

## Additions and Corrections for “Lovecraft’s 1937 Diary”

---

*David Haden*

Kenneth W. Faig, Jr.’s very useful research article on the H. P. Lovecraft address book and 1937 diary appeared in the 2012 *Lovecraft Annual*.<sup>1</sup> Faig suggested some candidates for a number of elusive correspondents of Lovecraft, and he followed his article by giving the full 1937 address book along with his own copious annotations. Inspired by Faig’s work, in spring 2013 I undertook a series of intensive online investigations into the lost or uncertain names and addresses. The full details of my discoveries will appear as illustrated essays in my book, *Lovecraft in Historical Context: The Fourth Collection of Essays and Notes* (July 2013). But for readers of the *Lovecraft Annual* I present here a short outline of my discoveries. I hope that, given the elusiveness of these correspondents and erratic coverage offered by online materials, Lovecraftian scholars will excuse my inevitable gaps in knowledge. It is to be hoped that others, especially those who have access to commercial databases of old newspapers and genealogical matter, or to fannish archives, may be able to develop and deepen or even disprove my lines of enquiry.

---

1. Kenneth W. Faig, Jr., “Lovecraft’s 1937 Diary,” *Lovecraft Annual* No. 6 (2012): 153–78.

**Frederick A. Wesley, 6 Hammond Street, Providence**Frederick A. Wesley (1885<sup>2</sup>–1948<sup>3</sup>)

I have discovered a “Wesley, Fred A.” listed in the *Rhode Island School of Design Year Book* 1903, taking a foundational course “I” (one) there.<sup>4</sup> Faig has already usefully established a likely October 1885 birth date for Wesley (162). It follows that in 1903 this Wesley would have been of the right age to have been an eighteen-year-old student at the Rhode Island School of Design (RISD). One of Wesley’s key teachers at RISD would have then been the artist Stacy Tolman of Providence (1860–1935), head of the RISD Department of Drawing and Painting from 1889 to 1905.<sup>5</sup> Tolman is known to have made an ink drawing<sup>6</sup> of Wesley, presumably a portrait, which is still extant, though it seems the picture has not yet been inspected by Lovecraft scholars:

Rhode Island Historical Society–Graphics Dept.:

ACCESS RESTRICTED. APPOINTMENT REQUIRED

1. Ink drawing, “Frederick Allen Wesley” (call# Graphics XXB Painting T652 1)

---

2. The parents of Wesley are noted in Faig’s article. I have found that the book *The Life and Times of Samuel Gorton* (1904) has a genealogic entry noting that a Martha A. Allen (b. 1861) married a Warren B. Wesley, and had a “son Fred’k.” My finding confirms Faig’s details of Allen’s parents. I calculate that Frederick’s father, Warren B. Wesley, was probably born c. 1854.

3. There is a record of a burial of a Frederick Allen Wesley at the Grace Church Cemetery, Providence (Elmwood Ave. at Broad St.), but no dates or transcription of the stone are online, if any is available. Faig suggests a death date of 20 April 1948 for Wesley.

4. *Rhode Island School of Design Year Book* 25–28 (1903): 69.

5. There are three works on Tolman: Ralph Davol, “An Appreciation of Stacey Tolman,” *Brush and Pencil* 7 (December 1900): 163–72; John I. H. Baur, “A Painter of Painters: Stacy Tolman,” *American Art Journal* (January 1979): 37–48 (14 illustrations); and *Memorial Exhibition of Paintings, Drawings and Etchings by Stacy Tolman*, 1935 (a catalogue, 77 works listed).

6. Listed in: Elinor L. Nacheman, *Unveiled: A Directory and Guide to 19th Century Born Artists Active in Rhode Island, and Where to Find Their Work in Publicly Accessible Rhode Island Collections* (self-published, 2007). My list item on Wesley’s ink drawing is from Nacheman via an art dealer, who gave Nacheman’s full list of Tolman’s works online in the hope of selling a picture.

Tolman was a key figure in the Providence art world of the 1880s–1920s, and from 1895 onward he had his studio with other artists in the Fleur de Lys building in Providence. One wonders if the Wesley who is shown in the ink drawing might have become Tolman's private student or a studio assistant.<sup>7</sup> Wesley's name does not show up in the further editions of the *RSID Year Book* that I have been able to inspect, but Tolman dramatically reduced his teaching load in 1905 and he is also known to have taken private pupils.

It is interesting to note that the last "A. W." initials of the Henry Anthony Wilcox artist character in "The Call of Cthulhu" are the same as the A. W. of Frederick A. Wesley.

**Geo. FitzPatrick, Box 3413 R, G.P.O. Sydney, NSW, Australia**

George William Sydney Fitzpatrick (1884–1 Aug 1948)

George William Sydney Fitzpatrick was a book collector and *the* pioneering public-relations man<sup>8</sup> of Australia the 1920s and '30s. In the 1920s Fitzpatrick collected bookplates, and at the end of his life he had a collection of 840 plates.<sup>9</sup> In May 1929 Fitzpatrick placed notices in the American press, in search of new literary bookplates for his collection.<sup>10</sup> Lovecraft scholars will remember that Lovecraft had his own notable personal bookplate designed in late summer 1927, and he was very proud of it. My guess would be that he sent Fitzpatrick some of his new bookplates and thus sparked a correspondence. Fitzpatrick was a director of the *Sunday Times* newspaper in Sydney, and of its associated sports paper *Referee*, until 1929 and possibly thereafter. In 1920 he was also

---

7. He seems unlikely to have been the 'other' Fred A. Wesley (b. 1888) of Rhode Island, found by Faig, who was recorded as a streetcar conductor in 1910 and later as a steamfitter's helper in 1917.

8. Damian John Gleeson, "George William Sydney Fitzpatrick (1884–1948): An Australian Public Relations 'Pioneer,'" *Asia Pacific Public Relations Journal* 13, No. 2 (2013).

9. Presented to the State Library of New South Wales by Mrs G. Fitzpatrick, 1949, where his collection is held today. The collection is titled "Australian bookplates, pre-1949," but given George Fitzpatrick's calls to American authors it is likely to also contain many from outside Australia.

10. "Book Plates Wanted," *Milwaukee Journal* (18 May 1929): 6. I also found his notices in *Time* magazine and *Plain Talk*, both from 1929.

noted as being a director of the *Freemason Magazine* in Australia.<sup>11</sup> My research into his business connections indicates that ‘director’ does not mean that he was actually the ‘editor’ of these publications, so he may not have been in a position to place Lovecraft’s poetry or fiction. He may, however, have told Lovecraft of a suitable outlet for his fiction, the notorious *Smith’s Weekly* (1919–1950) of Sydney,<sup>12</sup> but that is just my speculation. Fitzpatrick corresponded at least once with the William Quan Judge Theosophical Club of Lomaland, sending them a letter on the weird curiosities of the Australian topography and flora, a letter later reprinted in the theosophist *Lucifer* magazine in 1930.<sup>13</sup>

**C. L. Stuart of 17 Brockett St, E Milton, Mass.**

Charles Leonard Stuart (1860–?)

I suggest this address should have been read as “Brackett St.,” not Brockett. This then gives a location four miles south of the center of Boston, in what Google Street View shows as a very pleasant village-like atmosphere among trees and quite near the coast. I have been unable to pin this address to anyone, but it looks like a suitable retirement spot for the East Coast author and popular encyclopedia editor Charles Leonard Stuart (also publishing under the name of Leonard Stuart). A “Charles Leonard Stuart” has a 1922 copyright registry entry for his book *The Age of Understanding; or, Americanism and the Standard of World Nationalism: A True Outline of History and Science* (Boston, R. G. Badger, 1922). This cranky racist book is freely available online, and it has a very useful biography page for Stuart, including the core: “settled in New York City in 1897 [. . .] since has been continuously associated with international encyclopedic and educational book publishing work.”

This biography goes on to show that in the early 1920s Stuart

---

11. “From Messenger to Director: A Successful Australian,” *Evening Post* (24 December 1920): 2.

12. It appears that there is no index for the stories published in *Smith’s Weekly*, which was not averse to printing short tales of horror and the weird in the mid-1930s.

13. “A Letter from Australia,” *Lucifer: The Light-Bringer* 1, No. 3 (May–June 1930): 174–75.

had an interest in Lyonesse, the Cornish/Arthurian folk story of the lost land under the sea, and that he had 'published' *A Roamer in Lyonesse* (1922).<sup>14</sup> He had key Cornish ancestors, which may have coincided with Lovecraft's own genealogical researches. The biography also states that he had written and published a 35-page pamphlet or monograph titled *The Great God Pan*.<sup>15</sup> It further states that he then had in hand, in manuscript, an esoteric-sounding book *The Eon or The Quest of the Lotus* (alternatively heralded as *The Eonic Quest* on the book's title page). Any one of these three items might have been suitable revision work for Lovecraft. I can find no trace of any likely book on Lyonesse published around that time, nor an 'Eon' work under that or any variant title. A linking of the terms Eon, Eonic, and Lotus appears to imply Buddhism,<sup>16</sup> but I suppose they might also imply theosophy. After 1922 Stuart vanishes from the online record, and I have been unable to find any death date or record in the open online sources.

**Bell—15 Pine Ave., Old Orchard, Ne. c/o E. Dixon, Box 292**

Edith Bell (1914–2002)

The address should have read: "Old Orchard Be[ach]" or Old Orchard, Me.<sup>17</sup> Old Orchard Beach is located some 60 miles north along the coast from Providence. There was an Edith Bell (b. 19 July 1914) who died in 2002, age eighty-eight, at Old Orchard Beach. There is a record of her living there at 22 Pine Ave. In the 1940 census there is an Edwin E. Dixon living at 15 Pine Ave., Old Orchard Beach. Edwin died 13 January 1964, at Old Orchard Beach, age 75. Given these facts, one might then surmise that Edwin E. Dixon passed Lovecraft's letters to Edith Bell at 22 Pine Ave. Since Bell was under twenty-one until c. 1935, my guess would be that

14. My searches suggest that this never actually appeared, at least not under his own name.

15. Leonard Stuart, *The Great God Pan: An All-Time Story*, New York: Tudor Society, 1913.

16. I have found an indicative online reference on an online discussion forum of "the eonic character of the Lotus Sermon" in regard to Buddhism.

17. ME meaning Maine. As a Briton my understanding of American geography is somewhat hazy, and so I am indebted to Kenneth W. Faig, Jr., for the latter suggestion.

her parents did not approve of her interest in weird literature. Hence the need to pass letters via the fictitious (?) “Box 292” of near neighbor E. Dixon. An absolute need for discreetness would also suggest why Lovecraft listed her simply as “Bell,” rather than giving her full name in his 1937 address list. I can find no other online record of Edith Bell, and I assume she was perhaps a young fan who had written to Lovecraft. I find no further trace of an Edwin E. Dixon.

### **Curtis F. Myers, 70 Clifton Ave, Clifton NJ**

Curtis F. Myers (1897–1985)

There is a Clifton Blv around the corner from Clifton Ave., which raises the possibility of another transcription error for the 1937 Diary, from “Blv” to “Ave”. The 70 Clifton Boulevard address housed a small startup firm, Electronic Mechanics, Inc., from 1935 until around 1945/6. The address is one mile from the 31 Harrison Place, Clifton NJ, home of the Myers candidate found by Faig in the 1930 census, a man then working as a machinist in a woolen mill. Electronic Mechanics, Inc. was creating new types of ceramic radio and radar insulators from mica and glass.<sup>18</sup> The skills needed for working with mineral and glass fibers are apparently similar to those needed for working with wool, and so I suggest Faig’s candidate Myers may have taken a machinist’s job with Electronic Mechanics, Inc. The owner of this firm, the magnificently named Delbert E. Replogle, is known to have permitted staff members to receive mail at the firm’s address while living elsewhere.<sup>19</sup> There is no online trace of this Myers as any kind of author or fan writer. If I am correct in my placing of him, then my guess is that he may have been a blue-collar fan who had written fan letters to Lovecraft.

---

18. Delbert E. Replogle’s firm was prosecuted for back taxes after the war, and the history and purposes of the firm were minutely detailed in the government’s legal paperwork. See *Electronic Mechanics, Inc. v. Commissioner* 15 T.C. 489 (1950), freely available online.

19. The *American Institute of Electrical Engineers Yearbook* of 1944 has one “Shima, Rindgh” giving the “70 Clifton Blvd” address as his address “for mail” while he lived at an address elsewhere.

**Fred Anger, 2700 Webster St Berkley Calif**

William Frederick Anger (probably b. 15 Sept 1920<sup>20</sup>—possibly d. 1997)

**Louis C. Smith, 1908 98<sup>th</sup> Ave, Oakland Calif**

Louis C. Smith (1900?–1980s?)

Correspondent Fred Anger was a young Lovecraft fan and letter writer to the pulps. His *Lovecraft Encyclopedia* entry<sup>21</sup> states he planned an index to *Weird Tales* and an edition of Lovecraft's *Fungi from Yuggoth*, both with Louis C. Smith, though neither of these volumes appeared. The online [Locategrave.org](http://Locategrave.org) usefully gives the location of a grave for a likely Anger:

William F Anger, died 09/02/1997 buried at Bath National Cemetery in Bath, NY.<sup>22</sup>

This has enabled me to find a picture of the relevant gravestone at Bath National Cemetery (Plot: R, 0, 53), the inscription of which shows that this Anger served in the U.S. Navy during the Second World War. “YN3” on the gravestone indicates a “Petty officer third class” in the Navy. If Lovecraft's Anger re-entered civilian life on the East Coast, and lived there c. 1947–97, then he has left no trace in the current open online record under his own name.

Anger's partner-in-bibliography Louis C. Smith is now far easier to track, having left a fragmented but clear record scattered across the online fannish histories and bibliographies, and in the catalogues of book dealers. In the late 1920s Smith was a member of early SF fan clubs in San Francisco, and thereafter published many articles in SF and fantasy fanzines and wrote letters to the pulps, including five letters published in *Weird Tales* between 1933 and 1936.<sup>23</sup> Smith published his own fanzine *Tellus*, now held at the Special Collections Department at the University of Iowa: “*Tellus* Nos. 1, 2

---

20. *An H. P. Lovecraft Encyclopaedia* gives 1921, but this is corrected to 1920 in S. T. Joshi's *I Am Providence*.

21. S. T. Joshi and David E. Schultz, *An H. P. Lovecraft Encyclopaedia* (2001; New York: Hippocampus Press, 2004).

22. [www.locategrave.org/1/3983399/William-F-Anger-NY](http://www.locategrave.org/1/3983399/William-F-Anger-NY)

23. *The FictionMags Index*, online.

(1941), 3 (1942), 4 (1943), 5 (1944), 6 (1945).” This fanzine run might be usefully inspected for articles on Lovecraft or his circle. It might also give biographical details for Smith’s friend Fred Anger and details of their post-1945 plans. Smith was hosting weekly meetings for SF fans at his home in 1942.<sup>24</sup> His last fannish publication was probably *Unknown Index* (n.d., 1944 or 1946), a bibliographic index to the pulp *Unknown* and *Unknown Worlds*.<sup>25</sup> In the mid-1940s he appears to vanish from fandom and the online record.

Decades later a Louis C. Smith appears just once in the online record, giving a paper at the first Popular Culture Association National Conference (1971). Yet my searches show that he does not appear to have published other papers and books in the 1960s and 70s, as a regular senior academic might have done. If this is indeed Lovecraft’s Smith, then my guess would be that he had become an academic librarian, since the bibliographic urge was obviously strong in him. If there is a printed program extant for the first PCA national conference, it might be investigated for a possible Smith biography.

#### Horatio L. Smith, 36 Dodd St, Montclair NJ

Horatio Elwin Smith (1886–1946)

I suspect “Horatio L. Smith” is another mistranscription from the 1937 Diary. Montclair is a leafy suburb some 15 miles from the Columbia University campus. A likely candidate is then Horatio Elwin Smith (1886–1946), a lecturer at Columbia University c. 1934–46. Regrettably, I have been unable to pin him or his wife to 36 Dodd St. or any other home address around Columbia. But Smith is a likely candidate for several reasons other than the name and location. He published the scholarly article “Poe’s Extension of His Theory of the Tale” in the August 1918 edition of *Modern Philology*, and he was head of the Romance Languages Department at Brown University<sup>26</sup> from 1925<sup>27</sup> to c. 1934.<sup>28</sup> As a keen specialist in con-

24. *Astounding Science Fiction* 28, No. 6 (1942): 110.

25. The description of contents from a book record at the WorldCat book database.

26. In 1926 the *Smith Alumnae Quarterly* gave the address of his wife Ernestine (née Failing) as “168 Irving Av., Providence, R.I.,” which was about a mile east of Brown University. In 1934 there was a “new address” given for Ernestine of



temporary European fiction, one wonders if Smith could have told Lovecraft of the new developments in French and Spanish literary surrealism. Some may think it unlikely that Lovecraft was known, to any great degree, by an important faculty member at Brown University. Yet Lovecraft was apparently known by sight<sup>29</sup> to Robert Kenny (1902–1983)<sup>30</sup> of the English Literature Department at Brown. One wonders if Kenny mentioned Lovecraft to Smith in either 1925/6, or between 1928 and c. 1934. Smith's papers and correspondence, if still held in the archives at Columbia or elsewhere, might be usefully investigated for possible Lovecraft materials.

---

"89 University Av., Providence, R.I." just a block north from the old address.

27. Martha Mitchell's *Encyclopedia Brunoniana* history article on "Modern Languages" at Brown states: "Horatio E. Smith came to head the Romance Languages Department in 1925." *Encyclopedia Brunoniana* does not give a departure date for him.

28. A good short biography of Smith is given in the uncredited official "A Brief History of the Romance Languages at Amherst College" (online at [www.amherst.edu](http://www.amherst.edu)). The Amherst article is unable to supply any exact date for Smith's move from Brown to Columbia, nor can the *Encyclopedia Brunoniana*. Through tracing notes on Smith's wife in her alumni magazines, and by noting Smith's affiliation details in the *College Entrance Examination Board* report of 1933, I have been able to establish that Smith's move to Columbia occurred in or just after 1934.

29. Kenny was the one who notably remembered spotting HPL working in a ticket booth in a downtown Providence movie house, the sighting being probably c. spring 1930.

30. Robert Webb "Pat" Kenny (1902–1983). Kenneth W. Faig, Jr., stated in a comment on my blog [www.tentaclii.wordpress.com](http://www.tentaclii.wordpress.com) that Kenny was "an instructor in the English Department [at Brown] in 1925–26, received his M.A. in 1926 [then taught at Brown] 1928–71." Kenny was a specialist in eighteenth-century literature, according to Martha Mitchell's *Encyclopedia Brunoniana* history article on "English" at Brown. This fact might establish why he knew of HPL, who was of course an expert on eighteenth-century literature and also on the architecture of the period. I know of no essay exploring the extent of HPL's links with Kenny, and Kenny does not appear in the index of S. T. Joshi's definitive Lovecraft bibliography. Kenny is not in the contents list of *Lovecraft Remembered* and has no entry in *Lovecraft Encyclopaedia*.