

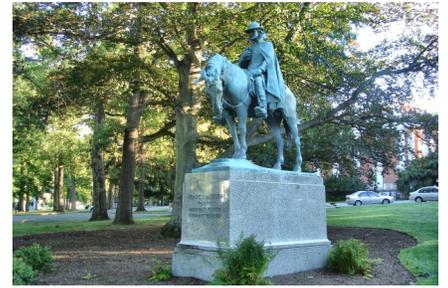
Western Circuit Rider

Newsletter of the Western Jurisdiction

Commission on Archives and History

March—April 2015

Volume 20, Issue Number 2



Promoting the Ministry of Memory

President's Corner 2-27-2015

We are anticipating our 2015 Western Jurisdiction Commission on Archives and History, and Historical Society Meeting – April 9-12 2015 in Colorado Springs. We have confirmation of registration and are staying at La Quinta Inn, We begin registration on Thursday , April 9, 2015 at Calvary UMC, 4210 Austin Bluffs from 4:30 -5 :15 pm with dinner and a program and a brief business meeting to assign committees We will meet each day and worship at Calvary UMC.

Conference chairs, please bring 50 copies of your report . Thanks! Be ready to report on Saturday , 11:15-noon, following Dale Patterson's workshop as General Commission Archivist. Questions, telephone Register, Mary Etta Moore 2327 W. 16th St, Apt 202, Greeley, CO 80634 970-381-5536

Merlene Barner 303-919-8844

Some dates to get on your calendar:

2015 HSUMC Annual Meeting July 20-23, at Evanston, IL, at Garrett Evangelical Theological School.

2016 WJAHC March 3-6, 2016, to be hosted by Yellowstone Conference in Billings, Montana David Burt, Bishop's Assistant, helping us coordinate.

2017 Anchorage, Alaska at Summer Solstice.



Peace, Jim

Helenor Alter Davisson

The Fall 2014 issue of Historian's Digest ran a front page story about this lady who became the first female ordained in any denomination now part of the United Methodist Church. The story tells about the ceremony in August 2014 designating her gravesite and four other Jasper County locations as "Historic Sites" and our General Secretary Fred Day was there to help. More of her story can be found at www.gcah.org/history/helenor-davisson. The people organizing the 2015 Annual Meeting and Historical Convocation at Garrett-Evangelical Seminary in Chicago July 20-23, 2015 might include a field trip to this site. The Jasper County Historical Society developed a very nice program brochure for the Cluster dedication and have a brochure with nice photos you can request from JCHSmuseum@gmail.com and, oh, by the way, your editor, Larry Hayden, married Jo Anne Alter who is indeed related to this lady! Oh my! Susan Keaton from the General Commission on the Status and Role of Women also created a nice story about Helenor you many want to get a copy of; her email is skeaton@gcrsw.org and her cell phone is 847-404-6529.

Methodist History Journal

The October 2014 issue of Methodist History is available to view for free on the General Commission website www.gcah.org by clicking on "Research" or "UMC History" and then click on "Methodist History Journal."

Contents for this issue include: [1] Methodist Abroad: Matthew Simpson and the Emergence of American Methodism as a World Church; [2] Renewal, Reunion, and Revival: Three British Methodist Approaches to "Serving the Present Age" in the 1950s; [3] "A Very Singular Man": Rev. Moses Dissinger of the Evangelical Association; along with miscellaneous comments from the editor.

2015 Heritage Sunday

May 24, 2015

This year's theme is "Welcoming the Stranger" which includes the role immigration, hospitals, homes, orphanages, the poor, the outcast, education, etc., has played in the history of The United Methodist Church. The General Commission looks forward to having worship resources available online by March 2015.

Coming in the Next Issue:

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

Newsletter editor:

Larry Hayden

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How Surnames Originated

In 1935 Dirk P. De Young published a little booklet by this name which can be of interest to those doing genealogy research. To summarize: We all have a name, inherited from a father to pass on to the children and so on as long as names shall last. The custom of surnames is less than a thousand years old. Before that time people had no hereditary names. The Romans had surnames among the leading citizens but even that system of nomenclature was lost when the barbarian hordes overran Rome and followed their own custom of first names only, until the Middle Ages when it was again revived in Europe and introduced in England by William the Conqueror.

In Bible times we find the Israelites having difficulty in getting along without surnames as the tribes increased in importance and numbers. They started a system of a first name along with his community. But as civilization progressed with the growth of the industrial class, the forming of communes, trade guilds, and the building of larger cities, bringing so many of the same first names together, such a bedlam of confusion arose that our present custom of hereditary last names was adopted.

The custom of first names only died hard. Although the custom began on the Continent and was brought to England in the eleventh century already, it was well into the thirteenth century before it became general.

One of the most interesting features of the study of nomenclature is the way surnames were acquired, as they frequently denote something about our earlier ancestors, their physical qualities, their accomplishments, their occupations, the locality in which they lived, or other facts of a revealing nature. Animal names were frequently borrowed in the nomenclature of the Middle Ages.

Many variations come from the bad spelling of the Middle Ages, carelessness of recording clerks, and general illiteracy of the times. Good luck in making your own connections.

Here's another piece of Methodist history:

At the 1871 Western Conference of the ME Church, South, the Rev. J. E. Treadwell was appointed to Montana.

"After walking twelve miles from Deer Lodge [MT.] over a rough mountain road on a gloomy November day, Rev. J. E. Treadwell found himself at Yam Hill, a popular and prosperous mining camp on one of the tributaries of Gold Creek. Hungry, weary, foot-sore, and despondent, he entered the principle store, which was a log building, and introduced himself to the proprietor, announcing that he wished to preach in the camp that night. The merchant, a generous man, received him kindly and opened some excellent canned fruit (miners generally have

the best), upon which, with crackers and other choice articles, the preacher was invited to dine. [The merchant] then said to him, 'You stay here and make yourself at home. We are glad to have you visit our camp. I will go and get a place for you to speak in, and see that it is made ready and that everybody knows about it. You will have a good house.'" Then he departed.

"With such a reception the preacher was at perfect ease, lay down to rest his weary limbs, and dropped into a deep sleep. From he was aroused by a great noise and commotion outside, when, to his surprise and chagrin he saw his host apparently the leading actor in a rough-and-tumble street fight. He wondered into what kind of hands he had

fallen. The time approached for service to begin, but his friend returned not, though he learned that preparations were being made for the service all the same.

"At the hour appointed he went to the building designated and found it to be a large saloon and gambling hall, though there was not a bottle, neither a card or a billiard, in sight. It was brilliantly lighted, comfortably seated, and the seats were filled with intelligent-looking people. There was perfect order. He gave out and sang an old familiar hymn, prayed, read a chapter and stood up to read his sermon, when the missing man entered and never removed his eyes from him until the sermon was through.

"Treadwell was no mean preacher and the surroundings seemed to inspire him. He preached a soul-stirring sermon. His own heart was warmed, and tears flowed freely from many eyes. His friend, the merchant, now arose and said, they must do something for 'the parson,' asked for his hat, passed it around, 'and' said Treadwell as he related the incident, 'I never was more surprised. The hat came back full of money, and I was exceedingly happy, for I was completely broke and did not know what I was going to do. It contained sixty or seventy-five dollars.'"

E. J. Stanley, "The Life of Rev. L. B. Stateler, (Nashville: Smith & Lamar, 1907; 1916), 221-222.

Regards, Lyle Johnston, Jackson MO.

Rev. Richard Heacock, Jr. and Project Chariot

Editor's note: This is a summary of an article that appeared in "Frame of Reference" a publication of the Alaska Humanities Forum, July 1989 as well as some comments about Rev. Heacock by Walt Hays:

Religious groups perennially wrestle with the question of militant involvement in social and political issues. Is the Church just another pillar of the establishment, with a vested interest in a stable, hierarchically organized society? Should it stay only on the periphery of political conflict? Some think that if the Church is to provide credible leadership in matters of moral philosophy it must provide leadership in applying that philosophy to social issues. That is what Richard Heacock tried to do in opposing this project. Most of you have received the compiled book of his newsletters I put together a few years ago that the Western Jurisdiction Commission on Archives and History helped pay for.

He served for ten years as pastor of First United Methodist Church in Juneau. He was a chaplain to the Territorial and state legislature. A. Raymond Grant who was the Bishop for Alaska had served as Sr. Pastor of First Church, Sacramento prior to becoming a Bishop and was a prophetic voice for the issues that were impacting the growth of California. He knew that the minister of the Methodist Church just a few steps across the street from Alaska's capitol could not be a meek and retiring pastor. That is why he appointed Dick as a young, competent preacher-prophet. Most of us know Bishop Grant for his leadership role in establishing Alaska Methodist University. He also chaired our Board of Social Concerns and was there in the March on Washington with Martin Luther King.

Dick tackled a number of issues during his ten years in Juneau. Two stand out. He provided effective leadership through the mainline churches to stop "wide open" casino gambling that had

huge support from the gaming industry as Alaska was poised for statehood. He also worked with academics and native leaders to blow the whistle on the sheer folly of the Atomic Energy Commission's plan to detonate an above ground nuclear device in the NW arctic on the pretense that the purpose was to blast out a harbor to serve the area. Project Chariot was stopped in its tracks.

Project Chariot

Project Chariot was the U. S. Atomic Energy Commission's code name for a 1958 plan to create an instant harbor on the coast of Alaska by detonating thermonuclear bombs. It was canceled in 1962.

It was the first successful opposition to the American nuclear establishment, the first project challenged in the new era of "environmentalism," and it produced the first integrated bioenvironmental study – the progenitor of the modern environmental impact statement. Alaska Natives parlayed their anti-Chariot activism into the first-ever conference of all the Alaska Eskimo people, the first statewide Native newspaper, and ultimately a stunning victory in their land claims fight in Congress.

The lesson Chariot offers is that a free society must be a skeptical one, and that rigorous questioning and dissent protect, rather than subvert, our freedoms. The Eskimo's were unanimous and vocal in opposition to Chariot.

Project Chariot was part of national program called "Plowshare Program." Alaskans first heard of Project Chariot when Edward Teller toured the territory in the summer of 1958.

Excavation projects seemed to be the quickest way to put the atom into service for public works, and Project Chariot was to be Plowshare's first operation. The Atomic Energy Commission hoped the experiment would be a prelude to the excavation of a new, sea level Panama Canal.

People from other nations meeting in Geneva at the Second International Peace Conference on the Peaceful Uses of Atomic Energy, saw Chariot as a thinly veiled attempt to circumvent provisions of a nuclear test ban treaty then being negotiated.

The fallout on the ground in the Arctic from previous worldwide atmospheric testing was first eaten by caribou who ate lichen and then ingested into the people who killed the caribou.

William R. Wood had recently arrived from the University of Nevada.

Two of the most vocal Project Chariot critics were William Pruitt and Leslie Viereck. Pruitt emigrated to Canada as a result of persecution.

Tom Snapp did a series of articles on Project Chariot in late 1961. Rev. Richard Heacock also voiced opposition. The AEC scientists were appallingly ignorant of the Arctic.

In June 1987 Teller returned to Alaska. He proposed basing Strategic Defense Initiative laser weapons on the North Slope.

The first-ever meeting of all the Alaskan Eskimos, the "Inupiat Paitot," convened in Barrow in 1961 as a direct result of Project Chariot (and a controversy over eider duck quotas on the North Slope). Later, the Interior Athabaskans followed this model to organize at Tanana in 1962. That same year, the first statewide Native newspaper, *Tundra Times*, was established.

**The Oregon-Idaho Archives has duplications of Journals, Disciplines, and
Book of Resolutions.**

This is the list of the books that are extra. If anyone needs any of these items for their archives please notify:

Shirley Manning Knepp

smkmikie@comcast.net

503-949-1180

She requests that the amount for postage to send these books be paid for the receivers.

Inventory of extra Journals FROM THE OREGON-IDAHO CONFERENCE ARCHIVES
EVANGELICAL UNITED BRETHREN CHURCH OF OREGON-WASHINGTON CONFERENCE
1952 -- 1

PACIFIC NORTHWEST CONFERENCE OF THE EVANGELICAL UNITED BRETHREN CHURCH
1957 – 1, 1960 – 1, 1962 - 2 , 1963 - 1 , 1964 – 2, 1965 – 3, 1966 - 2 , 1967 - 2

PACIFIC NORTHWEST CONFERENCE (E) OF UNITED METHODIST CHURCH

1968 – 2, 1969 -2 , 1970 – 1, 1971 – 2,

(bound book)

1 COPY OF OFFICIAL PROCEEDINGS OF THE FIRST QUADRENNIAL SESSION OF THE
GENERAL CONFERENCE THE EVANGELICAL UNITED BRETHREN CHURCH – NOVEMBER
16-21, 1946

OREGON CONFERENCE OF THE EVANGELICAL CHURCH

1932 – 1

CHURCH OF THE UNITED BRETHREN IN CHRIST OREGON CONFERENCE

1933 – 1, 1934 -- 1

DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH

1908 – 1, 1912 – 1, 1916 – 1, 1920 – 2, 1924 – 1, 1928 -1, 1932 – 1, 1936 – 3, 1939 – 2

THE BOOK OF DISCIPLINE OF THE METHODIST CHURCH

1939 – 1, 1940 – 2, 1944 – 3, 1948 -2, 1952 -2, 1956 – 3, 1960 – 2, 1961 – 1, 1964 --3

THE BOOK OF DISCIPLINE OF THE UNITED METHODIST CHURCH

1968 -3, 1972 -3, 1976 – 1, 1980 -2, 1984 – 7, 1988 – 2, 1992 -1, 1996 – 2, 2000 – 4, 2004 -
- 1

THE BOOK OF RESOLUTIONS

1984 -2, 1996 – 1, 2004 -- 1

BOOK OF WORSHIP

1964 – 2

WJCAH Thursday 9 April 2015

- 4:30-5:30 P.M. Registration at Calvary UMC, 4210 Austin Bluffs
5:30-7:30 Dinner and Program; Business: Roll Call & Appointing of Committees

WJCAH Friday 10 April 2015

- 8:30 A.M. Bus pick up at La Quinta Inn, 4385 Sinton Road
9-10:30 Air Force Academy—Visitor Center, Chapel, Planetarium, B-52, Thunderbird Lookout
11-1 P.M. Palmer Lake/Pinecrest—Program & Lunch: Don Edwards on Chautauqua ; Nancy Mead on Pinecrest
1-2:30 Garden of the Gods
3-4:30 Tour Glen Eyrie
5-7:30 1st UMC, Colorado Springs—Dinner & Program—Early Methodist History or History of 1st UMC
7:30 P.M. Bus pick up and return to La Quinta Inn

WJCAH Saturday April 11 2015

- 9:00 A.M. Devotions
9:15-11 Workshop—Dale Patterson, General Commission Archivist
11-1:15 Break
11:15-12 Business
Noon-1 P.M. Lunch
1-2 Presentation
2-2:15 Break
2:15-3:15 Archivist and Committee Meetings
3:30-5 Business Meeting
5:30-7:30 Dinner & Program

WJCAH Sunday 12 April

- 8:30 A.M. Worship at Calvary UMC
Box lunches will be available. Please let us know if you will want one.