

centenary Booklet published
by the Rev Munro

Methodism in Bandon has had a glorious past. As one reads of it one can only exclaim: "What hath God wrought!" "Instead of the fathers shall be the children." To us is committed its present and future history. If we are faithful we shall see "yet greater things than these."

We are making the history. Who can tell what the record will be like?

The God of our fathers cause His Work to prosper, and may multitudes be won for Him in this grand old sanctuary, whose Centenary we are about to observe.

The Centenary Services will be held on Sunday and Monday, June 18th and 19th. On the Sunday Rev. J. O. Park, B.A., D.D., will occupy the pulpit in the morning and Rev. Benson E. Gentleman in the evening.

On the Monday the platform will be further strengthened by the presence of Rev. James M. Alley, President of the Methodist Church in Ireland; Mr. John W. Dawson, who presides, and the Superintendent of the Circuit, Rev. James H. Munro.

Someone else photocopied
this the wrong way!



A Summary of the History of Methodism in Bandon.

Very early in the days of that great spiritual revival, known as Methodism, the town of Bandon was visited by its eloquent and earnest advocates. As so often happens in the history of Christian effort, the migration of a family into the town opened the way for the early preachers. Mr. and Mrs. Murray, previous to removing thither, had received definite spiritual profit by association with the revivalists.

Bandon at that time, the year 1748, was a considerable and prosperous town with a large and increasing population. When the present Methodist Chapel was opened (1822) the inhabitants numbered 14,000. Hand-loom weaving greatly added to the importance and commercial wealth of the borough. In other respects, however, there was much languishing of prosperity, religion having seriously declined.

Mr. Murray early felt the challenge of the people's need and began in a modest way to work for God amongst them. He had lived in Cork and there is little doubt that he was responsible for inviting the Methodist preachers of that city to visit Bandon. But who they were and when they came cannot now be determined.

At any rate, as early as September 5, 1748, Rev. Charles Wesley was ~~preaching~~ in front of the market-house in South Main Street to about 1,000 people, his text being "Behold the Lamb of God, which taketh away the sin of the world." The spirit in which the great poet-evangelist prosecuted his arduous labours may be gathered from a hymn, a verse of which we quote, composed while riding on horseback from Cork to Bandon—

"Come then the all-victorious name.
Jesus, Whom demons flee,
Redemption in Thy Blood proclaim,
And life and liberty.
Satan and all his hosts confound,
Burst ope the dungeon door;
Deliverance preach to spirits bound,
And pardon to the poor."

Many were much moved by Mr. Charles Wesley's preaching; some sought and obtained the assurance of sins forgiven. Mrs. Needham was one of those who received much blessing; she was the first enrolled member of the Society in these parts. She was an "elect lady," giving herself unstintingly to the "furtherance of the Gospel."

Next year, 1749, Rev. John Wesley was touring the "Irish Circuit," and on May 31st and two following days he preached morning and evening to "by far the largest congregations he had seen in Ireland." His pulpit was a box set up in front of the market place, South Main Street. The following day, being Sunday, he, though hoarse, addressed the people three times, "the congregation continually increasing."

Wesley's co-labourer in the good work, Rev. George Whitfield, visited Bandon in 1751, and held most impressive services, with blessing to many.

Once begun, the work of grace, through many vicissitudes, kept steadily on its way. Classes for Christian fellowship were formed, and the preachers from Cork regularly visited these, and took the opportunity of the wider ministry to preach to all "Redemption through His Blood."

Evidently the members secured the use of the Friends' old Meeting House, but they began to set about preparing for a chapel which would be all their own. About July, 1760, the foundation stone of such a building was laid on a site at present occupied by the ruins of a bridewell on Kilbrogan Hill. This chapel Mr. Wesley describes as "a very neat and lightsome building." Preaching was still maintained from the space in front of the market house, and many heard, and heard gladly, the word of pardoning love. It was here that the preachers sometimes spoke in Irish to the assembled crowds. An evidence of the success accorded is found in the creation of Bandon as a separate circuit in 1784. Four years later there were 280 members on the roll of this new circuit, at that time covering all West Cork, for the Messengers of Peace pushed their way into the adjoining country, and trophies of grace were won wherever they went.

The Society at Bandon in those far-off days, as in modern times, greatly enriched other centres, both at home and in the colonies. Take an example from home. A young woman was converted to God in this town, and subsequently married a Mr. Evans. They lived at Aughadow, where, by the influence of Mrs. Evans, a society was formed and a chapel built in 1803—eighteen years before one was built in Skibbereen.

The cause in Bandon was greatly prospering. The chapel at Kilbrogan Hill had become too small, and the

building of a new chapel was decided on. This chapel stood in front of the entrance to Kilbrogan Church, on ground now occupied by Riverside House, the residence of Mrs. Bennett. It was opened for public worship on May 7th, 1789, by Rev. John Wesley, who preached a distinctively impressive sermon from the text, "To the Jew first and also to the Greek." The vigour and forcefulness of the aged saint—he was then 86 years of age—was an astonishment to all. It was Mr. Wesley's last visit. Nineteen times he had visited the town, and, with few exceptions, had been well received by gentle and simple. Doubtless he would have been here oftener but that his friends advised him not to cross to Ireland lest at times bodily harm should come to him. For, more than once, he gratefully recalls the attentive disposition and serious piety of the congregations he addressed here, giving them great credit for their kindliness.

In forty years a good Methodist cause had been established in this place. At times there may have been some spiritual apathy among them, but many a blessed revival had been witnessed during those forty years, and hundreds of souls had been turned from their iniquities and brought to the knowledge of God.

Of the many preachers who itinerated on this circuit in those early days mention may be made of Revs. Thomas Williams, who had the honour of introducing Methodism into Ireland; Robert Swindells, James McQuigg, who translated the Bible into Irish; Samuel Bradbury, Fossy Tackaberry, and Thomas Waugh, the Nestor of Irish Methodism. Many others, no less faithful or successful, are mere names to us; their records were written in the transformed lives of those to whom their message was blessed.

Bandonians have always been highly privileged in receiving the visits of renowned preachers. In early times, besides the Wesleys and Whitfield, Revs. Dr. Coke, A. Averell, Thomas Walsh, Thomas Jackson, Gideon Ouseley, Robert Newtown, Dr. Adam Clarke, and many others ministered to them of the "Word of Life."

The year 1811 is notable in the annals of this circuit as being the date of Rev. Thomas Waugh's first appointment to labour here. He was frequently reappointed to the circuit, and when he became a supernumerary he came to reside in the town. Altogether he spent thirty-three years among the Bandon friends, whom he cordially loved and who as ardently loved him. Mr. Waugh was greatly honoured and loved by the whole Connexion. His ministry was much owned of God "in turning many to righteousness." He passed to his reward on May 6th, 1873, at a time when the Synod was in session. All the ministers of the Synod, together with a large concourse of laymen, attended the funeral, which was to Kilbrogan Churchyard, where all that is mortal of this beloved pastor and saint of God awaits the trumpet of the Great Day.

Mr. Waugh had previously erected in our church a beautiful monument to the memory of his lamented wife. Another handsome mural tablet, subscribed for publicly, now adorns the walls of our church, perpetuating the memory of this best of friends and most faithful of shepherds.

Our church at Kilbrogan Hill having proved too small for the congregations, a movement was set on foot early in the ministry of Mr. Waugh to build a new and more commodious church. A collection was made, and in 1821 a site was obtained from the Duke of Devonshire, who also contributed £250, Irish currency, towards the build-

ing fund. This is the building whose centenary we celebrate in this year of grace, 1922.

The foundation stone was laid by Rev. Thomas Waugh on April 12th, 1821. "The stone is situated seven or eight feet under the level of the ground at the corner next to the quay, between Bridge Street and the bridge. A brass plate lies in it with the inscription of the date, by whom laid, and the stewards' names, viz., Thomas Bennett, senr., and James Scott. An eloquent sermon was preached on the occasion by Rev. Samuel Wood." Fourteen months the house was in building. On June 23rd, 1822, the chapel was opened for the service of God, the Rev. Robert Newtown being the special preacher. The first service was at 2 p.m., when Mr. Newtown based his discourse on Psalm 26, 8. The evening service was at 7 p.m., the preacher choosing for his text John 3, 16. None now survive who were present at those services, but glowing testimonies to the gracious, soul-stirring power accompanying the Word preached are still a precious family tradition in many homes. The collections for the day amounted to the handsome sum of £96. Subscriptions were raised to the amount of about £920. It is interesting to recall that one of the subscribers was Francis, first Earl of Bandon, who gave for himself and his family £45.

At the south side of the chapel two preachers' residences were also built, and between them an upper and a lower class-room, while underneath the preaching-house were apartments for the sexton and additional class-rooms.

The whole undertaking cost about £2,160. The trustees had to borrow £1,150, which, with a considerable amount of interest, was paid off in the course of sixteen years. The names of the trustees of this new property

are of interest, even in 1922. They are—

Thomas Bennett, senr.	William Kingston.
Thomas Bennett, junr.	Silvanus Robinson.
William Barry.	John W. Sullivan.
Thomas Beamish, junr.	James Scott.
Robert Edwards.	George Harris, junr.
Henry Cornwall.	Thomas Waugh (lessee).

Mr. John Scott, son of the above James Scott, writes in his diary: "To Mr. Waugh the Society and congregation are deeply indebted for the zeal, energy and talent which he used in raising the funds, in planning, and in superintending the undertaking. To Thomas Bennett, senr., among many others, the greatest praise is due" for efficient services as treasurer and manager of the debt-liquidating fund.

About this time it was laid upon the heart of Mr. Henry Cornwall, a warm friend of the Connexion, to establish a Sunday School. Subsequently he built a suitable premises where it could meet and where day schools could also be accommodated. He bequeathed £400 as an endowment for the upkeep and to assist in the support of these premises. The present generation gratefully remember the tuition received in Watergate School from that most thoroughly capable and saintly teacher, Miss Shorten, who exchanged mortality for life on 19th March, 1919.

The Rev. Dr. Adam Clarke preached the anniversary sermons of the opening of the chapel on June 23rd, 1823, with much power, urging the exhortation in Jude 20, 21. God bearing testimony to His own truth.

Methodists have always made good citizens, and their fellow-citizens have generally recognised this by giving them a large share in work having for its end social or

moral amelioration. In 1824 we read of an earnest effort being made to arrest the progress of intemperance, profanity and Sabbath desecration. At Bandon a number of leading Methodists, including John W. Sullivan and George Harris, consented to act as overseers to see that the laws regarding these things were carried out. Considerable and marked improvement in the morality of the town was soon noticeable. The money obtained from fines was applied to the establishing of a loan fund from which needy ones might secure a temporary loan. This fund still operates.

The Methodist cause sustained a very extensive religious awakening in 1828-9 under the ministry of Rev. Robert Jessop. Many were soundly converted to God, maintaining throughout life a consistent Christian testimony and enjoying in the hour and article of death a triumphant home-going.

The Rev. Fossy Tackaberry was appointed to Bandon in 1832. He writes: "Our chapel is by far the most beautiful in Ireland. We have 250 in Society in the town, 180 in the Sunday School, 120 in the two day schools, and 60 in the infants' school. My aim is to excite a hungering and a thirsting after righteousness among our own people." Given a preacher with that pure ambition and things are sure to happen. And happen they did; not even troublous times could stay the convincing, converting power of God's Spirit. Steadily the work prospered, "and believers were the more added unto the Lord." In two years the membership increased from 278 to 376.

Amongst those then led in was Margaret Hunter, who subsequently married Mr. Thomas Clear, an honoured name in our Church Courts. She lived long to "adorn the doctrine of God," her Saviour. Mr. Richard Clear, J.P.,

the son of Thomas and Margaret Clear, will long be remembered in Bandon Methodism for his unselfish and unobtrusive piety. He was the friend of all, the enemy of none. He filled with distinction the highest offices, and his platform gifts were of no mean order.

A notable venture was made on January 12th, 1838, when a breakfast meeting was held in the Watergate School to consider the spiritual and financial condition of the cause. About 125 were present, the Rev. Thomas Waugh presiding. It was a happy inspiration and an unqualified success. The next time the members and friends assembled on such an occasion it was to make a presentation to their much-loved and loving pastor and friend, Rev. T. Waugh, on his departure from the circuit. Apparently for the first time this deeply interesting and popular service was associated with the cause of foreign missions. Mr. Henry Cornwall looked upon the social as the handmaid of religion, and heretofore he was wont to invite the missionary deputation and a few friends to join him at breakfast in his own home—Park View House—but from now on the happy affair became public. These foreign missionary breakfast meetings continued to be held until 1914, the year of the outbreak of the Great European War.

In 1838 there was still £200 debt on the church remaining from the building, and on Sunday, December 9th, a special appeal was made which succeeded in liquidating it. On the same day the church was for the first time lighted by gaslight to the pleasure and comfort of all.

Next year the circuit was again the scene of a blessed revival, God greatly using the ministry of Rev. Robinson Scott. Many were turned unto the Lord, among them

being Edward Harte, father of Edward, John and William H. Harte, referred to later on. During these happy days William Bennett was also found of the Lord. His Christian witness was of short duration, for he shortly sickened of fever and while he lay dying was full of joy and peace in his Saviour. He was heard to repeat, "Leave to His Sovereign Sway to choose and to command." One of those present observes: "If ever I felt as if heaven were opened and a departing spirit passed over me into it it was when William Bennett died." Then, as now, the accepted Evangel of the Blessed God gives peace in life and in death gives meetness for "the inheritance among them which are sanctified."

Methodists are quick to forward every good work, so that we are not surprised to find them taking such prominence in a temperance meeting held in the Courthouse on January 7th, 1840. Of those present about 200 became enrolled members in the Total Abstinence Society then formed, the first of its kind in the town, of which John Scott was appointed secretary.

The breath of God was constantly blowing on the life and work of this circuit. Yet another season of holy joy was vouchsafed when Rev: J. Caughey, of America, visited the town in 1842. He conducted protracted revival meetings in our church. Many were awakened and rejoiced in the liberty wherewith Christ doth make free, among them being John Dawson, of Mountpleasant, grandson of Richard Dawson, of Mossgrove, who, with Benjamin Hosford, of Bengour, were in 1783 the first to open their hearts and homes to the Messengers of the Cross. Mr. John Dawson, seconded by his truly pious and devoted wife, maintained through a long life a consistent Christian witness, walking in the fear of the Lord, and in ripe old age joined the church triumphant.

During this revival Mortlock Long claimed by faith his heritage in the Redeeming Love, and afterwards entered the ministry, in which he rendered signal service. The country parts of the circuit were not without their days of triumph, for we read of a steady work of grace proceeding in 1845 in Mountpleasant and Newcestown, when not a few were led to God. John and James B. Atkins were among those who were led to religious decision. Mr. John Atkins was a very successful business man, and lived a godly and useful life. By his own express wish his mortal remains lie buried in the lawn of his former home, The Cottage, Dunmanway. Mr. James B. Atkins entered the ministry on June 24, 1856. He wrote several beautiful hymns. He emigrated to the Colonies, but returned, and until his death he was a welcome visitor in the homes of our people, where his simple, honest piety made for him a ready entrance. The brothers Atkins were grandsons of Mrs. Elizabeth Atkins, who was one of the earliest Methodists in Dunmanway.

Considerable loss to the cause was sustained in 1846 by the removal through death of Messrs. John Scott and Capt. Poole. Mr. John Scott had for sixteen years been pre-eminently useful in the work of the Kingdom of God, but as the result of a fever he passed to his full and final inheritance at the early age of 37 years. He was the father of Mr. J. B. Scott, our present Sunday School Superintendent, who having filled most efficiently that office for more than forty years has long since become entitled to the Distinguished Service Medal. Mr. J. B. Scott has held every office which, as a layman, his brethren could confer on him.

Capt. Poole, just mentioned, was a retired officer who, by his gifts, generously supported the work of God.

Emigration has always thinned the ranks of the faithful at the home base, though enriching and enlarging the sphere of spiritual influence elsewhere. In the early days the circuit suffered much from this cause.

Mr. George Harris, at one time Sunday School Superintendent of Bandon, emigrated to America in 1849. The last sermon he heard preached in Bandon Chapel was by Rev. Thomas Waugh from the text, "I am thine; save me," and when he returned five years afterwards, in the same place and by the same preacher, the first address he heard was founded on "Mighty to save."

Good hearty singing has always been characteristic of Methodist worship. Little wonder then that in 1850 a young man—W. H. Quarry—attracted by the music was led to enter our church for the first time. The Rev. John Rattenbury was preacher. For years young Quarry had been convinced of sin, and through blessing on the preacher's message he was able now to realise that God for Christ's sake had saved him. He later entered the ranks of the ministry, and was used of God to turn many to righteousness, until like a shock of corn fully ripe he fell on sleep, having lived to a good old age.

It is significant that in 1851 Henry Cornwall and W. H. Quarry are seriously discussing the spiritual needs of the young men of the town. Mr. Cornwall said: "William, invite them to a breakfast meeting next Sunday morning, and I will bear the expense." Some fifty young men responded, and fourteen were convinced of sin and sought the Saviour. Of these Edward Harte and William Reilly Starkey entered the ministry. God gave them many souls for their hire and added to them length of days. John and William H. Harte became most acceptable local

preachers, and by their pious example made sweet the commercial walks of life. To know any of these four saintly men was to love them and to feel that you were called to order your steps before the Lord.

The year 1855 discovers an awakening and a quickening in progress on the circuit through the ministry of the Rev. Robert Hewitt, when many realised the peace and joy that is in Christ Jesus, the Lord. At this season of Divine Visitation John W. Dawson was led to seek and enjoy the love of God. In the words of Crookshank's History of Methodism, "he has since rendered valuable service to the cause as a leader, local preacher, and circuit steward." By the blessing of God he still remains with us, and, it is hoped, will preside at our Centenary Meeting on Monday, June 19th, 1922. We may digress here to say that the proceeds of the Centenary Celebrations are to be devoted to the repair and reconstruction of the organ, a sum of three hundred pounds being required. This organ was built on the gallery of the church in the year 1864. Meanwhile the numbers in the congregation being depleted through death and emigrations the organ was moved downstairs to its present position under the gallery in 1893.

Any record of Methodism in Bandon would be incomplete which did not record the fact that, with Bandon as a centre, Methodism spread to Kinsale, Clonakilty, Ballineen, Dunmanway, Skibbereen, Bantry, Ballydehob, and Schull. The story of its introduction into these places is most interesting and at times romantic, but in this brief review we must strictly confine ourselves to the present bounds of this circuit. Innishannon was once on the plan of the circuit, but though visited by some of our most noteworthy preachers the cause there never seems to have

flourished, and to-day there is not a single Methodist living in the village.

The Primitive Methodists found an opening in Bandon and built a comfortable chapel on Cavendish Quay. In 1824 George Emerson was received by the Primitive Methodist Conference as a preacher on trial; after travelling a number of years he retired and took up business in the town. It is interesting to recall that this Mr. Emerson was the father of the present genial Rector of Ballymodan Church, the Rev. Archdeacon of Cork, D.D. After the happy union of the Primitive and Wesleyan Churches the above building was turned into a school, which useful purpose it still serves.

November, 1907, will long be a precious memory to members and friends of our Church in Bandon, for that month signalled the visit of the Junior Ministers' Convention to our Church, their chairman being the Rev. C. H. Crookshank, worthy son of a worthy sire. His father was the historian of Irish Methodism, Rev. C. H. Crookshank, M.A., who was once stationed in Bandon and greatly beloved. He had rare gifts of head and heart and was held in great honour and love by his brethren. We shall not soon meet his like again.

Throughout its history Bandon Methodism has been fostered by a vigorous succession of God-fearing laymen and equally pious and devoted women. To do justice to these would demand infinitely more space than is at our disposal. In the records of the early days mention is made of Messrs. Murray, Hunter, Biggs, Jones, Robinson, Barry, and in later times of Sullivan, Appelbe, Belcher, Abbott, Harris, Shine, who have not left any of the name connected with present-day Methodism in the town.

In later times the circuit suffered a grievous loss by

the removal of Mr. and Mrs. Joseph Nicholson. Mr. Nicholson did yeoman's service as a most helpful and inspiring local preacher, and gave himself gladly to every good cause. His son William, and his family, moved to Midleton, much to the regret of our people, who loved him much for his own sake as well as for that of his honoured father.

But we still have preserved to us such honoured names as Hosford, Scott, Dawson, Starkey, Beamish, Harte, Bennett, Heron, Good, Vickery, Wood, and others which will occur to the minds of readers of this booklet. All justly proud of the men and women of God who were their forbears and in their own day and generation doing good service for God and Methodism.

Our Church owes much to its godly laymen, but it may be debated if it does not owe as much or more to its saintly women. We have never lacked women whose gracious Christlikeness confirmed the weak and sought the straying. One need only recall such names as Miss Cambridge, who, in private and in public, was always seeking to promote the glory of God; the Miss Allworths, sweet singers in our Zion, whose dust consecrates Kilbrogan Churchyard; Mrs. Fuller, popularly called "Aunt Betty," of blessed memory, who lived to the good old age of 102, and by whose removal many good stories are lost to Methodism, for she had no Boswell to do her justice. But we must forbear--this pleasant strain of reflection would lead us beyond our limits altogether.

Many young men heard the call of God to enter the ministry from this circuit, among these already mentioned being William Starkey, James Oliffe, Dr. John B. Bennett, Thomas Beamish, Dr. Appelbe, John Good, Thomas Forde, and William Vickery. The last three still survive,

Messrs. Good and Forde crowning a useful life in a supernumerary relation, and William Vickery, recently returned from Burmah, vigorously at work in England. Bandonians have always borne a warm and considerate affection for their ministers, and hence the circuit has been looked upon, even from Wesley's time, as a pleasant and hopeful field of labour. Of the preachers who exercised their ministry on this circuit the following survive and are held in kindly remembrance:—Revs. Dr. Evans, Stewart Smith, Dr. John O. Park, Benson E. Gentleman, Supernumeraries; and in the active work Revs. Henry McConnell, H. H. Cornish, G. A. McIlwrath, George A. Joynt, M.A., and the writer, James H. Munro, the present minister.

It ought to have been mentioned that in 1835 a small and neat chapel was built at Rushfield, then on this circuit, to replace the adjoining but smaller one at Bengour. This superseded chapel was built in the very early days through the influence of Benjamin Hosford, of Farranmareen (grandfather of our present circuit steward, Mr. J. J. Hosford), and of Messrs. Joseph Hosford and Welply.

It should also be added that about 1870 a neat little chapel was erected at Scariff, not then on the Bandon Circuit, about seven miles from Bandon, very largely through the efforts of Mr. James Good.

Here for many years the Giles family, of Woodfort, worshipped until drawn away to the Bandon congregation.

At Lisnagat, too, a place sacred in Methodist lore, lived Mr. William Young and his family. Mr. Young rendered incalculable service to the Redeemer's Kingdom by travelling as a colporteur throughout the area covered

by the Cork Synod. He has finished his course with joy, leaving behind him a record of faithful service. His family has scattered to spread light and leading elsewhere. One son labours in the Canadian ministry. Though numbers are now few in Scariff the cause is being well sustained by descendants of the "old guard" of former days. It was at Scariff that Messrs. the late William H. Weir, W. P. Moran, Alex. McCrae, the late J. J. Daly, W. G. Wimperis, William Northridge, Edward Doherty, and John Dixon laboured as evangelists before entering the ministry.

Our country work has recently suffered much from removals and emigrations. Mr. Good and his family have left Ballinacurra and gone to Canada. The Ballinacurra Meeting, long held in his home, was a most inspiring and helpful service. Only the great Roll Call will reveal what blessing was received at these meetings. The Stoakes family left Rosemount, and Mr. Ben Hosford and his family went to England, thus closing another useful country appointment.

Then, again, from Roughgrove Mr. Wm. Kingston and his large family have gone to England, and from Oakgrove the family of Mr. and Mrs. Sweetnam, who moved to Desert. Roughgrove and Oakgrove were Sunday evening preaching appointments.

From the Bandon congregation we miss, too, Mr. and Mrs. E. H. Harte and family, Mr. and Mrs. C. H. Swanton and their family, Mr. and Mrs. Nagle, Mr. and Mrs. Cavanagh, Mr. and Mrs. Evans, Mr. Armitage, who have moved to other neighbourhoods.

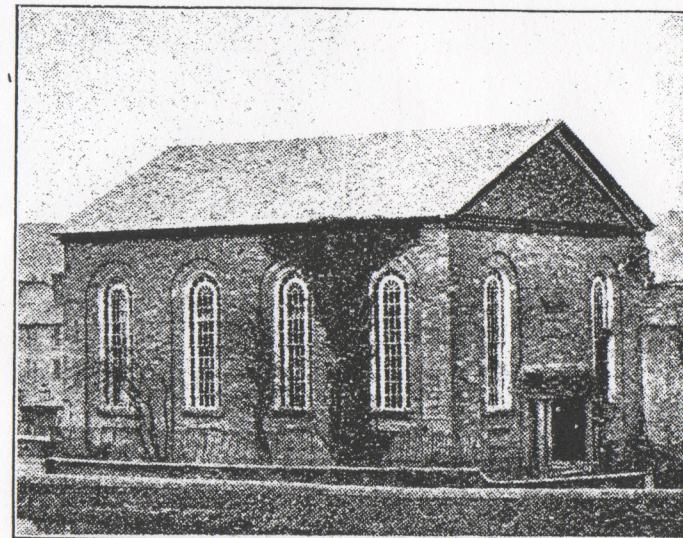
Though the death of Mr. Charles Dawson, of Mamour, and the emigration of the Hosfords, of Queensfort, and of the Dawsons, of Lisnagat, is not recent his-

tory, yet friends still mourn the loss our work then sustained. Mr. Charles Dawson inherited generations of Methodist life and fervour, and worthily sustained the bright succession. John C. B. Dawson, his son, popularly called "Jack," emigrated to Canada, and on the outbreak of war in 1914 joined the Canadian contingent. Right manfully he played his part, but at Ypres he was wounded and subsequently passed to the warless, tearless Land, much regretted by all who knew him. Mr. Charles Dawson's daughter married Rev. J. H. Brownrigg, whose early death last year awoke such a wave of sorrow and compassion in Irish Methodism.

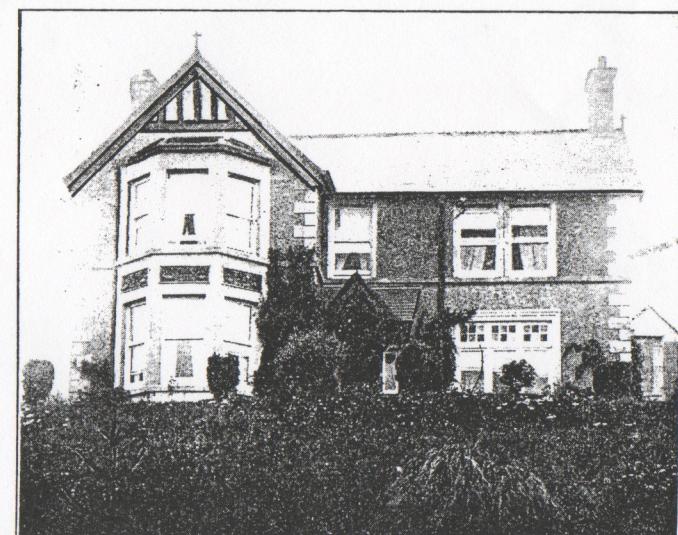
Even yet it is hard to write dispassionately of our loss caused by the emigration of Mr. and Mrs. Hosford, of Queensfort. They were so whole-hearted in their support of the work of God that they inspired many to good work. Their son John Eldon joined the ministry of our Church in Canada, and gave promise of great ability and usefulness. Alas! he was killed leading his men "over the top" in that grave of many fair hopes, France.

Death has been unkind to our interests also in removing Lieut.-Colonel Bennett, Miss Jeanie H. Rattray, Messrs. Willie Payne (who fell in action on 1st July, 1916), Henry Scott (who took such a profound interest in our Bandon Church), Richard Clear, J.P., Wm. Heron, A. Fenton, and Thomas Salter.

Other losses which escape us will occur to our readers. But we are not discouraged, rather would we strengthen our hands in God. We have a vigorous membership, numbering 115 and 43 juniors. In 1921 £454 18s. 9d. was raised for circuit funds and £207 for connexional funds. The following are the officers for the year 1922—



Methodist Church, Bandon. 1822-1922.



Westbourne, Bandon. Minister's Residence.

Superintendent—Rev. J. H. Munro.

Local Preachers—

Mr. John W. Dawson, Mr. Thomas Allen,
Mr. ~~W. H. A.~~ Kingston, J.P.

Circuit Stewards—

Mr. J. J. Hosford, Mr. John Stone.

Society Stewards—

Mr. J. S. Harte (Bandon), Miss S. Good (Scariff).

Pew Stewards—

Mr. W. Hosford, Mr. James Wood.

Secretary to Quarterly Meeting—Miss Harte.

Sunday School Superintendent—Mr. J. B. Scott.

Sunday School Secretary—Mr. B. Hosford.

Organist—Miss G. Hudson.

Secretary and Treasurer Women's Auxiliary—

Miss Beamish, L.R.A.M., and Mrs. Bennett.

Juvenile Collectors' Secretary—Mr. C. W. Dawson.

Secretary Helpers' Union—Miss Bradfield.

Foreign Field Agent—Mr. B. Hosford.

Temperance Secretary—Mr. J. Bennett Atkins.

The Trustees of the Bandon Property are:—

G. A. McIlwrath.	James Wood.
James B. Scott.	John S. Harte.
E. H. Harte.	J. J. Hosford.
J. W. Dawson (Secretary).	Wm. Hosford (Etonville).
C. W. Dawson.	John Good.
D. G. Scott.	W. B. Vickery.