



Our church.

[s.l.]: [s.n.], [s.d.]

<https://digital.library.wisc.edu/1711.dl/FNQFAZTQH552A8O>

This material may be protected by copyright law (Title 17, US Code). Original material owned by Waterford Public Library. For information on re-use, contact the Library through the Reference Department, Waterford Public Library, 101 N. River Street, Waterford, Wisconsin 53185, 262-534-3988, (jolliffe@waterford.lib.wi.us).

The libraries provide public access to a wide range of material, including online exhibits, digitized collections, archival finding aids, our catalog, online articles, and a growing range of materials in many media.

When possible, we provide rights information in catalog records, finding aids, and other metadata that accompanies collections or items. However, it is always the user's obligation to evaluate copyright and rights issues in light of their own use.

"Our Church"

Caldwell United Methodist Church - Caldwell, Wisconsin

When one begins to reminisce about Our Church, questions arise. Why was it established?; Why was it shared with several denominations?; and What of its history throughout the years? Some of the answers to these queries are found in American history; others in old diaries of the 1860s and still other bits of information in scraps of records cherished throughout the years.

Wisconsin was declared territorial land about 1836. Land was rich and fertile and could be purchased for as little as \$1.25 per acre. To people in the New England states, particularly Vermont and New York, it was a land of promise. Men came from these states, looked the countryside over, and found it good. Soon their families were coming. They were pioneers, but always in their minds and hearts were the villages they had left behind with their well-built homes, schools and churches. So with New England as a model, our own Caldwell had a Village Square (where flew a Liberty Flag during the Civil War); a nearby inn, where people rested enroute from Mineral Point to Milwaukee; a store; Post Office; shoe shop; blacksmith shops; a school and a church.

This church, Congregational in denomination, was patterned with four small spires at each corner of its four-sided steeple, which was typical of Eastern churches. There were other denominations in Caldwell. The Baptists' held their evening meetings in the Congregational Church, and the Universalists met Sunday mornings in the school house.

Before too many years the Universalists' joined with the Church of their faith in Mukwonago. A scrap of paper written in 1867 tells of a meeting being held in the Caldwell Church to elect trustees for a Free Will Baptist Society. These trustees were Hezekiah Mason, Josiah Utter, and Ward and George Dawson.

Before too long the Congregationals joined the Mukwonago congregation and by the late 1860s, a Methodist Episcopal Sunday school was established, and soon the Methodists were sharing the Church with the Baptists.

The Methodist Episcopal-Baptist combination was a happy and satisfactory arrangement. One had services one Sunday; the other met the next. Religious Caldwellites attended every Sunday. For many years the Rev. George Hubbard, a delightful, elderly gentleman was shepherd to the Baptists; while the Methodists shared their parson with another church, usually Waterford, where there was a parsonage, or had seminary students. This arrangement lasted until 1921.

By the mid 1850s, there was an influx of German folks in the community who became good citizens. Many ~~became~~ associated with the Lutheran Churches in nearby villages, but the **children** all attended the Sunday school, young people's meetings, weekly prayer meetings, and Sunday morning worship.

As the turn of the century was approaching, the little New England church seemed too small. It was sold to a merchant for a warehouse and plans developed for the new church. A petition was circulated for donations. Two-thousand dollars was the goal. William Purvis headed the list with a pledge of \$200. Other pledges followed of from five to one-hundred dollars. Practically everyone on every little country road gave. The drive to raise the two-thousand was successful and was a real project in unitedness.

It was a lovely church, with beautiful stained glass windows and handsome carved oak pews. One pew had a luxurious velvet cushion which must have been a joy to sit upon. The first wedding in the new church was that of Agnes Hunter and Henry Betts, a young Milwaukee architect. It gave the community pride to have a church large enough for beautiful weddings and stately funerals.

The ladies in the community established a Mite Society (named for the Widow's Mite in the New Testament) and by a few pennies saved, a great deal of sewing and giving of suppers, were able to provide some of the frills a church craves - a new organ, hymnals, repair work, and many other things. When name-changing time came, the group could have been called the "Mighty Society", for that it was, but the name "Ladies' Aid" was selected instead. Now the Womens Society of Christian Service (W.S.C.S.) is the name given to the group.

"Our Church"

Perhaps one should stand back and get a good perspective of OUR church. As any small village slowly but surely meets the demands of our big city to the east, we have new-comers -- some who maintain their religious affiliations elsewhere; others who join our church. This is true in other communities, so we count among our membership folks from Waukesha, Mukwonago, Vernon, Lake Beulah, Eagle, Elkhorn and Big Bend.

We have been blessed with brilliant young seminary students as our pastors, and their wives with many and varied talents and skills. We have a fine Mens' Club, the W.S.C.S., and a very active Youth Fellowship group.

Within the last few years a parsonage has been built, and a fellowship hall. New and fresh they stand out in our minds, as examples of what a handful of people can accomplish where, God willing, they set their hearts and minds to it.

-Cathryn Smith

+ + + + +

Our Ministers

October 1890	-	October 1893	W. W. Painter
" 1893	-	" 1895	Rev. William Moyle
" 1895	-	" 1901	Rev. D. B. Coffeen
" 1901	-	" 1903	Rev. John A. Collinge
" 1903	-	" 1904	Rev. John M. Woodward
" 1904	-	" 1906	Rev. William Dawson
" 1906	-	" 1908	Rev. Edmund W. Tink
" 1908	-	Sept. 1910	Rev. William P. Leek
Sent. 1910	-	March 1911	Rev. A.J. Benjamin
May 1911	-	Sept. 1912	Rev. Francis M. Pratt
October 1912	-	Sept. 1913	Rev. John S. Ellis
" 1913	-	" 1914	Rev. John S. Neff
" 1914	-	" 1919	Rev. Jason Lu Sizer
" 1919	-	" 1920	Rev. R. K. Manaton
Sept. 1920	-	Jan. 1921	Rev. Martin
Feb. 1921	-	May 1921	Rev. Chase
June 1921	-	May 1922	Rev. Mayer
June 1922	-	May 1924	Rev. Ernest Kistler
Sept. 1926	-	Sept. 1929	Rev. Theo. Leonard
Sept. 1929	-	Sept. 1931	Rev. Millard Gordanier
Sept. 1931	-	Sept. 1933	Rev. Irving Mielenz
Nov. 1933	-	Sept. 1939	Rev. Harold Bartz
Sept. 1939	-	Aug. 1943	Rev. Francis Foulke
Sept. 1943	-	Nov. 1945	Rev. John Francis
Nov. 1945	-	June 1947	Rev. Bernard Kassilke
June 1947	-	Sept. 1948	Rev. James S. Nichols
Oct. 1948	-	Aug. 1949	Rev. Alfred Hoad
Oct. 1949	-	June 1950	Rev. Watson Custer
June 1950	-	May 1953	Rev. George Graham
June 1953	-	May 1957	Rev. Edwin J. Ubbelohde
June 1957	-	May 1959	Rev. Dean Hancock
June 1959	-	Oct. 1959	Rev. Paul Pretzel
Oct. 1959	-	May 1962	Rev. Thomas W. Burke
June 1962	-	March 1964	Rev. James Stirling
April 1964	-	June 1966	Rev. Wm. B. Thornton
June 1966	-	June 1969	Rev. Calvin R. Knapp
June 1969	-		Rev. Raymond Kotwicki
			Rev. Joseph B. Webb

Dancey