



"Fellow-citizens, we cannot escape history." — A. Lincoln

# FLASHBACKS



Revealing glimpses of our creative past

Official newsletter of the  
UNITED METHODIST HISTORICAL SOCIETY OF WISCONSIN

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## JURISDICTIONAL MEETING

The North Central Jurisdictional meeting of the Commission on Archives and History will be held at Westmar College, LeMars, Iowa, 8-10 July, 1975. This year our Conference Commission was represented at the 1974 Meeting at Naperville by Reverend E. Johnson.

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## EUB DEPOSITORY

With the retirement of Miss Esther George, it became necessary to move the former EUB depository from Dayton, Ohio, to temporary quarters at Lake Junaluska, North Carolina. This has been effected at minimal cost, and will make all depositories on a national level in one location. The General Commission continues to struggle with the possibility of making a permanent move of the tital Archives and depositories to Nashville.

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## WORLD METHODISM

The Conference Commission recently ordered the two-volume work ENCYCLOPEDIA OF WORLD METHODISM with Bishop Nolan Harmon serving as editor. There are more than 2,800 pages which list and describe people, places, doctrines, and other facets of Methodism.

## "THIS SOCIETY SHALL BE CALLED"

"This society shall be called the Historical Society of the West Wisconsin Conference" is article One of the constitution adopted at the second annual session held at Mineral Point, August 19, 1857.

Article Three: Any member of the Conference or any other person may become a member by signing the constitution and shall remain one by payment annually twenty cents into the treasury.

Article Seven: It shall be the duty of the Secretary to take and preserve in book form the minutes of the proceedings of each meeting of the society, together with the name of the members.

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## First Officers

- Alfred Brunson - President
- W. H. Thompson - Vice President
- W. Wilcox - Vice President
- Librarian - J. W. Miller
- Secretary - C. E. Wyrich
- Treasurer - R. E. Wood

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David Harsh, a member of the General Commission on Archives and History, recently returned from its General Meeting at Drew University, October 7-9, 1974. The meeting was held in conjunction with a consultation on Wesley studies given at Drew University.

## THE CHURCH AT BARABOO

In 1841 a man appeared upon the scene of activity where some workmen were building a dam across the Baraboo River. He was Reverend Fullerton of the Rock River Methodist Episcopal Conference. He was invited into the home of William Hill where eleven persons heard the first sermon ever preached in the Baraboo Valley. In 1842 a Methodist class was organized with six members.

A union Sunday school was organized in 1848 with meetings first in a barn, then in a log schoolhouse. By 1850 the Methodists had their own Sunday School.

At a cost of \$200.00 a church made of rough boards with seats of two-inch planks, was built at the corner of 5th and Broadway. It was called the "Shanty Church". The pastor received \$118.00 a year. The church was soon replaced by a new building which also served as a schoolhouse and court room.

In 1912 the South Side Church which had been built across the river to serve 1300 people in that area merged with the North Side congregation. In 1933 the German Methodist Episcopal Church of the town of Freedom joined the Baraboo Church.

A house at the north end of Broadway replaced the first parsonage, but in 1896 a new one was erected at a cost of \$2,400. Next to it (in 1899) is the red brick church where now the members of the First United Methodist Church worship.

Miss Ava Irish, the church historian, who supplied the above information, has compiled a list of 54 ministers who served over the years. The following items are from her chronology:

- 1942 Centennial
- 1960 Sunday school rooms remodeled
- 1962 120th anniversary
- 1965 Memorial carillon
- 1967 New hymnals
- 1968 Bethel series Bible studies
- 1970 Wall to wall carpeting
- 1971 Basement remodelled
- 1972 New parsonage - Old par-

sonage used for Sunday school classes

For one hundred and thirty-two years the church at Baraboo has played an important role in the community life of the city.

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### WHAT HAPPENS TO LITTLE HOUSES OF WORSHIP?

An article by Alan Schnell in the TOMAH JOURNAL of October 10, 1974, includes what happened to nine little "churches" in a radius of five miles of Tomah. Many of the members joined the Tomah Church.

RIDGEVILLE (1874): The church was purchased by the Kewitt store and used as a warehouse until recently. The parsonage became the east wing of the St. John's Lutheran parsonage.

DIAMOND VALLEY (1904): The property was purchased by Charles Hamilton who built several houses with the lumber.

LAGRANCE (1873): Robert Welsh purchased the church and used the lumber for sheds. He now lives in the parsonage.

PLEASANT VALLEY (1913): Roland Kuehl now owns the farm on which the church was built.

TUNNEL CITY (1890): The church building is now a community project. Chester Holly owns the parsonage.

VALLEY JUNCTION (1898): James Callahan remodeled it for a home.

EVANGELICAL UNITED BRETHREN (1892): The church was sold to the Seventh Day Adventists.

PINE GROVE: Destroyed by fire, 1972.

GERMAN METHODIST (1870-1923): The church is now a photo studio.

(THE HISTORY OF THE TOMAH UNITED METHODIST CHURCH, researched by Alan Schneller gives much more of the events of all of these churches).

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The General Commission is seeking a volunteer to edit a Union CATALOG FOR UNITED METHODIST MANUSCRIPTS.

## A NEW BOOK ON AMERICAN METHODISM

A landmark event for those interested in United Methodist history occurred in November (1974) with the publication of The Story of American Methodism. The author, Dr. Frederick Norwood, is Professor of the History of Christianity in Garrett-Evangelical Theological Seminary, and a leading authority on Methodism.

This book is the first one volume history of American Methodism since the publication of Methodism in American History by Warren W. Sweet in 1933. It is the first treatment of the Evangelical United Brethren history since the appearance of the slender volume, These Evangelical United Brethren, by Paul Himmel Eller in 1950. Norwood describes the relations of the three bodies from their early American beginnings, and their parallel growth and development, culminating in their union in 1968.

Much more attention is given to theological thought and its development in the Methodist family than is found in previous histories. While Sweet paid only passing attention to this aspect of our history, Norwood has devoted 74 pages (89 if his treatment of the Social Gospel is considered to be theological) to its discussion.

The story of the changing place of women in the church is given a fresh perspective, and is brought up-to-date -- including the growing acceptance of women in the ordained ministry.

Especially noticeable is the attention given to the genesis and growth of Methodism among Blacks. The histories of the principal black denominations are recorded, as well as the story of Blacks within the white churches.

The Story of American Methodism is a thorough, sensitive, and perceptive treatment of our heritage as United Methodists in modern America. Its study will be sure to increase an awareness of our true identity as members of the family of Christian denominations. The style is nontechnical, simple, direct, with sufficient reproduction of material contemporary to the period being treated to give something of its flavor and "feel".

It is not an inexpensive book (\$9.95 in paperback and \$17.95 in hard cover), but it is well worth the price. No local church library is complete without a copy, and local church historians will profit greatly in reading it. It is available from the nearest Cokesbury Service Center, 1661 North Northwest Highway, Park Ridge, Illinois, 60068. Courtesy of Reverend William Blake.