



# HISTORIAN'S DIGEST

Volume XLIV Number 3

Fall, 2004

*The following description of the monument was furnished by the Bowers Bros. Of Ogdensburg, NY. The monument was erected after a "movement" which began in 1909 to raise the necessary funds. This monument was visited during the 2004 Annual Meeting*

The monument was bought by an International Committee, and paid for by a free-will subscription. The cost was about \$3,000, including the grading of the Heck lot in the cemetery. The foundation is eight feet deep and made of building stone and cement. The two bottom bases are made of Stanstead granite, from Stanstead, Que., while the remainder of the monument is Barre granite, from the famous quarries in Vermont. The bronze medallion of Barbara Heck was made in England. The greater part of the work was done in Toronto., under the direction of Bowers Bros., of Ogdensburg, NY and Prescott, Ont., (who, by the way, are two Brockville boys,) they being successful in securing the contract. The monument stands almost twenty feet high, and weighs thirty-six tons, the base weighing one-third of the total weight. It was a difficult problem how to haul such a heavy load on the road to the Blue Church, as occasionally, when the macadam was not deep, the large wagons would sink and have to be raised with jack screws. All the bridges and culverts had to be reinforced, so as to bear the unusual strain. All the joints of the monument are calked with wedge lead, making everlasting joints between the pieces of granite. The monument was some four months under construction;

the carved pieces being shipped in the rough from Vermont, so as to avoid the high duty on finished granite. The design was made by Bowers Bros., men be C.W. Couch, of New York City; Rev. Stewart, of Toronto; and Rev. Scanton, who was secretary. The one general opinion expressed is that this was one piece of work started and finished where there was not the least suspicion of graft, the monument bearing testimony to that fact itself, as one would have to travel a long way to find such a splendid piece of work executed at such a moderate cost.

[Written by Mr. E.A. McKimm, "Maitland & Vicinity," *The Orpheus...*]



*Plaster Relief over the fireplace at Barbara Heck Lodge*

*The cost was about \$3000*

## RENEWAL REMINDER

Please look at the address label on this newsletter. Above your name you will find the expiration date of your membership. If you see June 2004 or any earlier date, the time to renew your membership is now.

Our treasurer, would appreciate an early response. Send your checks to **Charles Chase, 15 South H Street, Lakeview OR 97630..**

It is a great help when you renew on time. It saves time and money for volunteer officers.

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## PRESIDENT'S COLUMN

PATRICIA J. THOMPSON

Dear Members of HSUMC:

Many of you know by now that I am presently working on a project for the Task Force which is planning a celebration for the 50th Anniversary of women in the Methodist Tradition receiving full clergy rights which happened in 1956. As a part of that celebration, I will be writing a book which will recognize the first women in every ethnic group in every annual conference to be given full clergy rights. The first chapter of the book, however, will be a history of the events that took place prior to 1956.

In preparing for that chapter, I read Paul W. Chilcote's *She Offered Them Christ The Legacy of Women Preachers in Early Methodism* which describes John Wesley's view of women preaching. To my surprise, this book answered a number of questions which I have always had. One related to the difference between "exhorting" and "preaching." Another one was why there were a number of female "evangelists" in early Maine Methodist history who seemed to be well accepted while there were no women preachers at the time.

As John Wesley established the system of bands and classes, because so many of the members were female, he was forced to accept women as leaders of both bands and classes. And often, women led classes that had both male and female members. There were three ways in which women might speak publicly in these leadership roles: public prayer, testimony, and exhortation. Chilcote notes that while these were distinct forms of public speaking that there was often overlap. "Not only could prayer easily become testimony, and testimony sound very much like exhortation, but any one of these means of communicating the gospel could transgress that fine line which separated them from

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Pat Thompson and Bill Lamb doing a devotional and speaker introductions on tour day at the Barbara Heck Memorial, August 20, 2004.

## HOW DO I JOIN?

### MEMBERSHIP CATEGORIES

Individual:	\$ 30 per year; \$ 55 for two years
Student:	\$ 20 per year
Family:	\$ 36 per year; \$ 67 for two years
Institution:	\$ 43 per year; \$ 80 for two years
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Life:	\$ 500

\*Outside U.S.A., add \$2 per year for postage. Some UM conference historical societies offer reduced joint memberships.

\*Memberships are entered quarterly: January 1, April 1, June 1, or October 1 (allow 4 weeks for processing)

Make checks payable to the Historical Society and send to:

**Charles Chase, Treasurer**  
**15 South H Street**  
**Lakeview, OR 97630**

Consider a gift membership for a family member, friend, colleague, or local church library! Recipients will receive a special letter acknowledging the gift.

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preaching." (p. 47) And what was that fine line? Chilcote says, "The determining factors...were 'taking a text' and 'speaking in a continued discourse.'" (p.73) Surely, that would seem to be a fine line today as one listens to a variety of preachers.

And what about "evangelists?" "While the 'pastor' presided over the flock and administered the sacraments, it was the special province of the 'evangelist' to assist him and preach the Word. And as women gained more and more experience in the public arena as band and class leaders, there were many who soon found themselves dangerously close to "preaching," and many distinctly felt that call and shared their experiences and concerns with Mr. Wesley. Mr. Wesley listened carefully and offered counsel, and where he found that a woman had what he described as an "extraordinary" call, he began slowly to give approval to women to preach. Mr. Wesley, however, never did come to accept that women might receive an ordinary call - as did men.

But while there were many among Mr. Wesley's preachers who supported him in this effort, there were others who found that it was distasteful and un-Biblical. During Mr. Wesley's lifetime, however, there was little that they could do about their concerns. By 1803 when the preachers gathered at Manchester for the Conference, those who were against women being allowed to preach prevailed, and a resolution restricting the work of the women preachers was passed. (p. 120) Thus, many of those women who felt called to preach were forced to go to other branches of Methodism which were developing or to other denominations where women preachers were more readily accepted.

Unfortunately, this attitude would continue to prevail both in England and America for more than a century - and even though women were eventually

(Continued on page 4)

A woman  
had what  
he  
described  
as an  
"extraor-  
dinary"  
call

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# THE HISTORIAN'S DIGEST

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## HISTORIAN'S DIGEST

### NEWS & NOTES

Photos in this Issue, courtesy of Maureen Vetter, Commission & Historical Societies Section Chair.

Discussion List: GCAH sponsors an electronic mailing list for the membership of the Historical Society. The purpose of the list is to be a forum for discussing issues related to the Historical Society. Go to [www.gcah.org/discussionlist.htm](http://www.gcah.org/discussionlist.htm) and follow the link.

**Correction:** The spelling of Barratt's Chapel is NOT Barrett, but rather **Barratt's Chapel**. For further information on this historic place visit [www.barrattschapel.org](http://www.barrattschapel.org).

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given full clergy rights in 1956 in the Methodist Church, as testimony of many of those women who were the "first" in their annual conference to be received into full connection will show, there would still be and still is in some places a long road to travel to full acceptance as equal partners in ministry with their brothers.

As we look forward to this celebration in 2006, the 50th Anniversary Task Force has chosen the theme, "Courageous Past, Bold Future." Let us all work together to help make the bold women who will take this journey into the future face far less roadblocks than those with which the courageous women who went before had to struggle.

Peace, Pat Thompson



2005  
Annual  
Meeting—  
April 21-24  
Dallas/  
Ft.  
Worth