

“WE are the end-product of our history.

# FLASHBACKS

Revealing glimpses of our creative past

*Official newsletter*

*of the*

UNITED METHODIST HISTORICAL SOCIETY OF WISCONSIN

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2004

HISTORIC TOUR

We invite you to take part in the 2004 Historic tour. You can spend a Wisconsin Fall day touring places of interest in northern Dodge and southern Fond du Lac Counties and maybe picking up some good Wisconsin apples on the way.

Our plan is to:

Visit campground sites: Lomira and Byron

Visit new churches: Oakfield and Covenant in Fond du Lac

Visit an Old Church: St.Paul's Episcopal Cathedral (John Wesley was an Anglican.)

Date: Saturday, October 2,2004

Time: 10:00AM

Place: Trinity UMC, Lomira, WI

Lunch: On your own

Cost: There is a fee of \$2,00 for the tour of St.Paul's.

Call for information: Ed Knop at 920-485-4931

A route map will be available.

## CELEBRATING OUR KOREAN FAMILY

The exhibition at the United Methodist Museum which celebrates the Korean congregations in the Wisconsin Conference was held on Sunday, May 2, 2004. The history of these congregations can be found in *Flashbacks* of April, 2004.

The service was opened with a prayer by the Rev. Sandra Herrmann, pastor of neighboring Memorial Church. The congregation recited the Statement of Faith of the Korean Methodist Church.

The guest speaker was the Rev. Zi Hyung Sa. This was followed by a prayer of the Korean clergy. The Rev. Ken Gelhaus introduced the current exhibit. The service ended with the singing of the hymn *Trust and Obey* and the benediction.

The display included pictures of Korean Christians and members who participated in the Korean exchange program. A number of Korean books are on display including *Queen of Suffering, a Spiritual History of Korea*. Two lovely Korean dresses are also exhibited.

Following the service, the group enjoyed a delicious Korean meal prepared by the women in attendance,

### THE REV. ZI HYUNCI SA: An Early Leader of Korean Congregations in Wisconsin

Zi Hyung Sa was born in Manchuria in 1928. In 1946 he escaped from Manchuria, first to North, then South Korea.

In 1956, Zi Sa came to the United States and studied music at the University of Wisconsin-Milwaukee. In 1960, he earned his Bachelor of Music Education from Lawrence University, Appleton. His Master of Music degree is from Northwestern University in Evanston, Illinois in 1962.

After returning to Korea in 1963-64. where he studied and lectured, the Rev. Sa came back to the U.S. Here he taught in Cincinnati, Ohio; and served as Minister of Music in churches in Ohio and Kentucky.

In 1965, Zi Sa was joined in marriage with Moon Za, who has a BA degree in Christian Education from E-Wha Woman's University in Seoul, Korea. Gladly moving from place to place with him, Moon Za has shared herself in their ministry together. Their daughters are Soozung and Miraan.

After several years of teaching in Wisconsin high schools, the Rev. Sa began work on a doctoral degree in music at the UW Madison summer session in 1969.

1975 found Zi Sa returning to the Kenosha area. While working as a Chemical assistant at the Mazer Chemical factory in Gurnee, Illinois, he began conversation with the Rev. Dr. George Morris, Pastor of Kenosha's First United Methodist Church about the needs of the Korean people.

Encourage by the Rev. Morris and the Rev. Ray Kotwicki, who was Associate Pastor, Zi Sa was consecrated as a Lay Speaker. In 1976, Wisconsin's Bishop, Jesse De Witt, installed him as pastor of the Asian Ministry of South East Wisconsin. It was at this time that he began leading worship services in the Korean language.

In January of 1976, the Rev. Sa enrolled at Garrett Evangelical Seminary. Palm Sunday of 1977 found him leading the first worship service of the Asian church in Racine. Preparation for the Milwaukee ministry began in 1981. On March 28, 1982, two hundred fifty persons attended the first Celebration of New Ministry for Koreans there. The Milwaukee congregation was chartered in January of 1984 with 400 persons in attendance.

Invited by District Superintendent, B. C. Goodwin, the Rev. Sa transferred his membership to the New Mexico Conference in 1990. Upon arriving at Clovis, he found three or four Korean women meeting together. Under Zi Sa's leadership, a congregation was chartered just 23 months later.

Retired and paralyzed on his left side from stroke, he now lives in Appleton, Wisconsin, where he continues as a Servant of God and the Church by teaching music, translating in worship and at the court house, and sharing himself and his faith during the Children's time at Sunday worship.

Material prepared by Ken Gelhaus

## CONTINUING THE KOREAN STORY

The Rev. Hee-Soo Jung, District Superintendent of the Nicolet District was elected bishop during the North Central Jurisdictional conference held in Davenport, Iowa from July 14-17, 2004. Bishop Jung has been assigned to the Northern Illinois Conference.

Bishop Jung entered the United Methodist Ministry in the Wisconsin Conference in 1989. His appointments included Madison Calvary-Korean Ministry, and East Troy. In 1944, he served as a Professor at King Nam University and Seming in Seoul, Korea. He was appointed District Superintendent of the Nicolet District in Wisconsin in 1997.

## MAUSTON

In the year 2004, Mauston United Methodist Church will celebrate its

formation in September 1854.

The Mauston United Methodist Church was born of the visionary Juneau County pioneers need for spiritual inspiration and leadership. In 1854, the Wisconsin Conference appropriated \$150 to start the Lemonweir Valley Circuit. The Rev. William Armstrong was assigned to this ten point charge. It included Willard's Mill (now Wonewoc) Millard's Prairie (between Union Center and Elroy), Fowler's Prairie (now Elroy), Glendale, New Lisbon, Ward's Settlement, Mauston, Seven Mile Creek, Stewart's Settlement and Rock Valley of Crossville.

William Armstrong arrived in Maughstown (named after the owner of the mills, M. M. Maughs), in September 1854. Pioneers gathered in a log cabin and the Mauston Methodist Episcopal Church had its birth.

A church was built in the area where the Reminder Offices are now, across from the Courthouse. Addition of a tower, enlarged space and the bricking of the exterior kept step with the growth and vision of the church. In the 1900s, a kitchenette was added.

In the 1950s. the church downtown was outgrowing its space. A Sunday School class, led by Mrs. Gladys Armstrong, spurred the rest of the congregation, as they brought in "Pennies for Bricks". Land was bought. The church on the hill was built and in 1963, the first service was held in the new church. Some of the old was incorporated into the new building. This was the Shepherd window, now in our foyer, which inspired us there as it did many in the downtown church, as well as the bell and altar in the fellowship hall. But we also had new items to inspire us. John Cook built the hanging cross that cast two shadows and the flower stands. These items remind us of the many people who have found comfort, inspiration and strength in the Methodist Church.

In 1968, the Methodist denomination joined with the Evangelical United Brethren denomination to become one. Thus the Mauston Church became the Mauston United Methodist Church.

There are some traditional projects in which our church participates. Each year the United Methodist Women sponsor a White

Breakfast in March when they invite women of the surrounding churches to participate. Each May they sponsor a Mother-Daughter Banquet, which the men serve and then do the clean-up. The United Methodist Women

have been having a Pie Sunday, which has become popular. This is held on the first Sunday of ten months of the year. The men of the church have sponsored a Harvest Supper in the fall. In December, we hold an all church Cookie Walk. Our church also participates in Highway Litter Pickup and take our turn twice a year delivering Meals on Wheels. We find fellowship with one another as we work in and for the church.

Our contemporary service was begun in 1998 with the Praise Team. Power point computer projects the songs and video as well points of the pastor's sermon onto an overhead screen.

Worship on Wednesday (WOW) was begun in 1999 as an outreach to our young families both inside and outside the church. This consists of a meal together, short worship and then into different age and interest and study groups.

Material supplied by the pastor, the Rev. Richard Bonney.

**YOU ASKED  
and here's the answers about saving  
local church records.**

Lynn Lubkeman, our new conference archivist has prepared some guidelines for preserving the records in your local church.

What records should be saved permanently in a church's archives and how should they be organized? These are questions that are often asked by the church historians.

The answers to the questions often depend on the space that the church has to allocate to the preservation of the church's records. However, no matter how small the space, there are certain records that should always be saved and preserved by the church. First and foremost among the records that should be permanently saved are the church's membership records (which include birth, baptismal, church membership, marriage, and death records). This would also include preserving any church membership directories that the church may compile.

Secondly, material relating to the history of the church, special anniversaries and celebrations, etc., should always be saved. Legal records, which might include documents relating to the purchase of land or buildings, mortgages, deeds, as well as any material relating to wills and estates are all

records that should be saved permanently. Also, the summary financial records, such as year-end audits, and annual reports should always be saved. Finally, material relating to the pastors that served the church, including photographs, should be preserved with the church's records.

How should the records be saved and organized? The first point to note is that **computer records are not adequate**. Print out a hard copy of key records for your archives. Ideally, the records should be stored in acid free file folders and boxes in a dry location. Paper Clips and any metal fasteners, as well as rubber bands should be removed. Also, remember that humidity, light, and water are all enemies of the survival of paper records. Photographs should be identified and dated and placed in mylar or polyethylene sleeves. If you want to compile scrapbooks, check to make sure that they are of archival quality to ensure the long-term preservation of your materials.

Regarding the organization of your records, common sense is best. Don't try to reorganize all the church files. Rather, follow the logical organization that makes sense for your church. For example, the wide categories of organization should look something like this: member files, committee files, administrative files (Church council, Council on Ministries, and Board files), pastor files, financial records, legal documents, historical materials, Sunday School records, women's groups, and publications (bulletins and newsletters). Within these broad categories, minutes are usually the key documentation of the operation of these various committees and should be saved. Try to file the materials in date order for easy access to information. Keep materials like bulletins and Sunday School records, etc., as long as they are relevant to your church and as long as you have space to store them.

One note of caution. Be careful at times of moves or transition, such as the change in pastor or church location, that your church's history is maintained. If the record is part of the church's history, be sure to examine and organize the records before the move to ensure that the permanent ones are preserved in the move. Space is often at a premium, but the historical records and documentation cannot be restored once they are thrown away.

The church's records should remain with the church, or in the case of a merger, go to the new church. The Conference Archives receives the files of closed churches. Here we preserve the key historical records of closed churches, following the same guidelines described above.

Finally, the Conference Archives welcomes and encourages the

donation of church histories and bulletins from special occasions such as anniversary celebrations.

FRANKLIN'S PHANTOM  
THE UNITED METHODIST CHURCH  
MONROE  
by Ulonda Dietmeier

### The Challenge

Like the elusive ghost in a haunted house, which only reveals itself in random, unexpected ways, the name Franklin eerily appeared. Each sighting whetted the appetite, fueled the passion, challenged the intellect: Did a genuine, flesh and blood Franklin ever exist, ever reside in the community of Franklin?

We began our quest by surveying past revelations .the known:

\*Bethel Chapel (see the essay *Bethel's Bereshit* in the January, 2004 issue of *Flashbacks*) incorporated as Union United Brethren, noted as being on "Franklin Circuit";

\*Monroe Bethel and Franklin were yoked charges, that is, one pastor served all three congregations

\*The parsonage was located in Monroe;

\*About a half mile south of Monroe, Highway 69 is intersected by Franklin Road which runs westerly on the section line for five miles until it intersects with Aebly Road about a mile east of Browntown.

Our first inquiry was: About 1980, when all rural roads were being given names to facilitate emergency services, why was this one named Franklin? Area farmers admitted that it was a means of blocking a certain farmer's attempt to name it after himself, but none knew the answer I sought.

### The Name

Was there a property owning pioneer named Franklin? The 1884s only clue was that Matilda Boyle was the widow of George Franklin. A search of the vital statistics and the census records uncovered no Franklin family in this area. A Survey of the histories of the state line counties found Franklin to be a commonplace name in Galena., an iron range south of Fairplay, a hotel "The Old Franklin House" in Mineral Point and a village in Iowa County, which was the destination of a store erected in Muscoda, and pulled there by twenty yokes of oxen in 1847. The Mineral Point Land Office records revealed that Cornell Samuel Franklin had patented land in Clarno Township in 1835. He sold it in

1836 to William Cornell Bostwick. Bostwick was a land speculator on a grand scale. He and others whose schemes failed, left the State Bank of Illinois with over fourteen million dollars of debt in the late thirties.

### The Cemetery

Cadiz Township, was Kelly Country. Family Founder, James Kelly was a distiller in Ohio, a pioneer operator-owner of large steam powered boat, and the father of twelve children. Two of the children donated half an acre of their claims for a cemetery in Cadiz. Legend says that the first burial was that of a Indian. The oldest Kelly daughter, Jinny Kelly Black's stone reads: died November 3, 1847 and is the first proven burial there. She is remembered as telling sister Elizabeth that it would be a beautiful place to be buried. On March 15, 1899, the descendants of those interred there met and formed a cemetery association.

### The Mill

Dr. Helen Bingham, in her 1878 history, listed Franklin as an unrecorded village which had its beginning in a steam-powered saw mill in Cadiz. Later there were other buildings housing equipment to produce broom handles, and wagon wheels, and a store with a post office.

### The Church

The old Crawford County History appraises us that before the organization of townships (after 1848), the Methodist Conference had designated this area as the Franklin Circuit. The usual place of meeting was in the school house. In Cadiz, there is no recorded transfer of property for a school site until 30 January, 1862, so preaching and tuition school were likely held in an abandoned cabin until the frame school was erected. In 1884 it was recorded that sixty students from Cadiz and another twenty-seven pupils from Clarno were enrolled.

There were at least four denominations with itinerants visiting the area. Evidently controversies arose. Three ladies signed the incorporation papers for a new church formed at a meeting attended by local pastor, Henry Stewart, and chaired by W. J. McKay, Presiding Elder on 10 July, 1897. Never underestimate the faith, strength and determination of our grandmothers!

Other families organized the Union Church Society on 15 March 1898. A Kelly daughter gave a deed to the Kelly Cemetery Association for the site of a church building on the north side of the cemetery for a dollar. But the transfer was conditioned upon the said Union Church Society erecting a building which would be free to the use for orthodox (sic) religious purposes or funeral services.

At the 1907 conference in Monroe, Bethel and Franklin United Brethren Societies were linked with Monroe. In 1914, the pastor's salary was set at \$500 with Bethel and Franklin together to raise \$400. It was determined that the Rev. Brock would alternate Sunday morning preaching between Monroe and Bethel. Franklin's members would

decide when the services were to be held there

Rural church memberships reported in 1915 were: Franklin-31, Browntown-19, and Bethel-45. On the revised membership report, nine baptisms were “inimersions” with three listed as “head☒ and one as “rinsed”..

The United Brethren Wisconsin Conference, held at Bloomer in October, 1921, ordered that the class at Franklin be discontinued. Rev. J. T. Agema was the local pastor. Most of the members transferred to Monroe in 1922.

In October 1934, the trustees sold the half acre church building site for one dollar. In the Kelly Cemetery Association☒s records. we noted that the lumber from the building was sold for \$35 but wonder about their date: 1945. There was no building there in 1938. Vie Sciller bulldozed the remaining cavity from the basement in 1948.

### The Community

Dr. Bingham (1878) reminded us that “The store and dwellings of Franklin find their being in the sawmill of J. E. and George Sbattuck.” When the mill was removed, the workers dispersed. Real estate records show that Daniel Hogan bought the mill property and the adjacent small parcels in 1905. Ruth Wells Singer says that there was an deteriorating house remaining on the east side of the road in the thirties when she walked to school at Franklin. The railroad station was established at Browntown. Rural delivery eliminated the need for a local post office to which patrons went to get their mail. Memoirs describes a school house overlooking a pig pen which abuts the school yard and a farmer using the building for a tool shed. Franklin was fast becoming a ghost town!

The final term in the new building south of Franklin Road was the 1960 school year. Driving by, one notices the shallow basement with side entrance, a flight of several steps up to the main floor, and a belfry. It reminds one of a church building. For a while, a very conservative sect held worship services there in recent years. The Foht family presently use the building for their home.

After numerous land transactions, the land was sold to Arthur and Minis Gilmore in April 1919. The price included land buildings, and “all interest in the Cheese Factory commonly called Franklin”

This is the first mention of the factory but it must have been built by the Raner grandparents as the 1891 map identifies a factory at this site. The 1880 census lists no cheese makers in this area of Clarno township, but in the subsequent census rolls, several Swiss Cheese makers are listed.

In 1919, the Franklin Cheese Company was given a deed for the land. This is a formal beginning of the Franklin Factory as a Farmers☒ Cooperative. Today it is known as the oldest operating factory.

Now the Franklin Cheese Factory which fronts onto Franklin Road are all that remain to pique our curiosity about this once bustling sawmill town of Franklin, where

tree felling, crop planting, frontier families gathered in a little school house for preaching by an itinerant evangelist sent forth into the wilderness by an eastern community of believers to minister to their loved one erecting homesteads in the Rich land Timber.

## CAMPING UNDER THE PINES

Whispering Pines Camp celebrated its fiftieth anniversary during October 18 and 19 of 2003. The following is a history of the camp written by former camp director, Fred Brancel.

On January 13, 1953, The Methodist West Wisconsin Camp Site Committee met in La Crosse. While there, the committee approved the purchase of Whispering Pines Camp. Churches in the Northern District had underwritten the purchase by contributing cash and pledges of \$24,000.

In September 1953, the camp property was purchased from Mr. and Mrs. Paul Gwin for \$30,000. Included in the purchase were a 40 x 40 winterized lodge (now the director's residence), a family house, three cabins, all furnishings and eight good strip boats.

The fund-raising slogan, Pennies for Pines, was adopted, and the goal set of contributing 100,000 pennies was set.

Over 600 men, women and children used the camp during 1954., the first camping season. Over 1000 person were on hand for the camp consecration, July 25, 1954. A 24 year celebration was held May 28, 1978. Pennies for Peace Fund-raising brought in enough to purchase the camp's first pontoon boat.

During the 50 years of Whispering Pines Camp, there have been at least ten resident caretakers. For the first 25 years, the caretaker (Manager) was primarily responsible for maintaining the property. For the last 25 years, the director/manager has been responsible for the programming.

At first, the staff volunteered their time. Program staff have been employed for the past fifteen years.

Financial records show that Whispering Pines disbursed \$19,799 in 1954 and \$118,800 in 2002.

The 50th anniversary celebration started on Saturday, October 18 with various recreational activities, a picnic supper and a time of singing and story telling around the campfire. A worship service was held Sunday morning followed by a meal and a time of sharing memories.

## SOCIETY ACTIVITIES

A joint meeting of the Canadian Methodist Historical Society (CMHS) and the Historical Society of United Methodist Church (HSUMC) was held from August 19-22,

2004 at Queen's University, Kingston, Ontario. The topic of the convocation was Celebrating the Mother of Methodism in America: Barbara Ruckle Heck.

There were organizational meetings of the two organizations as well as a meeting of the North Central Jurisdiction on Archives and History. The HSUMC announced the following meeting dates:

2005 First United Methodist Church, Fort Worth, Texas, April 21-24 Topic: Texas Bishops and Railroads.

2006 Central Pennsylvania. July or August Topics: Black Methodism and Ordination of Women.

2007 Sixth Historical Convocation Topic will probably be the 300th anniversary of the birth of Charles Wesley. Suggested locations: Epworth by the Sea or some place in Georgia.

2008 Mitchell, South Dakota to celebrate the opening of the new library and archives.

To put your name on the e-mail mailings send your e-mail address to: [dpatterson@gcah.org](mailto:dpatterson@gcah.org)

The North Central Jurisdiction also met. The 2005 meeting will be held in Milwaukee, on July 11-13.

### Barbara Heck

Of the several papers presented at the meeting the first one was Barbara Heck, a Canadian Perspective. The presenter was Dr. Marilyn Whitely, an independent scholar on church history and women's history. Dr. Whitely currently lives in Guelph, Ontario but she is a graduate of Oberlin College, Columbia University and Union Theological Seminary.

Dr. Whitely's talk concentrated on Barbara Heck's contributions to Canadian Methodism. However, the following information was printed in the Spring 2004 issue of *Interpreter* magazine and was written by the Rev. Bill Lamb of Toronto.

### BARBARA HECK

The name of Barbara Ruckle Heck is legendary in the history of the United Methodist Church. She is honored for her part in stirring up Philip Embury to begin preaching in New York in 1766, which marked the commencement of Methodism in this land. She has been called "the foundress of American Methodism."

She came to prominence a century later when the American Methodist Ladies' Centenary Association, energized by its secretary Frances Willard, commissioned historian Abel Stevens' book, *Women of Methodism*. There she was given equal billing with England's Susanna Wesley and the Countess of Huntingdon.

Born in Ireland in 1734 of parents who had earlier fled the religious persecution of Protestants in the German Palatine, her community was deeply influenced by John Wesley and his preachers. She became an eager convert at age eighteen. Barbara Ruckle married Paul Heck in 1769 and they joined a group of adventurers heading for America.

Under Philip Embury's leadership, a group of fellow Irish Palatines, including Paul Heck, had formed a company, intending to establish a linen industry in the New York Colony. As many new immigrants today know, those first few years were very difficult. Several petitions show their continuing frustration in obtaining the necessary large land grants for growing hemp. The "temporary" stay in the city stretched for six years. Barbara's first two babies, baptized in the Lutheran church, both died. Philip Embury, who had also lost two infants, turned to teaching and carpentry to make ends meet. His proven talent as a Methodist lay preacher remained on hold. Discouragement and spiritual decay took hold of the group. Barbara proved to be their spiritual sentinel.

Playing cards may seem an innocent pastime today, but for Barbara it was the last straw. Finding a group of her compatriots indulging in the worldly game, she swept the cards from the table and flung them into the fireplace, declaring, "Now look at your idols; there are your gods!" Then she marched off to Philip's house and urged him to preach the saving gospel to them lest they "all go to hell!" Strong words, but effective. Nevertheless, Philip offered the lame excuse that he had neither a congregation or a preaching house. "Preach in your own house and to your own company," Barbara countered. It was done, and Methodism began its long journey into America's heart.

The work flourished, and within two years a meeting house was contemplated. When the doubts arose it was Barbara who brought the affirming answer from God, "I, the Lord, will do it." Soon the the Hecks, Emburys and others of their company moved to their lands up the Hudson Valley near the Vermont border, where Philip died. With the outbreak of the American Revolution, the Hecks moved north to Canada, settling on the St. Lawrence River opposite Ogdensburg, NY.

Barbara Heck's role may seem small, but she was the awakener; the spark that ignited a great flame. The church will ever need such enliveners. She died on August 17th, 1804. On the centennial of that date, Methodists on both sides of the border erected a magnificent fifteen foot white granite monument over her grave. The inscriptions read: "Barbara Heck put her brave soul against the rugged possibilities of the future and under God brought into existence American and Canadian Methodism, and between these her memory will always form a most hallowed link," and "In memory of one who laid foundations others have built upon."

## Bus Tour

On the second day of the convocation there was a bus tour of historical sites. The first stop was at the Barbara Heck monument mentioned above. The cemetery is on the banks of the St. Lawrence. There was a stop at an early Methodist chapel where Asbury preached when he visited Canada

Lunch was served at the Brockville Wall Street Methodist Church and these was an opportunity to view this very large and elegant building.

### Other Presentations

Sir John A. MacDonald, the first Prime Minister of Canada, as portrayed by Brian Porter gave a delightful presentation on Ontario and Canadian history.

Dan Swinson, of NCJAH, enlightened us on the Wesleyan view of “Drink and Drinking”

A Panel presentation presented an overview of Canadian Methodism.

Finally on Sunday morning Charles Cole talked on “The Traveler Unknown: Deconstructing Wesleyan Missiology” Dr. Cole is the editor of the United Methodist History of Missions series being published by the General Board of Global Ministries. It is proposed to publish seven volumes, the first two which are now available. The first is “*On the Journey Home “The History of Mission of the Evangelical United Brethren Church, 1946-1968*” by Steven O’Malley. The second is *Initiatives for Mission, 1980-2002* edited by Charles Cole. These books are available from the Service Center.

Editor’s note. The meeting was great. Not the least was the lusty and enthusiastic singing of the Wesley Hymns. Kingston was a beautiful city. But the joy of the meeting was the wealth of historical material about our Methodist history. LCO

### WHITE WATER METHODIST EPISCOPAL

The following material is taken from the history of the church, published in September 2000. The author was Aeilte E. Sents

The cornerstone of the Whitewater’s new Methodist Episcopal church was laid July 1, 1872. The lower part of the new edifice, was dedicated the following January. The upper part was dedicated at the meeting of the annual conference in October, 1873.

The spring of 1918 was hardly the year for the Whitewater Methodist Episcopal church to celebrate its 75th anniversary. The church had been organized in the spring-summer of 1843. It would have seemed to have been appropriate for the church to recognize the 75th anniversary with a time of celebrating. However, circumstances of the time hardly lent themselves to a time of celebrating. In April of 1917, The United States had entered World War I and by the spring of 1818 the war had increased in momentum. The Whitewater Methodist Church was personally involved through the young men who were serving in the military. On Sunday morning, May 10, 1918, an impressive service was held at the church as a service flag was unveiled containing thirty-eight stars. The effects of the war were also brought to the attention of the local citizenry through the various material shortages and the rationing of some of the necessities of life.

Not only did the participation in the war in Europe distract the members of the

congregation from celebrating the 75th anniversary of the founding of the church but in February of 1918, the Rev. C. I. Andrew resigned after having served the local congregation since the fall of 1914.

The Rev. Allen Adams of Seymour, Wisconsin succeeded in the pulpit. The Rev. Adams held a different perspective on the use of the pulpit and the war. The position of Rev. Andrew's had been that of being willing to serve his country if needed, however he "particularly emphasized his allegiance to the cause of Christ" and it took precedence in "his attitude toward the war." Taking this position he felt it was impossible for him to use the pulpit for propaganda to support the war effort.

To understand the position of Rev. Adams towards the war, it has to be remembered that he was born and educated in England and arrived in America only a few years previous to coming to Whitewater. In June of 1918, he became a naturalized American citizen. 'This meant that his loyalty was not only to the country of his birth but also to his newly adopted country. As a result, several patriotic sermons were delivered during the remaining months of the war.

With the end of the war, the Methodist Episcopal Church, both North and South, proposed to "undertake to do what seemed called for both abroad and at home, to function toward humanity as their opportunity and responsibility demanded." The Whitewater church was part of the conference consisting of the area of Minnesota, South Dakota, and Wisconsin. The territory was presided over by Bishops Charles Bay and Michel of St. Paul, Minnesota. Representatives from the conference met with the Bishop on February 13th, 14th and 15th in Minneapolis. The purpose of the meeting was to explore the extent of the damages and the necessary reconstruction of the devastated areas in Europe and other parts of the world.

To bring about the necessary reconstruction of Europe and elsewhere the Centenary organization realized that the church would need to volunteer thousands of young men and women to take part in the reconstruction process. It was estimated that it would be necessary "to raise \$105,000,000 to achieve the desired objectives. The quota for the local Whitewater church was \$14,375 to be paid in five equal annual installments, within a special objective of some two thousand dollars in addition." Rev. Adams assumed leadership of this drive and in approximately four days had secured enough pledges to over subscribe the quota. The local Register described Rev. Adams as having performed "a financial feat that puts him in a class with the trained financiers who put across big Liberty loan programs."

Soon after the arrival of Rev. Adam it became evident to his parishioners and the Whitewater public that he was an accomplished musician. After three years in Whitewater The Register reported that the "city boasts of a man, who through music has won his way into the hearts of most Whitewater people as well as (the nearly 500) parishioners of the Methodist church whom he serves as pastor"....

In June 1920, the board of trustees of the M. E. church accepted the gift of a bell. A committee of C. S. Harris, M. B. Magoon, and Mr Adams was formed to look into the arrangement for accepting and placing the bell in the church tower. The next month the

trustees moved to “accept the report for a 46 inch bell if the donor desired a 48 inch bell, and if it is desired by the donor to install a 54 inch bell at his expense, the Board would be pleased to accept same under this condition.” The concern was over the size of the bell resulted from the 40 inch opening that was provided in the belfry at the time the church was built. The bell that was accepted was 54 inches in diameter and called for additional opening of the belfry floors by an additional 14 inches...It was reasoned that a larger bell would have better tone and “it was the board’s idea that bell of a different size should be best in order that a difference might be distinguished when both are being sounded.”

The 54 inch bell arrived in the early days of September and “was set in place the same day by Charles Sprackling.” Mr. Sprackling had arranged to have a team of horses on hand to help hoist the 2900 pound bell to its designated place in the tower. However, a large crowd had gathered and, instead of animal power, human power raised the bell to it’s desired location

An insight into the times can be seen from an entry in the minutes of the Board of Trustees dated November 14, 1922: a “motion was made and carried that the committee on repairs be instructed to place a hitchpost on the north end of the church lot.”

The exigencies of the time May, 1918 prevented the celebration of the 75th anniversary of the church’s beginning. In the spring of 1923, a committee was appointed to arrange for a week long celebration of the 80th anniversary of the beginnings of the Whitewater Methodist congregation.

The celebration began on Sunday morning with Bishop Mitchell preaching the anniversary sermon... the Register reported the Bishop as “one of the most eloquent preachers in the Methodist church and his sermon on Sunday was one to remember, think about and profit by” The evening sermon was given by the district superintendent, the Rev. F. J. Turner

The activities continued as the week progressed. On Thursday there was the “home Coming” picnic dinner at the church. According to the local editor, “Two hundred and fifty sat down to the tables and there were more than twelve baskets full remaining after all had feasted.” The picnic was followed by an informal program with Dr. Henry Coleman, the pastor of forty year previously. Dr. Coleman was in his ninetieth year and had driven from Milwaukee with his wife and daughter.

On Friday evening, a five act pageant “The Blazing Trail that Led to Whitewater” was presented to a full house. The celebration came to an end on Sunday with the former pastor Dr. A. J. Benjamin preaching in the morning and the former pastor, the Rev. Samuel Jolliffe, preaching in the evening. It had been a week of thanksgiving and acknowledging the rich heritage entrusted to them to preserve and to continue to carry on.

The preparations for the anniversary and the celebration itself had, no doubt, placed unusual financial encumbrances on the church. This seems to have been the case, for in September, the trustees moved to “borrow \$250 to pay up conference moneys.” At the end of the 20th century the conference deficit might seem like an insignificant amount but it should be remembered that in August, 1922, the official board of the church

recommended the budget for the 1923 church year be fixed at \$5000. Of this amount the pastor's salary was set a \$2500. janitor \$360, district superintendent \$300, music \$300, district parsonage \$325, with the rest unspecified.

The history of the 19th Century M. E. Church, along with the Baptist and Congregational churches had placed strong emphasis on evangelistic services. In the 20th century the interest and promotion of holding evangelistic services was minimized. Some stress on evangelism appears to have continued in the conference for Rev. Adams was to speak on Sunday evening at the open air evangelistic service at the annual conference in Sheboygan.

In the previous years, it had been customary to hold a series of special meetings the first weeks following the New Year. In December, 1922, Rev. Adams proposed to the trustees that "a new series of meetings" be held in January. The board approved but the length of the series was not indicated. The following December, 1923, "The Board unanimously approved an evangelistic service each Sunday for the four weeks preceding Easter." In December, 1924, the board decided not to have the usual week of services at the New Year. In 1925, the Board "Unanimously approved of the series of evening meetings to be held during February as arranged by the pastor." By the middle of February it was decided to continue the special services through March.

During the 19th century, the M. E. church had given generous support to the temperance movement. In April, 1918, every ward in the city of Whitewater had voted dry, the total vote, 471-272. In 1919, the 18th amendment was ratified by the American people. Be it as it may, the work of the W.C.T.U had not ended and continued to receive the support of the local church The efforts of the organization were now directed to carrying out the provisions of the amendment. Ex-President Taft stated it well when he said "... it is the duty of every good citizen, no matter what his previous opinion, to urge and vote for all reasonable legislative measures, to secure its enforcement." Meetings of the W.C.T.U. were held with members of the M. E. church having a prominent part in them. In March, the W.C.T.U. celebrated the 50th anniversary of its founding, in the M. E. church. The celebration began with a three course banquet dinner served in the church to more than sixty people...

During the middle of the 1920s the local community was besieged with the invasion of the Klu Klux Klan and its activities. The first cross burning by the Klan in Whitewater came in April, 1924. "The cross had been erected on the west slope of the hill east of Jefferson street and scores saw it burning from the elevation overlooking the city" Other cross burnings took place in the city as well as in surrounding communities.

It was shortly after ten o'clock in the evening of April 22, 1925, that the body of 56-year-old Deputy Sheriff, A. J. Gilbertson, was found lying on the curb in front of the Methodist church in Whitewater. Gilbertson was a member of the Klan and it was thought that he was a victim of foul play. After a careful examination of the body it was decided that he had died as a result of natural causes. From all indication he was not affiliated with any of the local churches. Efforts were made to hold a funeral service from the Congregational church but because of the building being under repairs only regular church services were permitted. The Methodist church was approached and permission

was given to hold the funeral services from it. On Sunday afternoon, April 25, 1925, the Rev. Boag from the Methodist church in Delavan conducted the service. It was reported that every seat in the house was filled with uniformed Klansman. It was also estimated that two hundred uniformed Klansmen escorted the body to the Hillside Cemetery. "Perhaps 500 were gathered at the cemetery when the Klansmen arrived there." A "Prescribed Klan ritual was read over the body and it was tenderly placed in the ground." What was the position of the local editor or the M. E. congregation towards the Ku Klux Klan and its purpose and activities? Nothing has been found to indicate what the position of the editor or the M. E. church, or any of the churches in Whitewater may have been. One is left to interpret for ones self the permission of the M. E. church to make available its facilities for what would appear to have been a non-Christian funeral for Klansman Gilbertson...

In September, 1924, the Annual Conference met in Janesville. Of great concern to the local congregation was again the next year's appointment of minister. The Whitewater congregation was well aware that there were "several Methodist congregations in the state that coveted the divine for their own churches." The choice of Rev. Adams was to return to Whitewater and the choice was honored.

Meeting in Milwaukee in 1925, the Whitewater congregation must have realized that the odds of having Rev. Adams re-assigned to Whitewater were slim. "No less than six delegations from larger cities throughout the state were on hand in Milwaukee to secure Rev. Adams." The decision was made to go to Oshkosh. The appointment appealed to him because "the church was contiguous to the normal school" and offered new challenges. The salary was considerably larger than had been received in Whitewater and he was "to have a deaconess assistant."

It was during Rev. Adam's ministry that the church was blessed by three young men from the congregation declaring to go into the ministry. In June 1923, these young men were in charge of the Sunday morning worship services. "The sermon was preached by Godwin Watson who was already in the ministry. The scripture was read by Lawrence Koepke..." He was planning to enroll at Northwestern University to begin his preliminary training. The prayer was offered by Earnest Watson who had completed medical courses at Madison and was volunteering for medical missionary work in the Far East...

The ministry of Rev. Adams in Oshkosh was of short duration. Word came to Whitewater during the first week in January 1929, that Rev. Adams had died the last day of 1928 at 55 years of age.

*From the editor:* This is not the end of the Whitewater story. See the next edition of *Flashbacks*.  
LCO

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Material of historical interest, church anniversaries, recollections, activities of local historical committees and historians, should be sent to her at the above address.