



"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

Vo.1. 19, No. 1

April, 1992

NEW OFFICERS ELECTED
AT FALL PILGRIMAGE, OCT. 5

At the Fall Pilgrimage meeting of the Wisconsin United Methodist Historical Society held October 5, 1991 at the Minearal Point United Methodist Church, the following were elected to lead the Society in 1992: president, Merlin Hoeft; vice president, William Jannusch; membership secretary, Fern Miller; corresponding secretary, Dorothy Brice; treasurer, Lynn Emerick; executive committee members at large, Mary Schroeder, Joan Hornby; ex-officio member, Randal Richter; Flashbacks editor for 1992, Charles Sanford.

Fern Miller reported the Society had 96 members for 1991 and dues income was \$501. The treasurer's report showed a balance of \$437 after bills for 1991 were paid.

An invitation from the Bay View United Methodist Church in Milwaukee to host the 1992 Fall Pilgrimage was accepted. A visit to the Conference Museum in Greenfield will be part of the program. The date was set for Oct. 3. NOTE: the Executive Committee has since changed the date to Sept. 26 because of conflict with various community Octoberfests.

The women of the church served a noon Cornish pasty dinner. The program feature talks on the church history of the area and a visit to the historic, early Methodist church at Linden.

Rev. William Jannusch gave a talk on "The Small Church in United Methodist History," noting from Conference records that over the years the majority of United Methodist churches have been small ones.

HISTORICAL SOCIETY MEETING
AND PROGRAM AT ANNUAL
CONFERENCE MAY 28, 12 NOON

The Wisconsin United Methodist Historical Society will meet during the noon lunch hour, 12 noon, on Thursday, May 28 at Annual Conference at Stevens Point University of Wisconsin. Just get your meal at Debot dining hall and go downstairs to a private dining room. The meeting will be during the lunch hour instead of during the evening dinner hour because of the Conference banquet scheduled that evening.

There will be a short business meeting and then a program, "Work with the Menomonee Indians," by Rev. James Feay, Conference missionary to the Indians. Members of the Historical Society and other interested persons are invited.

FALL PILGRIMAGE SET
FOR MILWAUKEE
ON SEPTEMBER 26

The annual Fall Pilgrimage to historic places of United Methodist history will be to the Milwaukee area on Saturday September 26. We will meet at the Bay View United Methodist Church, 2772 S. Kinnickinnic Ave., Milwaukee 53207 for a noon dinner. Following dinner there will be a short business meeting of the Historical Society and election of officers, followed by a program about the history of the Bay View area and church.

Then we will visit the Conference Museum at 2450 S. 52nd St., Greenfield, 53219 to see the museum and hear the history of the Greenfield area and church. The museum is housed in the old, cream-brick Evangelical church built in 1858 and contains the original pews, antique pulpit and lamps, as well as articles and exhibits of early church life.

BLACK HAWK WAR, PRIMITIVE
METHODISM, AND MINERAL POINT
UNITED METHODIST HISTORY

(From a talk by Richard O'Neil
given at the Fall Pilgrimage
October 5, 1991 at Mineral Point.)

The early history of Methodism in
the Mineral Point area was influenced
by two historic events, the Black
Hawk Indian War and Primitive Methodism.

Land in the southwestern area of Wis-
consin was opened up to white settlers
in 1830. This action caused unrest
among the Sauk and Fox Indians who
used the land for hunting and fishing.
In fact, the treaty of 1804 promised
these rights to the Indians. However,
after the War of 1812 in which the In-
dians sided with the British, the A-
merican government moved the Indians
to the western side of the Mississippi
River and sold land to settlers. The
Indian chief, Blawk Hawk, led a group
of one or two thousand Indians back
across the Mississippi. The militia
was called out and a series of skir-
mishes resulted, culminating in the
Battle of Bad Axe near Prairie du Chien
in 1832.

Circuit riding Methodist preachers
had started work in the area but left
during the Black Hawk war. After the
war was over, they came back and the
churches grew in the Mineral Point area.
According to an early letter by Rev.
Alfred Brunson, "The first Methodist
Episcopal Church and the first Protest-
ant church built in Wisconsin was e-
rected at Mineral Point in 1834." It
was a log building with log benches.

In 1848 another kind of war affected
Mineral Point Methodism, the introduction
of "Primitive Methodism." This movement
was an offshoot of the Wesleyan Methodist
Conference in England in 1810. The Prim-
itive Methodists wanted to restore the
early "primitive" ways of worship of the
early church. In England the issue was
over wheter to have Camp Meetings. In
Mineral Point it was whether to intro-
duce an organ and choir singing into
the church. In 1848, 50 disgruntled mem-
bers withdrew to form the Primitive Me-
thodist Church. Eventually it became the
Congregational Church. In ensuing years
the Mineral Point church grew **and prospered**.
It entertained the West Wisconsin Annual
Annual Conference 5 times over the years.



ITALIAN BEGINNINGS OF
FAITH UNITED METHODIST
CHURCH IN WAUWATOSA

(From an article sent in by
Ruth Pierce to add to our know-
ledge of ethnic Italian Methodism
in Wisconsin.)

The origin of Faith Church goes
back to the year 1917 when Rev.
August Giuliani and a number of
Italian families met in individual
homes for worship services. After
a time two lots were secured on 91st and
Highland Avenue in the Town of Wauwatosa.
The following year a Presbyterian Chapel was
purchased for \$200 and was moved to the
church lot. Since we were a mission church,
the church was called the Wauwatosa Italian
Mission. Sunday afternoon services were in
the Italian language.

In 1919 the first Sunday School was organ-
ized in the American language. Folks of many
nationalities were moving into the community,
so the services were changed to English in
1923. In the next few years a choir was organ-
ized, followed by the Women's Missionary So-
ciety, the Men's Club, Ladies' Aid and Board
of Trustees. The church continued to grow.

Rev. Giuliani became ill and died on Nov.
23, 1929. Mr. Ribold Grambsch, a school
teacher, became pastor until 1931. Rev. Earl
Reichert served one year.

In 1933 Rev. Arthur Boettcher came to
serve the mission church. Under his leader-
ship, a new, brick church was built at a
cost of \$11,300 to replace the little chapel
and was dedicated on April 14, 1935. Because
of the great faith of the congregation to
build in the height of the Depression, the
church was named Faith Evangelical Church.
Rev. Boettcher served until 1938.

From 1938 until 1949 the church was served
by five student pastors. With the appoint-
ment of a much-needed full-time pastor, Rev.
Franklin Jordan, a parsonage was erected
across the street from the church. Rev. and
Mrs. Jordan served Faith Church for 18 years.

An addition was built onto the church in
1962 housing a chapel, narthex and larger
kitchen. On April 27, 1967 an impressive
Golden Anniversary Celebration was held.

From 1949 to 1985 four pastors have served
our church. Rev. June Nettles is the present
and our first lady pastor.

Over the years the loyalty and dedicated
service of Faith's members are amazing. They
support our church and Conference well.

(From an article by Dr. Robert Dewell, historian of the Baraboo United Methodist Church, written for a celebration of the 150th anniversary of the first Christian Service in the Baraboo valley, October 16, 1991.)



The first Christian services in the sparsely settled and largely unexplored Baraboo river valley were conducted by a Methodist circuit rider, Rev. Thomas Fullerton, who kept a "copious journal."

He wrote: "At the Rock River Conference, held at Platteville September 2, 1841, I was appointed to Muscoda mission in Platteville District. The mission embraced all the settlements on both sides of the river from Muscoda to Fort Winnebago. Before the close of the year I had (preaching) appointments at Muscoda, Blue Mounds near Meeker's lead furnace, Helena, Sauk Village, and Baraboo."

"It required three weeks to make my round, involving a travel of more than two hundred miles, for there were scarcely any roads. . . . In 1841 a temporary bridge was built across Honey Creek at the mill which saved me trouble. Before that I had made my pony swim the creek and had taken my baggage across on a log."

"My first visit to the Baraboo Mills was October 5, 1841. At that time the sawmill had been repaired and some men employed. An old man, Dr. Draper, had some interest in the mill; it was called Draper's mill. He invited me to come and establish meetings there. A Mr. Hill, from one of the New England states had built a log cabin and boarded Mr. Draper and the hands. This mill was half a mile above the ford on the Baraboo river."

"On the 16th of October, Tuesday evening I preach in Mr. Hill's house to eleven persons, from 2 Corinthians 5:20 ('we are ambassadors for Christ'); which was certainly the opening of the gospel for the first time in the Baraboo valley. None of those present professed to be Christians save Mr. Draper. After that my appointments were regularly filled there, except once, when the roads were impassable."

The circuit rider, or traveling preacher, was often selected because of his enthusiasm and his ability to "exhort," rather than for his religious training. But he sometimes did noble work. His presence in a settlement meant great activity. He performed marriages, baptized infants, preached sermons, served at funerals, and caught up with all he had missed since his last visit. Usually his only salary was his food and perhaps a little produce or clothing. Often the local preacher was a farmer who carried on his usual work during the week and preached on Sunday.

Before a church could be built, or when there were not enough people in a settlement to justify building a church, the pioneers sometimes held service in one of the homes. As the settlements grew larger and more numerous, log or sod churches began to dot the countryside.

And so it was that Christianity came to the valley of the Baraboo river in the fall of 1841 — not with a flourish of Heavenly trumpets, or with a churchman in a jeweled and gold-threaded robes, but in a way reminiscent of the Master entering Jerusalem
by a plain man of God on a pony.

CONFERENCE MUSEUM REOPENS IN SPRING AFTER RENOVATIONS

The Conference Museum in Greenfield has been closed this winter for much-needed renovations, but reopens this spring for visitors and confirmation classes. Ruth Pierce, member of the Museum Committee, writes, "We are very excited about the renovation at the Museum. We are having the antique furniture restored by professionals. The first pieces look great. The new furnace is almost done. There will be new doors, signs, and some painting."

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Address Correction Requested

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creative past*
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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.

OFFICERS OF THE HISTORICAL SOCIETY

Merlin Hoeft, president
William Jannusch, vice president
Dorothy Brice, recording secretary
Linn C. Emerick, treasurer
Fern I. Miller, membership secretary
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Mary Schroeder and Joann Hornby,
members-at-large
Randell Richter, ex-officia member

Membership applications and dues should be
sent to the membership secretary at the above
address, single annual dues, \$5; family, \$8.