1840), the original painting is among the items coming to Bridwell

Christians. It has been given to people from the United States, Europe, the Middle East, Asia, Northern Ireland, Latin America, South Africa, and Australia. It reflects the global character of both the World Methodist Council and the World Methodist Museum. It is given to persons "who make exceptional contributions to peace, justice and reconciliation (from brochure on The World Methodist Council)." The exhibit that tells the story of the World Methodist Peace Award is a reminder of the commitment of the churches of the Wesleyan movement to a gospel of peace and justice, of respect for human rights, and of support for persons victimized by war and violence. In a

very real sense, these stories remind us that we have been given a trans-national book, so to speak, that celebrates global connections. And the stories have the potential to continue to inspire the reformation of church and world.

The third and final point is that the Wesleyan movement is transformational. What I mean here is that the Wesleyan movement is an uncompleted movement, and it continues both to be transformed and to have the power to transform its constituent churches and the world in which they make their witnesses. Let me illustrate this with one further exhibit and what it suggests to me for the Wesleyan movement today. Perhaps we can draw lessons for what may be the most serious challenge to my branch of the movement in my lifetime.

When I began to make notes for this presentation, I wrote at one point that I have spent my entire life in The United Methodist Church. Then one day I realized: that's not true! I am seventy-five years old, but I have been a United Methodist for only about two-thirds of my life. The United Methodist Church didn't come into existence until 1968. Prior to that, I was simply a Methodist. The ordination certificates that still hang on a wall in my house show that I was ordained in The Methodist Church. And, if you want to go further back, up until a year before I was born The Methodist Church that I was baptized into and ordained in did not exist. It was The Methodist Episcopal Church South, along with The Methodist Episcopal Church and The Methodist Protestant Church. And prior to that, if you take it back further—well, you get the point.

What's this all about? Well, there is a lot of talk these days about whether The United Methodist Church will divide or stay together because of the controversy and disagreements over attitudes and policies related to human sexuality. We have, from our recent General Conference, a Commission authorized to craft "A Way Forward." Now I'm not going to get into that debate tonight! I have my own thoughts and convictions on the issue, but I am content to wait on the Commission to be appointed and do its work. I am not arguing here for either staying together or not staying together. None of us knows where that issue will come out. But I do want to share a perspective from our history that I believe could help us.

When I visited the Museum last month I was reminded of this history of unions of predecessor denominations that resulted in The United Methodist Church. I was reminded that we found ways to unite, to overcome differences of various sorts because those working on the project believed unity to be better than disunity. I also saw, however, an exhibit on Richard Allen and the establishment of the African Methodist Episcopal Church. Richard Allen was ordained by Francis Asbury and assigned to serve Negro members in The Methodist Episcopal Church as it then existed. Allen and others had established the Free African Society in Philadelphia in 1787, but when blacks were not allowed to kneel and pray in St. George's Methodist Episcopal Church, the movement of blacks out of the denomination took on new energy. In 1794, with Allen as pastor, Bethel African Methodist Episcopal Church was established, leading to the formal constitution of a new Wesleyan denomination. When

I was bishop of The United Methodist Church in South Carolina, the African Methodist Episcopal Church was virtually identical in size to The United Methodist Church in the state. Their bishop was John Hurst Adams. He and I marched together in efforts to have the Confederate Flag removed from the State House. Two separate denominations, originally separated over racial justice issues, cooperating two hundred years later in fighting racial injustice—both part of the Wesleyan family, but separate for significant historical and theological and ethical reasons.

My point? The Wesleyan movement is still being formed and transformed. Think about it! In the entire sweep of Christian history, the Wesleyan movement, important as it is to us, is a relative newcomer. And within the not-quite-three centuries of this movement, the Wesleyan expression of Christianity has seen numerous unions and separations based on differing interpretation and practice of scripture,

theology, worship, polity, and culture. I am not an advocate of a split in The United Methodist Church. By the same token, neither am I an advocate of making an idol of institutional unity. Somehow, when Jesus prayed that his disciples “may all be one,” I don't believe he had in mind the structure of The United Methodist Church in the twenty-first century. What I am saying is simply

this: If we look carefully and thoughtfully at the history of separations and unions in the Wesleyan movement, we might just ease up, relax a little, as we navigate the choppy waters of our current controversy and live into whatever decisions emerge as people of a common heritage try to settle uncommonly difficult issues. The Wesleyan movement is still being formed and transformed, and likely will continue to be far beyond our lifetimes. It just could be, at the end of the day, that the movement is more important and lasting than any particular denominational expression of it.

The Richard Allen exhibit is telling. You could say that we have been given a transformational book that tells stories of continuing formation—stories that have the potential to inspire the reformation of church and world.

What a gift we have in the World Methodist Museum! Its vision from the beginning was to be, as the name indicates, a World Museum: Trans-denominational! Trans-national! Transformational! It is defined more by the expanse of the movement, than the strictures of any single entity within it. In the eulogy he gave at Elmer Clark's funeral, Bishop Ellis Finger said this: “Dr. Clark traveled extensively in his... ministry; he wanted to stimulate churches everywhere, particularly in America, to appreciate their Christian brethren in other lands and to understand the cultures in which they gave their witness.” To that end, Elmer T. Clark gave us a book—a museum—to preserve the stories of who we have been, in hope that in them we will find clues to who, by God's grace, we yet may become!



Reverend Richard Allen, AME Church Founder

The World Methodist Council

The World Methodist Council oversaw and ran the World Methodist Museum for the entirety of the museum's history, and was the deliberating body that made the decision to turn the museum collections over to Bridwell in April 2021. The council has a long and distinguished history itself, dating back to the late nineteenth century. Bishop Ivan Abrahams has served as the current General Secretary since 2012. He and the staff of the World Methodist Council and Museum have been tremendously helpful in the transition of the museum. Bridwell (SMU Libraries), Perkins, and the whole SMU community want to thank Bishop Abrahams and his team, especially Jackie Bolden and Michaela Hannah Bryson for all of their work, generosity, and time over these last months. Details about the Council, its history, mission, and work are available on their website and provided below. Their work and the continuity of service and commitments will continue to be honored by Bridwell and the new exhibitions of the World Methodist Museum at SMU.



Bishop Ivan Abrahams, fourth person and first South African to serve as General Secretary of the World Methodist Council (Photo credit WMC)

WHAT IS THE WORLD METHODIST COUNCIL?

The World Methodist Council is made up of eighty Methodist, Wesleyan and related Uniting and United Churches representing over eighty million members in one hundred and thirty-eight countries. It engages, empowers and serves the member Churches by encouraging Methodist unity in witness, facilitating mission in the world, and fostering ecumenical and inter-religious activities. It promotes obedience to the Great Commandment of Jesus Christ to love God and neighbor and to fulfill the Great Commission to make disciples through vibrant evangelism, a prophetic voice, cooperative programs, faithful worship and mutual learning.

IN CONTINUITY WITH THE UNIVERSAL CHURCH

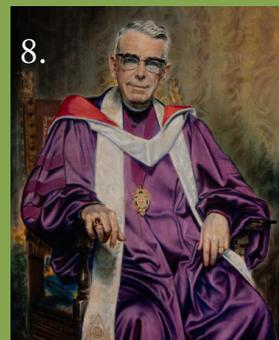
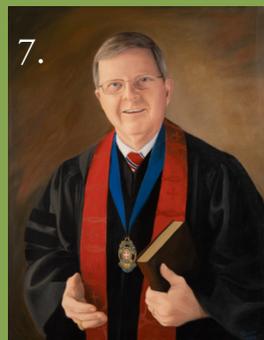
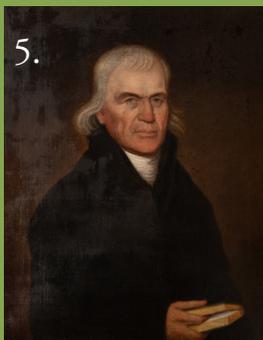
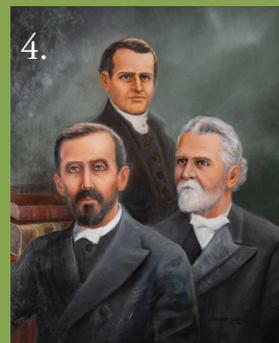
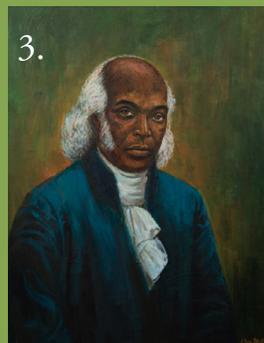
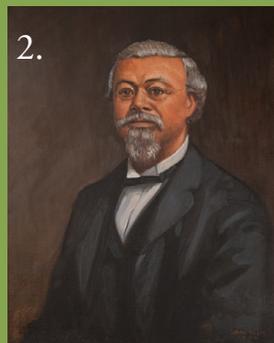
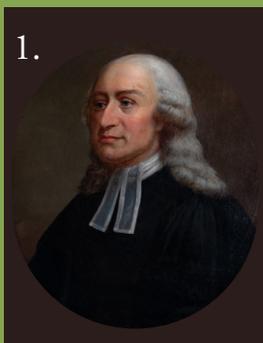
Churches in the Methodist tradition stand within the continuity of the one universal Church, confessing Jesus Christ as Lord and Savior, worshipping the one God, Father, Son and Holy Spirit, preaching the one gospel, and accepting the authority of the holy scriptures, and the creeds of the early church.

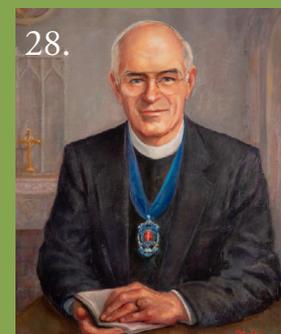
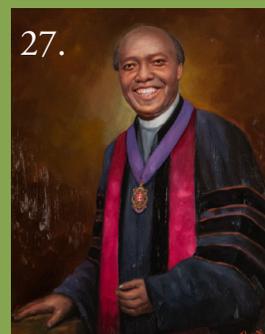
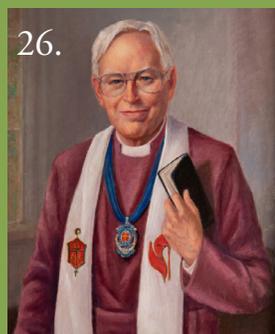
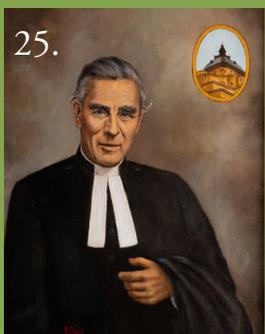
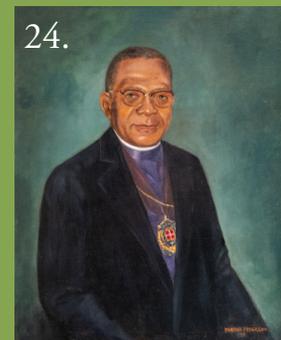
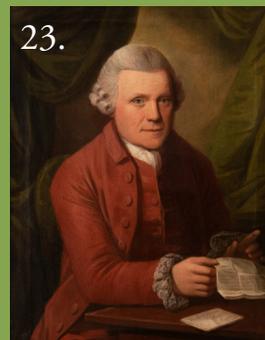
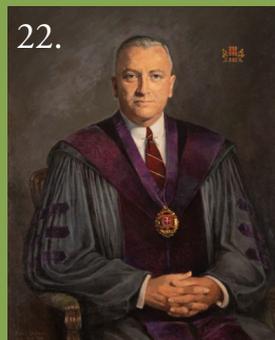
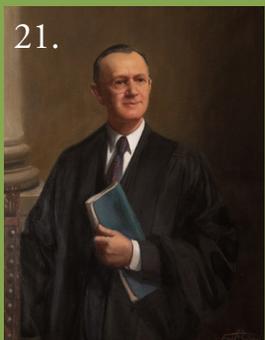
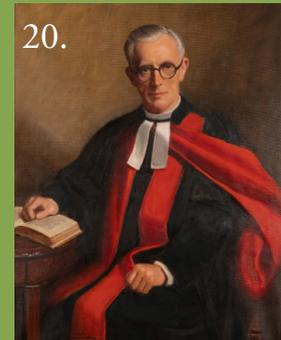
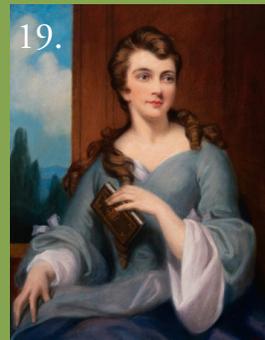
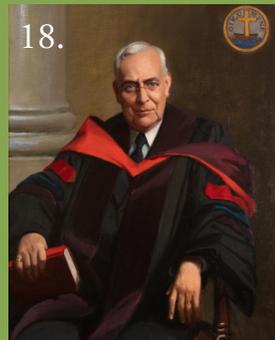
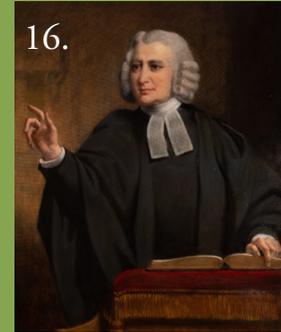
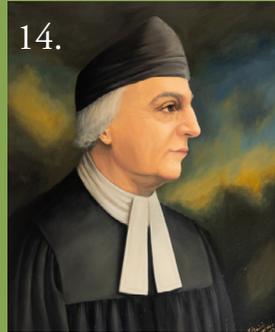
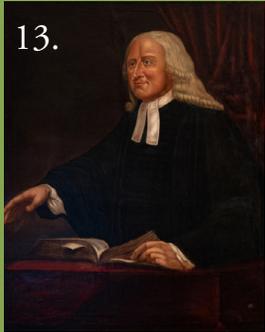
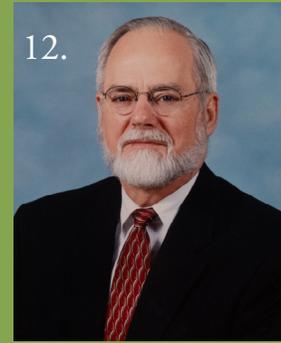
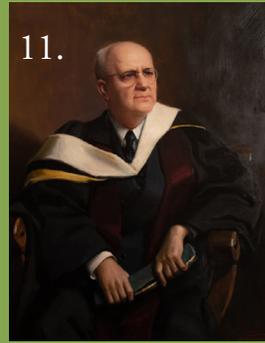
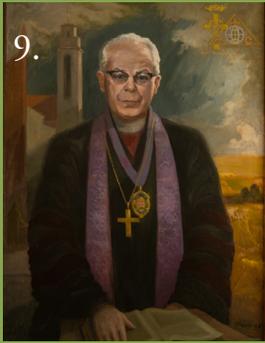
HISTORY OF THE WORLD METHODIST COUNCIL

The World Methodist Council finds its origins in a conference held in London, England at Wesley's Chapel in 1881 where some four hundred delegates from thirty Methodist bodies around the world gathered in an Ecumenical Methodist Conference. Thereafter, World Methodist conferences were held every ten years until 1931. In 1931 a decision was made to organize a Council—a new agency to express the common ideals and objectives of worldwide Methodism. Due to World War II, the Conference would not meet again until 1947 and the organization plans were delayed. At the 1951 Conference, two decisions were taken to ensure the stability of the conferences: 1) that the name be changed to the World Methodist Council; 2) that the Council should meet at five-year intervals. In 1956, the World Methodist Council established a permanent headquarters in the United States at Lake Junaluska, North Carolina.

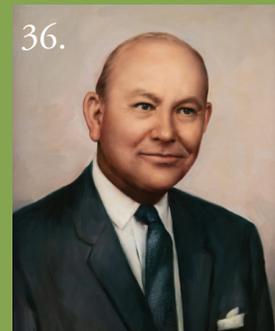
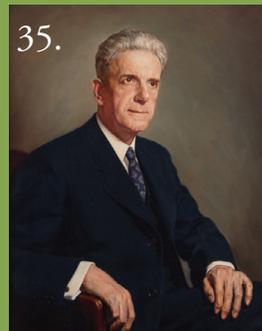
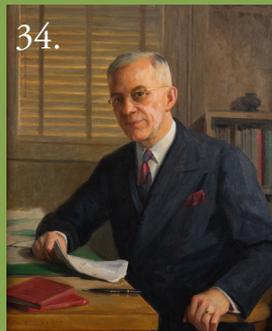
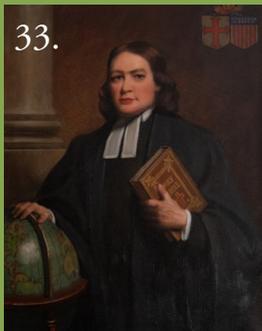
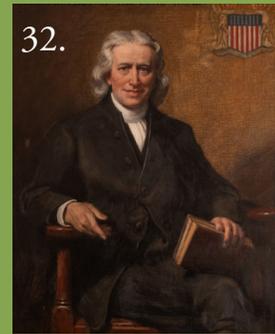
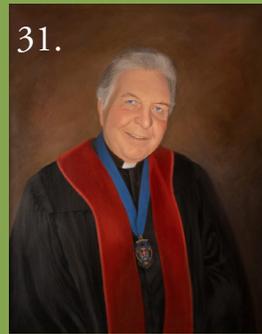
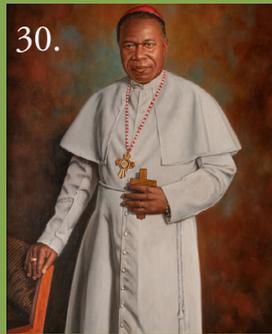
Portraits & Paintings: Faces of the Past

Over the centuries, portraiture has been a means of preserving the image and memory of the human individual, a way of enshrining what a person looked like and attempting to capture the spirit of their human selves in a particular moment in time. Certainly, we all change, even on a daily basis. In the time before photography, this was in many ways even more important, because it was really the only way to preserve what a person looked like, perhaps beyond the sculpted representation or death mask. Yet, these were also marks of distinction and privilege, which has given the historical record and memory a vision of the past something that may sometimes seem rather more representative of wealthy classes. The importance of recognizing these historical works, images, and portraits today must be balanced with how they are perceived in the 21st century, and how they can be best curated, displayed, and interpreted. Issues of space, conservation, repair, costs, and display are among the many points of consideration when planning and strategizing exhibits, and especially portraiture. What they represented at the time of their creation may not necessarily translate into what they represent today, and this too is part of the interpretive process of curation and best stewardship. As Bridwell moves forward with the exhibition of these and other materials, we will find the best and most suitable ways to share these and other images with the broader public and global Methodist communities. Most of the paintings have been identified, though a few have not been at the time of publishing this issue.





Portraits & Paintings: Faces of the Past



- | | | |
|--|--|---|
| 1. John Wesley | 13. John Wesley | 25. Reverend Dr. Kenneth Greet |
| 2. Bishop W. H. Miles (Founder of the CME Church) | 14. Samuel Wesley | 26. Bishop William R. Cannon |
| 3. James Varick | 15. Susanna Wesley | 27. Bishop Lawi Imathiu (Nairobi, Kenya) |
| 4. Martin Wells Knapp, Orange Scott (middle), and Seth Cook Rees (Founders of the Wesleyan Church) | 16. Charles Wesley | 28. The Reverend Dr. Donald English |
| 5. Reverend Francis Asbury | 17. John Wesley | 29. Ms. Frances M. Alguire |
| 6. Dr. Lee Tuttle | 18. Bishop Ivan Lee Holt | 30. His Eminence Sunday C. Mbang (Lagos, Nigeria) |
| 7. Reverend Dr. George Freeman (WMC President) | 19. Susanna Wesley | 31. Reverend Dr. John C.A. Barrett (UK) |
| 8. Bishop Fred Pierce Corson | 20. Unidentified at time of publication | 32. Francis Asbury |
| 9. Bishop Odd Hagen | 21. Edwin L. Jones (former Treasurer) | 33. George Whitefield |
| 10. Dr. E. Benson Perkins | 22. Dr. Charles C. Parlin (Layperson and former WMC President) | 34. Unidentified at time of publication |
| 11. Elmer T. Clark | 23. Unidentified at time of publication | 35. Bishop Nolan Harmon |
| 12. Reverend Dr. James Holsinger | 24. Bishop Prince A. Taylor, Jr. | 36. John R. Harper (WMC Treasurer) |

Wesley's Traveling Pulpit

Among the many items coming from the World Methodist Museum in Lake Junaluska, NC to Bridwell Library at SMU is John Wesley's famed "Traveling Pulpit." According to the documentation on this sizeable preaching platform, which stands at more than five feet high, it was "used by Wesley in London around the mid-18th century for open air preaching near West Street Chapel and later, the Foundry. A gift of the Methodist Conference of Great Britain." The gift was made in part as thanks to the World Methodist Council and Museum's fundraising efforts several decades ago. The pulpit, along with one other from the British Isles, with historical importance, will be housed in the Bridwell's Methodist Room—the Blue Room—where students, faculty, and visitors can view them. Preaching classes and others will be invited to use the pulpit for special events. Many who have seen the pulpit have wondered how such a large piece of furniture—if we can call it that!—was moved, since it is a "traveling" pulpit. And from what we can tell, it was tipped on its side, lashed to a couple horses, and pulled around the countryside. It's curved front may have served as the bottom when turned, which would allow it to slide more easily along pathways and fields. We're happy to hear more theories from other expert commentators, though!



Above: John Wesley's traveling pulpit was a gift from the Methodist Conference of Great Britain. The pulpit will be set up in the Blue Room of Bridwell Library this fall.

Biblical Antiquities

Biblical artifacts are also among the surprises that have been part of the World Methodist Museum collections and those on display in recent years. These materials were collected and supported by various members, supporters, and leaders within the World Methodist Museum community, including Friends of the Museum and former presidents and WMC leaders. The contents include more than three cabinets of extraordinary items from the Ancient Near East and the Greco-Roman world, some of which are more commonplace and expected, like posts, coins, and jars, or those less expected, like daggers, nails, and this exceptionally well-preserved ancient *die*—for a game of dice!



The Susanna Wesley Garden

One of the great accomplishments and enduring legacies of the late Dr. Lee F. Tuttle, former World Methodist Council Secretary from 1960 to 1976 was the creation of the Susanna Wesley Garden adjacent to the World Methodist Museum building. Sloping gracefully up the slopes from Lake Junaluska and gradually up the inclines of the green hills surrounding the lake, the verdant and beautifully designed gardens offer a place for quiet respite, reflection, meditation, and prayer. Named after the “Mother of the Methodist Church,” John and Charles Wesley’s own mother, Susanna, the garden was Dr. Tuttle’s offering to those of Junaluska and anyone who visited over the last century. There are several hidden away spots to find, where you can pause and reflect on the magnificence of this place, as well as many signs and memorials recalling all those who contributed to make the garden what it is today.

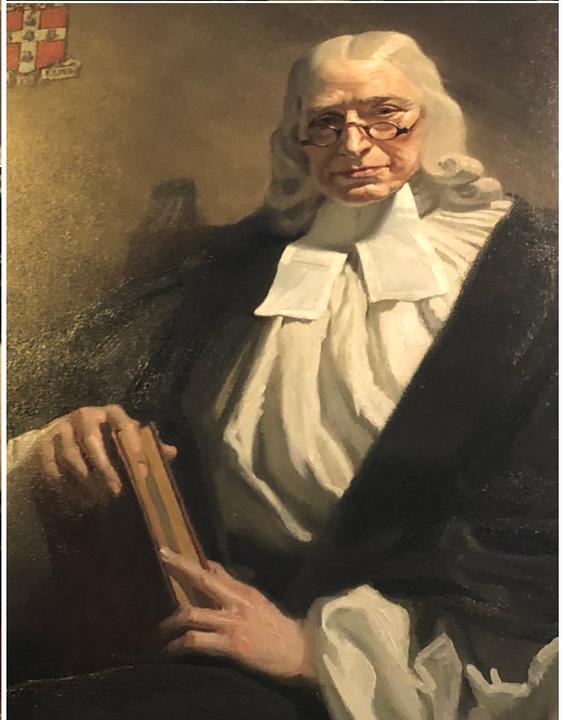


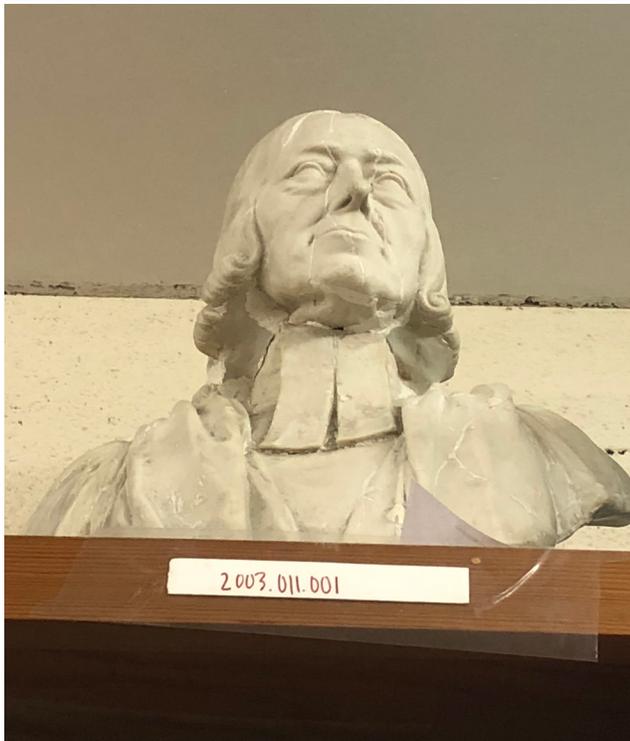


The Many Faces of John Wesley

John Wesley's image has become famous, certainly to Methodists, over the last two centuries. To some extent this phenomenon can be traced back to both contemporary representations of Wesley *and* the making of a death mask at the time of his passing. Since Wesley himself was a famous and influential man later in life, these representations were forms of promoting his work and evangelism. Today, we might consider these in more popular, corporate, or business terms—like forms of *marketing*, *branding*, and *promotion*. Yet, we can be sure that there was a lot more going on than we are even aware of today around this. Representations and likenesses of the Methodist founder also reflected the people's imaginations, visions, and connections to his status as a major inspiration and leader; these images and statues also seemed to codify some saintly apparition of the origins of the denomination in some physical, possessable, and even personal form that could be kept in one's household. The nuanced tales of Wesley's curious life stories, events, and adventures not only narrated his own life, but gave the polity of the church something to write in their own lives. From statues and busts to a curious array and diversity of "branded" everyday household items—like a water pitcher, umbrella finial, and salt shaker!—Wesley became as popular and *sellable* a commodity as a saint, pope, or even a modern day pop star.







Above: A variety of representations by artists, engravers, and morticians—this page includes: top left, copy of Wesley’s death mask; top right, Cuban artist’s modern depiction of Wesley (ca. 1956); middle right, Orthodox-style icon of Wesley brothers; bottom right, 19th century umbrella handles of Wesley’s head; below center and left, engraving and bust of Wesley. Images on previous pages include salt shakers, ceramics, and other interesting sculptures.

What *is* a Museum, Actually?

With the World Methodist Museum on its way to Bridwell Library and the SMU Campus, a common topic of conversation in the last few months has been ‘what *is* a museum, actually?’ We have many preconceived notions as to what museums *were*, and what they *have become*, but so too do we now often discuss what they should become. It’s actually a far more complex undertaking and series of questions than we might initially imagine. Another common question is *how long will it take to display?* While we could easily transition items from one place to another without any changes, there are a series of steps—in fact, scores of steps—to undertake from point A to B. In some ways, it’s more like point A to Z! The contents of the World Methodist Museum, once in storage at Bridwell, will need to be re-catalogued within Bridwell’s archival and special collections (system), then evaluated by various staff members and faculty for their placement within the library’s holdings and secured vaults. Additionally, the collection will need to be analyzed and then rematerialized into new exhibition spaces, along with the construction of new holding features that will contain some of the more delicate and complex materials—like stained glass windows—for display. But these are just the beginning stages of the planning and strategy, for which we will continue to evolve and develop and discuss. A museum after all is not a static space—it is a living one that reflects those things of our past, in order to push into the future, guide us, make us think and debate and be considerate citizens of our society and faith communities. We very much look forward to developing ideas and plans around how best to curate, exhibit, display, and talk about these collections for our present world, *and* for generations to come. And to continue to make the experience of the museum collections one which we will all learn from and enjoy.



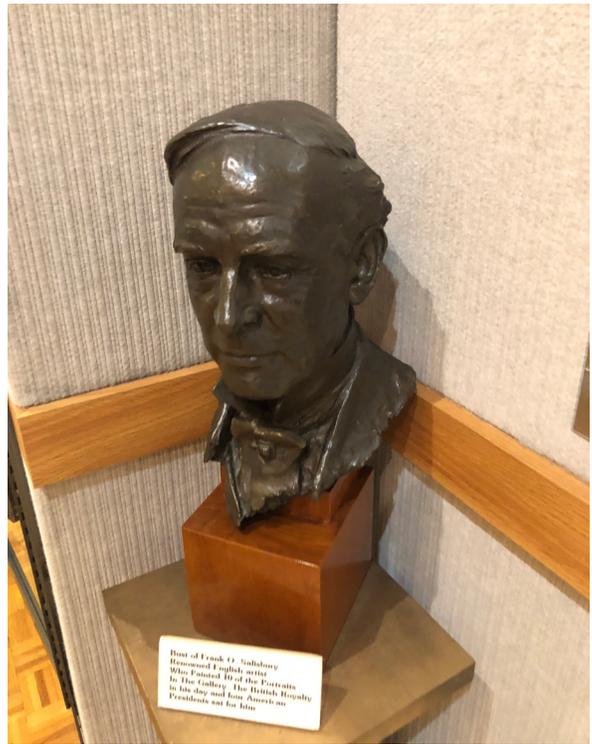
Gifts of Madame Chiang Kai-Shek



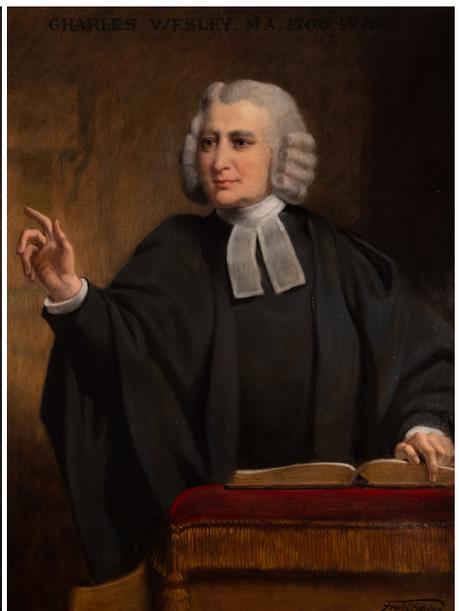
Above are the ornately engraved chairs and table set given to Bishop and Mrs. Carson in 1953, by Madame and President Chiang Kai-Shek of Taiwan. The detailed carvings depict a variety of ancient scenes from Chinese history. The set will be on display in Bridwell. The photo of the Chiangs with the Corsons is signed by the Taiwanese first lady.

Who Was Salisbury?— A Classical Modernist

Frank O. Salisbury (1874–1962) was an illustrious and accomplished painter, who is probably best known for his portraits of famous dignitaries, including President Franklin Delano Roosevelt. In the World Methodist Museum, there are at least half a dozen portraits by the artist, most notably the famous and sober representation of John Wesley, which some have said is imposing and conveys much more of a personality that came from such a man small in stature. His skill of portraiture and that particular realism are remarkable for those who were his living subjects, each of whom sat for the artist to recreate, while his historic characters often hint at less specificity and tone, reflecting how the imagination had to work around to get a good representation of Charles or Susanna Wesley, George Whitefield, or Francis Asbury. Somehow the John Wesley representation is far more articulate and piercing, but that may be because there are so many various representations of John Wesley that survived since the time of his death more than a century prior. Salisbury was highly successful, and by some accounts a fairly well-off man. His craft was one tempered in the late 19th and early 20th centuries, at a time when art itself was being forged



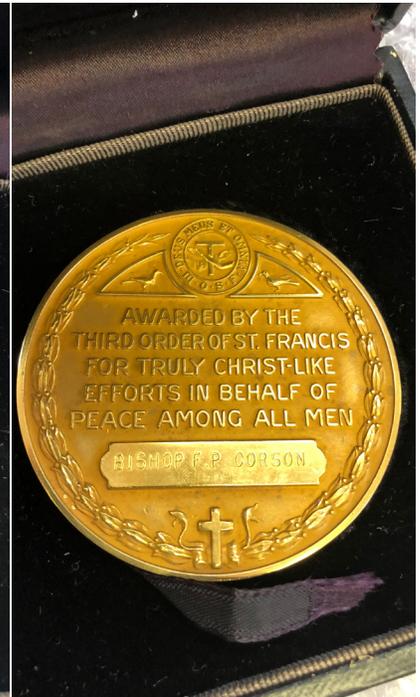
anew and old ways and traditional methods were being discarded nearly completely. While Salisbury was very much a classical traditionalist, striving to articulate a poetic and stayed realism, he both eschewed and vociferously condemned much of the modern art movements that were burgeoning like unwanted mushrooms around Europe and the United States at the time. He is perhaps not considered as “great” by art historians in the sense of being a groundbreaking thinker or visionary of the painter’s palette, but his style and legacy are very much appreciated and respected among those who have valued the more formal representations of the past. The many paintings done by Salisbury and contained within the World Methodist Museum collections will be part of the exhibitions coming to Bridwell.



Of Popes and Methodists

In an October 2017 article in the online magazine *The Tablet* titled “From Mutual Suspicion to ‘Brothers and Sisters’: How the Relationship between Catholics and Methodists has Dramatically Shifted,” we see a wonderful photo of Pope Francis greeting current World Methodist Council General Secretary Ivan Abrahams. The article goes on to describe the tensions and divisions among the church denominations, but also the points of distinction and mutual growth. Catholic-Methodist relations have been a long and detailed enterprise, for which some of our Perkins faculty have worked on and specialize in. When looking back upon these histories, especially in relation to the World Methodist Council and the World Methodist Museum’s collections, we find some remarkable archives and images of former Popes and WMC Leaders greeting one another with warmth and solidarity. Among the older photos, especially, Pope Pius VI demonstrated an exceptional connection to his brothers and sisters in the Methodist Church. Among the most distinguished items from Pius VI were a “Francis Medal” and papal ring given “in pectore” (as in “appointing someone a cardinal in secret”) to Methodist Bishop Fred P. Corson, who had been the World Methodist Council President from 1961 to 1966. We look forward to having our faculty discuss and lecture on these items when they are displayed.

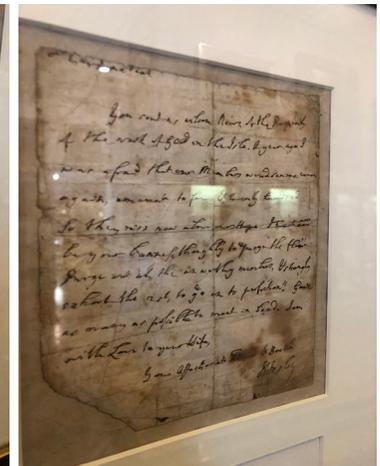
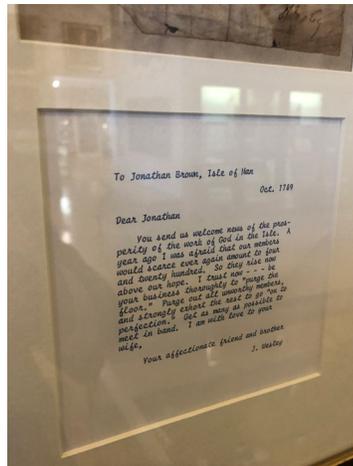
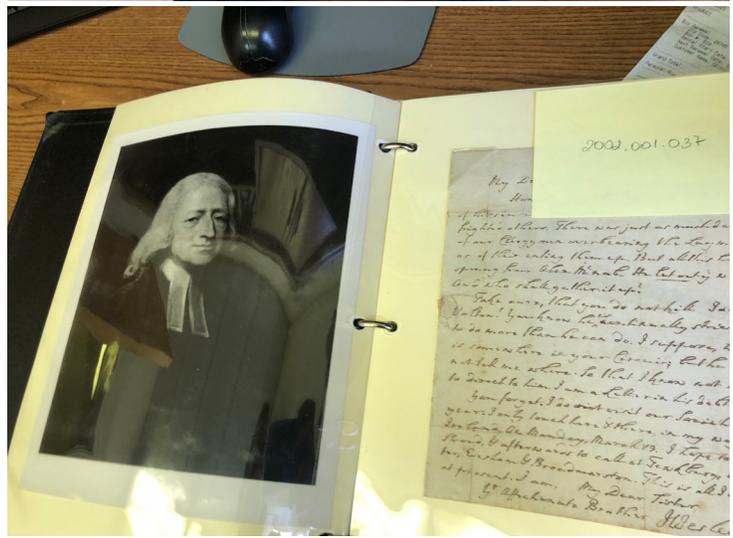




The various photographs on the previous and present pages include meetings between Pope Pius VI and Bishop Corson, as well as an audience given by Benedict XVI with other religious and Methodist leaders (p. 30, middle). Images below include the papal ring given "In Pectore" to Corson, as well as the Francis Medal.

Of Locks and Letters: Hair, Ink, & Methodism

When one walks through a showcasing of early Methodism, especially among the items of the World Methodist Museum, you might be struck by the number of items that relate to many of the “founding generation” of the church. But perhaps more surprising may be the snippets of hair or personal effects, along with many letters and manuscript. These latter items were of course part of the way that people communicated in the 18th century. The question of locks of hair, though, may not be so clear. Keepsakes of a person’s hair were commonplace at this time, and especially well into what has commonly been known as the Victorian era. As conversations about the World Methodist Museum’s collections have continued during their transition to Bridwell, many discussions have come up among staff and faculty about the *reliquary* nature of objects and their representation in the early Methodist Church. The objectification of images, personal effects, and yes body parts (like hair) is reminiscent *not at all* of a Protestant materialism or popular theology, but of more Catholic veneration—which may explain some of the closeness of mid-20th century relations of former popes and the Methodist Church. And even though the World Methodist Museum does not own it, there exists at Drew University the purported “finger bone of George Whitefield.” According to the Drew University website, the crypt of Whitefield was visited by people regularly: ‘after dying at Newburyport, Massachusetts in 1770 and being buried in the church’s ministerial crypt, it was visited by the curious and the devout for many years. In fact the crypt was visited regularly until the late 1890s. As early as 1775 there are records of people opening his casket to take items, mostly clothing. However, in the 1830s the entire right arm was removed and sent to England. The gentleman in England kept the arm for about 20 years only to return it in his old age.’ What may seem like an oddity to us in 2021, was very much accepted by devotional pilgrims two centuries ago, imbued with curative and therapeutic power that reflected more of the age and human mind and spirit than of the theology of the church. With these things in mind, we look to how all the items in this museum continue to inform us of the past and of ourselves as we look to the future of the church and our world.



Top to Bottom: Locks of John Wesley’s hair; Letters from Wesley in protective containers (Top photo by Ellen Frost).

Bridwell Hosts Inaugural Edible Book Festival

The International Edible Book Festival is an annual event that is usually held around the first of April. The event began in 2000 and is celebrated in several countries around the world. Typically, the edible books are photographed and then eaten. Bridwell Library held its first Edible Book Festival on Monday, April 12, 2021. Library staff were invited to create edible versions of books and share photos of their work. The following creative and amusing entries were submitted this year.



Left: *Book of Genesis, God created.*

Hebrew joke: the word for “(God) created” in Hebrew sounds a bit like “Brie cheese” in English. Hence, the first word of the Bible is “(One) created” —or “Cheese” (my rendition). Anthony Elia



Above: *‘Leaves’ of Grass*

A modified crepe layer cake with a fondant bookmark. Arvid Nelsen



Below: *Dead Sea (Salt) Scrolls*

The *Book of Esther* missing from the *Dead Sea (Salt) Scrolls* has been found, and of course the scrolls are made of Dark Chocolate and Sea Salt Rugelach! Michelle Ried



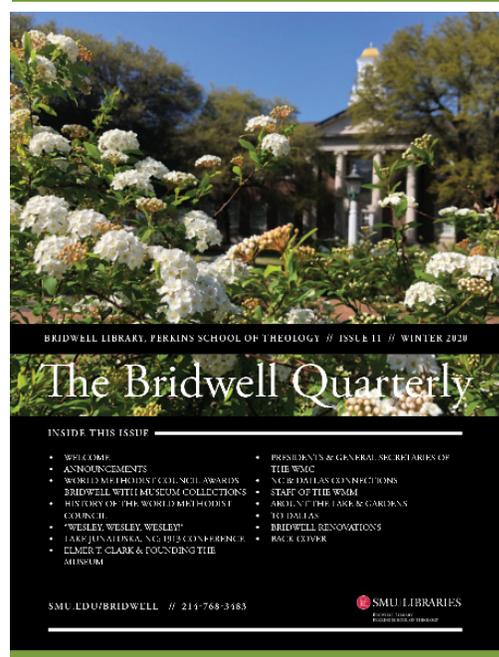
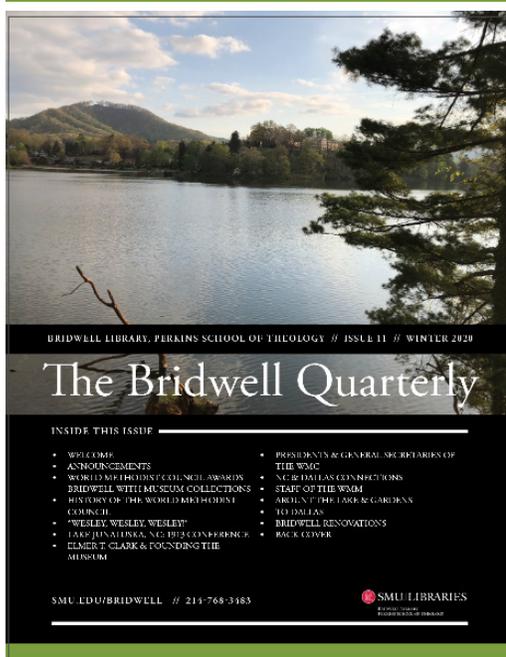
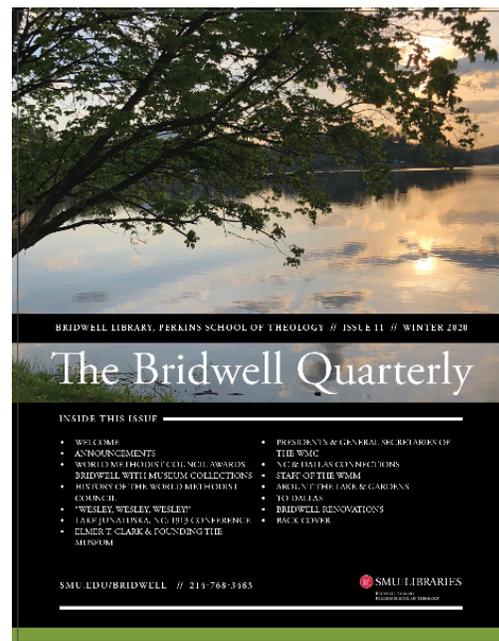
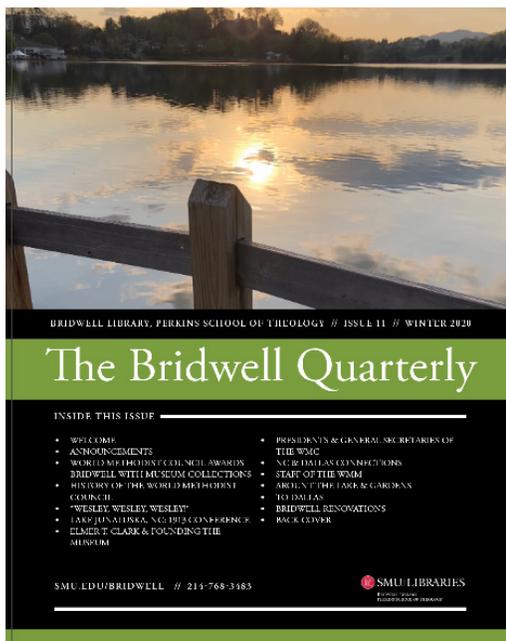
Above: *“Murder on the Orient Express,”* by Agatha Christie

Chocolate Chip Train Cake with a splattering of red sugar sprinkle blood... Jane Elder

What's in a Title Page?

Selecting the Cover Image for *The Bridwell Quarterly*

Every issue of *The Bridwell Quarterly* requires the staff and team working on the content to do a layout and determine the most appropriate, relevant, and timely content, the optimal sequence of articles, and the most aesthetic placement of imagery. Perhaps one of the most important tasks is choosing a cover photo that conveys the mood and sets the tone for the current issue. Before we had knowledge of the World Methodist Museum coming to Bridwell, we had initially considered a more “spring-like” image of flowers blooming around Bridwell. As Bridwell is always the focus of each issue, it has been important to convey “angles of Bridwell.” This issue, though, we took a different approach and considered non-Bridwell location images, which were both (hopefully) beautiful and meaningful to the issue at hand. What do you think?



Bridwell Establishes Youth Internship

Bridwell Library's Head of Reference and the Bridwell Writing Center, Jane Elder, and Assistant to the Director, Michelle Ried, worked together with Village Tech Schools in South Dallas to initiate a youth internship program. High school junior Maalah Dorsey was the first to pilot the program during the COVID shutdown in April, 2021. She interned full-time for two weeks by communicating with Jane and Michelle via Zoom. She worked using her laptop computer from her home while accessing electronic resources online. Maalah worked on several research projects during her internship, which greatly assisted the library as well as its patrons. Because of the success of this program, Bridwell Library will continue to offer an annual unpaid two-week internship to students at Village Tech Schools in coordination with their "Odyssey" program. On Wednesday, June 2, Village Tech Schools hosted an Internship Luncheon and Awards Ceremony. Student Aster Moreno crafted awards for internship hosts with the use of the school's Glowforge 3D Laser Printer. Maalah, Jane, and Michelle were finally able to meet face to face during the luncheon, where Jane and Michelle received their handcrafted awards. Hopefully next year Bridwell Library can host the youth internship program in-person!

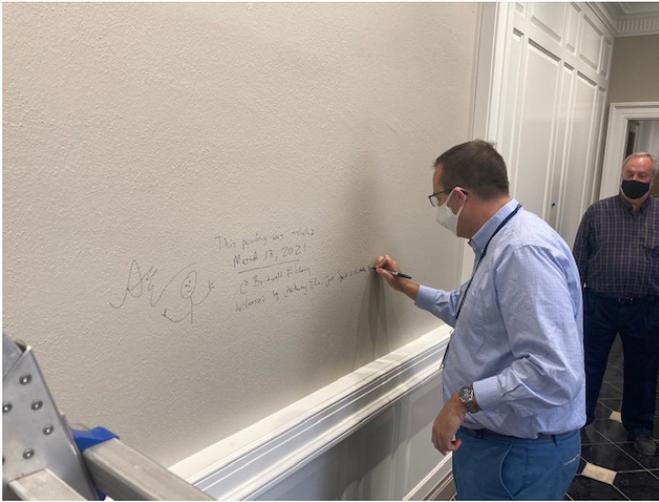


Madonna and Child After Andrea del Sarto

Bridwell Library has accumulated a varied collection of paintings, drawings, sculptures, and decorative arts, largely coming as generous gifts during the early years after its founding. Decherd Turner, Bridwell's first director, had a keen eye for decorative and fine arts and most of these gifts came into the library's collections under his leadership. One work, a seventeenth-century Madonna and Child with John the Baptist, was recently installed above the first landing of the south staircase. The attitudes of the figures and details of the setting of Bridwell's oil on wood panel painting is indebted to three paintings by Andrea del Sarto (1486-1530) who worked and taught in Florence during the High Renaissance. Though much in the style of this sixteenth century artist, it is not currently attributed and was likely made during the Baroque era as reflective of its ornate gold frame.



Installing the Liška Painting

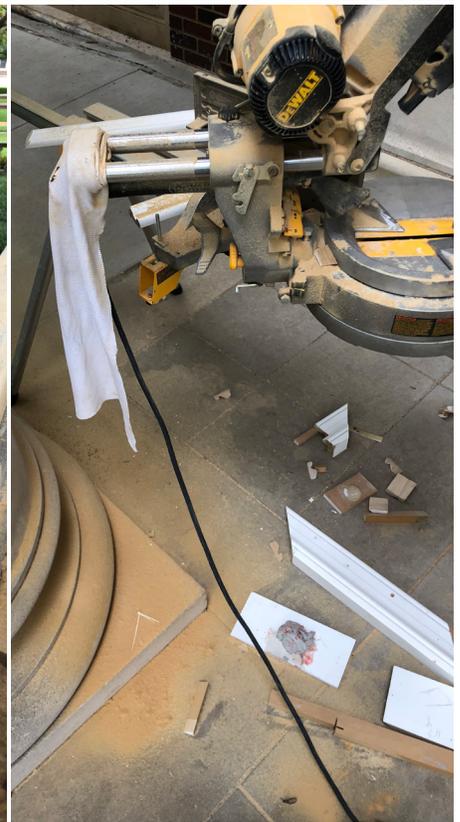


Long in the works, the crowning artistic jewel of the renovation—the newly restored 19th century painting by Liška, featured in the [Fall 2019](#) issue of the BQ—was finally installed on March 17th with several Bridwell Staff present, including Jon Speck and Michelle Ried. A “time capsule” note and cartoon were offered by the director! We hope that these and other art works in Bridwell will be used for teaching at SMU, where faculty and students come in and reflect on their meanings.

Bridwell Library's Renovation



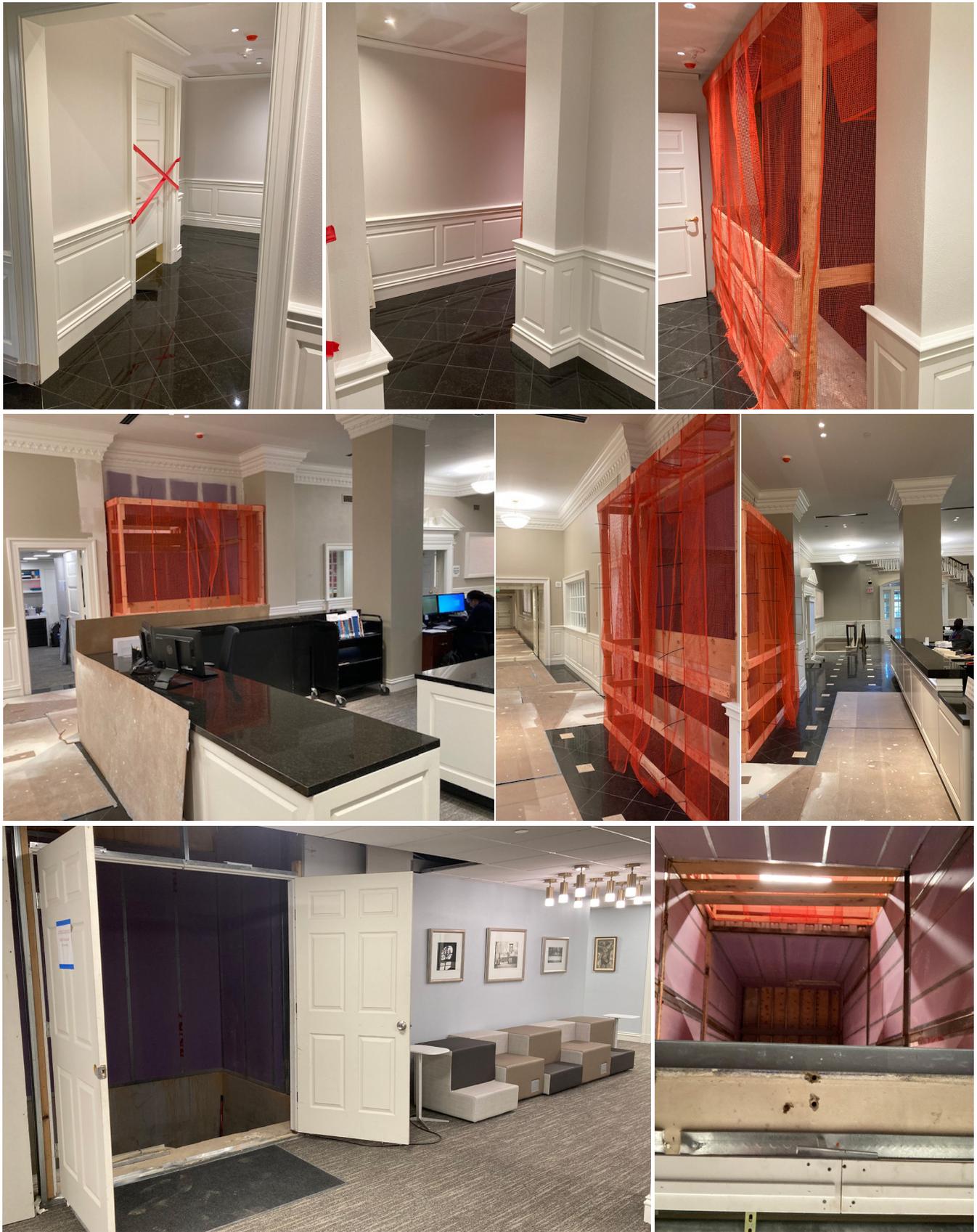
With the landscape architectural designs of campus continuing through the spring and summer, the northwest corner of Bridwell Library had part of its adjacent parking lot requisitioned for a new dumpster carrel. The construction should be completed in the next month. Photos continuing on the next page show more of this construction, as well as carpentry work being conducted on the Bridwell “front porch,” which consisted of woodwork fittings being refined for installation in the newly expanded south entryway.



Bridwell Library's Renovation



Perhaps one of the most delicate and complicated operations of the Bridwell renovation has been the installation of the elevator. This required busting a hole through the roof of Bridwell in its attic area and securing the space with weather-protective tarps and plywood, as the elevator casing and housing were being built. Several of these images show the extent to which the work being done has gone.



Top to Bottom: The second floor, the first floor, and the lower level—shown above are the finished areas outside of the new elevator. Bridwell Library anticipates an August 18th opening date, dependent upon the elevator’s completion.

Interlinear Arabic-Persian Qur'an

Rebecca Howdeshell, Digital Projects Librarian



Interlinear Arabic-Persian Qur'an
Persia, seventeenth century.
Illuminated manuscript on paper. (BRMS 25)

This Qur'an is written in fine Arabic script with an interlinear Persian translation in red ink and manuscript annotations in the margins. The polished paper is of the typically delicate quality used throughout the centuries for Islamic manuscripts. The opening pages of this sacred text exhibit especially wide margins, here filled with colorful decorated panels of gilt floral patterns on blue with magenta frames.

The Ruth and Lyle Sellers Medical Collection