

“WE are the end-product of our history”

FLASHBACKS

Revealing glimpses of our creative past
Official newsletter of the

UNITED METHODIST HISTORICAL SOCIETY OF WISCONSIN

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NOT THEORY, BUT LIFE

Celebration of Koreans in the Church

Dr. J. S. Ryang, General Superintendent of the Korean Methodist Church, wrote in his 1933 ‘Introduction* to M.W. Noble*s book, VICTORIOUS LIVES OF EARLY CHRISTIANS IN KOREA that “Christianity is not theory, it is life.” (P.5)

A new exhibit at our UM Conference Museum in Greenfield (Milwaukee) seeks to remind us of that empowering truth as it celebrates Koreans as disciples of Jesus for nearly 400 years, and as part of the UM Church in Wisconsin for nearly 30 years.

Korean Christians are grateful to God that the seeds of Faith were planted in their homeland not by people from other nations, but by what seems to some to be an act of God among their own people. In 1641*, Korean officials who were visiting China brought home with them the Christian book, *True Doctrine of the Heavenly Lord*, by Platteo Ricci, a Jesuit missionary. Some who read it were moved to become followers of Jesus. While they were often persecuted, imprisoned, and killed for saving the followings of Confucius, they were strengthened in 1784 when the noted Korean Confucian scholar, Yi Seung-hun, who had studied about the Faith in China, returned home with still more Christian Books.

For nearly 100 years, the Believers lived through smaller and greater persecutions. In 1836 more than 200 Catholics were killed and a concerted effort to wipe out the Christian religion.

Encouragement came when four Korean scholars who were visiting in Peking in 1876 were converted, translated part of the New Testament into Korean, and brought it home with them.

Soon God sent the beleaguered faithful further help in the form of American missionaries, Horace Grant Underwood, a Northern Presbyterian; and Rev. and Mrs Henry Gerhart Appenzeller, Mr. and Mrs. W. B. Scranton, and his mother, Mary Scranton, Methodists, who arrived in 1885. They joined other missionaries to help spread the new Life available through faith in Jesus. Several stories ** from those years remind us of some of the qualities of that New Life,

Kyeng Sook Yi was born in 1851 in Hong Ju, Choon Chung Province, an area visited by Wisconsin UMs in the last 10 years through our Conference*s ‘Korean Exchange Program.’. In 1890, Mrs. M.F. Scranton, missionary and founder of Ehwa Haktung, the first girl’s school in Korea, invited Kyeng Sook to teach Korean reading and writing at the school and to seek out more girls for the school. In one year, though her outreach efforts, the enrollment increased from 6 to 90 girls. Kyeng Sook Yi is symbolic of the Korean church’s roots and growth in indigenous leadership.

Lulu Chu Kim was born into a very poor family on April 24, 1879. She grew up living with her grandmother, whom she later described as a sorceress. Central to her grandmother*s home was a drawing

of 'The General of the Demons,' whom they believed held the power of* good and evil over them, and who would bring them blessing or bane, depending how much was paid to grandmother to sacrifice food and clothing to him/it.

When she was 21 years old, Chu Kim met for the first time a woman who was a Christian. Little by little, over 5 years she came more and more to desire to make Christ here own, Thus, in 1905 she was baptized. Sadly, her husband and in-laws, with whom she by custom lived, took offense at her for her new faith.

At one point, her husband beat her so severely that had she not been rescued by neighbors she likely would have died.

Immediately following that rescue, Chu Kim joined a group of Christians in worship. Afterward, her conversation with the preacher led to an invitation **to** attend a school for nurses run, by the Methodist Women's Foreign Missionary Society (USA) and an opportunity to join the missionaries in teaching girls in a primary school. While thus teaching, she began attending, each fall and spring, "Bible institutes" in Pyeng Yang, walking 100 miles one way to get there. After 5 years she received a diploma from the Institutes, was invited to be a 'Bible Woman,' and traveled regularly among 20 towns and villages, spreading the Gospel and training new Christians.

Given the name, Lulu, at her baptism, Lulu Chu Kim is symbolic of the central place of scripture in the Korean church.

Mrs. Dorcas Kim Kang's family offered sacrifices to 33 different spirits, 22 of whose names they did not even know.

Born February 12, 1848, she was 49 years old before she heard the name of Jesus.

Baptized in 1897, she often said the day of her baptism was the happiest in her life. Following a custom of the day, her childhood name was no longer used after she was eight years old. At her baptism she was given the name, 'Dorcas.' Thus she joined the countless number of Korean women emancipated by their faith in Jesus.

Dorcus Kim Kang is symbolic of the power which salvation and liberation provide for Korean Christians.

Pilchu Yi was 33 years old when he decided to follow Jesus. His life had been a hard struggle. Because his father died when he was 18, and because he was the eldest of 5 children, he worked for several years at very menial tasks in order to help his mother support their family. Then In 1890 he joined the army, was trained by Korean, Japanese, and Russian officers, and eventually served as a palace guard.

After deciding to become a Christian, Pilchu Yi was baptized. He entered seminary in 1907, was ordained an Elder in 1918, and appointed Pastor of the First Church, Seoul.

In 1919 he joined the Independence Movement in Korea, joining 32 others as a signer of the March 1st, Manifesto for Independence.' As a result, he was imprisoned for 2 years and 8 months. While in prison, studying his Bible and praying, he heard a Voice saying, "Seek God." Puzzled, but convinced upon hearing the voice the second and third time that he was being divinely directed, he began reading his Bible at Matthew 1:1 and continued reading until Jesus* words in John 7:28, "The One who sent me is the true Spirit," leapt from the page. Reflecting later he said, "It came vividly to me that no matter what great works my people did or I for them might do, if we did not first seek God, all would be of no avail.' (Noble, p. 119).

Pilchu Yi symbolizes the Korean Christian*s commitment to pray fervently and regularly, seeking the Kingdom of God and God’s righteousness.

With its focus on indigenous leadership, expectant scripture reading and fervent prayer, ‘Korean Christians have helped and continue to help The United Methodist Church keep its eyes on the Prize and move on!

Following the close of the painful 19th century, 58 professed Christians were among 101 Korean immigrants who came to Hawaii to replace Japanese laborers on sugar plantations, and to find a better life for themselves and their children. 20 were from the Naeri Methodist Church in Inchon. Although there was much about their new life which continued to be difficult, the power of Faith at work among them can be seen the. erection of a church building within a year after their arrival. Within 8 years there were 20 Korean churches and 31 mission stations; and by 1916 thirty—one churches and 35 mission stations in Hawaii.

This kind of evangelistic ferment and outreach continues today as the 2000 General Conference approved an ‘Action Plan* which includes the establishment of 20 new congregations and 15 campus ministries among the Korean ‘next generation,* thirty additional congregations and the recruitment Of 40 ‘next generation* men and women to attend UM seminaries, and \$2.89 million to enable the entire Action Plan,

The ‘Life’ which is so; much more than a ‘theory’ continues to grow on this continent. In 1930, Rev. Yang Chu Sam was elected the first Korean bishop in America.

In response to the growing number of Koreans in Wisconsin in the 1960s and 1970s. Rev. Ray Kotwicki, Rev., George Morris, Rev. Frank Dauner, other clergy and laity such as Vi Smith, Art Mulholland, Joe Schachelman, Bob and Kathy Meyer, and others began to look for ways to open the doors of the United Methodist Church and help meet both the spiritual and physical needs of these new neighbors.

Zi Hyung Sa, who lived in Kenosha and worked in Gurnee, Illinois, was first invited to work with the congregation at First United Methodist in Kenosha and with Koreans and other Asians in Racine in 1975. Soon the movement included Korean congregations in Madison, Milwaukee and Green Bay (Now Appleton: Zion). Today Wisconsin*s four Korean UM congregations are among more than 400 in the US.

To help us all go beyond theories and live the Life of Jesus in our times and places, more than 30 Korean clergy, their spouses and families, have and are living and serving in the UM Churches in Wisconsin. It is their faith, the faith of the congregations which they serve, as well as all the countless numbers of faithful Koreans in the last 400 years that the exhibit, “A Celebration of Koreans in the UM Church in Wisconsin,” seeks to depict and honor.

The exhibit will open May 2, 2004 at 1:00. Korean food treats will help us enjoy their culture. A Dedication Program at 4:00 will conclude the afternoon. Rev. Zi Hyung Sa will be the guest speaker, and there will be prayer, singing and giving thanks to God for our Life together in Christ.

“A Celebration of Koreans in the UM Church in Wisconsin” will remain in place at the Museum at 3450 S. 52nd Street, Greenfield (Milwaukee) until April of next year (2005), and may be visited, free of charge, by individuals and/or groups by pre—arrangement by phoning Ann at 414/527-0043; Lois at 414/347-1745; or Russ at 414/543-5177.

Resources for this article include: VICTORIOUS LIVES OF EARLY CHRISTIANS IN

KOREA, by M.W. Noble, 1927. Bilingual edition published in Seoul. 1985.

CHURCHES AFLAME: Asian Americans and United Methodism, Chapter 3, Trials and temples, by Key Ray Chong and Myong Gui Son, Abingdon Press. 1991

CATHOLICISM IN KOREA. Saerom

HISTORY OF CHRISTIANITY IN KOREA: From Its Troubled Beginning to Its contemporary Success, Andrew F. Kim

* Chong and Gui Son give 1641. However, Andrew Kim, in says, 'about 1770'

** Found in Noble*s, "Victorious Lives..."

Written by Ken Gelhaus. March, 2004

A BIRTHDAY CELEBRATION

During 2004, United Methodist Women will mark its 135th anniversary. The history is full of remarkable achievements. The women have a real cause to celebrate.

METHODIST EPISCOPAL WOMEN*S FOREIGN MISSIONARY SOCIETY

The roots of United Methodist Women are many. The earliest root was in the Methodist Episcopal church. The initial impulse came from Lois Stiles Parker (Mrs. Edwin Parker). She and her husband began their missionary careers in India in 1859. She had organized a girls' day school in North India, one of the first schools to be established. While on furlough in the United States, she began to ask for support for the women in India. In Boston, the Parkers were entertained by the Butlers. Clementina Rowe Butler, wife of William Butler, was the first missionary wife to serve as a Methodist missionary in India

Lois Stiles Parker gave her first pleas for a woman*s missionary society during her stay with the Butlers. As she visited various women*s meetings, she reiterated her plea. With the support of Dr. Butler, three women wrote a petition to the Missionary Society, asking for counsel on organizing a society. The three women were Mrs. Butler, Mrs. Parker and Mrs. Lewis Flanders. The secretary of the church Missionary society

“returned a cautious reply that it would be well to aim at two points:

1. to raise funds for a particular portion of our mission work in India, perhaps also in china;
2. to leave the (selection of missionaries and)administration of the work to the Board of (Managers) at home and the Mission in India.”¹

That did not satisfy the women; they had broader vision. They invited the women of the Boston churches to a meeting on March 23, 1869. That day, Boston was drenched with a heavy rain, and only six women arrived. The women agreed to set up a separate society. A week later, a larger group met, adopted the constitution and elected officers. The first president was Mrs. Osman C. Baker, wife of Bishop Baker.

The purpose of the society was to be:

*engaging and uniting the efforts of the women of the Methodist Episcopal Church in sending out and supporting female missionaries, native Christian teachers and Bible readers in foreign lands.*²

The group immediately started publishing a journal: *The Heathen Woman*s Friend*.

The men of the church were apprehensive. They suggested that the women could raise the money but the men would spend it. They argued that the independence of the women was incompatible with Methodist connectionalism. In spite of male opposition, a number of groups were organized and in 1869, the national organization was established. It was recognized by the General Conference in 1872.

The great concern of the men was that the women would divert funds from the general mission society, but in 1872, the WFMS had raised \$54,920 and there was an increase in receipts of the Missionary Society of \$54,690.

The first missionaries sent out by the WFMS were Isabella Thoburn and Clara Swain. Immediately there was a problem about salaries. The WFMS settled salaries for each of the women at \$750. The Mission Board said this was “extravagantly large” since it was \$150 greater than the Mission Board was paying their missionaries. The Board insisted that the women reduce the salaries to \$600. The women overcame this by listing salaries at \$600 and incidentals at \$150.³ The Mission Board ruled that the women could not raise funds at regular church services or through Sunday Schools. Any money collected had to be reported by the local pastor to the annual Conference.

Isabella Thoburn was a teacher. Although the family had a strong Christian faith, Isabella was late in coming to the church and did not join the church until she was nineteen, it was at this time that her favorite brother, James, left for India as a Methodist missionary and preacher. One of his early concerns was education for girls. In a letter home to Isabella, he “almost thoughtlessly” suggested to his

sister that there was an opportunity for a girls school⁴ in the meantime, Lois Parker and her husband had stopped in Ohio and met Isabella. Isabella thought she heard God*s call but how could that be fulfilled? In the organizing meeting in Boston, Mrs. Parker told the women that here was young woman in Ohio ready to go. “The ladies resolved to do the Methodist thing. They created a committee.”⁵

Five months after James* letter to Isabella, she and Clara Swain sailed to London and then through the Suez Canal to India.

Clara Swain (1824-1910) had worked as a teacher before graduating from the Women*s Medical College in 1869. After arriving in India, she went to Bareilly where she immediately started a training school for women doctors.

WOMEN’S HOME MISSIONARY SOCIETY

The impetus for the organization of this society was the plight of the freed slaves after the Civil War. Before the society was organized, a school was started in New Orleans by Jennie Hartzell, wife of the district superintendent, later Bishop, Joseph C. Hartzell. So other schools were started, as well as an orphanage and programs for the education of older women. Although a proposal for work among freed women was offered to the General Conference in 1880, it was not considered. Fifty women met

immediately after General Conference and proposed an organization. On July 10, 1880, a constitution was adopted. The first president was Lucy Webb Hayes, wife of President of the United States, Rutherford B. Hayes.

She was the first president's wife to have a college education. She was a devout Christian and a lifelong Methodist. She served as president of the society from 1880—1889.

The aims of the society were improvement of needy and destitute women and children all sections of the country without distinction of race. They worked to stop child labor, to improved health care and education for women and girls.

EVANGELICAL

During the 1870s, several women of the church began to organize local societies. Ella Yost Preyer of Cleveland, Ohio, was the instigator of the national organization. She wrote *A Call to the Women of our Church* which was published in the denominational paper. The petition was sent to General conference in 1872, asking to organize a woman's missionary society. The petition was refused for the following reasons:

“1. *The interest of the entire church missionary work does not seem to allow such an organization in the interest of one branch of the same...*

2. We can see no necessity for organizing such a society in our church in order to give our sisters an adequate opportunity to labor individually and collectively in the interest of foreign and home mission, as our excellent missionary arrangement to afford all of our members ample opportunities to pray, give and work in this direction and thus help in the advancement of this cause.”⁶

IN 1880, three people, including two men, presented another petition, this time to the Board of Missions. This petition was approved with the proviso that the local pastors organize societies which should be under the supervision of the pastor. Two societies were immediately organized: one at Lindsey, Ohio and the other at South Chicago, Illinois. The society met at Cleveland, Ohio, and appointed a committee which included Ella Yost, to prepare a constitution. The organization was heavily supported by the two church newspapers, the *Evangelical Messenger*, and *Der Chrisliche Botschafter*. It was through the columns of these papers that the organization was made possible. The donations in the first year of the Cleveland society were \$102.15.

The women soon realized that there needed to be communication between various societies, and Mrs. W. H. Hamner, of Cleveland, was appointed corresponding secretary. In January, 1883, the first letter of the corresponding secretary was sent to congregations in various conferences and forty new societies were quickly organized.

In 1883, a second petition was sent to General Conference asking to organize a society. Permission was granted with the following restrictions:

collection of funds was in no way to take the place of the annual contribution to the General Missionary Society; the societies were to be under the supervision of the preacher—in—charge; the woman's society was to be an auxiliary to the Missionary Society and under their supervision. The petition was brought to the conference four times.

“but had much trouble with the Germans of the committee in getting their approval ,as they at first could not endure the idea of women usurping so much authority as this matter, to their minds seemed to indicate. Finally they got the matter nicely adjusted and were ready for its presentation again before the conference when 101 the German report was not ready.(They were obliged to have it in both languages) Finally the petition was accepted.”⁷

The first convention was called in October, 1884 in Salem Church, Cleveland, for the purpose of preparing the constitution, which was submitted and revised by the Board of Mission and accepted on October 12, 1884. The first president was Ella Yost Preyer. The first missionary to be sent was Ada Johnson, who went to Japan and served for eight years.

In 1891, there was a division in the Evangelical Association and two denominations resulted: The Evangelical Association and the United Evangelical Church. The women*s societies also organized separately.

The president of the Woman*s Missionary Society of the Evangelical Association was Mrs. E. M. Spreng. The first missionaries supported by the Woman*s Society but appointed by the Board of Mission were Susan M. Baurenfiend and Anna M Kammerer who were appointed to work in Japan. The women sailed for Japan on September 22, 1900. Although Susan Baurenfiend was a native of Minnesota, the Wisconsin branch has always considered her as one of ours due to the family ties she had in Wisconsin.

The Woman*s Missionary Society became involved with the missions to the Italians in the United States. The first work was in Ohio and the first missionary was Katherine Eyerick, who had been working in the Italian Community in Ohio. In 1907, Miss Eyerick was given leave to go to Italy to study Italian. It was there that she met Rev. Augusto Guiliani, an ex—priest. He was appointed to the Italian work in Milwaukee as was Miss Eyerick and they were married.

UNITED BRETHREN IN CHRIST

The first women*s missionary association was organized in the Ohio German Conference in 1869. the women paid dues of \$1.00 a year. One of their rules was: “No man was allowed to be present except the preacher and then only by the consent of the sisters.”

The impetus for the national organization came from a woman called Lizzie Hoffman, a school teacher in Dayton, Ohio.

The first meeting was held on May 9, 1872 and included men and women from both First Church and Summit Church of Dayton. Mrs. T. N. Sowers was elected president.⁸ There was no money in the treasury but the publishing house donated \$5.00 worth of stationery. Lizzie Hoffman was elected corresponding secretary and soon sent out sixty letters. By the close of the year, August 13, 1873, there were twenty—five societies with a membership of 500 and receipts of \$322.35.

There was opposition in various parts of the church to this new and growing movement of women, to which one undaunted woman replied, “It has been said that the Woman*s Missionary Society is fifth wheel to the wagon. Well, perhaps it is, but we intend to be a driving wheel.”⁹

The first national general meeting was held in Dayton on October 21, 1875, Twelve official delegates, appointed their conferences, attended. At this meeting, unlike the first one, the women presided. The new organization was called the Woman*s Missionary Association. They immediately adopted two projects: to assume half the travel expenses of their first missionary, Miss Emily Beeken, and to open two village schools in Bompeh and Toom in Sierra Leone where the Board of Missions had started their work. They

also bought a boat for river travel and called it the W.M.A.

Between 1877 and 1898, twenty missionaries were sent, among them, Mary Mutch Cain, a member of the Millard*s Prairie, UBC in Wisconsin. Mrs. Cain was a teacher and eventually was the principal of the growing school in Rotifunk.

In May, 1898, seven missionaries sent out by the Woman*s Society were massacred in Sierra Leone. Much of the physical plant of the mission station was destroyed.. Five months later, the society sent out another couple and the work was resumed.

UNIONS

After the union of the Evangelical and United Brethren Churches, the women*s organization was called the Women*s Society of World Service. After 1939 with the union of the north and south branches of the Methodist Church, the new organization was called the Woman*s Society of Christian Service. After the union with the Methodist Church in 1969, the organization became United Methodist Women.

WISCONSIN METHODIST EPISCOPAL EAST CONFERENCE

Mrs.. S.J.Steele of Appleton, was the first vice—president of the national organization, 1869—70. She was the wife of President George M. Steele of Lawrence College. The woman responsible for organizing a society in Wisconsin was Mrs. I. L. Hauser.

As a missionary bride, she sailed to India where she had become a friend of Mrs. Butler and Mrs. Parker. On her return to Milwaukee, she joined Summerfield Church and hoped to organize a Woman*s Foreign Missionary Society. On reading of the organization of the national society in Boston, she determined, immediately, to organize in Milwaukee. She solicited the help of one of the women in the church. The pastor of the church tried to prove that this organization was uncalled for. Bishop Ames grandly disapproved of it. The Sunday School Superintendent, who happened to be there at the time, opposed the idea of such a society with the utmost warmth and sarcasm. The preachers considered the opinion of Bishop Ames far safer than the opinion of a few women. This opposition only served to make this woman resolve that the society should be organized in Milwaukee where it was almost the first in the branch.

ON Sunday, the 20th of June, 1869, notices were read in each of the three Methodist Episcopal churches in Milwaukee (Spring Street, Asbury, and Summerfield) to the effect that there would be a meeting of the new auxiliary in the Summerfield church on the 23rd of June to elect officers.

By 1971, the work had grown so large that Bishop Ames came to approve as grandly as he had disapproved. The pastor found it easy to believe that God was in it, and took an orphan in Pauri, India, to support for \$30.00 a year, naming her for his wife.

IN 1940, the newly formed Women*s Society of Christian Service in the East Wisconsin Conference, had 242 societies, with 12,320 members and gave \$91,068 for local work and sent in \$17,734 to the conference treasurer. The Society carried extensive programs of leadership training, Bible Study, missionary education and service for children, youth and adults, Christian citizenship involvement and financial giving.

WEST WISCONSIN

In the West Wisconsin Conference the first president in 1940—46 was Mrs. E. E. Clarke. By 1949, the

membership was 11,241.

EVANGELICAL

The first organized societies were Arcadia, Tomah, Menomonie, and Prairie du Sac. The state organization took place in 1907, when Mrs. E. M. Spreng of the General Branch met with eight delegates from local societies at Menomnee Falls. Mrs. Amelia Dietrich was the first president.

The branch held its annual conventions in local churches around the state. However, the first was held at the Lomira Camp grounds on June 13, 1908. The speakers were Bishop William Horn, who spoke in German and Miss Eyerick. Beginning in 1926, the conventions were held on the Lomira Assembly grounds until 1956, when they were held at Camp Lucerne.

UNITED BRETHREN IN CHRIST

The Women*s Missionary Society was formed at the 22nd Annual conference Session in 1879 at the Spring Hill Church (now the Gillingham Church) in Richland County. The speakers were Rev. E. Bovee and D. R. Grover who urged the formation.

The society was formed with forty—two charter members in 1879. Miss Hattie Harvey was the first president. The first annual meeting of the convention was held at Bethel Chapel, near Monroe in 1880.

EVANGELICAL UNITED BRETHREN

The Wisconsin Woman*s Society of World Service was organized in July, 1951 at the Lomira Assembly Grounds. The first President was Mrs. Melvin Simonson.

UNITED METHODIST WOMEN

The organizing of the united Society was held April 7, 1973 at Green Lake. The first president was Ruth Tubbs.

Material about Wisconsin was taken from We Will Go Forth, edited by Ruth Pilgrim

¹Wade Crawford Barclay, History of Methodist Missions Vol 3 New York, the Board of Missions of the Methodist Church 1957 p 139

²Ibid p 141

³ibid p 145

⁴James Thoburn Life of Isabella Thoburn Jennings and Pye(1903) p368

⁵Earl Kent Brown Isabella Thoburn Methodist History July 1984, p211

⁶The Abiding Past of Fifty Years with the Woman*s Missionary Society of the Evangelical Church The Woman*s missionary Society of the Evangelical Church 1963 p 13.

⁷Ibid p19

⁸Mrs.S.S.Hough History of the Woman*s Missionary Association of the Church of the United Brethren in Christ. (1958) p3

⁹bid, p6

GOTHAM'S NAMESAKE

The village of Gotham, in southwest Wisconsin, Richland County was named after a Great Lakes Freighter Captain, who chose to spend his winter months far from the Great Lakes.

Captain Myron Wheeler Gotham spent the winter months during the 1860s on the banks of the Pine River where he raised his family of eight children. It was here that the village was given his name.

As the settlers moved west, they gathered to worship and observe the sacraments. They often met in school houses or the court house, and often in local homes. Among the early denominations in Richland County were Presbyterian, Congregational and Methodist.

The Reverend John Silsby, who organized the Congregational Church in Richland County, is an interesting personality. In addition to nurturing the congregation, he also saw the need for a school beyond the curriculum of the one-room school. He was able to found and supervise an academy of higher education.

He was a strong abolitionist. In the North, ministers at this time fell into two classes. While most of them, whatever the denomination, did not believe in slavery, some of them avoided the issue in the pulpits, while others were outspoken abolitionists. The American Missionary Association was created in part for the later purpose and the Reverend Silsby was an ardent defender of the Congregational organization. He felt the issue of men in slavery was not brought up enough in the churches. In 1860, the people of Spring Green offered to move the Silsby Academy to their town. He moved both the Academy and his family to Spring Green.

Just when the Methodist Church of Richland City was formally organized is not clear. However, we do know that in 1848, the Reverend Nathan Wheeler crossed the Wisconsin River from Avoca in Iowa County to Richland City. The Reverend Wheeler began his ministry to residents in Richland City, as he said, to bring Sunday into Richland County as soon as he arrived. He bought a farm and stayed in the area until 1857 as a circuit rider, justice of the peace, and for one year, assemblyman. His first sermon was delivered from his residence near Gotham.

The first building was erected in the early 1850s. The first appointment by the Methodist Episcopal Wisconsin Conference was the Rev. David O. Jones in 1853. In 1854, Reverend James T. Pryor was assigned to Richland City. Early in his life he had planned to preach but had drifted away from his faith. As a result of a revival in the Mineral Point Area, he was "powerfully converted." In 1851, he was licensed to preach and in 1855, he was ordained an elder.

In 1856, the Wisconsin Conference was divided, the Prairie du Chien district coming under the West Wisconsin Conference. The first annual minutes of the new conference listed Reverend William Harvery, Richland City (Circuit). The second read the Reverend William Harvery, Sextonville (Circuit). On the May 16, 1857, minutes, the Sunday school at Richland City was in a "Flourishing condition." At two quarterly conferences, 1856, the famous churchman, Alfred Brunson presided.

In 1857, the Richland City Church was transferred to the Lone Rock Mission. In this period the claims of the Presiding Elders appeared in the minutes with amounts ranging from \$25.00 to \$44.00 per year. The minister's salaries changed from \$200.00 to \$400.00. In the June 1864 minutes, there was a statement that should be judged in the light of the shortage of money in time of war; "Lord have mercy on the stingy souls of the Lone Rock Mission."

In August 1876, the advent of the railroad from Lone Rock to Richland Center with tracks running through the area now known as Gotham, led to Richland City starting to fade. Early settlers also battled ravages of the river, and even with the help from the national government who built wing dams to arrest the river*s destruction, man was forced to yield to the power of the river. Some said the “City” did not die, it just moved away. By 1855, a population of perhaps five or six hundred had dropped to seventy—seven. Buildings were placed on barges and floated down the river or were horse—drawn on hard maple rollers.

The Richland City Church was moved in 1890 to its present site. At this time, the name of the church was changed to Gotham Methodist Church.

In 1962, the Gotham Church was placed on a charge with the Muscoda and Avoca Churches. Muscoda withdrew in 1964. Prior to 1985, Wyoming Valley was added to the charge.

In 1963, an addition was made to the building which enlarged the kitchen and added Sunday School rooms. A narthex was added in 1971...The addition was dedicated in July, 1972.

On August 31, 2003, the congregation celebrated its years of service.

From material supplied by Harriet Henxdricks.

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ESSAYS FROM 2002

MEMORIES OF LUCERNE

By Karen Semrad, Pewaukee

Growing up at Faith Evangelical United Brethren Church in Milwaukee was a true blessing. I have wonderful memories of Sunday School, Youth Fellowship, worship series, spaghetti suppers, picnics, Christmas programs and Children*s Day programs. Many folks don*t know there was an official children*s day in June. Faith Church made this day special by having the children put on pageants. But what I would like to share at this time was my introduction to camping.

I remember someone from Faith Sunday School coming to our home and saying to my mother, “We would like to send Karen to church camp this summer if it is okay.” They said the EUB church purchased land with a lake on it near Neshkoro for a camp. I was both excited and scared when my parents gave their okay. It would be my first time away from home except for an occasional night at my grandparents. I received a letter in the mail telling me what to bring and what the daily schedule would be. It sounded like fun with crafts, swimming, sports, free time and they mentioned a canteen.(I really didn.t know what that was until my father said it was like a little store). The 7:00 a.m. rising time seemed a bit early and I wasn*t sure what the 8:15 a.m. Camp Duties or 2:00 p.m. Camp Builders periods were but shucks, you can*t have everything.

On August 9, 1953 I arrived at Camp Lucerne with the \$15 Faith Church gave me to cover housing, meals and insurance and \$2.00 from my parents that I was allowed to bring for the weekly offering and to spend at the canteen. I learned at the canteen that people called soda “pop”. Weird! I also learned if you are away from home (Milwaukee area) don*t ask where the bubbler is.

I was assigned to sleep in an old Boy Scout tent with one counselor and 7 or 8 other girls. We found

during a mid week storm in the middle of the night that the tent had a couple of major leaks (one right above my bead). Morning brought sunshine and a special bonding with the other kids and the counselor. We really didn't care if there were leaks or not and it was fun comparing notes with other campers. One morning we opened the back flap of our tents and saw a huge snake. We zipped the tent back down and ran breathlessly through the woods hollering at the top of our lungs. Rev. Willard Schultz, the Camp Director, didn't believe us but followed us back to the tent carrying a shovel just in case. He wacked the snake with the shovel and we measured it to be over three feet long. The next year I was assigned to sleep in the brand new garage. in the following year, nice cabins replaced tents.

Meals were served in a bright cheery lodge and some wonderful memories of singing fun songs after meals were taken home. In the Alphabet song, each table took turns making up a verse. A memorable one for the campers was. "Mary had a little lamb, she tied it to the heater, and every time it turned around it burned it*s little seater." Campers watched for an adult to put their elbows on the dinner table so they could sing, "Get your elbows off the table, Rev. Raduege, get your elbows off the table, Rev. Raduege, now we*ve seen you do it twice and it isn*t very nice, so get your elbows off the table, Rev. Raduege."

After breakfast, in those early years, the campers had a work hour. We had to clear the woods and paths of sticks and small branches as well as haul cut limbs from trees to a spot where they could be burned. If someone got a cut, scratch, or the dreaded poison ivy, they went to the nurse who was Lois Olsen. In addition to nursing our wounds she told us many stories about being a missionary and what life was like in Sierra Leone, Africa.

Other fun things during those early camp days were talent shows in which each cabin put on a skit for the entire camp. The favorite was put on by all of the counselors. The Water carnival, with races and challenges both on the beach and in the water, was also fun. The highlight of this event was a watermelon race. A watermelon was placed half-way between the two piers and campers were divided into two teams. The team who got the watermelon under the opposite pier won the melon. A staff hunt was held on the last night of camp. The counselors hid and the campers went in two*s. with flashlights, a pencil and piece of paper (for signatures) in search of staff. This was not an easy task. The staff hid in trees, under piles of leaves, and under cabins as well as in the rafters. The one counselor who was never found was Rev. Gordon Bender. It was not until I became a counselor a few years later that I heard about his secret hiding place. He was in the lake, under the water, breathing through a reed.

The final and one of the best parts of the camp week was the commitment service. I remember many from over the years, and each was an uplifting, wonderful experience. Two of my favorites were: gathering around the Friendship Circle at night with a fire crackling and putting our "special letter to God" on the fire and the other was lighting a candle and putting it into a hole on a large wooden cross that was then floated out into the lake.

My camp experience, which started in 1953 as a camper and ended in the 1970s as a counselor, will live in my memories forever. I have shared the songs with Sunday Schools, children*s choirs. and Vacation Bible Schools. We have used the commitment service ideas at our VBS*s and the children at Qethsemane UMC in Pewaukee look forward to the staff hunt day on the last day of VBS. We have a couple of staff members who haven*t been found in 7 or 8 years. Our theme in Sunday School this year was "I*m Third" which was the theme at Camp Lucerne in 1955 and 1956 (Putting Jesus first, others second and yourself third to spell JOY). Thanks for the joyous memories of Camp Lucerne!

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LOMIRA

By Johana Allison, Pewaukee

Lomira, Lomira, Lomira, our camp
We will be loyal to you.
You've given us a vision of a perfect life.
We want it, we need it, for it we'll strive.
On Lomira, on Lomira
Working, striving, telling the world of you.
Lomira, Lomira, Lomira, our camp.
We will be loyal to you.

The theme song of Camp Lomira echoes in my memory as I recall the wonderful times we had each summer at our EUB (Evangelical United Brethren) church camp in Lomira, WI. All year, I anticipated the week in July when we would renew old acquaintances, study and have fun.

Upon arriving, we would settle into our dormitories and then explore until the dinner bell summoned us to the dining hall. The orderly lines would wend into the hall where we were seated at long tables. Song time after the meal was great fun. One popular song was the state song where one table would sing, "What did Mrs. Sip (Mississippi) boys, what did Mrs. Sip" To which another table would respond, "She sipped her Minnie Soda (Minnesota) Other verses included What did Tenna See (Tennessee), what did IdaHoe? (Idaho), Why did Wis con sin (Wisconsin), what did Ia Weigh (Iowa,) Why did Flora die? (Florida) and on and on. See if you can guess the answers.

Evening brought us to the tabernacle where we would have. worship time. Earlier, the choir practiced under the capable leadership of Mrs. Evelyn Ferch and would sing for the service. At other times, campers would share their talents by playing the violin, guitar, piano or sing a solo. Sawdust covered the floor and served to entertain campers as busy feet would push it into piles. On the warm summer evenings, the palen sides of the tabernacle would be lifted to let the breezes blow through. Surrounding the tabernacle were cottages that families owned. They would sit on their front porches to listened to the evening services.

During the day campers participated in classes,

activities at the craft cottage, archery, ball game and free time. On special night a campfire would be built on the ball field and some of the pastors would lead devotions and there would be singing round the fire.

As the week progressed all the activities were geared to bring the emphasis to the Friday night consecration service. Here young people were given the opportunity to commit their lives to Jesus and serve and follow Him.

How sad it was when the time came to say goodbye to friends, but hope springs eternal that we would see them agin the following year.

And now nothing remains but fond memories. The camp is no longer there. A United Methodist church now occupies the ground were beloved Camp Lomira once was. Because of the commitment of the leaders and the experiences at Camp Lomira, many lives were touched and changed. Thanks be to God.!

ADVICE TO THE PEOPLE CALLED METHODISTS

John Wesley, 1745

By Methodists I mean a people who profess to pursue (In whatsoever measure they have attained) holiness of heart and life, inward and outward conformity in all things to the revealed will of God; who place religion in an uniform resemblance of the great object of it; in a steady imitation of Him they worship in all his imitable perfections; more particularly in justice, mercy, and truth, or universal love filling the heart, and governing the life.