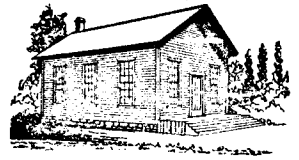




"WE are the end-product of our history."

FLASHBACKS



Revealing glimpses of our creative past

Official newsletter of the

UNITED METHODIST HISTORICAL SOCIETY OF WISCONSIN

Vol XI No. 2

May, 1982

ANNUAL MEETING

The annual meeting of the United Methodist Historical Society of Wisconsin will meet at the University of Wisconsin-Stevens Point, on Friday, June 4, during the supper hour. Members will go through the regular cafe line and then meet in a private room on the lower level of the regular dining area. Those who have Annual Conference meal tickets will use them. Others will need to buy tickets for \$3.85 each.

"CELEBRATE OUR HERITAGE"

The articles entitled "Celebrate Our Heritage" that have appeared in recent issues of DIMENSIONS should be preserved for local church archives. They deal with many areas of church history sometimes difficult to find.

WAYNE HELMERICH DIES

Our Conference Historian, Reverend Wayne Helmerich died March 31, after a long illness. Wayne was active in the Historical Society for many years. He was always willing to do printing or sending out notices for us while he headed the Service Department at Sun Prairie. His cheerful spirit and many talents will be greatly missed. During his illness, and since his death, Rev. William Blake, has been doing some of the Conference Historian's work.

1832-1982
TIME
FOR THE
SESQUICENTENNIAL
CELEBRATION
OF
THE
METHODIST
CHURCH
IN
WISCONSIN

FALL PILGRIMAGE

The 1982 Fall Pilgrimage has been tentatively scheduled for October 2. The group will visit two sites in the Appleton area. One is the location of Kimberly where the first Oneida Methodist Church was dedicated on September, 1832. This church, which was a log building 24 by 30 feet in size was the first Methodist house of worship to be erected between Lake Michigan and the Pacific coast.

The other site is Lawrence University, which was chartered at the first session of the Wisconsin Conference of the Methodist Episcopal Church in 1848. The preparatory department opened in 1849 and the college proper in 1854.

MEMBERSHIP DUES

Members of the Society are reminded that membership dues were revised at our last Annual Meeting to be as follows:

Single	\$ 3.00
Family	4.00
Life	50.00

Any who wish to subscribe to the magazine Methodist History may do so by sending \$10.00 in addition to the regular dues. Send dues and subscriptions to:

Rev. Richard O'Neil
415 Doty Street
Mineral Point, Wi. 53565

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* Charles
* Yrigoyen, Jr.
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During the Sesquicentennial celebration you will hear much about Green Bay, Fort Howard, Smithfield, Oneida West, and Platteville. This issue of FLASHBACKS will give some of the background of the Oneida Indians.

HISTORY OF THE ONEIDAS

(Taken from material in the PRESS-GAZETTA (Oneida) by J. H. Wenberg
in 1954. Part I)

The Oneidas came into prominence as a charter member of the Iroquois Confederation known in about 1570 as the League of Five Nations: Mohawk, Seneca, Cayuga, Anondaga, and Oneida. Its influence and domain, started in the state of New York, spread from the Atlantic Ocean in the east to the Mississippi in the west and from Canada in the north to North Carolina in the south. Later when the Oneidas invited the Tuscaroras to live with them, it was called the Six Nations. The Iroquois were great fighters. They obtained firearms from the Dutch and subdued Indians in the 1600s as far west as Michigan and as far south as Tennessee. They controlled the fur trade and demanded tribute of canoe riders on the Great Lakes. Because of their organization Benjamin Franklin recommended that the United States pattern its government after them.

As the Iroquois Indians were an ally of the British and the Dutch, the French feared them. They discouraged other tribes from joining the Confederation and won some tribes to fight for the French.

Quoted from History of United States by J. C. Ridpath

"A long war ensued between the Five Nations and the French. The Jesuits of Canada employed every artifact and intrigue to induce the Indians to break their treaty with the English, but to no purpose for the alliance was faithfully observed. In 1684 and again in 1687, the French invaded the territory of the Iroquois but the mighty Mohawks and Oneidas drove back their foes with loss and disaster. By the barrier of the friendly Five Nations on the north, the English and Dutch colonies were screened from danger."

An historian has said that had the French been successful the United States might have been French instead of English.

At the time of the Revolution the British counted on the full support of their Indian allies but the Oneidas remained neutral, deciding that it was a white man's war. Before that Samuel Kirkland had been a missionary among them and Chief Shenandoah had been converted. But before long the Oneidas found it necessary to defend themselves against the Tories and even against some of their allies. Their territory was invaded with crops burned, gardens destroyed, and members of their tribe left destitute. It was then the Oneidas offered their services (at the urging of Chief Shenandoah) to General Schuyler who used about two hundred of them as scouts for which they were especially adapted. They also fought in two battles of the Revolution.

A few years later, about 1794, a treaty was made with the Oneidas whereby they were to receive a stipulated amount annually "forever." When making this treaty it is possible and even probably that it was just a token of appreciation and that coming generations could and would increase this amount, when in a better condition to do so. Unfortunately, this has not been done. At the close of the Revolution they were given \$4,500 for orchards, grain and other crops destroyed by the enemy.

After the war hundreds and thousands of Europeans entered the country, generally settling in the East, crowding the Indians more and more. The Indians were urged to go west where they were promised equal or more land there, but the West was already inhabited by Indians.

Finally a group of Oneidas, led by their missionary Eleazer Williams, left for the Northwest Territory, now Wisconsin. This was about 1821. Here they settled, built homes and Episcopal churches.

The government procured from the Menominees about 500, 000 acres for the Oneida reservation. A few years later the Old Orchard Party, or Methodist group, arrived and settled on the south bank of the Fox River where there was much timber and good fishing. It is now the present site of Kimberly. They cleared some land, plowed and sowed, built homes and a place of worship, also a school. The government had the land surveyed, allotted and platted. This was in 1834-1835. In 1938 the Wisconsin Conference Historical Society erected a marker with the inscription: "On this ground then called Smithfield, the first Methodist Episcopal church between Lake Michigan and the Pacific Ocean was dedicated Sunday, September 16, 1832 as a house of worship and school for the Oneida Indians."

See pages 20 to 25 of CROSS AND FLAME for more about these early Indian missions.

THE BELL SURVIVED

The first Methodist college in the world for higher education was located at Abingdon, Maryland. The foundation of the college was due to Thomas Coke and Francis Asbury, two bishops of the Methodist Church. The school was named for the two founders.

Coke was the author of the idea, but to Asbury was largely due the successful establishment of the college. To it Mr. Asbury devoted many of the best years of his life. For its financial success, he travelled many weary miles through the wilderness, preaching and soliciting subscriptions and when the building burned he was overwhelmed.

The Revolutionary War had just closed. There were only 15,000 Methodists in America at the time which made the opening of a college remarkable. The college had a dormitory and a boarding department.

When John Wesley declined to be the president of the college, he recommended Reverend Meath who with Patrick McCloskey who was to teach in the new school arrived in America in 1787. Bishop Asbury superintended the opening of the school. Mr. Meath's inauguration lasted three days.

In 1788 there were 30 students; by 1791, there were 70. The curriculum consisted of English, Latin, Greek, logic, rhetoric, geography, natural philosophy, and astronomy. Later Hebrew, French, and German were added.

Discipline was rigid. There were no games or plays for boys. For recreation there was a carpenter shop. Gardening was another pastime. Students were to study seven hours a day, rise at four o'clock and go to bed at nine.

The college ran in debt. In 1789, the debt amounted to \$8,000. In 1794 the Maryland legislature granted to college a charter and permitted the granting of degrees. In 1795 the authorities determined to abandon the college department and make it as English free school, but it burned and everything except the bell was destroyed before any change was made. The fame of the school was great and at the time bricks were carried away as souvenirs.

From HISTORY OF HARTFORD COUNTY, Maryland
by Walter W. Preston (Sun Book Office, 1901)
pp. 183-188.

(The bell dating from 1784 is housed today at the Wesley Theological Seminary in Washington.)

THE CHURCH AT BARABOO MEMORANBILIA

Found in the BARABOO REPUBLIC

Souvenir Edition for the Wisconsin Semi-Centennial, ca. 1899

"The First Methodist Episcopal Church was organized as a society February 5, 1842. A rude shanty church was constructed and occupied in 1850, which soon gave place to a better structure, completed and dedicated in the autumn of 1853. The later building was destroyed by fire on January 24, 1899, three weeks after the society had vacated it and moved across the way into their commodious and beautiful new church. The lot on the northwest corner of Fourth Avenue and Broadway was purchased in the summer of 1895 as the site for the church and parsonage property. The new parsonage fitted out with all modern conveniences was erected in the summer of 1896. The new church was erected during the summer of 1898. On January 8, 1899, the society moved in and occupied the Sunday School departments, where since services have been held. The fine auditorium will be furnished and ready for occupancy on or about the first week in May. The entire cost of this new property is about \$23,000. The church has a membership of nearly 300 and a large and flourishing Sunday School. Rev. W. Mayes Martin is the present pastor who is completing the fourth year of his pastorate."

A fine picture of the new church accompanies this over eighty-two year article.

FLASHBACKS

*Official newsletter of the United Methodist
Historical Society of Wisconsin*

Miss Margaret H. Scott, editor

1400 W. Seminary St., Richland Center, Wis. 53581

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

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Mrs. Josephine Rowlands, vice president

Rev. Theodore Jordan, secretary

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