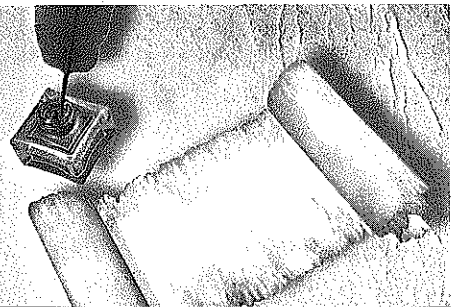


HISTORIAN'S DIGEST



Volume 56, Number 1

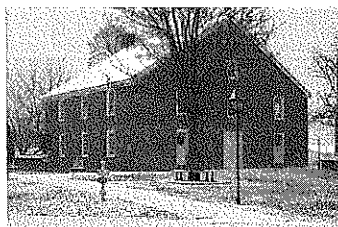
Winter, 2016

2016 Annual Meeting to be Held in Conjunction with NEJCAH Annual Meeting May 24-26, 2016 in Delaware

This year the HSUMC annual meeting is being held somewhat earlier than usual, in conjunction with the 2016 annual meeting of the NEJCAH, which is always held in May. The meeting has been especially scheduled at the end of the month to follow the United Methodist General Conference, which will be held in Portland, OR, from May 10-20 and will be discussing, among other important items, a new structure for the UMC which has important implications for the future of archives and history in our church. See the adjacent column by GCAH General Secretary, Dr. Fred Day, for more information regarding the possible restructuring and ways in which you can assist in assuring that the "Ministry of Memory" of the UMC is not lost in the process.

The previous issue of *Historian's Digest* contained more specific information about the program content of the meeting which will be headquartered at the Whatcoat UMC in Dover, DE. Whatcoat UMC, which is 157 years old, was one of the founding churches of the former Delaware Conference, one of the original Black Conferences of the MEC.

Another major part of the program will be an all-day tour on Wednesday during which we will visit a number of historic places related to the current Peninsula-Delaware Conference. One of the first stops will be at historic Barratt's Chapel.



Barratt's Chapel

Constructed in 1780 on land donated by Philip Barratt, the Chapel is the oldest surviving church building in the United States built by and for Methodists. It was here, in 1874, at the well-remembered "Christmas Conference" that the Methodist Episcopal Church in America was organized.

A second stop will be made in Odessa, at the Old Union Church. Built in 1847



Old Union Methodist Church

cont. page 8

A Word from Dr. Fred Day, our General Secretary on the Future of GCAH and Archives and History in the UMC

Greetings Historical Society Friends:

By now you are probably aware that The General Commission on Archives and History (GCAH) could be demoted to the role of a committee of one of the denomination's larger boards or agencies as numerous plans to realign the administrative and programmatic structure of the General Commissions and Agencies of the UMC come before General Conference 2016.

One of the plans being considered is a revision of Plan UMC which was ruled unconstitutional at the 2012 General Conference. This plan would remove GCAH's status as an independent Commission with a seat at the Connectional Table and relocate it under the General Council on Finance and Administration or possibly the General Board of Higher Education and Ministry. The plan also removes the Committee on the Status and Role of Women and the General Commission on Religion and Race from the Connectional Table and would conflate their function into a Committee on Inclusiveness.

By way of this column, I am providing you with some talking points about the critical and strategic reasons why GCAH must remain an independent commission in the structure of the UMC. I hope these will be helpful to you as you interact with your annual conference's delegates and others who will be attending General Conference.

10 Reasons GCAH is Critically Important to the UMC

1. GCAH is much more than an administrative book and record collection agency. We're the UMC's ministry of memory, its history detectives and storytellers. By understanding the past, GCAH helps the UMC envision the future! Check it out at: www.gcah.org
2. As the keepers of the Church's ethos and DNA, GCAH brings voice and gravitas to the Connectional Table's visioning, planning and programming of the life and witness of the UMC.
3. Have fears for the financial security of the denomination? GCAH uses less than 1% of the overall UMC budget, processing records equal to the height of 30 story high building each year.
4. We're tweeting stuff that makes people excited and proud to be United Methodist @UMCHistory OR

cont. page 8

Historical Society of the UMC

Priscilla Pope-Levison, President
popelevison@mail.smu.edu

Dan Swinson, Vice President
Chair, Program Committee
djswinson7@gmail.com

Barbara Essen, Secretary
barbaraessen05@gmail.com

Kerri Shoemaker, Treasurer
kerrishoe@zebra.net

Program Committee:
Chris Shoemaker
brothershoe@zebra.net

Philip Lawton
Plawton302@gmail.com

Luther Oconer
ljoconer@united.edu

Joyce Plyler
joyce@charlotte.twcbc.com

Linda Schramm, GCAH Rep.
lars@greatlakes.net

GCAH General Secretary
Alfred T. Day
atday@gcah.org

Marge Benham, Membership Sec.
9750 W. 66th Place,
Arvada, CO 80004
marge.benham@comcast.net

Patricia J. Thompson, Editor
P. O. Box 538
Morrisville VT 05661
802-888-2185
pajt8817@aol.com

Please send address changes to Marge Benham. Editorial correspondence should be directed to Pat Thompson. The deadline for submissions for the next issue is June 1, 2016.

Historian's Digest is published quarterly by the Historical Society of the United Methodist Church.

Message From the President

I am distressed. I know not what to do. I see what I might have done once. I might have said peremptorily and expressly, "Here I am: I and my Bible. I will not, I dare not, vary from this book, either in great things or small. I have no power to dispense with one jot or tittle what is contained therein. I am determined to be a Bible Christian, not almost, but altogether. Who will meet me on this ground Join me on this, or not at all." With regard to dress, in particular, I might have been as firm (and I now see it would have been far better) as either the people called Quakers, or the Moravian Brethren: -- I might have said, "This is our manner of dress, which we know is both scriptural and rational. If you join with us, you are to dress as we do; but you need not join us, unless you please." But, alas! the time is now past; and what I can do now, I cannot tell.



Dr. Priscilla Pope-Levison

John Wesley speaks harshly in this quote from his sermon, "Causes of the Inefficacy of Christianity," about how Methodists should dress. He even expresses regret that he did not enforce a simplicity – uniformity? – of dress as did other Christian groups, like the Quakers. While he lifts up clothing in this particular paragraph as a culprit of Christian malaise, his sermon expresses even more his despair over how little difference Christians have made in the world. He asks simply, "Are Christians any better than anyone else?" His tone throughout the sermon would suggest that his answer is No! Why? Because Christians have not practiced self-denial. He states simply that Christians have forgotten Jesus' words, "If any want to become my followers, let them deny themselves and take up their cross daily and follow me." (Luke 9:23)

Self-denial is an apt topic to consider during the season of Lent. Since the time of the early church, this season of the church year calls Christians to take seriously Jesus' words about self-denial by giving up or giving away something we value or we take for granted. By doing so, we understand more tangibly that our needs are more basic than we imagine and that we can do without.

Several years ago, our teenage son gave up texting during Lent. The experience became so excruciatingly difficult for him that even to this day, he remembers the experience in detail and cannot fathom how he was able to sustain this form of self-denial. When we recently suggested that he try it again for the 2016 Lenten season, he quickly and soundly declined! During the same Lenten season, our daughter engaged in a form of self-denial that involved clothing. For each day of Lent, she chose an article of clothing from her closet and put it in a bag. After Easter, she donated several bags of clothing to a women's shelter. While Wesley would commend this form of self-denial, what he would praise even more is not spending money on extraneous or expensive clothes, because that money could be given to the poor instead. As he explains, "When you are laying out that money in costly apparel which you could have otherwise spared for the poor, you thereby deprive them of what God, the proprietor of all, had lodged in your hands for their use."

I hope you take some time after reading this message to consider what act of self-denial you will engage in during this Lenten season.

— Dr. Priscilla Pope-Levison

Oregon Archives of the Oregon-Idaho Conference of the United Methodist Church

Submitted by Laura Arksey

From their beginnings in mid-18th century England, the Methodists have always been diligent record keepers. The national headquarters for American Methodist records, which date back to the colonial period, is the United Methodist Archives and History Center, at Drew University in Madison, New Jersey. This repository contains 9,000 cubic feet of archival source material, more than 250,000 photographs, and a vast collection of books, pamphlets, doctoral dissertations, and periodicals related to Methodism and Methodist-affiliated churches.

The United Methodist Archives and History Center also oversees a network of regional archives, including the Oregon-Idaho Annual Conference of the United Methodist Church. The Oregon branch of this regional archive is located in Salem and occupies part of a handsome old building that was once an Elks lodge and is now owned by the historic First United Methodist Church next door. Before being transferred to the Oregon Archives, the Oregon Methodist materials were housed at Willamette University, which was founded in 1842 by Methodist missionaries.

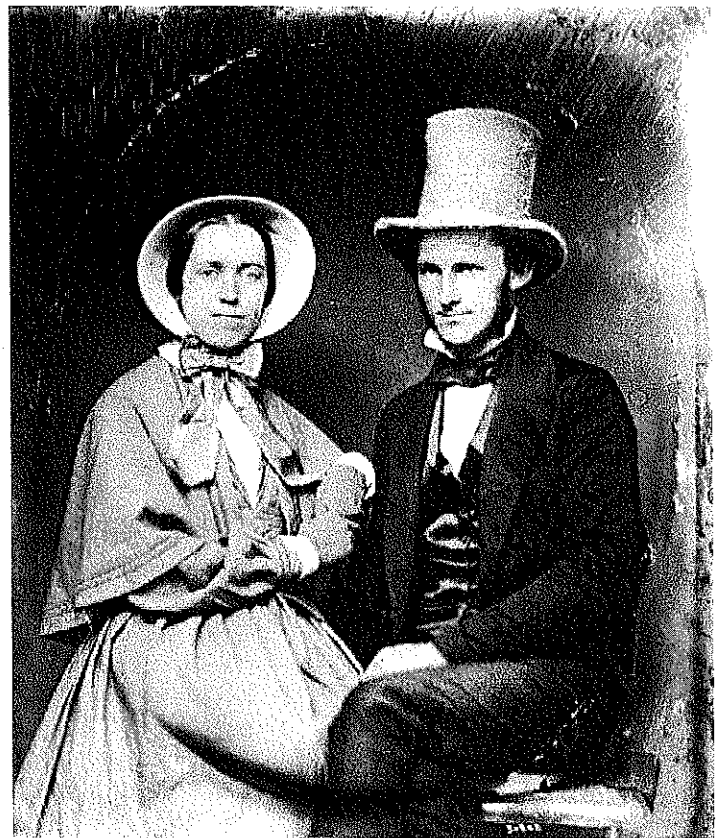
The regional archives are responsible for collecting official church publications, such as published minutes of annual conferences and the national general conferences, which are held every four years, as well as position papers and resolutions of the church governing bodies. They also collect diaries, memoirs, letters, books, pamphlets, and periodicals related to Methodism in their areas. In addition, these regional archives are charged with receiving and processing the records of closed churches within the jurisdiction of their annual conferences. In the case of Oregon, many of these churches were founded in the 19th century and were once pillars of their communities. These closed church collections usually contain not only the articles of incorporation and other founding documents, but also such historically useful materials as board minutes, annual reports, financial records, Sunday school rosters, and annals of the women's societies. In addition, they include considerable information on clergy and members, such as marriage, baptism, and funeral records. The regional archives also maintain separate clergy files containing biographies, newspaper clippings, photographs, and obituaries. Needless to say, all such items are used for genealogy.

The regional archives also hold many important historic primary and secondary sources, some going back to the earliest days of the Methodist presence in a particular area. In Oregon, this was 1834, when Jason Lee and his small cadre of missionaries arrived in the Willamette Valley. During the next decade, Methodists traveling over the Oregon Trail began establishing communities, churches, and schools. Many of these

newcomers would become leaders in education, government, and civic life. In fact, the influence of early Methodists in Oregon far exceeded their sheer numbers.

The Oregon Archives holds original letters and diaries, many of which have been transcribed, of these early Methodist missionaries, clergy, and settlers. Among such treasures is a small diary kept in 1862. The diarist was obviously a circuit rider who traveled by horseback in all kinds of weather to serve scattered congregations in the Willamette Valley of western Oregon. The small, lightweight book is typical of the pocket diaries produced during the period, its compact size making it ideal for the saddlebags of a circuit rider.

Until recently the identity of the diarist was unknown. To the archivist Shirley Knepp, the diary seemed well worth transcribing, and she enlisted my services as a new volunteer. Our hope was that in the process of transcription, the diarist's identity would emerge. It did. The first clue was a reference to taking "Mrs. B" in the buggy. Because all the other Methodists are referred to in the diary as "Brother" or "Sister," it seemed likely that Mrs. B was the wife of the diarist. Then a definitive clue leaped out from an entry made on April 27, 1862: "Got up about 5 o'clock AM & in



Catharine and David Blaine, photographed presumably between 1850 and 1870. (Special Collections, University of Washington Libraries, UW1886)

cont. page 4

about an hour Blain *minimus natura* was introduced to the light of this world."

This terse note recording the birth of a baby provides the first appearance in the diary of the name *Blain*. The Oregon Annual Conference's 1862 minutes list as residing in Lebanon, Oregon, a D. E. Blain, who had been ordained deacon in the East Genesee Conference of New York State in 1853 and was currently serving as a preacher and presiding elder in Oregon.

As serendipity would have it, I had recently moved to Salem, Oregon, from Washington State, where I had long been interested in regional history. Immediately I began to wonder if D. E. Blain could be the same person as the Reverend David E. Blaine, a renowned founder of Seattle who arrived with his wife Catharine in 1853. Despite the difference in spelling, church and census records proved this to be the case. The couple's years in Seattle are well known. David established the first church, and Catharine was the town's first teacher. A church, school, and street bear the name *Blaine* in their honor, and their published letters are a major source for the study of Seattle history. It is unclear why and when the name changed from *Blain* to *Blaine*, but it was sometime after 1863. Church and census records, as well as signed items, show the name to have been *Blain* during the early Seattle and Oregon years. After a sojourn back to New York, David and Catharine returned to Seattle in 1882 or 1883 for the remainder of their lives. They used the name *Blaine* during those years, and that was the spelling by which they came to be known in Seattle. In the interest of simplicity, this article will continue with the *Blaine* spelling.

Less well known are the four years David and Catharine Blaine later spent in Oregon. Yet even without this positive identification, the diary would be important for the glimpse it provides of a Methodist circuit rider's life and ministry. Fortunately, the brief, often mundane diary entries are amplified by the Blaines' much more detailed published letters, held by the Oregon Archives as well as other repositories. Many of these letters to family in New York were sent from Oregon. When used in conjunction with David Blaine's diary, they provide a valuable resource for studying events, people, agriculture, family, and religious, civic, and social life in early Oregon. The very candid letters reveal the attitudes of David and Catharine Blaine.

Of particular interest in both the diary and the letters are the accounts of camp meetings, a tradition the Oregon Methodists had brought with them from their home states. Once every summer, widely scattered frontier families would converge in wagons laden with tents, bedding, and food to enjoy a week of preaching, hymn singing, and socializing. Of course, camp meetings were a major means of gaining new converts as well as reviving the zeal of the faithful. The Oregon Archives holds other firsthand accounts of Willamette Valley camp meetings.

Entries from the 1862 pocket diary of David Blaine.

(David E. Blaine, 1862 diary, David Blaine file, Clergy Collection, Oregon Archives, Oregon-Idaho Annual Conference of the United Methodist Church)

WEDNESDAY, JANUARY 1, 1862.

This year begins with snow on the ground
an inch & a half deep. day pleasant
at home—doing some chores—cutting
wood etc. . . . But of getting two
trunkling
Party at Coryells in the evening

THURSDAY 2

at home almost sick with a
cold. Sent Marion Coryell
\$15.00 to be returned in three
weeks. Bro Odells at dinner
at 4 P.M.
Tried to study some.

FRIDAY 3

Went to Brownsville. Stayed
all night with Bro Starr.
Bro Deal's child—little boy—died
during the night with fever.

Wednesday, January 1, 1862: This year begins with snow on the ground an inch & a half deep—day pleasant—at home—doing some chores—cutting wood etc. . . . Party at Coryells in the evening.

Thursday 2: At home almost sick with a cold. Sent Marion Coryell \$15.00 to be returned in three weeks. Bro Odells at dinner at 4 P.M. Tried to study some.

Friday 3: Went to Brownsville. Stayed all night with Bro Starr. Bro Deal's child—little boy—died during the night with fever.

Note From the Editor: I would welcome articles up to 1000 words in length (with pictures, if available) from anyone who has anything of interest to share with the greater United Methodist historical community from research on individuals, historical events, etc. to stories of annual conference or local church historical celebrations. Please send to the address on page 2.

Joint Annual Meeting
Northeast Jurisdiction Commission on Archives and History
Historical Society of The United Methodist Church

May 24 – 26, 2016

Whatcoat United Methodist Church

341 Saulsbury Road

Dover, Delaware

Hosted by the Commission on Archives and History of the Peninsula-Delaware Conference

Program Schedule

Tuesday, May 24

- 8:00 Registration at Whatcoat UMC
- 9:00 Opening Worship with Bishop Peggy Johnson preaching
- 10:00 Opening Session of Historical Society
- 10:30 Break
- 10:45 History of host church, Whatcoat UMC
- 11:15 Report of the General Secretary on actions of General Conference and other items of interest
- 12:00 Lunch
- 1:00 Presentation by Rev. Joe DiPaolo on the life of Bishop Levi Scott
- 2:30 Break
- 3:00 NEJCAH Business Session
- 5:00 Dinner – Following dinner Historical Society will present the Saddlebag Selection Award and the Ministry of Memory Award

Wednesday, May 25

- 8:00 Busses leave hotel for all day tour featuring
 - Historic Dover
 - Barratt's Chapel
 - Old Union Church, Odessa, DE, the home church of Bishop Scott
 - Lunch at Ebenezer UMC, Delaware City, followed by afternoon tour of Fort Delaware State Park with a visit from a Civil War chaplain
 - Dinner at historic Asbury UMC, Smyrna [Duck Creek], DE

Thursday, May 26

- 9:00 Joint session of Historical Society and NEJCAH, including an open forum to discuss actions of General Conference
- 11:00 Closing Worship
- 12:00 Boxed lunches available to eat at church or take with you on the road

1 CEU will be available for those attending all 3 days of the meeting.

LODGING: Hotel rooms are not included in the registration. A block of rooms has been reserved at Dover Downs Hotel, 1131 N. DuPont Highway, Dover. Deluxe king/double rooms can be reserved for \$129 per night. This rate is guaranteed only until April 23. Call the hotel directly at 866-473-7378 and ask for the rate for "Historical Society of The United Methodist Church".

Note: Dover Downs Hotel is part of a large entertainment complex which includes a gambling casino. A variety of other lodging is available in the Dover area. Those attending the meeting may choose to make reservations in other hotels. Contact the registrar for more information.

TRANSPORTATION: Dover is easily accessible from the north or south by US Rt. 13 and Delaware Route 1. US Air provides regular service to Salisbury-Ocean City Wicomico Regional Airport (SBY), and Amtrak serves Wilmington, DE. The host commission can arrange transportation from either of these locations. Limousine service and car rentals are also available at Philadelphia and Baltimore-Washington Airports. For more information contact the registrar.

Send registrations and all other correspondence to the registrar:

Barb Duffin, Curator
Barratt's Chapel & Museum of Methodism
6362 Bay Road
Frederica, DE 19946
302-335-5544
barratts@aol.com

Make checks payable to "Barratt's Chapel"

REGISTRATION including all meals except breakfasts

Early Registration by April 25	\$160	_____
Registration after April 25	\$185	_____

NAME _____

ADDRESS _____

PHONE _____ EMAIL _____

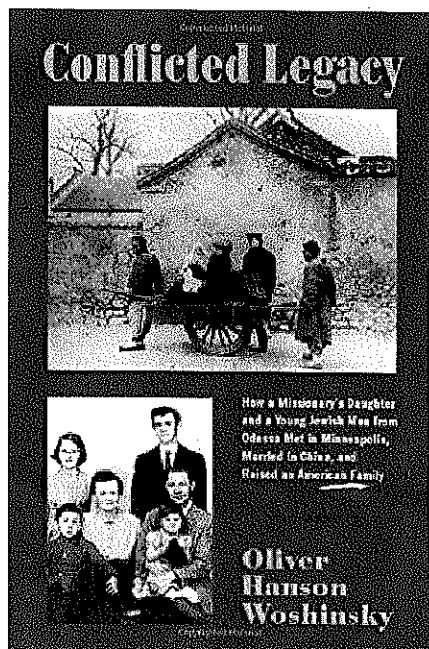
If you have any special needs please contact the registrar.

NOTE: Photographs will be taken during the meeting. Some of these may be used for publicity by the HSUMC and/or the NEJCAH. Also a list of registrants will be made available for the private use of those attending the meeting. If you do not want your photo used, or do not want to be included in the list please notify the registrar when you register.

Editor's Note: Recently I reviewed *Mission Life in Cree-Ojibwe Country* by Jennifer S. H. Brown for *Methodist History*, a book which provides a unique and rare view of Methodist missionary life in Northwest Canada in the mid 18th century, from the point of view of the wife of an appointed missionary and her son. In the same way the book below offers a rare view into the life of a Methodist missionary couple serving in China in the early 19th century and how their life influenced at least one of their children and her family. As does *Missionary Life in Cree-Ojibwe Country*, so also does *Conflicted Legacy* provide a fascinating view of the influences of missionary life on the families of those missionaries.

Review

Oliver Hanson Woshinsky, *Conflicted Legacy: How a Missionary's Daughter and a Young Jewish Man from Odessa Met in Minneapolis, Married in China, and Raised an American Family* (N.p., 2015), 328p. \$19.95.



Conflicted Legacy is a remarkable family history that spans the 20th century. Based on careful scrutiny of family letters and diaries, as well as oral histories and personal memoirs, it supplies a narrative of successes and failures in which warfare, the Great Depression, and the Chinese Revolution decisively shaped individual lives. The story—enriched by many photographs—begins with Methodist missionaries Perry Oliver Hanson and Ruth Ewing Hanson, who left Kansas in 1903 to settle for nearly 50 years in Ti'an in Shantung Province. Here they created a school and a church (whose buildings still stand) while raising a family of seven children. In the 1930s one of their daughters, Ada Ruth, would meet and marry Harry Woshinsky—a Jewish native of Odessa who had been raised by an uncle in China. Much of the subsequent history of the Hanson family is told from the perspective of Ada Ruth, Harry, and their children, for the author of *Conflicted Legacy* is their eldest son.

As in many American families, marriages across boundaries—whether of social rank, or religion, or ethnicity—are part of the story; but so, too, are the upheavals of twentieth-century China and the world. Civil unrest, Japanese conquest, and the war between Nationalists and Communists repeatedly challenged the Hansons' mission. The Depression shaped the meager job prospects of Ada Ruth and Harry, while in Odessa his family of origin was all but wiped out by German invaders. After living briefly with the Hansons in China, where the author was born, the Woshinsky family escaped with the Hansons to the United States. Harry joined the U.S. Army where his Russian language was useful, while his wife and children lived in poverty in Vermont. When the war ended the Hansons returned to their beloved Ti'an mission. The Woshinskys struggled in Vermont.

Their problems stemmed largely from Harry Woshinsky's undiagnosed and untreated mental disorder. Often difficult at home, during his best periods he could hold a job, albeit low-paying, for several years. Though Ada Ruth was a Kansas University graduate, her pregnancies, child care responsibilities, and repeated bouts of tuberculosis, limited her job prospects. So while her Methodist parents restored their Chinese mission, she and her family survived with help from the state of Vermont. During her hospitalizations the children were sometimes sent for months to a Vermont orphanage. Later on, her siblings took one or another child for a year or two.

But the Hansons and the Woshinskys survived—and some flourished. How that happened is partly explained by American prosperity in the 1950s. But it is better understood as a triumph of character and temperament—and for Perry Oliver Hanson and Ruth Ewing Hanson, a testament to faith. This family saga is told in a clear, conversational prose that connects great public events with particular personal facts. Anyone interested in the ways individual American lives unfolded across the 20th century, especially within the descendants of one particular Methodist missionary family, will be fascinated and moved by *Conflicted Legacy*.

Richard D. Brown, University of Connecticut

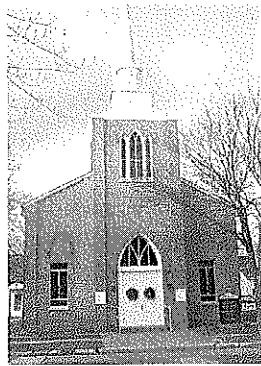
annual meeting cont. from page 1

it became the home church and burial site of the Rev. Levi Scott, whose life will be featured in a paper presented by the Rev. Joseph Dipaolo.

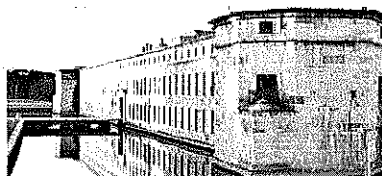
Lunch will be served at Ebenezer UMC in Delaware City, located near Fort Delaware State Park in the Delaware Bay. Following lunch we will take a 1/2 mile ferry ride to Pea Patch Island, home to Fort Delaware, a Union Fortress built in 1859, once housing Confederate prisoners. There we will be greeted by a Civil War Methodist Chaplain.

Dinner will be held at Asbury UMC in Smyrna, DE, where the steeple on the 144-year old building, the highest structure in the town, has recently received new internal supports.

Registration materials and a more detailed program can be found on the insert inside this newsletter. Early registration is April 25. The Northeastern Jurisdiction CAH and the HSUMC Board are looking forward to seeing many of you from around the country at the annual meeting.



Ebenezer UMC



Fort Delaware

10 reasons cont. from page 1

Stumped for a cool UMC themed #TBT? You should see the archives! We can "Throw Back Thursday" all the way to the Wesley brothers and forward to their impact today.

5. Got Records? Need information on how to manage electronic records for your annual conference or your local church? We've got you covered: <http://bit.ly/recordsPDF>.

6. Still worried about the financial security of the denomination? A restructure aligning GCAH with another board or agency would increase administrative and travel cost.

7. Celebrating an anniversary, writing a local church or annual conference history, or looking for ways to make being United Methodist relevant to ministry today? We can help! <http://gcah.org/resources/how-to-write-a-local-church-history>.

8. Our state-of-the-art facility houses more than 2 miles worth of valuable records. Come take a tour and see for yourself. What other board or agency can provide us with what we have at the Archives and History Center in Madison, NJ?

9. We're still making history! GCAH awards \$80,000/yr. in awards, prizes and grants that inspire and support publication of the next generation of Wesley and Methodist Studies scholars and providing for 46 Heritage Landmarks around the world.

10. The UMC needs an "honest broker" in times of dispute and conflict between groups or agencies in the denomination. Records housed and services here have the integrity of a neutral party.

L. Dale Patterson
63 Park Ave
Washington NJ 07882-1813



Non-Profit Org.
US Postage
PAID
Clarksburg WV
26301
Permit #87

Historian's Digest
c/o WV Annual Conference of UMC
P. O. Box 2313
Charleston WV 25328