



"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. 37 No.2

DELIVERY NOTICE

There is still some confusion about delivery of FLASHBACKS. At this point, it is still available on the Wisconsin Conference Website. After the annual conference session, there will be further information. The conference website is: www.wisconsinumc.org/content/index.php

ONE HUNDRED AND SEVENTY-FIVE YEARS AND COUNTING

RACINE FIRST

The city of Racine and the Methodist Church grew up together. The city was settled by a group of Methodist men who came to this outpost which had been founded by Capt. Gilbert Knapp in November, 1834. These men came to the settlement in January 1835, and immediately played a leading part in its business and political life. Among them was William See, who also was a Methodist lay preacher and a member of the Illinois Conference. He would take over religious duties when the circuit rider was not in the area. See later finally settled at the Rapids, now the site of Horlick Dam, where he set up his sawmill. The first white woman settler was Sarah Milligan, widowed sister of Capt Knapp, who didn't come until August, 1835, and she was a Baptist.

Organization of the Methodist Episcopal Church of Racine is historically put at the fall of 1836 when Samuel Pillsbury was sent by the Illinois Annual Conference to the Root River Mission (Racine) and was the first preacher regularly stationed in Racine.

William See and his sawmill had an important part in early Methodist history. The first services were held in his sawmill. He provided lumber for the floor at the first campmeeting ever held in Wisconsin. That took place on his property in 1838. Beginning on August 2, the event lasted four days and attracted 1000 people from a 100 mile radius. See provided free lumber for those who wished to build tents onto the campground. Church get-togethers offered one of few chances for socializing in a pioneer community. Many such occasions were created by our small Methodist congregation. Church members of all denominations were invited to meet and mingle.

The first gatherings of the early Methodist Society in the Racine settlement were held in private homes and at tent camps. It was said the Methodist Society erected a small long cabin for religious meetings early on but then held their services in rented quarters.

Many times, at revivals or camp meetings, and even after regular services, socials were held when cake and ice cream were dispensed and also what we call today, potluck gatherings, were

popular. During the pioneer history of the church, it was difficult to pay the pastor the total amount of his salary, so a "Donation Party" became an annual affair. The ladies of the church would prepare an usually fine supper, the best of everything from their favorite recipes, and plenty of it.

In later years, the congregation held an annual Harvest supper that included "Roast beef and good gravy, chicken with all the fixing, and every kind of vegetables," and all the other good dishes, including deserts, that the excellent Methodist cooks prepared for guests.

A camp meeting song sums it all up: "Methodist Pie."

I went down to camp-meeting' the other afternoon,
 For to hear them shout and sing.
 For to tell each other how they
 love one another,
 And make Hallelulah ring
 There was old uncle Daniel and
 and Brother Ebenezer
 Uncle Rufus and his lame gal, Sue.
 Aunt Polly, Aunt Matilda, and old
 Mother Bender.

Well I never saw a happier crew!

Refrain

Oh little children, I believe
 Oh little children, I believe
 Oh little children, I believe,
 I'm a Methodist till I die
 I;m a Methodist, Methodist, tisn't
 my belief.
 I'm a Methodist till I die.
 Till old grim death comes knocking
 at the door,
 I'm a Methodist till I die.

Verse

Well, they all go there for to have a
 big time,
 And eat that grub so sly

Have applesauce butter with
 sugar in the gourd,
 And a great big Methodist pie
 Well you ought to hear the ringin'
 When they all go to singing'
 That good old "Bye-n-Bye!"
 See Jimmy McGee take the sugar
 in the gourd
 And clean up the Methodist Pie!

The tradition of socializing among the church family continues to this day. Between the two services we conduct each Sunday: "Traditional" and "Contemporary", we hold a Fellowship time. Individual members, church committees. or church organizations like the Unite Methodist Women or the Church Choir, host these times for mingling by providing refreshments and a host of snacks. We also use this time once a month to celebrated one another's birthdays for that month. It is no secret that Methodists enjoy one another's company and good food at their gathering.

When it became obvious that a permanent meeting place was needed, the first house of worship was constructed in 1845. Again, it was William See's logs and lumber that were used. It was built on "Barnstable Street", also known as Pearl Street, now College Avenue, between Fifth and Sixth Streets. In 1842, Benjamin B. Jones and his wife, Nancy. conveyed ,by deed, to the Church board, the land on which the church could be built for \$75. It would hold 300 people and cost \$5.000. Pews were then rented out by the week, a practice that continued in this Methodist Church until November, 1897.

An addition to the building in 1857 failed to satisfy the growing congregation, so the Church Board authorized the purchase in 1879 of a new site, and a

Gothic style building, costing, \$409,000, was built on the corner of Eighth and Main Street. It was dedicated on July 16, 1871. Within seven months, early in 1872, a disastrous fire burned the building to the ground. Racine historian, E. W. Leach, in his book "The Methodist Church and Early Racine" described the scene: "The burning of the church on Sunday morning, Feb. 5, was a spectacle that will not be forgotten by those who witnessed it. We were wakened early Sunday morning by the fire bells and when we got there, the building was entirely in flames.. reaching toward heaven almost as high as the spire itself."

A new church was built on the same site - without a spire - dedicated on Feb. 4, 1883. It cost less than \$20,000 because the walls suffered little damage. In 1909, a movement was started among the officials and other members to build a new church; they agreed to raze the former building and build from scratch, which is the present First United Methodist Church. It was dedicated on Oct. 18, 1914, valued at \$100,000. S. C. Johnson pledged one-half of any amount the church would want to raise. He had served as superintendent of the Sunday School for many years and lived to see the last mortgage payment made.

To bring the church building story up to date, the building was reconditioned and redecorated in 1944/45; it had extensive remodeling during the 125th anniversary in 1961; and the Narthex was added in 1967. Several other modifications continued up to the present time.

Mr. Leach, in the book cited before, recorded this comment: "It used to be said that 'when a new town is started in the west, a Methodist minister will be found riding in on the cow-catcher of the first train.' This expression was a pictur-

esque attempt to describe the alertness of the Methodist Church in caring for the religious needs of new communities..” It was also commented, "Because of their frequent and enthusiastic revivals, wherever you go in Wisconsin, you will find someone who was converted in the Methodist Church of Racine.”.

The Racine community is in the forefront in our hopes to help wherever we can. On our annual agenda are the Homeless Assistance Leadership Organization (HALO), Racine Food Bank, hosting the free Sack Lunch Ministry each Saturday supported by other churches as well as our own, work teams and other support for Habitat for Humanity of Racine, participating in the Salvation Army Hot Meal Program, and providing support and a home for the Hispanic Casa de Dios Church.

The Mission of the First United Methodist church today continues our tradition of serving the religious needs of the community, It is our mission:

To provide a place for people to experience God and find inspiration for daily living.

To welcome all people as valued members of this community.

To encourage growth in faith and service on their spiritual journeys.

To work for social justice.

And to invite all to experience life through Jesus Christ.

Plans for the observance of the 175th anniversary are in progress. The major celebration will be on October 9, 2011 at South Hills Country Club. United Methodist Women published an anniversary cookbook which, in addition to great recipes, carries a short history of the congregation.,The congregation will refurbish a room at HALO as a gift to the

community. There will be a community concert, a new church directory, a Children/Youth Project. Other possibilities include a Fourth of July Float, a Keepsake Program book and having the church on Preservation Racine annual Tour of Historical Places

Material supplied by Serge E. Logan. Chairperson of the Anniversary Celebration.

SAINT JAMES APPLETON

For fifty years, St James United Methodist Church has been sharing the Gospel with residents of the Fox Cities and the world.

St. James got its official start in the living rooms of founding members in the fall of 1959. Then, on January 17, 1960. St. James received its charter, along with 5 1/2 acres of land provided by its "parent church," First United Methodist Church of Appleton.

With the spacious corner lot at West Capitol Drive and North Oneida Street on Appleton's north side. and 54 newly commissioned charter members, the vision for a new faith community began to take shape.

Worship services were held for five years at the Seventh-day Adventist Church (now the Adventure Montessori School) a couple of blocks away, while plans were being made for a new building.

To help raise money for the project, families agreed to each give \$5 to St. James' first building fund, called "Fives N' Faith." A building council was elected in 1962 and planning began in earnest. A Building Fund Pledge Program was also launched.

The pledge program received a better-than-expected response, and Steffen and Kemp Architects from Wauwatosa were hired to design the building. The congregation unanimously approved their plans on August 23, 1964.

Groundbreaking services were held on October 25, 1964 with the congregation gathered at the site for worship. Less than year later, on Sept, 19, 1965, church members celebrated the laying of the cornerstone and held their first service in the new building on Oct. 17. 1965

The new church building featured a sprawling serviceable fellowship hall that seated 280 for worship, a temporary chancel, a kitchen, a minister's study, a church office and four large classrooms.

Phase two of the building was completed in 1987, with the construction of a beautiful sanctuary and accompanying sacristy, along with additional classrooms.

Today, St. James UMC begins its next fifty years, excited about the opportunities God has given us to serve our community and the world.

Our goal it to provide a safe place for people to ask questions and discover the realities about God. We strive to be authentic in worship and in all of our ministries. We attempt to live what we teach and to teach what we live.

St. James remains a community church with a vested interest in the lives of residents of the Fox Cities. We believe that God has purpose for us to serve and inspire all those in our realm of influence.

Our message remains one of love and acceptance. We know how discouraging and challenging life can sometimes be in today's unpredictable world. God's message of unconditional love is one that we seek to mirror on a daily basis.

We are a connectional church. As part of the United Methodist denomination, we are 10 million strong. We are connected across the globe to many other congregations. We support global missions and have been blessed to be number six in giving of the top ten national organizations that provided relief during hurricane Katrina.

Through worship, teaching, study, social events, mission trips and ministry for every age group, we provide the tools that enable others to encounter Jesus Christ in a personal, practical and powerful way.

Material provided by ST. James UMC.

ESSAY CONTEST

About ten years ago, several essay contests were issued in Flashbacks. Many good articles were submitted and a number were printed in Flashbacks. This year, we will try again.

There is no designated topic, but the material should be related to the United Methodist church in Wisconsin. The paper should be limited to six pages, double spaced. A face paper with the name of the article and the author's name and address should be attached to the front of the article. Do not put the author's name on subsequent pages.

The deadline for submission is July 1, 2011. The winner will be awarded \$25.00 and the winning submission will be printed in Flashbacks. The submissions will be judged by the members of the Archives and History commission of the Conference.

TREASURES AT THE ARCHIVES

Written by Wil Bloy.

Archives Volunteer

What's at the United Methodist Archives in Sun Prairie? Bibles! Bibles of historical importance to the heritage of the churches in our Wisconsin Conference. Among these are eight large Bibles in the German language. I share the story of only two in our archives collection.

The oldest is a Bible used 157 years ago at the dedication of the newly built Helenville Evangelical Association (Die Evangelische Gemeinschaft Kirche) church in 1854. This same Bible was used again in 1857 when the first Wisconsin Conference of the Evangelical Association met in the Helenville Church. Undoubtedly John Seybert, the presiding bishop of that conference, read aloud from this Bible to the 19 ministers and lay attendees of the conference. They were people who had a strong German heritage and used that language in their homes and daily life. Therefore it was only natural that their Bible and their beliefs were also expressed in German. The Bible is from the original translation of Martin Luther, the great reformer of the 16th century, which dates to 1522-1534. To turn the pages of this aged brown colored volume, of more than 150 years ago and struggle to read it in its German language, reminds us that the Bible was of utmost importance to our forefathers as they established the church in our state.

But a German Bible was not only something used in the church on special occasions. Another large German Bible in the collection, dated 1875, speaks of how important a Bible was to our German family ancestors. It is a Bible that belonged to the Bomke (sometimes spelled Bumke) family, of

Bell Plain, Shawno County, WI. Through much use, the cover was badly worn, had come loose from the binding of the book, and was no longer able to hold together its pages. Bibles were not quickly discarded because they were expensive and hard to come by for our German church ancestors. So the owner did some Bible repair. He used horsehide to attach a new cover and bind up its pages. The explanatory note in the Bible says the following:

This Bible was bound and covered by Ferdinand Bomke, father of Adolph Bomke. This cover is of horsehide from a horse that belonged to August Bomke.

The cover is not smooth leather. It feels hard and rough to the touch. The stitching that binds the cover to the pages is crude. But the contents are solidly held together. It is the traditional Martin Luther translation of all German Bibles of that period. The words are in rather large print. At the back here is an extensive Chronology of Bible events, plus a small concordance. One marvels at how important this particularly Bible must have been to the Evangelical Association family.

Next time we'll write about the historical importance to two of the large English translations Bibles in our collection. Meanwhile, when you get a chance, stop by the archives amid see the many treasures from your church's history.

(Editor' note. Recently I spent time going through the very early issues of FLASHBACKS. I came cross This account that I thought was of interest.)

Flashbacks, Vol. III, no. 1 January 1974
HARDSHIPS OF THE HORSE
AND BUGGY CIRCUIT

The hardships and misadventures of the circuit riders who penetrated the state in its early period are fairly well known. The itinerant ministers who followed them, ministers in the later settlements, had their share of troubles, too, and proved themselves, by their courage and resourcefulness, worthy successors.

The conference archives contain the personal diaries of one of them, William D. Ames, covering the period 1857-1898, with but few gaps. Travel by that time was by train, where trains were available, but much of the distance had to be covered by horse and buggy.

IN 1884, Ames was living in Appleton, where he had moved to give his growing family the benefit of Lawrence College, but he was serving as the pastor of the church in Stockbridge. As a result he had a considerable amount of driving to do between his home and his charge. One Saturday night, he and his horse came to grief as he made his way toward Stockbridge. Under date of Saturday, December 6, 1884, he wrote:

"It continued to rain all day, but at 12:30 p.m. I set off for Stockbridge and went out to the Kelly Woolen Mills for a package and then drove out of Appleton by the south road to the Menasha Road near Lake Winnebago, then east to the town house and southeast to the Cliff, reaching it after night fall. The road was very slippery, but I commenced the ascent walking, and had nearly reached the top when a strong head wind, with a rough, rocky place in the road caused the top of the carriage to fall back, and the lines (to guide and control the horse) being fastened thereto, it stopped the pony. I put

the top up again, and started on, but it soon came down again and I could not get it up and Billy horse lost his footing and commenced to go backward. I caught the bridle rein, but it broke in my hand, and in a few seconds, horse and carriage were rolling off the side of the cliff, and when they came to a stop about 20 feet from the road, the carriage was bottom side up. with the horse on his side."

"I tried to extricate the horse, but could not, so ran down the Cliff road to Mr. Briggs and got the help of four men with lanterns, and climbed back again to find the horse just as he was left. It was raining hard all this time and very dark, but in a few moments the horse was on his feet and found to be able to walk. The buggy was broken in several places, but we got it down the Cliff to Mr. Briggs. and the horse in his stable. and I was made welcome for the night."

"This was a singular Providence and I tried to see the hand of the Lord in it, and when I learned that the kind family with their neighbors had no religious privileges, I concluded that I was providentially called to give this people some opportunity to hear the Gospel."

The narrative continues under the date of Sunday, December 7:

"Immediately after breakfast Mr. Briggs assisted me to tie up the broken buggy and I started again for Stockbridge, and although the roads were very heavy with mud, I reached Br. Henry A. Dudley's at 11:30 a.m. and was soon at the church preaching to the people."

OUR WITNESS IN SIERRA LEONE

On April 27, 2011, the country of Sierra Leone celebrated fifty years as an independent nation. Sierra Leone was the site of the first missionary endeavor of the United Brethren in Christ. In 1855, three pastors of the UBC traveled to Sierra

Leone and landed in Freetown, the capitol. They quickly moved down the coast to Shenge where they planted the first church. They established a boys home and training school.

In 1877, the women's missionary society established their headquarters in Rotifunk. They built homes for boys and another for girls, established a church and built a storehouse and workshop. By 1898, over sixteen stations had been established.

Then in 1898, a rebellion arose among the local people. The governor insisted on imposing a tax on the local people. Every house was to pay a tax to support the building of the local railroad. There was a nationwide rebellion, called the Hut Tax War. On April 27, 1898, there was a massacre of the five UBC missionaries at Rotifunk. The couple, who had just started working in Taiama, the Gomers, were killed.

Within months, the work of the UBC church resumed. Because a number of the missionaries who served in Sierra Leone came from Wisconsin, I would like to list and describe them.

The first woman was Mary Mutch Cain, who came from Elroy and was one of those persons massacred at Rotifunk. Mary was a graduate of the UBC seminary at Elroy. She had also studied in Iowa where she met the man she was to marry, Isaac Cain. They went to Rotifunk in 1892. They served for three years, After a brief stay in Wisconsin, they returned to Sierra Leone. They both taught in the local school. Mary also served as head mistress of the boys boarding home. Isaac taught carpentry and building skills.

Although there was brief attempt to escape the fighting men, all five of the missionaries were killed. They were bur-

ied in a lot behind the church and the graves are marked with appropriate stones.

The Akin sisters, Angie and Rilla, came from the UBC church at Cascade. They both graduated from Western College in Toledo, Iowa. They both served as teachers in Sierra Leone. Rilla went in 1902 and taught at the school in Rotifunk. In 1907, she married Harry Southard. They returned to the United States where he first served as the pastor of a Presbyterian Church. He then served as chief of Army Chaplains.

Angie Akin went out in 1904 and served there until 1941. Most of that time was spent teaching in Taiama.

The list of missionaries from Wisconsin includes Mr. and Mrs. Raymond Dougherty and Alice Dougherty. The latter later married J. F. Musselman. So far, I have not been able to find much information about these three people, including Mrs. Dougherty's first name. Raymond Dougherty was principal of the ALbert Academy from 1904-13. The Albert Academy was the large and prestigious boys high school in Freetown, started by the UBC in 1904. J. F. Musselman was also principal for the Academy from 1908-1924.

I am equally uninformed about Hope Parson Taylor also from Wisconsin who served from 1929-1939.

Grace Adams Shirley, an ordained minister in the United Brethren in Christ was the daughter of a UBC minister. She was born in New Auburn, Wisconsin on March 5, 1912 to the Rev. and Mrs. W. H. Adams. As a child she was a member of the Richland Memorial Church in Janesville. Her undergraduate studies were at Indiana Central College, followed by earning a Master of Divinity Degree from United Theological Seminary in Day-

ton, Ohio. She then did additional studies at the Kennedy School of Mission in Hartford, Connecticut as well as at the University of Wisconsin, Madison. She was ordained in 1939 by Bishop H. H. Fout.

On December 3, 1939, she married the Reverend Leslie O. Shirley. In 1943, they went to Sierra Leone where they served until 1968. Grace had many gifts. She was an excellent musician, not only played piano and organ, but taught music in Jaiama, at the Albert Academy and Union Teachers College in Bunumbu. For two years, the couple served in the mission house in Freetown. Grace was a wonderful, kind, generous pleasant person. It was always a joy to stay at the mission house when she was managing that place. She was also a gifted artist. One of the favorite drawings in my living room is one made by Grace. She also served as an ordained pastor, preaching and serving communion.

The Shirleys returned to the United States in 1969. They lived in Florida until her death on April 7, 1996.

Gertrude Bloede was also the daughter of a Wisconsin pastor, this time one who served the Evangelical Church. Gertrude was the daughter of Rev. and Mrs. G. A. Bloede, born in Mazomanie on April 23, 1911.

Gertrude graduated from North Central College and then attended the Christian Workers Course at the Evangelical Theological School in Naperville. She began her missionary service working at the Italian Mission of the Evangelical Church in Kenosha.

In 1948, Gertrude completed her nursing education at the University of Minnesota. Here she met Dr. Mabel Silver, the senior doctor at the Hospital in Rotifunk, Sierra Leone. Dr. Silver felt that

all the nurses coming to work in Sierra Leone should also be educated as midwives. Gertrude was the first nurse to go to London, where she completed her midwifery training. She went to Rotifunk in Sierra Leone in January, 1951.

Later, Gertrude was stationed at the clinic and dispensary in Jaiama, Nimikoro. This is a on the eastern end of Sierra Leone and is in the heart of the diamond territory. It was a busy clinic. The clinic was always managed by a nurse, There was also a very busy maternity unit, staffed by the missionary midwife. Referrals for more complex medical cases were made to a government hospital some distance away.

On return to the United States in 1966, she was assigned to the Red Bird Mission Hospital at Frakes, Kentucky where she served as a midwife from 1966-1981. She eventually retired at Otterbein Retirement Center in Lebanon, Ohio. She died in December of 2010.

Following the pattern, I ,too, was the daughter of a Wisconsin Pastor. I was born in Arcadia, Wisconsin on March 30, 1925, My parents were the Rev. Clifford and Ethel Olsen. We lived in several towns in the state where my father served as an Evangelical pastor. From 1938 until 1950, I was determined to go to China as a missionary. My basic education was at the University of Wisconsin, Madison followed by a year's study in Chinese at Yale University. It was during this year that China was closed to all Americans. So I followed Gertrude to London, became a midwife and then followed her to Sierra Leone. I spent most of the time there at Taiama but did serve very briefly at the other Hospitals, Rotifunk and Jaiama.

I was blessed that in Taiama, my pastor was the Rev. B. A. Carew, a most

devoted Christian and a wonderful pastor. The church grew to a membership of 1500 and it was not uncommon to have 900 people in service on Sunday morning. At one point, I got to play the organ and direct the choir. I came home in 1963.

Elaine Gasser was born on May 15, 1930 on a dairy farm outside of Baraboo, Wisconsin. Her parents were Robert and Louise Gasser. Elaine talks of the family involvement in the local church and the interest in missions. At age 5, she met Dr. Susan Baurenfeind.

Elaine graduated from North Central College and then worked at Red Bird Mission, teaching English and social studies. She then studied at the University of Wisconsin, Madison and was awarded an M. A. degree in English. In August, 1954, she traveled to Sierra Leone where she taught at Harford School in Moyamba. Harford was the school for girls, established by the early UNC missionaries. She primarily taught English literature and grammar. She served as acting principal for one year. She also worked with the Harford School Choir and the Moyamba Church choir.

From 1964 to 1990, she worked on the staff of the Women's Division of the Board of Global ministries. The first period was spent in Dayton, Ohio as part of the EUB Women's Division. In 1968, she moved to New York and served as head of the Section on Program and Education for Missions/Mission and Membership Development in the United Methodist Church.

Elaine currently lives at Brooks Howell, a Retirement Center of the United Methodist Church, located in Asheville, North Carolina.

IN 1991, three people from Wisconsin went to Sierra Leone: the Rev.

Chomingin Pond, David Kinyon and Kathleen McFeeley. At this time, there was a destructive war going on in Sierra Leone. Three years later, the American Embassy ordered all Americans to evacuate. Chomee Pond was evacuated to Zimbabwe. David Kinyon and Kathleen McFeeley went to Uganda.

Chomee Pond was born in Madison. Her father was an archeologist who had worked in Africa and the Gobi Desert. Chomee is a graduate of Beloit College and has done graduate studies at Perkins School of Theology in Dallas, Texas and at Garrett Evangelical School of Theology in Evanston. She completed her Ph.,D. from Claremont Graduate School in California. She was ordained an Elder in 1964. She is the first woman to be granted "Full Clergy Rights" in the United Methodist Church in Wisconsin.

In Freetown, she was assigned to teach at the Theological Hall and Church Training Center, a major institution preparing students for Christian Service. After being sent to Zimbabwe, she taught at the Faculty of the School of Theology at Africa University. She returned to Wisconsin and retired in 1998.

Kathleen McFeeley and David Kinyon were assigned to Liberia in 1990 but because of the war in that country, they were reassigned to Sierra Leone.

Kathleen was born and raised in Milwaukee, She earned her degree in business administration from the University of Wisconsin, Madison., She worked in marketing research and later in accounting with Dane County and Badger Prairie Hospital.

David Kinyon was born in Wisconsin but spent his youth in Southern Africa where his parents were missionaries in Zimbabwe. He is a graduate of the Uni-

versity of Wisconsin, Madison with a degree in human geography.

In Sierra Leone, the couple worked with volunteer teams on building and refurbishing United Methodist Schools. In Uganda, they were the first missionaries from the UMC to be assigned to Uganda.

Through the years, the Wisconsin Conference has supported missionaries who are not native to the state. Since they received support from the Wisconsin Conference, I have included two of them on this list.

Beth Ferrel is a native of Belmont Ridge, Ohio. She is a registered nurse who did her basic training at Aultman Hospital School of Nursing. She has both a bachelors and master degree in nursing from Kent State University. She also completed a post-master's certificate in community based intervention from the University of Arizona in Tucson, Arizona.

Beth started her overseas missionary career in Mozambique where she was a nursing supervisor and educator at the Chicunque Rural Hospital and Director of the Community Development and Health Project.

In 2001, Beth was assigned to Sierra Leone to assist in re-establishing the Manjama United Methodist Health Center. This is located four miles north of Bo, in the center of the country. The health center treats entire families as well as conducting an early nutrition program for children under five and an immunization program. Beth also worked with the Community Based Health Project on a country wide level.

Beth returned to the United States in 2005 and then served as mission-interpreter-in-Resident in the North Central Jurisdiction.

Sally Morris is a native of

Pekin, Illinois. She served both in Kenya and Sierra Leone as a dental technician. She worked in the Kissy Hospital in Freetown from 2001-2. She was supported by the Wisconsin Conference.

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The North Central Jurisdiction of Archives and History will meet in Winona, Minnesota on July 11-14. at the Riverport Inn.

The program includes visits to the Winona County Historical Museum, the East Prairieville Cemetery and a presentation on the churches of southeast Minnesota. On Wednesday, the 13th, there will be a bus tour of southeast Minnesota with stops at conference historical sites. On Thursday there will be a presentation on Finnish Methodism in Minnesota.

For more information contact David Laechel at dlaechel@centurytel.net.

The Seventh Historical Convocation of the United Methodist Church will be held from July 21-24 in Oklahoma City. The theme is *United Methodism in the Land of Many Cultures: Native American and Latino History*. The convocation will take place on the campus of Oklahoma City University. Further information can be reached with Christina Wolf, Archives, Oklahoma City University, 2501 N. Blackwelder, Oklahoma City, OK 73106

ANOTHER BOOK!

GLORIOUS WITNESSES FOR AFRICA

Dr. Lowell Gess. who served as a medical missionary in Africa for the United Methodist Church, has written a book about his experiences in Africa. Dr. Gess is both a surgeon and an ordained minister and served principally in Nigeria and Sierra Leone. But

he and his wife traveled, extensively in Africa. The book not only describes the work he and his wife did, but also discusses relevant missionary history, individual accounts of both missionaries and African leaders as well as efforts of the United Methodist Church in several areas.

The cost of the book is \$10.00 plus \$5.00 for shipping and can be obtained through the Alexandria United Methodist Church, 2210 6th Avenue East, Alexandria, MN 56308. Half of the money paid for the book will go to the Eye clinic at the Kissy Hospital in Freetown, Sierra Leone.

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As always, I will appreciate material about the history of our church in Wisconsin. In addition to Evangelical, United Brethren, Methodist Episcopal and United Methodist, ethnic conferences existed in the state such as the German Methodist, Swedish Methodist, Norwegian-Danish Methodist among others, Please send material both about churches and conferences but also about individuals. thanks! Lois, editor

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FLASHBACKS



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

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