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# FLASHBACKS

Revealing glimpses of our creative past



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## HAPPY BIRTHDAY- CHARLES WESLEY

While history may have cast him in the shadow of his brother John, it was Charles Wesley who set Methodism to music and gave the church a song to sing.

The writer of an estimated 9,000 poems, Charles Wesley's works and legacy will be explored during his 300th birthday celebration July 20-22 in Chevy Chase, MD.

Participants will sing some of the 41 Wesley-penned hymns that are in today's United Methodist Hymnal, including "Hark! the Herald Angels sing," "Christ the Lord is Risen Today," "O For A Thousand Tongues to Sing" and "Come, Thou Long Expected Jesus."

They also will explore the character and faith of this man who lived from 1707 to 1788 and called together a group of like-minded men to form the Holy Club at Oxford University, laying the foundation for what grew to become the Methodist Church.

John Wesley, the acknowledged founder of Methodism, was a "man of angles and straight lines. Charles was a man of curves, parabolas and ellipses," said ST

Kimbrough Jr., the founding president of the Charles Wesley Society.

### Poet with a mission

In 1985 at Carnegie Hall in New York City, Kimbrough debuted in a one-man show about Charles Wesley titled "Sweet Singer." The baritone, who performs opera on international stages, has enacted Wesley's story more than 500 times.

In the process, he has gained many insights about faith from this "Poet with a mission."

"One of the things I've learned from Charles Wesley is that music opens the door to mystery in a magnificent way," Kimbrough said. "In 'And can it Be,' he wrote, 'Tis mystery all,' Charles Wesley was willing to stand firmly in that mystery with faith."

For both Wesley and Kimbrough, it is art that keeps on opening the door to the mystery of the unknown. "Art provides a continual affirmation that God continues to renew that which sustains us as we journey through life," he said.

Love also plays an essential role in Wesley's theology, Kimbrough said. In 1738, when Wesley had "heart palpitations" as he experienced his conversion (three days before his brother John's heart was strangely warmed") he discovered of

God that "thy nature and thy name is love."

"Almost inevitably, if you read his poetry carefully, that four-letter word 'love' will usually be the culmination of what he is saying," says Kimbrough. "Love is the full nature of God. Love should be the full nature of human beings who emulate God on this earth."

#### **Time in America.**

Shortly before his conversion, Wesley spent time in America. where events conspired to send him on a quest for inner peace. What he experienced in the Colonies also found its way into his music, according to Kimbrough.

For example, Wesley witnessed a slave being nailed up by his ears, beaten and soaked in scalding water. It took the man four months to be able to move again. Two years later, he wrote, "Come thou long expected Jesus, born to set thy people free,"

"These word are not only about salvation," said Kimbrough. Knowing life experiences that shaped the man and his hymns adds another dimension when singing these sacred songs.

The tercentenary celebration is being held in conjunction with the sixth historical convocation of the United Methodist Church. The event will include the annual meetings of the Historical Society of the United Methodist Church, the Charles Wesley Society, the Southeastern Jurisdiction Historical Society and the General Commission on Archives and History. To register by June 10th, visit <http://www.qcah.org>.

Kimbrough also is participating in other events and activities during 2007 to honor

the acclaimed hymnist. In addition to a music festival at Oxford and creating two music CDs, he has written on Charles Wesley's experience in America for Methodist History magazine.

*Taken from UMNS, written by Melissa Lauber*

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## **SOCIETY MEETINGS**

As mentioned in the previous article, the Sixth Historical Convocation "Celebrating the Charles Wesley Tercentenary" is scheduled for July 20-22, 2007 at the National 4=H Conference center in Chevy Chase, MD, only a few blocks from Washington DC.

The Convocation begins at 1:30 p.m. on Friday, July 20 and concludes with worship on Sunday morning, July 22. For more information please contact Michelle Merkel at 973-408-3819 or Robert Williams at 973-408-3191

The North Central Jurisdiction will meet in Des Moines, Iowa from July 9-12. For registration and information contact Jim W. Morris, 641-782-2715 or e-mail to [mjmorris\\_jm@hotmail.com](mailto:mjmorris_jm@hotmail.com).

It has been the tradition in Wisconsin, for the Historical Society to organize a pilgrimage in the fall off each year. The pilgrimage was usually held at some site with historic significance in the conference. It has been decided that the meeting this year will be an open house at the Sun Prairie headquarters of the conference. The office of the archives has recently moved to the ground floor of the building. The open house will be held on Saturday, October 6. Further details will appear in the August issue of *Flashbacks*.

## YOU ARE INVITED!!!

### WATERLOO

*(Editor note: While I appreciate the complete and complex notes that are given in any history, I rarely print it just as it comes to me. But the history of the Waterloo congregation has encouraged me to quote much of it as written. There is no author listed on the history.)*

Although the cornerstone of the present building was laid in the summer of 1855, it seems there was considerable work before that in the community. Religious services were conducted in the school building during the winter of 1847 and 1848 by the Rev. Heaton, who was a Congregational minister.

In 1854, The Waterloo Circuit was called the Fall River Circuit, afterwards the Portland Circuit, Fall River and Columbus being formed into another circuit. Waterloo fell into the Portland Circuit and the parsonage seems to have been in Portland, which was then a thriving, busy little town on the Plank Road. (*Bennett in the History of Methodism in Wisconsin lists the Fall River Circuit as early as 1850. ED.*)

The deed, by which the title to the present church property is held was made to the trustees of the Methodist Church in 1854. The cornerstone of the first church building upon the site of the present church was laid in the summer of 1855. The building was not completed for dedication until 1856. It was noted that the pews were rather hard with straight, stiff backs and without any cushions. Originally, there was a gallery on the north end very near the ceiling which on Sunday was occupied by the village choir...The pulpit stood up rather high on the farther end of the building and was ornamented upon each side

with two rather high and antiquated looking lamps. The first church building was a very unpretentious edifice; its dimensions were about thirty feet in width and forty feet in length. Upon the north end toward the street, there was a plain belfry without any spire.

From Quarterly Conference minutes it was indicated something of the frugal methods of living in those days. It seems that \$150 was apportioned to the minister for table expenses, fuel and horse feed...The report of the finances show that Boyd Phelps claimed as Presiding Elder, for table expenses and quarterage, \$6.50; for traveling, \$1.50; total \$8.00; that the claim of Mr. Martin for table expenses are \$99.50 and for traveling \$15.06, making a total of \$114.56.

The Rev. S.W. Martin, recorded as the first preacher in charge of the Methodist Church, seems to have remained just one year. At one time he preached a series of temperance sermons and closed his course by announcing that he would preach the funeral service of King Alcohol. Some rather irreverent people thought it would be a good time to create a diversion and possibly embarrass the minister. They dressed up in old clothes, rags and tatters and, with faces blackened, came to the services. As soon as Mr. Martin saw them he said, "Make room for the mourners," and insisted upon their sitting in the front seat, which they occupied and listened the sermon...at the end of which seeming to have had some effect upon them...as the same men took up a liberal contribution and sent Mr. Martin to the next conference, clothed in a good suit of broad cloth, with liberal donations, as testimony of their appreciation of his efforts in their behalf.

As far as can be noted, the first organ was obtained during the service of the Rev. Blackburn between 1863-65

In 1890, the congregation had outgrown its first church structure. Some time later it was dismantled and sold for \$75.00. It was removed from the lot to where it was to be used as warehouse to the rear of the Post Office. Ground was broken in June 1892 for the new building and it marked a project that had been long in discussion. The total cost of construction was \$5,545. At the dedication services on November 27, 1892, the church officers found that the deficit of \$1,200 had been raised and the church was debt free. In 1915, the building was remodeled to make room for a pipe organ with a dedication service following completion the renovation.

Fifty years later, the building was re-dedicated after a complete renovation program. During the time of renovation, services were held in the Masonic Temple...A furnace room was added to the ground floor and a vestry room, or study above it on the upper floor...The outside of the church also took on a different appearance with installation of the colonial style door.

In 1977, the parsonage on the present church site was demolished upon the purchase of the present parsonage.

In the early years of the church, pastorates were limited to a maximum of three years, which explains the short terms of service of the pastors before the turn of the century.

## HAMMOND

On July 1, 2007, the Hammond United Methodist Church will celebrate the anniversary of its founding in 1857. It was in that year that the Rev. William Egbert or-

ganized the first congregation of twenty members.

In 1855, Albert Gallatin Peabody purchased land in the Hammond Township. He and several members of his family traveled to the area and claimed the land. He reported that there was plenty of timber to build a house and good level land to farm. There was also a new saw mill.

The first settlers in Hammond were the Peabody families. They were born in Rhode Island and moved to New York sometime between 1820 and 1830. They moved to Waukesha County in Wisconsin in 1841.

Albert Peabody and his wife Charity had nineteen children together. They lost five of their children at young ages while living in Waukesha, six lived to adulthood. His brother John Brown Peabody and his wife Elizabeth had twelve children and lost four at young ages, seven lived to adult hood.

*(Editor's note: I am always amazed at both the number of children born into a family during these years. But even more sorrowful that so many died so soon. As a midwife, my sympathy is with the women who must have suffered so much.)*

William Egbert, the pastor that preached the first sermon in Hammond, had been born and raised on the eastern seaboard. He was ordained as a Methodist Pastor in 1852. He and his family moved to Kenosha (then called Southport) Wisconsin in 1846. While his family took care of the farm, he served as a circuit riding preacher. He preached in tents for the American Bible society in southern Wisconsin and northern Illinois

When Egbert heard about the settlement in Hammond, he organized a wagon train

with twenty-three pioneers and purchased land. In 1856, they traveled north to claim his half section (227 acres) and eight acres of timber. The group slept in covered wagons and tents and cooked outside. They traveled for six days and rested on the Sabbath. It took them four weeks to reach Baker's Corner in Pleasant Valley Township. They arrived in Hammond on July 2, 1856, just in time to celebrate the 80th birthday of the nation.

The Egbert Family stayed with the Peabody family until their homes were built. The Rev. Egbert immediately began his ministry to the community. On the Sunday following their arrival, he held the first service. A school was organized and a building erected. It was there that the Rev. Egbert held the worship services. He alternated preaching every other Sunday with the Rev. Spaulding of the Congregational Church. Rev. Egbert purchased and operated a dry good store but continued to preach on Sunday.

In 1857, the Rev. Egbert began also preaching in New Richmond to the Methodist Congregation on a semi-monthly basis at a yearly wage of \$50.00. He performed the first marriage and the first funeral in Hammond. He also preached in New Centerville from 1859-1860. Through the years, the circuit included at varying times, Martell and New Centerville. The Rev. Egbert later moved to Ellsworth. He died in Hudson, Wisconsin in 1893

A number of young men of the congregation served in the army during the Civil War. Rev. Egbert's oldest son, William, earned the rank of Sergeant in Company A of the 30th Wisconsin Infantry. The church history lists fourteen men who served in the army.

The Rev. Miles Lewis served the church from 1859 to 1861, followed by the Rev. Sparks, 1861-62 and the Rev. T. M. Fullerton from 1862-63. A number of circuit riders also served the congregation. The Rev. Benjamin Collins was the first minister to live in the village. He served in a rented house beginning in 1866 until the congregation built a parsonage in 1867.

The historian writes;

*Shortly before the oncoming Civil War, the government of America recognized the need to increase the population of the Midwest in order to have enough laborers and food producers and replacement soldiers to compensate for the inevitable war. In 1856, Secretary of State, William Marcy, reformed the consular service and firmly established American diplomatic and consular systems. After the outbreak of the Civil War on August 2, 1861, a law was adopted to "increase the consular representation during the current insurrection." This law authorized the President to appoint and pay consuls in foreign countries when he deemed it advisable. Since Norway and Sweden were united at that time, under one king, the consuls in Stockholm took it upon themselves to organize the emigration from both Norway and Sweden. Both countries being over populated, they promoted emigration to the new land openly from town to town and cooperated with ship owners and their agents to efficiently move hundreds of thousands to the United States. Similar efforts occurred in Ireland, Prussia and Eastern Europe.*

*The U. S. Homestead Act of 1862 restricted land owning to citizens of America or emigrants prepared to become citizens. They could have 160 acres of land free of charge. Total ownership was obtained when the land had been cleared and bro-*

*ken and cultivated for five years with a permanent dwelling established. The northern forests for the Mississippi Valley, the Red River Valley, and the St. Croix River Valley attracted many Scandinavian, German and Irish immigrants. They avoided the Midwestern prairies as they were not anything like the hills and woods of their homelands. Wood was their principal material for construction of tools, furniture and buildings. They were also used for fuels.*

The Rev. William Hamilton arrived in the fall of 1868. He and his wife ministered to the victims of the typhoid epidemics of 1868 and 1869. He held a revival in 1869-70 and 54 souls were converted

In 1874, the first church building was erected during the charge of the Rev. E. B. Russell. The lot was purchased for \$100.00. The building was completed that year and was dedicated by Bishop Ames on September 20, 1874.

W. D. Atwater served from 1887-77. He summed up his pastorate as follows;

*I found the work in excellent condition...Also my first year on this charge was not a year of revival, but a year of growth as members testified. My second year was a year of grace, a number found peace in believing. At commencement of this year, the Kinnikinnic charge was added to this. I preached there every other Sabbath. It will be seen it added to the labor performed in the previous year. The third year has been most pleasant. There has been but one conversion so far as I know, except in connection with the revival services in the Congregational Church. ...I regard the three years spent there as the most pleasant of my ministry, to God be all the glory.*

George S. Smith served from 1887-1899. He also preached in Roberts and New Centerville. The officials in Roberts took offense at his prohibition sermon and requested that he not preach there again. In 1888, it was voted to annex the New Centerville charge to Hammond.

A number of the early pastors came to the Midwest from the British church. These included John Haw, Paul Hull and Richard Prescott

On May 31, 1909, the church was struck by lightning and burned to the ground. The Congregational Church offered to share their building so that services could continue. The Methodist Church building was insured and rebuilding began. The new church was finished and dedicated on January 1910.

In 1947, an oil-burning furnace was installed. The basement was remodeled and the sanctuary redecorated. In 1950, there was an explosion in the furnace which caused considerable damage to the chimney and services could not be held in the building. Again, the Congregation met in the Congregational building until repairs were made. Although there were several renovations made to the building throughout the years, the biggest of these was between 1951, and 1955. A Baptismal Font was installed. There was new carpeting. The outside of the building was painted. In 1957, the interior was completely redecorated.

Three members of the congregation have gone into Christian vocations: Marjorie Ford, Dorothy Barbo and Milton Ford. On July 15, 1957, the congregation celebrated the centennial. The District Superintendent preached the morning service. In 1959, there was a service of Ordination of Roger W. Clapp as Deacon and Hobart

E. Sailor as Elder. This service was held at the First Reformed Church in Baldwin,

The Sailors provided leadership in the MYF, the Couples Club, and the Family Night programs. Their interest in music, sports, and community affairs were beneficial to the entire area.

In 1971, the decision was made to erect a new parsonage. The building was begun in 1971 and occupied in early 1973. In 1961, a new organ was purchased.

Through the history of the church, special meetings have enriched the spiritual life of the congregation. During 1960, the Rev. Virgil Nulton and the Rev. Joseph Grostehen held evangelistic services. In 1961, the Rev. Arthur Broomfield conducted several meetings on prophecy.

Four key events in the life of Jesus were presented in November 1999. The three churches of the Charge participated by taking turns having meetings. The speaker at all services was the Rev. Arthur L. McClanahan, senior pastor of Grace UMC in Fairfield, Ct.

In 2005, Pastor Carrie Hammond nominated Marie Barbo for the Harry Denman Evangelism Award. The recommendation information was sent in and in April was received. Marie had been awarded the Honor. Sunday June 5th was a big day in Marie's life at age 99 for her to receive the award at our church service, To God be the Glory. Marie's 100th birthday was celebrated Nov. 2005. God called her home on August 21, 2006, where she is rejoicing with the angels.

March 2004, a celebration was held honoring Mildred Peabody for forty years

as treasurer of our church and the charge. She has also been the Historian and has kept very accurate information about what happened when and where.

The congregation participates in a number of mission projects. They contribute to the Baldwin Community Pantry. They support Paul Webster and his work in Zambia. They hold Children's Garden before and after school program. There is an Outdoor Nativity scene each December.

The congregation has been faithful in observing the anniversaries of the church. On July 25, 1982, they celebrated the 125th with Rev. Sailor preaching the morning service. This year they will observe the 150th anniversary on July 14.

*Material prepared by Mildred Peabody and Marge Strate*

## **MUSIC MINISTRY AT DODGEVILLE**

In 1840, a group of eight people undertook to establish a church in Dodgeville, then a small lead mining camp. Most of the miners were from England and Wales. They brought with them the religious faith of their native countries.<sup>1</sup>

Before they built a church, services were held in the houses of the members. Prayer meetings and an occasional sermon delivered by a circuit rider, were the usual form of worship, along with the singing of hymns they all knew by heart and which

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<sup>1</sup> Taken from the United Methodist Church Archives *The History of the Dodgeville Methodist Church 1840-1960* written by Mrs. J. Charles Pile

they could sing with or without instrumental accompaniment.

The church family grew and became a thriving congregation in which music was very important ministry. Songs that were sung way back in those early years were often the same songs we sing now. As our tithes and offering were placed on the altar, we still sing *Praise God from Whom all Blessings Flow*, to the tune of *Old Hundred*. We listen expectantly for those two or three introductory notes and we don't need to look for the words.

Recently the Sunday School classes sang *Standing on the Promises* during their gathering time in the Sanctuary on a Sunday morning. Long ago, we who are now older worshipers sang that song, without the music director advising us to "Sing it out loud and strong, like you mean it." Hearing the Sunday School children singing that morning we could easily believe that instruction still holds true.

One of our senior congregation members, Jeanette Wilson, remembers from her early church experience, that Sunday School was at 10:00 a.m, fifty-two weeks in the year. There were two classes for women, one for younger and one for older. There was a class for men. Boys had their classes and girls had their classes. Bible School was held for two weeks, ending with a picnic at Crystal Lake. How great it is to imagine all of those men, women and children, a growing church family, singing *Marching to Zion, the Beautiful City of God*.

Jeanette tells how the preacher wore his formal, long-tailcoat for the 11:00 a. m. service, but a regular suit coat for the 7:30 p.m. service. The preacher, always knelt, facing the congregation, as he prayed. They had a choir for both the morning and

the evening services, which reflect an act of real dedication for these singers, some of whom may have had a part in both choir groups. In the morning, the congregation sang from the Methodist Hymnal and in the evening, from a gospel song-book.

Glimpses into life of that growing church:

*For a while, they had a Prayer Service once a week.*

*They went for years without a Communion Service.*

*The women always wore hats. (Traditionally, women and girls wore hats and gloves to church, every service attended, not just an Easter bonnet on that one Sunday of the year); there were wires on the underside of the pews for the men's hats - but she never saw them used:*

*The funeral home supplied fans for use in warm weather.*

*One fall, a Harvest Festival was held with the proceeds to go to the Methodist Hospital. Each young person was given ten cents and encouraged to compete to make the most money. One enterprising young man made popcorn and sold it. He won.*

At some time, electrical power came available and electrical wiring was duly installed in the church building. However, it wasn't always dependable. Sometimes the current would cut out while the organist was playing accompaniment for singing. When that happened, he would just turn around and play the piano. No problem.



Mr. William Harris was instrumental in obtaining and installing our first pipe organ. In addition, he provided on-going maintenance of the organ. Mr. Harris served for many years as both choir director and church organ accompanist.

Early in the 1940s, an energetic music director, Glee (Mrs. James) Enright, recognizing the number of good singing voices available in the congregation, organized a Junior Choir that consisted of children in grades five through eight. Soon, she was directing both the Junior and Senior choirs. Glee worked with both choirs until her retirement in 1972--33 years!

Ethel Davey played the organ, working in a unique partnership with her sister Myrtle. During the time that Ethel played for the church, she was teaching in Madison. She commuted by bus between Dodgeville and Madison on Fridays and Saturdays. Myrtle always attended the Wednesday evening practices and took the music home for Ethel to practice. Glee played for the practice session on Wednesdays and Ethel accompanied the choir on Sunday, without having heard them sing the anthem. It worked! Myrtle was a good agent for the music program.

The church and its choirs have been noted for fine quality music for many years. The Senior Choir presented cantatas annually for both Christmas and Easter. The cantatas were special evening events that proved to be successful, both musically and financially, for the church. The proceeds from the concert, along with the members selling Christian books, paid for the choir robes and portion of the electronic memorial organ presently in the chapel.

The Rev. Theo Matthews served as pastor for our congregation in the 1950s, and

with his help, we convinced Leola (Mrs. Jess) Cullen, to serve as our organist. Leola demonstrated her dedication to the Dodgeville congregation by serving as organist until she was 92 years of age.

From 1962 to 1966, the Rev. Stan Wiese served out congregation as pastor. His wife, Virginia, sang soprano with the senior choir. She also organized an Angel Choir made up of third, fourth and fifth grade students from the Junior choir, since that group had become so large in membership

For a while, the Church Choirs were essentially "Homeless" within the church building. The Junior Sunday School room was used for Wednesday evening Practice, so that music was given shelf space in that room. The Senior Choir robes were hung around the walls of the High School boys Sunday School room. The Junior Choir robes were hung in the ladies' restroom, where they were often used to dry hands, after which the choir director had to take them home for laundering.

Later on, some of the Sunday School classes were consolidated and a room was opened up for choir use. A wardrobe was built to hold the various robes. the music cupboard was moved in, and the Choir felt it had gone to Heaven! the singers, their robes and the music were all in one room at the same time! No more lining up in the hallway or interrupting Sunday School classes.

Then came more construction! Over the years, the church facility has been expanded to accommodate the growing congregation. At the time the new Sunday School addition was completed, the Choirs were assigned a special room. Even so, for a while, their special room

had to be used for church and pastor's offices.

During the construction of the new sanctuary, the present chapel was used for the storage for all pianos, the console and pipes of the organ and assorted other stuff. The Choir members picked their way through the stored items to find space at the east end of the chapel for practice.

The Congregational Church kindly shared their sanctuary so we could have our Sunday worship services there. Each Sunday, the choir director would gather the robes and music and transport them to the Congregational Church and back again after the services were over. Later on, space was found to store the robes at the Congregational Church for the rest of the time we enjoyed their hospitality. We were grateful for the use of their sanctuary, but everyone was truly happy when on Easter Sunday in 1972, we were able to have worship services in our own Fellowship Hall. Even though the sanctuary was not complete, we were glad to be back home.

A good choir director must know music and have a staunch and sturdy heart. Glee well remembers one incident, which occurred in the 60s. Due to some emergency, a high school basketball game had been scheduled to be played in Spring Green on Thanksgiving Eve. At that time, the school very firmly refrained from scheduling any school activity on Wednesday evening. Wednesday evening was Church Night. It was the custom in Dodgeville for the Ecumenical Thanksgiving Eve service to be held at the Baptist Church with the Methodist Church supplying the music.

While Glee was explaining the procedure to be followed for early practice at our

church and then proceeding to the Baptist Church, one of the choir members said that none of the boys would be present that evening. Upon learning of the game and the situation that the boys would be expelled from the team if they did not attend the game, she remarked "They can't do this to me!" The choir member retorted, "You wanna bet?" Not being a betting person, her remark was "Come to church on Sunday, and I'll let you know."

Immediately after the practice, there was a short conference between Glee and Pastor Wiese during which they worked out a two-pronged approach to change things. Pastor Wiese called the School Superintendent and Glee called the School Principal and the Coach. They each explained the situation and registered their complaint. On Thursday, Glee received a call from the Principal who said the game had been rescheduled. On Sunday, Glee announced, "You'll be happy to know..." She was interrupted by the high school boys saying, "Yes, we know. You got it changed!" Thankfully, we had a school administration willing to work with the church. This truly became a strong message that one can successfully stand up for one's religious belief.

In 1971, the Methodist choir members presented the musical "Joseph and his Amazing Technicolored Dream Coat." This was a crowd pleaser and repeated for a command performance. It is interesting to note that in 2005 and 2006 professional groups in large metropolitan centers were presenting this musical. Dodgeville was well in advance on this one.

The new building was consecrated in 1972 as a Methodist house of worship, with music well represented at the service. Down through the years, many more peo-

ple have offered their time and talent toward worship in music.

Not long after Glee's retirement, the position of Choir Director was taken over by Earl Liddle. Earl's enthusiasm for our music ministry is expressed in the following statement: "the success of our church's vocal group is due in strong part to the wonderful voices in it...We are so blessed to have tremendously dedicated musicians in our church!" Earl served as Choir Director for several years. Then, that position was taken by Dr. William Baebler, who still retains this leadership role - guiding male and female voices in the anthems of worship and praise.

A bell choir was formed following the donation of a set of bells by Mr. Vernon Bell in memory of his family. Dan Roble is bell choir director for both the junior and senior bell choirs.

Jeff Athey brings his skill with the guitar and voice to the 8:00 a.m. service, from September to June. He presents Country Gospel, or Southern Gospel, or Contemporary Pop Gospel songs of faith. Jeff sings and plays this variety of musical styles, performed sometimes, with other players, such as a drummer, guitar and sometimes a singing duet.

The Praise Band is a fairly new addition to our church music ministry, started by Pastor Rom Pegram. Their amplified sound is produced by Bass Viol, drums, keyboards, three guitars and vocals.

More music note is provided by the Sunday School youngsters under the direction of Julie Piper. Currently, recorded music is used to add volume to the children's voices. And, of course, the admonition to "make a joyful noise unto the Lord" is fully accomplished by our own Kitchen Band,

banging on various pots, pans and containers to piano accompaniment. Great Fun! The Kitchen Band, dressed in costumes appropriate to season or holiday, entertains folks in nursing and retirement homes.

Guest Musicians: From time to time, we have sponsored appearances by nationally known groups. On April 29, 2006, the Calvarymen performed in concert. On April 30, they presented a service in song for the the 8:00 a.m. and 10:30 a.m. services. The Calvarymen are currently featured on gospel music television and radio across the United States.

On May 1, 2006, the United Methodist Women held their annual Friends Night. Special music for the event was presented by three women, doing vocals to piano accompaniment; the audience response was enthusiastic with singing, clapping and some toe tapping. Being blessed by God as they were that "Original 8" laid firm foundation upon which Dodgeville Methodists have continued to build for 166 years. The bell in the bell tower outside rings the hour of a service and voices are raised in songs of praise to God.

AMEN!

*Historian/Research: Glee (Mrs. James) Enright*

*Research: Jeanette Wilson*

*Writer/Researcher: Ora Kasten*

## **BISHOP GARTH**

Forty years ago, in 1947, Bishop Schuyler Garth and his wife were killed in a plane crash in China. Bishop 'Garth was the

first bishop of the newly created Methodist Wisconsin Conference.

The many tributes to the Garths after their deaths spoke to his many abilities and his dedication to the work to which he had been called. Bishop G. Bromley Oxnam spoke of Garth's "Teachable humility, his attention to details. There was no parade about him, no putting on airs. He loved human beings, and they responded to him."

Schuyler E. Garth was born in Kansas in 1898. He was ordained Elder in 1926 in the Florida Conference of the Methodist Episcopal Church. He graduated from Baker University in 1922 and Garrett Theological Seminary in 1924. He received honorary DD Degrees from Baker, Garrett, and Ohio Wesleyan University.

He served churches in Illinois, Florida, and the Trinity Church, Youngstown, Ohio. He married Lola Mabel Stroud on June 20, 1922. They had a family of one son and two daughters. Bishop Garth served on several national boards and agencies. Garth was elected bishop in 1944 and assigned to the Wisconsin Conference.

William Blake in Cross and Flame in Wisconsin relates the problems in appointing Garth to Wisconsin. In 1944, the Wisconsin Conference had petitioned the North Central Jurisdiction Conference to elect an additional bishop and that he be assigned to Wisconsin. Prior to this time, Wisconsin, Minnesota and the Dakotas were under the order of a single bishop.

The Jurisdictional Conference felt that Wisconsin was not large enough to be assigned a bishop. Two men were elected bishop, including Schuyler Garth. When the assignments were made, a bishop was assigned to Wisconsin and North Da-

kota with the entire state of Minnesota between the two districts. There was uproar. Blake says "The debate that raged...was so bitter that the stenotype transcripts was not printed in the *Daily Advocate*...There was direct confrontation between the conference and the majority of the Jurisdictional College of Bishops," The report was revised making Wisconsin an area and putting Minnesota and both Dakotas in the St. Paul area.

In September 1944, the Wisconsin area was officially inaugurated which installed Schuyler E. Garth as the first Methodist Bishop in Wisconsin. The historical event took place in Madison's First Methodist Church.

Blake goes on to say," The new leader assumed his role with enthusiasm, a knack for administration, and seemingly boundless energy." Besides the endless details involved in developing an effective area program, he conducted preaching missions, preached to prisoners of war at Camp McCoy, established an area pastors' school, arranged a school of evangelism with Guy Black as the leader, and led a returned veterans' conference. Methodists of the state responded to this vigorous leadership with a growing spirit of loyalty and pride.

In addition to the responsibilities he held in Wisconsin, he was a delegate to the Ecumenical Methodist Conference in Atlanta, GA in 1931 and to the General Conference in 1936, 1940, and 1944.

A new policy of the Council of Bishops planned that all members of the episcopacy be sent to foreign fields of visitation and education. Bishop Garth was an official representative to China Methodism of the Council of Bishops and to the Philippines.

The Boards of Educational and Missions in both conferences launched a joint effort to provide a car for Bishop Ralph A. Ward of the Nanking, China Area. Bishop Ward was in the United States at this time. In addition, gifts of money to provide equipment for hospitals, for school rooms, scholarships for Chinese youth, maintenance of Chinese pastors, and for Bibles and hymnals were solicited.

At the opening of the Pastors' School in Appleton in September 2, 1946. Bishop Ward was the speaker. At the conclusion of the service, the congregation poured out into the yard outside, where a Nash (Wisconsin-built) car was displayed on a lighted platform. There Bishop Garth formally presented the car keys to the bishop from China, and announced that \$1,000 in Advance Specials and \$10,000 for rebuilding a hospital wing destroyed by military action, had been raised.<sup>2</sup>

On December 13, 1946, the Garths sailed from San Francisco and arrived in Shanghai two weeks later. They visited churches in the Shanghai area and late in January, started up the Yangtze. Traveling by airplane, they landed in Hangkow, refueled and took off again. A short distance from the airport, the plane burst into flames. As it fell, the Garths and several other passengers headed to the ground.

The bodies of the Garths were attended by British Methodist missionaries and were buried temporarily in Hangkow.

A series of memorial services were held. All Wisconsin Methodist churches held services on February 19th. A memorial

service was also held in the chapel of the Methodist building in New York.

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<sup>2</sup> William Blake Cross and Flame in Wisconsin (Commission on Archives and History, Wisconsin Conference 1973) 227-28

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