A Safe Place

Gress Memorial Chapel

Indiana United Methodist Children's Home – a safe place for children – will be a welcoming place to the members of the Indiana United Methodist Historical Society at its 13th annual meeting on Saturday, April 26, 2008, starting at 10:00 a.m.

In recognition of the monumental importance of the United Methodist social creed, a landmark declaration of Methodist concern about the conditions of the society of which the church is an intrinsic part, both the morning program and the afternoon program will be dedicated to an examination of the creed's creation, implementation, and most lasting effects. This extended study will be conducted by Rev. Dr. Michael G. Cartwright, Dean for Ecumenical and Interfaith Programs at the University of Indianapolis. Dean Cartwright is eminently qualified to present and evaluate the United Methodist social creed, having earned a Ph.D from Duke University, with a concentration in the area of theology and Christian ethics. Binding his interests to the Wesleyan tradition, Rev Dr. Michael G. Cartwright has written, “My interest in the Social Creed stems from...articles that I have written over the years that explore the history of United Methodist disciplinary practice, including...the interpretation of the General Rules of the United Societies and related texts of moral theology in the Wesleyan tradition.”

Registration for the meeting will take place at the E. Ray and Blanche Gress Memorial Chapel (pictured to the left) at 10:00 a.m., followed by the first program segment at 10:30 a.m. A business meeting will be held at 11:30 a.m. This business meeting will include voting on important proposed amendments to the bylaws of IUMHS. The meeting also promises a response to a standing question about the benefits of congregational membership in the society.

Lunch will be served at 12:00 noon, followed by the second program segment at 1:00 p.m. A brief orientation to the Indiana United Methodist Children's Home (explaining its origin, purpose, and operations) will follow and will lead into a walking tour of the campus.

Attendance at the annual meeting will cost $12 for members of IUMHS and $15 for non-members. The registration fee covers both registration and lunch. (The registration form and membership renewal form are both found at the end of this newsletter, opposite to the page giving directions to Lebanon, Indiana, and the Indiana United Methodist Children's Home.) Parking is available on the east side of Gress Memorial Chapel.
A Social Conscience Finds Expression

Worth M. Tippy

At the heart of the United Methodist social creed is the Social Gospel, a belief that the spirit of Jesus Christ in the New Testament is the solution of all social evils. As men act, modeling their behavior on Christ's, so is a divine spirit acting through their behavior, reshaping society and perfecting it. In this way, God is immanent. This is the gospel of John Wesley, who held the purpose of Methodism is "to reform the nation." However, while the Social Gospel was implicit in the Methodist creed from the beginning, even popularized through Nineteenth Century hymns (such as "Onward Christian Soldiers" and "Battle Hymn of the Republic"), finding slavery as its first foe and "demon rum" as its second, it was not until 1907 that the Methodist Federation for Social Service was formed under the guidance of Worth Tippy, a graduate of DePauw University, and Bishop Francis McConnell, who served as the federation's first president and then as president of DePauw University (1909-1912). In 1908, a year later, the Social Gospel was written into a social creed and published in the Methodist Episcopal Discipline of that year. The implicit had been made explicit.

Francis J. McConnell

The reason for action at this time was the growing concern on the part of many Methodists for those people that the Industrial Revolution seemed to leave behind as it rushed headlong into the Twentieth Century — namely women and children working long hours in "sweat shops" for pitance and others, including farmers and recent immigrants, who were being exploited by those in power. The early 1900s was also a time of national awakening to social issues with the publication of Upton Sinclair's The Jungle, Frank Norris's The Octopus, and Hoosier Theodore Dreiser's Sister Carrie, novels which delineated with stark clarity the inequalities among social classes in American society. The early 1900s also saw the "trust-busting" activities of Theodore Roosevelt. Public thought and political action were both being stirred by deliberate and conscious upheavals.

The 1908 Discipline set forth several social principles. The following are twelve of them:

Article continues on page 3.
1. Equal rights and complete justice for all men in all stations of life.
2. The principles of conciliation and arbitration in industrial disensions.
3. The protection of the worker from dangerous machinery, occupational diseases, injuries, and mortality.
4. The abolition of child labor.
5. Such regulation of the conditions of labor for women as shall safeguard the physical and moral health of the community.
6. The suppression of the "sweating system."
7. The gradual and reasonable reduction of the hours of labor to the lowest practical point, with work for all.
8. That degree of leisure for all which is the condition of the highest human life.
9. A release from employment one day in seven.
10. A living wage in every industry.
11. The highest wage that each industry can afford.
12. Recognition of the Golden Rule and the mind of Christ as the supreme law of society and the sure remedy of all social ills.

Following World War I, the 1920 Social Creed was enlarged and amended to include: the protection of the family by uniform divorce laws and proper housing; the abatement and prevention of poverty by protection from the social, economic, and moral waste of the liquor traffic; the suitable provision for workers in old age; and the right of employees and employers alike to organize.

In 1939, after the Methodist merger and a decade of depression, the creed was further amended to include: the principle of the acquisition of property by Christian processes; safeguarding the farmer and his family, and the preservation of rural life; and the freedom secured to mankind by our republic as among the most precious possessions of the human race.

The 1956 creed had these new headings: Urban life, Intoxicants and Narcotics, Treatment of Crime, Freedom from Discrimination, Civil Liberties and Civil Rights.

1968 marked the union of the Methodist and Evangelical United Brethren churches and brought recognition to the issues of gambling, drug abuse, sex in Christian life, and Peace and World Order.

The 1996 Social Creed had these divisions: the natural world, the nurturing community, the social community, and the political community. The reader will note changes over the years since 1908, but he also will note consistencies in the concerns of the Methodist conscience. The Social Creed is not only historical, showing an enumeration of emerging concerns; it is also contemporary, having applications in the present day, as it did when the concerns were first enunciated.


Bill, a child laborer (circa 1908), delivers milk at 7:00 a.m. During summers, he works in a glass factory, where adult males "cannot take it. They tire out." The glass factory pays 80 cents for a day or night shift. Bill keeps two cows too.
Methodist Social Concerns Still Alive and Relevant

The Methodist history of social concern is reasserting itself yet today. The general secretaries of The United Methodist Church have issued a 2007 commentary focusing upon what they believe to be actions The United Methodist Church needs to take to address the important issues of our day.

They began their commentary by saying, "Methodism began as a movement. John Wesley sought to make disciples of Jesus Christ who were both transformed individually and committed to changing the unjust practices of the society in which they lived. With their actions, Wesley's early followers demonstrated a commitment to live faithfully and, importantly, to apply their energies to offer healing and reconciliation to the world."

Two needs recognized by the general secretaries are (1) engaging in ministry with the poor and (2) stamping out killer diseases by improving health generally. Both require living John Wesley's principles.

Concerning the first need, "[a]s an expression of our discipleship, United Methodists seek to alleviate conditions that undermine quality of life and limit the opportunity to flourish as we believe God intends for us all. As with John Wesley, we seek to change conditions that are unjust, alienating and disempowering. We engage in ministry with the poor; and, in this, we especially want to reach out to and protect children."

Concerning the second need, "[c]onditions of poverty cause illness and death. The lack of access to doctors, nurses, medications and appropriate facilities is deadly, especially among those who live in conditions of poverty. But the diseases of poverty are not inevitable. We believe the people of The United Methodist Church can play a significant role in educating others about diseases such as HIV/AIDS and malaria, and treating and preventing their devastating effects.

"United Methodists also understand how important it is to stand with those who do not have access to affordable health care – the uninsured in the United States as well as millions of people in the developing world – and to work toward the day when everyone has an opportunity to live a healthy, productive life."

"Methodist Social Concerns Still Alive and Relevant," has been edited from "Church leaders build vision for addressing important issues facing United Methodists, world" (original title caption), Hoosier United Methodists Together, volume 37, number 9 (November/December 2007), page 3.

"[W]e [the people of The United Methodist Church] support...adequate medical and hospital care, and humanization and radical revisions of welfare programs." – from "Social Principles," The Book of Discipline of The United Methodist Church
United Methodist Children’s Homes

The school at the Indiana United Methodist Children’s Home is fully accredited by the Indiana Department of Education and the North Central Association of Colleges and Schools.

Angie Godwin, a deaconess of the Methodist Episcopal Church, started the Indiana United Methodist Children’s Home in 1915. First endorsed by the Locust Street ME Church of Greencastle, official recognition was given to the home in the year of its inception by the Indiana Conference and by the Northwest Indiana Conference in 1923, both agreeing to share in the home’s expenses.

An overwhelming number of applicants brought about overcrowding and understaffing. Consequently, in 1924, the Indiana Conference solicited offers from towns within fifty miles of Indianapolis for a new site for the home. Lebanon, which offered a wooded tract of land and two dwellings, was selected.

The former Russell Ritchie residence, later known as Wesley Hall, was used exclusively to house the children until 1927 when Swift Hall was built. Madonna Hall for girls and Malpas Hall for older boys were built during the 1950s, and Asbury Center and the Administration Building in the early 1960s.

Other milestones include Hansman Hall, a group home for girls in Lebanon (1967); Stone House, an agency-owned foster home (1970); James E. Davis Activities Center and School (1973); and E. Ray and Blanche Gress Memorial Chapel (1987).

Started as an orphanage, the home’s original purpose was to train children temporarily until placement in “good Christian homes”; but, starting in 1959, the IUMCH transitioned into being an institution offering specialized care to emotionally disturbed adolescents and pre-adolescents having difficulties adjusting to their own homes or foster homes. Special needs are answered here.
United Methodist Children’s Homes (continued)

Bashor Children’s Home

In 1901, John and Emeline Bashor of Goshen, Indiana, gave 160 acres of land, along with a farmhouse and other buildings, to the North Indiana Conference of the Methodist Episcopal Church for the purpose of establishing a children’s home. Twenty-five years later, the conference had neither acted on nor knew what to do with the gift. A report listed three possible actions: give the property to the Orphanage Association of the Indiana Conference, turn it over to the county commissioners of Elkhart County, or take charge of the property and establish a conference orphanage. Action was tabled for another year.

The committee in charge wanted to raise funds by asking five cents from each conference member, a request that was denied. Still, the home managed to declare itself open for boys aged five through fourteen in 1928.

For fifteen years, Bashor Home housed a small number of boys, offering temporary care and eventual placement in foster homes. The home was closed during World War II because of a lack of funding.

On its reopening in 1952, the home’s improvements included a large hog house, new machinery, and livestock. Annual allotments from the conference and contributions from regional businesses and social and religious organizations of all creeds sustained the home.

In 1974, a remedial junior high school education program started in cooperation with Wa-Nee Community Schools. An alternative high school program followed. Girls entered Bashor’s programs in 1977. Bergwell Education and Activities Center was built in 1981.

In 1989, Bashor began offering an intensive treatment program, ministering to children with exceptionally severe emotional handicaps. The Lung Residential Unit, opened in 1997, offers the Youthful Sexual Offender Program, the newest service of Bashor Children’s Home.
United Methodist Children's Homes (continued)

United Methodist Youth Home, Inc.

Early in 1968, several Tri-State ministers, judges, and laypersons realized the need for a group home for abused, neglected, and orphaned girls. Rev. Robert Sachs established a task force, which in 1975 recommended to the Evansville District Council on Ministries that such a home be constructed. The National Council, Division of Health and Welfare of the Methodist Church endorsed the project in the following year. The Methodist District deeded acreage on the far-east side of Vanderburgh County, and the house was built in Evansville.

A board of directors was developed to govern the United Methodist Youth Home. Collectively, they set the tone for a non-discriminating family environment within a Christian framework, and an eleven-room, six-bedroom home was built. This group home began operating in 1979, with live-in house parents serving eight girls, ages 10 to 18, who were wards of the court. Today the UMYH operates four group homes for 28 residents: Gateway, Pathways, Cherish, and Transitions.

Separately, the home’s Independent Living Program serves male and female youth, aged 16 to 21, emphasizing educational and vocational planning, life skills training, and the development of values as a means of establishing self-sufficiency and responsible living. An Independent Living Instructor meets regularly with youth who are referred by the County Department of Child Services. While the Independent Living Program serves both male and female wards of the court who have become institutionalized by an upbringing in foster care or group homes or have other problems in achieving emancipation, the home’s residential program serves females only, aged 10 to 21, focusing on the residents’ particular needs. For some girls, residential placement holds as its goal reunification with parents or other relatives, emancipation, or placement in a foster home or less restrictive environment. Quite specifically, for pregnant or parenting teens, emphasis is given to the healthy development of both mother and child through learning parenting skills, pursuing education, and finding and retaining employment. On-site childcare allows mothers to attend school or work commitments.

Potential clients may have histories of physical, sexual, or emotional abuse, neglect, or family stress or dysfunction. UMYH answers many psychiatric diagnoses through behavior modification, but must exclude psychotic and violent behaviors.

Since its creation, the United Methodist Youth Home in Evansville has provided a safe place to live for over 1,000 children from more than 40 counties throughout Indiana and Kentucky. Its Independent Living Program alone has served over 1,000 youth since 1987.


The article on Bashor Children’s Home was updated with information available on the home’s website: www.bashor.org.

The article on the United Methodist Youth Home is based on information provided by Amy Miller, Community Outreach Coordinator of the United Methodist Youth Home, and Barbara C. Jensen, Psy.D., H.S.P.P., Executive Director of the home, and from information available on the home’s website: www.umyh.com.
News from the Methodist Archives

A Section Providing News Items and Releases from the Archives of Indiana United Methodism, DePauw University, Greencastle, Indiana

Archives of Indiana United Methodism: New Acquisitions

Allisonville Circuit Methodist Church records

Record book, 1850-1876, including quarterly conference meetings, lists of members and financial records. The Allisonville circuit of the Methodist Episcopal Church was set up in 1850, "formed of appointments taken from Noblesville and Greenfield circuits and Indianapolis East Mission." The circuit met quarterly. It paid one or two ministers to serve several congregations, and at one time was maintaining as many as seven Sunday school classes. The records usually mention congregations at Allisonville, Millersville, and Castleton, along with locations less easily identified: Bethel, Concord, Hopewell, Key Point, Kratzers, Perseverance, Washington, and Zion Chapel. [M008.021]

Baker Chapel (DeGonia Springs) UMC

Board meeting minutes, 1963-2002; certificates of recognition; charge conference reports; history; membership rolls; membership transfer records; officers/leadership listings, 1970-2005; photographs; pictorial directories; trustees minutes, 1989-95; UMWS/WSCS/Ladies Aid records, 1902-1995; Sunday school records, 1928-1999. The Baker Chapel church, located in the community of DeGonia Springs, was destroyed by a tornado on November 6, 2005. The congregation of the church remained steadfast during this loss and continued to meet at various locations as a new church building was constructed. These records survived the disaster. [M008.002]
Bellaire (Indianapolis) United Methodist Church (UMC) records

Four membership roll books, 1887-2007; administrative board/official board meeting minutes, 1933-35, 1965-2007; baptismal records; marriage records; blueprints; guest books, history; memorials; photographs; United Methodist Women/Women’s Society of Christian Service records. Bellaire UMC was located at 4906 Crittenden Avenue in Indianapolis. The church closed in June 2007. [M008.001]

George M. Beswick family papers

Notebook of George M. Beswick, ca. 1835, diary of Mrs. George Beswick, 1854-95; 1869 deacon certificate and 1871 elder certificate of Samuel Cox Miller, 1952-53 newspaper clippings of Paw Paw Methodist Church; 1938 newspaper clipping of Chili Methodist Church; Fiftieth Anniversary (1837-1887) program of the Methodist Episcopal Church of Wabash, Indiana, listing of Swanter family baptisms, 1924-27; funeral notice of Hon. Robert Miller, 1884; letter to Lura Susie Long from her Aunt Laura Beswick McKaig (DPU 1871), May 25, 1913. George M. Beswick was a minister in the Indiana Conference, 1831-1853, and father of Laura Beswick McKaig, one of the first four women to graduate from Indiana Asbury (now DePauw) University. [M008.007]

Sugar Grove (Greenfield) UMC

Administrative board minutes, 1964-2004; bulletins and flyers; recognition certificates; clippings, dedication records; directories, history; homecoming celebrations; membership and baptisms; mother-daughter banquet records; officer listings, 1971-2005; Sunday school record books, 1918-2000; New Disciples Class, 1991-92; warranty deeds and mortgage records; guest book, 1958-81; financial records, 1918-36; Warrington circuit membership record book, ca. 1895. [M008.919]

Trinity (Seymour) UMC

Directories 1973-2006; bulletins and programs; charters, charge conference reports 1997-2002, 2004; photographs and newspaper clippings; Sunday school records. [M008.011]

You are invited to explore.

The reader is invited to search the inventories of the collections found in the Archives of Indiana United Methodism to become familiar with the content at: www.depauw.edu/library/archives/methinventories/.

To request copies, find proper citation for a source, request permission to use a source, or know more about the operation of the archives go to: www.depauw.edu/library/archives/.
Traveling to Lebanon, Indiana,
and
the Indiana United Methodist Children's Home

From Indianapolis to Lebanon:
Take 465 north to 65 north
to Exit 139 (2nd Lebanon exit).
Turn right on State Road 39
(Lebanon Street).
Turn left at 4th stoplight
(Camp Street).
Campus is on the left.

From Lafayette to Lebanon:
Take 65 south to Lafayette Avenue.
Travel south on Lafayette Avenue
to West Camp Street.
Turn left on Camp Street.
Campus is on the right side of Camp Street.
INDIANA UNITED METHODIST HISTORICAL SOCIETY
2008 New Membership and Membership Renewal Form

Name _____________________________

Address ____________________________

City/State __________________________ Zip ________

Telephone ____________________________

e-mail (if available) ____________________________

Please return by April 12 to: Lois G. Shelton, Treasurer
IUMHS

Make checks payable to: 4189 Troy Road
IUMHS/Membership Washington, IN 47501

Check one: new Membership __, renewal __

$10 Individual for One Year

$15 Family for One Year

$25 Congregation for One Year

Life Memberships:

$100 Personal Life Membership

$150 Life Membership for Family

$250 Life Membership for Congregation

Please fill in the number attending:

___ members will be attending @ $12 each

___ non-members will be attending @ $15 Each

___ Total amount enclosed

Name of your church congregation:

__________________________________________