

HISTORIAN'S DIGEST



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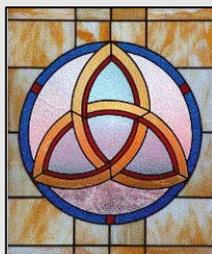
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A Message from our President: Ivan Corbin



I want to extend a profound "Thank you!" to the folks in the Southeast Jurisdiction, The South Georgia Conference and The Bishop Moore Museum for keeping their invitation open the last two years so that we were all finally able to meet in person at Epworth By The Sea on St. Simons Island, Georgia from July 26-29. The hospitality was wonderful as were all the excellent presentations. Tours of Cockspur Island where the Wesleys first landed, Savannah, The Bishop Moore Museum, Christ Church Episcopal and cemetery ending with Fort Frederica and an energetic and informative park ranger gave life to the presentations as well as what we've read about their time in Georgia.

Walking in the steps of the Wesley brothers was much easier in 2022 than their original steps (and other means of transportation) almost 300 years ago. But with the help of The Rev. Franklin Buie and his presentation "John Wesley's Decision for Georgia" and Rev. Dave Hanson's presentation "John Wesley's Time in Georgia" we found out how challenging this mission to the new Georgia Colony really was. From perilous voyages over from England to navigating the wilds of Georgia and the wills of the colonists, John and Charles had their work cut out for them.

The Rev. Dr. Anne Burkholder, recently retired from Candler School of Theology, gave us a wonderful presentation on women in Methodism in the 20th Century. Her presentation entitled "Rebel With a Cause" focused on the life and influence of Dorothy Rogers Tilly (1883-1970), a native of Hampton, Georgia. Her involvement in the Civil Rights Movement, friendships with Eleanor Roosevelt and Mary McCleod Bethune along with helping to lead the crusade against lynchings, the KKK and other significant efforts left a legacy of positive and progressive changes not just in Georgia and the South, but in the whole nation.

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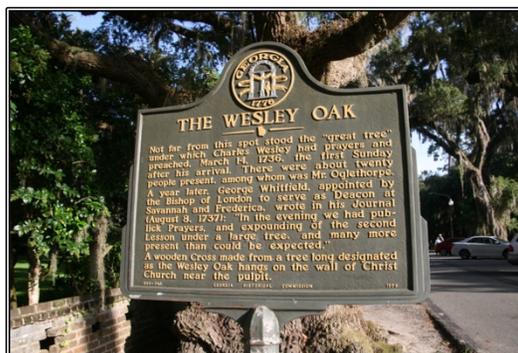
At our general meeting it was decided to accept the invitation of the Northeast Jurisdiction Historical Society to meet with them in the Susquehanna Conference in May 16-18, 2023. More details about this to come in our next addition.

At our Awards Banquet we were very pleased to present in absentia the Ministry of Memory Award to a very deserving Pat Thompson. Vice President Doug Tzan had video interviewed her so we could hear and see Pat's response to receiving this award recognizing her many years of work in the local, conference, and general UMC in a variety of important ways of archival, editorial and interpretation of United Methodist history. This meeting was one of only a couple that Pat has ever had to miss.

Our Saddlebag Award this year went to Carol M. Norén for her book: [On to Perfection: Nels O. Westergreen and the Swedish Methodist Church](#). [Amazon.com: On to Perfection: Nels O. Westergreen and the Swedish Methodist Church: 9781666710830: Norén, Carol M.: Books](#) Many of us are familiar with the parallel work of the United Brethren in Christ and the Evangelical Association among German speakers in the American colonies and the United States, but many of us were impressed to learn of the work by Rev. Nels O. Westergreen among the Swedish immigrants on behalf of the Methodist Church. His work could help inform the work being done by the UMC among our many different immigrant populations today.

Our time together was spent in worship remembering the 50 plus members of the SEJ Historical Society and the HSUMC who have joined the "Great Cloud of Witnesses" since we last met in person in 2019.

While we acknowledged the ongoing separation in the United Methodist Church, our time together reminded us that we have so much in common that has helped form us all as United Methodist Christians. It is my hope that no matter what the future holds for our denomination, those of us in the HSUMC will continue to celebrate our common heritage and remain brothers and sisters in Christ no matter what denominational name we each carry with us into the future.



In Christ's service,

Ivan

Ivan G. Corbin, President
HSUMC

Walking with Wesley in Pictures



2022
 St. Simons Island, GA
 The South Georgia Conference Archives and History Committee hosted the Southeastern Jurisdiction Historical Society and the Historical Society of the United Methodist Church during their annual meetings in July 2022. The event focused on John and Charles Wesley's ministry in the colony of Georgia.

Feb. 6, 1736: John Wesley arrives and preaches first sermon on American soil.



Peeper (now Cockspur) Island, GA



John Wesley statue

Epworth By The Sea, GA



Founders window



Lovely Lane Chapel



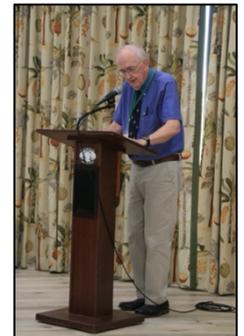
Christ Church Episcopal, Savannah. John Wesley's church. John Wesley's statue in Savannah.



Trinity UMC: mother church of Savannah Methodism



Moravian marker in Savannah.



Rev. Franklin Buie



Rev. Dave Hanson



Linda Schramm presents Saddlebag Award to Carol M. Norén



Rev. Dr. Anne Burkholder



Pat Thompson, via video, receives the Ministry of Memory Award.



Editor's Column: Mike Feely

We do live in an interesting time, and in an age fraught with anxiety and uncertainty. The current Methodist movement certainly is impacted by, and reflective of, those



trends and worries. Yet even a brief study of our history (at least for me) is somewhat comforting, as one realizes that we have been through a number of divisive times before. This is by no means our first brush in Methodism with division or polarization. When I look at the history of even just American Methodism, it gives me a greater appreciation for those who sought to keep the church going through challenging times (and has also given me a deeper understanding as to why many of our annual conferences often begin with the hymn "And are we yet alive"). It's important to know our history, so that we might apply some of the lessons learned to our own time.

This issue of *Historian's Digest* has some good reminders of why our Methodist history is so important. As you read through this issue, I hope you will be as impressed as I was at all that is going on at every level of Methodism, from our local churches and historical societies, all the way up to our GCAH. There's a lot to learn, and also some wonderful events and activities that are happening (please take note of the local historian's school mentioned in Dr. Dreff's column. The deadline for registration is fast approaching).

Along with the reports from our recent meeting, we are also grateful for the perspectives on our Methodism history found in the articles from Dr. Dwight Wade and Rev. Von Unruh. We remember the life of one of our long-time members, Rev. Clair Troutman. And we rejoice in all the wonderful history that is being made and studied across Methodism.

Thanks for reading and supporting this history.

-Mike

GCHA General Secretary Column: Dr. Ashley Boggan D.

Back to School!

Summer is over, already?! Guess that means it's time for "Back to School" (and Pumpkin Spiced Lattes!). John Wesley was highly



educated and ensured that his preachers were well-versed in theology, history, philosophy, languages, etc. It's in the Wesleyan-spirit to celebrate going back to school. This Fall, the General Commission on Archives and History is taking you Back to School. That's right! We've now created 5 online courses on our U.M. History Hub that are perfect for individual, small group, or congregation study. Their content is designed for clergy, laity, youth, and the Methodist-curious. And now through Sept 30, 2022, all of our courses are at least 25% off if you use the promo code BACKTOSCHOOL.

- 1) **Splits, Separations, and Reconciliations:** In this six-week and highly detailed course, you'll learn the reasons behind, context for, and about the leaders of the splits, separations, and reconciliations in our United Methodist heritage. Incorporating opening prayers, scriptures, written text, recorded video, and discussion questions, this course is perfect for anything between an individual devotional, seminary workshop, Sunday School series, or congregational study.
- 2) **Timeline of United Methodism:** Great (and informative!) poster for lesson plans, small group studies, seminary handouts, or an awesome poster to hang in your pastor's or professor's office!
- 3) **Way of Wesley Workshop:** Rev. Baber has produced a ready-to-go five-part course for confirmation through older youth groups (ages 12-18). Each part includes a centering comic, video

discussion, and group or individual activities. PDF handouts are embedded into the course platform and available for download and distribution. Topics include biographies of John and Charles Wesley, introductions to theological tenets of Methodism (i.e. means of grace, 3 types of grace, personal and social holiness) as well as introductory discussions to Methodism and our contemporary moment of splitting as a denomination.

- 4) **Local Church Historians' School:** Officially launching September 26, 2022! Are you ready to discover, document, and share your local church's story? LCHS is an intensive, self-paced course wherein you'll learn from leading Methodist scholars, archivists, and historians. Through this course you'll gain the skills to discover, document, and share the stories of your local church community. Connecting with your cohort, you'll establish and build relationships with fellow Wesleyan time-travelers. Coming alongside you, GCAH offers expert teachers, diverse content, innovative ways to think about our past, and ongoing support for your local ministries and personal vocation. You and your congregation will benefit from a renewed historical awareness, exposure to unique stories, and a call to deeper connection with those around you... both past and present.
- 5) **Methodist History 101:** Coming Fall 2022! This course will be a perfect addition for a new members class or a refresher of our Methodist identity for long-time members!

Go to umhistoryhub.teachable.com to enroll today! And while you're there check out our new SWAG shop where we've begun to sell historically-minded t-shirts. The more t-shirts we sell, the more donations to GCAH we get! So far, each shirt has raised us \$15-25 dollars! Plus

they're incredibly comfortable and can spark great conversation. You can get to our Swag shop via the UM History Hub or directly at <https://www.bonfire.com/store/um-history-hub-swag/> Don't forget to use the promo code **BACKTOSCHOOL!** And as always, thank you for supporting the Ministry of Memory.

-Ashley



Mark Your 2023 Calendar!



Save the Date

**HISTORICAL
SOCIETY
2023 ANNUAL
MEETING**

May 15-18, 2023

In Pennsylvania

Hosted by Susquehanna Conference
and NEJ

More details to follow. Check the HSUMC
website for details: TBA
<https://www.umchistory.org>

The Zealous First Methodist Preachers Emigrating to the American Colonies, 1760-1784

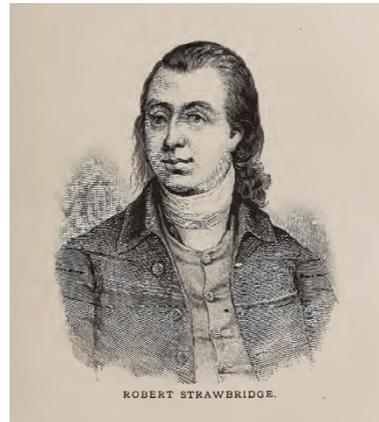
By Dwight R. Wade, MD

Few may realize that John Wesley did not send the first Methodist preachers to the American colonies in the 18th century! Their immigrations were voluntary. None were educated clergy, compensated, or guided by the Methodist movement inside the Church of England; in a sense, they were much like other immigrants who were searching for work and other opportunities. Success, however, required great religious zeal, deep dedication, and sometimes taking serious personal risk, especially if traveling on the frontier.

Nevertheless, these early preachers, were determined to offer their newly acquired spiritual perspective -- that of the penetrating teachings of John Wesley. For them, the stage had already been set by the fathers of the first Great Awakening, fostered by George Whitfield and Jonathan Edwards. Whitfield, an exceptional British colleague of John Wesley, preached to crowds of thousands in his travels to colonies from Georgia to New England. The persuasive Edwards rarely left his own Anglican church in Northampton, Massachusetts. His influential preaching stressed human sin in the presence of an angry, judgmental God. The first Great Awakening occurred during the 1720s to the 1740s. Half a century later, Methodist preachers were at the forefront of the 2nd and larger Great Awakening of 1795 to 1835. Prominent among these early "unregulated" Methodists are persons described below.

Robert Strawbridge (1732-1781) - Maryland Colony. Methodist historians generally agree Strawbridge was among the first handful of Methodists (later recognized as preachers) migrating to the American British colonies in the second half of the 18th century. They were

converted Methodists who felt called to preach and who migrated prior to Wesley's exercising control from the mother country. Strawbridge was born near Carrick on Shannon, County Leitrim. His family was among those transplanted to Ireland a century and a half before by King



James I. We are told that Robert grew up in a very fertile area, Drumsna along the River Shannon, and had the benefit of a good education. Though his family was Anglican, he embraced the

new Methodist doctrine in 1756 and began to preach in his home county. His mission of converting the lost included offering the eucharist and baptizing new converts. (This was clearly against Wesley's policy and, after witnessing this for a few months, local Anglicans and faithful Methodists invited Strawbridge to leave.) The six-foot young man then headed north towards Armagh, where he met his future wife, Methodist, Elizabeth Piper; sometime between 1760 and 1763, they emigrated to America. The Strawbridges settled in the backwoods of Maryland on Sam's Creek (named for a Native American who lived there) in Frederick County (about 50 miles west of Baltimore). A trained carpenter, Strawbridge later constructed a log meetinghouse, 22 feet square, in the woods where he lived. Rev. George Gilman Smith, D.D. and Methodist pastor and historian, described Strawbridge in his first year in Frederick County as a penniless fervid, young immigrant. "Around him was a large and comparatively new settlement of English people. Some of them were Quakers; many of them, like himself, Church-of-England people, but, unlike himself, they were merely nominal Christians. They were many of them well-to-do tobacco planters, with quite a number of slaves, comfortable in their circumstances, easy in their lives, orthodox in their faith, but entirely ignorant

of anything like spiritual religion. The gifted, earnest, pious young Irishman began on his own motion to hold meetings among them and organized them into Methodist societies. His preaching made a profound impression on the community, and some of the best people in it joined the society. They built a little log church, which Asbury said was the first in America...When Boardman and Pilmoor came, they found Strawbridge hard at work; and now that a regular circuit had been laid out.”¹

Strawbridge “traveled to East Maryland, Virginia, Delaware, and Southern Pennsylvania preaching and establishing Methodist societies. One of his first converts was a German farmer in 1763. In 1772, it is reported that Strawbridge and Asbury had a basic disagreement about Strawbridge’s administering the sacraments, a practice he had continued for years before Asbury’s arrival.”²

Philip Embury (1729-1775) - Embury’s parents were Germans who emigrated from the German Palatinate (Darmstadt) early in the eighteenth century to Limerick. Forced to abandon their farms due to French Catholic raids, they formed a colony of Protestant Germans. In 1709 Queen Anne of England accepted these refugees and settled them in Ireland to boost the Protestant numbers; it was there that they received visits from John Wesley. Embury was educated at a school near Ballingrane, County Limerick, and trained to be a carpenter. He became a Methodist preacher in 1758 and married Margaret Switzer the same year. When he and Margaret arrived in New York, Embury concentrated that first year on establishing a home and a position as a carpenter. By 1766, records indicate that a functioning society was meeting regularly at the Embury home, and in 1768 the first church building of blue stucco was

¹ Smith, George G., D.D., *Life and Labors of Frances Asbury*, Nashville, TN, Publishing House, M.E. Church, South, Barbee & Smith, Agents, 1896, p 15.

² Andrews, Dee E., *The Methodists and Revolutionary America, 1760 -1800, The Shaping of an Evangelical Culture*, Princeton University Press, Princeton, NJ, 2000, p 45.

built at 44 John Street and called Wesley Chapel. This building was designed by his cousin, Barbara Heck.³

Barbara Heck- (1734-1804) - Born in Limerick,



Ireland of parents who emigrated from the German Rhine Palatinate in about 1708, Barbara married Paul Heck, of Ballingrane, County Limerick. The couple arrived in New York City about 1760 and settled near other emigrants from

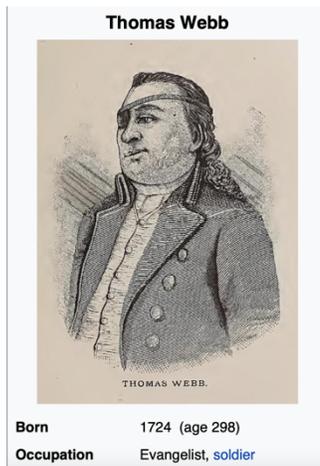
Ireland. Some of these residents were practicing Methodists, but there was no church structure. Some say that one day, Barbara Heck entered her cousin Philip Embury’s home and spied a group of people playing cards in Embury’s presence. Heck seized the cards and threw them into the fire, beseeching her cousin, “Philip, you must preach to us, or we shall go to hell!”⁴ Tradition indicates that a church was subsequently constructed; the building was of Heck’s design and Embury’s skilled carpentry. The 1768 church was named Wesley Chapel but later changed to John Street Methodist Church. As Barbara and Paul Heck were loyalists, they became increasingly uncomfortable in New York City and moved north to Salem, NY to be closer to others of their own political persuasion. Soon after the first battles of the Revolutionary War, the Hecks joined other loyalists in Canada, where they established the first Methodist society.”⁵

Thomas Webb, (1725-1796)- An aspiring British Wesleyan veteran of the Seven Years War, Webb

³ Raquel Laneri, America’s 1st Methodist church more than a historical landmark”, *New York Post*, November 23, 2016, <https://nypost.com/2016/11/23/americas-1st-methodist-church-more-than-a-historical-landmark/>

⁴ Ibid

⁵ Ibid



was a British Army officer stationed in New York. He was a converted Methodist and a member of the mostly loyalist (to King George) New York Methodist society. An ambitious man with a vision, he strongly supported the building of Wesley Chapel (Later

the John Street Methodist Church.) Returning to England after service in the Seven Years War, he developed a personal relationship with John and Charles Wesley. Webb preached frequently during this period and flamboyantly wore his British Army uniform, complete with sword. Later, he returned to the British colony of New York, where he continued the practice of preaching in uniform, though he was retired from the army. Politically comfortable in the loyalist NYC John Street Church, he supported the congregation with his monetary gifts and by sharing pulpit duties with Philip Embury. Webb's preaching influence was also noticeable in Philadelphia and elsewhere in the colonies during the first three years of the of the Revolutionary War. Captain Webb's War of Independence wartime activities are noted below.

Robert Williams (1745-1775), a Welsh itinerant with Irish experience, was the first Wesley-approved preacher to receive John Wesley's permission to travel in America. Known as a maverick critic of Anglican clergy, Williams failed to receive conference support. He, therefore, relied on the patronage of Dublin merchant Thomas Ashton for his cost of passage. Arriving in the colonies, Ashton and Williams traveled their separate ways: Ashton up the Hudson River Valley to establish the community of Ashgrove;

⁶ Andrews, Dee E., *The Methodists and Revolutionary America, 1760 -1800, The Shaping of an Evangelical Culture*, Princeton University Press, Princeton, NJ, 2000, p 40.

and Williams to the Methodist societies in New York and Philadelphia. He later continued to Maryland, meeting with Robert Strawbridge, and then traveled to Virginia where he formed a successful working relationship with evangelical Anglican minister Devereux Jarratt. ⁶ During William's early years, he had hundreds of Wesley's pamphlets and hymns printed, selling them as he rode throughout his circuits. He died at the age of thirty, and at his funeral, Francis Asbury paid a tribute: "Perhaps no one in America has been an instrument of awakening so many souls as God has awakened by him." ⁷

Wesley's representatives Boardman and Pilmore sent to America in 1769

After multiple requests to John Wesley to send experienced Methodist preachers to the American English Colonies, he sent two very capable representatives. Wesley's British Conference formally approved sending to



America **Richard Boardman**, age 31, senior by his preaching experience, and Joseph Pilmore, only a few months younger. After further briefings from Charles Wesley and George

Whitfield, the two missionaries sailed to America in a storm-filled, nine-week voyage to Philadelphia. Their ship arrived in October 1769. Receiving a warm welcome, Pilmore associated with a Philadelphia society and Boardman began his travels to New York. Both had successful ministries and exchanged circuits three times a year. The circuit routes were often long and difficult, with a mixture of poor and gracious

⁷ *American National Biography*, Oxford University Press, 1999, https://divinityarchive.com/bitstream/handle/11258/39001/255_Robert_Williams_in_American_National_Biography.pdf?sequence=1

receptions. They both, nevertheless, felt very gratified to be doing the Lord's work in America.

As the atmosphere became more tense during the approach to the War of Independence, numerous Church of England clergymen, branded as Tories, returned to England. Wesley's missionaries, Boardman and Pilmore, came under suspicion, as well, and they decided it was best to return to England after their four years of exceptional service in America. Following the preaching of their farewell sermons, the pair left for England in 1774.

Boardman never returned to America but served Methodist circuits in Ireland until 1782. While pastoring in the city of Cork, he had a sudden severe convulsion in late September the same year. He soon recovered consciousness and speech, and on the following day he preached both in the morning and evening. After attending prayer meeting five days later, he died in the presence of friends. He lies buried in the churchyard of St. Fin Barre's Cathedral in Cork. The plain tombstone marking his grave contains this inscription:

*Beneath this stone the dust of Boardman lies,
His precious soul has soar'd above the skies;
With eloquence Divine he preach'd the word
To multitudes, and turn'd them to the Lord.
His bright examples strengthen'd what he taught,
And devils trembled when for Christ he fought;
With Truly Christian zeal he nations fired,
And all who knew him mourn'd when he expired.*⁸

Joseph Pilmore (1739-1825)- According to Nelson Waite Rightmyer, Pilmore, a native Englishman from Yorkshire, was born into an Anglican family, but became enamored with Methodism at age 16 after meeting John Wesley.⁹ Wesley arranged for Pilmore to be educated at Kingswood School, Wesley's English school for the sons of his Methodist preachers. In this institution, Pilmore took the usual classes, plus

studied the classical languages of Hebrew, Greek, and Latin. After serving successfully for several years as a Methodist in England, he was assigned to sail with Richard Boardman to America. Their five-year missionary service in the colonies was highly successful. At the time of their arrival at their destinations of New York and Philadelphia, there was only one Methodist circuit in New York; yet when they departed in 1774, they had increased the number in American Methodist societies to over one thousand in their assigned areas. This base, according to historian John Atkinson, set the stage for rapid growth.

His level of education, his classical language studies at Kingswood School, plus his success as a Methodist clergyman allowed Pilmore to make a position change after he returned to England. He became an ordained priest in the American Episcopal Church.¹⁰ (Note, prior to Episcopal ordination, Joseph's surname was spelled "Pilmore," and afterwards, always "Pilmoore.")

Edward Dromgoole, (1751-1835)- Born in County Sligo, Ireland, to Roman Catholic parents, Dromgoole trained as a linen weaver. After hearing Methodist preaching, he made the decision in 1770 to renounce his Catholic faith and embrace Methodism as presented by John Wesley. His family subsequently ostracized Edward, and he emigrated to Philadelphia, where he found work as a tailor's assistant. He became a merchant before entering the Methodist ministry in 1772. Afterwards, Dromgoole was assigned circuits that covered Maryland, parts of Pennsylvania, Delaware, Virginia, and North Carolina during the next three years. He earned full conference membership in 1775 and was assigned to the Brunswick circuit covering south-central Virginia and several NC counties.

In July 1776 he was assigned to the new Carolina Circuit, bringing him to Halifax, North Carolina and to the Virginia circuits in Amelia,

⁸ Kinghorn, Kenneth Cain, *The Asbury Theological Journal*, Fall, 2000.v 55, n 2.

⁹ Rightmyer, Nelson Waite "Joseph Pilmore, Anglican Evangelical," *Historical Magazine of the Protestant Episcopal Church*, Vol 16, No. 2 June 1947. Preview

¹⁰ "Joseph Pilmore, Anglican Evangelical," *Historical Magazine of the Protestant Episcopal Church*, Vol 16, No. 2 June, 1947.

Brunswick, and Sussex counties. In March 1777 he married Rebecca Wallton, one of his Brunswick County converts, and in the spring of that year, he was appointed to the Amelia circuit. The following autumn he worked in the Brunswick circuit, near the time his father-in-law presented the couple with a 200-acre farm. They resided there until they moved in the 1790s to the Valentines community.

During the next two years, his circuits in North Carolina encompassed hundreds of miles and required extensive travel and allowed little time to return to his Virginia home. His assignment from the Baltimore General Conference in 1784 was Bertie County NC, and it proved to be a tragic year for his family; two of his children died, and both his wife, and another child became seriously ill. These events convinced him to set aside the traveling ministry he loved and to “locate,” remaining at home to better care for his family.

Altogether, Edward and Rebecca had ten children, four of whom died young. One son, Edward II, became a Methodist minister, physician, and planter in Brunswick County. Another, George Coke, was a planter, lawyer, Virginia legislator, militia general, and Democratic Congressman. George attended the University of North Carolina during 1813-14 but was apparently expelled after delivering a democratic speech against the orders of the faculty. He later attended the College of William and Mary and studied law. He served three terms in the US Congress between 1835 and 1847 and was a participant in the famous Duggar Dromgoole duel in 1837.

A third son, Thomas Coke Dromgoole, was educated in Abingdon, Maryland and later Gloucester County, VA. He was a Methodist minister, farmer, and county surveyor. He had a total of ten children, one of which was John Easter Dromgoole (1805-1897), attorney and Mayor of Murfreesboro, Tennessee during the civil war. One of John Easter’s daughters was

Susan Dromgoole Mooney (1837-1919) author of *My Moving Tent*, describing her life as the wife of a circuit rider.

Rev. Edward Dromgoole was one of the clergy attending the 1784 Christmas Conference in Baltimore Maryland in December, when Francis Asbury was elected Superintendent of Methodism in America and gained authority to direct, ordain, and annually assign circuits to Methodist clergy throughout American territories. Though Asbury was no longer making Rev. Dromgoole’s circuit assignments, the reverend stayed abreast of events occurring in his conference and in North Carolina. The two clergymen exchanged letters and made visits for the remainder of Asbury’s life. One of Edward Dromgoole’s direct descendants, Mary Ann Turpin Burke, dedicated a stained-glass window memorial to him and other members of the family in the chapel of Church Street UMC, Knoxville, TN. Memorialized are: Rev. Edward Dromgoole, Thomas Coke Dromgoole (1780-1817)- Methodist Pastor; John Easter Dromgoole, Sr. (1805-1897), Susan Dromgoole Mooney (1837-1919), and Maude Mooney Turpin, daughter of Susan Mooney.¹¹

The Revolutionary War breaks out and King George declares the colonies to be in a state of rebellion, August 1775.

During this period, John Wesley remained loyal to King George and the Church of England and set himself up as the conduit between the British authorities and his Methodist family. He took a strong pro-Tory stance though he had urged his itinerants to remain neutral. His position became a public controversy in September 1775 when he published “A Calm Address to Our American Colonies.” Author, Dee Andrews notes it “was virtually a word-for-word copy of an anti-American polemic pamphlet, issued earlier” by Samuel Johnson. Wesley made

¹¹ Wade, Dwight, *Unfinished Journey*, Methodism Comes to America, to the Tennessee Frontier, And to Church Street United Methodist Church, 1816-2019, 2019, p 373.

no effort to soften Johnson's outright rejection of the American's claims that they had retained their rights as British subjects upon emigration from Britain. On the contrary, his tract argued that the Americans had ceded their rights to life, liberty, and property to king and Parliament after the first generation of settlement...Andrews noted words as he appeared to copy Johnson's language: 'You are the descendants of men who either had no votes or resigned by them by emigration.' Wesley exclaimed through Johnson's words, You have therefore exactly what your ancestors left you: not a vote in making laws, nor in choosing (*sic*) legislators, but the happiness of being protected by laws, and the duty of obeying them."¹²

Predictably, Methodist patriots and patriots of other faiths or no faiths assumed that all Methodist preachers, as Anglican priests in America, generally sided with King George. Some were shunned and some were placed under arrest. This was a good reason for Asbury to remain secluded on the Delaware Thomas farm and for other Methodist preachers to remain out of sight in many areas. After a time, relationships were restored, but this did not occur overnight.

Thomas Webb, deported for spying, Battle of Trenton

Author Dee Andrews writes, "It was probably the aggressive loyalism of Thomas Webb, the war veteran turned consolidator that did most to hurt the Methodists' reputation among informed Whigs [who wanted independence] as... he had continued to travel and preach since his return from Britain...and began to pass military intelligence about Washington's movements on to the British Command. Traveling into Pennsylvania for more information, Webb later claimed that he had warned the British that the American commander was planning an attack on Trenton on Christmas

Day, 1776, a tip that the British, to their regret, had failed to heed."¹³

Two years later, Thomas Webb was deported. After ignoring Governor Livingston's order to leave New Jersey, Webb went to the Philadelphia area and continued itinerating among the Maryland Methodists extending his sources of military information. Maryland officials watched him and concluded he was a spy. Accosted on his route to safety in New York, Webb was arrested and brought before the Continental Congress on charges of spying. Charges were dismissed on a technicality, but he was held prisoner. He was, however, later released following a plea to General Washington to return permanently to Britain in October 1778, almost two years after the Battle of Trenton.¹⁴

Even if the British command did not deliver Thomas Webb's warning to Hessian Col. Johann Rall in Trenton with 1700 Hessian troops, Rall did receive a warning, later found in his vest pocket. According to Harry J. Podmore, author of "Trenton Old and New," Washington's spies in New Jersey were active in the Trenton area in providing intelligence. Harry J. Podmore describes the action in Trenton in December 1776:

"History records that when the Hessians were stationed at Trenton in December 1776, General Washington, who was encamped on the Pennsylvania shore with his small band of patriots, was well informed of the doings in the enemy's cantonment in Trenton. The Battle of Trenton was a well-planned and timely stroke, due part to the intelligence obtained from the patriotic farmers of Hunterdon and Burlington Counties, as well as to the work of Washington's trusted spies who were able to learn the strength and position of the Hessian forces. One of the most famous of these spies was John Honeyman, who lived in Griggstown, Somerset County, and was noted for his cunning and keen observation. Just a few days before the Battle, Honeyman, disguised as a butcher and dealer in cattle, made a number of visits to Trenton and reported to Washington what he saw there.

Was Honeyman in touch with Abraham Hunt [owner of a Trenton store] who at that time was a Tory in

¹² Andrews, Dee E., *The Methodists and Revolutionary America, 1760 -1800, The Shaping of an Evangelical Culture*, Princeton University Press, Princeton, NJ, 2000, p 49.

¹³ Ibid, p 52.

the eyes of his townsmen? While there is no proof that the two worked together in securing information, there seems to have been an opportunity for such to have taken place. John Honeyman, known as the Tory butcher, purposely wandered from the town a few days before the Battle and was captured along the River Road by several soldiers of the patriot army. He was transported across the river and brought before General Washington, who after interviewing him privately, ordered him held for court-martial the following morning. What actually transpired between Honeyman and General Washington is not known, except that there was no court-martial in the morning, as the spy had vanished from the log hut where he had been confined for the night. His mysterious escape and his return to Trenton with greatly exaggerated information concerning the poor condition of the patriot army, all planned by Washington, is a matter of history.

THE CHRISTMAS STORY

It is Christmas night, December 25, 1776. Snug and warm in their quarters throughout the village of Trenton, the Hessian mercenaries are celebrating the occasion in traditional German style. Colonel Johann Gottlieb Rall, the Hessian commander of the cantonment, is being royally entertained at the home of Abraham Hunt, where he is busily engaged in tasting the best wines the village affords. He imbibes the delicious spirits between each hand of cards and when the clock on the wall shows that it is nearly dawn, there is a loud knock on the door. It is opened by a servant who is confronted by a Tory farmer who asks to see Colonel Rall. The messenger is undoubtedly Moses Doane, one of the notorious Doane Brothers of Pennsylvania, with the timely message that the Rebels are crossing the Delaware are planning to march on Trenton. Being informed by the servant that Rall's card game cannot be interrupted, the messenger hastily writes a note which is given to Rall by the servant. But the Hessian Colonel, in no mood to trouble himself with a carelessly-written message, places it in his vest-pocket without reading it, and returns to his card game, unaware that he soon must pay with his life for this apparently trivial act.

Meanwhile the famous crossing of the Delaware has been accomplished, and Washington's loyal army of cold and bleeding patriots is already marching on Trenton before Rall and his troops are aware of what is happening. The story of the defeat of the Hessians at the Battle of Trenton, which General Washington called 'a glorious day

for our country,' is so well-known to every student of American history that it need not be repeated here."¹⁵

Revolutionary War- British Methodist preachers under suspicion by the patriots

Andrews went on to say, "With or without Webb's meddling, the British Methodist preachers were in an unenviable position in America, and their problems only intensified as the war expanded into the areas surrounding the Chesapeake and Delaware Bays in early 1777. Informed by Wesley not to expect any additional preachers from the British connection 'till these troubles are at an end,' Rankin [Thomas Rankin, Wesley's appointed supervisor in America] presented a contingency plan for the future to the preachers' conference meeting at the Watters' Chapel in Deer Creek, Maryland, in May 1777. In the event that the 'old preachers' were constrain'd to return to Great Britain, the Americans were to adhere to 'Articles of agreement' until other preachers were sent over. A previously signed agreement allowed "old British preachers to adhere to the loyalty oath they had taken to Wesley since 1769, they would be allowed to return to Great Britain, the Americans would adhere to "Articles of agreement' until other preachers could be sent over." A committee was appointed to act as a joint superintendency in the event of the British departure, comprising five Methodist preachers (one of whom was Edward Dromgoole) making three Americans and just two Britons.... On Wesley's orders, his representative, Superintendent Rankin, pressed Francis Asbury to return to England. Asbury demurred saying he preferred to stay. (He later wrote a friend in England that he feared that Rankin would send the best preachers and itinerants on the continent to England.) He subsequently sought sanctity in Delaware."¹⁶

¹⁵ Podmore, Harry J., Trenton Old and New, Trenton Tercentenary Commission, MacCresillish & Quigley Co., Trenton, NJ, 1964, VI, The Corner with a Christmas Story. <https://www.trentonhistory.org/Old&New.html#TheStacyPottsHouse>

¹⁶ Andrews, Dee E., *The Methodists and Revolutionary America, 1760 -1800, The Shaping of an Evangelical Culture*, Princeton University Press, Princeton, NJ, 2000, p 54.

American Methodist itinerants continue despite some distrust by many patriots

After the departure of the British preachers, the American itinerants continued their travel and Methodists continued to open their households to preaching. According to Andrews, the mission was hazardous but not impossible. Twenty-eight American itinerants joined the connection in the war years from 1777 through 1779. Unfortunately, they bore the brunt of the patriot leadership's suspicions that all Methodists were undercover loyalists.¹⁷

Asbury lays low on Judge White's Delaware farm

Asbury's invitation to Judge Thomas White's farm in Delaware provided refuge during the war years of 1778-1780. It was a mixed blessing. Asbury missed his regular visits to his pastors, preaching several times a week, and continuing to personally oversee the growing number of Methodists in America during these two years. In addition, historians write of his uncharacteristic troublesome episodes of depression. However, another Asbury quality flourished, the desire to continue his education. While at the farm, he studied Latin and Greek sufficiently to be able to read books in those languages, as did well-educated Anglican priests. (Therefore, one might suppose that the house on the White farm held Judge White's rich library.) Thomas White was a member of the Colonial Maryland legislature and Delaware House of Assembly, Chief Justice of the Kent County Court of Common Pleas, and Delegate to the Delaware Constitutional Conventions of 1776 and 1791-1792.

British army surrenders, Americans and Methodists are independent

The defeat of Cornwallis and his British army came with his Yorktown surrender on

October 19, 1781. While the rebellious colonies could now declare independence from Britain, there remained unfinished work. People on the losing side departed for home or nearby British areas just north of the north border colonies. Many of the Anglican clergy who had remained during the war left at this point. American Methodists joyfully returned to ministry and evangelism. After the departure of most of the Anglican clergy, however, most Methodists could not celebrate or offer the sacraments. The ending the war with the Treaty of Paris in 1783 reset the relationship between The British Isles and its former American colonies. American Methodists were ready to cut their ties with British Methodism and become independent. Wesley was wise in coming to the same conclusion, yet he wanted to influence the transition to an independent American Methodist Church. In 1784, Wesley sent emissaries Thomas Coke, Richard Whatcoat, and Thomas Vasey with some tools for establishing an American Methodist Church.

Included in the items was a written message from John Wesley. Wesley's 1784 letter to his former pastors in America encouraging them to pursue their own course in their choice of leadership and in administering the sacraments. The letter to those who began preaching in America in the 1760's and those who followed ended as follows:

As our American brethren are now totally disentangled both from the state and from the English hierarchy, we dare not entangle them again either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive Church. And we judge it best that they should stand fast in that liberty, wherewith God has so strangely made them free.¹⁸

¹⁷ Ibid, p 55.

¹⁸ Heitzenrater, Richard P., *Wesley and the People Called Methodists*, Nashville, Abingdon Press, 1995, p 245.

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Image sources- Strawbridge, Heck, Webb, Boardman- Library of Congress

Dwight Wade, Jr, MD, bio 4-4-2022

Dwight was eldest of four sons born to Dwight and Kate Wade of Sevierville, Tennessee. He was Baptized at First Methodist Church, Sevierville, educated in public schools in Sevier County,

graduated from the University of Tennessee (UTK), and from UT Medical School in Memphis in 1964. He served in the US Army for 1965-1968, including two years with the 6th Special Forces, Airborne. After completing his residency in internal medicine at UT Memphis, in 1972, he joined an internal medicine practice at Fort Sanders in Knoxville. He was a founder, Board Member, and Medical Director of the Summit Medical Group. Dwight and his wife, Rev. Dr. Jan Wade, joined Church Street UMC in 1993 where, after graduation from Candler School of Theology, she later served as Associate pastor, and now remains on staff. In recent years, Dwight has served as Sunday School teacher, President of the Wesley House Board and is now serving as the church historian. In 2019, he authored *Unfinished Journey*, the story of early Methodism and the rich 200-year history of Church Street UMC.



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The Impact of Southern Methodist Progressives, 1900–1930; or “The Kingdom of Heaven Is Like a Mustard Seed...”

When the SEJ Historical Society met in Nashville fifteen years ago, we addressed matters of regional rather than local import in the nineteenth century. This time, we’ve turned our attention to the twentieth century. As was true of Methodism generally, what you discover occurring in Tennessee during the twentieth century is the culture greatly impacting the church. Methodism changed dramatically last century. Sanctity ceased to be our byword. Temperance ceased to matter about the same time the prohibition amendment was repealed. Despite a whole cadre of renewal movements, biblical and ecclesial illiteracy have become increasingly rampant, due (at least in part) to what one perceptive writer has recently called “the juvenilization of the church.” It would be easy to wring our hands about all that went wrong and to bemoan the church’s precipitous decline. But we decided to focus on how Methodism was impacting the culture that was culturally transforming it. Thus, the papers that you’ll hear over the next few days.

When I moved to Nashville in 1987 I arrived with much misinformation about the South. I don’t think I was ever overtly taught that the South was backward or more prone to racial baggage than the rest of the country; it’s just that there are regional stereotypes at play in our nation. For instance, having grown up in Kansas City, I am quite certain that the northeast was asphalted over decades ago. All those calendar photos of cows in verdant pastures in Vermont? Yeah, right! Have people not read *A Tree Grows in Brooklyn*? Having now lived here for twenty-five years, the South ain’t nothing like I thought it was; though I still believe grass probably became extinct in the northeast decades ago.

It may be hard to believe, but Methodist historians have their own version of regional stereotypes they propagate, as well as historical “facts” they cite without verifying. Drill down beneath the surface of many denominational reports, you discover many so-called truths are simply myths. For instance, contrary to what almost everyone says, early circuit riders did *not* die young. Sure; some did. But if they made it into their twenties (most did) and they married (most did), circuit riding Methodist preachers died at roughly the same age as the folks in their congregations. And bishops didn’t regularly send young Methodist clergymen packing from one end of the conference boundary to the other. Track the probationary appointments of a circuit rider with an eye as to where “home” was...and you’ll discover those first few appointments were often spent in the next county over from where he grew up. The proximity to home afforded those young men, who may never have been away from home before, the opportunity to come to terms with their home-sickness during their probationary years. Once they became seasoned elders, then they began traveling. If you answer queries regarding your conference clergy, knowing that their first couple appointments were almost always in the county next to home is information somebody is going to bless you to receive. There are other myths. Early Methodists, especially the clergy, were poor, without access to the halls of power. Nonsense. Same with the silliness about them being illiterate or uneducated. Not so.

I’m weary of reading essays and books about Methodist history and theology or its practices and politics in

which authors offer no indication they're even aware that there was a southern church much less interact with it. If a reader is not paying attention to the sources being cited, it would be easy to close the books convinced of the southern church's apparent failure to address matters of social import. A case in point is the acclaimed four-volume study of *Methodism and Society in the Twentieth Century*. The first two volumes by Cameron and Muelder, professors at Boston University, are oblivious to the work of Southern Progressives. There is not the first mention in their books of settlement homes or training schools or interracial commissions or sociological congresses or Bethlehem Centers or the YMCA or even the fact that the southern church was the first denomination to respond to the invitation to send delegates to form what became known as the federal council of churches, of which the very first president was a southern bishop. They never name the crucial work of James Edward McCulloch or Willis Duke Weatherford or William Winton Alexander or Robert Burns Eleazer or Sara Estelle Haskin or Eugene Hubbard Rawlings or Jessie Daniel Ames or Fennell Parrish Turner or Dorothy Tilly or Walter Russell Lambuth or Belle Harris Bennett or even this institution.

That four-volume study is not an isolated exception. Almost none of the figures or institutions to which I'll be referring in this address garner so much as a footnote in United Methodist literature. You won't find them in *Who's Who in American Methodism* (1916) or *Prominent Personalities* (1945) or *Who's Who in Methodism* (1952) or *Who's Who in the Methodist Church* (1966). They aren't referenced in the 1974 *Encyclopedia of World Methodism*. It is as if they never existed. Their work is ignored, unknown, unappreciated.

Let me hasten to add that the rare author who does look at Methodism in the south rarely reveals any sensitivity to differences between the deep south and the old south and the upper south. May God yet be gracious and raise up some United Methodist historians who know the southern literature and southern personalities well enough to blow a divine wind across that valley of dry bones and bring to our awareness the bold men and courageous women who labored for the changes we today take for granted. Sure; there were grumpy, mean-spirited men in Tennessee and throughout the south whose hearts were unrepentant, whose thoughts were bitterly prejudiced against the north. Warren Candler comes to mind. Collins Denny is probably another. But there were clergy and lay members of the Tennessee Conference, early in the twentieth century, aided by others from around the southern church who were on staff at the Publishing House and the Board of Missions, who were at the very forefront of the attempt to force the South to address its societal failings. They did so by all the means that Methodism made available to them: monthly missionary magazines and the women's missions auxiliaries that existed in urban and rural churches across the South; denominational and conference newspapers; educational enterprises, such as Training Schools and Conference Institutes and interdenominational conferences, not to mention prep schools and colleges and universities; Sunday school curricula and teaching quarterlies and denominational journals and books and pamphlets and sermons; district conferences and missionary conferences and annual conferences and clergy conferences. Follow the argument trails that begin appearing in print before the end of the first decade of the twentieth century, stay with those arguments long enough to become familiar with the people involved, and sooner or later three things will dawn on you: 1) There was, indeed, social activism in the South early in the twentieth century; 2) Methodists were basically at the forefront of every single one of those activist platforms and either initiated or held important offices in the activist organizations outside official Methodism (such as the Southern Sociological Congress or the Commission on Interracial Cooperation or even the various YMCA branches) that made up the leading edge of Southern progressivism; 3) Those men and women knew each other well, worked together regularly, cross-fertilized and challenged each other's thoughts, introduced each other to people throughout the south, and together spread scriptural holiness throughout the land. Furthermore, the issues that became the political and

social planks that drove southern progressives to attempt to right the wrongs they saw were all present in Nashville from the beginning. Penal reform, including opposition to the death penalty and convict lease programs. Women's suffrage. Improved health care. The race question, including opposition to lynching and advocacy for the education of African Americans. Opposition to child labor and advocacy for mandatory school attendance. The impact of poverty and other social ills on poor health and morals. Swim upstream far enough and you will find the Woman's Missionary Council and the editors and writers of *The Missionary Voice* advocating for these reforms. Swim even further upstream and at the headwaters is James Edward McCulloch teaching and implementing the reforms at the Methodist Training Institute for Christian Workers in Nashville.

Methodist Training Institute for Christian Workers

Created by the Board of Missions at the General Conference of the Methodist Episcopal Church, South, in Birmingham, Alabama, in May 1906, the Methodist Training Institute for Christian Workers was formally organized in Nashville in June 1906. Affiliated with the Biblical Department at Vanderbilt University, the Training Institute was located across the street from the Tennessee State Capitol on Park Avenue. Actually, it had already been in operation as a conference entity since late 1904. Its initial purpose was "to train missionaries and other Christian workers for service in the Church." By its second quadrennium, its purpose had become the preparation of "workers for efficient service in the homeland and on the foreign field." That shift in relative status between foreign missions and home missions was not just an editorial alteration. It pointed to a growing awareness that (for instance) if we could educate and work with Negroes in Africa, we jolly well could do so right here, too. In the same way, if missionaries could address matters of illiteracy and poverty in the hills of China or Japan, they should be doing so in the hills of Appalachia or in the rural wastelands of the South. Four departments were established in the Training School. Each department was designed to prepare and benefit mostly (but not exclusively) laity in church work. Think Deaconess Movement and you'll have most of the initial audience in mind. The departments consisted of a Bible Training School, a Nurse Training School, a Training School for Church Musicians, and a Training School for Kindergarten Teachers. Classes were designed to combine practice with theory "with the idea that we want results, that we want to send out men and women who can bring things to pass." Nothing involving curricula or pedagogy was left to chance. The stated (but ultimately unrealized) hope was that the school would become to the church what West Point and Annapolis were to the Armed Forces. At the time of its formation, the Training School was one of two such institutions in the Methodist Episcopal Church, South. The other was Scarritt Bible and Training School, which had been established in Kansas City in 1892 and which would eventually relocate to Nashville in 1924. When the Nashville Training School formally closed its doors in 1915, Scarritt effectively took over its work and even claimed its graduates as its own alumni.

The superintendent of the Training School from its inception was a Virginian, James Edward McCulloch, who had graduated from Vanderbilt in 1901. He stayed at the school until 1911, when he left to become, from 1912 to 1915, the general secretary of the American Interchurch College for Religious and Social Workers, also located in Nashville. The Interchurch College never really accomplished much so the next year in 1912 McCulloch was instrumental in creating the Southern Sociological Congress, also established in Nashville. (I'll come back to McCulloch and the Southern Sociological Congress in a moment.) After McCulloch left the Training School, William Fletcher Quillian, recently returned to the U.S. from serving a four-year stint as a missionary in Mexico to take post graduate courses at Vanderbilt, became the president of the Training School.

During the McCulloch superintendence more than sixty persons graduated from the Training School. Most

of those students graduated in 1910, the first class to complete all four years of residency following the official organization of the school. Some graduates entered overseas work. Some scattered to various sites throughout the country. Most took humble positions in out of the way home mission projects where, to the world's way of reckoning matters, they simply dropped from view and were never heard from again.

A case in point is Frank M. Houser, who was a ministerial licentiate of the Tennessee Conference and a 1910 graduate of the Training School. Trained by the school regarding the importance of living in the neighborhood where he worked, Frank and his newly-wed wife (also a graduate of the school) took positions at the Fresh Air Tuberculosis camp on the western edge of Nashville in Cheatham County. Fannie Battle, a Methodist Nashvillian, whose United Charities work with children is still on-going, had opened the Fresh Air Camp in the Craggie Hope neighborhood of Kingston Springs after Itinerant's Rest, David C. Kelley's home on the east side of Nashville, burned down. Craggie Hope is the community where Clovis Chappell's wife, Carrie Hart, hailed from. With the Housers in charge, the Fresh Air Camp eventually grew into a foster center that offered parental guidance to orphans and juveniles shipped out from Nashville. For more than four decades, right up to the time Houser and his wife died, they toiled in abject poverty to offer a hand-up to kids who otherwise did not have a chance. That kind of service strikes me as wonderfully "efficient," incredibly progressive, and inherently Methodist.

What set apart the departmental work of the Training School was the strategic application of the cutting edge field of sociology or the science of socialism (as it was initially called). McCulloch himself was immersed in the cutting edge theories of sociology and he made sure that the students at the Training School were, too. They lived together and ate their meals together in campus housing. At local kindergartens and churches and settlement homes, they were expected to take part in daily field practicums that had been "especially adapted for settlement and city mission work." Daily they engaged in observation and applied their working theories. At McCulloch's insistence, everything they did was suffused with a spirit of prayer and reliance on the active presence of the Holy Spirit. Always they were to conduct themselves as ladies and gentlemen who loved to introduce persons to Jesus by loving them as they believed Jesus loved them. (Incidentally, there are today—inside and outside the church—persons who are fond of tweaking noses, who rather arrogantly make it known that they are in ministry *with* people, not *to* people. Fine. My suspicion is they have no clue that persons at the Training School [and at the Publishing House] were making the very same declaration a hundred years ago.)

To introduce clergy and local congregational leaders to the sociological insights being shared daily with his students, McCulloch also created what quickly became known as The Midwinter Bible and Missionary Institute. Held each year in late December and early January, the Institute was intended to be a ten-day long "American 'Keswick,' where the most spiritually minded leaders of Protestantism will...give instruction and inspiration to those who may come from year to year seeking the highest experiences possible for the Christian life." It aimed "to be of benefit especially to pastors, to missionary candidates, to young people's leaders, and to other Church workers engaged in active service either in the home or foreign fields." Participants not only learned a fair degree of sociology, they were also taught practical ways to address social concerns in the neighborhoods around their churches. Perhaps most importantly, they were not only inundated with penny pamphlets that expressed progressive beliefs about current matters such as the race question, child labor, education, or quality of health, but also they listened to stirring and even fiery addresses delivered by regional and national proponents of these reforms. The work of the Training School, including its classes, institutes, and agencies, was regularly made known to the wider church through the *Nashville Christian Advocate* and through monthly notices in the *Woman's Missionary Advocate* and *The Missionary Voice*.

Setting to the side the fields of service in which Training School graduates worked, the Training School itself

during its years of operation was responsible for the formation of several important agencies, all of which continued for decades after the closure of the school and some of which are still in existence. An important work with young African American children began just west of the state capitol in 1907. Sallie Sawyer, a member of Capers Memorial CME (itself the outgrowth of the mission to African Americans undertaken by McKendree Methodist Episcopal Church almost three generations previously), helped coordinate that early work prior to her death in 1918. Before the Training School closed it could boast that the work at this center consisted of a kindergarten, several recreation programs, and even a clinic for newborns. The agency continued to flourish. By 1929, fifty acres in Cheatham County (just west of Nashville) were purchased and Camp Dogwood, the very first camp for African American children in the mid-state region (perhaps in the entire state), was established. The work of the Bethlehem Center is still going on today, now under the auspices of the Women's Division of the General Board of Global Ministries of The United Methodist Church.

Also connected to the Training School was a settlement home located about a mile away in North Nashville, in the area known today as the Salemtown section of Germantown. The settlement home was called the Warrioto Settlement Home. It provided a stable and safe environment for rural, white migrant textile workers from DeKalb County, which is east of Nashville where Center Hill Lake now is. The Morgan and Hamilton Bag Company's Warrioto Cotton Mill, located on Eighth Avenue, still stands. Later purchased by Werthan Bag Company (on which the movie "Driving Miss Daisy" was based), the mill today has been transformed into upscale condominiums known as Werthan Lofts. Child care was provided, dietary education was offered, disease prevention was practiced, medical clinics were operated, hygiene was discussed, basic sewing skills were taught, a kindergarten was started, and the gospel was proclaimed. When Centenary monies in 1919 began to be used to support the settlement home, it was moved to Seventh and Monroe Streets and became known as the Centenary Methodist Institute.

Still another agency connected closely to the Training School was the Wesley House, located to the south off of Claiborne and Fillmore Streets. Begun in 1901, the Wesley House was modeled closely on the design and intent of Jane Adams' Hull House in Chicago (which just last year went bankrupt and closed). The JC Napier Center, by the Tony Sudekum Homes, grew out of this work in 1956. All three of these organizations—The Bethlehem Center, the Centenary Institute, and the Wesley House—were united in 1971 and became known as a United Methodist Neighborhood Center.

A fourth agency, connected to the Wesley House, was the Lucy Holt Moore Kindergarten in South Nashville. Located on Humphreys Street, near where the Humphreys Street United Methodist Church (which was discontinued in 2009) was situated, this preschool graduated its children, replete in white gowns and tasseled caps, every June.

A 1928 report concluded that "Each Center serves a particular and very real need; each makes its own valuable contribution to the welfare of humanity. One no longer hears the phrase 'working for'; the preposition *with* has been substituted, since the community work is on a cooperative basis. The people in the community, the workers, and those connected with the Churches are working together with God to bring about a bigger and finer and more wholesome community life."

Southern Sociological Congress

"No less an authority on Southern history than C. Vann Woodward...[has concluded] that the [South] experienced no important manifestations of the social gospel or its frequent companions, liberal theology and the ecumenical movement." John Eighmy has chimed in and added that "The South produced no pioneers in

social Christianity or nationally recognized spokesmen for the cause.” The most the south could claim is that they eventually imitated the work of northern social workers. And Donald Meyer “claims that Southern Methodists...expressed no social concern until the thirties.” Forgive me, but those claims are just bogus! At best, they are unresearched assumptions.

Late in 1911 Kate Barnard, a maverick Catholic politician from Oklahoma City concerned about matters of urban poverty and convict release programs, contacted Tennessee’s Governor, Ben Hooper, about pulling together a variety of southern politicians, statesmen, ministers, educators, and concerned citizenry for an open forum early in 1912 to discuss matters of literacy and child labor, penal reform, hygiene and health care, and several broad issues related to race. *The Nashville Christian Advocate*, the *Quarterly Review*, the *Woman’s Missionary Advocate* and its successor, *The Missionary Voice*, had been touting in their pages these and other reforms for years. Readers of these newspapers, journals, and magazines would have been familiar with the arguments, as well as the status of the reforms throughout the southland. However, it is doubtful that Hooper, a Baptist by affiliation, had ever read any of those Methodist reports. To his credit, though, he was enough intrigued by Kate’s request that he contacted the gentleman whose office was across the street from the capitol—James McCulloch—to get his read on whether it was worth attempting and whether it could be pulled off on such short notice.

After leaving the Training School in 1911, McCulloch had become the general secretary of the American Interchurch College for Religious and Social Workers in 1912. In this position he hoped for the opportunity to address in a more pointed way his growing understanding of the deep problems that were plaguing the South—urban sprawl, race relations, illiteracy, peonage. Conversations with fellow Methodists and Vanderbilt classmates and Training School faculty and speakers, such as Willis Duke Weatherford, Alexander Harvey Shannon, and Arcadius McSwain Trawick, had convinced McCulloch that race relations, if not the most important issue needing solution, was certainly among the most pressing early in the twentieth century in the Southland. Through these men and their broad connections, McCulloch was introduced to still others men, such as William Winton Alexander, a Nashville preacher; Robert Burns Eleazer, a former Cheatham County newspaperman now working for the Missions Department of Southern Methodism; and Eugene Hubbard Rawlings, another Methodist clergyman working at the Missions Department. Southern Methodist Home Mission auxiliary leaders, such as Belle Bennett and Joseph D. Hamilton’s wife (Bishop Holland McTyeire’s daughter) Mary, as well as Training School graduates such as Mary DeBardleben and Sara Estelle Haskin, were pushing him to wield whatever influence he could in ever widening circles in Nashville and beyond.

So, when contacted by Governor Hooper, McCulloch saw the invitation as a divine call that he dare not ignore, a call that would perhaps allow him to influence southern culture in ways he had hoped the Training School would but never quite did on the scale that was needed. Almost daily for two months, McCulloch met with Hooper and a select number of Nashvillians laying the groundwork for the forum. He contacted leading figures across the south in law, religion, politics, business, health care, labor relations, and education. Having obtained ample financial backing from Mrs. Anna Russell Cole, the Methodist widow of Nashville railroad and banking magnate, Edmund William Cole, one of the original trustees of Vanderbilt University and the person who endowed the still on-going Cole Lectures at Vanderbilt, McCulloch set off on a whirlwind two-week tour to lock in speakers, as well as the attendance of as many southern governors as he could.

The conference opened on May 7, 1912 at the Ryman Auditorium, just around the corner from McKendree Methodist Episcopal Church, South. At the time, the block on which the Ryman sat also housed charitable work with the indigent and prostitutes (among others) that was being done by Methodists, a Cumberland

Presbyterian contingency that would soon throw in its lot with the start-up Pentecostal Church of the Nazarene, and Jews. For four days almost 700 persons listened to impassioned calls to address a wide range of social ills throughout the south. “Every word breathed a spirit of prayer and social justice.” By its conclusion on May 10 the Southern Sociological Congress had been established with a permanent office in Nashville, a constitution and complete set of bylaws had been drawn up, a social program instituted, annual meetings in cities throughout the south were planned, and an executive secretary elected (McCulloch). Oh, and Mrs. Cole (the Methodist) provided sufficient staffing and administrative funding to last several years. McCulloch had done his homework well. He brought in excellent speakers and practitioners of the various topics they discussed from around the country. Owen Lovejoy spoke about “Child Labor and Compulsory Education.” There were discussions of juvenile dependency and infant mortality and imprisonment systems and jails and inequalities in the way laws were administered and disease prevention and tuberculosis treatment and nursing and the pressing need for states to keep vital statistics and...well, you get the picture. It was a sociological conference, the first ever in the south, its creators brazen enough to believe that if they might gather enough people of good will and expose the problems and suggest solutions, they might end up accomplishing something remarkable. Half of the speakers were from the south. Some were local and Methodist—a professor of sociology from Vanderbilt, who spoke about the importance of social services; the minister appointed to West End, who drew the attention of attendees to the needs of the Appalachian hill folk; and McCulloch’s good friend, the International Student Secretary of the YMCA, who addressed the treatment of African Americans throughout the South. Attendees came from around the country but were mostly southern. The Tennessee attendees included many Nashville Methodists, most of whom had connections to Vanderbilt, the Training School, and/or the Board of Missions.

As stipulated by the social principles adopted at the meeting in Nashville, the Southern Sociological Congress stood for

- the abolition of the convict lease and contract systems, and for the adoption of modern principles of prison reform;
- the extension and improvement of juvenile courts and juvenile reformatories;
- the proper care and treatment of defectives, the blind, the deaf, the insane, the epileptic and the feeble-minded;
- the recognition of the relation of alcoholism to disease, to crime, to pauperism and to vice, and for the adoption of appropriate preventative measures;
- the adoption of uniform laws of the highest standards concerning marriage and divorce;
- the adoption of the uniform law on vital statistics;
- the abolition of child labor by the enactment of the uniform child labor law;
- the enactment of school attendance laws, that the reproach of the greatest degree of illiteracy may be removed from our section;
- the suppression of prostitution;
- the solving of the race question in a spirit of helpfulness to the negro, and of equal justice to both races;
- the closest cooperation between the church and all social agencies for the securing of these results.

Following the successful first meeting in Nashville, the Southern Sociological Congress met annually through 1919. The 1913 meeting of more than 1,000 delegates in Atlanta focused on race issues and ways for the church

to utilize best the growing body of sociological information. The 1914 meeting in Memphis was well documented by presses around the country primarily because of that Methodist secretary of the YMCA in Nashville, Willis Duke Weatherford. When the theatre owner where the Congress was meeting had the African-Americans who wanted to listen to addresses in his theatre thrown out, Weatherford walked out, too; spoke with the pastor of a church down the street; and convinced the Congress to leave the theatre and reassemble at the church; which they did. Two years later at the meeting in Houston, Weatherford's courageous address on lynching was so forceful and spot-on that 50,000 copies were published and distributed by the Congress. That pamphlet, and the friendship that developed between Weatherford and another Nashville Methodist preacher and Southern Sociological Congress member, William Winton Alexander, gave rise to the formation of yet another progressive organization, the Commission on Interracial Cooperation, to which I'll turn in just a moment.

For eight years the Southern Sociological Congress created a regional forum in which urban sophisticates and rural farmers, African Americans and white gentility, intellectuals and commoners, Christians and non-Christians, politicians and businessmen and physicians and nurses and administrators and university professors learned from each other, drew strength and resolve from each other, and depended on each other. Light was shone on dark places. Evils were confronted. Wrongs were named. Just as importantly, solutions were proffered on matters of child labor and juvenile courts and mandatory school attendance, on prison reform and convict leases, on caring for the diseased and indigent and feeble, on matters of race and justice and lynching, on poverty and prostitution and uniform laws and vital statistics. Some of these issues seem terribly conservative and "safe" to us today but that is because they were so successfully addressed a hundred years ago. As a result of the Congress, friendships were established. Bonds of trust were formed. Insights were gained. Lives were changed. And integral to the overall success of the Congress was the dependable and resolute visionary, McCulloch, the Methodist secretary; the generous endowment of Anna Cole, the Methodist matron; the valuable addresses of many Methodist clergy in Tennessee; and the attendance of many local congregational members of Methodist churches throughout the south who brought back home new ideas to consider and share and—most importantly—put into practice.

Commission on Interracial Cooperation

Of all the topics the Sociological Congress addressed, the one recurrent theme that is still considered the South's greatest failure is that of race relations. That is probably true, but not because race was not addressed. The failure points more to the size of the problem. One can only shudder at what might have been had Southern Methodists not been as courageous and as determined as they were to change the hearts and minds of southerners. Philip Dray, the author of *At the Hands of Persons Unknown: The Lynching of Black America*, declares that "One significant difference between the '20s Klan and its Reconstruction predecessor was the original Klan did not have to reckon with a nemesis as equally Southern as itself, the CIC. Formed in 1919, the Commission was the brainchild of two Southern moderate churchmen—Will W. Alexander, a Methodist minister from Nashville [actually he was from southwest Missouri but he was a clergyman in Nashville at the time this part of the story begins], and Willis D. Weatherford, a Texan with a divinity degree from Vanderbilt who had served since 1901 as the international youth secretary of the YMCA [the same Willis Duke Weatherford, who had spoken so consistently and so eloquently against injustices to African Americans through the platform he was afforded by the Southern Sociological Congress]."

Although Alexander was vitally interested in sociology while a student at Vanderbilt and had worked with

boys at a church in North Nashville connected to the Training School and the Warioto settlement home, he hadn't ever become a part of the Training School circle. Nor did he really know about Weatherford and his work at the YMCA. All that changed, however, on Christmas Sunday, December 20, at Belmont Methodist Episcopal Church, South, in 1914. Instead of a fairly standard Christmas sermon that morning, Alexander began recounting his "discovery" of out-of-work folks over on the north side of Nashville. Midway through his "sermon," Alexander was interrupted by a gentleman in the congregation who asked loudly, "What do you want us to do about it?" That gentleman was Willis Duke Weatherford, who within the year brought Alexander into the fold of the Southern Sociological Congress, where he eventually became the secretary of the Board of Governors. Following a stint as a YMCA chaplain during World War I, Alexander moved to Atlanta. Noting that interracial relations in the south had not been changed by the war, Alexander began coordinating a new work based out of Atlanta that soon became known as the Commission on Interracial Cooperation, what one author has properly called "the white South's most racially progressive organization." For twenty-five years, until it merged with the Southern Regional Council, it patiently, consistently, and forcefully addressed matters of race relations by providing space for persons of good will to meet and learn from each other. In publications, some of which went through untold printings and numbered in the hundreds of thousands of copies, attention was drawn again and again to the accomplishments of African Americans, to lynching statistics, and to racial inequalities in communities throughout the south.

As was true of McCulloch's work with the Training School and the Southern Sociological Congress, the nucleus of Alexander's Commission on Interracial Cooperation from the very beginning consisted almost exclusively of Methodists. Weatherford was never a member of the CIC but because of his work with African Americans he remained a close, personal friend of Alexander and a vital conversation partner of the CIC for years. He shared invaluable contacts with both Southern whites and members of the African American community that often got Alexander an initial foot in the door.

Alexander's director of publications, who stayed with the Commission throughout all its years, also became a close personal friend. Robert Burns Eleazer was a former editor of the southern church's monthly missionary magazine, *The Missionary Voice*. Alexander and Eleazer first became acquainted with each other when they were members of the Sociological Congress. Alexander was also well aware of Eleazer's keen intellect because of his editorials in *The Missionary Voice*. So when Eleazer was fired from his editorship for lending his name to those who were seeking to limit the autonomy and power of the southern episcopacy, Alexander had a position waiting on him.

Even Arthur Raper, the Vanderbilt educated Georgia state secretary of the CIC who eventually became one of its chief investigators and whose well-researched 1933 book, *The Tragedy of Lynching*, probably did as much as anything to turn the tide against lynching, was Methodist.

The last Methodist connection in the CIC that I want to name was not so much a person as a movement: the important and omnipresent Woman's Missionary Council of the Methodist Episcopal Church, South. We've bumped up against their involvement again and again throughout this address. The president of the Missionary Council (until her death in 1922) was Belle Harris Bennett. According to Alexander, women became an important and essential part of the Commission on Interracial Cooperation as early as 1920 because of a two-day meeting in Memphis that he organized for more than three hundred women (many of whom were United Daughters of the Confederacy, many of whom were members of Methodist women's local auxiliaries) who wanted to learn more about interracial matters. The morning of the first day was devoted to the white women discussing among themselves an interracial meeting a handful of them had attended in Tuskegee a few months prior to this

meeting in October. After lunch a small contingency of African American women arrived. Among them were notable women such as Mary McLeod Bethune and Russell Moton's wife and Booker T. Washington's widow.

When Alexander suddenly realized the room was already filled to capacity except for a few seats in the front row, he turned the meeting over to one of the white women and, as best he could, hid in a corner, not sure what would next take place. To his great surprise, when the African American women walked in, the seated white women rose to their feet as one body. The youngest African American lady, in the lead, began weeping at the sight as she walked between the ladies standing. Belle Bennett (yes, that Belle Bennett) began singing "Blest Be the Tie That Binds." Everyone started singing and weeping. Alexander began to think he'd made a terrible mistake. That's when Mrs. Luke Johnson, another of the managers of the Woman's Missionary Council, stood and said to the African American women, "We're here for some frank talk with any women who want to talk. In your own way, tell us your story and try to enlighten us. You probably think we're pretty ignorant, and we are, but we're willing to learn, and you can teach us."

By the end of the second day, the white women had heard far more than they had bargained for. They had also been handed a statement "headed by an appeal...to do something about lynching." In response, they said, "We are humiliated. We are ashamed. But we are determined that this is not the end." After they left, the white women demanded that the Interracial Commission appoint women—white and black—to its board, to continue addressing the problems they'd become aware of. The Commission did just that and made Mrs. Luke Johnson the first director of the Department of Women's Work.

Alexander later said, "Ever since that Memphis meeting, the most effective force in changing southern racial patterns has been the white women. The leadership has come from the women's church organizations. They are plain, middle-class women, with no particular brilliance or glamor...But they [are concerned]...[O]ut of all the vast expensive machinery of religion in the South, the women, in their simple and largely non-ecclesiastical groups, have been most effective in changing racial patterns."

For twenty-five years the Commission on Interracial Cooperation fought the Ku Klux Klan, provided legal counsel and protection and funding for African Americans treated unjustly, published educational literature, critiqued textbooks for their unjust reporting of racial differences, convened meetings, sponsored conferences, spoke with governors and politicians and church groups and school classes, and sought to rid the south of lynching. Perhaps most importantly, it forced the issue of race into the open and made sure it was no longer taboo to discuss it. And always, under Eleazer's capable and steady guidance, insofar as it was possible, it publicly addressed matters positively and optimistically, feeding stories to more than a thousand local newspapers for decades, making sure that headlines were always fair and not race-driven and that their content was often uplifting.

That anti-lynching platform that the African-American women charged the white women to take up and do something about? Ten years later Mary McLeod Bethune renewed the call and in 1930 the Association of Southern Women for the Prevention of Lynching was formed. The director was Jessie Daniel Ames, a Texas suffragist who had helped Texas become the first state to sign the Nineteenth Amendment, worked on behalf of prison reform in the state, and had worked with the CIC since the early 1920s. Ames brought 26 women to Atlanta to spearhead the effort. Within months, the ASWPL had more than 40,000 women committed to its work. By now, it won't surprise you to learn that Ames was a Methodist and a frequent contributor to *The Missionary Voice*. And the secretary of the new Association, Mrs. W. A. Newell, was a dedicated Methodist church worker living in Greensboro, North Carolina. Like Belle Bennett and Mrs. Luke Johnson, she was a manager within the ranks of the Woman's Missionary Council.

Conclusion

Fifteen years ago I was leafing my way, page by page, issue by issue through *The Missionary Voice* and *World Outlook* and *The Nashville Christian Advocate* and other Methodist magazines and periodicals and newspapers, noting topics and titles and authors and references. I was, to say the least, taken aback by all the repeated southern references condemning or calling for an end to the death penalty or lynching or racial injustice or child labor or peonage systems or any of a host of other social ills that plagued the south a century ago. I wondered at the time and I still wonder today why no one has bothered to use this untapped literary gold mine to discuss the work of the church.

So often, the interests of the church, not to mention its successes and failures, are measured by noting legislation considered at General Conferences or classes taught in seminaries or books published or clergy involvement in politics. Granted, those are measuring sticks that, to the world's way of reckoning things, matter. But reliance solely or even principally on those topics will leave one with a very skewed understanding of what took place and why and how. I sub-titled this address "The Kingdom of Heaven Is Like a Mustard Seed..." not because that's cute or clever or because I'm clergy and felt a need to include some kind of biblical reference. The sub-title is historically accurate and theologically profound and provides a not-so-subtle reminder that we must learn to think and speak and act in ways that matter to God, not in ways that garner us accolades. More often than not, the way of God starts out so humbly it doesn't even register on the annals that matter to most. It remains hidden from view. It does its most effective and faithful work outside the spotlight, away from the pressing crowd, free of constraint.

So it was that at the very time the institutional church was divesting itself of much that it had once believed and stood for and practiced—clergy were shedding powerless clerical dress for powerful business suits, annual conferences were starting to schedule sessions and conduct business on Sunday, the vocabulary of entertainment was quickly displacing the time-honored vocabulary of the church—limbs of the church were sprouting in unexpected places, and the nations were coming and perching in its branches.

I originally expected this paper to draw attention to the various topics I had noted appeared in Methodist literature time and again during the first three decades of the twentieth century. I still think that would offer fascinating insights into the perceived work of the church during this time period. And yet, starting with a single individual who allowed God to use his life to spread scriptural holiness—James Edward McCulloch—we've watched a faithful mustard seed grow into a forest of faithful trees that impacted an entire region and ultimately reshaped it. And, curiously, remarkably, despite their deeply held Methodist beliefs, almost none of the people involved in the story have earned even a passing footnote in the annals of Methodist history. Of such is the kingdom of God.

Rev. Von W. Unruh, a retired member of the Tennessee Conference, is a noted United Methodist historian and a former archivist for the Tennessee Conference.



Rev. Clair R. Troutman

January 6, 1933 - October 18, 2021



Rev. Clair R. Troutman, 88, of McAlisterville, entered into eternal rest Monday, Oct. 18, 2021, at Geisinger Lewistown Hospital.

Rev. Troutman was born Jan. 6, 1933, in Port Trevorton, a son of the late George Emory and Alba Retta (Brubaker) Troutman. On June 12, 1960, he married his loving wife, Rosella I. (Longacre) Troutman. They shared more than 45 years of a loving marriage until her passing on May 23, 2006.

He graduated from Fayette High School in 1950, Albright College in Reading with a Bachelor of Arts in History Degree in 1961, and Master of Divinity from United Theological Seminary in Dayton, Ohio in 1965.

Rev. Troutman honorably served state side during the Korean Conflict in the United States Army from 1952-1954.

Rev. Troutman served the following United Methodist charges: Union Circuit, Millmont, PA in 1960-1961, Bowlusville, Springfield, Ohio from 1961-1965, Mount Rock, Carlisle, PA from 1965-1971, West Milton, PA from 1971-1982, Winterstown, York County, PA from 1982-1986, Wesley, Williamsport in 1986-1991, and New Bloomfield from 1991-1996. He retired from the ministry in 1996. Following retirement, he attended Brown's United Methodist Church where he was also a Sunday school teacher.

He served on the former Central Pennsylvania Conference Commission on Archives and History and was a member of the Conference Historical Society. He also served as a camp counselor at Camp Penn and a camp director at Central Oak Heights.

His hobbies included reading, doing crossword puzzles, gardening, walking, and stamp collecting.

Rev. Troutman is survived by his two precious sons, Jeffrey L. Troutman, Esquire, of Hershey and Keith A. Troutman of Milton; a sister, Charlotte Kantz of Selinsgrove; and seven brothers, Harold Troutman and his wife Irene of Liverpool, George Troutman and his wife Shirley of Mount Pleasant Mills, Leroy Troutman and his wife Nancy of McAlisterville, John Troutman and his wife Pat of Freeburg, Dale Troutman and his wife Faye of Thompsontown, Ronald Troutman of Evendale, and Dean Troutman and his wife Linda of Marysville.

He was preceded in death by his parents, his loving wife, a sister, Shirley Strawser; and two brothers, Paul Troutman and Jacob Troutman.

The funeral was held October 24, 2021 at Brown's United Methodist Church, McAlisterville, PA 17049. Pastors Kevin Brophy and Paul Zieber officiated. Interment was at Fairview Cemetery in Mount Pleasant Mills.

Source:

<https://obituaries.dailyitem.com/obituary/rev-clair-troutman-1083569229>

Published on October 20, 2021

**Historical Society of the United Methodist Church
General Meeting
Epworth by the Sea, St. Simon's Island, Georgia
July 28, 2022**

We began the afternoon with Rev. Dr. Anne Burkholder's presentation on Dorothy Rogers Tilly: Rebel with a Cause.

Then Frank Buie gave the second part of his presentation on Wesley's Steps, focused on John's trips from Savannah to South Carolina during his time as a missionary in Georgia

SEJ Historical Society Meeting highlights of Annual Conference reports

- Barbara Lewis announced that Virginia had doubled the hours of their archivist through grant money and had accomplished a great deal of work in the past 12 months.
- Meredith Dark announced that last November South Carolina dedicated Burdine Lodge, a log cabin in Pickens County that was used by Asbury and provided documentation for an historical trail. They provide a monthly column in their Conference newspaper.
- Jim Pyatt, the Archivist for Western North Carolina told us that Pfeiffer University had limited the use of the building because of COVID, only allowing staff to enter. There was a great increase of research requests during pandemic. Now visitors are allowed in. They have two part-time archivists. Shook House in Clyde, NC has become an historic site. In 1798 the Blue Ridge Conference met there, and you can see where the members wrote names on the wall. It was the first Methodist conference to meet west of Asheville. They have also produced 6 training videos for local church historians. A new director of communications has been putting more things on-line including a series of biographical highlights for African Americans, women, Asians, and Hispanic people.
- Gratia Strother reported that there has been a new merger to form the Tennessee Western Kentucky Conference – TWK. She is now the archivist for the collections from Tennessee and the former Memphis Conference which included the Purchase¹⁹ District of KY. It's now a very large region. David Martin is Conference Historian. They are in process of getting Memphis people involved. The enthusiastic board is making a big push to digitize holdings to be able to put much more of the content on the website to give access to more people – including searchable PDF documents. They received a grant from TN Library and Archives for \$3,600 to convert microfilm to PDF. Many patrons are not Methodist and are from all over. The archives get 3% of the sale of church property to help with the perpetual maintenance of their records.
- Ivan Corbin gave the report for the Florida Conference. They feel the loss of Nell Thrift. Judi New, an ordained clergy person with an archivist degree, is doing a wonderful job. Four churches have recently celebrated bicentennials. They were founded when they were part of SC conference. All Conference journals have been digitized and are fully accessible online. But they don't have an active historical society. \$5,000 from sale of each property goes into archives fund to preserve documents from closed and disaffiliated congregations.

HSUMC Business Meeting

¹⁹ Named for the Louisiana Purchase

Attendance

Becky Bridge, Georgia; Leland Carden, Tennessee; Anne Carr, Alabama; Mel Carr, Alabama; Debbie Corbin, Webmaster, Florida; Ivan Corbin, President, Florida; Charlie Curits, Western North Carolina; Meredith Dark, South Carolina; John Finley, at Large Board Member, Missouri; Bryan Huffman, North Carolina; John Mitchell, North Carolina; Sarah Mount Elewononi, Secretary, New England; Anne Packard, South Georgia; Linda Schramm, Women in Faith board member, Michigan; Chris Shoemaker, Membership Secretary, South Georgia; Kerri Shoemaker, Treasurer, South Georgia; Frank Young, Western North Carolina; Virginia Young, Western North Carolina

Ivan Corbin opened the meeting by sharing that our usual process of changing officers has been put on hold. Usually, elections are held in the same year as General Conference meets. We have asked Duane Coates to examine our by-laws to see if we can elect new officers before 2024, and just how the nomination process is supposed to work. In any case we will be gathering a slate of officers to present. Doug Tzan is not present at this meeting due to family obligations. He has requested to step down from his position as Vice President and Sarah Mount Elewononi has offered to do the work of preparing for next year's meeting and soliciting nominations for the 2023 Ministry of Memory award. Ivan thanked the officers for pooling their collective wisdom. We appreciate Pat Thompson all the more when she's not with us, for her longstanding working memory.

Saddlebag Award: Linda Schram explained how the process that was in place for receiving new book titles stopped working during COVID. We thank Dan Swenson for bringing Carol Norén's book *On to Perfection: Nels O. Westergreen and the Swedish Methodist Church*. Carol has come to speak about her book after we present the award to her at the banquet this evening. We will become more active in exploring the various known publishing houses that typically produce books about Methodist history, so we have a wider selection to choose from. Right now, the readers are looking for books published in 2022 for the 2023 award. If you would like to nominate, please fill out the form found here: <https://www.umchistory.org/saddlebag-selection>

Ministry of Memory: Nominations can be made from any person or historical society from all over the church. This year Nancy Noble of Maine nominated Pat Thompson who was not planning to attend our meeting. So, Doug Tzan created a Zoom video of his presentation of the award to her, and Pat's response. This will also be shown at the banquet.

Nominations for the Ministry of Memory are good for three years, and each year a person will be selected from the existing pool. Instructions for submitting a name can be found at: <https://www.umchistory.org/ministry-of-memory>

We want to make sure each conference commission on archives and history knows about these two awards and participates in nominating books, and people who have helped to preserve Methodist history.

"Rebranding"

Ivan has given some thought to changing our name to persist beyond any split similar to Wespath and United Women in Faith but since our organization is a Disciplinary agency, we can't do so without General Conference approval. We do want to keep true to our mission of preserving all Methodist/Wesleyan history and serve all branches beyond any split.

2020 and 2021 Meetings

Ivan noted that we have had two virtual meetings during COVID. In 2020 we had over 100 people participate. We discovered it was easier for presenters to participate and the situation eased our budget because we

didn't have to pay for travel. The 2021 was not quite so well attended and some of the technology that Fred Day had hoped to have running to celebrate Asbury's Crossing was not available.

Next Meeting: The Northeast Jurisdiction invites the HSUMC to join them at their next meeting scheduled for May 15-18, 2023, hosted by the Susquehanna Conference. It will be in Williamsport, PA and will celebrate the 100th Anniversary of the reunion of the Evangelical Association and the United Evangelical Church. A trip to a heritage landmark in New Berlin, PA is also being planned. The planning committee is still making plans for lodging. There may be additional days added. The closest airport is in Harrisburg, 2.5-hour drive away. Those present at the meeting voted unanimously to accept the invitation.

Proposal for the 2024 meeting It will be the 150th anniversary of the Cuban Methodist Church – Key West cigar makers helped to established. Missionaries – Cuban church ended up in Tampa – Key West District included Cuba – perhaps May – involve the Cuban Methodist church – invite Bishop – former Cuban pastors now serving in FL – work on ahead of next year's meeting.

If you think of significant anniversaries that we might celebrate in future years, please tell Ivan.

Finance Report and Budget

July 24, 2022

Beginning Balance:	October 29, 2021	8233	
		Budget	Actual
Income:	Dues	7400	5125
	Gifts/Donations	1650	1590
	Registration Fees	500	0
	Total Income	9550	6715
Expenses:	<i>Methodist History</i>	6000	4565.07 ²
	<i>Historian's Digest</i>	400	170.41 ³
	Award-Related Expenses	1000	499.44
	Travel (Board of Directors)	1500	617.2
	Postage and Miscellaneous	150	44.85
	Speaker Fees/Travel	500	0
	Total Expenses	9550	5896.97
Ending Balance:	July 24, 2022	9051.03	
Difference Between Income and Expenses:			818.03

² Includes costs for July/October 2021 and June 2022 editions

³ Includes costs for October 2021 and April 2022 editions (most copies were emailed)

Kerri Shoemaker
Treasurer

Proposed Budget for 2022-2023

	Budget
Income:	
Dues	6000
Gifts/Donations	1050
Registration Fees	500
Total Income	7550
Expenses:	
Methodist History	4000
Historian's Digest	400
Award-Related Expenses	1000
Speaker Fees/Travel	500
Travel (Board of Directors)	1500
Postage and Miscellaneous	150
Total Expenses	7550

Expenses have decreased from \$6,000 to \$4,000 because we have digitized newsletter and only print pay postage for the few members who require paper copies. Also, *Methodist History* has a new publisher and has moved to two issues per year which is cheaper than the same total number of pages for three issues a year. If you didn't get your subscription, please contact Michelle Merkel-Brunskill at mmerkel@gcah.org or 973-408-3189.

Report and new budget approved by unanimous vote.

Devotion in Motion

We ended with a brief devotion led by Sarah Mount Elewononi worship. She had the group form a circle and taught those gathered to sing the refrain of a song written by Barbara Deal, a United Methodist from Wala Wala, Washington

- 1) It's a Beautiful Day, it's a glorious day,
It's a wonderful day! Aren't you glad that you're alive?
- 2) Praise God, clap and sing. Let you're Hosannah's ring...
- 3) Reach out, take someone's hand. Spread love throughout the land...

Baptism Tai Chi This was first created by Rev. Taylor Burton-Edwards when he was working for the General Board of Discipleship. Sarah adapted it for the group. *If you would like to have a copy of her adaption, please contact her: revdrelewononi@gmail.com*