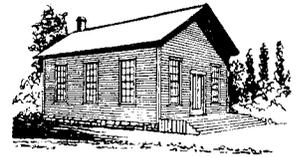




"Fellow-citizens, we cannot escape history." — A. Lincoln

FLASHBACKS



Revealing glimpses of our creative past

Official newsletter of the
 UNITED METHODIST HISTORICAL SOCIETY OF WISCONSIN

Vol. IV, No. 2

May, 1975

ANNUAL MEETING of

the United Methodist Historical Society of Wisconsin will be held June 6, 1975, at 6 p.m. at the Annual Conference at Green Lake.

PILGRIMAGE

On Saturday, September 27, 1975, you are invited to meet at the Memorial Methodist Church, Corner of Forest Home and 52 Streets, Milwaukee, at 1 o'clock for the Annual Pilgrimage.

The restoration of the historic old church structure, built in 1858 by the first Evangelical congregation in Wisconsin, is nearing completion. In 1929 the Memorial E.U.B. Church was erected nearby. Come visit a treasured spot of the Methodist Conference.

JURISDICTIONAL CONFERENCE

The Iowa Conference invites you to attend the North Central Jurisdictional Conference to be held at Westmar College LeMars, Iowa, July 8, 9, and 10, 1975.

The UB, Evangelical, and EUB church histories in Iowa will be the subject of the program. Places in the Sioux City area to be visited include the site of the death of Rev. George Haddock who gave his life in the fight for temperance in Iowa, Chief War Eagle's grave, the rural Melbourne Church at Merrill, and Morningside College.

A 44 page newspaper size magazine filled with ideas for local church use in developing bicentennial projects and programs can be purchased from the Commission on Archives, Box 488, Lake Junaluska, N.C. \$.50 per copy.

"CROSS AND FLAME" IN REVIEW

A review of the Cross and Flame in Wisconsin by William Blake appeared in the January, 1975, issue of Methodist History, Methodism's quarterly Historical Journal published by the Commission on Archives and History of the United Methodist Church, World Methodist Building, Lake Junaluska, North Carolina.

Emory Stevens Bucke, author of the review, is highly complementary. Some of the items mentioned are here listed:

- amazing story
- grand service to historians
- tremendous selectivity
- world background
- differing ethnic backgrounds brought together
- excellent research
- good bibliography
- 16-page insert of significant illustrations
- 14 thumbnail sketches of bishops
- stand on social issues
- slavery
- temperance battles
- class and ethnic questions
- housing discrimination
- war and peace
- women's liberation

Due to the illness of Mrs. Ethel Nulton, please send dues to Rev. William Jannusch, 105 North Main Street, Box 245, North Prairie, Wisconsin. 53153

JOHN SPRINGER, CIVIL WAR CHAPLAIN

From beginning to end the Wisconsin conferences of what is now United Methodism supported the effort to preserve the Union. Their support of President Lincoln became even more emphatic following the issuance of the Emancipation Proclamation September 22, 1862. According to one source only three chaplains from both Union and Confederate armies gave their lives for the cause. One of these was John McKendree Springer, a member of the West Wisconsin Conference.

While Mr. Springer was in training in Madison, he was selected to serve as a chaplain. While in Tennessee in addition to his religious duties, he was a volunteer school teacher for his regiment, giving them lessons in arithmetic, algebra, and grammar.

The Journal of the West Wisconsin Conference of 1864 (pp. 20,21) gives a graphic account of the battlefield incident that resulted in his death.

"On Sunday, May 15th, the regiment (3rd Wisconsin) was brought into action near Resaca (Resaca), Georgia. Brother Springer went into the line of battle to watch the contest. Soon the captain of one of the companies was killed. In a few minutes the First Lieutenant also fell, and soon the Second Lieutenant, Orin Longstaff, was wounded in his right hand, and his sword dropped. The boys began to waver a little -- when Brother Springer sprang forward, seized Lieutenant Longstaff's sword, forced his way through the company to the front, rallying the men by his shouts and presence and leading them in a charge. He was a prominent mark for the rebel sharpshooters and soon fell -- his right leg shattered below the knee. He was conveyed to Nashville, where he received proper medical treatment, but all in vain."

BEFORE 1784

(From a Centennial Sermon preached by James Lawson)

It was in the year 1766 that Methodism mysteriously put in its appearance in New York through some Irish emigrants, some of whom by excitement incident to an ocean voyage and home in a new country lost their religious zeal. Among them was a pious woman, Barbara Heck, who saw that entire religious ruin was inevitable unless something was done to save them. Finding a party of them playing card games, in her zeal she seized the cards and threw them into

the fire. She went at once to Philip Embury who had been a local preacher in Ireland, and in tears entreated him to preach saying to him, that if he did not, these people would go to hell and that God would require their blood at his hands. About two years ago I had the honor, when visiting the cemetery near Prescott, Canada, where my grandmother is buried, to stand before the grave of Barbara Heck, and as I stood there, I thought, is it possible that in this grave lies the remains of all there was of American Methodism a little over a century ago and history responded, "Yes!" I could not but exclaim, "What hath God wrought?" Lacking a few weeks a hundred years ago, Methodism was organized in America under the title, The Methodist Episcopal Church. Anterior to this, it existed only in connection with Mr. Wesley's societies in England. It had not assumed the character of a church, for neither the foreign nor the home-grown ministers up to this time who laboured under Mr. Wesley were permitted under any circumstance to administer baptism or the Lord's Supper."

From the Minutes of the West Wisconsin Conference,
1884, pp. 91-107.

A NEW BOOK ON WISCONSIN HISTORY

A Review by William Blake

Wisconsin has an unusually unique history, partly because of its rich ethnic heritage, and partly because of its peculiar political development, which included an unparalleled partnership between the state and its university. The Wisconsin Idea pioneered the now common practice of drawing on academic expertise in adapting government to changing social conditions.

For those who would like to become better acquainted with the unusual heritage and character of the Badger state, there is a new book, Wisconsin, A History written by Robert C. Nesbit (a member of the faculty of the University of Wisconsin) and recently published by the University of Wisconsin Press.

It is the first one volume treatment of the subject since Wisconsin, A Story of Progress, by William F. Raney, appeared in 1940. In 1948 the Milwaukee Journal published The Wisconsin Story, by Russell Austin, more of a journalistic presentation than a scholarly work.

The French, British, and early American periods are treated in considerable detail. Nesbit traces the political development of the state with a careful analysis of each period. His conclusion: "Wisconsin state government today is the inheritor of a proud tradition. ... It defines a level of expectation in terms of honesty, competence, humane motivation, and service, that is a cut or two above the average among the states." (p. 532)

The treatment of religious history is the weakest part of Nesbit's book. That about Methodism is inaccurate. The book would be easier to read if chapter subtitles had been used. The shotgun method of documentation leaves much to be desired -- footnotes would have been preferable in the opinion of this reviewer.

But it is a good history and fills a genuine need. Any Badger will understand himself, his state, and the age in which he lives much better for having read it.

Wisconsin, A History can be obtained from the State Historical Society of Wisconsin, 816 State Street, Madison, for \$12.50.

CLARK STREET IN CHICAGO
IS NAMED FOR HIM

John Clark, a descendant of the Pilgrims, was born July 30, 1797 in Hartford, New York, one of a family of twelve children. He became one of the first if not the first Methodist minister to the territory of what is now Wisconsin.

In the early 1830s he left his Troy Methodist Conference in the East to preach to the Indians in the region commanded by Mackinac Island. As an early freeze made it impossible for him to come south through Green Bay, he took a ship down Lake Huron to Detroit. From there he made a hazardous journey on horseback to Chicago and on up to Milwaukee where he spent the night with Solomon Juneau of the Wisconsin city.

In May, 1835, he preached a sermon in the home of Enoch Chase, a medical doctor who had built a cabin at the mouth of the Milwaukee River. In 1836 he was appointed presiding elder of what was then called the Chicago District. It was said that his word of advice inspired a wealthy Chicago woman to set aside \$100,000 to found Garrett Biblical Institute.

"Preacher, educator, patriot, friend and heavening guide to white man and red man alike, he served his nation and his God on the expanding western frontier as it was given few men to serve."

From One Hundred Years of Methodism in Greater Milwaukee, the Official Publication of the General Committee of Milwaukee's 1935 Methodist Centennial by J. Newton Colver.

HOW DOES YOUR SOUL PROSPER?

A two-act play on the class meeting, an early feature of Methodism, is available from the General Commission on Archives and History, Box 488, Lake Junaluska, North Carolina. \$3.00 for 9 copies.

HELP WANTED:

The conference historian is in need of help in discovering the names of ministers who served in Wisconsin churches now included in the Wisconsin Conference of the United Methodist Church who are not listed in the Ministerial Register in Cross and Flame in Wisconsin (pp. 289-342).

The master file which was built up by patient work on the part of a number of committee members has been made a permanent record to be maintained by the conference Commission on Archives and History. Information from it will be transferred to a card index of the ministerial records of the entire United Methodist Church now in preparation in Nashville, Tennessee.

Due to the diversity of sources (Journals of three denominations and 29 conferences over a period of almost 150 years), it was inevitable that some should be missed. Since publication a number of such "missing ministers" have been discovered, their records researched and recorded. Anyone who knows of a travelling or itinerant preacher in any of the conferences whose name is not printed in the Roster is asked to notify the conference historian. Give the name (or names) the approximate time in which the preacher served, the denomination (Methodist Episcopal, Evangelical Association, Evangelical Church, United Brethren Church), the conference, and any other information available. Mail to William Blake, 422 Webster Street, Berlin, Wisconsin 54923.

It is planned to issue a supplementary list containing names and information of all preachers not found in the original roster when research on them is completed.