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## **Building for tomorrow: Eureka United Methodist Church centennial, 1868-1968. 1968**

Turner, Mildred

[Omro, Wisconsin]: [Mildred Turner], 1968

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History of the  
Eureka United Methodist Church  
1868 - 1968



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Historical Collection

"BUILDING FOR TOMORROW"

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EUREKA UNITED METHODIST CHURCH

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Centennial

1868 - 1968

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*We are building every day, while the moments fly  
We are daily building - life work for on High.  
Character we're building, Thoughts and actions free  
Make for us a building - - - For Eternity.  
Choosing as we labor; He will strength bestow  
O, let us be careful - For our Master's sake  
May the Lord approve us - what we wish to take.  
May the Lord approve us - 'Tis our earnest prayer.  
O, to have our building, tall and strong and fair.  
O, to live for Jesus - Truly every hour  
Building, praying, trusting - In His mighty power.*

*- Anon*

*probably Eva Stanton*

*\* \* \**

*Special thanks are in order to the many people who helped gather this material. Since so many records have been destroyed and up to this time there was no central place to store things it would not have been possible to write a history without much help. Special thanks also go to John Challoner and Arthur Radde for the many hours they gave to locate materials.*

*Mildred Turner*



## THE SETTINGS

The village of Eureka was a busy community and steamboat point when the Methodist church was built. Originally settled by Lester Rounds and Walter C. Dickerson who had convinced Mr. Rounds to move his store from Waukau to Eureka. E. D. Hall had entered 51 acres at the Green Bay office in 1846. Isreal Trow had expected to make the purchase and it was from him that Lester Rounds and W. C. Dickerson gained possession of the property.

The village was platted May 10, 1850. O. H. Capron of Berlin did the surveying. A ferry and post office were established and three years later a bridge was built. Lester Rounds was the first postmaster. The first sawmill was built in 1851 by J. M. Rounds, E. B. Rounds and Wm. Starr. In 1856 a grist mill was built.

On May 10, 1867 the Eureka Journal was first issued with Horace Rounds as editor and publisher. By this time there were many business interests in Eureka. Among these were a sawmill Nuttall, Leonard & Company, owned by L. W. Nuttall, A. R. Leonard, A. J. Foote and L. K. Stone; a flour mill owned by E. B. Rounds and George Rounds; a stove factory and shingle mill owned by J. M. Rounds; a barrel factory owned by Edmund Allen; a wagon shop owned by J. C. Pine, A. Matteson, W. J. McLaughlin and William Evans; a cabinet shop owned by A. P. Grover; three shoe shops owned by Miller and Johnson, M. M. Drew and W. Swinton; a cheese factory owned by Turner and Wakefield; three blacksmith shops owned by J. C. Pine, Joe Crawford and R. L. Hard; a carpenter shop owned by V. H. Lundford; two millinery shops owned by Mrs. Jarvis and Mrs. Trow and Miss Le Ferer and Miss Angle; a tailor shop owned by John Sparer; a meat market owned by James Smith; a tin shop owned by Mr. Kurtz; 2 drug stores owned by the village's two doctors, Amos Lawrence and Russell Loope and son Lafayette; five general stores, the Pioneer owned by Lester Rounds; Bromley, Renard and Company owned by Chauncy and Sam Bromley, Moses Renard and Alphonse Sundon, Trow and Waite, Turner and Wakefield and Martin and Smith "Temperance House". A hotel run by E. E. Moshee; a livery stable owned by Cochrane & Ware; a forwarding and commission house owned by Lester Rounds; a lime kiln owned by L. O. Hager; and a boat yard owned by Samuel Webber and his son Percy. A L. H. Walpot was a carpenter and joiner and Robert Hurd a blacksmith. When Capt. Wm. Foster came to Eureka another sawmill was built and owned by Foster and Foote, and later Foster, A. S. Trow and L. H. Woodin.

The school had 80 students and was taught by Miss Bacon and Miss Pebble.

Several denominations were established and used a Union Church. The congregations using it were Methodist, Episcopal, Baptist, Adventist and Spiritual. There was a Unitarian Church and a Presbyterian Church was in the process of being built.

It was during this time that the setting of the book The Day They Gave Babies Away by Dale and Katherine Eunson and the movie All Mine To Give took place.

This was the setting for the building of the Eureka Methodist Church.



EXCERPT From Dale Rounds  
Madison J. Rounds

One of the most vivid impressions of Mr. Rounds youth, about which he related instances to a younger generation, was the steamer Lincoln, which always had a slight list, coming up the Fox river. This was the Civil War days and if the Union forces had been victorious the flag would be flying free, but if the Confederates had the advantage, the flag would be at half mast. Mr. Rounds would often run his father's cattle all the way home to find out the news.

Another strong impression of his childhood was when his mother cut down a man that had "Hurrahed for Jefferson Davis" (president of the Confederacy). A group of men had hanged him on the limb of a tree that was right in front of the hotel which was operated by Mr. Round's parents.

The New Ulm massacre happened when Mr. Rounds was a small child. It made such an impression on the children that if they happened to see smoke in the direction of Berlin they would run home from school. The teachers would send the larger pupils to the homes to take them to school.

\* \* \*

#### THE CHURCH

When Captain Wm. Foster moved to Eureka he was concerned over the spiritual life of his family of ten children and of his neighbors as well. He had recently lived in Iowa where he reportedly helped build the church made famous by Dr. William Pitts as "The Little Brown Church In the Wildwood". Since many people helped build this church and accurate records were not kept at that time it is difficult to substantiate this claim. However, a bronze tablet back of the altar lists the names of Mary Foster and Margaret Elizabeth Foster Thompson with the building date as 1860. It is also reported that Frances Foster, youngest daughter of Captain and Mrs. Foster, was in the singing class that sang the song "Little Brown Church in the Vale" for the first time and that the first marriage in the Little Church was probably when Hattie Foster married Dr. G. A. Brown, a physician from Weyauwega.

The Eureka Journal for April 15, 1868 states "Church Matter - Our enterprising townsman, Wm. W. Foster, has this week bought three lots of A. W. Goucher, situated just south of Mr. Grover's cabinet shop, and says that a Methodist church will be erected (and finished, we believe) before snow flies, next winter. If he can't get assistance, he will build it alone. Good pluck."

Mr. Volney Landford, Mr. Carlton Foster and Mr. Knapp of Brandon were among those listed as carpenters of the church but many helped build it and did not charge for their labor. The lumber was sawed in Captain Foster's sawmill. When the church was finished it was painted white with green shutters and an awe inspiring steeple. There was a choir loft in the North West corner with a high railing around it. One had to climb four steps so it was well above the congregation. The pulpit was also raised with two steps leading to it. The front door was in the middle with plain glass windows on each side. Horse sheds were built at the rear and a white five board fence surrounded it.

No information could be found as to when the first service was held in the church. It was dedicated January 13, 1869. The following account from the

January 23, 1869 Oshkosh Journal tells of the dedication -

"The new M. E. church was dedicated on Wednesday of last week. Rev. Mr. Steele of Appleton, Rev. G. C. Haddock of Ripon, Rev. Mr. Bennett of Berlin, Rev. Mr. Henry of Waukau, and Rev. H. B. Crandall of Omro, officiating. A very interesting time was had.

The building is 36 x 50 feet, 20 feet from floor to ceiling, and has a spire 110 feet high from the foundation. The cost of the grounds, building and fence were \$2,868. On the day it was dedicated there were still \$920 to be raised. A subscription was started among those in attendance, and \$944 realized, so that the society is now out of debt, and has a neat and commodious church edifice. Considering the small number of that denomination in Eureka and vicinity, the result is an evidence of their energy and liberality. The church is an honor to the village and to the builder - Mr. Knapp of Brandon."

A deed was made out December 1, 1869 and recorded January 8, 1870. It stated William Foster and his wife, Margaret Foster, parties of the first part and Wm. W. Foster, Lewis Wooden, M. M. Drew, V. H. Lanford, Alvin Trow, E. Clark, Henry Nickerson parties of the second part. The description of the church ground plot was given as lots 9 and 10 in block 14. S. J. Waite was the Notary Public. In 1872 the church was valued at \$3,500.00

In 1883 a bell was purchased. It took much effort to get it in place. Up to this time the congregation had depended on the bell from the Unitarian church to call them to worship.

By 1896 the spire was taken down since it was considered unsafe. And, until 1903 extensive remodeling took place and the appearance altered. The main door was moved to the side so that Sunday School rooms could be formed. New pews were purchased in August 1902 from P. A. Lord Lumber Co. for \$372.89. The church was papered and eight stained glass windows were purchased from the Art Glass Co. of Oshkosh for \$184.00 A stairs was built leading to the belfry. A basement was added for a furnace but two stoves kept the church warm for a while yet. Eleven doors were purchased for \$25.00.

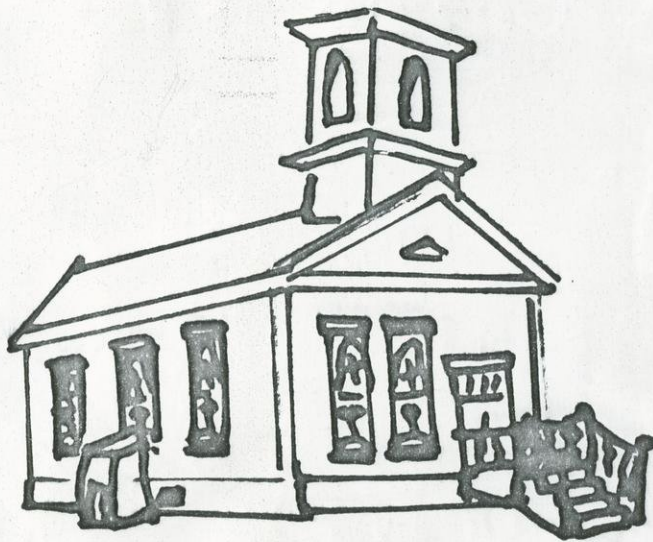
The picture taken after the new pews were installed but before the front of the church was changed shows the circular railing.



A fire burned many stores and the Unitarian church in 1888. The remodeling of the church was really a tribute to these people. The reopening of the church is listed in the trustee books but no account of it is given. In 1901 subscriptions were again taken up to cover the cost of remodeling.

The building has been repaired many times since with considerable work done in 1953, 1958, 1961 and 1966 when repairs and remodeling resulted in the present fine building with new paneling, carpeting, altar, pulpit and communion rails. The church was painted and the roof repaired. Electronic carillon bells were given to the church as a memorial for their infant son John by the Russell Frees family. Plans for the future include a new organ and an addition on the West.

Picture of Church in 1911



Picture of Church today



Clara Smith writing about the church 6-70 years ago described the parsonage as "A Big Methodist Parsonage with a big prayer room on the upper floor, south side of the home, with a separate door and stairs and each Thursday evening this big room was very well filled ... The people of the village were a church going people."

Miles Smith died in 1899 and left \$1,000 to the church for investment in a new parsonage. The sale of the old parsonage helped pay for the remodeling of the church. The second parsonage was sold when Eureka became a charge church.

THE ALTAR TODAY



THE MINISTERS AND CHARGES

Ministers of The Eureka United Methodist Church

1853	Thomas Orbison	1898-1900	Frederick Zoerb
1854	Rowland Moffatt	1901-1902	J. F. Decker
1855	Robert S. Haward	1903	George Short
1856	Lodowick Salisbury	1904	John Gates
1857	Daniel Stansbury	1905-1906	Allen Nuss
1858-1859	William Teall	1907	Isaac Johnson
1860	William Ferguson	1908	J. G. Eberhart
1861	Thomas Peep	1909-1910	A. H. Christensen
1862-1863	C. J. Fairbanks	1911	A. W. Ware
1864-1865	Thomas Walker	1912	Ruben Bailey
1866-1868	Robinson Henry	1913	Joseph Blythe
1869	William Rowbotham	1914-1916	John Wills
1870	J. Van Voris	1917-1920	Edward G. Roberts
1871	M. V. B. Bristol	1921-1922	H. S. Justima
1872	T. G. Walker	1923-1924	August Wm. Barnlund
1873	W. H. Sampson	1925-1928	Walter Patton
1874	T. H. Walker	1929-1931	William Blake
1875	D. O. Jones	1932-1934	Homer Hoeing
1876-1878	R. S. Hayward	1935	Frank P. Hannemann
1879	Rufus Cooley	1936	Homer Hoeing
1880	D. L. Barrow	1937-1940	Donald Stannard
1881-1882	Robert Blackburn	1941-1944	Arthur Edwards
1883-1884	William Rowbotham	1945-1946	Harry T. Ehlers
1885-1888	R. J. Judd	1947-1950	Wm. S. Carr
1889-1890	Frank Miller	1951-1955	Arthur N. North
1891-1892	J. T. Woodhead	1956-1957	Donald Thorne
1893	W. J. Perry	1958-1964	Robert Priest
1894	William Botzer	1965-1968	Glenn Skatrud
1895-1897	D. B. Coffeen		

Before the church was built the Methodists in Eureka were served by circuit riders who came twice a month to preach. The circuit was composed of Waukau, Eureka, Delhi, Rushford Center and Democrat Prairie. The first listed pastor was Thomas Orbison in 1853. Rev. Thomas Walker was the first resident pastor. Rev. Walker was called a "saddle bag pioneer preacher."\* The last resident pastor was John Blythe in 1915. Rev. Robinson Henry was the minister when the church was built. In 1869 and again in 1883 and 1884 Rev. Wm. Rowbotham was minister. His daughter Josephine married Rev. Edson Allen. Their son Rev. Earl Allen is presently a minister in the Wisconsin Conference and is a former District Superintendent. His son Ed Allen married Loretta Bohn, daughter of Laura Kafer Bohn. In 1878 the pastor's salary was \$750.00. With a few exceptions when Eureka was joined with Waukau from 1861 to 1870, 1872 and 1885, Poygan, Rush Lake or Liberty Prairie 1890-1892, North Rushford in 1906, 1908 and 1911-1913 Eureka kept one minister busy. Since 1915 Waukau, Eureka and North Rushford or Eureka and Berlin have been the charges. This year a new parish was formed with Waukau, Eureka and Elo.

The ministers were not without their lighter moments. One minister is well remembered for his aim in throwing apple cores and another for scaring girls with ghost stories.

\*Conference Yearbook 1927

Rev. August Barnlund became a poet of some note and for many years one of his poems was at the beginning of the obituaries in the Yearbook.

#### Addresses of Ministers

Rev. Robert Priest 161 Peck Ave. Peshtigo, Wis. 54157	Rev. Homer Hoeing 2827 Hall Ave. Marinette, Wis. 54143	Rev. Ruben Bailey Cedar Crest 1700 S. River Rd. Janesville, Wis. 53545 in Summer - RR 1, Waupaca, Wis. 54981
Rev. Donald Thorne 2359 Champion Ct. Raleigh, N. C. 27606	Rev. Donald Stannard 1130 S. 9th St. Manitowoc, Wis. 54220	Mrs. Arthur Edwards c/o Mrs. Lillian Vilwook RR 1 Ripon, Wis. 54971
Rev. Arthur North 113 W. Park St. Berlin, Wis. 54923	Rev. William Blake 422 Webster St. Berlin, Wis. 54923	Mrs. Lillian Vilwook RR 1 Ripon, Wis. 54971
Rev. Harry Ehlers 626 Walnut St. Webster City, Ia. 50595	A. W. Barnlund 1222 E. Dakota St. Milwaukee, Wis. 53207	Guy Patton Berlin, Wisconsin 54923
Mrs. William S. Carr 122 Whitewater St. Milton, Wis. 53563		

\* \* \*

#### SOME CHURCH RECORDS

The first marriage to take place in the church occurred in 1871 when Frances Foster, daughter of Wm. Foster, married Andrew Foote. Rev. Wm. Rowbotham performed the ceremony.

In 1862 the yearbook lists Waukau and Eureka as having 38 members, 22 probationers, 3 local preachers, 3 schools and 28 officers and teachers. By 1900 Eureka alone had 87 members and 10 probationers, one local preacher, 2 schools and 20 officers and teachers. Today Eureka has 114 members.

The Church records of 1908 list the 1880-1881 Stewards as E. R. Rounds, E. F. Cole, Mrs. S. Thompson, Mrs. Mary Cole, Mrs. Catherine Dana and the Trustees as E. F. Cole, Lester Rounds, J. Vanderhoof, E. R. Rounds and N. A. Chappelle. E. R. Rounds was listed as a Class leader for Eureka and Mary Cole as an Assistant. By 1883-1884 J. W. Fridd was listed as local preacher. E. F. Cole, Recording St'd. steward and trustee; L. Rounds, trustee; E. R. Rounds, steward and trustee; J. W. Vanderhoof, trustee; H. W. Nicholson, steward, trustee, Sunday School Superintendent; S. Atkins (Dis.St'd) steward, trustee; H. Vankirk, steward, leader, trustee; A. E. Pierce, steward; Miles Smith, steward; Mary Vankirk, steward, Sunday School Superintendent; Caroline Atkins, steward. The committees listed were Missions, E. R. Rounds, H. W. Nicholson, S. Atkins; Sunday School, Sisters Cole, Vankirk and Vanderhoof; Temperance, H. Vankirk, E. F. Cole and A. E. Pierce; Tracts, Sisters Thompson, Dana and Grace Wilson; Education, L. Rounds, H. Nicholson, F. Wilson; Church Extension, Cole, Vanderhoof, Atkins; Church Records, Nicholson, Vankirk, Pierce; Parsonage Furniture, Sisters Cole, Chappelle, Pastor's Wife; Estimating Comm-Brothers Cole, Nicholson, Atkins.

There were one hundred marriages performed between 1877 and 1913. There were

one hundred fifty baptisms between 1882 and 1913. Baptism was by sprinkling or immersion. Some baptisms took place at the church, some in the Fox River and some in the Tent.

World Day of Prayer Vigils were held in 1959, 1960, and 1961. The vigil in 1959 had 96 members from the charge praying around the clock in 15 minute shifts in their homes.

On November 16, 1930 Rev. Blake baptized 18 persons. It was the largest number of baptisms in his ministry. Those baptized were: Evelyn, Dorothy (Mrs. Craig), Ethel, Edward and Marian Tanner; Dona Ruth Clark (the only infant in the group); Winifred Kafer; Eunice, Margaret, Harry, Frederick, Lawrence and Stanley Luzinske; Gordon, Howard and Vera Chase; Florice Althea Floyd and Thelma Ruth Barnett.

\* \* \*

### THE VISION GREW TO OPEN DOORS

Christmas 1941

Our 75th Anniversary of the Building of the M. E. Church by  
Eva L. Stanton

-- Capt. William Foster --

I do not know and no one knows  
The alchemy that makes the rose  
A slant of rain, a bit of soil  
The potent charm of loving toil  
And some spot barren and dispersed  
Becomes a garden, highly prized.  
When Capt. Foster came to search  
A place to build another church  
He chose Eureka on the Fox  
Soon gathered timber, lime and rocks  
A strong foundation must be sure  
To make the house of God secure.

I do not know and no one knows  
The roots from which a temple grows  
From visions on the heart and mind,  
Of those whose footsteps love to wind  
To some forlorn and cherished spot  
Which God holds as a "forget me not"  
But visions come and hearts desire  
That dreams be built to certainty  
So walls and reaching towers arise  
To point men's faces to the skies.  
Whose stars will beckon us of old  
The gift of Frankincense and Gold  
Can still be had beside the child  
Who came to seek - unconsolated  
And heartsick folk of all the years  
To build their courage - calm their fears.

The vision came and hearts were wide  
Enough to make the Vision ride  
Until it grew to Open Doors  
And consecrated roof and floors  
To aisles where people came to pray  
And worship in that early day.  
When horse and buggy was the mode  
To travel - on a rutted road  
The roses wild and pinkly sweet  
Were crushed beneath the eager feet  
Of youngsters who walked many a mile  
Slid under fences - over stile  
To Sunday School and Epworth League  
Unmindful of the word fatigue.

And now that 5 and 70 years are told  
The Eureka church has grown quite old  
We still will face the future way  
And start another cycle, if we may  
Whatever the road the future veers  
We hope the best - for all the years.  
With Pastor Edwards for our guide  
We trust all evil to defy  
We turn our eyes and hearts to one  
The Son of God and Mary's Son  
And place our hands in His to go  
As He would have us - fast or slow  
Each deed that done as in His sight  
Will help to build our world aright  
Five and seventy years to try  
To bring man closer to the sky  
And hasten that glad Peace on Earth  
God promised at the Savior's birth.

---

Read by Kay Kafer at the Christmas program 1941...it being our 75th anniversary since Capt. Foster helped to build our church here.

\* \* \*

#### THE CHURCH SCHOOL

The Church School has always been an important part of the life of the church. Often programs, socials, receptions and prayer meetings were held as an outgrowth of this department. In the early 1900's many of the teachers were attending Sunday School Conventions to gain ideas. In 1911 the yearbook listed 20 officers and teachers, 135 memberships in Sunday School with an average attendance of 90 and a total enrollment of 202.

A complete listing of Sunday School Superintendents was not obtainable. Some of the people who worked in this capacity were Ethan Bradish, Mr. & Mrs. James

Vanderhoof, A. E. Pierce, Mr. & Mrs. H. W. Nicholson, Mary Vankirk, Anna Fries, Harry Vanderhoof, Mrs. Harriet Matthews, Mrs. Margaret Steeps, Marie Kafer, Kate Barden, Mildred Turner, Mrs. Bonita Reisler and Mrs. Shirley Malzhan.

An account of a missionary project is given under the Scrapbook heading.

A Boy Scout troop formed by Rev. Blake is well remembered.

For many, many years a lantern bank collected birthday offerings. The whereabouts of this bank is unknown now.

Mrs. Kay Gruenwald has preserved some of the memory verse chains given when the individual could recite the memory verse each Sunday.

Discipline was well maintained. When a little boy stepped on the Superintendent's long skirt and it came off he was promptly spanked.

\* \* \*

#### WOMEN'S SOCIETIES

The Women's Foreign Missionary Society and Ladies Aid Society have become the Women's Society for Christian Service. The ladies are well known for their suppers and for the financial support they have given the church.

In 1899 the officers for the Ladies Aid Society were President Mrs. M. Kinsley, Vice President Mrs. M. Lowther, Secretary Mrs. S. T. Hanson, and Treasurer Mrs. F. C. Zoerb. Names of the members from 1891 to 1927 were listed in their secretary's book.

The ladies were very faithful in their mite box collections.

\* \* \*

#### YOUTH

The Epworth League was first noted as being organized in 1888 in Eureka. Known as The Methodist Youth Fellowship now, it has been reorganized several times.

Study has been an important part of the Youth work but social life and the needs of the church were not neglected. Proceeds from ice cream socials and chautauqua plays were given to the church for expenses.

In 1909 an ambitious program was carried out. Food was carried to the sick, books were carried to the elderly, a half day was spent helping the sick and new converts were personally called on.

When John Gates was pastor the Epworth League planted trees in the church yard and when Arthur North was pastor they helped paint the church.



Epworth League Membership - June 1909

Olga Jannusch	Edith Steeps - present address,
W. W. Noble	1129 Algoma Blvd., Oshkosh
Will Haase	Rella Floyd (Mrs. Josephine Starr Floyd),
Marie Haase	(summer address - Eureka)
Lizzie Haase	Harold Ellis - R.R. 1, Omro
Paul Haase	Anna Kafer - c/o Warner Bohn, Waukau
Katherine Steeps	
Mrs. S. Steeps	Frieda Clark
Minnie Cross	Rev. A. H. Christensen
Mrs. Ware	Harry Lowther
Paul George	Adelaide Lowther

June-July Active members

Olga Jannusch	Frank Clink
Walter Noble	Paul Haase
Wm. Haase	Harold Ellis
Minnie Cross	Paul George
Edith Steeps	Mrs. Steeps
Katherine Steeps	Rella Floyd
James Eberhart	Lillian Reeves
Adelaide Lowther	Harry Lowther
Marie Clink	Anna Kafer
Martha Haase	Frieda Clark
Katie Clink	Gladys Sanders
Mrs. Ida Ware	Reginald Sanders

\* \* \*

MUSIC

Music and hymn singing have always been an important part of Methodism. Old Sunday School song books and hymn books have been retained by individuals and in the church but few records have been kept. The church is using the new Methodist hymnal now.

The Omro Herald tells of a new organ being purchased in 1885. It has been replaced several times. The church is in need of a new organ now as the one they are using is borrowed from Rev. Glenn Skatrud.

The only records that could be found for people working as either choir director or organists were for Dr. Loope, Mr. Drew, Mrs. Nicholson, Anna Kafer, Mrs. Arnold Ellis, Mildred Turner, Kate Barden, Mary Bradt, Marietta Barnett, Mrs. Marie Radde Stone, Mrs. Dorothy Kafer and Mrs. Creighton Davis.

Singing in the Sub-District Choir festival was a thrill for the youth of the church in 1954. So thrilled in fact that they insisted upon robes and not "cheap" ones either. Not only that they were willing to work for them. With Anna Kafer and Mildred Turner, their directors, they engaged in five or six money making ideas, and in one month's time raised money enough to buy the robes and collars and had enough left over to pay for lumber for a wardrobe to keep them in which Rev. Arthur North, Wilbur Lewis and Kenneth Kafer kindly made for them.

THE CHOIR IN NEW ROBES



\* \* \*

*HYMNS FOR THE USE OF THE METHODIST EPISCOPAL CHURCH, revised edition, Cincinnati:  
Published by Poe & Hitchcock, 1866, includes the following hymns, some of  
which your congregation must know:*

1. *O For a Thousand Tongues*
2. *Come, Let Us Tune Our Loftiest Song*
3. *From All That Dwell Below the Skies*
4. *Come Thou Almighty King*
5. *Lord, We Come Before Thee Now*
6. *When I Survey the Wondrous Cross*
7. *All Hail the Power of Jesus' Name*
8. *Glorious Things of Thee Are Spoken*
9. *I Love Thy Kingdom, Lord*
10. *The King of Heaven His Table Spreads*
11. *Jesus Spreads His Banner O'er Us*
12. *There is a Fountain Filled With Blood*
13. *Blow Ye the Trumpet, Blow*
14. *Come, Ye Disconsolate*
15. *Come, Ye Sinners, Poor and Needy*
16. *Jesus, Lover of My Soul*
17. *Depth of Mercy! Can There Be*
18. *Father, I Stretch My Hands to Thee*
19. *Rock of Ages*
20. *O Happy Day, That Fix'd My Choice*
21. *How Can a Sinner Know*
22. *Arise, My Soul, Arise*
23. *Spirit of Faith, Come Down*
24. *Love Divine, All Loves Excelling*
25. *O Come, And Dwell in Me*
26. *Jesus, Thine All Victorious Love*
27. *Prayer is the Soul's Sincere Desire*
28. *From Every Stormy Wind That Blows*
29. *O For a Faith That Will Not Shrink*
30. *A Charge to Keep I Have*
31. *I Want a Principle Within*
32. *My Faith Looks Up to Thee*
33. *Saviour, Breathe an Evening Blessing*
34. *Forth in Thy Name, O Lord, I Go*
35. *Come, O Thou Traveller Unknown*
36. *And Are We Yet Alive*
37. *Blest Be the Tie That Binds*
38. *Soldiers of Christ, Arise*
39. *My Soul, Be On Thy Guard*
40. *Am I a Soldier of the Cross*
41. *God is My Strong Salvation*
42. *God Moves in a Mysterious Way*
43. *Jesus, And Shall it Ever Be*
44. *Guide Me, O Thou Great Jehovah*
45. *Jesus, Thy Boundless Love to Me*
46. *Awake, My Soul! Stretch Every Nerve*
47. *Children of the Heavenly King*
48. *Walk in the Light!*
49. *The Lord is My Shepherd, No Want Shall  
I Know*
50. *O For a Closer Walk With God*
51. *Come, Ye That Love the Lord*
52. *Come Thou Fount of Every Blessing*
53. *How Tedious and Tasteless the Hours*
54. *Thou Hidden Source of Calm Repose*
55. *There is a Land of Pure Delight*
56. *On Jordan's Stormy Banks I Stand*
57. *From Greenland's Icy Mountains*
58. *Jesus Shall Reign Where'er The Sun*
59. *Watchman, Tell Us of the Night*
60. *O God, Our Help in Ages Past*
61. *Lord, Dismiss Us With Thy Blessing;  
Fill Our Hearts With Joy and Peace*
62. *May the Grace of Christ Our Saviour*
63. *The Doxology*

## TEMPERANCE

Temperance was an important issue in Eureka at the time the church was built and continued for many years after as an important activity of the members. In 1879 Rev. and Mrs. Cooley organized the children in a "Band of Hope" organization. Their work made Eureka a center of the temperance movement in the community.\*

Stories of closing at least three saloons have been retold in the village. One account as taken from the Scrapbook of Dale Rounds is given.

### RAID ON "BLIND PIG" RECALLED BY BEER VOTE

Nine Women Figure In  
"Taking Ft. Howard"

By Eva Stanton.

When returns came in from our last election we were sorry to learn that our beloved state through its many voters expressed a desire for beer and light wines by a majority of about two to one. We are pleased to state, however, that our own town of Rushford came out strongly for the drys.

For years the people here have been in favor of the prohibition movement. An old neighbor, Mrs. Sarah Rounds, has told me many times about how nine very determined women raided a "blind pig," kept by Charley Howard, on March 4, 1862.

John Ramsdell, an old settler, wrote appropriately of these happenings and it might be of passing interest to those of the present generation. The names of these brave women were: Sarah Rounds, Ann Rounds, Mary J. Bromley, Matilda Stone, Rebecca Stone, Elizabeth Hugill, Elizabeth Ramsdell, Harriett Gilman and Eliza Kenny.

They found plenty of whiskey and they rolled the casks out and knocked in their heads. They had, as they entered the place, thrown a rope about the proprietor and his arms were pinned to his side. Of course, he was helpless or nearly so until he cut the rope with his hatchet. He had the women arrested after the raid saying they had damaged his property by pulling a part of a hog that he had placed upon the block onto the floor.

The women hired the best lawyer in Oshkosh (Harshaw, I believe) and they won their case too by declaring Howard's place was a nuisance. Charley was advised to leave town, which he did.

John Ramsdell's two very good poems follow, which explain the situation fully, I believe.

\* Oshkosh Daily Northwestern, Mar. 6, 1953

TAKING FORT HOWARD - March 4, 1862

By John Ramsdell

TUNE, LILLY DALE

"Twas a cold bleak morn and the  
    pelting storm  
Fell fast from the clouds that  
    lowered,  
When Eureka's dames left their quiet  
    homes  
And rushed pell-mell down to Howard's.

- Chorus -

Charley-----poor Charley,  
Rum selling Charles--  
How your whiskey's all spilt and  
    nobody kilt?  
All praise to Eureka girls.

When the blow was struck, poor  
    Charley showed pluck,  
He banished his hatchet on high  
Oh, ladies take care of my fury  
    beware,  
Who touches my whiskey shall die.

Chorus

But they laughed while Charley  
    chafed  
And Mat snatched from him the  
    rope,  
And Jane caught the hatchet and Lib  
    pulled the faucet.  
And the whiskey was spilled beyond  
    hope.

Then Hat seized the light to see all  
    was right.  
She examined each nook and each  
    cranny.  
They searched each dish and tasted  
    the fish  
While Charley caught "fits" from  
    Miss Kenny.

Now Charley, I believe you had better  
    leave,  
This is no place for you;  
If you sell more rum, the ladies will  
    come  
And pull your house down over you!"

---

Charley Howard's soliloquy after Eureka women had raided his saloon March 4, 1862  
== By John Ramsdell.

"Would they miss me here in Eureka  
    If I should conclude to leave?  
I wonder if any would miss me  
    Or any but toppers would grieve.  
I wonder if one look of sadness  
    Would settle on any one's face,  
Or would there be shouts of gladness  
    To know I was out of the place.

And what would become of the  
    drunkard,  
When he wakes from his maudlin  
    sleep  
If I, in my anger, should leave you  
    And no one the creature would  
    keep?  
And what would become of the loafer  
    Who can't spend an evening at  
    home?

Oh, where would he go to play  
    "Euchre"  
Or "High, Low, Jack and the game."  
But I have come to a standstill,  
    I fear I have played out my game.  
I think I'll pack up while I'm able,  
    And "Skadadelle" to some other  
    land.  
And when on the road I've started  
    I will never stop till I find  
A place where the people love  
    whiskey  
And where they are not so refined.

# # # #

## THE PULPIT BIBLE

The pulpit Bible was a small reference library for the pastor. One hundred twenty two added features are listed. These include a Bible Dictionary, History of the Books of the Bible, Cities of the Bible, Descriptive Scenes and Events in Palestine, Biblical Scenery; Manners and Customs, Jewish and Egyptian Antiquities, Natural History, Bible Aids for Social Prayer, A History of Jewish Worship, A History of Religious Denominations, and Biographical Sketches of Translators and Reformers.

This Bible was translated from the original tongues by Rev. Alfred Nevin, D.D., Rev. Thomas Horne, D.D., Rev. Wm. Munroe, Rev. John Eadie, D.D., L.L.D., Rev. Wm. Jackson, and Prof. A. L. Rawson. It was published by A. J. Holman & Co. of Philadelphia in 1875. The date on the back is 1877.

The following awards were listed:

AMERICAN INSTITUTE EXHIBITION, New York, November 1873 - Diploma awarded, and Honorable Mention for finely illustrated Family Bibles.

CINCINNATI INDUSTRIAL EXHIBITION, October 1874 - First Premium Silver Medal for finely illustrated Family Bibles.

FRANKLIN INSTITUTE EXHIBITION, Philadelphia, November 24, 1874 - Diploma awarded, and Honorable Mention for elegantly illustrated Family Bibles.

INTERNATIONAL EXHIBITION, Philadelphia, September 27, 1876 - Centennial Award Medal, Medal of Honor and Diploma of Merit.

\* \* \*

### THE PULPIT

When the church was remodeled recently a new pulpit replaced the one purchased in 1903 at the end of another remodeling project. The old pulpit was purchased from P. A. Lord Lumber Company of Kantrar, Ill. for the sum of \$18.12. It was used at the reopening of the church in June 1903. The old Bible is on the pulpit and a collection box on the pew.



## PEWS

The original pews were probably hand made in Eureka. A few of them are still in the church. Two flower stands resemble the pews in design and finish and may date to the original building.

Investigations of what happened to the old pews revealed that in 1905 the trustees were wondering the same thing and a member was assigned to find out who had them and secure payment for same.



picture of Old Pew

\* \* \*



Picture of Original Service

## COMMUNION

The Communion Service has always been an important part of the Methodist's life. This has been very true in Eureka where Mrs. Margaret (Maggie) Steeps, Mrs. Jennie Kafer and Mrs. Kay Gruenwald were Communion Stewards for many years and who have carefully preserved what is believed to be the original service pictured. The plates from this service are still used by the church. The set is made of shiny pewter and consists of a pitcher, two goblets and two plates. When Mr. and Mrs. Matthews came to the Eureka church they told of the individual cups used in the big city churches and it was decided to buy the set that is still being used.

The Communion Service of Worship used in 1868 was a beautiful, meaningful service. The Methodist Publishing House made it available. The following is a direct quote:

THE ORDER FOR THE ADMINISTRATION  
OF  
THE LORD'S SUPPER

The Elder shall say one or more of these sentences, during the reading of which, the persons appointed for that purpose shall receive the alms for the poor:

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt.v,16.)

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. (Matt.vi,19,20.)

Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (Matt.vii,12.)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt.vii,21.)

Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man, by false accusation, I restore him fourfold. (Luke xix,8.)

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. (2Cor. ix, 6,7.)

As he have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. (Gal. vi, 10.)

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. (1 Tim. vi, 6,7.)

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. (1 Tim. vi, 17-19.)

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints and do minister. (Heb. vi, 10.)

To do good, and to communicate, forget not; for with such sacrifice God is well pleased. (Heb. xiii, 16.)

Who so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (1 John iii, 17.)

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will be pay him again. (Prov. xix, 17.)

THE ORDER continued -

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. (Psalm xii, 1.)

After which the Elder shall give the following INVITATION, the people standing:

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Wherefore, ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy way; draw near with faith, and take this holy sacrament to your comfort: and, devoutly kneeling, make your humble confession to Almighty God.

Then shall this general confession be made by the Minister in the name of all those who are minded to receive the holy communion, both he and all the people devoutly kneeling and saying:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed, against Thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. Amen.

Then shall the Elder say,

Almighty God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee: have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting, life through Jesus Christ our Lord. Amen.

The Collect

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord. Amen.

Then shall the Elder say,

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy; Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink His blood, that we may live and grow thereby; and that, being washed through His most precious blood, we may evermore dwell in Him, and He in us. Amen.



Then the Elder shall say the prayer of consecration, as follows:

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by His oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of His precious death until His coming again: hear us, O merciful Father, we most humbly beseech Thee, and grant that we, receiving these thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed body and blood; who in the same night that He was betrayed, took bread; (') and when (')

Here the Elder may take the plate of bread in his hand

He had given thanks, He broke it, and gave it to His disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me.

Likewise after supper He took (') the cup (')

Here the Elder may take the cup in his hand

and when He had given thanks, He gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. Amen.

Then shall the Minister receive the communion in both kinds, and proceed to deliver the same to the other ministers, (if any be present) after which, he shall say:

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious name, evermore praising thee, and saying, Holy, Holy, Holy Lord God of Hosts, heaven and earth are full of Thy glory. Glory be to thee, O Lord most high. Amen.

The Minister shall then proceed to administer the communion to the people in order, kneeling, into their uncovered hands. And when he delivereth the bread, he shall say:

The body of our Lord Jesus Christ, which was given for thee, preserve thy Soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

And the Minister that delivered the cup shall say:

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy Soul and body unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

(If the consecrated bread or wine be all spent before all have communed, the Elder may consecrate more, by repeating the prayer of consecration.) When all have communed, the Minister shall return to the Lord's table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.)

Then shall the Elder say the Lord's Prayer; the people kneeling and repeating after him every petition.

Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power and the Glory, forever. Amen.

After which shall be said as followeth:

O Lord our heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant that, by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable holy, and lively sacrifice unto Thee; humbly beseeching Thee that all we who are partakers of this holy communion may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto Thee, O Father Almighty, world without end. Amen.

Then shall be said or sung:

Glory be to God on High, and on earth peace, good-will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks unto thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the Elder, if he see it expedient, may put up extemporary prayer; and afterward shall let the people depart with this blessing:

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessings of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen.

N. B. If the Elder be straitened for time, he may omit any part of the service, except the Invitation, the Confession, and the Prayer of Consecration.

From the DOCTRINES AND DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH, 1868, WITH AN APPENDIX. New York: Published by Carlton & Lanahan, 200 Mulberry Street. 1868. Pages 119-133.

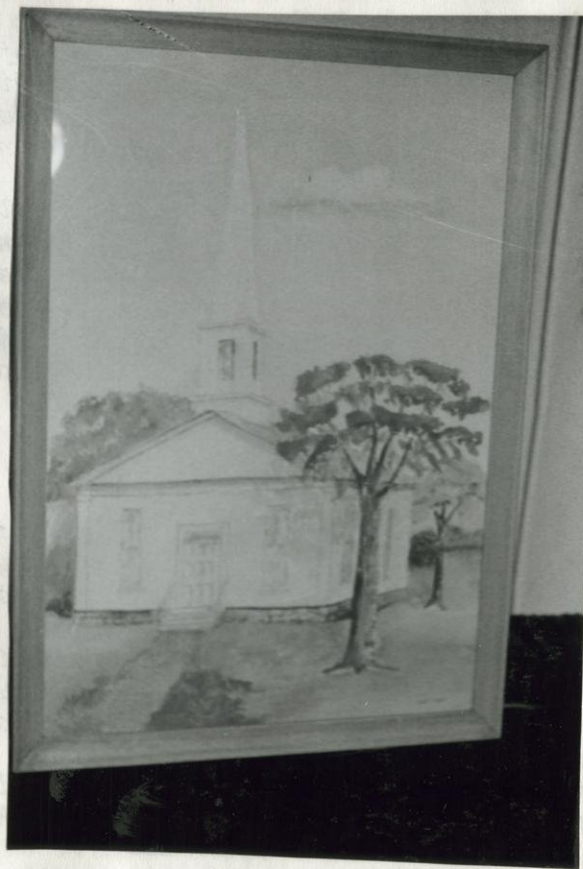
\* \* \*

### THE PAINTING

It was assumed that a picture of the church as it was originally constructed could be found. This did not prove to be true. Taking a picture of the church as it looks today and a detailed description from old newspaper and members' recollections, Mrs. George Dopp of Wild Rose painted a picture of the structure as it originally looked. Earl Ruby of Oshkosh framed it. Changes included the taking down of the steeple, moving the door to the side to provide space for Sunday School classes and adding stained glass windows.

Mrs. Dopp had a previous interest in the church as she had worked with the Sunday School staff when she was the Watertown District Children's Worker.

Earl Ruby attended the Eureka Church when he was young.



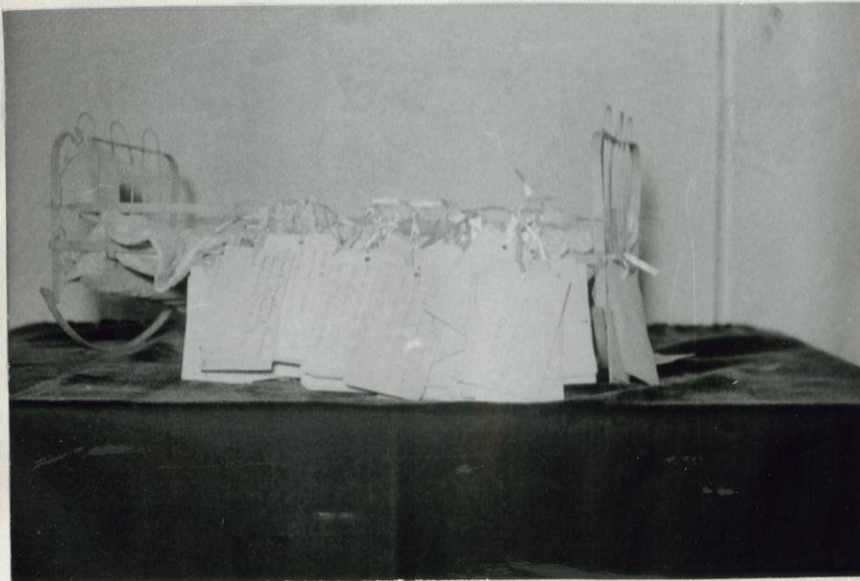
*BAPTISMAL BOWL and*

*CANDLEHOLDERS*

*No accurate information could be gained as to when the church acquired the baptismal bowl or the silver candleholders. The baptismal bowl has been resilvered as a memorial by the Radde family and has been in use for a long time. It is still being used.*



\* \* \*



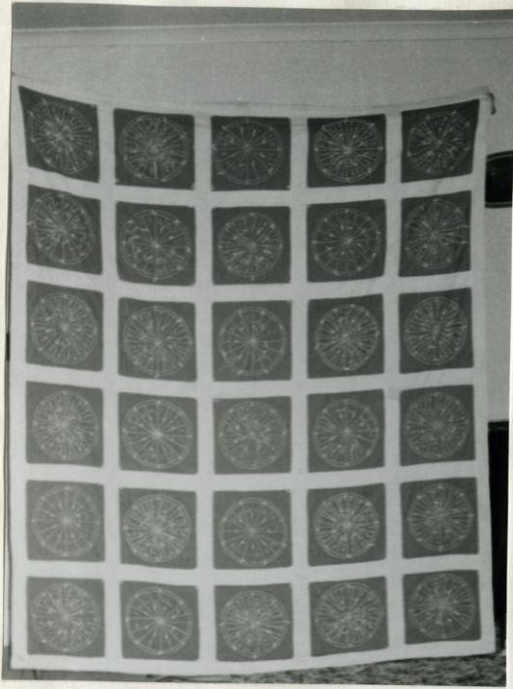
*THE CRADLE ROLL*

*From 1898 to 1923 the Cradle Roll names were written on a card and tied to a small metal cradle. Padded with corn husks and having a dotted swiss cover-let the name cards were tied on with tiny ribbons.*

*The cards contain the name of the parish, the individuals' birth dates, their parents' names and the names of the Sunday School Superintendent and the minister. The cradle was preserved by Miss Kate Barden.*

*Mrs. Mathews was Sunday School Superintendent 70 years ago and is credited with originating the idea of the cradle.*

## THE QUILT



Church ladies have often been known for ingenious ways of earning money. In 1906 money was needed so the ladies made a quilt. Thirty red blocks were embroidered in white in the form of a wheel. Individuals and families paid ten cents a spoke or a dollar and a quarter for a wheel to have their names embroidered on. The wheel blocks were sewn together on bands of white and the quilt was quilted.

The quilt was auctioned to further raise money and was purchased by Mrs. William Steeps who was Sunday School Superintendent at the time. Her grandson, Mr. Albon Parks of Eau Claire, now owns the quilt.

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## THE CENTENNIAL PLATE

The Centennial commemorative plate was designed by Arthur Radde. The center of the plate shows a picture of the church as it looks today. The words "Not my will - Thine be done" are on the top of the plate. The border design includes five Christian crosses with bunches of grapes between to stand for the unity of the church and the sacrament of holy communion and also because Jesus said, "I am the vine and ye are the branches." Tiny lines suggestive of halos are around the whole design to signify light and celestial reward. The coloring on the plate is green because it is one of the liturgical colors and is the most common color in nature.

The anchor cross hid its true identity from all but the Christian eyes. The Greek cross with equal arms was a perfect form for the artistic Greeks. The Latin cross shown empty was a symbol of life and love of God representing the



*THE CENTENNIAL PLATE continued -*

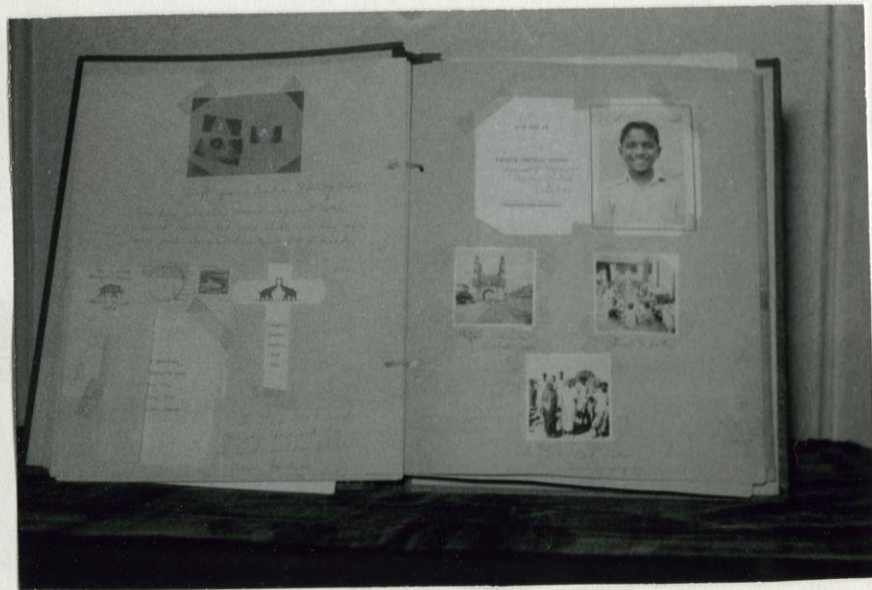
*living and risen Jesus. The Tau Cross in the shape of the Greek letter T represents the pole Moses lifted the serpent up with and is sometimes called the Old Testament cross. The passion cross symbolizes suffering due to its pointed ends which suggest the nails in Jesus' hands and feet, the spear in his side and the crown of thorns for his head.*

*John Challoner, former archivist at the Oshkosh Public Library of Oshkosh, wrote these words for the back of the plate: "This church has the Christian reverence and faith in God of the pioneer people of Eureka, Wisconsin and their descendents."*

*The plate was made by E. S. Cunin of Kettlesprings Kilns, Alliance, Ohio. Mr. Cunin also made the commemorative plates for the Methodist bi-centennial at Baltimore, Maryland.*

\* \* \*

*THE MISSIONARY SCRAPBOOK*



*Missionary work has always been an important part of a Methodist's concern. To make it more meaningful to the children in the church school many projects are entered into. In 1954 the children sent a scholarship for Prabudas Hussanappa to William Moon, Methodist Mission, Hyderabad Conference, Tandur District, Tandur, Decian, India. \$35.00 paid all expenses for one year's schooling. The next year the recipient of the scholarship was changed to Lazar Buchappa and the following year to Jayantha Penthurappa; Letters, Pictures, Christmas Greetings and a small, delicately carved ivory elephant in a seed pod were received.*

*Miss Anna Kafer kept a Scrapbook of the correspondence and items received.*

## TO SERVE

A number of people from Eureka have gone forth to serve elsewhere. Here again records are not complete.

Thomas Walker became a chaplain in the 39th Wisconsin Regiment during the Civil War.

D. O. Jones was appointed chaplain by President Lincoln during the rebellion. He was stationed at Beaufort, South Carolina.

Of the four local preachers, listed (E. Porter, E. Clark, E. Allen, J. W. Fridd), records show that J. W. Fridd entered the traveling ministry.

William Harkness Sampson helped found Lawrence College and taught there from 1849-1858. He also helped organize the First Methodist Episcopal Church in Appleton.

Abbie Ellis married Rev. R. S. Hayward and did missionary work with the California Japanese.

John Gates became a missionary in Africa.

Rev. Wm. Rowbotham's son-in-law Edson Allen and grandson Earl Allen became ministers in the Methodist Church.

Rev. Judd's grandson Rev. Keene became a minister.

Donald Stannard, son of Donald Stannard, is a Methodist minister in the Wisconsin Conference.

Mary Louise Kafer Thompson served as a Lutheran missionary in Africa with her husband Mark Thompson for some time.

\* \* \*

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BUILDING FOR TOMORROW

One hundred years of building  
Are climaxed here today.

Let's start another hundred years  
Of renewed faith, we pray.

'Twas in the early Springtime  
Of Eighteen sixty eight.

To start a new church building  
The Methodists set date.

Now Cap't Foster longed for church  
Each Sabbath and mid-week  
But twice a month the circuit riders  
To Eureka would trek.

So down the mighty timbers fell  
The logs to mill to saw,  
As Carpenters started to build  
A church without a flaw.

How stately and majestic  
It in the sun did gleam,  
That pure white church and steeple tall  
And shutters of bright green.

Through the years the Methodists  
Did view their church with pride.  
Many there were of baptisms  
Many there was a bride.

cop. 1

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Many there was a bride.

1961

The Methodists were temperate.  
The "Band of Hope" was formed.  
The saloons that were in their town  
Were definitely scorned.

The church then needed fixing.  
So with hammers, boards and sweat  
They fixed and changed the building  
The way that it stands yet.

The young folks have been eager.  
The spirit in them dwells.  
They've painted, planted, prayed and learned.  
Music from them swells.

The women cook and suppers serve  
For many a weary night.  
The church has needs that must be met.  
They've helped wheree'er they might.

The men were fast at work again  
Their building to improve  
And ready to rededicate  
With energy do move.

The carillion bells are chiming,  
"Oh, worship God above."  
Their music in the morning air  
Helps man to think of love.

And now the church is building fast.  
It helps in joy and sorrow.  
The people and the structure there  
Are building for tomorrow.

The Methodists were temperate.

The "Band of Hope" was formed.

The saloons that were in their town

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