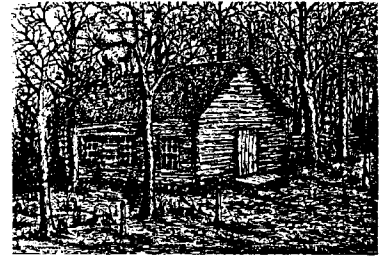


"WE are the end-product of our history."

FLASHBACKS

Revealing glimpses of our creative past



Official newsletter of the
WISCONSIN UNITED METHODIST COMMISSION ON ARCHIVES AND HISTORY

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RIVERSIDE UNITED METHODIST CHURCH NIAGARA

The first Protestant services in Niagara were held in 1897 in the upper room of a log building on Main Street. The services were led by the Rev. James who was the pastor in Florence. From that time until 1899, services were conducted by laymen of the village with the help from pastors from Iron Mountain. The congregation was named "The Peoples Church". In 1899, services were discontinued but the Ladies Aid and Sunday School continued to function.

In the year 1900. many Protestant families moved into the village and the need for a church was recognized. A new organization, known as the "Union Protestant Church" was founded. The first church building was erected and dedicated in 1902. It was the so-called "New England" type construction. In 1920, it was moved to the corner of Clark and River Street. As the village grew so did the congregation. It was decided that a new building was needed..This was built in the south end of the village . The first services were held there May 1, 1960.

In the early 1940's with the inspiration of the Rev. Illingsworth, early morning breakfasts were served to the Mill workers, sometimes at 5:00 a.m. Mothers would help with the cooking. Men coming on or going off work would stop to eat. The menu included bacon, eggs, rolls, juice and coffee. The Epworth

League was responsible for serving and cleaning afterwards, while Pastor Illingsworth was Chef.

In a manner of speaking, the present building was baptized shortly after it was constructed. The Menominee River, which passes behind the church, overflowed its banks so parishioners were put to work saving the building. A truck load of sand was brought to the scene while sandbags were brought from the Mill. Boy Scouts were recruited to fill the bags and to help sand bag the doors. the basement was flooded to a depth of about five inches.

Many interesting events and achievements occurred under the pastorate of Tom Lembcke, who came to Niagara in 1966. The parsonage kitchen was remodeled, and its siding was replaced at that time. One spring day, the congregation ran out of fuel oil, and everyone thought that the weather was so nice, it would not be necessary to buy more fuel but just then the weather changed to snow and cold and everyone froze at the service that May Sunday morning. One generous lady came to the rescue by donating about \$35.00 to buy more oil. Prayer vigils were initiated and lasted from 7:00 p.m. the night before Ash Wednesday until the evening Ash Wednesday service. People would sign up for half hour intervals so that there would always be someone praying h the church for that 24 hour period.

In May of 1976, the church bell was restored and returned to the congregation. It had been given to the Tondin Family when they purchased the old building. The family graciously gave the bell back to the congregation. The bell was rededicated on July 4, 1976, the Nations' Bicentennial

During this time, Eve's Circle created a church Bicentennial Cookbook, raising several thousands of dollars which was used to carpet the Sunday School rooms. Golden Age Circle raised funds to carpet the entry and hall for the mortgage burning and 75 year anniversary celebration, held April 24, 1977. Bishop Jesse DeWitt honored the occasion.

From the beginning, the congregation has been part of the Wisconsin Conference of the Methodist Church. The "Union Protestant" name was originally used to indicate that the church would be a "melting pot" of all Protestants, Lutherans, Methodists, Presbyterians, Baptists, etc. The Administrative Council, after careful consideration, felt the concept of the name was no longer valid, because of the multitude of Protestant denominations located only three to seven miles away. The Council discovered that even Methodists were looking elsewhere, because the Union Protestant name did not reflect United Methodist heritage.

Church members were invited to suggest a new name for the congregation. The name selected was "Riverside United Methodist Church." The members voted on September 27, 1998, to approve the name change and formal permission was granted from the District Office in Appleton.

The congregation's Mission Statement states "We see our mission as one of outreach to our local community and beyond, in service and evangelism." Therefore, it is important that others realize who the members are and what they believe. The congregation feels it would have a greater sense of belonging and connection to the United Methodist Church world wide.

The Riverside congregation has a small but dedicated membership. With approximately 175 persons on the rolls, the congregation relies heavily on the goodwill of the congregation and community members to sustain its needs. The direction of music, Christian education, and maintenance, along with custodial and secretarial duties are all provided voluntarily. When flood waters threatened the building, it was not only church members, but the entire community that lent their support to protecting the structure. In return, Riverside UMC sponsors local, national and worldwide missions through the efforts, allowing the church to return some of the many blessing bestowed on it.

Material provided by the local congregation.

GOODMAN UNION PROTESTANT

In June of 1910, R. B. Cramer, pastor of the church in Dunbar, began holding services at the Goodman Schoolhouse. In the next month, the first Methodist Episcopal Church in Goodman was organized. In November, 1911, the Rev. Allen O. Wade came to Goodman from England and took charge of the church. On November 7, 1911, the first Quarterly conference was held as part of the Appleton District under the direction of the Rev. J. H. Tippet. The first church

building was constructed in December, 1912.

In 1945, The Goodman congregation was connected to a charge with the church in Niagara.

That building was destroyed by fire on January 9, 1949. Services were held at the St. John of Arc basement and later in the high school gym and the Masonic lodge rooms.

Ground breaking for the new church building was held on April 25, 1949. The cornerstone ceremony was held on May 7, 1950. February 11, 1951 saw the formal opening of the new building with the service of Dedication on May 5, 1957. The site is unusual in that a river flows under the building. The river flows from Moon Lake on the south and east of the village.

In the rear of the building is an area that is used for a place of fellowship and gatherings, baptisms, wedding receptions and a place to meet after funerals. During the time of the 75th anniversary, shrubs were planted. This year at the time of the 100th anniversary, a memorial and memory garden was planted.

Twenty-eight pastors have served the congregation. The first was from England and the current pastor is from Korea.

The 100th anniversary of the congregation was held over the weekend of July 11, 2010. The message on Sunday morning was given by the Rev. Steve Polster, Assistant to Bishop Lee.

Material supplied by the historical committee of the congregation.

A HISTORY OF THE THOMPSON VALLEY METHODIST EPISCOPAL CHURCH

By Bruce Gardow

In the early 1850's Eastern Eau Claire County was a vast wilderness. The first white settler arrived in the area in 1854. His name was Andrew Thompson for which Thompson Valley is named. Other settlers soon followed and shortly thereafter the newly formed Wisconsin Conference of the Methodist Church realized that a preacher was needed in this area. IN 1857 the Reverend John Holt traveled into this area bringing the word of God. He was on the Alma Center Circuit, which was then in the La Crosse District. This was one of his first pastoral assignments. Services were held in Private homes until the Yule school house was built on land donated by Isaac and Lucretia Bennett. The Reverend Holt also preached in Augusta, Paddocks Station, South Valley, Scotts Valley and Bears Grass. The Reverend L. N. Davis joined the Reverend Holt for a time. They used to drive horses or ride horseback 25 miles through the wilderness to reach these settlements, one after another. One time, they were paid in wheat, the main crop for the area, They then drove wagons full of wheat all the way from Thompson Valley to Sparta, a journey of almost 60 miles one way. They were paid the princely sum of 60 cents a bushel and had to wait months before getting their money.

The Methodist Circuit serving this area was properly organized by the Conference in 1860, providing a regular pastor. The Reverend Thomas Mason was

sent to Augusta and Thompson Valley, Meetings continued to be held in the Yule school house which derived its name from the fact that it sat near the Yule family farm. It was located on the south corner of county highways R and NN. By the mid 1870's, Thompson Valley had become a hot bed of Methodism. It was decided that it was time to build a church. The Yule school site was chosen as the location. The school building was moved across the corner to the Walter Green Farm where it was used as buggy shed, complete with blackboards still on the wall.

The Cornerstone of the Thompson Valley Church was laid on July 8, 1875. Lumber for the structure was procured at Bennett's Mill, north of Augusta. It was hauled by men of the valley. C.W. Ferguson and a Mr. Mills were the lead carpenters with a great deal of assistance from the men of the area. The steeple was built in the entryway and raised through the roof by a hearty group of men. In 1877, the steeple was struck by lightning and had to be replaced. In 1931, the steeple was removed completely because it had been struck by lightning quite frequently.

On October 21, 1875, a big festival was held to formally recognize the opening of the new church building. All denominations and people from the valley gathered together to worship. A large Sunday School was organized for young and old alike. The church became the center of all religions and social activities in the valley.

Like any congregation, the Thompson Valley Church had its disagreements. History tells us that the first major disagreement in the church came when the minister and younger members

brought an organ leaving the older members quite unhappy. The problem led to the fact that the singing had been led by the minister and older people using a tuning fork. To the older people the sound of the organ bordered on being sacrilegious. To think that someone would dare to bring such a device into church and use it for religious service was beyond comprehension. However, over time these differences were worked out and everyone learned to enjoy the organ accompaniment. Mrs. Jones played the organ and Eldred and sons, Earl and Alfred, were great church singers.

Many special programs were held in the church. For instance, Christmas programs given by the school children were held in the church. Wax candles were used to light the tree and Santa always came with treats for the children.

Also quite popular were the Memorial Day programs held at the church. Children would do recitations. Following this, a procession, which included a band, veterans and children marched down County Road R to the Thompson Valley Cemetery. Children carried wild flowers and marched in squads of four with a leader. They decorated each soldier's grave.

Over the years, a long list of ministers served Thompson Valley along with its sister churches in Augusta and Fairchild. A kitchen was added when the Reverend Cooper served the church. This allowed the Ladies Aid to host many oyster and chicken suppers which drew crowds from every direction. The young people held numerous ice cream socials. A movie projector was installed. Films were shown to people in the area. In 1934, a new porch was added.

As time went on, church attendance became less until only four or five

families attended regularly. Some members transferred to the Osseo Church of Christ and others to the August Methodist Church. For some years, services were held at the church during the summer and on special occasions. Finally, in 1952, the church board was given permission to disband the congregation by the Wisconsin Annual Conference. Out of respect, the building was torn down rather than possibly being used as a barn or storage shed. Thus ended the church that brought Methodism to the wilderness of eastern Eau Claire County.

PEACE UNITED METHODIST KAUKANA

In April of 1885, the Rev. W. D. Ames and N.H. Brokaw conferred and considered about building a Methodist Episcopal Church in Kaukana. Later that year, in October, Bishop Thomas Bowman appointed the Rev. William Darwin Ames, who lived in Appleton, to the Appleton Circuit. This included Wrightstown and Kaukana. The Rev. Ames also occasionally held services at Briggs School, Snyderville and East Wrightstown.

He served in Kaukana for one year. He kept a personal diary during these years and often talked about his travels. He usually traveled by horse or train. On December, 13, he made it to Wrightstown in one hour and 35 minutes. He called this a "quick trip." Another entry commented that it took five hours to get to Wrightstown because the roads were so muddy.

David J Whiting, the second pastor, also served for only one year,

In a detailed history of the church, it is noted that Peace Church was served

by 32 pastors: 31 male and one female. These pastors came from 15 different states including one from Germany, two from Canada and one from England. Two brothers shared the pulpit: Samuel Tink from 1909 to 1913, and his younger brother Albert, from 1919 to 1922. Six pastors served only one year. Pastor William Jannusch served the longest, at 12 years.

The pastors served a number of occupations before joining the ministry. Three came from farms as farm laborers. Eight came from former fields of education and others from fields of medicine, business and paperhanging and decorating.

In August, 1886, land was purchased and construction began on the church building. The corner stone was laid on August 31, 1886. The congregation moved into the new building in November of that year.

A parsonage was purchased in November 1887. Epworth House was donated to the congregation. It was used for activities of the congregation.

In 1894, another lot and an old public school building on the south side of town was purchased. This was the Main Street church (Chapel). This building was sold in 1905 and the Main street congregation united with First Church. In 1914, the Epworth Home was connected to the main building to provide Sunday school space.

The congregation has had a series of titles. Of course, the first was First Methodist Episcopal Church. For a short time it was called the Brokaw Memorial Church. This was changed back to Kaukana Methodist Church. It is now named the Peace United Methodist Church.

CHURCH BELL

IN 1919, negotiations were begun to purchase a bell for the steeple. The bell was manufactured by the Clinton H. Menuly Bell CO. of Troy, New York. Originally, the bell had rung in the north side Congregational Church. That church closed in 1903. The bell was put into storage in the Outagamie Paper Mill, in Appleton. The bell was purchased by the children of Mrs. C. C. Green and donated to the church in her honor.

The bell rang for 44 years until the structure of the bell tower began to weaken. In August, 1963, the bell tower and the bell were removed from the building because it was considered unsafe. In 1970, with a new building, the bell was sandblasted and polished by two men of the Roloff Foundry. The bell was placed in the tower by the front entrance. It is operated by an automatic bell ringer, designed and built by Walter Roloff.

A Bible verse is inscribed on the bell from the book of Proverbs 8:4. **Unto you, O Man, I call; and my voice is to the sons of men.**

THE PIPE ORGAN

In 1925, the congregation purchased a pipe organ with five sets of pipes. The metal pipes were hand-made by Jerome B. Meyer and sons. The organ was installed in a chamber at the front of the church with decorative wooden grill work covering the chamber opening.

When the organ was moved to the present building, organ technician, Lee Stoll, added one additional set of wooden pipes and made some console modification. In addition, the chimes from the Catherine Street Church were connected to the organ keyboard through an

electronic system that could be played from the bell tower.

in 1980, another set of pipes were added. By the year 2000, the 75 year old electrical components were failing. Through a generous gift from Mr and Mrs. Al Wuyts, the organ was completely rebuilt with three sets of pipes added, including one set of 73 newly made pipes by Andy Meyers, the grandson of Jerome B. Meyer, in the very same shop where the original pipes for the 1925 organ was made.

For the 125th anniversary, to highlight this instrument which has served the community of faith for 85 years, a full organ recital series was planned. The first recital was on Friday evening, November 19th. Mark Stefanek of First United Methodist Church, Green Bay, played. On this program were two pieces that were played at the rededication of the organ when it was installed in this building in 1970, 45 years ago.

In 1953, there was a new addition to the building which provided more classroom space, a beautiful dining hall and a Fellowship hall.

On May 11, 1963, plans were initiated to erect a new building and education center. A three year Building Fund was inaugurated. In 1866, a building site was purchased in the Village of Little Chute. From April to June, 1969, plans for the new church were made, formalized and approved. The groundbreaking ceremony and construction were begun on September 14, 1969. The last service in the old building was on May 31, 1970. The first service in the new building was held on June 28, 1970. On September 12 of that year, the Consecration service was held with Bishop Ralph Alton delivering the first sermon.

On March, 1980, a shared ministry with First Presbyterian Church was begun. On November 10, 1985, the congregation celebrated its Centennial.

In September, 1992, additional office space, an elevator, a nursery and new Sunday school rooms were added,

UNITED METHODIST WOMEN

This organization began in 1892 when it was first known as the Ladies Aid. Shortly after that, the Women's Foreign Missionary Society was established. In 1906, the King's Herald Society was organized.

All of the women's groups throughout the church history have shared a common goal to lift-up the role of women and children in our church as well as in our larger society. This meant active participation in the creation of the first Methodist Social Creed. In June 1912, the church hosted the Women's Christian Temperance Union District Convention.

The most active groups during the period of 1935-54 were the women and Christian Education. The women reorganized themselves in 1940. What had been known as the Social Union became known as the Women's Division of Christian service with its purpose to promote sociability, to aid that church financially, and to keep up the interior of the parsonage. The missionary work would be called Women's Society of Christian Service. In 1943, the WDSCCs began the Honor Society, remembering all ladies 70 years and older.

In the 1952 there began an evening circle: cookies, crackers and koolad were furnished for the first Bible school and the mission pledge was raised 15%. The group provided a new parsonage furnace pump, drapery for the dining

room, tables and carriers. In addition the group paid for insulating the church, having the sanctuary painted and putting in the new floor and carpeting the sanctuary.

After January, 1974, the name of the organization was changed to United Methodist Women. They continue to support the church and church budget as well as missions. During the 1980s. they also started prayer chain. Currently, the president writes "WE continue to have programs in keeping with our PURPOSE...with God's help we will continue to grow spiritually and BE IN MISSION."

CHRISTIAN EDUCATION

Activities of the children's Sunday Church appear in the Kaukana Times as early as 1885. In 1894, the superintendent listed 150 in attendance at the Sunday School. One of the highlights of the year was the annual picnic, usually held in a nearby picnic area.

By the 1980's the attendance at Sunday School continued to thrive. Children were grouped by age and grade level and participated in traditional Sunday School Activities using a curriculum from Cokesbury. Attendance pins were still given for regular attendance, children in third grade received their Bible and the children sang regularly during worship services.

In the 1990's with fewer young children in the congregation, the school was moved to the Rotation Sunday School model. The classrooms were transformed by volunteers into their current multimedia workshop appearance. They cleaned, painted, sewed, drew murals and created the Temple Tent, the Garden of Etan', The Three Kings Theater, Computer Lab and Art Center.

In the rotational setting, the same Bible story or theme is taught for several weeks with the children rotating to a different station each week. This provides the repetition that the children need to explore a story or concept to reinforce it in their memory. The variety of experiences keeps interest high and is exciting for children and teachers alike. Currently, there are about 23 children attending Sunday School in Preschool through Senior High,

YOUTH MINISTRIES

The Epworth League was one of the earlier charters in the nation. It consisted of the Epworth League and the Junior League. The Epworth League from since its beginnings focused on Lecture series, recitals, socials, and gathering at the home for the purpose of reading fine books and playing games. The main goal was to build up and teach young people of the church how to continue being good Christian citizens,

At our local church we have spent time in conjunction with other Methodist churches in our sub-district, as well as joint youth activities with our ecumenical partner churches in the community. Today we also participate in District and Conference sponsored youth programs. They say that all good things repeat themselves in cycles. This includes recognition that Sunday School and Youth do not operate in separate vacuums. If done well, the two should complement each other and one does not replace the other.

As the congregation prepared to celebrate the 125th anniversary, a detailed time line of the history was prepared. Material on historical minutes was prepared and presented during the Sun

day morning services starting in September.

The celebration service was held on November 14, 2010. The sermon for the morning was given by the Rev. Gordon Lind, currently the District Superintendent of the Nicolet and Winnebago Districts. Following the morning service there was a celebration dinner.

Material provided by the Anniversary Committee

THE LIFE AND TIMES OF REVEREND WARRALL EDWARD ROBINSON

Bruce Gardow

According to the 1880 United States Federal Census, Warrall Edward Robinson was born on September 30, 1857 in Connecticut, the son of Edward and Mary A. Robinson who had emigrated from England. Warrall was the only surviving child of the four that the Robinson's had. At the time of the 1880 census the Robinson family lived in Plymouth, Wisconsin, which is located in Juneau County.

Information about Warrell's early life seems to have disappeared with time. However, Robinson re-appears in the early 1880's as a student of the Elroy Seminary in Elroy, Wisconsin. After graduating from the seminary, Robinson was received on trial at the 1883 session of the West Wisconsin Conference held in Baraboo on September 25. At this session, he was appointed pastor of the Pepin Methodist Episcopal Church.

Robinson lived at the boarding house down by the lakeshore. Here he met and befriended Charles Evans, the principal of the Pepin School. On the night of December 3rd, 1883, Robinson and Evans decided to go ice skating on

Lake Pepin They skated along the east bank of the lake to Stockholm and then crossed over the ice to Lake City, Minnesota. It grew late and the pair decided to skate back across the lake to Pepin. As they ventured back across the lake they encountered thin ice and the Rev. Robinson fell through into the frigid December water. Evans tried to rescue him but both men drowned. In the morning both men were reported missing and a search party followed their path along the lake, eventually finding the spot where both men had perished.

The following is a story about the deaths that appeared in the Pepin County Courier on December 14, 1883.

The bodies of Rev. W. E. Robinson and Prof. Chas. H. Evans were found, and brought to Pepin on Wednesday. Geo. Toplis, I. O. Fulter, E. Eckler, John Moor, A. Fayerweather, Milt Newcomb, Eugene Fuller, and Jacob Stahl composed the party who rescued the bodies. For the information of people having to drag for lost bodies a description of the apparatus used might be of use. A triangular hook with fish hooks fastened to each side of the same; then fasten a rope to each corner of the triangle and another the to middle. This was made by Geo. Topliss, and they found the bodies in less than an hour. The water was twenty-nine feet deep, and the ice over the hole was not a half inch thick.

Rev. Robinson's father came up on Thursday, remaining but a few hours. And Pres. Parker of the Normal School came for the body of C. H. Evans. Mr. Evans' uncle and a few friends waited at Read's Landing for them.

At the 1884 West Wisconsin Annual Session, which was held in Eau Claire, E. B. Russell wrote the following words after a short biography. "Such a

brief outline of a life that had just connected itself with us in our Conference life. IT says nothing of an ambitious spirit that walked five miles each day from home to the Seminary, at ELroy, saying 'a trained disciplined mind I will have at all hazards!' It says nothing of a suddenly desolated home where he was the only child of aged parents, the light of whose home went out in darkness with the suddenness of fate. Nor does it speak aught of the plans for Pepin, where in a few weeks, he had worked his way in to the people's hearts until all the charge felt stricken, and said, 'alas! Who shall fill his place?' Genial, warm-hearted and ambitious, his motto was 'I will be a first-class, useful minister of the Lord Jesus Christ.'

O, how sudden the transition from those bounding hopes and holy ambitions to his dark cold bed in the bottom of the lake! Rather, we should say, how sudden the transition from full abounding earth life to life eternal.

This conference needed just such a young man, but heaven needed him more. We bow our heads and say 'even so, Father, for so it is good in thy sight.'

However, this is not the end of the story. There is a more recent portion that must be added. Reverend Robinson's cemetery headstone was found in a quarry in southern Wisconsin by people who were passing through. The stone now rests under a beautiful old tree, looking northeast over the beautiful farm countryside near Mt. Horeb, Wisconsin.

(The author wishes to thank Beth Burke for bringing this story to his attention and Mike Murray for gathering the information.)

WALKER FOUGHT FOR CIVIL RIGHTS, FOREIGN AID

Long before Lucius Walker, Jr. made international headlines -including for humanitarian aid to Cuba and when shot by U.S. backed contra forces in Nicaragua - he was a minister and civil-rights activist in Milwaukee.

Walker arrived in Milwaukee in the late 1950s while still a theology student, first serving as a youth director for the Milwaukee Christian Center on the south side. Before he was even ordained, he was called to serve by Hulburt Baptist Church, an all-white congregation, also on the south side. He went on to serve as the founding director of Northcott Neighborhood House.

"Lucius was the first African-American professional we know of who was assigned to work on the then-segregated south side of Milwaukee," said activist Art Heitzer, involved with the Wisconsin Coalition to Normalize Relations with Cuba.

Walker was found dead in September at his home in Demarest, N.J., likely after suffering a heart attack in his sleep. He was 80.

He was born in Roselle, N.J., earning his master of divinity degree from Andover Newton Theological School. While in Milwaukee he earned a master's degree in social work from the University of Wisconsin-Milwaukee.

In his calm, steadfast way, Walker refused to walk away when he witnessed discrimination. When he took a group of boys to a local roller rink in the 1950s - and the white teens were allowed to enter, but he wasn't- he filed a civil rights complaint.

When Walker witnessed an off-duty officer making an arrest in 1967 - and the situation became heated - he refused to move along as ordered. Instead, he was among those arrested and fought the charges.

Hundreds of local priests, ministers and nuns packed the courtroom in his support. His character witnesses included former Milwaukee Mayor Frank Zeidler and E. Michael McCann, then an assistant district attorney. Walker later won on appeal.

In 1967, he also accepted a new position in New York. Walker was named founding director of the Interreligious Foundation for Community Organization, an ecumenical group that works for peace and social justice.

"He was a gentle storm," said Thomas E. Smith, a Pittsburgh minister and board chairman of IFCO.

"He went about in his quiet methodical way, not raising his voice but making his point," Smith said. "He fought calmly and courageously. He deplored violence, and he always thought there was a peaceful way to deal with things."

In 1988, Walker was leading a humanitarian mission in Nicaragua when their Mission of Peace Passenger boat was fired on by contra rebels. Two people were killed. Walker as one of dozens of people wounded in the attack.

"Shots were whizzing over our heads," he told the Milwaukee Sentinel. "I saw women and children hit by bullets. I think the bullet that went through my rear end also struck the shoulder of a woman standing near me...Blood was all over the place...people were screaming and bullets were ricocheting every which way."

His first thought after the attack was that "this is occurring because

of...Reagan. He's sending arms over to these guys (the contras) and training them. I realized I was being attacked and facing death at the hands of my own government."

The attack inspired Walker to found Pastors for Peace as an IFCO project. The group continues to provide humanitarian aid to Central America and even assisted in the aftermath of Hurricane Katrina.

IN 1992, Walker led the first of 21 "Friendshipment" caravans of medical supplies and other humanitarian aid to Cuba. He refused to seek official permission, instead of sending aid through other countries, including Canada and Mexico.

When humanitarian aid was blocked, Walker resorted to a long hunger strike until the goods moved again.

Walker was mourned in Cuba after his death.

Cubans, in gratitude, have to say that we don't want to think of a world without Lucius Walker," wrote the Communist Party daily Granma.

"He's one of the most respected American people, if not the most respected, in Cuba." Heitzer said.

He led his last mission to Cuba in July, again meeting with former President Fidel Castro. Walker still served as pastor of Salvation Baptist Church of New York.

Walker believed that for many in both the U.S. and poorer countries, things were not better.

"Let us not buy into the notion that the civil-rights goal has been achieved," Walker said in 1993. "It has not. We should not think that because we have a holiday for Martin Luther King, we have made it. That is a token."

Funeral Services were held in New York on September 16., 2010.

Written by Amy Rabideau Silvers in the Milwaukee Journal Sentinel

RECOMMENDED READING

I would like to recommend three books that pertain to United Methodist history. The first two relate to the work of the Evangelical Church among the Italians here in Wisconsin. The third is a great biography of Francis Asbury.

EVANGELICAL ITALIAN MISSION IN WISCONSIN

I MUST, I MUST, I MUST

Author: Anthony Farina, Retired pastor of the Wisconsin Conference. This book can be purchased from Archives and History in Sun Prairie.

THE MILWAUKEE POLICE STATION BOMBER OF 1917

Author: Robert Tanzilo. This book can be purchased at book stores in Wisconsin.

The establishment of the Evangelical work with the Italians began with a woman, Katherine Eyerick. She began her work in Ohio. By 1904, she was associated with the Evangelical Church. In 1908, she came to Milwaukee at the request of the Wisconsin Conference of the Evangelical Church. In 1909, she spent three months in Italy where she met Augusto Giuliani. He was encouraged to apply to the Board of Mission. He was accepted to lead the work in Milwaukee. On April 1911, Miss Eyerick and Pastor Giuliani were married.

The first Italian Evangelical congregation was formally organized on April 25, 1909. A building was constructed on Van Buren Street. However, the work was

not limited to that one site. There was work in Waukesha and in Racine as well as many spots in Milwaukee. In addition, Giuliani was noted for his street meetings, which Tanzo titles "Soon-to-be famous."

By 1917. Giuliani was holding street meetings in Bay View where there was a large population of Italians. His preaching was met with hostility and death threats, from the Italian anarchists who worked there.

In November, 1917. a package was left in the church on Van Buren Street. The package was carried to a local police station where the bomb exploded. Nine police and one woman were killed. A number of Italian anarchists were arrested, taken to trial and sent to the prison in Waupun.

Both of these books have long descriptions and discussion. Pastor Farina emphasizes the work of the church among the Italians and also presents detailed history of the church work.. Tanzilo, while not ignoring the church work, leans more heavily on the crime itself and the Italian background.

AMERICAN SAINT

Francis Asbury and the Methodists

Author: John Wigger

Publisher: Oxford University Press

This book is more than a biography. It tells in great detail the early years of Methodist establishment and growth in the United States.

Asbury was born in England and very early was associated with the Methodist movement.

IN October 1771, he arrived in Philadelphia.. He died on March 31, 1816. He preached in all sorts of places

although the author states that he was not a great preacher. But he can be given credit for the growth of the Methodists Church. He traveled tirelessly. He rode on an average of 6000 miles a year.

(I was fascinated to read that several times he suffered from malaria! He had all my sympathy. Editor's note)

The book deals in great detail, both the growth and the problems of that early church.

.....
The North Central Jurisdiction of Archives and History will hold their annual Convocation in Winona, Minnesota on July 11-14. 2011.

Activities will include visits to the Winona County Historical Society, a presentation on the southeast Minnesota churches and a tour of Minnesota bluff country. On Thursday, July 14, there will be a presentation on the Finnish churches in Minnesota.

Information about the convocation can be obtained from David F. Laechel. E-mail address is dlaechel@centurytel.net

The United Methodist Church
Wisconsin Annual Conference
P.O. Box 620
Sun Prairie, WI 53590-0620



FLASHBACKS
*Revealing glimpses of our
creative past*

Wisconsin United Methodist
Commission on Archives & History

Announcements:

Flashbacks will again be mailed directly to all Wisconsin UMC churches, beginning with the current issue. Donations to cover the cost of this mailing would be greatly appreciated. Direct mailing to individuals will continue to be by subscription.

The Commission on Archives and History presents length of service recognition at Annual Conference. If anyone is aware of a pastor approaching a threshold of service of 25, 50, 60, or 70 years or more, please contact the Commission. Thank you.

FLASHBACKS
ΣΟϞ

Newsletter of the Wisconsin United Methodist
Commission on Archives & History

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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.

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