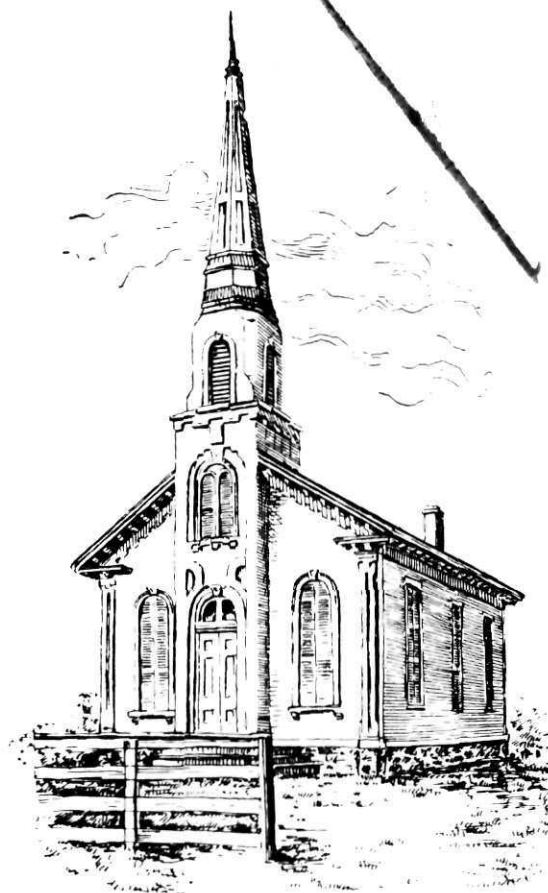


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BADGER KIRK

Vol. 1



by

EDWARD C. WICKLEIN

INTRODUCTION

AND

PRESBYTERY, GENERAL AND DENOMINATIONAL HISTORIES

BADGER KIRK

Volume I

The purpose of this history is to present a picture of the Reformed and Associate Presbyterian congregations in Wisconsin, the only group of churches within the former Wisconsin Synod of the United Presbyterian Church U.S.A. which has not had a history published.

A WISCONSIN HISTORY

Allies in the 20th century, these are all wholly Scottish congregations including those 5 or so which were mainly of the Scots. Almost all were immigrant congregations and those which were not were organized in Wisconsin.

OF THE

ASSOCIATE PRESBYTERIAN CHURCH OF NORTH AMERICA

ASSOCIATE REFORMED PRESBYTERIAN CHURCH OF THE WEST (LATER OF AMERICA)

REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

REFORMED PRESBYTERIAN CHURCH, GENERAL SYNOD

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

WITH

HISTORICAL SKETCHES OF EACH CONGREGATION

1840 - 1958

by

EDWARD C. WICKLEIN

There are 5... in this area... (General Synod... Church with... our with the... U.S.A. The two... Presbyterians (Covenanters) and Associate Presbyterians (Scots)... defines only... churches within... were also a... many people of... their way into... outnumber this... enough to know... them and the... Churches, Dutch, German, Hungarian, Bohemian or Welsh, would not attend them because of a language barrier. If their first two choices were not available, they would, after some hesitation, end up in the Methodist Church. It seems that that church would not be too offensive in that it seemed to avoid a theological stance which would offend their Calvinist beliefs. Finally, there being no other choice, they might go to the Baptist Church where, again, the main lobby was avoided, except for Baptists. In other cases they would remain aloof, even for generations, until one of these churches should become available. We must keep in mind that Wisconsin winters were not conducive to traveling a church more than about 3 miles away. The only exception might be the very strict Covenanters whose parish waterships covered large territories.

An Historical Study

In the Bounds of the

Former Synod of Wisconsin

United Presbyterian Church in the U.S.A.

Chronologically the Reformed... first. It has its roots in the temperous... people became... the Presbyterian Church of Scotland into an Episcopal Church under his rule. Following a long list of grievances against the king involving persecution of the clergy and placing Episcopal clergy in the pulpits, things came to a head with the introduction of the... The new service was first tried, James... at the reader in St. Giles, and in response, the people signed a new covenant in Greyfriars Church on February 23, 1643. The details of the long continuing struggle between the Covenanters and the crown may be read elsewhere. For our purposes the same

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INTRODUCTION

AND

PRESBYTERY, GENERAL AND DENOMINATIONAL HISTORIES

The purpose of this history is to present a picture of the Reformed and Associate Presbyterian congregations in Wisconsin, the only group of churches within the former Wisconsin Synod of the United Presbyterian Church U.S.A. which has not had a history published. Except for the two congregations organized in West Allis in the 20th century, these are all ethnic Scottish congregations including those 5 or so which were mainly Ulster Scots. Almost all were immigrant congregations and those which were not, were first generation American born. Some came via New York or Canada and a few others from other places but most came rather directly from Scotland or Ireland. They came as land became available from the government in Wisconsin. Those who moved on from Wisconsin left as land became available by land grant in states to the West.

There are 5 Presbyterian denominational antecedents within the two traditions in this study: Associate, Associate Reformed, Reformed (North America), Reformed (General Synod) and United Presbyterian. All except the one Reformed Presbyterian Church with which Vernon Church was connected have become virtually or totally one with the Presbyterians in the present United Presbyterian Church in the U.S.A. The two strands are the Reformed Presbyterians (Covenanters) and Associate Presbyterians (Seceders). The brief study here is not inclusive in that it defines only those factors of church union or disunion which affected Wisconsin churches within those two traditions. Two other matters of importance: There were also a goodly number of Scottish Presbyterian Churches in Wisconsin and many people of these traditions scattered around the state very quickly found their way into the Presbyterian Church. The Scottish Presbyterian Churches may outnumber this group of 38. If there was no Presbyterian Church they were astute enough to know that there were no significant theological differences between them and the Congregational Churches and went into them. The other Reformed Churches, Dutch, German, Hungarian, Bohemian or Welsh, would not attract them because of a language barrier. If their first two choices were not available, they would, after some hesitation, end up in the Methodist Church. It seems that that church would not be too offensive in that it seemed to avoid a theological stance which would offend their Calvinist beliefs. Finally, there being no other choice, they might go to the Baptist Church where, again, the main issues were avoided, except for Baptism. In other cases they would remain aloof, even for generations, until one of these churches should become convenient. We must keep in mind that Wisconsin winters were not conducive to attending a church more than about 3 miles away. The only exception might be the very strict Covenanters whose parish memberships covered large territories.

Chronologically the Reformed Presbyterian Church comes first. It has its roots in the tenacious Presbyterianism of Scotland when virtually the bulk of the people became Covenanters after Charles I of Great Britain tried to transform the Presbyterian Church of Scotland into an Episcopal Church under his rule. Following a long list of grievances against the king involving persecution of the clergy and placing Episcopal clergy in the pulpits, things came to a head with the introduction of the Anglican Prayer Book. When the new service was first tried, Jenny Geddes, a peasant woman, threw a stool at the reader in St. Giles, and in response, the people signed a new covenant in Greyfriars Church on February 28, 1638. The details of the long continuing struggle between the Covenanters and the crown may be read elsewhere. For our purposes the name

applies to those few laymen who sought to hold out the longest in separation even after changes were made for restoration to Presbyterianism in the Church of Scotland. Later the struggle or differences would be mostly with the moderates. Finally a small group of Covenanters formally organized the Reformed Presbyterian Church at Braehead, Carnwarth Parish in 1743. Even before that date, as early as 1720, Covenanters had begun to emigrate to North America where they organized societies. These remained as distinct from the Presbyterians in America as was the Reformed Presbyterian Church in Scotland from the Presbyterian Church of Scotland.

In 1782 some early Reformed Presbyterian congregations merged with the Associate Church to form the Associate Reformed Presbyterian Church but societies without pastors continued separately and were fed with new immigrants from Scotland and Ireland. After the American Revolution they refused to vote or take out citizenship because the Constitution did not declare the United States a Christian country. It was this issue which split the Reformed Presbyterian Church in 1833 with the voting variety known as the Reformed Presbyterian Church, General Synod (also known as New School or New Side Reformed Presbyterian). The continuing stricter group was known as the Reformed Presbyterian Church of North America (Old School or Old Side Reformed Presbyterian). Most went into the new more liberal church. Congregations split. All this was before Wisconsin was settled, but both denominations organized churches here a few years later.

The Associate Presbyterians seceded from the Church of Scotland when an act was passed by the Scottish Parliament in 1712 setting up a patronage system whereby the largest landowner in a district would select the pastor. That meant that men of questioned loyalty to the Presbyterian Church, of questionable orthodoxy and of questionable caliber and spiritual vigor were appointed, to say nothing of the congregation losing its power to call the pastor. All that, combined with the erosion of particular theology, led to secession in complicated terms so that by 1733 an Associate Presbytery was erected having a major effect on the Church of Scotland, not only drawing off substantial numbers but having a conservative influence on the Church of Scotland itself. Today, that body has largely reunited with the Church of Scotland.

These Associate Presbyterians also emigrated to North America and settled in the same places as the Reformed Presbyterians: New York, Pennsylvania, South Carolina, Virginia, New Jersey, Nova Scotia, New Brunswick, Vermont, Canada West (Ontario). Though a congregation was already organized by 1742, the first minister did not arrive until 1753. As stated, they merged with the Reformed Presbyterians to become the Associate Reformed Presbyterian Church but continuing migration fed those who continued as the Associate Presbyterian Church. This continuing group established churches in Wisconsin.

The Associate Reformed Presbyterians also came to Wisconsin. Before that time they had split four ways in 1822. Following discussion of union with the Presbyterian Church, the churches in the Eastern cities went into that denomination. The churches in New York became one Synod. The churches in the West became the Associate Reformed Presbyterian Church of the West; and those in the Synod of the Carolinas became the Associate Reformed Presbyterian Church of the South. Wisconsin would be within the Associate Reformed Presbyterian Church of the West into which the Associate Reformed Presbyterian Church of New York merged in 1855, forming the Associate Reformed Presbyterian Church of America. However, many members came from the Associate Reformed Presbyterian Church of New York to

Wisconsin and very few from a background in the Associate Reformed Presbyterian Church of the South which so dominated the church in the Southern part of the Midwest.

The last significant denomination was the United Presbyterian Church which came into being in 1858 with the union of the Associate Reformed Presbyterian Church (except that in the South) and the Associate Presbyterian Church. From that time on the new churches in Wisconsin would bear that name. Finally in 1958 they united with the Presbyterians.

As will be found in this study, all these groups continued to filter into the Presbyterian Church throughout the years either as members, pastors, individual congregations or whole presbyteries. This indicates the Americanization of the immigrants as one can see in the stories of individual congregations if they are studied from one generation to another. It was undoubtedly the nature of the recent immigrant to stand apart from the earlier immigrants in both practice and corporate structure as H. Richard Niebuhr indicates for virtually all denominational groups in America. These people were quite suspicious of their neighbors who were not strict Presbyterians no matter what their affiliation, especially if their language was different. Weaknesses which threatened their future were the tendency to emigrate, in contrast to their German or Norwegian neighbors, and their clannishness, which was probably true of all the ethnic groups. As to strictness, examination of the parish records of other denominations including the New School Presbyterians reveal very strict standards for them as well. The clannishness and refusal to use musical instruments and hymns probably helped keep others out though Welsh, German, Dutch and French Reformed people would join. Since there were few Scots in Wisconsin, others were needed to guarantee the future.

Aside from the issue of voting (only the one Reformed Presbyterian group) all these congregations were identical. Their distinctions included forbidding musical instruments. The United Presbyterian Church took the stand in 1881 that the biblical understanding of instruments was unclear and that churches might use them; however, discouraged their use where there were mixed opinions in order to preserve the peace, advice which was ignored in some Wisconsin churches since some lost members when organs were installed. Hymns were forbidden and even after they were allowed in 1925 by the United Presbyterians, the Vernon Church did not allow them until 1933. Secret societies were banned to members of these churches, especially Free Masonry. Even membership in the Grand Army of the Republic was not allowed. This may have been due to the Scottish controversy over the Burgess Oaths required for public office holders. One did no work on the sabbath and that included cooking. Dancing was frowned upon though it seems to have been allowed by the Vernon Reformed Presbyterians. Drinking was proscribed later but the early members and ministers indulged in whiskey. Communion was closed and most congregations used tokens which were distributed by the session upon review of the members. Generally, but not always, communion was observed while seated at a table in front of the sanctuary. Until the practice was changed by the temperance movement, wine was used in communion. The singing of psalms was led by a precentor who often used a tuning fork and sometimes would chant or sing the line which was then repeated by the congregation before psalters were available. Trials for all kinds of offenses were common but that was also true of the Presbyterian and other churches. To a certain extent there was a clannishness in marriage. Since most of the members spoke English, Gaelic was limited to the homes of those who spoke it, rather than being used in services

such as was the case in the churches in New York from which some of them had come. Early places of worship were schools, homes, and barns, some congregations never having a building of their own for worship. One distinction they had which was an advantage was an excellent educational background due to the high degree of education, in Scotland, especially in the lowlands. Many could read and write in French or Latin as well as English and Gaelic. At the same time, many of their neighbors were illiterate.

We cannot be sure of the reasons for emigrating to America. Those who first settled in New York had been displaced by changing economics in the highlands and the breakup of the clans after the Battle of Culloden in 1746. Hard times accounted for many no doubt. Some of the early immigrants to New York were escaping the draft into the army to fight Napoleon. The Highlands and Ireland, along with much of Europe, were plunged into famine in the 1840s. No doubt many came for adventure or to get a better living, hard as it would be in clearing the forest in the midst of malaria and then to face fighting in a civil war. Weavers in particular had faced some economic hardship in Scotland. In fact, there were a variety of professions among the rural Wisconsin Scots who became farmers as well as among the urban settlers. Scots came here because the land was available by government sale at the time, but also because the land surveys in the U.S. were very superior to those in Canada.

The first presbyteries responsible for the churches in Wisconsin were mainly Illinois based. The exception was the short lived relationship of Rochester Reformed Presbyterian Presbytery with Vernon Church, which was because its members had come from that area of New York. The particular presbyteries with jurisdiction in Wisconsin are listed at the end of this history. At first they covered all of Illinois plus Wisconsin plus much West of those states. Then they were divided so that Northern Illinois and Wisconsin and Minnesota were grouped together until the new presbyteries of Wisconsin and Minnesota were erected. The minutes of the Illinois based presbyteries provide some but not much information on Wisconsin churches and Minnesota minutes are missing. Some insight can be found in the Wisconsin minutes. Membership in presbytery in the early days included a number of missionaries who served the small churches if not the area in general. In fact, at some time or other, all the churches were aid receiving. Supplying pastors to the isolated congregations was difficult and some were yoked together for pastoral supply: Vernon and Lisbon, Caledonia and Arlington, Caledonia and Buffalo, Blue Mounds and Wyoming, etc. Many of these pastors or supplies did not have families and boarded with people in the neighborhood. Manses were not common.

Wisconsin churches (Associate Presbyterian, Associate Reformed Presbyterian, and United Presbyterian) were poorly represented at meetings until they had their own presbytery, for meetings as far away as Southern Illinois were highly impractical. The meetings lasted as long as a week and seemed to be rather public. Ministers in other denominations sat as consultative members: Presbyterians, Baptists, Congregationalists and even the Vernon Reformed Presbyterian pastor, who was usually out selling National Reform (the crusade for an amendment to the Constitution recognizing the nation as Christian). There were often two sermons a day and when an exceptional preacher like Brown was preaching, the church would be packed. Much time would be spent on study when the Psalms were up for revision and seldom did they find agreement with newer versions as they went through the 150 Psalms.

The presbytery kept a close watch over the churches and over the elders in them. Cases against elders inevitably came before the presbytery. The presbytery was quite intimate because of its size so that the congregations were well acquainted with one another to the point that pastors might even encourage particular marriages between families in the different congregations.

This history has a natural ending--in 1958--when, with the merger of the United Presbyterians and the Presbyterians, the history of the distinct Seceder and Covenanter denominations ended in Wisconsin. However, that was probably just the formality of recognizing the assimilation and Americanization of the Scottish people who made up these churches. The changes which began from the moment the first immigrant set foot in America had almost completely transformed them, whether it took 100 years or 175 years. Hopefully a second volume will be forthcoming on the history of the Scottish regular Presbyterian Churches in Wisconsin.

Historical Presbyterian Church and Manual of the United Presbyterian Church, both by W. H. Glasgow, and the several Minutes of the General Assembly and General Synods of these denominations.

In particular, I am grateful to Miss Millien Davis, Librarian of the Historical Collection of the Synod of Wisconsin; Gerald Gillette of the Presbyterian Historical Society; and Robert Carroon of the Milwaukee County Historical Society.

Thanks go to: Wallace S. Jamison, Illinois College; and Lawrence Sinclair, Carroll College, for editing the manuscript; to Charles Dalkin and Mark Frank of the Carroll College Geography Department; EDWARD CHRIS WICKLEIN and to the Synod Staff: Ellis Linder, Calvin Logan, William Malonia, Waukesha, Wisconsin, and Rosemary Duval and Gwen Howell, for editing and January, 1974 manuscript.

The following persons were among those who helped in the research of particular congregations: Lowell McDunnell, Reginald White, Sara Reid, Annie Duncan White, Grace McRay, Henry Thompson, Martin McLaughlin, Florence Ringel, Carroll Hinkle, Alva Bridgman, Richard Bergson, Helen Webster, Harold McDonald, Rachel Gilchrist, E. John Sarby, Joyce Ringel, Nina Wolff and Chalmers Shaw for history.

I hope to transfer my files on this history to the Presbyterian Historical Society after making provision for copies for deposit in Wisconsin.

Before the completion of the manuscript, the following persons contributed additional important information: Miss Swanton, John Gourlie, John Partell and Millien and Harriet Cecer Steele.

ORIGINAL DENOMINATIONAL AFFILIATION

I am very grateful to the many people who helped me in my search for information, which proved to be a difficult task since so many congregations had dissolved many years ago. These persons were members and pastors, descendants of former members and neighbors in various locations, as well as librarians, registers of deeds and historians. I used histories printed by the congregations, in county histories and in newspapers, visited many of the sites and used Federal and State Census records and legal documents in court houses. I read some of the few session minute books yet available though most are lost, and the minutes of the United Presbyterian, Associate Presbyterian and Associate Reformed Presbyterian Presbyteries. Minnesota minutes are lost and I did not read Chicago United Presbyterian or the Reformed Presbyterian Presbytery minutes. I also read minutes of the Old School Presbyteries of Winnebago and Dane and New School Presbyteries of Columbus and Fox River. Basic information came from several general histories of these denominational groups and from the History of the Reformed Presbyterian Church and Manual of the United Presbyterian Church, both by W. M. Glasgow, and the Annual Minutes of the General Assembly and General Synods of these denominations.

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Thanks go to: Wallace N. Jamison, Illinois College; and Lawrence Sinclair, Carroll College, for editing the manuscript; to Charles Calkins and Mark Frank of the Carroll College Geography Department for producing the map; and to the Synod Staff: Ellis Butler, Calvin Logan, William Longbrake, Jackson Malcolm, Rosemary Duwel and Gwen Howell, for editing and producing the manuscript.

The following persons were among those who helped in the research of particular congregations: Lowell McConnell, Reginald White, Dora Reid, Annie Duncan Waite, Grace McLay, Henry Thompson, Martin McNaughton, Florence Riegel, Carroll Ritchie, Alma Bridgeman, Richard Burgess, Helen McIntyre, Mabel McDonald, Rachel Gullickson, E. John Harle, Joyce Kimpel, Mina Hewitt and Chalmers Elder for history.

I hope to transfer my files on this history to the Presbyterian Historical Society after making provision for copies for deposit in Wisconsin.

MILWAUKEE, MILWAUKEE COUNTY 1848

ELIAS MOUND, DANE COUNTY 1850

WYOMING, IOWA COUNTY 1852

OLD SCHOOL PRESBYTERIAN

Before the completion of the manuscript, the following persons contributed additional important information: Elias Swanton, John Gourlie, John Purtell and William and Harriet Gerner Steele.

ORIGINAL DENOMINATIONAL AFFILIATION

IN ORDER OF DATE OF ORGANIZATION

ASSOCIATE PRESBYTERIAN

- * YORKVILLE, RACINE COUNTY 1847
- OTTAWA, WAUKESHA COUNTY 1849
- NEENAH, WINNEBAGO COUNTY 1850
- ROUND PRAIRIE, WALWORTH COUNTY 1851
- DEKORRA, COLUMBIA COUNTY 1851
- SIGHT HILL, MARQUETTE COUNTY 1851
- * BUFFALO, MARQUETTE COUNTY 1852
- DOVER, RACINE COUNTY DURING 1850s (part of Yorkville)
- MONROE, GREEN COUNTY 1854
- WEST SALEM, LA CROSSE COUNTY 1855
- NESHONOC, LA CROSSE COUNTY 1857
- WAUPACA, WAUPACA COUNTY 1857

ASSOCIATE REFORMED PRESBYTERIAN

- * VERNON, WAUKESHA COUNTY 1847
- * LISBON, WAUKESHA COUNTY 1847
- MILWAUKEE, MILWAUKEE COUNTY 1848
- BLUE MOUND, DANE COUNTY 1850
- WYOMING, IOWA COUNTY 1852

OLD SCHOOL PRESBYTERIAN

- * VERONA, DANE COUNTY 1847

SEARCHES OF CONGREGATIONSUNITED PRESBYTERIAN

Grouped by County

OSHKOSH, WINNEBAGO COUNTY 1858

* CALEDONIA, COLUMBIA COUNTY 1862

PEPIN, PEPIN COUNTY 1864

ROYALTON, WAUPACA COUNTY 1865

ST. CROIX FALLS, POLK COUNTY 1866

BLOOMINGTON, GRANT COUNTY 1867

LITTLE WOLF, WAUPACA COUNTY 1869

MAXVILLE, BUFFALO COUNTY 1871

GLENCOE, BUFFALO COUNTY 1871

ALBANY, PEPIN COUNTY (listed with Pepin as preaching point)

ASHIPPUN, DODGE COUNTY 1872

RUBICON, DODGE COUNTY 1873

* ARLINGTON, COLUMBIA COUNTY 1881

KNAPP, DUNN COUNTY 1883

* APOSTLE, MILWAUKEE COUNTY 1904

* CLEVELAND AVENUE, MILWAUKEE COUNTY 1943

REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

* VERNON, WAUKESHA COUNTY 1848

REFORMED PRESBYTERIAN CHURCH, GENERAL SYNOD

* ROCK PRAIRIE, ROCK COUNTY 1847

* LIMA, ROCK COUNTY 1850

OTHER

KOSHKONONG UNION CHURCH, JEFFERSON COUNTY

* Earliest Records Extant

SKETCHES OF CONGREGATIONS

Grouped by County

WYOMING ASSOCIATE REFORMED PRESBYTERIAN CHURCH, WYOMING TOWNSHIP, IOWA COUNTY

This congregation was made up of immigrants from Prince Edward Island and undoubtedly of Scots ancestry. The congregation was organized in 1852 and dissolved in 1870. The first pastor was James Bruce, born near Youngstown, Ohio. He began his pastorate here in 1854 and died in 1857. His descendants still farm in the neighborhood. He was followed by James Couch Elliott in 1863, and he finally resigned in disgust in 1868 and the congregation was dissolved in 1870 mostly because of the tension in the congregation. The Iowa County history indicates that the congregation dissolved because the membership had largely moved away and that is all substantiated by the records of the presbytery, but the presbytery records also indicate that the principal reason for dissolution was dissension between members and between the members and the minister. In fact, the question was raised on the floor of the presbytery whether it would be permissible to issue letters of transfer to another church for some of the members considering their behavior which led to the dissolution of the congregation. The records indicate that some had already transferred before the dissolution and cemetery stones show that some died some years after the dissolution indicating that a number remained in the neighborhood. The congregation built a sanctuary which still stands next to the Wyoming Valley Methodist Church on Highway 23.

Members of the congregation included surnames Bernard and Graham. Elders included James Bernard, H. Franklin, Dan Wall, James Brander (or Brauder). Members might have also been James Phillip and Archibald Brandee (not sure of spelling). In 1859 there were 18 members and 9 families in the congregation and in 1864 42 members and 20 families, a healthy number for those days. That could have included Blue Mound members. There was also a New School Presbyterian Church organized in Wyoming in 1846 by Z. Eddy and D. Jones with 9 members taking in a total of 51 members by 1851 with a roll that year of 41. It may have been partly Welsh. The only pastor listed was A. B. Laughlin beginning in 1846. The pulpit was listed as vacant in 1860 when there were 57 members. This information is from History of the Presbyterian and Congregational Churches in Wisconsin by Stephen Peet 1851. The question is raised about a possible connection between these two congregations in the Town of Wyoming.

BLUE MOUND ASSOCIATE REFORMED PRESBYTERIAN CHURCH, BLUE MOUND TOWNSHIP,
DANE COUNTY

Apparently this congregation was a satellite of the Wyoming Congregation since they were served by the same pastors and the federal census records reveal that like the Wyoming members, a Daniel and Mary McClure and a Benjamin McKenzie in Blue Mound were born in Prince Edward Island. The first elders were Alexander Campbell and D. Power. The church was organized in 1850 and dissolved in 1858, reorganized in 1864 and dissolved again in 1868. It was undoubtedly very small. However, there was also an Old School Presbyterian Church in Blue Mound. It was organized in 1852 and the Trustees were S. Latimer, E. K. McCord, and Nathaniel Dryden, who was also an elder. It used the Methodist Church at Mt. Horeb for worship (apparently the Methodist Church in Blue Mound was not yet built). The Dane County history lists among its pastors a man by the name of Shankland, which is interesting, since

BLUE MOUND ASSOCIATE REFORMED PRESBYTERIAN CHURCH, Continued

James Shankland was pastor of the Verona Church nearby when it was united Presbyterian. This raises a question as to the possibility of these two congregations in Blue Mound being one or two. The Blue Mound Associate Reformed Presbyterian Church had the same pastors as the Wyoming Church: James C. Bruce 1854-1857 and James C. Elliott 1864-1867. Shankland could have supplied on occasion while pastor at Yorkville which may have introduced him to the Verona Church causing that congregation to become United Presbyterian and call him as pastor.

VERONA UNITED PRESBYTERIAN CHURCH, VERONA TOWNSHIP, DANE COUNTY

This congregation was an Old School Presbyterian Church which voted in a meeting of the congregation to become United Presbyterian and was received by the Presbytery of Wisconsin, September 2, 1869. It had been organized in 1847 and was principally a Scottish congregation. In 1876 the congregation voted to go into the now reunited Presbyterian Church and the congregation was criticized at the meeting of Wisconsin Presbytery of the United Presbyterian Church for making the switch without consulting with it. James Alexander Shankland was the only United Presbyterian pastor: 1870-1873. The congregation was probably not too strong and had been dissolved on a couple of occasions while known as First Presbyterian. It was lastly reorganized as Grace Presbyterian of Verona and was dissolved in 1911, its members joining neighboring churches. Once there were two churches in Verona. No particular reasons could be discovered for the denominational switches unless encouraged by Shankland, so he could become pastor. With the pending merger of the Old School and New School General Assemblies, this might have seemed a reasonable excuse, if these conservative Scots could not accept merger with the more liberal New School body, but that is doubtful.

The very first settlers of Verona Township were Scots: James Young and Tom Stewart in 1839 followed by Sam Taylor and then in 1841, Peter White, William Reoch, Peter Martin, Patrick Davidson, Andrew Patton, Matthew Hawes, William Collins and Magnus Leslie, later John Stewart and George Baird. Membership lists included the surnames of Davidson, McDonald, Greaves, Robson, Eadie, Martin, Stuart, Matts, Campbell, Young, McIntyre, White, Charleton, Cummins, Ritchie, Henderson, Mitchel, Lament, Thornton, Wallace, Brown, Donkell, Bates, Rutherford, Myers, Reach, Black, Ross, Duncal, McGregor, Stewart, Cameron, Gelletly, Galbreath, Zinks, Salmon, Gordon, Zellen, Morison, Muir. These were received up to 1860. Some names obviously are German Reformed as there was a settlement in Verona which had come from Pennsylvania. The Martin, McDonald and Henderson families had come from the Associate congregation in Williamsburg (now part of Brooklyn), New York, Mrs. Jane Brown the Wallabout Presbyterian Church in Brooklyn, New York, McFarlane from the Rock Prairie Church, and those from Seceder congregations in Scotland were the Young, Eadie and Davidson families; so there were ties with the Seceder roots of the United Presbyterian Church. Most had come from the Church of Scotland. Cameron came from the Free Church of Scotland, Myers from the German Reformed Church, Carlton from the Presbyterian Church in Armagh, Ireland while Legg, Stewart, Salmon, Morrison, Eadie, Thompson, McKenzie were among the Church of Scotland families. Few original homes are known: Janet Thompson from Dundee, John Stewart from Perthshire, Andrew Patton from Lanarkshire.

BLOOMINGTON UNITED PRESBYTERIAN CHURCH, BLOOMINGTON, GRANT COUNTY

This congregation was apparently first organized as the TAFTON UNITED PRESBYTERIAN CHURCH and changed its name when the community of Tafton changed its name to Bloomington. The only family that can be pinned down to this congregation is the contact name in the report to the General Assembly: Jeremiah Battie, who seems to have come from Canada and whose family apparently ended up in the Congregational Church where both Presbyterians and Congregationalists joined together. That church was organized as Presbyterian in 1847 and became Congregational four years later because of the shortage of Presbyterian supplies. The dates for the Tafton Church listed in the United Presbyterian Manual are September 14, 1867-1869. Those for the Bloomington Church are 1868-1870. The Federal Census of 1870 includes a Thomas Batie whowas born in Scotland, age 42. (Spellings often vary in records.)

ROUND PRAIRIE ASSOCIATE PRESBYTERIAN CHURCH, LA GRANGE TOWNSHIP, WALWORTH COUNTY

There is virtually no information about this congregation available other than the dates: 1851-1857. It may be reasonable to assume that it was organized by and supplied by the pastor at Yorkville, Sam Collins. It was obviously short lived. It could have had a connection with the Associate congregations at Washington County, New York as did Yorkville. James Lauderdale of LaGrange, whose father was from Scotland, was born in Cambridge, New York; good evidence for that possibility. Peter Stewart came with him. However, there were families here who came from the same place in New York as the Vernon Church people, - Livingston County. These were Duncan McNaughton and James Stewart. Another Scot from Aberdeenshire bought land at Round Prairie about 1836 and was close to Alexander Mitchell, the Scottish financier of Milwaukee. Also in the township was a William McDougall from Delaware County, New York, another major settlement of Scottish Associate Presbyterians. The numbers were just too small and scattered to keep a congregation going. Round Prairie is a prairie just east of the settlement of LaGrange.

MONROE ASSOCIATE PRESBYTERIAN CHURCH, MONROE, GREEY COUNTY

This congregation was organized in 1854 with 16 members and dissolved in 1859. In 1858 there were 15 members in 6 families. No other information is available except that there was a New School Presbyterian Church in Monroe organized in 1850 by J. D. Stevens with 20 members which met in the seminary building.

ST. CROIX FALLS UNITED PRESBYTERIAN CHURCH, ST. CROIX FALLS, POLK COUNTY

Very little can be found about this congregation, but there is enough to speculate that there was a Scottish settlement here which was in good shape as long as it had a pastor, but which was too distant from other churches to keep going when the pastor left. There is no listing in the General Assembly Minutes under any presbytery but the Manual of the United Presbyterian Church indicates that the church was organized in 1865 and was dissolved in 1867. It may have only been a mission station. According to that source, David Cooper Wilson served as pastor until 1866. However, the General Assembly Minutes list him as being in Pennsylvania during those years. However, missionary tours for pastors were common and that could be the case. The brief history of the present Presbyterian Church of St. Croix Falls indicates that that group of Scots may have become the nucleus for that congregation organized in 1880 in the Presbytery of St. Paul. Early members of that congregation included the surnames of Baker, Blanding, McCourt and McKenzie.

KNAPP UNITED PRESBYTERIAN CHURCH, KNAPP, DUNN COUNTY

This congregation was a colonization of families from the Vernon Church in Waukesha County, which most left in the 1870's and 1880's, though some were there in the early 1860's. They tried to remain as a Presbyterian Church as long as possible, but since their numbers were so small, they finally joined the Methodist Church. The two elders were Alexander Millar (changed to Miller) and Angus McMillen. The church was organized on February 16, 1883 and dissolved in 1888. In 1886 there were 14 members. Other persons who went there were Catherine Millar, John Watson and his wife, Mary, Harriet Mater, Miss Mary Miller, William Miller, Thomas Darling, who was an elder of Vernon, John Whiteford and his wife, Christina, Isabella Whiteford, William and Isabel (Laidlaw) Cross, Alexander Stewart, Johnston, Thomas Christison, Jr., and wives whose maiden names were Cochran and Dobbin, and Thomas and Elizabeth Dunn. It is strange that the other churches in Western Wisconsin were in the Presbytery of Minnesota while this one became part of the Presbytery of Wisconsin. Distance from the rest of its Presbytery may have led to its eventual dissolution. Membership in Wisconsin Presbytery may have been because of the ties with the Vernon Church, though churches not far to the South had similar ties but were in Minnesota Presbytery. Watson and Whiteford were from Ireland, Millar from Ayrshire and most of the rest were probably from Berwickshire in Scotland.

NEENAH ASSOCIATE PRESBYTERIAN CHURCH, NEENAH, WINNEBAGO COUNTY

Very little can be found on this congregation. It was organized in 1850 and dissolved in 1863. The post office recorded for the church was Groveland which might have been the post office of a supply preacher or an elder. William Stewart was listed as an elder. In 1851 there were 12 members and 9 families, in 1858 20 members and 12 families. There is no clue as to what happened to this congregation. Supplies undoubtedly came from the Waupaca or Oshkosh churches.

OSHKOSH UNITED PRESBYTERIAN CHURCH, OSHKOSH, WINNEBAGO COUNTY

This was a strong congregation in a city with a Scottish population large enough to organize a St. Andrew's Society as well as maintain a Scottish congregation while a Presbyterian Church was organized later also. The congregation was organized on May 20, 1858 and in 1886 their pastor, James W. McNary, having received a Call, led them into the Presbyterian Church which was organized 12 years after their congregation. They brought about 60 members into the merger. Their pastors had been John Howard Niblock 1865-1877, James Thomas Willson 1880-1882, James Franklin Black 1882-1885, and then James W. McNary 1885-1891. There is no particular concern over the move indicated in the Minutes of Wisconsin Presbytery, but the Rock Prairie Church later threatened to duplicate the Oshkosh move as a threat in one instance indicating that the Oshkosh action was not well received. The issue at Rock Prairie was over an organ finally allowed in the church school. Perhaps Oshkosh followed McNary in order to use an organ. Unfortunately, the records of both merging churches from the early days are lost. They had their own building. Elders included James Campbell, W. Campbell, William Clements and Alexander Ault, M.D., who later was also an elder in the merged church. The United Presbyterian Church was located at 21 Church Street. If the numbers are the same today, this is almost across from the present Presbyterian Church but there would have been space for only a very small building which was next used by the Universalists.

ROYALTON UNITED PRESBYTERIAN CHURCH, ROYALTON TOWNSHIP, WAUPACA COUNTY

This congregation was organized in 1865 with 16 members and dissolved in 1870, the year following the organization of the Little Wolf Church which may mean that they were the same congregation which just moved across township lines. Certainly the two need to be treated together. William Ritchie was listed as elder in the Royalton congregation. The pulpit was probably supplied by the Waupaca pastors. It may be that the principal, or even only, members were the Ritchie family. The Ritchie family history (they are still in the neighborhood and are Congregationalists) indicates that the William Ritchie family came to the United States from Rathmelton, Donegal County, Ireland and were probably Reformed Presbyterians. They emigrated to a place near Hudson, Ohio in about 1833 and later two of the families moved to Waupaca County, Wisconsin. William was an elder of a United Presbyterian Church in or near Hudson. The records of presbytery indicate that the congregation was dissolved because both the Waupaca and Little Wolf churches were weak and there were "embarrassing divisions". Services were in the Hobart School.

LITTLE WOLF UNITED PRESBYTERIAN CHURCH, LITTLE WOLF TOWNSHIP, WAUPACA COUNTY

Most probably the Royalton congregation after moving the place of worship was probably in a home. It was organized in 1869 and dissolved in 1874 because of weakness and "embarrassing divisions". The elder was John Ritchie. There is a possibility that each of these two congregations were two branches of the Ritchie family but that is simply a guess. See the Royalton Article.

WAUPACA ASSOCIATE PRESBYTERIAN CHURCH, WAUPACA, WAUPACA COUNTY

This was a Scots congregation and was called the Scots Church in Waupaca since there was also a Presbyterian Church there. This church had continuing financial difficulties probably due to the small membership. That contributed to its dissolution along with "embarrassing divisions". Its sanctuary was located on the corner of Badger and Division and was sold by the denomination to a private party for Eight Hundred Dollars, who eventually sold it to a Lutheran group now known as Trinity Lutheran Church. The building is now probably that which was incorporated into the building used by Simpson's Bar and Restaurant. The congregation was organized in 1857 and dissolved in 1885 though there was an unorganized interlude from 1874-1880. In 1858 there were 19 members in 9 families and in 1864, 28 members in 22 families. The only recorded pastor was John McNab McArthur, who was from the Scots settlement in Barnet, Vermont and who had created embarrassment because of his excessive public drinking which caused his temporary suspension by presbytery. One thing that hurt the strength of the church was the moving away of families and deaths. Elders were William Anderson, Robert Burns, a Swan (in 1866 - could this be the*Swan family of the Badger Presbyterian Church West of Waupaca which was a Scottish church and was on the county line next to the Town of Lanark?), James Gamble and William Ritchie (of Royalton?); these last two after 1880. Trustees included Robert Burns, William Bechey, James Stanfield and James Cochrane.

* Swan Family - (From Lanark, Scotland)

ASHIPPUN UNITED PRESBYTERIAN CHURCH, ASSHIPUN TOWNSHIP
DODGE COUNTY

This was undoubtedly part of or related to the Lisbon Church in Waukesha County. The Lisbon Session Minutes record a meeting at the "Ashippun Church" following which they went to the home of John Gourlie (1873). There was a fair sized frame church here on the North side of Roosevelt Road just West of Highway P with an adjacent cemetery.

The only pastor was John Alexander Vance who asked Presbytery that he be relieved of serving Ashippun and Rubicon because it was too much with the Lisbon Church. His health was bad and he soon died. He organized these congregations and had he survived, they might have as well. There was a New School Presbyterian Church here, from 1858-1860. It had 19 members. Perhaps it was they who finally affiliated with the Lisbon Church. Among a group joining Lisbon was a Miss Jane Dunlap from Ashippun who joined March 9, 1867. Others who joined Lisbon about 1869, quite possibly all from Ashippun or Rubicon were Elizabeth Neilson, William Steel, John Reed, Janet Reed, John Gourlie above, Mrs. Catherine Gourlie, Miss Catherine Gourlie, Miss Jane Wilkie and Mrs. Margaret Carr. This congregation was organized in 1872 and dissolved in 1875.

Members probably included the following families in the cemetery, and the 1870 federal census as being Scottish born: Douglas, Colomy, Bahring, Steele, Wood, Hubbard, Vincent, Law, Turner, Miller, and Holts. Also Jackson, Cameron, Howe, Haney, Reid and Steele, both of Lanarkshire, Leslie from near "Bonnie Dundee" and Marshal who came with him in 1843 and Gourlie from Motherwell on the River Clyde. The burials are from 1845-1931.

RUBICON UNITED PRESBYTERIAN CHURCH, RUBICON TOWNSHIP
DODGE COUNTY

This congregation was organized in 1871 and dissolved in 1873. There is no pastor indicated and the story is probably identical to that of the Ashippun congregation. It was served by John Vance.

The Session Minutes of Lisbon indicate receiving members Martha Rankin and Mrs. Watson of Rubicon, both old Lisbon family names. The 1870 Census includes Stephenson and Fraser.

NESHONOC ASSOCIATE PRESBYTERIAN CHURCH, HAMILTON TOWNSHIP
LA CROSSE COUNTY

This was the original name of the WEST SALEM ASSOCIATE PRESBYTERIAN CHURCH. See the following Article.

WEST SALEM ASSOCIATE PRESBYTERIAN CHURCH, WEST SALEM
LA CROSSE COUNTY

This congregation and that of Neshonoc are the present West Salem Church. It is confusing as to whether they were one of two congregations. Local church history seems to indicate just one which moved from Neshonoc to West Salem and this is substantiated by the Minutes of General Assembly which list just one, though the United Presbyterian Manual indicates that they existed concurrently. Neshonoc is the first name used. The Manual gives the date of organization for West Salem as 1855 and for Neshonoc as 1857. The last dates given for West Salem are 1871 and for Neshonoc 1872. The building was finished in 1860 and used until 1886 when the congregation sold it to the Norwegian Lutherans and moved to West Salem. It may be that there was a worshipping congregation in West Salem while the building was in Neshonoc. In 1870 the congregation left the United Presbyterian Church for the Presbyterian Church because of distance and feeling that there was no significant difference between the denominations. However, it is interesting that right after the denominational change the Session authorized use of an organ, -- not permitted in the United Presbyterian Church and offensive even to some West Salem members. There was much tension over the leaving of the denomination, especially on the matter of property which was contested, and though forgotten, was never settled until the merger of the two denominations in 1958. It is interesting that they did not become part of nearby Minnesota Presbytery when it was formed which might have held them to the United Presbyterian Church.

This was a Scots Church and early members were James McKinley, Andrew McEldowney, and their wives, William Taylor, Matilda Morrill, W. G. Collins, Mrs. Agnes Brown, Mrs. Elizabeth Brown, James Wilson, David Brown, David McDill, John and Stewart Brown, A. P. Gray, Robert Williamson, Quinto Brooks, Samuel McEldowney, James Weir, Mrs. Harbison and others. Wilson, John and Stewart Brown were from Scotland, David Brown and David McDill came from Sparta, Randolph County, Illinois, that major center of Associate, Associate Reformed and Reformed Presbyterians who had emigrated there from South Carolina and Tennessee to escape slavery, who would so dominate the churches of those denominations through the Midwest. This is the only evidence of them in Wisconsin. The McKinleys and McEldowneys were from Armagh, North Ireland and Collins from Pennsylvania. In 1859 there were 10 families and 31 members, in 1864, 23 families and 52 members. Pastors were Thomas W. Winter 1857-59, Isaac W. Collins 1862-65 who died there, and James W. Glen 1867-69. This church colonized the Lewis Valley and Bangor Churches after it left the United Presbyterian Church in 1871 and 1872 respectively. Scottish names appear on their rolls.

PEPIN UNITED PRESBYTERIAN CHURCH, PEPIN, PEPIN COUNTY

This congregation was organized November 16, 1864 by Minnesota Presbytery and dissolved in 1894. It was a Scottish congregation and the pastors were David F. Reid 1867-76 and Boyd McCullough 1876-86. The elder was Peter Broatch. Another contact listed was James Bery. Land grants in the neighborhood indicate other Scots as do federal census records: Peter Little, John McCain, David Mears, Alexander Guthrie, Oscar Lowry, the last four listed only because they are Scottish names. Scots from the Vernon area in Waukesha County served here as school superintendents: W. T. Darling and J. S. Garvin. Another Superintendent with a Scottish name was D. E. Cameron. Apparently this congregation was tied in with other Scottish congregations and preaching points -- Albany township in Pepin County and Maxville and Glencoe Churches in Buffalo County. There may have been a tie with a group of worshipping Scottish Presbyterians across the Mississippi River in Minnesota, and a Rome was listed with it in 1887, perhaps the Rome Church in Blue Earth City, Minnesota. In 1865 there were 17 members and 8 families.

ALBANY PREACHING POINT, ALBANY TOWNSHIP, PEPIN COUNTY

This seems to have been a preaching point for Pepin, listed in General Assembly records. Here were the Scottish families of John Melrose, Phillip Melrose, Thomas Melrose and Thomas Eddington whose descendants remain in the area. The only probable dates of organized services of this United Presbyterian group was in the 1870s and 80s.

MAXVILLE UNITED PRESBYTERIAN CHURCH, MAXVILLE TOWNSHIP
BUFFALO COUNTY.

This was a small congregation of Scots organized in 1871 and dissolved in 1874. It was undoubtedly tied in with the Pepin congregation. The elder was William Allison who had come from the Vernon Church in Waukesha County and who had been born in East Killbride, Scotland. He first went to Canada and then was a member of the Associate Reformed Presbyterian Church of Rochester, New York where he came into touch with the Associate Reformed Presbyterians in Livingston County who were colonizing in Vernon. He left Vernon for Maxville in 1856. Other Scots there were James Mair and probably a J. Johnston and Peter Little. These families have moved away. One of the Garvin family of Muskego (Vernon area) joined the army there during the Civil War. Others there were Robert Aitken who had come via Canada, James Imrie, Barney McDonough and Robert Simpson. John Bergess from Lockerbie was in adjacent Nelson Township.

GLENCOE UNITED PRESBYTERIAN CHURCH, GLENCOE TOWNSHIP, BUFFALO COUNTY

This was a small congregation of Scots organized in 1871 and dissolved in 1874. It too was probably tied in with the Pepin congregation, along with Maxville and Albany, but it was more difficult to reach from those settlements and probably ceased to receive ministerial supply much more quickly than the other congregations who were part of Pepin after dissolution. The Scots in this neighborhood were: Thomas Forsythe, Peter Hunter, James and Martha Muir, Alexander McCowen, Walter Johnson, George Cowie, who was a miner in Pennsylvania, Alexander Stevenson, James Faulds, Robert Burt, Thomas Courtney, William Watt. It was George Cowie who suggested changing the town name from Cold Springs to the Scottish Glencoe, indicating some Scottish power in the township. In nearby Cross were: Robert Burk, William Burk, John Hill, also Edward Lees, who had come via Ottawa, Waukesha County, where there was a small Scottish settlement and an Associate Church. Others in Cross were: Malcolm Malles, a miner who had come via Pennsylvania, John Mose and William Watt, also a miner who had been in Pennsylvania. In nearby Waumandee were Robert Henry and Robert Keith. Here was quite a mixture of Scots. They had come from Lanarkshire, Midlothian, Canshshire, Orkney Islands, Dumferline, Lockerbie, Linlithgowshire, Caithness, Clackmannanshire, and Fifeshire. They had come via Canada and Southeastern Wisconsin. They had a variety of vocational backgrounds and it is interesting that there were a number who had come from Pennsylvania and were miners. It might have helped to know from where in Pennsylvania. Unlike other Scots in Wisconsin, here was a group that contained people who did not come via the Great Lakes, but rather up the Mississippi River. Almost all arrived in the mid-1850s.

SIGHT HILL ASSOCIATE PRESBYTERIAN CHURCH, BUFFALO TOWNSHIP, MARQUETTE COUNTY

This congregation was organized as the MARQUETTE ASSOCIATE PRESBYTERIAN CHURCH in 1851, and changed its name to Sight Hill in 1852. This congregation only used supplies and was dissolved in 1858. The elder was J. Cairns and since he was also elder at the Buffalo Associate Church, it is probably so that this congregation went into the nearby church when it dissolved. It was a Scottish church and in 1858, it had 4 families and 12 members, and in 1862, 23 members in 16 families. The church was probably in Buffalo Township. The General Assembly Minutes listed the church in 1853 as the Lighthill Church with Roslin as the Post Office. Some members may have been in Marcellon Town to the South. Another Post Office listed was Midland, also used with Buffalo Church.

BUFFALO ASSOCIATE PRESBYTERIAN CHURCH, BUFFALO TOWNSHIP, MARQUETTE COUNTY

This Scottish congregation was organized in 1852. It is located just West of Highway 22, just North of Highway 0 on 13th Road. The building which was built in 1865 still stands in original condition maintained by the Buffalo United Presbyterian Cemetery Association. A couple of the original families still have descendants in the neighborhood. There was, near by, a Scottish Buffalo Presbyterian Church as well. The congregation decreased mostly by moving away and death, and was dissolved in 1905. The Buffalo Church was once a strong church and began with 19 charter members of the families of Andrew Reid, Sr., Loudon Graham, Margaret Gregg, Robert Ballentine, John Cairns, John Duncan, James Ballentine, Robert Huggins, David Thompson, Margaret Brown, Benjamin Kerr, William Galbreath. Andrew Reid had been an elder in the Free Church of Scotland, and was the first

BUFFALO ASSOCIATE PRESBYTERIAN CHURCH, Continued

elder here. Other families were: Sanderson, Lytle, Maitland, Weir, Eagleston, Campbell, McKay, Henderson, Mitchell, Perry, Turner, Rea, Whitehead, and Duncan. In 1864, there were 83 members in 22 families. It is difficult to find out anything of the exact origin of these families. The Duncans were born in Lanarkshire and Lanlithoshire. Some were born in North Ireland. The pastors were: William Smith 1864-72, when he took ill and died and was buried there July 16, 1873; Hugh B. Turner 1877-80, Robert G. Campbell, an immigrant from North Ireland, 1882-87. From then on the church was served principally by supplies, including Reverend Adams, who was then serving the Presbyterian circuit of Scottish churches of Buffalo, Packwaukee and Greenwood. Buffalo was the home of the Scottish-American conservationist John Muir.

MILWAUKEE ASSOCIATE REFORMED PRESBYTERIAN CHURCH, MILWAUKEE, MILWAUKEE COUNTY

This church was organized in 1848. About the only information on this church is found in the histories of the City and County of Milwaukee. This congregation was made up of both Scots and Scots from Ireland. The congregation first met in the Milwaukee Collegiate Institute on Broadway and, beginning in 1854, it met in Young's Hall on the corner of Wisconsin and Broadway, built by the Reverend Amasa Buck (father of the Milwaukee historian). The congregation was dissolved in 1857, when their supply pastor, John Kidd, left them to become the pastor of the South Presbyterian Church. Trustees included John Dickie, a shoemaker, James McNeil, a joiner and real estate developer, John Ewen (or McEwen) his brother-in-law, a confectioner, and James Billsland, a carpenter. The pastors boarded with a Scottish widow, Louisa Sinclair, who is found on the roll of the First (Immanuel) Presbyterian Church. The pastors were: William A. Mehard 1851-52, Henry Q. Graham 1853-55 and John Kidd, who was born in Auchenwinsie, Perthshire, Scotland and ordained in the United Presbyterian Church of Scotland before coming to America in 1854. Perhaps this church dissolved because it was in the First Presbytery of Illinois rather than Second Presbytery which contained the nearby churches of Lisbon and Vernon, thus weakening the denomination in the area.

APOSTLE UNITED PRESBYTERIAN CHURCH, WEST ALLIS, MILWAUKEE COUNTY

This congregation was originally the FIRST UNITED PRESBYTERIAN CHURCH OF WEST ALLIS, which changed its name after the denominational merger in 1958, since First Presbyterian was slightly older. This was the first of only two congregations which the United Presbyterians had been able to successfully develop in a city in Wisconsin. Members of the Vernon congregation, J. B. Stewart and Peter Christison, acted as the provisional session and once Vernon and Apostle shared pastors. Unlike the other churches, it is not ethnic. The first elders were David Pryde and F. E. Latta. Early members were: Marie Walters, Beth Wickser, Mr. and Mrs. William Stewart, Mrs. Marie Weisel Learned, Lydia W. Klinger, James Melville, Janie Birnley, David Paul, Howard and Mrs. Stillson, Mary Paull, Caroline, Lila and Mary Claw. Mary Paull was a church school missionary here in 1903, supported by the Women's Board. Formal organization was in 1904. The pastors, while the church was United Presbyterian were: John Birnley 1904-14, John Law Acheson 1914-20, Thomas H. Melville 1921-26, Robert W. Thompson 1926-35, James P. Lytle 1936-54 and R. Byron Crozier 1955 up to the merger. Assistant and associate pastors during that period were: John Goserud 1948-50 and R. Byron Crozier 1951-55. In 1906, this congregation built a building on 73rd Street and in 1925 erected a substantial one on 76th Street at Orchard.

CLEVELAND AVENUE UNITED PRESBYTERIAN CHURCH, WEST ALLIS, MILWAUKEE COUNTY

This congregation was a colonization of the Apostle Church and was organized in 1943. It is located at the Northeast corner of 88th Street and Cleveland Avenue. Its pastors while United Presbyterian were: Reginald White 1944, Robert H. Kempes 1945-52, George A. Krupp 1953-55 and Willard Morris 1956-69. Its first building was erected in 1942. Charter members included: Mr. and Mrs. Victor Bartlett, Mr. and Mrs. Loren Ufford, Mrs. Laura Belle Dragotta, Mr. and Mrs. Donald Moore and Mrs. Mae Benda. Of course, it was not an ethnic congregation.

YORKVILLE ASSOCIATE PRESBYTERIAN CHURCH, DOVER TOWNSHIP, RACINE COUNTY

This congregation was a colonization of the Associate congregation at the Scottish settlement of Argyle, Washington County, New York. It had both Associate Presbyterian and Associate Reformed Presbyterian members and also had a number of families who came here rather directly from Scotland. It is located on Mutter Road between Highways A and 20, where the shell of the sanctuary still stands next to the cemetery. The property is still denominationally owned while the furnishings are in the church at the historical village at Cassville, operated by the State Historical Society. This was a healthy congregation, but eventually dissolved as people moved away or died, although a fair number of families remain in the neighborhood. It was closely related to the Dover congregation, the two actually operating as one church. Though located in the Town of Dover, it was named Yorkville, the name of the town East of the church (it is on the town line), because Dover at the time of organization on January 5, 1847 was part of Yorkville. Had there been the foresight to abandon the two locations of Yorkville and Dover and support what was a one time effort to establish a church in Union Grove, there might be a continuing congregation in Union Grove today. It was finally dissolved in 1911.

Names associated with the Yorkville congregation were: Anderson, McEachron, Duffes, Graham, Ballack, Byrd, Buchan, Lytle, Reid, Robertson, Carswell, Shepherd, McNaughton, Harsha, Brown, Miller, Bryce, McBeth, Hunter, Urquhart, Langley, Dore, Rennie, Mutter, Sterling, Sinclair, McCutcheon, Barclay, Hawleston, McEllona, Sanders, Stewart, Calander, McKercher, Crawford, Burns, McKee, McDonald, Bird, Cox, Martin, Cruickshank and Monroe. Those from New York were: William Reid (Argyle), D. F. McNaughton (South Argyle), Harsha (Argyle), Brown (North Argyle). Those from Scotland were principally members of the Church of Scotland and came from Banffshire, Renfrewshire, Portabello, Rosshire, and Antrim in North Ireland is also represented. In 1859, there were 78 members in 45 families. The cemetery is called the Dover United Presbyterian Cemetery. This congregation colonized at least one United Presbyterian Church in Waubasha County, Minnesota. The pastors were: Sam Collins, who organized the congregation, and was a member of the State Legislature, 1847-60, James A. Shankland 1861-70, James H. Morrow 1874-80, John M. McArthur 1881-86, Thomas L. Hyde, an Englishman, 1898-99 and William J. Pinkerton 1900-01. A number of Scots in the 1850 Census of adjacent townships are not found on the rolls of the Yorkville or Dover churches.

DOVER ASSOCIATE PRESBYTERIAN CHURCH, DOVER TOWNSHIP, RACINE COUNTY

This congregation was virtually a part of the Yorkville congregation, but with its own building on what is now Highway 11 just East of Highway J. There is a marker in the cemetery commemorating the church. The cemetery is called the Rosewood Cemetery Association. The building was torn down in 1917, and this property is still owned by Presbytery. The congregation, because of its connection with

DOVER ASSOCIATE PRESBYTERIAN CHURCH, Continued

Yorkville had no real organization or dissolution date. The property was secured and a sanctuary built in 1859. Though there were Scots in the congregation, it was known as an Ulster-Scots church and families which were members, a number of whom are still in the area were: Shepherd, Campbell, Crawford, Ormiston, McManus, McKee, McDonald, Saunders, Burns, McLarne, Leach, Moore, Trowbridge, Bell, McKercher, Price, Davidson and Wilson. These people and other early members came from various places as follows: Ballack from Antwerp, New York and Banffshire, Bell from Armagh in Ireland, Bird from Renfrewshire, Bryce from Glasgow, Cunningham from Langford County in Ireland, Graham from Cumfrieshire, Hardie from Kinrosshire, McDonald from Antrim, McManus from County Caven, Mutter from Dalkieth, Wilson from Antrim, Saunders from near Larne, Ireland, James McKee from Belfast and Rebecca McKee from Donegal. Pastors were the same as at Yorkville: Collins from the beginning to 1860, Shankland 1861-70, Morrow 1874-80, McArthur 1881-86, Hyde 1898-99 and Pinkerton 1900-01. Presbytery minutes simply refer to the Yorkville and Dover Churches as the United Presbyterian Church of Yorkville and Dover. It was also called Eagle Lake Church.

OTTAWA ASSOCIATE PRESBYTERIAN CHURCH, OTTAWA TOWNSHIP, WAUKESHA COUNTY

This congregation must have been near Waterville, which was its post office, and ought not to be confused with the Ottawa Presbyterian Church unless some of the members helped form that church later, which is a probability. Several families in the neighborhood were apparently from the Caledonia, New York, Scottish settlement. Daniel Robertson of the Town of Delafield was from Caledonia. Though remarried, his first wife, Margaret McNaughton, was from Mumford, on the North side of Caledonia. The 1850 Federal Census lists as Scots in Ottawa: John Forbes, Edward Lees, James Wallace, John Smith, Duncan Maule (of Porthshire), Peter Grant, Matthew Maule and Thomas Cation. The Lees family moved to Cross Township in Buffalo County in 1855. They were from Coatbridge. Perhaps the Hill, Moore and Burke families of Cross also moved with the Lees from Ottawa. Many can come and go between the 10-year census records, especially on the frontier. In 1851, this congregation had 21 members in 13 families. Perhaps all these families mentioned above were included. The 1855 State Census includes only the names of James Forbes, James Wallace and Peter Grant, so that the others apparently had left, though other Scots names had begun to appear such as Stewart and Reed. The charter members of the Presbyterian Church of Ottawa included: Stewarts, Jane Reed, James Forbes and others. Interestingly, David Stewart Sr. of that church had been an Associate Reformed Presbyterian elder elsewhere. That date of organization was in 1861. The ground work was done by Thomas Beveridge Hanna, who came to Waterville in September 1848, 3 months after being licensed in the Associate Presbyterian Church and left the following year for a Pennsylvania Associate Presbyterian Church when he was ordained in 1849. He organized a church school of which James Forbes was superintendent. The Ottawa Associate Church was organized in 1849 by Sam Collins of Yorkville and dissolved in 1855. It probably died because so many had moved away and because it was too far from Yorkville in those days of limited transportation to be adequately served. There were enough Old School Presbyterian Churches in the area to make organization feasible for that denomination.

VERNON ASSOCIATE REFORMED PRESBYTERIAN CHURCH, VERNON TOWNSHIP, WAUKESHA COUNTY

This congregation was the result of a very carefully planned colonization from the Scots settlement in Caledonia and York in Livingston County, New York. The project was begun by Neill McDougal who was an elder of the Associate Reformed Presbyterian Church of York which provided most of the members of Vernon, though most of the Associate Presbyterian, Associate Reformed Presbyterian and Presbyterian Churches in that neighborhood sent members. These Scots were mostly highlanders, some recent immigrants and some first generation native Scottish-Americans who had been settling in that area for almost 50 years. There were some Ayrshire families recently arrived. The highlanders were mostly from Perthshire, Argyleshire and Invernesshire. By the 1850's there were other highlanders coming from Canada, scattered places in Scotland and especially the neighborhood of Galston Parish in Ayrshire and Coldingham, Duns and Ayton neighborhoods in Berwickshire. Most of the families, especially from Berwickshire were Seceders. There were also some Scots from Ireland. By 1864 there were 38 families and 80 members, quite a good number for then, but emigration to the West had already begun. Members moved to the good soil of Iowa, to Western Wisconsin and Minnesota, later the Dakotas and other places. Furthermore, the community could not expand so usually young people left while old people continued to farm here. From Perthshire were Hay and DeWar, from Glasgow-Espie, from East Kilbride-Allison, from Argyleshire-McKenzie, from North Ireland-Rea (Tyrone County), Whiteford and Carmichael, from Ayrshire-Beggs, Howie, Garvin, Mair, Weir and Millar (Miller), from Aberdeen-Emslie, from Berwickshire-Darling, Purvis, Laidlaw, Bertram, Christison, Chalmers, Hogg, Hunber, Chrystal, Hall, Chambers, and Dunn. Also Fraser from Nairnshire plus these from a variety of places in Scotland-Guthrie, who were early Americans, Stewart, White, Blake, Young, Johnston, Kennedy, Findelayson, Howitt, Meldrum, Barclay, McNaughton, Gibson, McMillan, Rose, Cockeran, McQuarter, Dobbin, Wood, Munson, Killipp, Whitehead, Faulkner, Cameron, McWhorter, Leech, Fleming, Christie, Dobins, Murdock, Timm, Boyle, Wallace, Leavens, Vosburg, Steel, Smeaton, McFarlane, McColl and from Inverness-Vass and Smith. In addition there were families from the Reformed Church tradition who were German, Welsh, English, Dutch or French, the latter two coming from New York. These included the names of Raht, Evans, Foster, Vanderpool, Bebee, Hough, DeJean and Bullion.

This congregation gradually got smaller due to emigration and death but began to grow as Vernon became a Milwaukee suburb. The building built in 1858 is still used with some changes. Pastors were George W. Gowdy 1851-54, Samuel Coon 1855-62, John Lackey 1866-70, James Dodds 1872-78, John Bunyon Galloway 1881-92, Hiram Snyder 1894-99, Walter G. Comin 1902-07, Charles E. Nash 1909-10, Charles Mann 1923-36 and 1948-57, William D. Millen 1936-41, J. Curtis Russell 1942-56, William Walton 1957-68. Dodds and Galloway were both from Scotland. The congregation was organized in 1847, September 6. LOCATION: S-71 W-23280 National Avenue.

LISBON ASSOCIATE REFORMED PRESBYTERIAN CHURCH, LISSBON TOWNSHIP, WAUKESHA COUNTY

This congregation had a large percentage of members who were immigrants from Perthshire, Scotland. One of them was the famous missionary to Egypt and Moderator of the General Assembly, Andrew Watson. Some of the early members had, like Vernon, been in York, New York. The congregation was organized in 1847. Howitt came from York, New York, McGregor came from the Reformed Presbyterian Church of Scotland, Edwards from Eastern Canada, Mrs. Small, whose maiden name was Marshall came from the United Presbyterian Church of Scotland. Early surnames (Rodger, Small, McDonald, Watson, Melville from Perthshire, many of whom came on the same ship, plus) Muir, Brown, Chalmers, Gilmour, Welsh, Templeton, Wallace. Scot. Hall.

LISBON ASSOCIATE REFORMED PRESBYTERIAN CHURCH, Continued

Ennis, Calder, Butler, Millar, Rankin, Booth, Davidson, Howitt, McQuaker, McGill, Crawford, Gibson, Colville, Campbell, Will, Simpson, Turner, McGill, Reed, Neilson, Steel, Gourlie, Wilkie, Carr, Temprow, Guthrie, McCollum, McKerrow, McComb, Craig, Fisher, Boyd, Weaver, Murray. Some of these appear obviously not Scottish and are the married names of women who married English or Norwegian neighbors such as Weaver, the family from Sussex, England. The county history also indicates a Cairncross from Midlothian, Scotland in Lisbon and the New York City First Reformed Presbyterian Church indicates a member, Charles McGill moved to Lisbon. The county history records the McGills from Wigtown and Howitt from Ayrshire.

We are unsure about pastoral supplies. In 1849 Lisbon unsuccessfully tried to get Vernon to agree to go into the Associate Presbyterian Church which was stronger in the neighborhood of Wisconsin. Vernon declined. In 1859 there were 56 members in 30 families. Once rural, the congregation is now suburban Milwaukee and is still in the original building built in 1858. Pastors were George W. Gowdy 1850-54, Samuel M. Coon 1855-62, John A. Vance 1867-77 who died there, Thomas E. Turner 1878-92, William C. Long 1894-97, Henry N. Cornes 1897-1903, Jesse E. Heeter 1904-05, Casper W. Tarr 1906-12, R. E. Moss 1914-20, Charles G. Mann 1923-36, William D. Millen 1936-41, J. Curtiss Russell 1942-46, Arne V. Magnuson 1946-49, J. H. Colvin 1950-denominational merger. Dr. Colvin's final date of pastorate was 1957. There was also a tie with the Rubicon and Ashippun Churches which seem to be branches of Lisbon. LOCATION: W-250 N-7095 Hillside Road.

VERNON REFORMED PRESBYTERIAN CHURCH (OF NORTH AMERICA-OLD SCHOOL)
VERNON TOWNSHIP, WAUKESHA COUNTY

This congregation was first organized by the Presbytery of Rochester in 1848 and was called the REFORMED PRESBYTERIAN CHURCH OF WAUKESHA since they met for worship in the Wright home in Waukesha Township. They built a church in Vernon in 1854 which still stands in museum condition as first erected. They had been reorganized as the Vernon Church by Illinois Presbytery in 1856 since they were officially dissolved when one elder died and another moved away in 1850. This congregation began with immigrants of Ulster Scots who were members of the Reformed Presbyterian Church of York, New York, many from the area around Cullybackey, Antrim County, North Ireland. They were part of the colonization from York begun by McDougal. There were many members who were from Scotland and other places. The Turners were from Coldenham, New York, Bairds were from Mayo County, Ireland, McClusky from Drombulg, McLaughlin from Tyrone County, Cummings from Orkney Islands via Canada, Milroy, Wright, Fisher, McNeill and McDonald from the York Church though the Wrights had come from Cullybackey as had the Manns and Raphaels. Also from Antrim were Loughridge and Kilpatrick. Pinkerton came from Argyle, New York; McLeods from Perthshire and Rosshire. Turners were originally from Belfast. Other surnames were McNeill, McConnell, McKinney, Woods, Barr, Adams, Gault, Fitzgerald, Johnson, Espey, Davis, Barnes who also came from Cullybackey, Davison, Gould, Walkis, Gordon, Blakelock who came from Brooklyn, Dewey, Stockman, Lowry from Ballymoney, Antrim, Knowles. It is not easy to be sure of the names of pastors in later years, but the list seems to be as follows: Robert Johnson 1859-67. Robert Cannon 1872-78, Isaiah Faris 1878-1901, Hugh McCarroll 1902-05, Henry George 1905-07, H. G. Peterson 1911-13. The church was last in the Presbytery of Iowa. This was a healthy congregation and though it had tight financial problems which eliminated the possibility of a pastor near the end it still had about 40 members about 1920. Then the congregation split

VERNON REFORMED PRESBYTERIAN CHURCH (OF NORTH AMERICA-OLD SCHOOL) Continued

right down the middle over a church trial causing half of the members to leave so that services were held only annually, and with the death of the last elder of the congregation was officially dissolved about 1937. Members lived in the towns of New Berlin, Waukesha, Vernon, and Waterford (Caldwell Prairie) and Eagle. Waterford is across the Racine County line. LOCATION: W-234 S-771 Big Bend Road.

ROCK PRAIRIE REFORMED PRESBYTERIAN CHURCH (GENERAL SYNOD-NEW SCHOOL)
JOHNSTOWN TOWNSHIP, ROCK COUNTY

This is a congregation whose early members were from the Church of Scotland and were organized by a Reformed Presbyterian pastor who explained that this was the denomination closest to the Church of Scotland in America. In 1867 they went into the United Presbyterian Church at the recommendation of their pastor. This was the beginning of a major exodus of churches out of the Reformed Presbyterian Church, General Synod from 1868-70. The reasons for that major exodus centered around the highly respected George H. Stuart's suspension from the eldership for singing hymns and communing with other Presbyterians in spite of the fact that he had been re-elected to important denominational offices after that was known. It was a time of serious discussion of Presbyterian reunion among all Presbyterian bodies. Perhaps the pastor at Rock Prairie was of the more unionist group. Early members here were principally from Shropshire, Perthshire, Fife, Aberdeenshire, Haddington, Kinrossshire and the Shetland Isles. Early surnames were McLay, Barlass, Menzies, Lamb, Mouat, Youngclaus, Morton, MacGowan, Hadden, Zuill, McArthur, Harvey, Gentle, Hamilton, Douglas, Jamieson, Duthiw, Clark, and Brown. The building was built in 1859. Pastors up to the merger of 1958 were George M. Lamb who died while there, 1850-51, Andrew Walker 1853-67, R. G. Wallace 1867-73, Donald Mc Lachlan 1874-86, T. W. Monteith 1888-89, S. G. Huey 1891-1905, F. O. Ross 1906-08, C. R. Forsythe 1910-12, C. Y. Love 1913-18, Karl Megchelsen 1919-29, Ernest E. Beattie 1929-39, E. G. Holborow 1939-42, Reginald White 1944-54, Carroll Hill 1954-63. The year of organization was 1847. LOCATION: Highway A at Emerald Grove Road

LIMA REFORMED PRESBYTERIAN CHURCH (GENERAL SYNOD-NEW SCHOOL)
LIMA TOWNSHIP, ROCK COUNTY

This is a congregation whose early members were principally from North Ireland. It was organized in 1850 as Lima and is now known as North Lima. In 1870 it went into the Presbyterian Church, most probably for reasons similar to those of nearby Rock Prairie relating to the issue of church union and the treatment of George Stuart. The present sanctuary was built in 1865. Early members and their place of origin were: Armstrong, Dixon, Dickson, Galloway, Graham, Kyle, McIntyre, MacMillan, McCord, Vance, Lee, McQuillin, Seawright, Steele from Ballyscullion, County Londonderry, mostly from the Bellaghy Presbyterian Church; Boyd, McWhinney, Kyle, Harris, McCartney, Barclay, Glass, McNamee from Antrim; Dale from Bellaghy, Loudon and Lee from Loughshore, Addie, Alexander from Scotland; Burnside from near Bellaghy. Godfrey was another name. This church helped colonize the Union Church of Koshkonong with some of its members in 1861. Families living in Koshkonong included Galloway, McIntyre, William Armstrong, John Kyle, William and David McMillan and also there were the Scottish families of Smith, Cleland and Bridge. Pastors at Lima to 1870 were: George Lamb 1850-51, Andrew Walker 1854-67, and R. G. Wallace 1867-72 all of whom were serving Rock Prairie as pastor at the time. LOCATION: Lima Center Road

KOSHKONONG UNION CHURCH, KOSHKONONG TOWNSHIP, JEFFERSON COUNTY

This church located at County Highway K and McMillen Roads was apparently a church building used jointly by the Congregational and Methodist Churches at Koshkonong with the ministers alternating Sunday services. The Congregational Church in this Union Church took into membership about the time of the building of the Union Church the Presbyterians in the neighborhood who were in the Lima Church. Those families are listed in the Lima article. The Congregational Church was organized in 1846 and the Union Church built in 1860. The church was dissolved in 1921. This church is being included because of the close ties to the Lima Church.

DEKORRA ASSOCIATE PRESBYTERIAN CHURCH, DEKORRA TOWNSHIP, COLUMBIA COUNTY

This was a Scots Church located in what was probably the major Scottish settlement in Central Wisconsin. It was probably a major contributor of members to the Caledonia and Arlington congregations. In fact, the original roll of the Arlington United Presbyterian Church includes the following names as having been received from the DeKorra Church after it had been dissolved: John and Marion Caldwell, Sara Reedal, Mrs. Elizabeth Caldwell, Mrs. Isabella Robertson, Mrs. Mary Reedal, Mrs. Christina McKenzie. This congregation was organized in 1851 and then dissolved in 1877 principally because so many members had moved West to Iowa presumably to find better soil as the soil in DeKorra was poor for farming. The only pastor was Hugh Brown from 1867-77. Elders were Peter McKenzie and Thomas Allan. Other members not listed above were David and Margaret Aitkin, Samuel Edwards, Jane McCulloch, John McKenzie, Electa Smith, Mary and Elizabeth Wilson and James Burns. There seems to be some evidence that the few remaining families continued to worship here until the 1920's with supplies from Poynette Academy, but they could have been Presbyterian families as there was also a DeKorra and Caledonia Old School Presbyterian Church from 1856-1969. Perhaps its DeKorra members came out of this church over some difficulty. We shall never know. We cannot know the numbers because they were listed with the Caledonia location. Apparently no sanctuary was built; however, a chapel was erected later for the community's use as Poynette Academy was supplying services, and this was torn down in the 1920's. See the history of the First Presbyterian Church of Poynette for details. Additional names were: Mrs. Jane McMillan, John Brown, Mary McKenzie, Mrs. Elizabeth Hastie, Mrs. Mary Thomson and Robert Caldwell.

CALEDONIA UNITED PRESBYTERIAN CHURCH, CALEDONIA TOWNSHIP, COLUMBIA COUNTY

This Scottish congregation was worshipping together before formal organization September 4, 1862 by the Presbytery of Chicago. There was a DeKorra and Caledonia Old School Presbyterian Church here from 1856-69. There was also a New School Presbyterian Church here from 1859-1866. There is no way of knowing how these three concurrent congregations were related. In 1869 the Old School Church had 54 members. The membership of the New School congregation ranged from a high of 23 members in 1862 down to 9 members in 1866. There must have been some connection because a number of Caledonia United Presbyterian members came from Old School membership. These were the families of Agar, Baird, Caldow, Edwards, Greaves, Johnston, McKenzie, Neil, Stewart, Ireland, Lockhart, Pate, Woods, Harvey, Towers, Willson, and Shanks. From the Church of Scotland the United Presbyterian Church received the families of Gray, Ramsey, Stewart and McDonald. Obviously the Old School families were also Scottish. From Sterlingshire came John Towers, from Ayrshire-Mrs. Lockhart, from Lanarkshire-Mrs. Towers and David Marshall, from Linlithgowshire-R. S. Marshall, and from Renfrewshire-Shanks, Cowans and Steele.

CALEDONIA UNITED PRESBYTERIAN CHURCH, Continued

In 1864 there were 35 members and 23 families. This means that there were just about 100 Presbyterian members in Caledonia that year in three denominations. However, we should consider the difficulty of winter transportation in Wisconsin and how within one township more than one location might be very necessary. Today the church continues as a rural congregation. Pastors have been: Hugh Brown 1867-76, Hugh B. Turner 1877-78, David P. George 1878-80, James D. Smith 1882-89, John B. Galloway 1892-1900, William F. Cochran 1901-06, J. Grenfell 1907, R. C. Finney 1910, M. P. Cain 1914, H. B. Hutchman 1917-20, E. J. Roberts 1927-33 (ss), E. W. Machamer 1935-36, Arne V. Magnuson 1944-46, John W. Skillings 1954-56, Reginald White 1957 to date. A distinction should be maintained from the Town of Caledonia in Racine County which had a Bohemian Presbyterian Church; and a New School congregation organized in 1844 by Stephen Peet. LOCATION: Highway 78, West of I-94.

ARLINGTON UNITED PRESBYTERIAN CHURCH, COLUMBIA COUNTY

This Scots congregation was organized March 30, 1881. The sanctuary was erected in 1882 and the church was dissolved in 1937. There was also a New School Presbyterian Church in Arlington from 1859-70 with a maximum membership of 34. The United Presbyterian Church was dissolved in 1937 at which time it had but 39 members. The reason for its eventual dissolution seems to be that it was satisfied with being a Scots Church and did not try to reach out so that the pastor was kind of a chaplain. At the time the building was torn down and the members mostly joined the neighboring Evangelical Church (now United Methodist). The first names on the roll indicate that they picked up the following members from the dissolved DeKorra Church: Caldwell, McMillan, Brown, McKenzie, Hastie, Thomson, Reedal and Robertson. From Caledonia came John Neil, Sr. and William Caldow, Sr. Hugh Swan came from the United Presbyterian Church of Scotland, Mrs. Anne Sloan from the Arlington Presbyterian Church, and several came from the Lodi Presbyterian Church - Caldwell, Stevenson and Caldow. Others were the families of Sluggy, Mair, Startin, Currie, Shaw and McComb. Pastors were: James D. Smith 1881-91, John B. Galloway 1892-1900, Thomas H. Melville 1901-16, James Acheson 1907, Wilbur A. Service 1908-11, A. L. Yarnell 1913-15, James M. Duncan 1916-26, E. J. Roberts 1927-37.

ANDREW NELSON, 1830, Son of Lister Church, Missionary to Egypt

NOTES ON OTHER LOCATIONS:

WILSON, 1836, Pastor of Anville Church, West Mills

There were attempts to organize other congregations. No doubt there were Reformed Presbyterian Societies (unorganized congregations). The Vernon Reformed Presbyterian pastor ministered to some at Waupaca (Pinkerton) and Oshkosh (Baird). There is mention in Vernon records of a society at Arena in Iowa County (Kilpatrick). The Oshkosh Bairds probably really lived in Vinland Town in the same County of Winnebago. A group from First Reformed Presbyterian Church in New York City settled at Dogetown, Lakeview Post Office, Dane County (David McKee family). There are rumors that there were societies at Arlington and Burlington. The United Presbyterians made unsuccessful tries at starting congregations in cities to which their members were moving, most notably after the Civil War. These included Union Grove, Racine, Madison, Milwaukee and Portage. They also tried to establish a church at Waupun. They probably failed because they had too few members in those places and were too clannish and too distinctive to attract others to their mission projects especially since neither hymns nor musical instruments were permitted. In 1902 they sought funds for a mission in St. Paul, Minnesota. Shakopee, Minnesota Reformed Presbyterian Church inquired about becoming United Presbyterian as did a Birnamwood Church in Marathon County (actually in Shawano County) in 1909-Rev. Peter Van der Kam, pastor - this was organized in 1910 as an English speaking Christian Reformed Church.

CEMETERIES

VERNON UNITED PRESBYTERIAN
 VERNON REFORMED PRESBYTERIAN
 DOVER UNITED PRESBYTERIAN (ROSEWOOD CEMETERY)
 YORKVILLE UNITED PRESBYTERIAN (DOVER UNITED PRESBYTERIAN CEMETERY)
 BUFFALO UNITED PRESBYTERIAN
 ASHIPUN CEMETERY

PRESBYTERIES COVERING WISCONSIN

REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA (OLD SCHOOL):
 ROCHESTER
 ILLINOIS
 IOWA org. 1863
 REFORMED PRESBYTERIAN CHURCH, GENERAL SYNOD (NEW SCHOOL):
 WESTERN
 CHICAGO org. 1854
 ASSOCIATE PRESBYTERIAN CHURCH OF NORTH AMERICA: ILLINOIS
 ASSOCIATE REFORMED PRESBYTERIAN CHURCH OF THE WEST: FIRST OF ILLINOIS
 SECOND OF ILLINOIS
 org. 1852
 UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA: CHICAGO org. 1858
 WISCONSIN org. 1864
 MINNESOTA org. 1866

MODERATORS OF THE GENERAL ASSEMBLYOF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

ANDREW WATSON, 1890, Son of Lisbon Church, Missionary to Egypt
 ROBERT W. THOMPSON, 1936, Pastor of Apostle Church, West Allis
 SAMUEL A. FULTON, 1947, Elder of Apostle Church, West Allis

Mrs. Alice Gebel Nabbe (missionary)
 Mrs. Marjorie Fidler Quick (missionary)

CALEDONIA: James Wallace Baird, missionary to Egypt. Drowned in
 making a rescue
 Elder C. Zaslav

BUFFALO: Walter Seid (denomination unknown)

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CHURCH RECORDS

CHURCH SESSION

SONS AND DAUGHTERS

IN FULL TIME CHURCH SERVICE

Persons from these churches who went into full time church work or became candidates for such while still in these distinct denominational structures. (List may be incomplete.)

LIMA: George Smith

VERNON UNITED PRESBYTERIAN: William M. Howie

LISBON: Andrew Watson, missionary to Egypt
 Thomas Melville
 Stephen Rankin (into Methodist Church)
 Agnes Melville (home missionary - worked in school for Negro girls in Texas)

VERNON REFORMED PRESBYTERIAN: Matthew Gault
 Lester Wright (Presbyterian Church)
 Killed by brigands in Turkey while
 serving American Board of Commissioners
 for Foreign Missions
 James Loughridge Pinkerton of Waupaca

YORKVILLE: Thomas Anderson (most probably)

ROCK PRAIRIE: J. Wallace McGowan

WEST ALLIS, APOSTLE: David Baumann
 Rex E. Wentzel
 Wallace L. Smith
 Richard G. Riedel
 Robert L. Van Dale
 John M. Lyford
 Mrs. Phyllis Schmid Sweitaer (Director of Christian Education)
 Mrs. Alis Gabel Mabbs (missionary)
 Mrs. Marjorie Fidler Quick (missionary)

CALEDONIA: James Wallace Baird, missionary to Egypt. Drowned in making a rescue
 Elmer C. Zamzow

BUFFALO: Walter Reid (denomination unknown)

B I B L I O G R A P H Y

CHURCH RECORDS

CHURCH SESSION MINUTES: Arlington United Presbyterian
Buffalo United Presbyterian
First Presbyterian, Milwaukee
Lisbon United Presbyterian
Vernon Reformed Presbyterian
Verona Presbyterian
Yorkville United Presbyterian

PRESBYTERY MINUTES: Columbus New School
Dane Old School
First of Illinois Associate Reformed
1852-1858
Fox River New School
Northern Illinois Associate 1849-1858
Second of Illinois Associate Reformed
1852-1859
Winnebago Old School
Wisconsin United

GENERAL SYNOD MINUTES: Associate
Associate Reformed of the West
Reformed of North America

GENERAL ASSEMBLY MINUTES: Presbyterian New School
Presbyterian Old School
United Presbyterian

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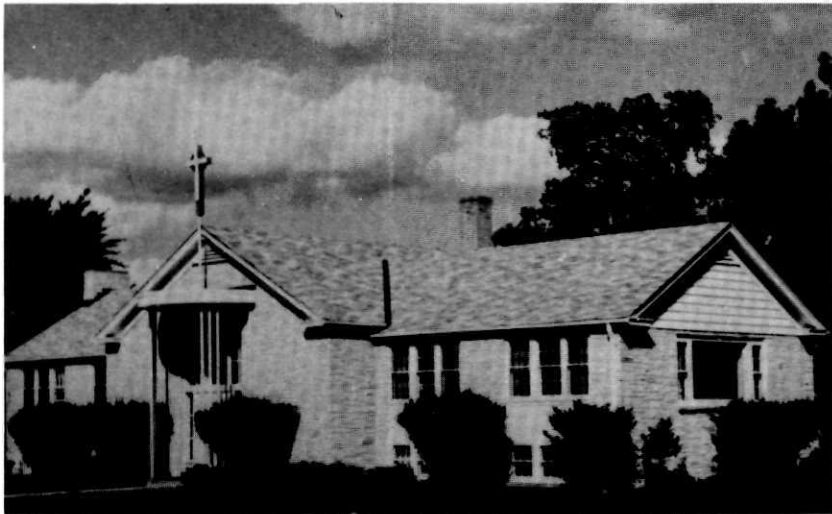
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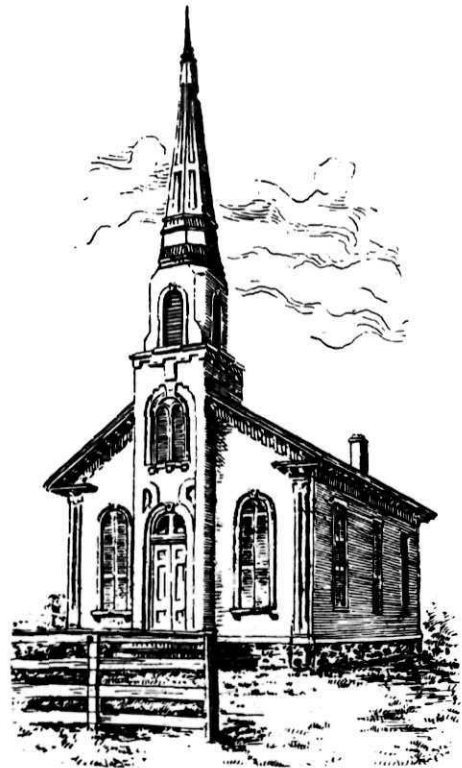
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WAUPACA

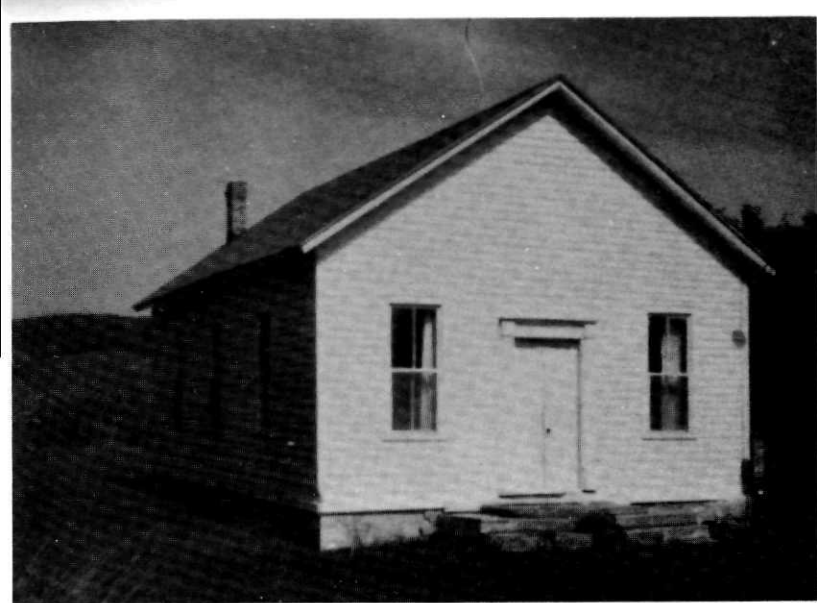


CLEVELAND AVE.



ROCK PRAIRIE

NOTES: All photos are as early as possible. Ashippun and Oshkosh photos were not found. Koshkonong photo was not useable.



WYOMING



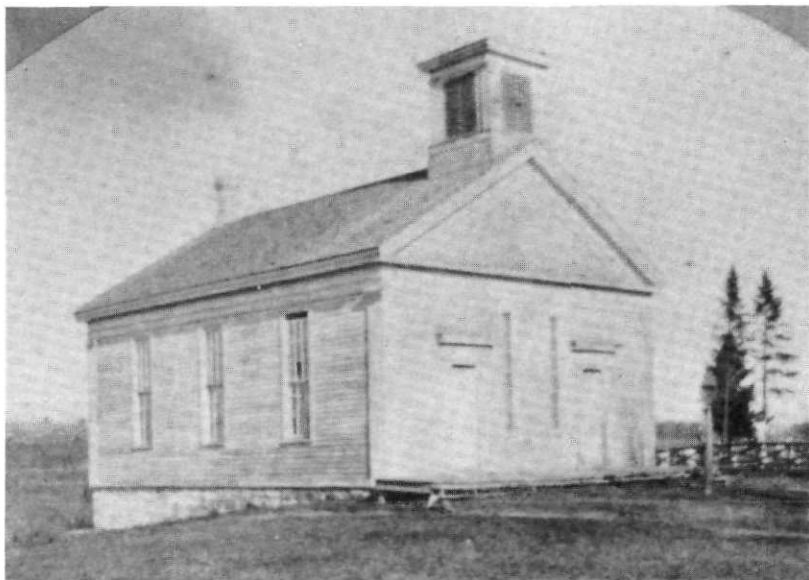
VERONA



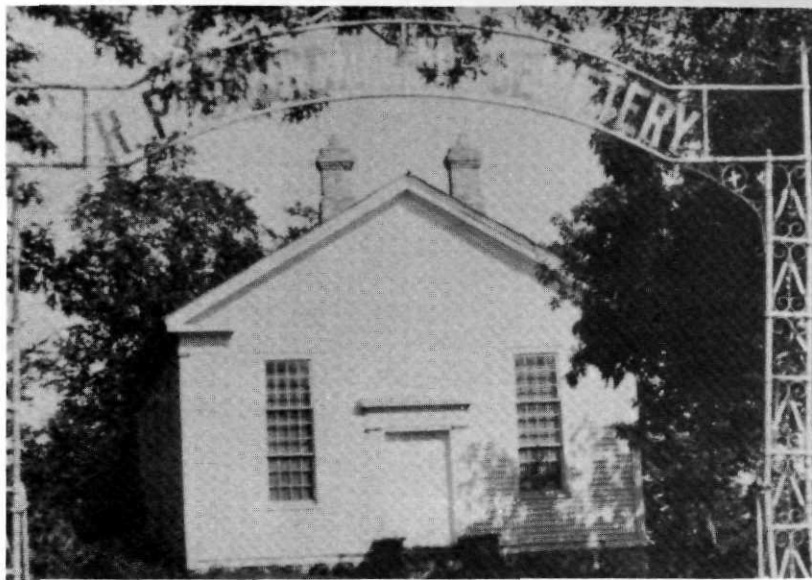
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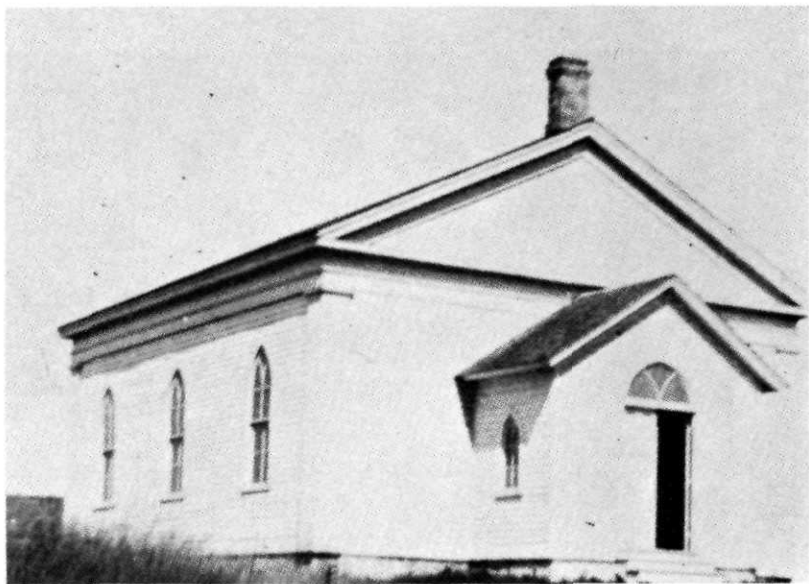
LIMA



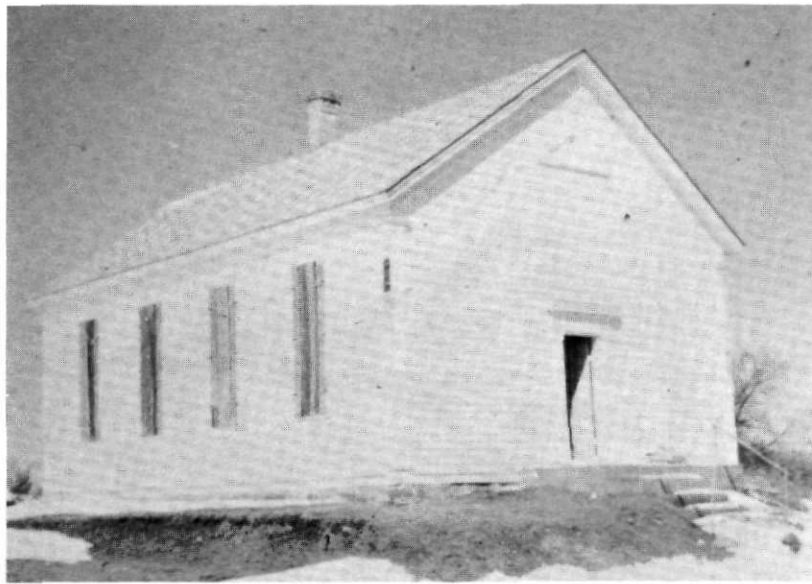
VERNON U.P.



VERNON R.P.



LISBON



BUFFALO U.P.



YORKVILLE



DOVER



CALENDONIA



ARLINGTON