I am working on our 2016 meeting in Yellowstone Conference, no dates yet.

I have invited Bishop Elaine, Gary Roberts, and a Native American from Montana. My contacts are Bishop Elaine, her assistant David, and Anita Saas.

SATURDAY, NOVEMBER 29, 2014: 150th Anniversary of the Sand Creek Massacre  
9 am Prayerful Preparation for Opening Ceremonies. Eads United Methodist Church, 110 E. 11th St. Eads, Colo. Sponsored by the Rocky Mountain Conference of the UM Church.

Noon: Depart by bus from Eads UMC to Sand Creek Massacre Site.

1 pm: Opening Ceremonies for the 150th Commemoration, Sand Creek Massacre Site.

Please register online www.yacumc.org for the Saturday Prayerful Preparation at Eads UMC and to ride the bus. The conference has arranged for box lunches and a charter bus to get persons back and forth from Eads UMC to the site, cost of $35. More details are in this Western Circuit Rider.

David Walker and I are driving. It will be a blessing to have a good number from our Western Jurisdiction.

Jim, President, WJCA&H
Mountain Sky Outlook: Sand Creek 150 years later
October 2014

The slow, difficult work of remembering the history, honoring those who died and healing broken communities and relationships continues. This is the work of cultivating abundant life.

November 29, 2014 will mark the 150th anniversary of the Sand Creek Massacre. Clint and I, along with our three sons, will be there and hope that many of you will join us.

United Methodists commemorated this tragic event and its long-lasting scars during the Yellowstone and Rocky Mountain annual conference sessions. Now we have an opportunity to join descendants of the Massacre in a solemn public commemoration over five days from Saturday, November 29, through Wednesday, December 3. The official website, including the schedule for the Commemoration, is sandcreekmassacre150.com. Anyone intending to participate during any or all of the five days, or to volunteer, should register at this site.

To help you plan your participation, here is an overview of events scheduled:

- **November 29, 2014**: 150th Anniversary of the Sand Creek Massacre
  - 9 a.m.: Prayerful Preparation for Opening Ceremonies, Eads United Methodist Church, 110 E. 11th St., Eads, Colo. Sponsored by the Rocky Mountain Conference of The United Methodist Church.
  - Noon: Departure by bus from Eads UMC to Sand Creek Massacre Site.
  - 1 p.m.: Opening Ceremonies for the 150th Commemoration, Sand Creek Massacre Site.
- **November 30, 2014**
  - Dawn: 16th Annual Spiritual Healing Run & Walk begins at Sand Creek Massacre Site.
- **December 1 & 2, 2014**
  - Dawn: Spiritual Healing Run & Walk begins each day in a different location.
- **December 3, 2014**
  - Dawn: Color Guard at the grave of Silas Soule, Riverside Cemetery, Denver.
  - 11 a.m.: Runners arrive on west steps of the Colorado State Capitol with closing ceremonies.
The Rocky Mountain Conference is inviting people who want to participate in the opening ceremony to a Prayerful Preparation gathering at 9 a.m. Saturday, November 29, at Eads United Methodist Church, prior to the 16th Annual Spiritual Healing Run & Walk. All are invited to attend, reflect and learn more about the Sand Creek Massacre before heading to the opening ceremony of the run, which begins at 1 p.m. at the Sand Creek National Historic Site. Parking will be very limited at the Sand Creek Massacre site, so the Conference has arranged for boxed lunches and a charter bus to carry people from Eads to the site. If you can contribute $35 to cover the cost that would be great. If you can’t, then ride anyway to reduce the number of cars at the site. Please register online for the Saturday Prayerful Preparation at Eads UMC and to ride the bus.

The Spiritual Healing Run & Walk itself begins at sunrise on Sunday, November 30. This is not a race. You can run or walk as far as you choose any or all days from Sunday through Wednesday. Or you can encourage the runners along the way with your prayers and cheers. Contributions to help Native American runners from out-of-state participate in the Spiritual Healing Run & Walk are still urgently needed. Make your contribution to the Bishop’s Fund for Native Peoples on the Rocky Mountain Conference website.

Surely God, known to us in Jesus Christ, is leading us into these rare and precious relationships and this holy, healing work.

Elaine J. W. Stanovsky
**Historical View of the Denomination in Social Action**

A report by Joyce Hamlin in the January 1985 Response magazine indicated it is important for us to recall our history in social action because it reminds us that from the very beginning, our church has believed that the Gospel calls us to be involved in the social concerns of our day.

In the 18th century John Wesley opposed slavery. Early Methodists in England organized economic boycotts. Many Methodists protested the long work hours and poor working conditions of laborers. In 1908 the first Social Creed of the Methodist Church was written. It called for a rejection of the struggle for profits as the base of the economic system. There was an effort to endorse legislation for compulsory education and to stop employers from using child labor. In 1963 Methodists supported the Partial Nuclear Test Ban Treaty.

In 1966, 2 years before we became United, the Evangelical United Brethren Church called for a phased withdrawal of all American troops from Vietnam and a new national policy toward the People’s Republic of China. Earlier, the EUB’s went on record saying that capital punishment was a violation of Christian law and neither remedial nor redemptive.

Does your archive display the Social Creed?

**Beulah Home, Inc. (Oakland, California)**

The Board of Directors closed this facility in 1986 after it had served the community for 75 years. From the proceeds of the sale of the property, most of the yearly interest is used to serve older citizens. Applications are taken by the Beulah Older Adult Committee and about $130,000 is dispersed to programs and projects enhancing the lives of older adults in the California-Nevada conference.

**Robincroft Rest Home (California)**

The Robincroft Rest Home (1924), Thoburn Terrace (1923) and Robincroft-Thoburn Infirmary (1956) were retirement facilities for missionaries and deaconesses for the Women’s Division of Christian Service in Pasadena, California. The Robincroft Rest Home had been a gift of the Women’s Home Missionary Society of the Methodist Episcopal Church from Mrs. George O. Robinson, national president of that society from 1908-1913. In 1974 a new facility was constructed at Mount Miguel Covenant Village near San Diego. In March 1980 residents moved into a new facility at Spring Valley, California. And in 1993 the remaining residents moved to Brooks-Hall Home in Asheville, North Carolina and remains the last retirement home owned and operated by the Women’s Division (now UMW,Inc.).

**First Issue of WCR Anyone??**

I think it was Bea Shepard who started this newsletter in 1997. Does anyone have the first issue? Anyone interested in doing a story on the newsletter evolution for a future issue of WCR? Let me know.
Greetings NEJ CAH.

I’m delighted to be sending this first posting to the NEJ CAH newsletter as the newly-elected General Secretary of the General Commission on Archives and History.

It’s an honor and a privilege to be in this office. I’m grateful to Bob Williams whose mentoring is helping get my feet on the ground and the rest of the GCAH staff who are making sure said feet are daily headed in the right direction.

In thinking about the work we do as archivists and historians, I’ve brought some of what I experienced as pastor and librarian at Historic St. George’s UM Church in Philadelphia with me—especially the Ben Franklin Bridge.

No, not the bridge itself, it wouldn’t fit well here in the Drew University forest. I’m thinking of when the bridge was constructed and all the change and uncertainty that stirred in the life of St. George’s Church.

Church membership had diminished from the thousands to less than 100. The Delaware River Bridge Commission didn’t wince at all at the thought of demolishing St. George’s in the name of progress in the mid-1920s. Who’d miss it? Many thought its best days were in the distant past and we’re building for the future, right?

Thank heavens for a small group of church folk and Bishop Thomas Neely who took up the cause of historic preservation. Together they fought a battle through the courts and eventually saved the oldest Methodist church building in the USA from the wrecking ball. The bridge builders were ordered to revise the path of the bridge. Since that time, St. George’s, among all its other historical notoriety, is known as “the church that moved the bridge.”

Nice story. But not in the way you might think.

In considering our work as General, Jurisdictional and Annual Conference Commissions on Archives and History, in giving leadership to the tasks of caring for and promoting the historical interests The United Methodist Church (Para. 1703.1), it strikes me that the reverse of St. George’s storied bridge tale is also true.

Our work isn’t simply marshalling the means to be the church that moves the bridge BUT serving as the bridge that moves the Church! Our work is being the bridge that connects our rich Wesleyan birthright and heritage. Our work spans the challenges of the times in which we live with the core of our “the people called Methodist” identity, grounded in the prevenient grace of God and the lived-experience of such love as the driving force in our lives. Our work must not be mired in nostalgia for nostalgia’s sake but as the basis for crossing over to the places where God always seems to be calling us, with what has been bequeathed to us in tow.

And, the Lord help us , the Spirit stirring us, this “ministry of memory” as Bob Williams so wonderfully called it, may cause us to change a course or two. How fortunate and blessed I feel to be working with you on this next leg of the journey.
Quilts as Historical Records

In the Alaska Conference archive collection I have started a folder that details projects relating to Quilting. Does your conference have one too? Politics, religion, family, and local history and more are topics often hidden among the bright colors and amazing patterns quilters have woven into their projects for generations. Maybe you even have a quilt or two in your collections. University of North Carolina-Chapel Hill history professor William R. Ferris even cites quilts as a metaphor for our shared “patchwork” experience as Americans.

An Outreach Opportunity

In May 2014 the Northwest Archivists held a conference in Spokane with the theme Moving Forward: Reaching New Audiences with the Past. I thought it would be a good opportunity for members of The United Methodist Church in the area to make a presentation that somehow reflected the church as a new audience to be reached by the archivist community. Maybe somewhere in the Western Jurisdiction there will be another chance for someone to make the effort to show how church historians and archivists are providing a resource for research. http://northwestarchivistinc.wildapricot.org/

Coming in the Next Issue:

- More submissions by our fellow readers
- Important information of some sort.

Newsletter editor:
Larry Hayden
lhaydennjuno@gmail.com

National Preservation Month

Are you preparing for the 11th annual recognition in May 2015? Maybe you could get ideas at the website: www.preservationnation.org/

Western History Association

Does anyone have experience with this group? Should we be including them with our activities, programs, and resources?
www.wha.org

Prayer Calendar

The year 2015 marks the 68th anniversary of this publication of the General Board of Global Ministries.

Historical Society Membership

You may be interested in becoming a member of the Historical Society of The United Methodist Church. There are sections that deal with local church history, education and research, genealogy, and commissions and historical societies. They publish Historian’s Digest quarterly, provide a 10% discount on publications, and notifications go out on tours, programs, speakers, worship and more. Membership dues for an Individual is $35 a year and there are other categories as well. You can research the group at www.gcah.org/ or at www.historicalsocietyunitedmethodistchurch.org
Joseph Smith....A Methodist??

In a booklet published by the Church of Jesus Christ of Latter-day Saints entitled “Joseph Smith Tells His Own Story...” he recounts that he was born in Sharon, Vermont December 23, 1805 and ten years later moved to Palmyra, New York where he was learning about religion. When he was 15 his father’s family was proselyted to the Presbyterian faith and 4 joined. “During this time of great excitement, my mind was called up to serious reflection and great uneasiness, but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist Sect, and I felt some desire to be united with them but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.” He kept searching, had the visions of angels and established his own church which continues to this day.

Why History?

So others can learn about ___(any topic)________
So others can share their information
Tell interesting stories
Seeing how things interlock
Learn how places got their name (buildings, creeks, lakes, streets, etc.)
History helps one look at things with a different perspective
So people can know about the funny and sad times
Fun to hear about the way things were, which things have changed, and which have stayed the same
To get a variety of opinions
Studying history makes one notice things around them
History gives us ideas of the way people handled things then and applied to now
History lets one meet people on would otherwise not meet

Rural Methodism’s Role in U. S. History

An article written in the June 2000 Response magazine by field representative Melvin E. West of The United Methodist Rural Fellowship based in Columbia, Missouri could be of interest to you. He writes: Methodism began in the country as a rural church because the country was rural. Fired by the enthusiasm and dedication of circuit-riding preachers on horseback, United States Methodism achieved greatness as a frontier church. He estimates that 23,000 UM churches could be classified as rural today. The rural church has been very significant. Frontier Methodism started schools where they were not started by the state or territory. Rural Methodism became influential in the development and training of rural leaders. Rural churches continue to be feeder churches for growing urban and suburban congregations. Does your church recognize Rural Life Sunday?

Who Were the Methodist Protestants?

For 111 years there was a Protestant group of Methodists in the early years of the denomination in the country. They pioneered the way for equal lay and clergy representation in Methodism, started the ordination of women, and led the way to church union of the fragmented denomination in 1939. The movement sought to reform the Methodist Episcopal Church and when the petition was presented to the 1824 General Conference and it was not acted upon, a new group was organized at St. John’s Methodist Church in Baltimore, Maryland at a Convention November 12-22, 1828. By the time of its Centennial in 1928, the MPC had spread all across the nation and had mission work in Japan, China, and India. First Church of Seattle, Washington was organized by the first home missionary sent out by the MPC, the Reverend Daniel Bagley in 1865. There is a nearly complete set of The Missionary Record in the archives of Wesley Theological Seminary in Washington, D.C., (which was formerly Westminster Theological Seminary, a Methodist Protestant school in Maryland).

This tidbit was extracted from an article in the November 1983 Response magazine by Ethel Wolfe Born.
The Civil War and the Two California Methodist Churches
By DarEll T. Weist
Chair, Cal-Pac Commission of Archives and History
Spring 2013

California occupied a rather unique position as a State when the Civil War started in 1861. It was isolated geographically from the East by the Great American Desert and the Rocky Mountains. There was also little communication with the places of power in the east. The Pony Express which started in 1859, became the quickest way for news from the east, but it was also very limited. The Overland Mail Stage was organized in early 1861 and provided a better source, was also limited because of the delay time it took for the news to reach California. It was not until October 24, 1861 when the transcontinental telegraph sent its first message from Washington, DC to San Francisco that California was connected with almost instantaneous communication with the rest of the United States.

The time leading up to the Civil War was an interesting time for California. Slavery was never an issue in California. In 1829 slavery was abolished in all Mexican Territories. The 1849 California constitutional convention excluded slavery, and in 1850 when California was admitted to the Union it was admitted as a Free State. However, since California was a destination for Southerners during the Gold Rush and afterwards, many brought along their slaves. The laws and court rulings in the 1850’s were very mixed. Most of them supported the continuance of slavery. Biddy Mason’s freeing was a unique ruling by a local Southern California judge and was not the norm. As the state was putting itself together, it was suggested Southern California might become a separate state and a slave state. Many pro-slavery settlers had come to live in Southern California, however the climate and crops which flourished in Southern California did not favor the continuance of slavery. This did not stop the heated discussion about whether California should side with the north or the south if a civil war came about.

One of the interesting factors in the discussion was the pressure of two secret pro-slavery organizations. They were the “Knights of the Golden Circle” and the “Knights of the Columbian Star,” organized primarily in Southern California but with cells in Northern California, Nevada and Oregon. One of their aims was to capture Federal property (the presidio, mint, customs house, navy yard at Mare Island and the arsenal at Benicia.) The troops stationed in San Francisco exerted a restraining influence on these secessionist groups and kept them from harming California and the nation.

Another aim of these two secret societies was the support of the Pacific Republic. The Pacific Republic was discussed and debated in all of California as an alternative solution to supporting the Civil War between the States. It was proposed that The Pacific Republic could be in independent nation which would welcome all the refugees and those seeking asylum from the disintegrating noble United States of America. This of course was a threat to the Northern States and to the Union. The Pacific Republic was supported by Brigadier-General A. S. Johnston, the Commander of the Department of the Pacific, who had Southern sympathies. In April 1861 Lincoln relieved Johnston as Commander of the Department of the Pacific and General Sumner was dispatched to San Francisco as the new Commander. After Johnston was relieved of his command, he went by way of Los Angeles to join the Confederate Forces. He was given a General’s command and was killed at Shiloh. The Pacific Republic did not have much support after 1862 but when it was talked
about it could have included not only California but Arizona, Nevada, New Mexico, Washington and Oregon.

The atmosphere was highly charged, not only with the formation of secret societies but, also as the secession movement was expressed in newspapers, public speeches, sermons and prayers and celebrations of Confederate victories and toasts in bar rooms.

The Methodist Churches were right in the middle of this highly charged discussion. It was reported by Anthony (p. 231-2), ‘that at the Ninth Conference of the Methodist Episcopal Church in California (September 1861) a collection was taken up “in behalf of two military companies recently organized in Sacramento and about to depart from the city for service on the plains—by order of the United States Government.” The collection amounted to one hundred dollars. The money was sent ‘with assurances of our continued sympathy and prayers.’”

At that Conference there was a committee appointed on “The State of the Country” which reported, “Secession matured is anarchy. The moral judgment of the world has never justified a revolution so causeless as this. We deplore the necessity of war as we do the necessity of executing a felon. But the destroyers of free government and offenders against justice and liberty must be repulsed and punished whether robbers or rebels. We are in favor of the most decisive blows, however painful their effects, as the most merciful solution of the dreadful problem which the seceding states have compelled us to grapple with” In the judgment of this conference, he who advocates non-resistance to rebels is accessory to rebellion’ Anthony goes on to say: “Much more of the same was adopted without a dissenting vote and amid wildest applause. If they had not been united before, firing on Fort Sumter had made them a unit now.”

The mood of this Ninth Conference in 1861 was dark. Anthony says: “It was a dark time. The storm so long gathering broke with fury none expected. The long dismal war was on. The dangers of ocean navigation were rendered much greater than usual by the privateers. No one knew when one of those might swoop down upon any vessel bearing the Stars and Stripes. No bishop came to us that year. We had to elect our own president.”

The sentiment in Northern California was very pro-union and anti-secession. Northern California ministers from other denominations and judges and political leaders got into trouble by making statements against the United State Government. Hubert Bancroft (p. 309) writes this statement. “The pulpit was not always strong in the Union cause. The Methodist Church, South formed a factor in anti-war, anti-administration and pro-slavery politics and had its emissaries in the rural districts extending to the Columbia River in Oregon.” The Methodist Episcopal Church, South took a very different stance from the stance shared by Anthony reporting on the action of the 1861 Ninth Conference of the Methodist Episcopal Church (North).

Relationships between the two Methodist bodies were strained. Jervey says (p.27) that unification was tried even to the point of asking General Conference to set up an independent Methodist Church in California. But it was not to be. “As the war progressed, the feeling against the Methodist Episcopal Church, South in California became bitter.”

A story of interaction between the two Methodist Churches was told by Jervey (p. 25-26.) Los Nieties, which was a small community about fifteen miles southeast of Los Angeles, had formed a church as part of the Los Angeles Circuit of the Methodist Episcopal Church. Within the church an abolition society had arisen. Alexander Groves and other members of the congregation became dissatisfied because they felt that Church should restrict itself to worship and not concern itself
with the slavery issue. Under the leadership of Groves, this group asked for the address of a Southern Methodist preacher but was refused. However the Los Angeles Presiding Elder mentioned the request in an article in the California Christian Advocate, the official publication of the Methodist Episcopal Church in California. The Presiding Elder of the Stockton District of the Southern Church’s Pacific Conference read the article and immediately went to Los Nietos to investigate the possibility of establishing his denomination there. He found a group of nine people who had withdrawn from the Methodist Episcopal Church and were holding weekly meetings. The Presiding Elder then organized a Methodist Class and promised then a minister the next year. Unlike the Methodist Episcopal Church, North the Methodist Episcopal Church, South did not withdraw from Southern California during the Civil War.

One of the interesting stories about Methodists and the Civil war was the arrest of H. H. Kavanaugh, a Bishop of the Methodist Episcopal Church, South. Bishop Kavanaugh from Georgia came to California on an Episcopal visit with a pass which he received from the Confederate authorities. While he was at a camp meeting he was accused of being a spy for the Confederacy and was arrested and jailed. He maintained that he was only in California for Church business and had no political agenda. Only after considerable delay and a personal appeal to General Irvin McDowell, Commander of the Pacific, was Bishop Kavanaugh released. (Jervey 27 and Bancroft 309)

Harold Black (p.10-11) tells our last story. In the 1850’s, “there were a series of Methodist preachers in South California. The attitude of these preachers on the question of slavery, which was agitating the whole nation during the entire decade, was so pronounced and outspoken that much feeling was aroused against them. It therefore seemed wise to withdraw all ministers and abandon all religious services for the time being. There was not any attempt to return Methodist preachers to the Los Angeles territory until after the close of the Civil War.” This was not only the case with the Methodists but also with Presbyterians, Episcopal, Baptists, etc. It was a dark time for Los Angeles religiously.

The two Methodist Churches in California provided a mirror of the range of frustrations and feelings concerning the Civil War which were felt in the rest of the nation in both North and the South.

SOURCES:
Anthony, C. V. “Fifty Years of Methodist” A History of the Methodist Episcopal Church, 1901
Bancroft, Hubert Howe, “History of California” Vol. VII
Historical Society of The United Methodist Church Membership Form

Make checks payable to The Historical Society of The United Methodist Church and mail to:
Treasurer,
Historical Society of The United Methodist Church
c/o General Commission on Archives and History
PO Box 127
Madison, NJ 07940

I have enclosed $_______ for the membership category checked below in The Historical Society of The United Methodist Church. This is a ___new/___renewal membership.

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Some annual conference historical societies offer discounts on joint memberships. Contact your conference society for more information.

Name(s):________________________________________________________

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