

## FOR THE RECORDS

### German Methodism

The Methodist Church, a denomination formed out of the Church of England (or Anglican Church), is not usually associated with Germans. Yet many 19<sup>th</sup> German immigrants did become Methodists and establish their own German-speaking congregations and institutions. The German connection might not seem so unusual however, if considered within the context of the denomination's history.

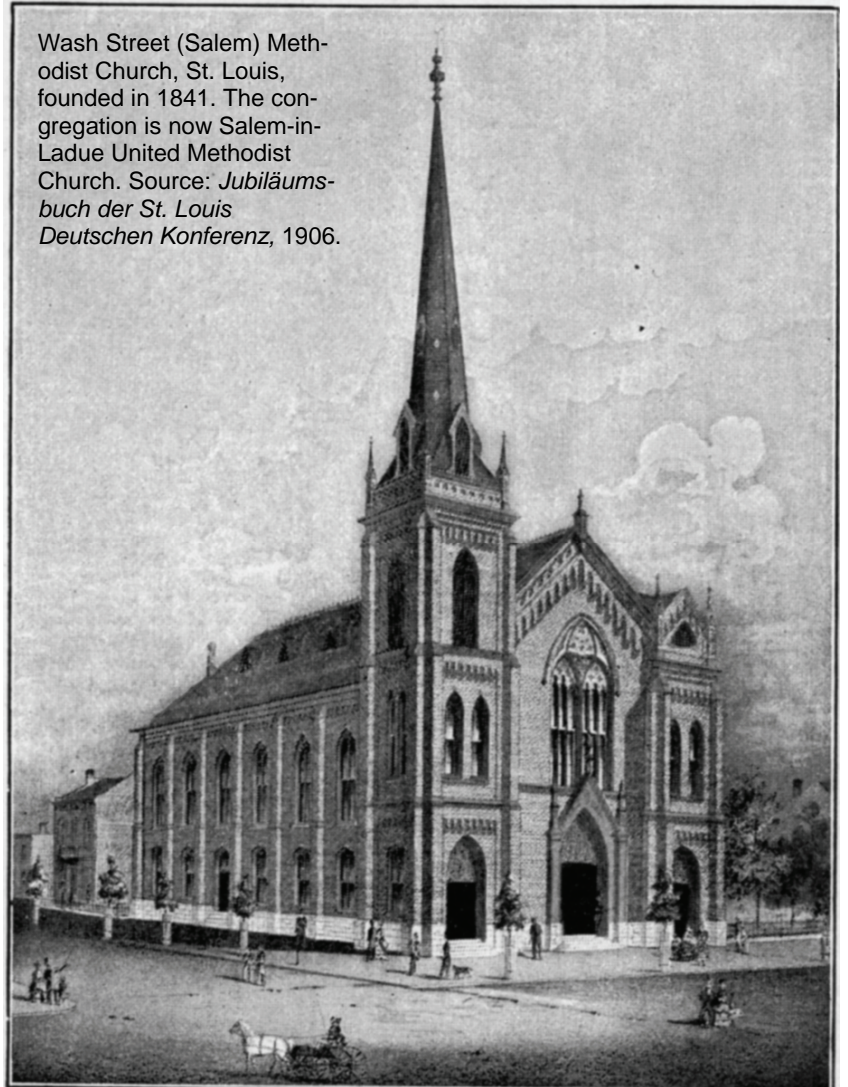
#### Methodism's German connection

Methodism's founder was John Wesley (1703–1791), born in Epworth, Lincolnshire, England and the son of an Anglican clergyman. Wesley studied at Oxford University and was himself ordained a priest in the Church of England in 1726. While studying for ordination, Wesley and a small group of friends started a group dedicated to religious study, contemplation, prayer, and social service, including visiting prisoners and orphans. The group created rigid methods for its activities, leading outsiders to nickname them "Methodists"<sup>1</sup>.

Wesley coincidentally came under the influence of German Protestants. The first contact came in 1736–1737, when Wesley traveled to the newly-established colony of Georgia. During the voyage, he met a group of Moravians who were also bound for Georgia with the goal of settlement<sup>2</sup>. The Moravian Church was a Protestant sect first established in Germany that was heavily influenced by Pietism.

Pietism surfaced in the 17th century as a movement within German Lutheranism as a reaction to what some considered to be a dry religious intellectualism. The

Wash Street (Salem) Methodist Church, St. Louis, founded in 1841. The congregation is now Salem-in-Ladue United Methodist Church. Source: *Jubiläumsbuch der St. Louis Deutschen Konferenz*, 1906.



Lutheran Church of the late 1600s emphasized intellectual agreement with correct doctrine, resulting in a "religion of the head." Pietism's "religion of the heart" emphasized spiritual conversion and a personal faith in God expressed in prayer, devotion, Bible study, moral living, and service to one's neighbor. Because they met in small groups outside of officially sanctioned worship services, they were usually

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considered subversive. The number of adherents grew despite attempts at suppression, and Pietism gradually gained official acceptance. The movement led to religious revival and became widely influential within Protestant churches in Germany, Scandinavia, England, and other European countries<sup>3</sup>.

Wesley's encounter with the Moravians was life changing. Upon his return to England, he attended meetings of the Moravian Aldersgate congregation in London. Wesley experienced a powerful conversion at a meeting on May 24, 1738. Later that same year, he traveled to Germany, where he visited numerous Moravian congregations and their leaders<sup>4</sup>. The Methodist hallmarks of evangelism, conversion, personal devotion, moral living, and social service can be seen in the practices of German Pietism, especially as espoused by the Moravians.

### Methodism separates from the Church of England

Wesley helped form Methodist societies beginning in 1740 after he returned to England. Wesley emphasized outreach to the un-churched, including preaching on streets and in open fields. He appointed lay preachers who had experienced conversion themselves to carry out these activities<sup>5</sup>. Methodism remained a movement within the Church of England until finally breaking away as a separate denomination in 1795 after Wesley's death<sup>6</sup>.

The development of Methodism as a separate denomination in England is closely linked to events in the American Colonies<sup>7</sup>. As early as 1771, Wesley appealed to Anglican Church bishops to send priests to the American colonies with no response. Alarmed by the lack of clergymen, Wesley took the authority to ordain them himself in 1785. This was a direct violation of ecclesiastical law; only bishops could ordain priests in the Church of England. Meanwhile, lay preachers sent to America previously by Wesley formed the Methodist Episcopal Church in 1784.

American Methodists adopted governmental structures similar to those found in the Church of England while introducing uniquely Methodist practices. The term "Episcopal" in the denomination's name indicates church government based on the authority of bishops, as in the Church of England. The use of "circuit riders," preachers who traveled regular routes to reach un-churched populations, was a Methodist innovation well adapted to the American frontier<sup>8</sup>.

### Methodist schisms and mergers

The Methodist Episcopal Church has experienced several schisms. Issues of race caused African American Methodists to form the African Methodist Episcopal Church in 1816 and the African Methodist Episcopal Zion Church in 1830. The issue of slavery caused a major rift in 1844, when southern Methodists left to form the Methodist Episcopal Church South. A disagreement over clergy rights and the participation of lay people led to the formation of the Protestant Methodist Church in 1828<sup>9</sup>. Some divisions were healed in 1939 when the Northern and Southern branches of the Methodist Episcopal Church merged together along with the Methodist Protestant Church. A 1968 merger with the Evangelical United Brethren created the present day United Methodist Church. African American Methodists continue to maintain separate denominations.<sup>10</sup>

### Germans become Methodists

The history of German Methodism might be dated to 1766 in New York City, when a small group of German-speaking Methodist converts from Ireland met for worship<sup>11</sup>. Later, Methodist circuit riders in Pennsylvania succeeded in making converts among German settlers. The language barrier prevented them from being integrated into the Methodist Church, however, and they formed their own denominations<sup>12</sup>.

By the 1830s, The Methodist Episcopal Church began to take note of the increasing numbers of German immigrants. In 1835, the Ohio Conference chose William Nast as the first Methodist missionary called to minister to the Germans<sup>13</sup>. Nast was born in 1807 in

Stuttgart, Württemberg and raised in the Lutheran Church. After abandoning theological study at the University of Tübingen, he emigrated to the U.S. in 1829 to become a teacher and tutor. He experienced conversion at a Methodist meeting and was licensed to preach in 1835. Nast's success in establishing German congregations was hampered at first by weak commitment on the part of the denomination and his own lack of experience<sup>14</sup>. Nast also faced challenges similar to those encountered by missionaries regardless of denomination, including irreligion among German immigrants and antagonism from atheistic German "Free Thinkers." Reaction to his efforts was sometimes violent enough to require a bodyguard<sup>15</sup>.

### Early success

Nast and other German-speaking Methodist missionaries nevertheless did succeed in gathering converts from various backgrounds, including former Lutheran and Reformed Protestants, and Catholics. This raises the question of why Methodism, which developed in England and the English colonies, could succeed among immigrants who could have otherwise joined established German denominations. One factor was

the simple need. Nast and other missionaries were active in frontier areas that lacked German-speaking churches. Lutheran and Reformed denominations established by 18<sup>th</sup> century German immigrants had already assimilated culturally and linguistically into the American landscape and were unprepared to accommodate the overwhelming flood of German-speaking arrivals<sup>16</sup>.

Methodists also had a genius for organization and effective evangelization. Established German Protestant denominations tended to wait for the call from a local community for a pastor or organize within communities where Germans settled. Methodists, on the other hand, employed circuit riders who covered broad swaths in rural areas. In cities and towns, they canvassed door-to-door and held revival meetings. Methodists. They also established Sunday schools, which were unknown in German denominations. Once contact was made, however, German immigrants would have found the Pietism inherent in Methodism quite familiar, although perhaps a bit more emotional and enthusiastic than what they knew in the Old Country. Douglass writes,

### Membership in the German Methodist Conferences compared to the Methodist Episcopal Church as a whole and representative German Protestant denominations, 1916\*

Denomination	Year founded	No. of members	No. of ministers
Methodist Episcopal Church (total membership)	1784	3,717,785	12,843
German Conferences of the Methodist Episcopal Church (1915 statistics)	1864	63,260	644
Evangelical Lutheran Synodical Conference	1872	777,701	2918
German Evangelical Synod of North America	1840	339,853	1037
Evangelical Lutheran Synod of Iowa and Other States	1854	164,908	586

\*Source: United States Bureau of Census, *Separate Denominations, History, Description, and Statistics* [book online] (Washington: U.S. Government Printing Office, 1919). Accessed 7 Oct., 2016; available from <https://books.google.com/books?id=oY7YAAAAMAAJ&pg=PA677&lpg=PA677&dq=historical+statistics+of+religious+denominations&source=bl&ots=TKuTJt28RV&sig=qeUBwkFfaGhZolhsoQonNFa7vE&hl=en&sa=X&ved=0ahUKEwj1xYOalcLPAhXJ4iYKHZj5CV04ChDoAQhOMAg#v=onepage&q&f=false>



Methodism touched a chord in the pietistic German nature almost as naturally as the eagle takes to the skies. Within the German-speaking branch of the Methodist Episcopal Church, the ardor and simplicity of Methodism burned as deeply and continued longer than in any other section of the denomination<sup>17</sup>.

Of course, A German Methodist Church might be the geographically closest German-speaking Protestant congregation or the only one in the community.

### Growth and acculturation

Like other German Protestant denominations, German Methodism's growth was linked to the rise and fall of German immigration<sup>18</sup>. Early growth was significant enough to require the organization of regional German-speaking conferences beginning in 1864<sup>19</sup>. German Methodism was neither numerically significant within its own denomination nor in comparison to other major German Protestant denominations. In 1915, membership in the German conferences peaked at 63,260 with 644 preachers<sup>20</sup> (see table, page 4).

Increased missionary activity and aggressive organization by German denominations already familiar to immigrants absorbed the majority of German Protestant immigrants. Methodism's strict moral requirements, including abstinence from alcoholic beverages (temperance) and prohibition of work and leisure activities on the Sabbath, presented stumbling blocks to many potential converts. Such requirements would have seemed strange and harsh to immigrant Germans, whose social activities revolved around the beer hall and the tradition of Sunday leisure activities shared with friends and family.

Established German denominations were often dismayed by Methodist revivalist tactics and objected to what they viewed as excessive emotionalism, an overemphasis on subjective experience, and the lack of attention to churchly decorum. In *The German Church on the American Frontier*, Carl E. Schneider reports about the views of the Rev. H. Tölke:

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### History & Genealogy Department adds tours to its weekly schedule

Tours of the History & Genealogy Department are now available at the following times each week:

- Mondays, 7:00 p.m.
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Tours begin on Tier 5 (top floor) of St. Louis County Library Headquarters. No registration is necessary for individuals. Tours are gladly given to groups of ten or more with advance notice. Please call 314-994-3300, ext. 2070 or send an email to [genealogy@slcl.org](mailto:genealogy@slcl.org).

### A new Headquarters building is on the horizon—your input is requested

St. Louis County Library has been in the process of renovating and expanding or replacing most of its locations. At this phase of the construction schedule, the library is seeking input from library users regarding the Headquarters location. Current plans call for the History & Genealogy Department to be located in the new Headquarters building.

Please take a moment to fill out the online survey <<https://www.surveymonkey.com/r/dpwnyc7>>. The survey can also be filled out in paper format at Headquarters. A construction schedule has not yet been determined. For more information, see "Your Library Renewed" on the St. Louis County Library website <<http://www.slcl.org/your-library-renewed>>.

## DATABASE SPOTLIGHT

### St. Louis Post-Dispatch: Newsbank and ProQuest

In addition to historical newspaper databases, Newsbank and Proquest both offer more recent issues of the *St. Louis Post-Dispatch* through separate databases. Features and years covered vary between the two.

The NewsBank version begins in 1981 with scattered coverage until 1988 (death notice coverage begins in Nov. 1999). Until that date, not all articles in the paper will appear, and many days are missing completely. The database is presented as text only. This means that users will not be able to see images included in newspaper articles, but the search features are useful in locating an article even if it will be necessary to retrieve it through microfilm or another database later (see ProQuest below). For those who know the date an article was published, locating it is as simple as clicking the date on the calendar on the right side of the main page and then choosing the appropriate headline or section. Search options include the ability to search headlines, specific sections, or all text at once.

The ProQuest database for the *Post-Dispatch* begins in 2008. As opposed to the NewsBank version, the ProQuest version offers digital images of newspaper pages but is not searchable. Users must first select a newspaper (the *New York Times* and the *St. Louis Post-Dispatch* are the options), and then input a date and page number. After reaching a page, it is possible to browse through the newspaper images manually. For those who do not know the date, the ProQuest database can be used in conjunction with the NewsBank database: search for article dates using NewsBank and retrieve the images with ProQuest.

These databases are listed as *St. Louis Post-Dispatch [NewsBank]* and *ProQuest Digital Microfilm* in the History & Genealogy database list. Check the list for other available newspaper databases, including local neighborhood papers and the *New York Times*, both historical and current.

[View all library databases for genealogical and historical research on the library's website](http://www.slcl.org/genealogy-and-local-history/databases-and-websites) <<http://www.slcl.org/genealogy-and-local-history/databases-and-websites>>

More disturbing was the aggressive attitude of Methodistic groups. Although Tölke was far from being the mouthpiece of the *Kirchenverein*, yet we note with interest his appraisal of the German Methodists, Evangelical Association and United Brethren. Members of these sects, he said, disturbed the peace of mind of his people by insinuating that, being members of the *Kirchenverein*, they could not have experienced a real conversion<sup>21</sup>.

As the immigrant generation aged, German Methodists faced the same challenges experienced by other German churches. The process of acculturation and transition to the English language, already well underway by 1900, was accelerated by anti-German attitudes precipitated by World War I. In 1924, the General Conference of the Methodist Episcopal Church passed an act permitting the German conferences to disband, allowing congregations and their clergy to merge with local English-speaking conferences<sup>22</sup>.

German Methodists founded orphanages, hospitals, and other benevolent institutions. The Deaconess Movement, begun in Germany, was adopted by German Methodism to train nurses and support healthcare ministries. The Elizabeth Gamble Deaconess Home was established in Cincinnati in 1888, and deaconess work was expanded to Chicago, Milwaukee, and Kansas City, Kansas. German Methodists were also active in higher education, establishing schools in Kansas, Missouri, Kansas, Iowa, Texas, Ohio, Minnesota, and a missionary institution in China. A German Methodist Theological Seminary was located at Central Wesleyan College, Warrenton, Mo. until 1924<sup>23</sup>.

### The St. Louis German Conference

German Methodism was brought to Missouri in 1841, when Ludwig Jacoby was sent to start a mission to immigrants in St. Louis<sup>24</sup>. Jacoby was born to a Jewish family in Alt-Strelitz, Mecklenburg in 1813. After converting to Lutheran Christianity in Germany, he emigrated to Cincinnati, where he was converted to Methodism through the preaching of William Nast<sup>25</sup>.

Jacoby founded the Wash Street Church (later called Salem), the first German Methodist Church west of the Mississippi<sup>26</sup>.

To accommodate the growth in German Methodism in Illinois and Missouri, the General Conference of the Methodist Episcopal Church established the South-West German Conference in 1864. The conference was divided into five districts: St. Louis, Mo.; Belleville, Ill.; Burlington, Iowa; Quincy, Ill.; and St. Joseph, Mo. In 1878, the St. Joseph District was consolidated with the Western German District, with the remaining districts reorganized as the St. Louis German Conference<sup>27</sup>. The conference was the first to consolidate with existing English-speaking conferences in 1924<sup>28</sup>.

### Locating German Methodist records

Researchers looking for German Methodist records should contact existing congregations directly. Investigating the history of a congregation is helpful in discovering mergers or name changes so that the current congregation can be identified. When congregations close, they are directed to send records to their local conference archives. [The denominational archives of the United Methodist Church](http://www.gcch.org/) <<http://www.gcch.org/>> does not collect congregational records<sup>29</sup>. Records might also be available on microfilm from the Family History Library in Salt Lake City<sup>34</sup>. The History & Genealogy Department has the following German Methodist records on microfilm:

- Bland, Mo. Circuit of the German Methodist Episcopal Church, including Leduc, Bem, Bland, and Koenig—various records covering 1889–1964; Owensville-Drake Circuit, Zoar Methodist Church, 1871–1945. Roll 3, Miscellaneous Church Records.
- Leslie United Methodist Church, Leslie, Mo., including St. John’s, Bethel, and Red Oak Churches, 1841–1875. Roll 320, Miscellaneous Church Records.

## Congregations of the St. Louis German Conference, 1906

Data extracted from *Jubiläumsbuch der St. Louis Deutschen Konferenz*.

Location	Established	District
<b>Illinois</b>		
Altamont	1863	Belleville
Alton	1852	Belleville
Arenzville	1843	Quincy
Beardstown	1841	Quincy
Belleville	1848	Belleville
Bible Grove-Farina	1876	Belleville
Bloomington	1855	Quincy
Boody	1855	Belleville
Brighton	1852	Belleville
Bunker Hill	1861	Belleville
Bushnell	1857	Burlington
Columbus	1847	Quincy
Dallas City	1869	Burlington
Decatur	1855	Quincy
Edwardsville	1847	Belleville
Ellis Grove	1845	Belleville
Emden	1875	Quincy
Fosterburg	1863	Belleville
Granite City	1897	Belleville
Hartsburg	1875	Quincy
Highland	1846	Belleville
Hoyleton	1849	Belleville
Hurricane	before 1884	Belleville
Jacksonville	1856	Quincy
Jubilee	1870	Quincy
La Harpe	1854	Burlington
Mascoutah	1841	Belleville
Moweaqua	1881	Quincy
Mt. Olive	1860	Belleville
Nashville	1855	Belleville
Nauvoo	1857	Burlington
Nokomis	1867	Belleville

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Congregations of the St. Louis German Conference, 1906

Location	Established	District
<b>Illinois</b> (continued from previous page)		
Nokomis--South Fork	1897	Belleville
North Prairie	1849	Belleville
Oakdale	1883	Belleville
Pekin	1850	Quincy
Peoria--First	1852	Quincy
Peoria--Sanger St.	1889	Quincy
Perry	1849	Quincy
Petersburg	1846	Quincy
Pittsfield	1849	Quincy
Quincy--Bethel	1873	Quincy
Quincy--First	1844	Quincy
Red Bud	1844	Belleville
Rock Island	1855	Burlington
San Jose	1866	Quincy
Springfield	1845	Quincy
Summerfield	1858	Belleville
Tallula	1846	Quincy
Waltersburg--Zion	1857	Belleville
Warsaw	1846	Burlington
Wrayville	1863	Burlington
<b>Iowa</b>		
Bidgewater	1875	Burlington
Burlington	1845	Burlington
Burlington--St. John's	1872	Burlington
Council Bluffs	1894	Burlington
Davenport	1858	Burlington
Des Moines	1855	Burlington
Harper	1844	Burlington
Keokuk	1873	Burlington
Klein	1894	Burlington
Mt. Pleasant	1873	Burlington
Muscatine	1851	Burlington
Pine Mills	Not given	Burlington
Victor--Immanuels	1875	Burlington
Wapello	1846	Burlington
West Burlington	1894	Burlington

Missouri (continued from previous page) CONTINUED ON NEXT PAGE

Archives with collections pertaining to German Methodism:

- [Baker University, Baldwin, Kansas](https://www.bakeru.edu/archives/) <https://www.bakeru.edu/archives/> (West German Conference)
- [Central Methodist University, Fayette, Missouri](http://www.centralmethodist.edu/library/moumcarchive.php) <http://www.centralmethodist.edu/library/moumcarchive.php> (St. Louis German Conference)
- [DePauw University, Greencastle, Indiana](http://palni.contentdm.oclc.org/cdm/ref/collection/inventory/id/60068) <http://palni.contentdm.oclc.org/cdm/ref/collection/inventory/id/60068> (Central German Conference)
- [Cincinnati Historical Library and Archives, Nippert German Methodist Collection](https://beta.worldcat.org/archivegrid/collection/data/33386925) <https://beta.worldcat.org/archivegrid/collection/data/33386925>
- [Idaho State Archives, Boise](https://history.idaho.gov/idaho-state-archives) <https://history.idaho.gov/idaho-state-archives> (Pacific German Conference)
- [Minnesota State University, Mankato](http://lib.mnsu.edu/archives/fa/smhc/smhc1270.html) <http://lib.mnsu.edu/archives/fa/smhc/smhc1270.html> (Northwest and Chicago German Conferences)
- [Southern Methodist University, Dallas, Texas](http://www.smu.edu/Bridwell/SpecialCollectionsandArchives/Overview/Archives) <http://www.smu.edu/Bridwell/SpecialCollectionsandArchives/Overview/Archives> (South German Conference)

Notes

1. Han J. Hillerbrand, ed., *Encyclopedia of Protestantism* (New York: Routledge, 2004), "Wesley, John," 1984.
2. Hillerbrand, 1985; Paul F. Douglass, *The Story of German Methodism: Biography of an Immigrant Soul* (New York: Methodist Book Concern, 1939), 96.
3. Hillerbrand, "Pietism," 1486 ff.
4. Douglass, 98.
5. Hillerbrand, "Methodism," 1209.
6. Hillerbrand, "Methodism," 1210.
7. Hillerbrand, "Methodism," 1208.
8. Hillerbrand, "Methodism," 1223.
9. Hillerbrand, "Methodism, 1223–1224.



Congregations of the St. Louis German Conference, 1906

Location	Established	District
Appleton	1848	Belleville
Ballwin	1846	St. Louis
Bem--Friedens	1893	St. Louis
Bem--Immanuels	1894	St. Louis
Berger Bottom	1883	St. Louis
Berger--Ebenezer	1844	St. Louis
Bethel	Not given	Quincy
Big Spring	1872	St. Louis
Billings	1884	St. Louis
Billings	1886	St. Louis
Bland	1862	St. Louis
California (near)--Union	1844	St. Louis
Canton	1846	Quincy
Cape Girardeau	1856	Belleville
Chester	1848	Belleville
De Soto	1871	Belleville
Drake--Zoar	1858	St. Louis
Etna	1857	Burlington
Farmington (Copenhagen)	1856	Belleville
Flucum--Zions	1851	Belleville
Gordonville	1847	Belleville
Hannibal	Not given	Quincy
Herman	1844	St. Louis
Hopewell	1845	St. Louis
Jamestown	1843	St. Louis
Jefferson City	1844	St. Louis
Jefferson City (near)--Bethel	1844	St. Louis
Koenig	1857	St. Louis
Laduc	1893	St. Louis
Leslie	1850	St. Louis
Lockwood	1880	St. Louis
Marthasville	1845	St. Louis
Moberly	1885	Quincy
Morrison--Bethel	1846	St. Louis
Morrison--Zions	1870	St. Louis
Mt. Vernon	1885	St. Louis

Missouri (continued from previous page)

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10. Craig D. Atwood, *Handbook of Denominations of the United States*, 13<sup>th</sup> ed. (Nashville, Tenn.: Abingdon Press, 2010), "United Methodist Church," 204.
11. Douglass, 99.
12. Douglass, 100. German converts created the Evangelical and United Brethren denominations. A merger in 1946 created the Evangelical United Brethren denomination. See also Atwood, "Brethren and Pietist Churches," 149 and Douglas, 99.
13. Douglass, 22.
14. Douglass, 13 ff.
15. Douglass, 23. For a description of frontier conditions among German immigrants, see Douglass, 1 ff and Carl E. Schneider, *The German Church on the American Frontier* (St. Louis, Eden Publishing House, 1939), 32 ff.
16. Schneider, 27.
17. Douglass, 271.
18. Douglass, 210.
19. Douglass, 80 ff.
20. Douglas, xiii
21. Schneider, 202–203. *Kirchenverein* became the German Evangelical Synod of North America representing the United Protestant state church tradition in Germany. The Methodist attitude toward established German Protestant denominations can be seen in the various conversion stories recounted in Douglass.
22. Douglass, 213. In a similar move, the German Evangelical Synod of North America dropped "German" from its name in 1925 and adopted English as its official language.
23. Douglass. See chapters on "Women in Christian Service" and "Develop Educational Institutions," 131 ff.
24. E.C. Magaret, Friedrich Munz, and George B. Addicks; *Jubiäumsbuch der St.Louis Deutschen Konferenz* (Cincinnati, Jennings and Graham, 1906), 17.
25. Douglass, 48 ff.
26. Magaret, et al, 354.
27. Magaret, et al, 19 ff.

- 28. Douglass, 213.
- 29. "Local Church Records – GCAH" (United Methodist Church General Commission on Archives and History, 2016). Available at <http://www.gcah.org/research/local-church-records>. Accessed October 07, 2016. The webpage includes a link listing the archives of local conferences.
- 30. The Family History Library microfilm catalog is available on the FamilySearch website at <https://familysearch.org/catalog/search>.

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**German Methodism and German Methodist congregations**

- Appel, Robert S. *Salem—Congregation of the Faithful: A History of Salem Methodist Church*,

Congregations of the St. Louis German Conference, 1906

Location	Established	District
Mt. Vernon (near)	1881	St. Louis
New Melle	1869	St. Louis
Owensville	Not given	St. Louis
Pinkney	1845	St. Louis
Senate Grove	1844	St. Louis
Senate Grove	1888	St. Louis
St. Charles	1847	St. Louis
St. Louis (Carondelet)--Zions	1890	St. Louis
St. Louis--Eden	1848	St. Louis
St. Louis--Elmbank Avenue (Ebenezer)	1885	St. Louis
St. Louis--Gano Avenue	1888	St. Louis
St. Louis--Memorial	1844	St. Louis
St. Louis--Salems	1841	St. Louis
Steinhagen	1850	St. Louis
Taos--Immanuels	1844	St. Louis
Truxton	1895	St. Louis
Warrenton	1865	St. Louis
Whitewater	1847	Belleville

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## FEATURED ACQUISITIONS



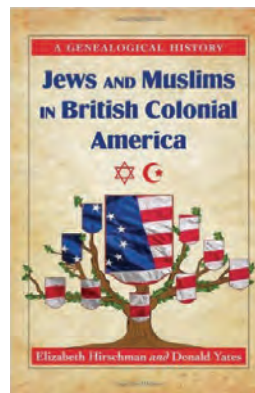
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**University of Pennsylvania, 2014**  
**R 976.3 L888**

Located at the junction of North America and the Caribbean, the vast territory of colonial Louisiana provides a paradigmatic case study for an Atlantic studies approach. One of the largest North American colonies and one of the last to be founded, Louisiana was governed by a succession of sovereignties, with parts ruled at various times by France, Spain, Britain, and finally the United States. But just as these shifting imperial connections shaped the territory's culture, Louisiana's peculiar geography and history also yielded a distinctive colonization pattern that reflected a synthesis of continent and island societies.

*Louisiana: Crossroads of the Atlantic World* offers an exceptional collaboration among American, Canadian, and European historians who explore colonial and antebellum Louisiana's relations with the rest of the Atlantic world. Studying the legacy of each period of Louisiana history over the *longue*

*durée*, the essays create a larger picture of the ways early settlements influenced Louisiana society and how the changes in sovereignty and other circulations gave rise to a multiethnic society. Contributors examine the workings of empire through the examples of slave laws, administrative careers or on-the-ground political negotiations, cultural exchanges among landowners, slave holders, and slaves, and the construction of race through sexuality, marriage, and household formation. As a whole, the volume makes the compelling argument that one cannot write Louisiana history without adopting an Atlantic perspective, or Atlantic history without referring to Louisiana.  
 —*Publisher*



### Jews and Muslims in British Colonial America: A Genealogical History

**By Elizabeth Caldwell Hirschman**  
**McFarland & Co., 2012 | R 873**  
**H669J**

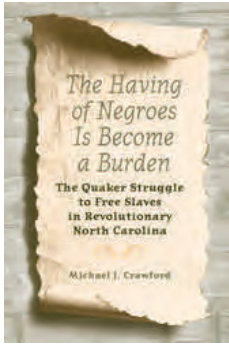
Americans have learned in elementary school that their country was founded by a group of brave, white, largely British Christians. Modern reinterpretations recognize the contributions of African and indigenous Americans, but the basic premise has persisted. This ground breaking study fundamentally challenges the traditional national storyline by postulating that many of the initial colonists were actually of Sephardic Jewish and Muslim Moorish ancestry. Supporting references include historical writings, ship manifests, wills, land grants, DNA test results, genealogies, and settler lists that provide for the first time the Spanish, Hebrew, Arabic, and Jewish origins of more than 5,000 surnames, the majority widely assumed to be British. By documenting the widespread presence of Jews and Muslims in prominent economic, political, financial and social positions in of the original colonies, this innovative work offers a fresh perspective on the early American experience.—*Book jacket*



### View this month's list of new books on the web

A list of new books received during the previous month is posted on the library's website. View the list by clicking on the graphic above, or by typing the URL into your browser: <<http://tinyurl.com/ktha6fr>>. For more information about viewing the new book list online, exporting records, and saving items to a customized list, call (314) 994-3300 or ask a librarian when visiting any St. Louis County Library branch.





The Having of Negroes Is Become a Burden: the Quaker Struggle to Free Slaves in Revolutionary North Carolina

**Michael J. Crawford, editor**  
**University of Florida, 2010**  
**R 975.6 H388**

Students and scholars will be able to

draw their own insights from the important documents presented in *The Having of Negroes Is Become a Burden*, many of them obscure or recently discovered. Through diaries, petitions, legislative debates, and letters, well-known as well as unknown players in the struggle for manumission are allowed to tell their own stories in their own words. This approach has the effect of highlighting the personal motivation of figures both prominent and obscure in the movement.—*Publisher*

## German Methodism

Continued from page 10.

1841–1991. St. Louis: Salem-in-Ladue United Methodist Church, 1991. R 977.865 A646S

Buermann, William. *The History of the Methodist Church in Ballwin*. Ballwin, Mo.: Salem United Methodist Church, 2008. R 977.865 B928H

Couch, May Bartee. *Churches in Chariton County, Missouri*. Marcelline, Mo.: MBC Genealogy Pub., 1997. R 977.825 C853C

Dietrich, Julius. *Bloomington's Deutsche in Wort und Bild / Bloomington's German Population in Word and Picture*, Else Schmidt, tr. Normal, Ill.: McLean County Genealogical Society, 1993. R 977.359 D566B

Dixon, Barbara. *A Forgotten Heritage: The German Methodist Church*. Milford, Ohio: Little Miami Publishing Co., 2011. R 287.677 D621F

Matt, Barbara Gearhart, tr. *German Methodist Episcopal Church of Marietta, Ohio Later Known as Trinity Methodist Episcopal Church*. Lexington, KY: BGM Records, 2015. R 977.198 G373

Mercer, Joyce. *Records of German Methodist Church in Warren and Lincoln Counties, Missouri, 1853–1926*. Missouri: J. Mercer, 1997. R 977.83 R311 and circulating copy  
*Minutes and Historical Review of the St. Louis German Conference of the Methodist Episcopal Church*. Warrenton, Mo.: Banner Pub. Co., 1925. R 287.632 M668

Overton, Julie M., tr. *The Ministers and Churches of the Central German Conference, (Methodist), 1835–1907*. J. Overton, 1975. R 287.2 O926M

Rademacher, Anna Mae. *The First Hundred Years: A History of the Woollam United Methodist Church, 1889–1989*. Missouri: A.M. Rademacher, 1990. R 977.861 R127F and circulating copy.

Schmidt, Martha Mae. *Church Records and History of Zion Methodist Episcopal Church, Lenzburg, IL, 1845–1978*. Marissa, Ill.: Friends of Zion, 1988. R 977.389 S363C

Schmidt, Martha Mae. *Records of German Methodist / Jackson Street Methodist Church, First Methodist Church, Union United Methodist Church, Bellville, IL, 1840–1998*. Belleville, Ill.: St. Clair County Genealogical Society, 1999. R 977.389 S363R

PastPorts is published by History & Genealogy at St. Louis County Library, located on Tier 5 of the library headquarters.

Current and past issues can be downloaded from the [web](http://www.slcl.org/pastports) <<http://www.slcl.org/pastports>>.

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 Website: <http://www.slcl.org>

## MEET THE STAFF



### Neal Westrup

Neal hales from Winsted, a small town about 50 miles west of Minneapolis, Minn., and is Circulation Assistant for the History & Genealogy Department. His job is to ensure that library materials are shelved properly and that the physical collection is kept in good order. He also prepares books for the bindery, and readies new items for use. After graduating from Big Lake High School, Big Lake, Minn., Neal attended Bemidji State University. Before coming to H&G, he worked for five years at Barnes & Noble as manager of the music and video department and then briefly at the Indian Trails Branch. Neal's passion is listening to and collecting music albums, and he always sure to check out vintage records stores when visiting other cities. Among his favorite albums are Neil Young's "On the Beach," Prince's "Sign O' the Times," David Bowie's "Station to Station," The Hold Steady's "Separation Sunday," and Kate Bush's "Hands of Love."



Passages to America: Oral Histories of Child Immigrants from Ellis Island and Angel Island

By Emmy E. Werner

Potomac Books, 2009 | R 304.873  
W492P

More than twelve million immigrants, many of them children, passed through Ellis Island's gates between 1892 and 1954. Children also came through the "Guardian of the Western Gate," the detention center on Angel Island in California that was designed to keep Chinese immigrants out of the United States. Based on the oral histories of fifty children who came to the United States before 1950, this book chronicles their American odyssey against the backdrop of World Wars I and II, the rise and fall of Hitler's Third Reich, and the hardships of the Great Depression. Ranging in age from four to sixteen years old, the children hailed from Northern, Central, Eastern, and Southern Europe; the Middle East; and China.

Across ethnic lines, the child immigrants' life stories tell a remarkable tale of human resilience. The sources of family and community support that they relied on, their educational aims and accomplishments, their hard work, and their optimism about the future are just as crucial today for the new immigrants of the twenty-first century. These personal narratives offer unique perspectives on the psychological experience of being an immigrant child and its impact on later development and well-being. They chronicle the joys and sorrows, the aspirations and achievements, and the challenges that these small strangers faced while becoming grown citizens.  
—*Publisher*

# CLASSES

Classes are free and open to the public. Registration is required, except where noted. Register online at <http://www.slcl.org/events>, or call 314-994-3300.

## ■ Beginning a Genealogical Research Project

Are you ready to start researching your ancestors? Learn about the genealogical research process, how to get started, how to organize and cite your findings, useful library skills, various formats used in research (print, microfilm, and electronic), and the rich sources available in History & Genealogy at St. Louis County Library. If you have little or no experience with genealogical research, this is the class for you.

**Oct. 20, 2:00 p.m. | Headquarters**  
**Nov. 5, 10:00 a.m. | Sachs**

## ■ Introduction to Ancestry Library Edition

The Ancestry Library Edition database is a powerful tool for genealogical research. Find out how to search for your ancestors in census, immigration, military, and death records. To take this class, you should already know how to use a computer and search the Internet.

**Oct. 15, 10:00 a.m. | Weber Road**  
**Oct. 26, 2:00 p.m. | Headquarters**  
**Nov. 5, 2:00 p.m. | Oak Bend**

## ■ Introduction to Fold3 and HeritageQuest

Fold3 and HeritageQuest electronic databases offer a variety of records for genealogical research, and they can be used at home for free with a valid St. Louis County Library card. Find out how to search for your ancestors in census records, city directories, books, periodicals and government documents. To take this class, you should already know how to use a computer and search the Internet.

**Oct. 15, 2:00 p.m. | Grant's View**  
**Nov. 3, 2:00 p.m. | Headquarters**

## ■ History and Genealogy in Newspapers

Newspaper databases make it easy to access millions of articles electronically, and they can be used at home with a valid St. Louis County Library card. Databases covered in this class will include 19th-Century U. S. Newspapers, NewspaperArchive, and current and historical St. Louis Post-Dispatch databases. To take this class, you should already know how to use a computer and search the Internet.

**Nov. 15, 2:00 p.m. | Headquarters**

## CLASS LOCATIONS

### Cliff Cave

5430 Telegraph Road  
 St. Louis, MO 63129

### Grant's View

9700 Musick Rd.  
 St. Louis, MO 63123

### Headquarters

1640 S. Lindbergh Blvd.  
 St. Louis, MO 63131

### Jamestown Bluffs

4153 N. Highway 67  
 St. Louis, MO 63034

### Lewis and Clark

9909 Lewis-Clark Blvd.  
 St. Louis, MO 63136

### Oak Bend

842 S. Holmes Ave.  
 St. Louis, MO 63122

### Rock Road

10267 St. Charles Rock Rd.  
 St. Louis, MO 63074

### Samuel C. Sachs

16400 Burkhardt Place  
 Chesterfield, MO 63017

### Weber Road

4444 Weber Rd.  
 St. Louis, MO 63123

### General information

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 Email [genealogy@slcl.org](mailto:genealogy@slcl.org)  
 Website: [www.slcl.org/genealogy](http://www.slcl.org/genealogy)



# PROGRAMS

Programs are free and open to the public. Registration is not required.

■ **Tuesday, Oct. 25 | 7:00 p.m.**

**Getting Organized: Finding Your Irish Ancestor**

**StLGS Irish Special Interest Group**

Get some tips on how you can be a better researcher. Learn to prepare ahead, create research logs in MS Word, use chronologies to sort your data, and much more. | Carol Whitton, CG, Speaker

■ **Saturday, Nov. 12 | 10:00 a.m.**

**Meat on the Bones: Using Newspapers to Add Persona to Born, Married, Died**

**St. Louis Genealogical Society General Meeting**

Newspapers are an excellent source of information for the day to day lives of our ancestors and they did not have to be famous to get their name in the newspapers. | Vicki Fagyal, Speaker

# CLASSES CONTINUED

■ **Using Periodicals for Family History Research**

Genealogical and historical societies all over the country publish a wealth of information in quarterlies and other periodical publications. This class will cover the tools needed to locate genealogical periodicals and find information within them. No registration is necessary for this class.

**Nov. 21, 6:30 p.m. | Cliff Cave**

■ **Introduction to History & Genealogy at St. Louis County Library**

Discover the wealth of free genealogical information located right here in St. Louis. The History and Genealogy Department at St. Louis County Library Headquarters is a national research destination offering access to a growing collection of more than 85,000 print items, a vast microfilm collection, and genealogical periodicals. History & Genealogy offers research possibilities for the St. Louis area, states east of the Mississippi, Arkansas and Louisiana, and a growing collection for discovering ancestors in European homelands. An expert staff is on hand to help you find the sources you need and give you research assistance.

**Dec. 19, 6:30 p.m. | Cliff Cave**

Learn more about our partners



**St. Louis Genealogical Society**

[www.stlgs.org](http://www.stlgs.org)

**National Genealogical Society**

[www.ngsgenealogy.org](http://www.ngsgenealogy.org)

