

**Notes on the history and ministers
of the Catholic Apostolic Church**

**Annotated Manuscript copy
Apostles' Records, July 7 to 15, 1835**

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*Edition
Punctum Saliens*



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Introduction

The beginnings of the movement around Edward Irving, which later came to be known as the “Catholic Apostolic Church” (CAC) have not yet received the amount of scholarly attention they deserve to. This certainly has to do with the shortage of sources. There aren’t very many, and it is difficult to get hold of them. This is no coincidence and not a recent problem. Ernst Adolf Roßteuscher, archangel, one of the most prominent German CAC authors, writes 1871 in the preface of his historical work *Der Aufbau der Kirche Christi auf den ursprünglichen Grundlagen*: “Der unbeschränkten Oeffentlichkeit sollte das Buch nach Kräften entzogen bleiben.”¹ Seven years later Edward Miller, in his work *The History and Doctrines of Irvingism*, writes:

“I took the liberty of writing to him [John Bate Cardale, Pillar of Apostles], and [...] was referred to the ‘Angel-Evangelist’ of this district. This Gentleman [...] referred me to several books, which are regarded in the Body [CAC] as possessed of some authority. But answers to questions upon which I then required information were persistently refused, on the ground that it was presumptuous in any outsider, not to say an opponent, to undertake such a work. Any information was promised which I might want for my personal needs as an inquirer [...]; but nothing was conceded which would help on my work. [...] I also paid a visit to Albury [...] and was received with a kindness which I shall ever remember [...], though information was even more charily withheld.”²

Twentieth century publications paint a similar picture, “[...] an almost pathological emphasis on secrecy and reckless disregard for the preservation of church records.”³ And: “[...] records normally available to researchers in other circumstances have been, for the most part, carefully withheld from general public access or even, in some cases, deliberately destroyed.”⁴ This attitude of withholding information has been the case during the ‘active period’ of the movement and has even seemed to increase after 1901, after the death of the last apostle. Catholic Apostolics regard that event as the beginning of ‘the time

¹ E.A. Roßteuscher, *Der Aufbau der Kirche Christi auf den ursprünglichen Grundlagen. Eine geschichtliche Darstellung seiner Anfänge* (Basel 1871), iii.

² E. Miller, *The History and Doctrines of Irvingism* (London 1878) Vol. I, viii-ix.

³ S. Newman-Norton, *The time of silence. A history of the Catholic Apostolic Church 1901-1971* (London 2005), 79.

⁴ C.G. Flegg, *‘Gathered under Apostles’. A Study of the Catholic Apostolic Church* (Oxford 1992), 1.

of silence', a term which nearly all of them have taken and are still taking very seriously... and literally. Especially the dealing with the movement's history is regarded as undesirable and unnecessary, as 'the Work' has come to a conclusion and looking forward to the Lord's Return is eminently more important than looking back. Not being a (descendant of a) CAC-member, the only way of obtaining relevant information, books, pamphlets, is through the second-hand book market and through friends sympathetic to the case. I have done so for many decades. Both the manuscript we will be dealing with in this book, as well as the various printed historical works we will use and refer to, come from my own CAC book collection.⁵

With this book I venture to add a small snippet of historical information regarding the early beginning of the CA movement. It bases on a rare manuscript item. "MS copy Apostles Records July 7 to 15 1835" is written on both sides of the envelope in which it is kept, in an unknown (but possibly Douglas Lister's, see previous footnote) handwriting. The item itself consists of 6 large sheets, measuring 49.6 x 38 cm., containing 40 lines per sheet. The sheets are folded, thus creating 24 pages (recto/verso) measuring 24.8 x 38 cm. Most of the pages are numbered manually at the top of the page. The text is written in ink both on the recto and verso sides, in one and the same handwriting, different from that on the envelope, by an unknown person. Though the manuscript deals with events happening in 1835, both paper and handwriting indicate that it has been copied many decades afterward from an older original or copy. The contents may be identical to the "record of proceedings and occurrences [sic] from the 7th to the 14th July 1835", which was read in the Apostles' Council in January 1891.⁶

The oldest printed Apostles' Records/Reports we know of is a 30 page pamphlet dated July 1853, which starts as follows:

⁵ The manuscript material and several of the printed books used in this book come from a CAC book collection from an English gentleman Douglas George Lister (1917 - 2005). In the 1960s he started collecting CAC literature, which he was allowed to buy from various Gordon Square (London WC1, where the former CA 'Central Church' is situated, see <http://www.britishlistedbuildings.co.uk/en-477365-church-of-christ-the-king-and-attached-r#.VvqJJuKLSUI> (accessed 14 January 2017)) librarians during several decades.

⁶ [Anon.,] *Apostles' Determinations. January 1891*, 4.

Apostles' Records. July 7 to 15. 1835⁵⁷

My dear Brother,

I transmit as Pillar of the Angels⁵⁸ the further Records⁵⁹ received from the Apostleship.

Yours faithfully + affect^{ly}.

Henry Drummond

At the Council of the Churches. 7 July 1835.⁶⁰

The Angels being this day gathered according to the word of the Lord, a question arising whether M^r Barclay,⁶¹ now the Angel of Birmingham was

⁵⁶ Page numbers are written at the top of the manuscript page, far right. A page number between [] means: no page number written on that page in the manuscript. The recto pages have odd numbers, verso pages even numbers.

⁵⁷ The manuscript has been transcribed 'as is', i.e. including writing or grammatical errors, including underlining and double underlining. The manuscript has no footnotes.

⁵⁸ Henry Drummond had been the first person consecrated angel, by Cardale in Albury, 26 December 1832. On 20 October 1832 he had been called pastor. "To our great surprize, however, the Spirit of the Lord, in one of the prophets in London, on the 20th of October, named me [Drummond] as Pastor, and directed me to feed the people." The Eucharist could however still not be celebrated, because Drummond had not been consecrated: "Upon conversing [...] the Holy Spirit, in another prophet, forbade me to administer any ordinances without ordination.", H. Drummond, *Narrative of the circumstances which led to the setting up of the Church of Christ at Albury* (s.l. [1834]), 22-23. He acted as pillar of angels until 12 July 1836, when John Thompson was set as such, see H.B. Copinger, *Annals*, 62.

⁵⁹ See a previous footnote about the "records and proceedings".

⁶⁰ Tuesday.

⁶¹ Archibald Campbell Barclay (19 August 1804 - 25 June 1860). Called as Evangelist 11 April 1833, ordained 13 April, ordained as 'Help' for the Newman Street congregation (Central Church) the next day by Cardale. References to him can be found in *The Spectator*, No. 277 ("for the week ending Saturday, October 19, 1833"), 969, which describes the preaching of Barclay ("in a loud strain"), him being locked up by the police and Irving's reaction to that. The same edition, ten pages further on, has an entire article on Barclay's preaching: "No need of the Gospel at 'The West End'". See https://books.google.nl/books?id=S3Y_AQAAIAAJ (accessed 12 June 2017). On 20 April 1834 Henry Dalton was called as angel of Birmingham (consecrated 31 October). Barclay, being "hitherto in charge at Birmingham, [was] released and ordered to go to Bishopsgate [one of the London congregations]" in April 1834. He is however not mentioned in the list of Bishopsgate ministers, end March 1835. Called angel of Birmingham 21 June 1835, he went there on 29 June and was consecrated for Birmingham, Stourbridge and Dudley on 4

15th July³⁰⁴

At the Council of the Churches.

Mr Peck,³⁰⁵ a Clergyman in the Church of England was called to be an Angel, and meanwhile as a Help in the Church in Newman Street.

The Lord spake to Mr Taplin by Mr Cardale -

“Give thyself up unto the Lord, give thyself up to open the mysteries which He would place in order in His Church. Give thyself unto thy work. The Lord hath given thee discernment. Oh! discern thou the gifts. Be thou faithful to call forth the servants of the Lord. Jesus make thee faithful and bless thee abundantly. Ah! there is a mystery. Take thou this chair³⁰⁶ (the one which Mr Cardale had formerly occupied being the northernmost chair of the four) “Oh! for the knowing of all mysteries that the Church may understand all mysteries, and may serve their God in all things.”

The Lord spake also by Mr Cardale -

“Oh! it is a speedy work! Oh! thou servant Seton dismiss thou with thy blessing that Evangelist Symes. Thou servant Wallis dismiss thou with thy blessing that servant Ryerson that Elder. Oh! let them go together, to the places whither the Lord hath sent them.* Oh! to the West let them go,³⁰⁷ and let them return when they have fulfilled their work.”

* Referring to a word spoken some weeks previously through Mr Bayford.

Respecting the judgments of the Lord delivered in the Council the Lord spake by Mr Cardale to Mr Drummond -

³⁰⁴ Wednesday.

³⁰⁵ Jasper Peck (12 February 1805 - 20 November 1853). Trinity College, B.A. 1826, M.A. 1830. Married Eliza Coppendale Awdry 21 June 1831. Assistant curate Pewsey 1828, Chippenham before 1835. See <https://familysearch.org/ark:/61903/1:1:NDGK-1Z1>, <https://familysearch.org/ark:/61903/1:1:NKQ1-LHW>, <https://familysearch.org/ark:/61903/1:1:SGG5-W3D>, https://www.batharchives.co.uk/sites/bath_record_office/files/ABC%20Section%201.pdf (page number 1-24), <http://discovery.nationalarchives.gov.uk/details/rd/afe52d20-fbc4-4214-b2e1-afd010656839>, [https://books.google.nl/books?id=nao2AQAAMAAJ&pg=PA621&lpg=PA621&dq="jasper+peck"+chippenham](https://books.google.nl/books?id=nao2AQAAMAAJ&pg=PA621&lpg=PA621&dq=) (accessed 22 June 2017). S. Newman-Norton, *Index*, 86.

³⁰⁶ Closing parentheses (") are missing in the manuscript.

³⁰⁷ They are reported to stay in Falmouth and Penzance January 1836, H.B. Copinger, *Annals*, 58.