

APPENDIX A

Year Book and Resource Manual (1907-1908)

Year Book
AND
Reference Manual

OF

1. Zion's Evangelical Lutheran Church
Of Iowa City, Iowa
2. Zion's Evangelical Lutheran Church
Of Solon, Iowa
3. St. John's Evangelical Lutheran Church
Of Sharon Center, Iowa

For 1907-1908

REV. J. G. HOERLEIN
PASTOR
IOWA CITY, IOWA

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PREFACE

Availing myself of an unsought opportunity to publish a Manual of German Lutheran Congregations of this County, that are connected with the Evangelical Lutheran Synod of Iowa and o. St.—I herewith present same—with kindest greetings—to all members and friends of my extended parish, covering a large portion of Johnson County, beginning in the North at the line of Linn County and extending into Washington County to the South.

I am fully aware that this manual is far from complete. I beg the kind reader to bear with me, as, undoubtedly, there will be errors, inaccuracies and omissions, especially in the Directory which, if reported to me, will cheerfully be corrected in a subsequent issue.

In looking over the booklet bear in mind that the German Lutheran Church of this County has, for fully 50 years, helped to build the kingdom of Christ. Although done in a more quiet, unobtrusive way, yet it was none the less effective. By God's grace we hope to continue to do our share towards the spreading of the Gospel of Eternal Truth, as contained in God's Word, and confessed in the various declarations of faith by the Lutheran Church.

Yours in sincerity for labor in His Vineyard.

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HISTORICAL SKETCH
OF
ZION'S EVANGELICAL LUTHERAN CHURCH OF IOWA CITY

In presenting a short history of the German Lutheran Church of this County it may best be given, perhaps, by dividing it into three periods or chapters: i. e.

1. Origin—1856-1859.
2. Development—1859-1870.
3. Expansion—1870—

I. ORIGIN, 1856-1859.

With the emigration of settlers to the prairies of Iowa—the beautiful—came scores and scores of good, faithful Lutherans: *Germans* from the “Vaterland” across the sea, and German and English Lutherans from the East, who, true to their mother Church, soon recognized the necessity and great importance of organizing a congregation—procuring property and to build thereon a house of worship.

Both German and English jointly raised sufficient cash to purchase a lot a little west of the site, where today the Union Bakery is erected. An agreement signed August 6, 1856, contains the following familiar names: Frederick G. Ealy, Michael Boarts, D. W. Cohick, John C. Hormel, George Fictor, Frederick Blume, Balzer Hormel, Johannes Kneisel, Heinrich Nicking, Julius Wienecke, Peter Long.

Unfortunately difficulties arose that caused a separation of the two factions, each organizing congregations of their own. This occurred in 1856 and from this time on the German Lutheran people labored faithfully—under difficulties unknown to the present generation—for the extension of the Lord's kingdom—mostly among their kinsfolks.

The records show that on March 16, 1857, the First German Lutheran Church was organized by a Rev. Josias Ritter, which filed its articles of incorporation, witnessed by the following signatures: Josias Ritter, Pastor, Michael Protz, George Fictor, Johann Euler, F. Blume, Michael Immel, Adam Mickel, Leonard Trumpp, Henry Behrens, before Malcom Murray, a Justice of the Peace, on the 21st day of December, 1857.

In glancing over the list of names the records provide, there seemed to be quite a few Germans Lutherans in those early days

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among the population of Iowa City and surrounding country, as the Church records prove that Rev. Ritter baptized no less than 42 children in 18 months, married 11 couples and buried 12. The first baptism was that of Elisabeth Friedericke Oestreicher on August 24, 1856. The first couple married were Wilhelm Buck and Barbara Baer on November 12, 1856, and the first burial was that of Dora Kuehner on September 18, 1856.

After the departure of Rev. R. early in 1858 it seems as though the people—being without a minister for a year or more—disbanded, some joining the German Methodists. A Rev. J. A. List, still alive at Waverly, Iowa, and father of our able manager of our Wartburg Publishing House at Chicago, Paulus List, visited the German Lutherans of this vicinity upon several missionary tours, through this section, but was unable to permanently supply them, the lack of available ministers being as distressing then as it is today.

At this juncture a German Lutheran pastor of Rock Island, Rev. A. Selle, became aware of the sore distress of the local German Lutherans, and arranged services for them every other Sunday. On the 20th of March, 1859, he advised them to reorganize, which was effected on April 10, 1859, under the name as the congregation is known today: Zion's German Evangelical Lutheran Church—21 members signing their names to the constitution and electing J. Ruppert, H. Behrens, Christ Luther as trustees, F. Ranger and Andre Hormel as Deacons, and George Fictor as Treasurer.

As yet there was no house of worship. Services were conducted in the third ward school, the "State House" (the old Capitol) and occasionally in private houses. Although without means our fathers eagerly made early arrangements to procure property and to build.

II. DEVELOPMENT, 1859-1870.

With the advent in November, 1859, of Rev. Fr. Doescher, a young divine, who had recently completed his theological course, the congregation made a very decided forward move. In February 1860, the lot was purchased on which the Church is located for \$275.00, and building began in March. But money was scarce, so the members betook themselves to the woods to fell trees for timbers, or to the quarries—for stone—still others to lime kilns north of the city, each performing ardently such tasks as each individual was able to do. By Christmas, 1860, the basement walls were finished and a temporary roof placed over same in order to conduct Christmas services. A happy, thankful congregation it was. But how to raise the nec-



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essary funds to complete the structure sorely puzzled our fathers. Cheerfully each contributed such sums as their poverty permitted; by delegation of the congregation a Mr. John Ruppert rather unsuccessfully attempted to collect some funds in older congregations; by help of friends in the city, and by their undaunted zeal the original structure was completed by the fall of 1861. An accounting early in 1862 shows that the congregation, up to that time, had expended in cash for the structure something like \$1,300.00 (not counting their own labor) with an indebtedness of \$200.00 still on hand. Pulpit, altar and pews were built in the spring of 1863, for which the pastor collected the money. Shortly thereafter, Rev. D. accepted a call from a congregation in Illinois and a Rev. H. W. Wehrs succeeded him until June, 1866. Under the regime of the successor, Rev. R. Voigt—summer 1866 until spring 1870—some noteworthy improvements were added. The congregation bought, for the accommodation of their parochial school teacher, the property adjoining the Church lot to the east; procured in the spring of 1869 their bell, which is noted for the clearness of its tone, and organized the ladies' society, which ever has been so efficient, practically indispensable to its further development and growth.

III. PERIOD OF GROWTH AND EXPANSION, 1870—

From May 1870 the congregation set out upon a new era of greater development. Missions were started in South Liberty, West Branch, Solon, Sharon Center, and later on near Lone Tree—in Cedar Rapids—Oxford and near Homestead. Successful efforts were made to gradually reduce the debt amounting to nearly \$1200.00; a gallery, a new pulpit and altar (still in use) were built (in 1870); the Ladies' Society was stimulated to greater activity; a plan to build a tower was set on foot and accomplished in 1875 at an expense of \$1500.00; a thriving Sunday School was organized in February, 1878; stained glass windows installed in the early eighties; a fine pipe organ placed in 1885; a larger addition, doubling the capacity of the church, with new, comfortable pews, furnaces, carpets, fresco, etc., erected at a cost of about \$3,000 in 1889; in 1892 the Sunday School added a library room and purchased a German library of some 600 volumes; built the commodious parsonage in 1893 at an expense of about \$2,200.00; rearranged the basement of church and had the church newly frescoed and carpeted at an expense of over \$800 (done by the ladies); installed a new large furnace, laid extensive cement walks; made other improvements too numerous to mention and not

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only paid for all, but is today entirely out of debt, such is the brief history of this period. The congregation now possesses a property which materially adds to the beauty of the city.

“*Nunquam Retrorsum*” may it ever be the motto of our people. The pastors from the beginning up to the present date were:

- Rev. Josias Ritter, 1856-1858.
- Rev. A. Selle (temporarily only), 1859.
- Rev. Fr. Doescher, 1859-1863.
- Rev. H. W. Wehrs, 1863-1866.
- Rev. R. Voigt, 1866-1870.
- Rev. J. Hoerlein, 1870-1873, (died Oct. 17th).
- Rev. L. Paeverlein (temporarily only).
- Rev. C. Ide, 1874-1879.
- Rev. O. Hartman, 1879, 1887.
- Rev. J. G. Hoerlein, since Nov. 3, 1887.

MEMBERS:

Of the original members as far as can be ascertained, only Mrs. M. Protz, Mrs. G. L. Ruppert, Mrs. G. Trumpp and Mr. and Mrs. Peter Miller still survive. Especial mention among those, who have gone to their reward, deserve the names of S. Grimm and wife, J. Gruber and wife, G. Fictor and wife, Aug. Drews and wife, M. Protz, J. and G. Trumpp, D. Loewenstein, J. Sprandel, H. W. Boerner, and many, many others too numerous to mention.

In general the membership consisted much of a so-called floating element, i. e. hundreds have been connected with the church here, in Solon or Sharon Center, but have severed their connections with the local Churches, by removing from this vicinity to other localities, many of whom, however have become the nucleus of new congregations in their respective localities.

The church records including those of Sharon Center and Solon, (those of Cedar Rapids, Oxford and Homestead are excluded, as they were not available) give the foll data: Baptisms 1,686, confirmations 669, marriages 402, burials 580.

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Parish Notes

PAROCHIAL SCHOOL.

From the very beginning a German-English parochial school was ever maintained showing in some instances an enrollment of eighty and even more scholars, with special teachers—where the pastors were not in a position to conduct the school themselves. The names of the teachers were: Pictschmann, Dreyer, H. Baumbach, Miss Strobel, Assistant Pastors Rehn, Rlessin, Mardorf, Volk, Staehlin, Miss Kurtz and possibly others. Eighteen years ago the daily parochial school was changed to a Saturday and Summer School with German and religious instruction only, conducted by the pastor. The former is conducted from October to June, the latter during the summer months daily with an average of eight weeks and has an average attendance of 40 to 50 scholars.

Our *Catechumens* are expected to visit the school regularly, without any interruption from their 7th or 8th year on until confirmation, at the age of about 14, attending besides regular catechetical instructions twice or three times per week from November until Easter for *two* seasons. Thus it may be seen that the German Lutheran Church is faithful to the Lord's command to *teach* His Word to the best of her ability as circumstances will permit.

Private instructions will be arranged for those of riper years upon application.

SUNDAY SCHOOL.

Our City Sunday School has an enrollment varying from eighty to one hundred and thirty per year, with a very good average attendance per Sunday and a teacher's staff varying from ten to sixteen. Officers—Supt., Mr. Chas. W. Gill; Sec., Miss Mathilda Drews; Treas., Mr. Leo. Keppler; Librarian, Mr. Elmer Schrock; Organist, Hans Hoerlein.

Teachers' Staff—The Pastor, Mr. Gill, Mr. F. Kraushaar, Prof. and Mrs. Wahlin, Mr. L. Bolte, Misses K. Gill, Frieda Wille, M. Ruppert, L. Munkhoff, M. Drews, A. Eberle, A. Hoerlein.

The Choir meets for practice in the Church weekly per announcement. Organist, Hans Hoerlein; Pres., Mr. Chas. W. Gill; Sec., Miss M. Ruppert; Treas., Miss Amalia Eberle. Members—Messrs. Chas. Gill, E. Conrad, L. Bolte, F. Kraushaar, Misses M. Ruppert, A. Eberle, L. Munkhoff, Emilie Schulz, Bessie Erb, E. Villhauer, A. Freyder, Alfrieda Hoerlein.

Children's Choir—Consisting of young girls selected from the Sunday School.

THE LADIES SOCIETY.

numbers about eighty members today and meets once a month at the homes of members by announcement. Officers: Pres., Mrs. P. Eberle; Sec., Mrs. Albert Drews, Sr.; Treas., Mrs. W. Kurz.

SYNODICAL CONNECTIONS.

Our congregations belong to that greater Lutheran Church body known as the German Evangelical Lutheran Synod of Iowa, and o. St., and for this reason liberally support its institutions, namely:

Wartburg Seminary, at Dubuque; Wartburg College at Clinton; Wartburg Academy, at Waverly; Brenham Academy, at Brenham, Texas, as also its mission work both at home and abroad; its orphan and old peoples' homes by means of regular collections on all Festal Days, as also by special contributions as the case and necessity may demand. Besides a special "Missions fest" is arranged almost annually where outside clergymen are invited and special collections taken for various missionary purposes.

In conclusion: The Lutheran Church clings to the observance of the Church year with its Christmas, Easter and Pentecoste cyclus, and arranges its services accordingly, hence the holy night on December 24th, and special services on Christmas day, December 25th, on Holy Thursday, on Good Friday, on Ascension Day, with Holy Communion on all Festal Days, also an Harvest Thanksgiving on the first Sunday in October, and on "Reformations fest" on the Sunday after October 31st are always observed. A preparatory service precedes each holy communion and those desirous of partaking of the Lord's Supper are expected to announce their intentions in due season to the pastor and personally.

HOURS OF SERVICES.

1. Sunday School meets at 9 a. m. every Sunday.
2. Divine worship every Sunday morning at 10:15 a. m. (German)
3. Evening services every other Sunday evening at 7:30 p. m., from October to May, English by appointment.
4. Holy communion on all Festal Days: Christmas, Palm Sunday, Holy Thursday (evening), Easter, Pentecoste, 1st Sunday in October and November, Preparatory service begin at 9:30 a. m., and Sunday School on these days at 8:45 a. m.

5. Lenten services every Wednesday during Lent at 7:30 p. m.
6. A German Saturday School from October to May inclusive from 9 to 12 noon. German Summer School for about eight weeks, daily from 8:30 to 11:30 a. m. Meets in the school room. Teacher: The Pastor.
7. Catechetical instructions from November until Easter, twice or three times per week, by announcement from 4 to 5 p. m. In schoolroom.

OFFICERS OF CHURCH.

Pastor—Rev. J. G. Hoerlein.
 Deacons—Mr. Emil Grimm, Mr. Albert Drews, Sr., Mr. John Trumpp.
 Trustees—Mr. August Treptow, Mr. H. Schrock, Mr. Chas. W. Gill.
 Secretary—Mr. Ernest Volkers.
 Treasurer—Mr. Emil Grimm.
 Ushers—Mr. Leo. Keppler, Mr. Robert Drews.

HISTORICAL SKETCH OF ZION'S EVANGELICAL LUTHERAN CHURCH OF SOLON, IOWA.

In 1870, through the instrumentality and untiring efforts of the late Henry Hertz, the late Rev. J. Hoerlein began to conduct regular services every fortnight in the afternoon, in a schoolhouse four miles northwest of Solon, which later on were conducted in an abandoned Presbyterian Church in Solon. A few years later a congregation was organized, which some twenty-five or more years ago procured two lots in the southwest portion of that burg and erected thereon a neat little frame Church, fully equipped, with a sweet toned bell, dedicated on that memorable July 13th, 1890. Unfortunately this congregation is but small and apparently dwindling down year by year by deaths, removal of members to other localities and other causes, (the Bohemians taking overhand), but nevertheless very energetic and more active than many other congregations twice or three times its size. Services are conducted every other Sunday afternoon, at two o'clock in German, mostly, and invariably are always attended by the greater majority. The few ladies diligently sustain their ladies' society, some of whom form another organization, meeting monthly at the home of one or the other, and with untiring zeal prepare special Christmas offerings for our orphan asylums, home for the aged,

as well as for such needy students of our College at Clinton, or Seminary at Dubuque, who prepare for the ministry, of which many a larger congregation could take example.

With the exception of a very short time, when a Rev. C. Mardorf was pastor, the congregation has always been served regularly and faithfully by the pastors of the mother congregation.

The present officers are: Mr. Paul Kohl, (also Treas), Mr. Fr. Haase, Mr. G. Roessler.

Services: Every other Sunday at 2 p. m. Holy Communion on all Church Festal Days.

HISTORICAL SKETCH OF ST. JOHN'S EVANGELICAL LUTHERAN CHURCH AT SHARON CENTER.

The Sharon Center congregation is also a daughter of the Iowa City congregation, founded by the late Rev. J. Hoerlein in 1870 as a mission and services were conducted in Willow Grove Schoolhouse. Under Rev. C. Ide this mission was organized into an independent congregation—G. M. Hermann, Ferdinand Ratzlaff, and John Menger signing the articles of incorporation and purchased on July 15, 1875, of Jacob C. Gingerich and his wife, Mary Gingerich, about one and one-half acres for \$75.00. At a cost of \$1,212.00 (the farmers doing all of the necessary hauling free of charge) a frame Church 26x40, was erected the same year. As it was impossible to serve this growing congregation satisfactorily from the city, a Rev. H. Hertlein, a young clergyman, was called upon the advise of Rev. Ide on May 5, '78. Under him the parsonage was built the same year, but on account of ill health was obliged to give up the ministry in September, 1879. His successor was a Rev. J. Leupp, from October 1879 till July 28, 1881. From this time on Rev. O. Hartman and his assistant served the congregation from the city until August, 1886. In September, 1886, the beloved pastor, Rev. J. Kurtz, took charge of the parish. None served so indefatigably faithfully until his early death, August 17, 1896, than he. His son Adolph became his successor and remained until 1899. From the summer 1899 until after Easter 1903 Rev. F. Preu very ably filled the post.

The pastorate of the successor, Rev. H. Srugies, was of short duration from August, 1903, until spring, 1905. In order to pay more attention to the English work at Sharon, the small and weak charges at Oxford and Homestead which, on account of their great distance and extremely bad roads, often impassable, were abandoned,

but left the Sharon congregation itself, after the departure of Rev. S. as also the removal of quite a few worthy families to the north in such a weakened condition that, together with the extreme difficulty to fill all vacancies in the Synod with available ministers the President of the District, Rev. H. Decker, advised the congregation to apply to the city congregation for regular service. Interimistic this had been done under the assistance of Rev. H. Reinemund for about a year. Since April 15, 1906, however, this arrangement has been made permanent, for the few being, at least, but imposes upon the city pastor quite a burden, which, in the long run, necessitates some rearrangement one way or the other. Services are now conducted every other Sunday afternoon at two o'clock, both in German and English. The Lord's Supper is administered on Good Friday afternoon, Pentecoste Monday (in the forenoon) on the first Sunday in October and in November, and collections for Synodical purposes are taken on all Festal Days.

During the summer and fall months the young people conduct a Sunday School to which the pastor devotes as much of his time as he can spare. There exists also a ladies' society for the improvement of the interior of the Church, and a young people's society with a choir.

The officers are: The Pastor; Deacons, Messrs, Otto Conrad, Frank Ratzslaff, Wm. Hesselschwerdt; Trustees, Messrs. Frank Sehr, Carl Amelon, Wm. Sass; Treas., Mr. Frank Sehr; Organist, Miss Anna Sehr.

GENERAL NOTES

Our Churches are open to the public, our seats free, and strangers and visitors are most cordially welcomed. We will be glad to have you make our Church your Church home, and glad to meet you personally if opportunity is given.

In case of sickness notify your pastor at once. It will be a privilege to him to call on you and offer such comforts as he may. Private communion will cheerfully be arranged at any time.

Before arranging the hours for special services, such as weddings, funerals, etc., kindly consult early with the pastor and thereby oft-times avoid disappointments.

Our Church is entirely supported by free will offerings. It is expected that every person who attends will assist in supporting the Church by such contributions as the person is able and willing to give.

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APPENDIX B

SOME EARLY HISTORY
OF THE
LUTHERAN CHURCH
IN
IOWA CITY, IOWA

Notes from one of the Pioneers in the State of Iowa

Pastor Emeritus H.W. WEHRS

Shawano, Wisconsin

August, 1926

Translation by John Grundstad, in October 2008
(Italicized words added)

Note: References to the Reverend Doescher appear using the German convention as Döscher

Some Early History of the Lutheran Church in Iowa City, Iowa

Preface: The following history of the Lutheran Church in Iowa City, Iowa, was written at the request of the undersigned by **H.W. Wehrs, Pastor Emeritus**, in Shawano, Wisconsin. Pastor Wehrs was Pastor in Iowa City, Iowa, from 1862 until 1866 and is therefore in a position to report from his own views and experiences. These pages are not only interesting, but also very important for our Iowa District archive. The undersigned has therefore prepared this transcript for said archive. The original handwritten version is stored in the archive of St. Paul's Church in Iowa City, Iowa. It should be noted incidentally that Pastor Wehrs confirmed the undersigned on Palm Sunday, April 9, 1876, in St. Matthew's Church in Russels Grove, Lake County, Illinois.

Julius A. Friedrich
Lutheran University Pastor
Iowa City, Iowa

September 8, 1926

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In preparing to report on the early history of the Lutheran Church in Iowa City, I would like to state in advance that much of what appears in this report may be immaterial, yet not be without interest to some.

The General Synod initiated the founding of an English-Lutheran congregation in Iowa City. It sent a preacher to gather people into a congregation. He succeeded in bringing together a small group of mostly Germans who wanted to be considered as "English." The synod assisted them with a small frame house in the street where the English Methodist church stood. However, the group did not grow, rather became smaller through relocations and other circumstances, and disbanded under its last preacher, **Reverend Eley**.

A German Lutheran preacher named **Ritter** also went there. I don't know whether he belonged to a synod or not. But he was also not able to establish himself and soon moved away. I met him later in Wisconsin where he said that he wanted to affiliate himself with the Wisconsin synod.

As I once read in an old report - I no longer know where - a conference of our synod decided to let Iowa be explored. To this end, it dispatched **Pastor Friedrich Lochner**. He preached in various localities and came also to Iowa City. But this did not yet result in the foundation of a congregation. Then, perhaps at the suggestion of Pastor Lochner, **Pastor A. Selle** (subsequently a professor at teachers colleges in Fort Wayne and Addison and presently pastor of the Lutheran congregation in Rock Island, Illinois) came and began to preach himself for a while. He succeeded in gathering and organizing a small congregation. But in order for this congregation to have stability and for missionary work to be conducted from there it was necessary for them to acquire their own preacher. Thus, in 1889, **Johann Friedrich Döscher**, a student and candidate of theology at the seminary in Fort Wayne, was called. One could not have made a better choice for the position. Döscher was enthusiastic about the mission, understood well how to get along with ordinary people, to win their love and respect, and was always able without much preparation to deliver a popular sermon. His original home was Logansport, Indiana, where he had been confirmed by **Pastor Stürken**. After he had accepted the call, he was ordained by Pastor Selle in Iowa City's general schoolhouse and installed in office. Reflecting on his youth he selected for the text of his commencement sermon a passage from the Prophet Jeremiah, "Don't say that I am too

youthful, etc....”¹ The young congregation was indulged in the use of the schoolhouse for its services until its own church could be built. To this end work was eagerly begun. A lot in the vicinity of the schoolhouse (corner of Johnson and Bloomington) was purchased and a nice small brick church with a basement made of quarry stone was built on it. The entire upper level was utilized for the church. The lower level was set up for school and for living quarters for the pastor. Since the congregation was too small and too poor to pay for everything from its own resources, it availed itself of the generosity of the city’s citizens and requested also the help of its sister congregations in the synod. Thus it came to pass that the congregation was soon free of debt.

Shortly after his installation in office the young pastor felt the truth of the biblical words, “It is not good that the man should be alone; I will make him a helper fit for him.” He then found her in the course of a visit to **Pastor Bode**, 4 miles north of Fort Wayne. She was the daughter of a wealthy farmer named Meier and was called Adelheid. That rhymed so well with Ewigkeit, that he later took to greeting her as his wife with the words “Meine liebe Adelheid, die ich liebe in Ewigkeit.”² She was pleasing to him at first sight and he lost his heart to her. It proceeded as with Julius Caesar: “veni, vidi, vici.” After the wedding, he hastened with her to Iowa City.

One need not now think that the love of his young wife would cool his missionary zeal. On the contrary, the flames were fanned, and ever more distant journeys were undertaken, for example to Boonesboro and Fort Dodge and even Des Moines, the capitol. During his absence his young wife held school as well as she could for the few children who came.

Before long he had founded close to 20 preaching stations. Wherever he found on the distant prairies or in small villages a few German Lutheran families he established a preaching station. Admittedly they could not all be frequently visited. The ones in close proximity to the city were served more frequently, the more distant ones once a month and the most distant likely every several months.

Eventually Döscher became so buried in work that he could no longer manage it alone and thus he turned to the (*seminary*) faculties for help. They sent him a young candidate named **Hermann Lossner** from Fort Wayne. After a short time Döscher transferred him to Marshalltown and turned over to him some preaching stations in that area. But what Döscher retained and what was added to it became again excessive, and he asked once again for support. To this end my humble self was chosen by the professors.

In the fall of 1861 the practical seminary was transferred from Fort Wayne to St. Louis, and me along with it. Just after Easter 1862 I was, to my great surprise, called upon to take exams, together with the students **Hamann** and **Dorn**, the latter the father of the subsequent Professor Dorn in Fort Wayne.

Thus on a beautiful April (1862) evening I embarked with my few belongings on the magnificent steamboat “Black Hawk” from St. Louis up the Mississippi. It was at the time of the snowmelt in the upper regions and therefore the river was high. The islands lay under water and showed their presence only through the tree tips that extended above the water’s surface. In many areas the countryside was flooded for miles. We passed an abandoned house that was half under water. The pigs lay squeezed together on the roof of a shed and the chickens sat in forlorn isolation on the fence, peering into the deluge.

At midnight I awoke and noticed that the steamboat was not moving and that people were working feverishly below. A tree trunk had been carried into one of the wheels and become lodged there. It took until morning to extricate it; then the trip continued.

The following afternoon we reached Muscatine. Here I was supposed to get off and continue my journey to Iowa City by rail. The steamboat approached the shore, the gangplank was extended, my little

¹ see Jer. 1,6-7: *Then I said, "Alas, Lord GOD! Behold, I do not know how to speak, because I am a youth. But the LORD said to me, "Do not say, 'I am a youth,' because everywhere I send you, you shall go, and all that I command you, you shall speak."*)

² *My dear Adelheid, whom I love for eternity*

boxes were carried across it and I followed as the only disembarking passenger. Since there were no passengers or freight to take on board, the steamboat left without further ado.

There I stood next to my boxes without knowing how I was supposed to get to the train station. There was not another human being or a wagon in sight; the town lay about a rifle shot away. But God does not forget the stranger either. As I stood there and deliberated whether I should leave my boxes unattended and go into the town to scare up a wagon, two men approached me. One of them, a commonplace Swabian, introduced himself as an innkeeper. The other was one of his boarders. When I informed him where I was going, the innkeeper said, "There will be no more departures today. You will have to wait until tomorrow morning. Stay here with me and if you give this man a small tip, he will bring your things to the station." I was pleased to agree and followed him into his house. Then he asked me whether I was perhaps looking for work in Iowa City. I did not want to tell him something that was none of his business and said, "No, I want to visit a good friend." However he wanted me to stay there and said, "I am well acquainted with a pharmacist, I want to speak with him, perhaps you could find a position with him." I declined with thanks.

The next morning I boarded the train and reached Iowa City by mid-day, where Pastor Döscher waited on his horse. I was to ride and he was going to walk. But since I was not very familiar with horses and riding, I declined.

So I had finally arrived happily at my journey's end. At this point allow me to insert something about Iowa City in those days. Iowa City was the original capital of the State and was as large as, say, Waukegan, Illinois, was about 50 years ago. The population consisted mainly of so-called Americans; then came the Germans; then the Bohemians in the eastern part of the city; then the Irish; and finally a Norwegian named Olsen.

I would like to relate something about this guy Olsen. He was an older man, perhaps around 60. He lived with his wife in a shanty close to the city cemetery. He did not have a regular job and was not even very healthy, often being plagued by Erysipelas ("*red skin disease*"). He was a Lutheran of the old school and speculated a lot about religious questions. He went around to the preachers in the city and probed them. He also came shortly after my installation to test me: "Mr. Preacher," he said, "what do you think of absolution. Can a minister forgive sins?" I answered "Yes, but not in his own name and by his own authority, but in the name of God and by the authority of Christ, who says: 'Whomsoever ye forgive sins they are forgiven!'" "I see," Mr. Preacher," he said, "you have the right doctrine. I once asked Mr. Eley (preacher of the general synod), but he denied that a minister can forgive sins." Then he got to talking about the Catholics and how they teach that outside of the Roman Catholic Church there could be no salvation and no bliss. "I went to Father Emmons," he said, "and asked him whether all Protestants were to be damned. He answered that he would not say so. If any were ignorant of the truth of the Catholic Church they might be saved, but if any were convinced of her truth and yet unwilling to join her, they would surely be damned." Another time he had heard that on a Sunday afternoon in a Catholic church, where a barefoot monk was employed as priest, a Lutheran preacher had converted to the Catholic faith. Olsen must have witnessed this. He related, "I went to the Catholic church pretty early. I saw but one man sitting in the church in a pew. I asked him whether a Lutheran minister was going to join their church. He said, 'I do not know. You better go and ask the priest.'" So I went to the parsonage and knocked at the door. The priest came and ushered me in very cordially. When I put my question to him, he answered, 'no, not a preacher but a layman is going to join the church.' Then he asked me, 'Do you wish also to join our church?' I said, 'I think I can be saved in my church.' 'No you cannot,' he said. Then I said, 'Do you think that all Protestants will be damned?' He answered, 'yes.' I said, 'Father Emmons does not say so; he says, some might be saved.' "Oh no," he responded, 'Father Emmons could never have said that!' 'Well, he did say so,' said I, 'and once I was at the dedication of a Catholic church cemetery and there was a bishop with a big golden cross on his breast and I put the same question to him, and he answered just like Father Emmons did. I hold with St. Paul, that a man is saved by faith in Jesus Christ alone.' 'No, no,' he said, 'not by faith alone, but also by works. Don't you know what the Apostle James says, that a man is justified not by his faith alone but also by works?' I answered, 'Yes, I know that very well, Mr. Preacher, but see the Apostle James is speaking of those that say they have faith, but

do not show it by their works; they have a dead faith which is no faith, and may not save.’ Then he asked me whether I could read English. I said I could not. He said, he was sorry, for he had a book here that would fully explain it all to me. So I left him.”

Another time he told me about some fun he had with his Irish neighbor Butler. “One day I came from the city, having a bottle of whiskey in my pocket. In passing the Catholic cemetery I saw Mr. Butler digging a grave. I went to him and said, ‘Well, Mr. Butler, this is rather hard work on such a hot day.’ He said, ‘Yes, indeed, it is.’ I asked him, ‘Would you not like to take a dram from my bottle?’ He answered, ‘Indeed I would, but see, Mr. Olsen, this is holy ground and I dare not drink.’ After a while he said, ‘Well Mr. Olsen, I should like to take a dram very much, but let us go out of the cemetery.’ So we went out, and he took a dram. We went back and talked for a while when he asked, ‘Do you really think, Mr. Olsen, that it is a sin to take a dram on this holy ground?’ I answered, ‘No, I do not think so.’ He: ‘Well, Mr. Olsen, hand me the bottle once more.’”

But let me return to the description of Iowa City. In terms of business there was not much going on. There was only a single factory. The city only had relevance as the county seat, as a center of trade for the local farmers and as the site of the State University, which had set itself up in the old capitol building. To quench one’s thirst there were two breweries, Ruppert’s and Englert’s, named after their owners. There was no shortage of churches. There was the Roman-Catholic church under Father Emmons, a corpulent German who supposedly had originally been a Protestant. All Catholics among the Irish, Germans and Bohemians bowed under his scepter. A convent was affiliated with his church. The German Catholics could not get along well with the Irish and during my tenure they established a new church in a former convent on the north side of the city. They received a barefoot monk to serve them. Other churches were as follows: two Presbyterian (one old- and one new-school), one Episcopal and three Methodist (namely an English Methodist-Episcopal, a German of the same kind and a Protestant-Methodist, the latter with only a few members). Finally there was the Unitarian church and of course also the German Lutheran church. The German Protestants in the city had originally been without a church. Then a Methodist minister came and won a few of them for his sect and thus arose the small Methodist congregation. The others, who didn’t care for Methodism, stayed away and fell fully into ecclesiastical indifference, even unbelief. Many joined the Order of Oddfellows.

The voting members of the evangelical Lutheran congregation of Zion under Pastor Döscher and me were: **Löwenstein, Schmidt, Kneisel, Müller, Strehle, Johann Ruppert, Liebe, Protz, Bär, Memler, Groh, Georg Trump, Johann Trump, Töpfer, Schindhelm.** A non-voting member was Mr., Nicking, the city’s barber, who because of an aversion to Swabians did not seek voting rights. Female members of the congregation, mostly wives of men who did not adhere to the church were: **Bierbrauer, Ruppert, G. Ruppert, Freider, Zehi, Uz, Hornung, Falk, Kuehne, Wentz, Ringer, and misses Schwarz, Louise Lutter und Dechert.**

Pastor Döscher gave me a series of preaching stations to serve, in a circumference of probably about 200 miles. I was to visit them every 4 weeks. To cover the circuit took an entire week, traveling during the day and preaching in the evening. Between journeys, I was to assist him when and where it was necessary.

Before my arrival Pastor Döscher had purchased a pony for the journeys. The cost was \$40. Only a buggy was lacking and I was dependent initially on riding.

A few weeks after my arrival there was a synod meeting in Crete, Illinois. Pastor Lossner came by with his dappled pony and buggy in order to leave them with me during his absence. During this synod meeting I was to make my first big tour. After I had preached on Sunday afternoon in Iowa City, I set out with my Pony harnessed to Lossner’s buggy – because it was so much more comfortable than riding – on the way to a Preaching station 16 miles south of the city. The roads had been softened by rain. Progress was slow and by the time I arrived, the few farmer families had already returned home. On Monday, I had to go a further 10 miles for a morning sermon. In order to not be late again, I departed early. It was a beautiful morning in May. All of nature was freshened by the rain, the sky was clear, and the birds sang happily in the trees. But I was to experience something that, at least for me, was not so fortunate. The road, still quite new, passed alongside a forest through dense hazel brush, where only the

tracks of larger wagons were visible. A one-horse cart could only move with one wheel in one of these tracks and the other wheel in the brush. The latter suddenly ran into a stump that I had not noticed. It was such a massive jolt that the wheel collapsed and I went tumbling into the hazel. Close to the accident site to the right I saw a farm house. I decided for the time being to leave my wreck there and go find the owner to request it be towed from the road to his yard until it could be picked up. This fellow, an Amish Mennonite (of which there was an entire colony in the area), agreed most cordially. He also said that he would like to give me a saddle with which to keep going, but that his son had ridden out that morning with it. I thought, "Well, riding without a saddle should also be possible." I pulled my buggy into the farmyard, laid my sheepskin on the horse, hung my bread- and bookbag over my arm and guided the horse to the fence in order to mount it. But that was no easy matter. Instead of staying parallel to the fence, it kept turning so that its head was toward me. After many failed attempts I finally managed to get on its back. For a while I let it walk at a pace of its choosing, which was as leisurely as a cow, but then it got a little boring and so I goaded it into a run. Now, if I had been an experienced rider, or the animal a trained riding horse, perhaps all would have gone well. But riding it was like being on a stiff sawhorse. I bounced up and down like a rubber ball until finally the sheep skin and I slid off. Relieved of its rider, the horse turned around and ran in the direction from whence we had come, with me running after it. Fortunately it soon ran into a gateway where it could go no further and where I could catch it without much effort. Despite this hindrance I was able to arrive punctually for the service. The following day my buggy was loaded onto a wagon and brought to a country wagon maker. It took him two days to repair the damage. Since as a result my travel plans were ruined I decided to return to Iowa City and to wait for the return of Pastors Döscher and Lossner before undertaking a second such odyssey. But even my return was not without some misfortune. I encountered a ditch across the road, which was only a few inches deep and wide and served to drain water from one side of the road to the other. Instead of simply stepping across it, the horse reared up on its back legs and jumped powerfully, causing the singletree to snap in the middle. I tied the two pieces together as well as I could with a halter strap, but it didn't hold up. It worked as long as I walked alongside an empty buggy, but fell apart as soon as I sat on it. Upon coming to a house, I attempted to nail the pieces together but had just as little luck with that until I came to another house where I met a traveler who had had similar experiences. He took a piece of firewood, sharpened both ends so that they fit through the holes in the tug straps, bored a hole through the middle of the wood piece and thus a new, durable singletree was created.

But I am becoming too detailed in the description of my travels and must be briefer in what follows. After a week had passed, I geared up for another circuit. Mindful of the adventures I had made with the buggy I wanted to try it this time on horseback. Döscher wrote down the various preaching stations on a piece of paper and gave me an additional piece of paper on which was listed the amount that each head of household was prepared to donate to my annual salary. I would like to mention at the outset that the sums from all the preaching stations added up to \$70. I would not have been able to survive on that in this expensive time of war³ had Döscher not provided me with free meals. Subsidies for traveling preachers did not yet exist at that time; each had to make do on his own. Anyway, I proudly began the journey by horse, but had problems getting out of town. The horse kept trying to turn around until I had gotten about two miles away, when it finally yielded to its fate. This time I was going first to Homestead, a little village that had been purchased by the Amana Society. Three miles north of there lived five Lutheran families: **Trimpe, Volkmann, Bremer, Schürmann** (a brother of the blessed Pastor Schürmann, presently pastor in Brownstown in southern Indiana) - all low Germans - and **Ritter**, a Württemberger. This was my first Preaching station.

On the second day I had to go another 6 miles to a site very close to South Amana, where some people from Oldenburg were living. The third day took me to Marengo in Benton County where a few farm families lived. They had built themselves their own little house where they held reading services on Sundays. From there I traveled twenty miles through a barren prairie to a spot a few miles from Grinnell, where some Swiss had settled. The patriarch was named **Nussbaum**, a childishly devout and kind man,

³ *meaning civil war*

with whom I became accustomed to lodge each time. Next was Montezuma in Poweshiek County. This preaching station consisted of only two families. Next was Oskaloosa with four farm families. From there it was three miles north to Sigourney where blood relations from the town of Posen on the Polish border had settled. The matriarch among them was grandmother **Neumann**, who was highly esteemed by all. They spoke a low German that I, even as a low German myself, understood either with great difficulty or not at all. They referred to Lutherans as Germans and to Catholics as Poles. Then sang from their old Pomeranian⁴ hymnals with many artificial flourishes. After every verse they would stop for a few seconds and when I asked them why and what for, they responded, "Well, we were used to that from the homeland, where the "teacher" would render little interludes on the organ." From this one can recognize the force of habit.

The next stop on the circuit was in the vicinity of Millersburg, where I stayed with a man named **Himmler** and preached to a few families. From there I was supposed to visit a man in Millersburg, but lost my way. It was raining the entire day and as I arrived about 4 p.m. at a house on the prairie I asked a boy how far it was to Millersburg. "Ten miles," he answered. Rather than getting closer to Millersburg I had actually gotten further away. So I decided to forego Millersburg and to undertake the twenty-five miles back to Iowa City the following day. I asked the boy whether I could stay the night there. "I'll ask my father," he said and went into the house. Soon he returned with the answer, "Yes, you may." I entered the house and the horse was brought into the stable. The man was a Methodist of German extraction, but could not speak German. His name was **Hinkel**. At twilight his grown-up son returned home. Having seen my pony in the stable he asked me, "I see you have a pony mare and I wish very much to raise ponies. Would you like to trade her for a fine Indian pony of mine? Come and look at him." I followed him to the stable. There stood the animal, full and round, and considerably stronger than mine. "He's an excellent riding horse," the young man continued, "very gentle, a woman or child may easily manage him, and he is accustomed to both buggy and cultivator." That sounded very tempting, but I became slightly distrustful. I therefore took aside the father, who seemed honest and forthright, and asked him to tell me whether the horse had any flaws. He stated that it was a good, tame horse without any meaningful flaws, just a couple of minor ones. First, he would stumble now and then and second, he tended to turn into every home he went by, due to the Indians' habit of riding him from house to house when begging. I figured that it would not be difficult to break him of these flaws, but still was undecided as to whether to accept the trade or not. The young man urged me, saying "You must decide now, for tomorrow it is Sunday." So I finally agreed. In many respects I had not made a bad trade. The horse was larger and stronger than my Mexican pony. It would have been hard to find a better one to ride. Riding him was as gentle as if one were sitting in a cradle. But the little flaws were indeed a trial to me. I was able to break him of the "turning in" habit, but not of the occasional stumbling or sinking to his knees, the cause of which might have been a weakness in his forelegs or shoulders. Sometimes he would go to his knees while between the carriage shafts, sometimes while galloping, whereupon I would go flying over his head. However each time I was able to get away without injury. I kept the horse until I moved away from Iowa City.

At this point I want to report about two occurrences that took place while I was together with Pastor Döscher.

One day, a man arrived in Iowa City masquerading as a German pastor from Pennsylvania and seeking a pastoral position for his lame nephew, but also saying he was prepared to take such a position himself and then relinquish it to his nephew. His outward appearance quite matched the image of a German pastor: immaculate black suit, silk top hat, glasses and a black cane. His pace on the street was solemn and measured; his gaze now up to heaven, now down to the ground. His path led at first into the tavern. Here he found the company of churchless customers. He introduced himself to them, sat down with them, drank with them and knew how to keep them well entertained. He told them that he was formerly a court preacher of the Elector of Hesse and had baptized one of his children whereby the King of Hannover and the Grand Duke of Mecklenburg had served as godfathers, each paying him 300 Talers.

⁴note: Pomerania= Pommern, the German/Polish region on the south shore of the Baltic Sea

“I would like to do such a baptism again,” he added. But because of his free-thinking sermons he had been dismissed and thus had come to America. Such talk placed him in enormous regard among the churchless people. “A court preacher! A free-thinking preacher! Yes, that would be a man for Iowa City!” They therefore asked him to preach sometime in the city and referred him to Pastor Döscher. He agreed and went to Pastor Döscher to request that he make his pulpit available for a Sunday. Of course he refused. Instead, the English Lutheran church, which stood empty, was chosen and a service announced for a Sunday afternoon. I did not have the honor to hear this “prodigy” in person, as I was out of town, but Döscher was there and told me later that the theme had been, “Children, have love for one another,” which he expanded on as follows: “Parents should love their children, the children their parents. Brothers should love their sisters and the sisters their brothers. Husbands their wives and wives their husbands – in short we should all love one another.” The curiosity of the free thinkers was satisfied. I never heard that they asked him for another sermon. His tavern patronage and behavior in other respects finally became repulsed them, as even free-thinkers have a sense of what is seemly for a cleric. The respect disappeared and people drew away from him. He began to make the rounds in my preaching circuit, but was unable to find any followers. His main question was always, “Do you have any Schnapps?” What did he do for us preachers? He was a cadger who just wanted to be comfortable at the expense of others. All of a sudden he disappeared from the scene and was not seen nor heard from again.

The next event that I wish to relate concerns Pastor Döscher’s colonization plan. Living in the basement of the church turned out to be less than conducive to Mrs. Döscher’s health. Since no help could be hoped for from the congregation and since Mrs. Döscher had received at that time her share of an inheritance from her father, Pastor Döscher decided to build his own 14’ by 28’ 2-room parsonage on the church property, which the congregation could eventually purchase from him. After construction had begun and Pastor Döscher had come with a number of congregation members to inspect the progress, the conversation turned to how the Lutheran families were spread so broadly across the countryside, here a little group and there a little group, which made serving them very difficult. How much better would it have been, if they had come together and settled in larger colonies. It was agreed to give it a try. Pastor Döscher was very excited and volunteered to send out an appeal through the “Lutheraner” and the “Weltboten”⁵ to all who were interested in migrating. They in turn should make recommendations about settlement locations. Whichever location received the most votes would be chosen. On a given day, all would gather in Iowa City and then depart in a grand procession to the “new Canaan.” One evening a meeting was called to consider the settlement location. In this meeting one person suggested a spot in Iowa and another a spot in Minnesota. “No,” many of them said, “both here and in Minnesota it is too damned cold. We want a milder climate.” “I know what to do,” said another, “I have here a book about Texas. The state has fertile soil and a mild climate.” “Yes, that would be acceptable,” said many. At this point I wanted to add my two cents and said, “Consider that there is war between the North and the South. The Southern bushwhackers would plunder you on the journey and perhaps even take your life. “Well,” said Döscher, “let’s not discuss it any further. Let’s wait for the recommendations of those not present. The majority will then decide.”

Pastor Döscher thereupon sent out a proclamation in the referenced publications. He was so convinced about the practicability of his plan that he had a “mover wagon” constructed. Soon after the proclamation, letters started streaming in from all sides: from New York, Pennsylvania, Ohio, Indiana, etc. None of them contained suggestions, rather all just questions and inquiries. They wanted to know where and in what form the settlement would be, whether in the bush or on the prairie, how deep the water sources would be, how they would access the water, etc., etc. As a result and because of various other considerations his enthusiasm for the project gradually waned. And since he had received a call from Hampton, Illinois, 12 miles north of Rock Island, he referred people in matters of the colony to Pastor Lossner in Marshalltown. The idea of a colony peacefully died away.

Pastor Lossner soon moved to Missouri. And since Pastor Döscher had accepted the call to Hampton, I was called by the congregation in Iowa City to take his place and was ordained and installed

⁵*both church publications*

by him on Palm Sunday 1863. The preaching stations in Homestead and South Amana got their own preacher in the person of **Pastor Schürmann** from Brownstown, Indiana. The preaching stations in Benton County also received their own pastor in the person of **Phillip Studt**, who later would become Präses⁶ of the Iowa District.

After Döscher's departure I was compelled to pursue bachelor housekeeping. I purchased an old stove for six dollars and made my coffee on it mornings and evenings. For lunch I rotated among the congregation members. I assumed responsibility, more so than before, for the school and was amazed at the strong attendance. Even two Bohemian girls enrolled and an English Presbyterian pastor sent his son to learn German.

Shortly before Pentecost, Präses Wyneken wrote to me from Rock Island, saying he wanted to pay a visit to me and my congregation as he would be on a visitation tour. On the Thursday or Friday before Pentecost he arrived. I considered my circumstances to be inadequate for a synod head and wanted to put him up with one of the congregation members. But he wanted nothing to do with that, saying, "Where my pastor is, that is where I will stay as well." Thus he shared with me mornings and evenings my frugal repasts and slept with me in my pitiful bed. The first morning I arose and saw how dull his boots were. So I took a brush and some wax and began to polish them. He saw this from the bed and said, "Oh, why are you doing that?" I answered, "I am doing as Christ commanded: 'You should wash one another's feet.'" "Well," he said, "then quickly give me your boots so that I may wax them also."

One afternoon one of the directors presented himself to greet the Präses. This was Mr. **Johann Ruppert**, who fancied himself as very clever and was much flattered with himself for what he had done for the congregation. The discussion turned to the school. "Well," he said, "the Catholics want their church schools to partake in state funding. I am in favor and have supported it, as it would also be very useful for our school." Wyneken responded, "I consider that to be unwise; I'm against it." With that he had disturbed a hornet's nest, however, and Ruppert became agitated. Among other things, he said, "I will say what is right and am not afraid of false prophets and wolves, no matter how long their teeth are," and crossed his arms across his chest. Wyneken could tell that the man was not of sound judgment and held his tongue. We were then called to dinner. Ruppert and another director named Trump walked with us. Ruppert went ahead with Wyneken and kept blustering away at him. Trump and I followed and behind us was Ruppert's nephew, a boy about 10-11 years old. I said to Trump with subdued voice, "I don't know what is wrong with Ruppert; he must have had a little too much to drink." But the boy had overheard it. After we parted and were seated to eat, Ruppert barged in and said, "You think I have been drinking? You think I am drunk?" The innkeeper said, "Indeed, Mr. Ruppert, who said that?" "Our pastor said it," he answered. "My little Jann heard it and told me." I said, "Mr. Ruppert, you behaved so strangely that I could not conclude otherwise. If you had been sober, you would not have spoken as impolitely and offensively as you did. This comment seemed to calm him down and he went away.

On Pentecost Sunday after the church service the congregation was asked to stay for a moment. Wyneken explained in a short speech what his appearance was all about and then asked whether the congregation was satisfied with me. And he asked me whether I was satisfied with the congregation. After both sides declared their satisfaction with each other, he closed his visitation with an exhortation, encouragement and blessing. That afternoon I was to begin my monthly preaching circuit, but Wyneken had to wait for the arrival of Pastor Lossner, whom he had summoned to Iowa City. I therefore asked him to preach in Iowa City on Monday, the second day of Pentecost. He did not seem very eager, saying, "I didn't come in order to preach." But since the congregation had expressed the wish to hear him, he agreed. He was said to have delivered such a penetrating sermon about the day's epistle that a Methodist started to groan loudly.

Not long after my installation in Iowa City I had an encounter with the honorable (?) Order of Oddfellows. This came about in the following way: One of the members, a Catholic from birth, had fallen to his death from his buggy. His wife was a Protestant but had never visited our church. She let another member come to me with the request to bury her husband. I refused. But he kept pestering me

⁶*Latin for chief or head*

until I finally said, "Alright, I will give a sermon in the house, but I will not go along to the grave." The wife was satisfied with that. When I arrived at the house I found the Oddfellows standing in a long row in their paraphernalia and with an erected flag. The leader came up to me and said, "Mr. Pastor, you will give a sermon, but be careful what you say." I answered, "I will say what is right" and with that I entered the house. Everyman and his brother were there. The house offered insufficient room for all so a number of them stood outside in front of open doors and windows. I had them sing the hymn "Bedenke, Mensch, das Ende"⁷, whereby a fat Jew lustily sang along. As the text of my Sermon I selected Mark 13, 35-37.⁸ I avoided commenting about the deceased, who (with the exception of his affiliation with the Oddfellows) had led an exemplary life and I kept the sermon quite general. At the conclusion I felt it would be both salutary and obligatory to give a short and clear witness about secret societies. That caused some restlessness in the crowd and someone cried through the window, "Throw the guy out!" However, no one laid a hand on me. I took my books and went quietly home, leaving the dead to bury their dead.

And how did the wife react? From that time on she became a regular churchgoer, seldom missing a service. On the other hand I had worn out my welcome with the Oddfellows.

On March 29, I was wedded to Miss Anna Hemmer from Peoria, Illinois and thus was no longer so alone.

At that time there was a German professor of chemistry named Hinrichs at the University. He never attended our church. His wife became ill, died and left him with a two year old boy and an infant girl. He gave the boy to me for a while and placed the little girl with another family. He thereupon offered to play our church's small organ (purchased for only \$25) during Sunday services. I gladly accepted and thus he came each Sunday to church. Later on he had his unmarried sister-in-law come over and sought to have my successor marry them. In view of our teachings against levirate marriage⁹ he did not acquiesce. Nevertheless, the professor finally did marry her and from then on they went to the English Episcopal church.

Now I want to come back to my friend Friedrich Döscher. He was situated in Hampton in a rural congregation and served this church exclusively. That did not agree at all with his nature. He had not the sedentary spirit of the Apostle Jacob in Jerusalem, but the fiery missionary spirit of the Apostle Paul, who spread the gospel through Arabia, Asia Minor, Greece and Spain. Consequently he only lasted two years in Hampton before being called to the vacant ministry in Marshalltown.¹⁰ When he arrived, the congregation had not yet provided a house for him and he was obliged to move into the home of one of the members. There he lay ill for a long period of time. Soon thereafter he moved to Boonesboro and then to the Dakotas, where he served primarily as a traveling preacher among the German-Russians. From there we went as a missionary to the Negroes in Fort Smith, Arkansas, and founded a Negro congregation. From there he traveled through some of the Gulf States, ending up in Florida. He was not able to find lodging among whites, as they wanted nothing to do with a white "nigger preacher," so he was forced to seek shelter with a Negro family. He subsequently went to New Orleans, began a mission to the local Negroes and at the same time became a preacher at the German Congregation of John. Because of several eccentricities he was no longer considered mentally stable and was let go. He affiliated himself with the Ohio Synod, went to Texas and finally to Tacoma, where he died.

In the Spring of the year 1866 I received a call from Dubuque. About 12 families there had separated themselves from a church of the Iowa Synod and inquired with Präses Büniger in St. Louis

⁷ "Reflect, Mankind, on the End"

⁸ "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

⁹ Refers to a type of marriage in the ancient Hebrew tradition mandated by Torah law (Deuteronomy 25:5-10) According to the law, the brother of a man who died without children has an obligation to marry the widow (to preserve continuity of family relationships). The marriage of a man to his deceased wife's sister was evidently treated in the same vein by Lutheran orthodoxy.

¹⁰ Trinity Lutheran

about a new preacher. In their letter they stated that they had left the church because of the Iowa Synod's false teachings. Unfortunately I discovered too late, indeed from the members themselves, that that was not the case, rather it was because of some things they did not like about their **Pastor Bredow**. In particular they had felt hurt and insulted by a biting sermon he had given on New Year's Eve. Upon receipt of the letter, Präses Büniger had delegated **Pastor Mennicke** from Rock Island to investigate the matter further. When the members presented their complaints about Pastor Bredow to him, he stated, "Well, dear people, that is not a reason to leave the church. But the Iowa Synod has false teachings and that is a legal justification for seceding." This of course opened the door. It was the false teaching that obliged them to leave! "Pastor Mennicke, now that was a man," said one of them to me, "he put this all in the right light." Anyway, I didn't know any of that at the time and accepted the call.

I wrote to Präses Büniger asking him to recommend a preacher for Iowa City. He suggested Pastor **Heinrich Meier**, one of my earlier classmates, at that time pastor in Des Peres, Missouri, near St. Louis, and subsequently in East St. Louis, Illinois. However, the congregation desired an older man and said, "We have had two young pastors and now we would like to try it with an older one." I reported that to the Präses and he urged me to effectuate the calling of **Pastor Voigt**, a man of middle age. He and his family were said to be in a desperate situation.

The case of Voigt was as follows: He was a preacher in a congregation in Illinois, not far from St. Louis and was in conflict with it. **Professor Brauer** was sent to investigate. He sided with the congregation. In anger over this, Voigt resigned his office, declared his departure from the synod and took on a position with a United Protestant congregation in Missouri. But they soon took leave of him and now he was in a fix. In desperation, his wife had to take in sewing so that the family would at least have something to eat. In his distress Voigt turned to Präses Büniger and pleaded with him for the sake of God's mercy to help him find another congregation in our Synod. Büniger was known as a good-hearted man and recommended to him the congregation in Iowa City. The congregation accepted him. Shortly thereafter the congregation appointed a teacher named **Pietschmann**. Pietschmann and Voigt had a falling out. As a result there was a schism in the congregation: one part sided with the teacher, the other with the preacher. In 1867 a synod conference took place in Chicago. Pastor Voigt appeared there and submitted his request for readmission. When the subject came up for discussion, **Professor Walther** was decidedly against it. "What will our people in St. Louis say when they hear we have taken Voigt back into the synod?" he said. Others were in favor or re-admittance and hinted at the danger that Voigt could lead the congregation away from the synod were it not approved. But the warning was not heeded.

The prevailing opinion was that the danger could be prevented by arranging a visitation. In the end, Voigt was not re-admitted and he left immediately for home. In what kind of agitated frame of mind one can easily imagine. As he informed the congregation about his experience in Chicago, they said, "What kind of nonsense is that? First they send us a preacher and then they don't want to accept him in the synod! We don't want anything more to do with the Missouri Synod. We are seceding." So Voigt and his congregation joined the Iowa Synod. However, there were a number of families that had not joined the church as voting members and were swimming against the stream. These took on **Candidate Engelbrecht** from St. Louis as a preacher. In later times he became Pastor in Lowden, Iowa, and then in Chicago.

So now there were two Lutheran congregations in Iowa City, one Iowa Synod and one Missouri. After Engelbrecht's departure, the Missourians installed **Pastor Thurner** from Guttenberg, Iowa. I met him while I was in Dubuque under the following circumstances: Präses Büniger wrote to me that he had received a letter from a man named **Kahle** in Guttenberg. Kahle wrote about a protestant congregation there that had been served by an Iowa Synod pastor named **Kleinlein**. The congregation became fed up with him, however, and Kleinlein no longer came. Perhaps the Missouri Synod should try to gain entry there (note: the author of the letter had himself once been a member of a Missouri Synod church near Cincinnati). Why not send a preacher from our synod? So Büniger asked me to travel up there and inquire more closely into the circumstances of this man Kahle. I therefore went and looked him up. When I arrived he was very embarrassed and said, "We have just received a fine young man from Germany. We have called him to be our preacher and he has accepted the call. We all like him." Shortly

the young man appeared, probably because Kahle's daughter had secretly called him. He was exceptionally polite and friendly. He told me that he had been sent over by Pastor Löhe in Bavaria in order to complete his studies at St. Sebald, the seminary of the Iowa Synod. The professors had sent him to Guttenberg to help out, with the warning not to accept any call from the congregation. However, the people urged him so forcefully that he did it anyway. He said he was not yet very familiar with the circumstances of the church in America, and therefore unsure of the differences between the Iowa and Missouri synods. Moreover, the professors in St. Louis were very angry with him for having accepted the call. I advised him to acquire the writings of the Missouri Synod and to study them so that he could achieve clarity about the differences, and then I returned home.

Soon afterwards I received a letter from Präses Bünger in which he wrote that Pastor Thurner had applied to him for ordination and installation in his congregation, but that before this could happen, it would be necessary to hold a colloquium with him. Pastor Mennicke and I were therefore mandated to travel there and conduct the colloquium. But in short order I received a letter from Pastor Thurner saying that he had already been ordained and installed by a man representing himself to be a Lutheran preacher. Only during the installation sermon had he realized that this was not really a Lutheran preacher. Thurner subsequently traveled to St. Louis for the colloquium. He was then called from Guttenberg to the new congregation in Iowa City. I believe that his wife died in Iowa City, leaving him with two children, a boy and a girl. He also died in Iowa City and is buried in the city cemetery.

Besides Thurner there were a number of others who served the new congregation, but of them I know nothing to report.

-x-x-x-x-x-x-x-x-x-x-x-

So now I have, my dear Julius, written about the early history of Iowa City. You will say, "That was a big heap of straw." But perhaps you will find a few kernels in it that will help you with your undertaking. I hope you can use them for that purpose.

Writing this has been a pleasant occupation and diversion. Anyway, I have nothing else to do. I have allowed a part of my early years to pass through my mind and it made me feel young again.

In conclusion, with heartfelt greetings,

Your friend,

H.W. Wehrs

APPENDIX C

HOERLEIN HISTORY

Letters from Paul Hoerlein, great grandson of Johannes G. Hoerlein,
discussing his family history

April, 2004 and February, 2007

April 2004

Dear Hans,

This is a letter about another Hans Hoerlein. This Hans was my uncle, Hans K. Hoerlein. I'm writing you about the first 21 years of his life in Iowa City, Iowa.

He was born on July 1, 1890. His father Johannes (my grandfather and your great-great grandfather) was a minister at Zion Evangelical Lutheran Church. It was known as the German Church since most of the older generation who founded the church were immigrants from Germany. Most of the services were in German and when the children went through confirmation classes their lessons were taught in that language. When it came time for confirmation examinations they had to answer in German in front of the congregation. It was remembered in the church history by those who went through it as "a frightening experience" and "woe to the youngster who hadn't memorized everything".

Hans was christened Johannes Ris Knauer Hoerlein on August 3, 1890 as registered in the family Bible. Ris was the name of his godparents and Knauer was the maiden name of his mother, Louise Knauer Hoerlein. As far as I know he was always known as Hans, probably to distinguish him from his father and from his grandfather who was named Johann and was also a Lutheran minister! Hans' younger brother Paul, my father, and two sisters, Alfrieda and Gretchen, made up the family.

What was it like to grow up in Iowa City in the last years of the 19th century and the first years of the 20th? It was still the horse and buggy days. Your great-great grandfather Johannes had a splendid team of two black horses that carried him around Iowa City and out to an outlying church where he conducted worship Sunday afternoon after his church services in the city. In reminiscences Hans handed down to me he wrote "I often went with him— in part to enjoy the sumptuous chicken dinners we often had at farmers' homes". In the winter Johannes often had to hitch a sleigh rather than the buggy to the team of horses to make his way through snow and ice to the rural church.

While the streets near the steepled brick church and the two-story well-built parsonage were not paved and there was a cow pasture just across the road, Iowa City was still an up-and-coming community. A primary school was a block away from the church and the intermediate school and a new high school were two blocks the other way. The State University was nearby. It had been first established in 1847 and by 1890 was a major cultural influence in the community, as it is today.

Hans says in writing about those years: "Well, at Iowa City I grew up normally--as this preacher's son was no saint and I showed no proclivity to enter the ministry. We did everything on the Fourth of July but blow our heads off. We had a 'club' and pilfered lumber from a torn-down building to build a 'shack' down on the bluffs of the river--down where I did my first skiing on barrel staves. We were also going to build a raft and float down the Iowa River to the Mississippi--but were deterred." One part of this 'club' had to have been my father who was two years younger than Hans.

When the boys grew old enough they were assigned the job of taking care of the team of horses and were able to either ride the horses or to take them with the buggy in order to get around the town and out in the countryside where they gathered hazel and hickory nuts in the fall and went swimming and fishing in the river in the summer. It seems their days were filled even though there was no radio--that came into common usage in the 1920's. The telephone was just beginning to be available in a few places; television was nearly 50 years in the future and it wasn't until the 1920's that motion pictures became an important form of entertainment. Computers could not have even been imagined!

Both Hoerlein boys were active in sports during their teenage years. Hans set up a pole vaulting runway and landing pit for practicing the pole vault on the dirt street by their home and in his high school days won the first state medals in track for the Iowa City School. Later at the university he won letters as an end on the varsity football team. (Paul, my father, was a three sport letterman at Iowa City High and later played football for Oregon State.)

In the summers of 1909 and 1910 Hans went out to the Rocky Mountain West. One summer was spent working on a ranch in Wyoming, 100 miles from the nearest railroad. The next year he worked as a driver for the horse drawn stage wagon company that carried tourists from the village of West Yellowstone to Old Faithful Inn in Yellowstone National Park. There would not be regular motorized bus service into the Park for another decade. What fun for a nineteen-year old to have had these experiences!

While all this was going on he must have been taking music lessons, since by age fourteen he was playing the piano and was organist for the church--a talent that he nurtured as an avocation throughout his life. In the winter of 1911 he gave a 'farewell' concert that had full coverage in all three of the newspapers then circulating in Iowa City.

This good-by recital marked his departure for Oregon. Johannes had purchased land in the Hood River Valley the previous year and asked Hans to go out and begin work on developing it into an apple orchard. The plan was that eventually the whole family would move from Iowa to Oregon. This meant leaving his studies at the University as well as being sorely missed for his senior season on the football team! Sadly, within only a few months, his father died unexpectedly and Hans returned for the funeral.

In the *Iowa Press-Citizen* newspaper article about the service it was reported:

"The mourning friends at the funeral were deeply touched when they found upon the casket of the sleeping clergyman a simple wreath of holly from the far-off groves of Oregon. It was brought by Hans Hoerlein from his new home on the Hood River and placed over his father's silent form--the father who had listened, enrapt, when the son played the organ at a farewell reception a few months ago and had planned to join his well-loved boy in the orchards of the great west ere long".

By the fall of 1911 the family had to leave the comfortable and well-ordered life of Iowa City to an almost pioneer existence on the largely undeveloped land in Hood River. Now Hans at twenty-one was the head of the family. The challenges facing him and Paul, just nineteen, were enormous.

I'll be writing you, my children and my other grandchildren more letters about family history that will include more on Hans and my father and their experiences in the Hood River Valley. There will be some letters about my growing-up years as well.

Fondly,

Paul H. Hoerlein

February 7, 2007

Dear Evan,

Did you know that your great-great grandfather on your father's side of your family was a minister in the Evangelical Lutheran Church? His name was Johannes Georg Hoerlein and he was born in Elkport, a village in northeastern Iowa, in 1862. His father, Johann Christoph Hoerlein, also an Evangelical Lutheran minister, was pastor of the church in Elkport. In order to keep them straight I will refer to them as J.G. and J.C. (I have written a letter to your father about the life of Johann Christoph that you should also read to find out more about our family history).*

Very soon after Johannes Georg (J.G.) was born his father (J.C.) was transferred to a church in Cottage Grove, Wisconsin, very near the city of Madison. They traveled by horse and wagon in the depths of winter and their house in Cottage Grove was an unchinked log cabin. (You may have read Little House in the Big Woods by Laura Ingalls Wilder. It describes life in pioneer days in Wisconsin from a child's point of view). The family stayed in Cottage Grove and in nearby Fort Atkinson for the next six years before moving back to Elkport in 1868 and then to Iowa City a year and a half later. While they were in Wisconsin three sisters, Martha, Elizabeth and Emma were born.

**In doing research about my family I have had several good sources of information. A current member of Zion Lutheran Church studied all the church records back to its founding in 1860 and wrote a history of the church based upon that research. Another helpful source were the records of the Iowa Synod, the governing body for the Evangelical Lutheran churches in Iowa and neighboring states. The Synod published a newsletter Der Kirchenblatt and the obituaries of both Johann Christoph and Johannes Georg were published in that newsletter. In addition, a seminary (training school for pastors) called Wartburg was part of the Synod organization, and it too has a published history that helped me learn more about my grandfather and great-grandfather. There were family records that were useful, but still some educated guesses had to be made about some of the events in their lives.*

In late 1869 Johann Christoph (J.C.) was appointed pastor of the Zion Evangelical Lutheran Church in Iowa City. A brother, Teodor, joined the family in 1872 but tragically passed away in the summer of 1873. Only a month or two later, perhaps from the same very infectious disease, Johannes' father fell ill with either meningitis or encephalitis and died at the age of 35 leaving his widow, Magdalena Holster Hoerlein and the four children, all under twelve years old, facing a challenging future.

I can imagine that the very first challenge was the question of where to live. It was common in most churches in those days, and continuing for much of the next 100 years, for ministers to live in houses owned by the church. While the church did a great deal for the family they would eventually have had to move to make way for a new minister. Fortunately there was a solution for their problem.

I think the answer for the bereaved Hoerlein family was the relocation of the Wartburg Seminary (and Iowa Synod offices) from St. Sebald in northeastern Iowa to the town of Mendota, Illinois. The seminary was increasing its enrollment and needed more space and, perhaps, a better location. In doing research for my J.C. letter I had learned that the two key professors at Wartburg, the brothers Fritschel, came from the same preparatory school in Bavaria that he had attended and that one of them, Gottfried Fritschel, had probably been a classmate of his. This indicated to me that not only were they close colleagues in the Iowa Synod, but they were also longtime friends of the Hoerlein family. My guess was that they encouraged and enabled Magdalena and her children to move to Mendota. To a certain extent this was confirmed when I found the 1880 census records that showed the Gottfried Fritschel family and the Hoerlein family living next door to each other in Mendota. By that time Magdalena's mother, Katharina Holster, was also living with them.

Very soon after moving to Mendota and just after his confirmation at age twelve or thirteen J.G. followed his father's footsteps and enrolled in Wartburg Seminary to train for the ministry. His years at Wartburg from about 1875 until early in 1882 took the place of what we would consider junior and senior high school with another year added to it. The program was a rigorous liberal arts curriculum with the addition of the religion courses necessary to prepare him for the ministry. He passed the required tests for a candidate for ordination and was assigned to St. John's Lutheran Church in Dubuque, Iowa, for an internship of several months. He was ordained as a minister there on the 9th of September, 1882—a month short of his 20th birthday and at about the same age his father had been ordained in Bavaria just before sailing to America in 1859.

You might be interested in examples of the subjects taught at Wartburg Seminary in the years J.G. was enrolled. In the preparatory program there were classes in English, German, Latin, Greek, Hebrew, music, dialectics (reasoning), mathematics and history. In the theological section were biblical history, church history, Lutheran church constitutions, church law, American church denominations and pastoral theology. Quite a load! Of importance is the fact that German was the primary language used in German Lutheran worship services until the beginning of World War I. That meant that German was the language of instruction at Wartburg. Synod publications such as Der Kirchenblatt were in German.

While German was the first language in the home and church of J.C., he was proficient in English and his children probably learned English as a second language as part of their schooling and contacts with others outside of the home. However, in the next generation, English had more than an equal place with German in the home even though German was still the primary language in worship. J.G.'s children all had very successful high school and college years indicating that growing up bilingual was no hindrance to academic success. Later, because of the intense feeling against anything German caused by World War I, the German language was seldom used by my father's generation and dropped almost entirely from worship services after 1916.*

Seminary life was not all serious study. J.G. met his future wife in Mendota. Louise Knauer, my paternal grandmother, was the daughter of a local merchant, Nicholas Knauer and his wife Margaretha Geuther Knauer. Johannes and Louise were married in 1894. Other young men at the seminary were attracted to young women in Mendota. J.G.'s sisters, Martha, Elizabeth and Emma, all married seminary graduates who became first became Lutheran pastors in the Iowa Synod.

**It is hard for us in the early years of the 21st century to comprehend the extent and the impact of 19th century immigration to the United States. Right now, as I am writing this letter, there is much concern about the influx of Spanish-speaking people into the United States and the real or imagined problems that come with it. I wonder how our generation would have reacted to the waves of foreign-born people who entered our country from the 1840s into the first years of the 20th century--Germans, Italians, Norwegians, Danes, Swedes, Finns, Japanese, Chinese, Poles and others from Eastern Europe. Most became citizens of the United States with English soon becoming their primary language.*

Johannes first church was in Princeton, Illinois—not far from Mendota—where he served as pastor for four years until 1887 when was called to the church his father had served in Iowa City. His obituary implies that he had yearned to have the opportunity to “come home” to Zion Lutheran and his dream had come true. With Louise and a baby girl—Alfrieda was born in Princeton in 1886—the family moved into a church-owned house that would be their home until a new two-story parsonage was built next to the steepled brick church in 1893. He conducted his first service in November of 1887. Johannes would serve this church for 24 years until his untimely death in 1911.

From the accounts in the History of Zion Lutheran Church *“His return was propitious for Zion’s growth and development.”* One of the key things he did was to establish a church school that met every Saturday during the school year and for eight weeks during the summer months. The church school served children from 7 to 8 years of age up to their confirmation around age 14. The curriculum included instruction in German in addition to the religious instruction. The church history states that regular attendance was required and that *“weather didn’t matter, social events didn’t count at all, and we’re told that no amount of pleading or of faking illness was acceptable.”*

I have written a letter to your brother about my uncle Hans who was born in Iowa City in 1890. In that letter I quoted further from the church history about how the children felt when it came time for their confirmation. Here is a sample of their thoughts from the book: *“All kids had to survive a questioning when the pastor quizzed each one in German before the Zion congregation. Answers were given back in German and woe to those who hadn’t memorized everything!”* A long-time church member commented, *“These were years of vitality and change for the people of Zion.”*

J.G’s family grew along with the church. Joining Alfrieda and Hans, my father, Paul, was born in 1892 and my aunt Gretchen in 1894. (J.G’s mother also lived with the family during the Iowa City years.) All the children attended public school in Iowa City and Alfrieda went on to graduate from the University of Iowa. Hans also attended Iowa for three years until he went west to Oregon in 1911. My father may have also gone to there for a year after he graduated from high school in 1910.

These were the horse and buggy days. Although the first automobiles were beginning to come on the market in the early years of the 20th century J.G. and the family traveled about the town and countryside in a buggy pulled by two fine black horses. When the boys were old enough it was their responsibility to take care of

them. There was probably a pasture close by the church as there was still open land within the city and almost all of the residents used horsepower to get around.

When J.G.'s father came to Iowa City in 1869 one of his important tasks was to establish mission churches in nearby farm communities. One of those was at Solon about 15 miles north of Iowa City. Another congregation was started at Sharon Center, a tiny crossroads community out in the corn fields about ten miles south and west of the city. There were many German Lutheran farmers and it was important to bring the church to them since a trip into town would be a hardship on many. J.G. continued the work that his father and pastors following him had maintained.

Pastor Hoerlein served both those congregations in support of their mission by going out on alternate Sunday afternoons to each church to preach and give spiritual guidance---and to enjoy a home-cooked Sunday dinner in one of the congregant's homes. My uncle Hans, and probably my father at other times, often went along to help drive the team of horses and to share in the good food. In the wintertime snow and ice would make it necessary to take the sleigh instead of the buggy. Would you have liked to live in those days?

Zion Evangelical Lutheran was known as the German Church as it served German immigrant families who wished to maintain their long-standing traditions, but in 1903 Pastor Hoerlein added monthly Sunday evening services conducted in English while continuing all the other services in German. In my genealogy files I have handwritten copies of his sermons written in German. I also have a handwritten copy, in English, of the baccalaureate sermon he gave for my father's high school graduation class in 1910. It is clearly marked in my Hoerlein Iowa City files. It is definitely worth reading.

There are many other items in the files about those days in Iowa City including photographs, newspaper clippings, church records, marriage certificates and christening records for the four Hoerlein children as copied from the family Bible. One interesting thing about the christening records is the formal list of names given the children. For example, Alfrieda's full christening name was Alfrieda Katharina Margaretha Magdalena Hoerlein. The other names honored her great grandmother Holster, her grandmother Knauer and her grandmother Hoerlein, but Alfrieda was the only name she really used. These three women were present at the christening and were considered her godparents.

Bev and I visited Iowa City in 2004 and attended services at Zion Lutheran Church. While the old church had been replaced in 1965 the altar piece, baptismal font and several other furniture items from the old sanctuary are now displayed in

the narthex including the organ bench used by my uncle Hans, the organist and choir director for his father for several years. Perhaps some day you and your family will go to Iowa City and visit Zion. I know you will find a warm welcome.

We also had the opportunity to visit the site of the church Johannes served in Sharon Center. It was crushed by a fallen tree some years ago and had to be removed, but the church grounds and a small cemetery remain along with a memorial plaque that tells of the story of founding the congregation by Johann Christoph. The church yard is surrounded by well-kept farms, some of them owned by Amish families who still travel about in horse-drawn buggies and wagons just as my grandfather did 100 years ago.

In 1910 Zion celebrated its 50th anniversary. J.G. was especially honored as he had been pastor for nearly half of that time—23 years. There were several news articles written at the time that I have partial copies of in my files. He had accomplished a great deal during his time at Zion. The church was out of debt—remarkable for any church in any time—and he had increased the number of communicants (members) to about 450. Over the years he had performed some 600 baptisms, confirmed over 300 individuals, performed some 250 marriages and conducted about 300 funerals.

Sadly, within a few months of the anniversary celebration, Johannes Georg had a recurrence of a gall bladder problem he had suffered from for several years. According to his obituary the doctors found that the illness, probably cancer, could not be cured and he passed away in May of 1911. There was extensive newspaper coverage of the funeral. He was a much-loved pastor by his congregation and in the larger Iowa City community.

J.G. was 48 years old when he died. He was buried in Oakland Cemetery in Iowa City where his grave lies next to his father and mother and his infant brother Teodor. His passing ended his dream of retiring from the ministry and moving out to Oregon where a year or so earlier he had purchased some land for an orchard in the Hood River Valley. The dream now had to be fulfilled by his two sons, Hans and Paul, along with his wife and daughters who all left Iowa City in 1912 for a new life in the West. (I will tell more about the family in other letters.)

Fondly,

Paul H. Hoerlein

Kirkland, Washington

APPENDIX D

ZION'S GOLDEN ANNIVERSARY

from

Der Kirchenblatt, November 5, 1910

Translation by Heide Bursch, in June, 2010

aber es stellte sich bald heraus, daß die vorhandenen Lehrkräfte nicht genügen konnten. Die Klassen waren viel zu groß, und besonders der Hochschulkurs konnte nur stiefmütterlich behandelt werden. So entschloß sich denn die Exekutive, von dem ihr vom Verwaltungsrat verliehenen Rechte Gebrauch zu machen und einen weiteren Lehrer zu berufen. In der Sitzung vom 5. Oktober wurde Herr Pastor C. Braulick von Mina, S. D., für diese Stellung berufen, und am 13. Oktober trat er sein Amt an. Er hat ausschließlich in englischen Fächern zu unterrichten. Hat nun trotzdem jeder der Professoren vollauf, ja, eigentlich zu viel zu tun, so konnten doch die Klassen geteilt, und besonders der Hochschulkurs in ordentlicher Weise ausgebaut werden. Gegenwärtig wird der gesamte Unterricht in vier Klassen erteilt. Die unterste Klasse umfaßt ungefähr 20 Schüler und deckt sich mit dem 5. und 6. Grad der Staatschule. Die nächste Klasse entspricht ungefähr den 7. und 8. Grad und zählt ungefähr 26 Schüler. Die Hochschulabteilung arbeitet ebenfalls in zwei Klassen, die unterste entspricht dem 9. Grad und die andere dem 11. Grad der staatlichen Hochschule. Diese Abteilung wird von acht Schülern besucht. Der Rest der Studenten besucht den Commercial Course, den teilweise, d. h. für ausgewählte Fächer, auch einige Schüler der oberen Vorbereitungsstufe benutzen. In allen Klassen wird wacker gearbeitet, und wir können im allgemeinen unseren Studenten das Zeugnis des Fleißes nicht versagen, man muß nur immer bedenken, mit welcher mangelhafter Vorbildung die meisten zu uns kommen, und wie ungewöhnt und fremd ihnen zumeist angestrengte geistige Arbeit ist. Eine große Anzahl unserer Schüler zählt 18, 19, 20 Jahre oder ist noch älter, sicherlich ein Zeichen, daß es ihnen Ernst ist mit dem Lernen. Schwieriger war es schon, den Schülern den ersten Collegeschliff zu geben, und sehr viel ist darin auch noch nicht erreicht worden, aber das Leben und Lernen spielt sich doch nach fester Ordnung ab, und immer mehr gewöhnen sich die Studenten an die Beschränkung ihrer Freiheit, die sie immer mehr als heilsam für ihre Arbeit erkennen. Manche der jetzt noch in den Vorbereitungsstufen sitzenden Schüler wird dem Studium treu bleiben und, so Gott will, in einigen Jahren das College verlassen, um in Dubuque oder näher das Studium fortzusetzen. Gott gebe sonderlich dazu seinen Segen. — Unsere Studenten kommen sowohl von Nord- als auch von Süd-Dakota, sie sind zum weitaus größeren Teil unseres lutherischen Glaubens, doch sind auch eine Anzahl Angehöriger anderer Kirchen unter ihnen.

Außer der Direktorsfamilie und der des Hausmeisters beherbergt das College noch die beiden Professoren van Arman und Braulick, die als Junggefelln sich in der Anstalt in Wohnung und Kost gegeben haben.

Am Collegeeigentum wurde auch noch mancherlei gebaut und gebeitert und manches vollendet. Ein besonderer Schornstein für den Backofen wurde errichtet, ebenso ein Stall und eine große Zisterne hergestellt. Für die Commercial-Abteilung wurden sechs Schreibmaschinen angeschafft, einige der Studenten gebrauchen aber zum Neben ihre eigenen Maschinen.

Mag dieser Bericht über die jüngste Lehranstalt genügend sein für alle, die unserer gedenken, laßt uns aber Gott bitten, daß er zum guten Anfang den gesegneten gleich erfreulichen Fortschritt und Fortgang gebe. C. L. H.

— Wir haben einen reichen Gott. Gebet und Fürbitte sind die Schlüssel zu der Schatzkammer seines Reichthums. Die laßt uns fleißig gebrauchen für uns und für die Brüder.

Goldenes Jubiläum in Iowa City, Iowa.

Die Geschichte unserer Zions-Gemeinde in Iowa City, Iowa, reicht bis ins Jahr 1856 zurück. Es war Pastor Josias Ritter, der sich der dortigen Lutheraner damals annahm und schon 1857 eine lutherische Gemeinde organisierte, die aber nicht allzu lange darnach wieder auseinanderging, da ihr Pastor sie verlassen hatte und kein Nachfolger zu haben war. Auch vorübergehende Besuche unseres Pastors J. A. Rist brachten keinen Wandel. Nun nahm sich Pastor Sells von Rock Island, Ill., der verwaiseten Lutheraner in Iowa City an und brachte es wieder zu einer Gemeindeführung. Er bediente die Gemeinde alle zwei Wochen, bis sie in Pastor F. Döfcher wieder einen eigenen Pastor erhielt (1859). Die Gemeinde erbaute eine Kirche und entwickelte sich nach innen und außen. Aber auch Pastor Döfcher blieb nicht. Er verließ Iowa City 1863. Ihm folgte Pastor Wehrs und 1866 Pastor Poigt, der bis 1870 die Gemeinde bediente und unter dessen Amtsverwaltung die Gemeinde gute Fortschritte machte. Nun berief die Gemeinde den Pastor Joh. Hörlein von Elkport, Iowa. Dieser tatkräftige, umsichtige und unermüdet fähige Pastor gründete von Iowa City aus einen ganzen Kranz von Missionsstationen (South Liberty, West Branch, Solon, Sharon Center und Lone Tree), er beseitigte eine drückende Schuldenlast und verbesserte das Kirchengut. Die Gemeinde wuchs und sah unter so sicherem Führer einer ruhigen Zukunft entgegen. Da starb der treue Pastor ganz unerwartet am 17. Oktober 1873. Nach kurzer Pfarrverwesung durch Pastor Böverlein trat Pastor C. Jde 1874 das Pfarramt in Iowa City an und setzte das gute Werk seines Vorgängers energisch fort. Ihn nötigte jedoch 1879 Krankheit, sein Amt dort aufzugeben. Ihm folgte Pastor Hartmann bis 1887. Hatte die Gemeinde unter dem Pastorat Pastor Jdes einen hübschen Turm vor ihre Kirche gebaut, so setzte sie unter Pastor Hartmann gemalte Fenster in ihre Kirche und eine wohlklingende Pfeifenorgel. Als Pastor Hartmann 1887 einem Ruf an unsere Gemeinde in Clinton, Iowa, folgte, berief die Gemeinde in Iowa City den Sohn ihres unvergessenen Pastors J. Hörlein, den Pastor J. G. Hörlein, der nun 23 Jahre an der Gemeinde gearbeitet hat. Er vergrößerte die für die Bedürfnisse der Gemeinde zu klein gewordene Kirche durch einen Anbau in Kreuzform, errichtete das geräumige Pfarrhaus und brachte noch viele andere Verbesserungen an, so daß die Gemeinde ein prächtiges Kirchengut schuldenfrei besitzt. Die Gemeinde zählt gegenwärtig 450 kommunionfähige Glieder, die Sonntagsschule zählt etwa 125 Schüler und 15 Lehrer; die Samstagsschule und Sommerchule werden von etwa 50 Kindern besucht; der Frauenverein, der in der Geschichte der Gemeinde allwege Großes geleistet hat, besteht aus 80 Gliedern.

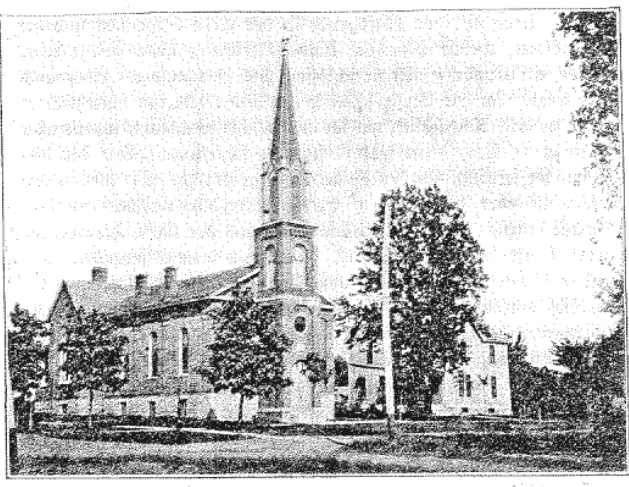
Am 16. Oktober feierte diese Gemeinde ihr goldenes Jubiläum. Als wir am Abend des 15. Oktober in Iowa City ankamen, fanden wir die Vorbereitungen zum Fest fast beendet. Fleißige Frauenhände ordneten noch die Dekorationen der Kirche und brachten herrliche Blumensträuße im Altarraum unter. Im Basement aber richtete man alles zur Bewirtung der Gäste her; wir aber begleiteten Pastor Hörlein und seine Mutter auf den stillen Kirchhof an das Grab des seligen Pastor Hörlein, es zum Festtag der Gemeinde, die er so geliebt hatte, zu schmücken.

Der Festtag war ein idealer Indianerlommertag. Und so kamen auch die Festgäste zahlreich an — aus Solon, aus Sharon Center, den Filialen der Gemeinde; die Gemeinde zu Malissa stellte sich mit ihren Pastorkleuten fast vollzählig ein, und Pastor Doden von Wilton brachte einen Teil seiner Gemeinde herzu.

Die Gemeinde selbst kam wie ein Mann an und bald war die Kirche bis auf den letzten Platz besetzt. Ein Sohn Pastor Hörnigs, ein tüchtiger Organist, intonierte ein kräftiges Vorspiel, und die Gemeinde stimmte fröhlich und kräftig ein Loblied an. Es herrschte eine rechte Feststimmung. Die Festpredigt hielt der Präses der Synode über Ps. 57, 8—12. Er zeigte der Gemeinde, daß ihr Lob an diesem Jubelfest kräftig sein, daß Gottes Güte und Wahrheit preisen und daß es hinaus in die Weite schallen müsse. — Nach dem Mittagessen blieb die Versammlung meist auf dem schönen Rasenplatz bei der Kirche, und so hatten alle Gelegenheit, sich zu begrüßen und zu unterhalten. Der Abendgottesdienst wurde in englischer Sprache gehalten. Pastor C. Rausch predigte über 1 Kor. 15, 58. Er ermahnte die Festgemeinde mit beredten Worten zur Treue gegen ihre Kirche. Der wohlgeschulte Kirchenchor sang in beiden Gottesdiensten und trug aller Herzen auf den Flügeln des Gesanges mit sich in die Höhe. Als die letzte Töne der Orgel erklangen, war das Jubelfest zu Ende. Der Segen des Tages aber wird bleiben und der Gemeinde, so hoffen wir, je länger desto reichlicher zuteil werden.

Zion, fahre fort im Licht!

F. r. H.



Zions-Kirche und Pfarrhaus zu Iowa City, Iowa.

Ges. Güten zu besetzen und nach der Höhe Gottes aläubig zu

From: Der Kirchenblatt, 5 November 1910 (words added)

Golden Anniversary in Iowa City, IA

The history of our Zion congregation in Iowa City, IA dates back to the year 1856. As early as 1857 Pastor Josias Ritter took it upon himself to care for the local Lutherans and organized a Lutheran congregation, which dispersed again soon afterwards because the pastor left and there were only occasional visits by our Pastor I. A. List but no successor. Next, it was Pastor Selle of Rock island, IL who took over the orphaned Lutherans in Iowa City and formed a new congregation. He preached every two weeks until 1857, when in F. Doescher the congregation once again received a pastor of their own. They built a church and grew in numbers and strength. However, Pastor Doescher did not stay very long either and left Iowa City in 1863. He was followed by Pastor Wehrs, then in 1866 by Pastor Voigt who served until 1870 and under whose administration there was good progress. At that time the congregation called Pastor Johann(Christof) Hoerlein of Elkport, IA. This active, prudent and tireless man initiated an entire circle of mission stations (South Liberty, West Branch, Solon, Sharon Center and Lone Tree) from Iowa City, got rid of burdensome debt and improved the church property. The congregation continued to grow and was looking forward to a secure future under his leadership when suddenly and unexpectedly their faithful pastor died on October 17, 1873. There was a brief period of interim pastorship under Pastor Poeserlein until 1874, when Pastor C. Ide received a call and energetically continued the good works of his predecessor. In 1879, illness forced him to retire from his duties and he was followed by Pastor Hartmann until 1887. After having built a pretty tower in front of their church under Pastor Ide's leadership, they now continued with painted windows and a beautiful sounding pipe organ. In 1887 Pastor Hartmann followed a call to our congregation in Clinton, IA, and the congregation in Iowa City called the son of their unforgettable Pastor (Johann Christopf Hoerlein, Pastor J. (Johannes) G. Hoerlein who has now served the congregation for 23 years. He enlarged the church building, which by now had gotten to be too small to meet the needs of the congregation by a cross addition. He also built the roomy parsonage and brought about many more improvements, so that today the congregation is the debt-free owner of a splendid church property. The congregation currently counts 450 confirmed members, with approximately 125 students in Sunday school and 15 teachers. There are about 50 attendants at Saturday school and Summer school. The women's association, which throughout the entire history of the congregation has accomplished great things, consists of 80 members.

The congregation celebrated its golden anniversary on October 16. When we arrived in Iowa City the evening of the 15th we found preparations almost completed. Busy women's hands were still arranging the decorations in the church and putting up beautiful bouquets of flowers in the sanctuary. In the basement everything was set up to host and serve many guests. However, we accompanied Pastor Hoerlein and his mother to the quiet cemetery and grave site of the late Pastor (Johann Christopf) Hoerlein, in order to decorate it for the celebration of the congregation which he had loved so well.

APPENDIX E

PASTORS OF ZION

Senior Pastors
Associate Pastors
Interim Pastors
Vicars
Family Photos
Clergy Clips

Zion's Senior Pastors



Josias Ritter
1856 - 1858



Johann Friederich Doescher
1859 – 1862



Heinrich W. Wehrs
1863-1866



Johann Christopf Hoerlein
1870 - 1873



Conrad Ide
1874 – 1879



Ocian Hartmann
1879 – 1887

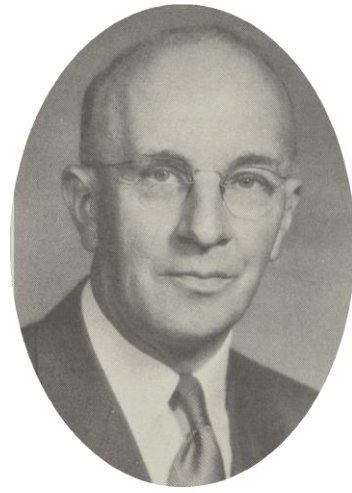
Not Pictured: Reinhold Voigt (1866-1870)



Johannes G. Hoerlein
1887 - 1911



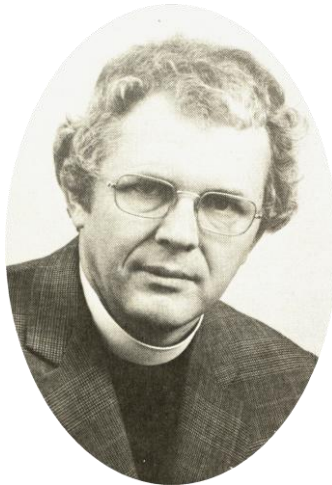
Herman Brueckner
1911 - 1926



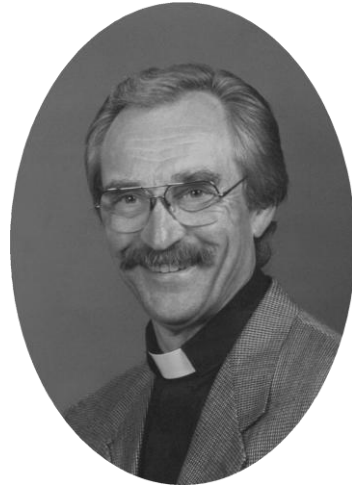
Arthur Proehl
1926-1958



Lowell Koch
1958 - 1969



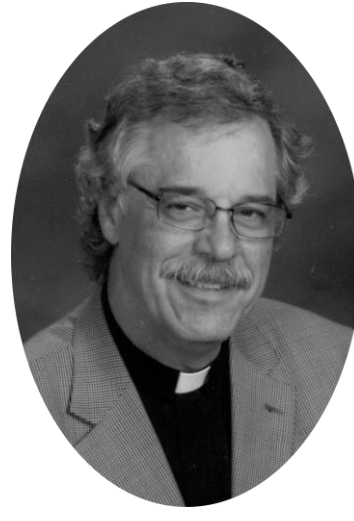
Richard Trost
1969 - 1980



Roy Nilsen
1980-1998



Dwight DuBois
1999 - 2006



Mark Pries
2007 -

Zion's Associate Pastors

Ann Svenningsen Russell	1982-1989
William Russell	1982-1989
Dan Rasmus	1989-1992
Robert Hammel	1993-1997
Tim Malek	2001-2006
Jan Rippentrop	2006-

Zion's Interim Pastors

A. Selle	1859
Leonhard Paeverlein	1873-74
David Belgum	1980
Michael Burk	1992
Judy Gerlitz	1992
David Mosher	1998
Arno Frerichs	1998
Terry Slinde	1999
Karl Koch	1999
Ginger Anderson-Larson	2001
Harris Hostager	2006

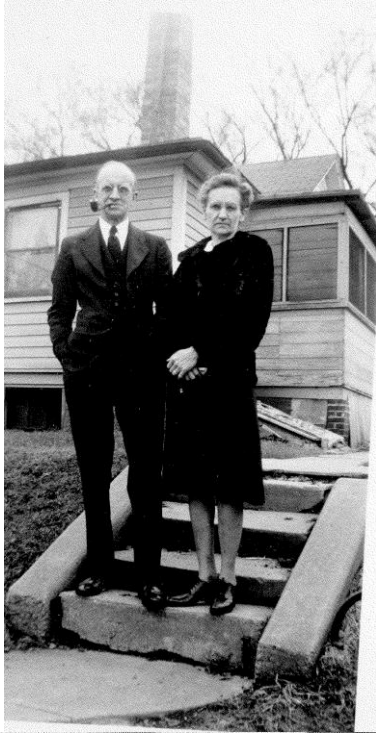
Zion's Vicars

Val Gies	1974-1975
John Wesling	1975-1976
John Monson	1976-1977
Martha Myers	1977-1979
Gary Boe	1979-1980
Bill Sappenfield	1980-1981
Mark Reshan	1981-1982

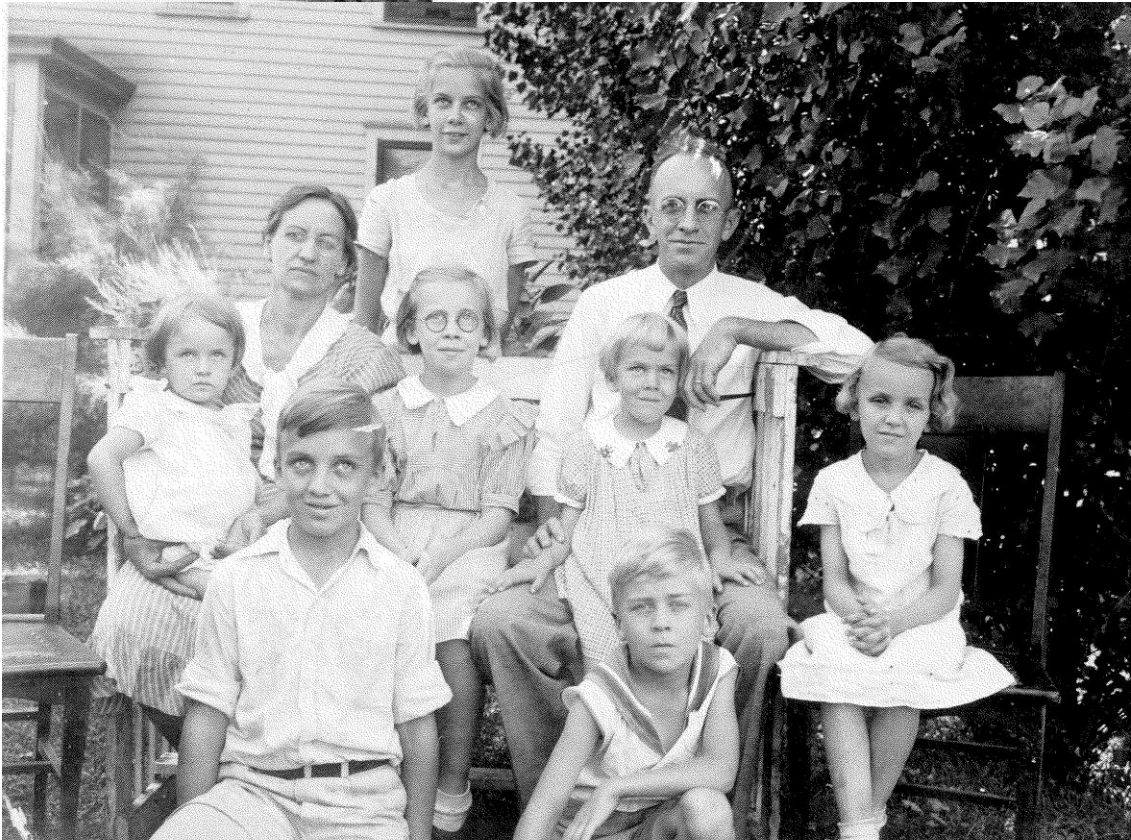
Family Photos



Pastor Hartman and Family



Pastor and Margaret Proehl



The Proehl Family: Margaret (standing), Mrs. (Margaret) Proehl, Pastor, Carla, Gertrude, Marie, Ruth *Front Row:* Arthur, Otto



The Koch Family: *Back Row:* Steve, Tim, Dave, Pastor
Front Row: Paul, Elizabeth, Becky, Marilyn, Laurie



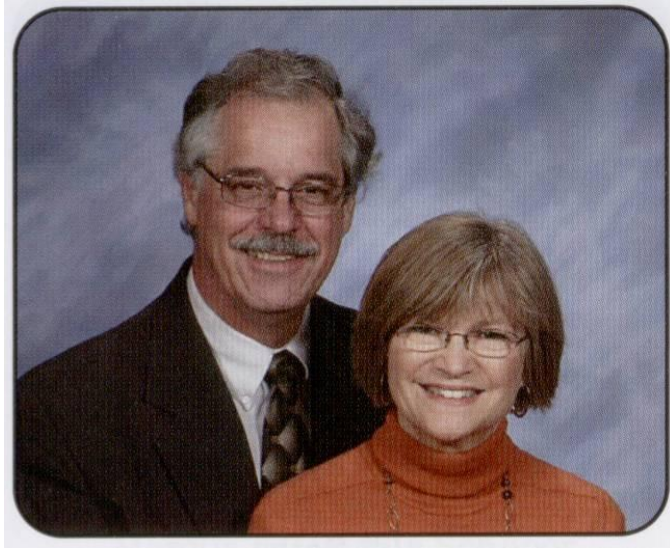
The Trost Family: Shirley, Kirsten, Pastor, Libby
Front row: Maria, Derek, Fritz



The Nilsen Family: Erika, Linnea, Kai, Solveig
Front: Mary, Pastor



The DuBois Family: Pastor (standing), David, Janice, Anna



Pastor and Lesley Pries

Clergy Clips

August 24, 1918.

LUTHERAN STANDARD.

513

interest bearing funds have been increased by the sum of about \$26,600.00.

7. Order of Business.

As such I recommend that we follow the order of past meetings, to-wit:—Thursday, Organization and Missions; Friday, Educational Institutions; Saturday, Nominations and Varia; Monday, Finances and Eleemosynary Institutions; Tuesday, Publication Matters; Wednesday, Unfinished Business.

And now may the Lord our God make us perfect in every good work, to do His will, working in us that which is wellpleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

Submitted at Fort Wayne, Ind., August, A. D. 1918.
C. H. L. SCHUETTE.

NOTICE.

No Standard Next Week.

JOHN FREDERICK DOESCHER.

Another faithful servant of the Lord and pioneer of our church has been called home. Pastor Doescher was born July 15, 1840, in Loeste, province of Hanover, Germany. He came to America with his parents and attended the Missouri Synod school at Fort Wayne, Ind., and already at the age of twenty entered the ministry. On May 15, 1860, he entered the holy state of matrimony with Adelheid Meyer and was blessed with eleven children, five sons and six daughters.

Pastor Doescher began his work in the Missouri Synod, but on account of the Predestination differences he united with the Joint Synod of Ohio, Illinois, Iowa, Dakota, Louisiana, Texas, Oregon, and Washington bear witness to his faithful and abundant labors. On his missionary tours, which covered hundreds of miles, he scattered the divine seed of the word far and wide and administered the sacraments to hungry souls, both in larger and smaller assemblies and wherever a few hearers could be gathered, giving spiritual attention at the same time to Italian railroad laborers.

His religious convictions were strong, nor did he hesitate to bear testimony to them, irrespective of consequences to himself. Yet he was much interested in the probability of a greater union among Lutheran bodies of America and to further such union wrote a number of brochures and attended conferences.

Seven years ago he celebrated the fiftieth anniversary of his ordination in which his own and neighboring congregations and ministers joined with many congratulations. He was also permitted by divine mercy to celebrate his golden wedding in the midst of his congregation.

Five years ago however bodily infirmities compelled him to lay down the work of the active ministry. His last years were pleasantly passed under the loving care of his beloved wife, who however was called from his side in November of 1916. His last days were spent in the hospital in Oregon City in the immediate care of his two daughters, Mrs. Bushing and Mrs. Becker. He attained the age of seventy-eight

years, one month, and twelve days. The following pastors were present and took part in the funeral services: Pastors Krause, Karpenstein, Koehler, Berthold, Rhode, Schink, and Ludwig. Hebrews 13, 7 and Psalm 126, 5-6 were used as funeral texts. His body was laid to rest in the Lutheran cemetery by the side of his wife. One of his sons, John Doescher of New Washington, O., and a grandson, Ernst Herz of Hattin Station, Sask., Canada, are serving the Lord in the ministry. There remain four sons, three daughters, twenty-six grandchildren, and five great-grandchildren.
J. H. KARPENSTEIN.



Pastor Doescher in later years

Obituary (left).

Call letter (1887) for Pastor Johannes G. Hoerlein

VOCATION.

Nach der Anordnung und dem Befehl unseres Herrn Jesu Christi, wornach seine Gemeinde auf Erden allezeit ordentlich versorgt werden soll mit dem Worte Gottes und den heil. Sakramenten, versammelte sich die Evangelische-Lutherische Zions Gemeinde zu Iowa City am 2. October 1887, unter dem Vorsitz des Herrn Pastor O. W. Hartmann, unter Anrufung des dreieinigen Gottes, zur Wahl und Berufung eines Pastors; und nachdem die Wahl auf Sie, geehrter Herr Pastor J. G. Hoerlein gefallen ist, beruft Sie hiermit obgenannte Gemeinde einmuetig zu ihrem Hirten und Seelsorger.

Wir versehen uns dabei zu Ihnen, als zu einem Diener unserer theuren Evangel. Luth. Kirche, vornehmlich des Folgenden:

1. Dass Sie uns das geoffenbarte Wort Gottes, wie es in der Heiligen Schrift Alten und Neuen Testaments enthalten und in den Bekenntnisschriften unserer Kirche erklert und bezeugt ist, lauter und rein verkueundigen und von dieser seligmachenden Lehre in Ihrer ganzen Amtsfuehrung nicht weichen, auch getrost darueber leiden werden, was Gott Ihnen und uns nach seinem vaterlichen Rath zu leiden auflegen sollte.

2. Dass Sie sich beim Gottesdienst und bei Vollziehung heiliger Handlungen der Loehe'schen Agende und Gottesdienstordnung bedienen, soweit diese Gottesdienstordnung bei uns eingefuehrt ist oder ordentlicherweise zur Einfuehrung kommt, und sich dabei aller Neuerungen, durch welche schwache Glieder geaergert werden koennten, enthalten werden.

3. Dass Sie sich den Unterricht der zu confirmirenden Kinder, ueberhaupt den Unterricht der Jugend in unserem allerheiligsten Glauben, wie auch die geistliche Pflege und Trastung der Kranken, Betruieben, Angefochtenen und Sterbenden ernstlich angelegen sein lassen und jedes Glied der Gemeinde belehren und vermahnen, wo und wie es das Heil seiner Seele erfordert.

4. Dass Sie auch die Gemeinde und ihre Glieder vor dem Herrn allezeit auf betendem Herzen tragen und durch Gottes Gnade in Ihrem ganzen Leben und Wandel "ein Vorbild der Heerde" zu werden suchen.

Dagegen dürfen Sie sich zu unserer Gemeinde und deren Gliedern vornehmlich des Folgenden versehen:

1. Dass wir Sie fuer unseren vom Herrn uns gesetzten Pastor und Seelsorger erkennen, Lehre, Ermahnung, Strafe, Trost und Ermunterung des Wortes Gottes aus Ihrem Munde gerne annehmen, alle Amtshandlungen bei Ihnen suchen, Ihnen auch christliche Ehrerbietigkeit, Gehorsam und alles Gute erzeigen wollen, wie es der Herr von seiner Gemeinde durch seine heil. Apostel 1. Thess. 5, 12, 1. Tim. 5, 18, Hebr. 13, 17 und in anderen Stellen fordert.

2. Dass wir Ihnen gemäss dem Befehl Christi, nach welchem „die, so das Evangelium verkuendigen, sich vom Evangelio nähren sollen“ (1. Kor 9, 14), einen jährlichen Gehalt von \$ 400.⁰⁰

.....nebst freier Wohnung und den ueblichen Accidenzien zusichern, welcher Gehalt Ihnen in vierteljaehrigen Raten durch den Vorstand der Gemeinde rechtzeitig gereicht worden soll, mit dem Versprechen, den Gehalt zu erhoehen, sobald es in Ihren Kraefften steht.

Der Herr Jesus, der Erzhirte und Bischof seiner Gemeinde, in dessen Namen wir Sie berufen, verleihe Ihnen Freudigkeit zur Annahme dieses Berufs; er gebe Ihnen auch ein reiches Mass von Gaben seines heil. Geistes zur Ausrichtung des heiligen Amtes und lasse Sie unter uns viele Frucht schaffen zum ewigen Leben.

Im Auftrag und Namen der Gemeinde der Vorstand:

Michael Protz

D. Loewenstein

Gustav Truel

John Pfeiffer

John Spawtel.



Vorstehende Vocation bestetigt im Namen der Ev. Luth. Synode von Iowa und anderen Staaten

Fr. Richter

Præses des fuertigen Distrikts.

Mendota Ills., den 24ten October, 1887.

Rev. Conrad Ide with history of Hawkeye area Lutheran Church

IDE, PROTTENGEIER, KULMAN, GUETZLAFF, NOLTING

[.net](#)>

Church, was born in Wesberg, Province of Hartz, Hesser, Prussia, July 25, 1837. At the age of seventeen he emigrated to America in 1854, locating in Detroit, Michigan. Three years later, in 1857, he went to Clayton County, Iowa and entered Wartburg Seminary, an institution of learning conducted by the German Lutheran Synod of Iowa, from which he graduated in 1861. Soon after he was ordained a minister of the gospel in the church of his choice and received a call from a congregation in Marine City, Michigan, where he remained eight years, and the six succeeding years he spent as pastor of a church in Ottawa Lake, Michigan. In the spring of 1874, he was called to the church in Iowa City, Iowa, continuing his pastoral duties there until 1879, when he accepted the pastorate of his present charge. As an evidence of Mr. Ide's devoted and successful labors in the ministry, it would be eminently proper to record some of the results of his life work. Previous to locating here, he baptized and admitted to probationary membership, six hundred twenty-five, confirmed in the church two hundred thirty-seven, married one hundred six couples and buried one hundred seventy-four of his parishoners. Since locating in Fayette County, he has baptized and admitted to probationary membership two hundred seventy-five, confirmed one hundred twenty-five and performed the marriage and burial ceremonies an equal number of times, having joined in wedlock seventy-one couples and laid to rest seventy-one persons. This work makes a great total of nine hundred one baptisms, four hundred confirmations, one hundred seventy-seven marriages and two hundred forty-five burials or an average annual work of thirty-six baptisms, sixteen confirmations, seven marriages and nine burials during his thirty years in the ministry.

Mr. Ide has been twice married. He wedded Miss Anna B. Prottengeier, daughter of Conrad and Barbara Prottengeier of Clayton County, Iowa. The marriage was solemnized November 10, 1861, and unto them were born ten children. The eldest, Conrad Sigmund, was born September 30, 1862, and was graduated in 1882, from the college at Mendota, Illinois, his father's alma mater. Subsequently he attended the Upper Iowa University at Fayette, entering the senior class and was graduated in 1883. He was ordained a minister of the German Lutheran Church in 1884, and is now in charge of a congregation at Defiance, Ohio. In 1886, he married Miss Anna Kulman, of Toledo, Ohio. Emma was born October 15, 1864, and in 1883 became the wife of Rev. Albert Guetzlaff of Capac, Michigan; Minnie, wife of Rev. W. Nolting, of Harmony, Minnesota, was born November 25, 1866 and married in 1888; Mary was born September 25, 1868; Henry, born January 17,

<http://iagenweb.org/boards/fayette/biographies/index.cgi?read=7117>

3/4/2009

1871 and died on the 10th of may, following; Katy was born May 13, 1872; Gottfried, born August 17, 1874, is attending school at Wartburg Coleege; Bertha was born May 29, 1877; Gustave was born October 17, 1879 and Clara, born December 26, 1881, died in infancy. The death of the mother of this family occurred December 27, 1881. Mr. Ide was again married June 12, 1883, his second union being with Miss Elise Guetzlaff, daughter of Edward and Emma Guetzlaff, of Lawler, Iowa. Four children, all living, grace their union, Lydia, born March 26, 1884; Edward, born November 4, 1885; and Albert and Lizzie, twins born September 1, 1887.

Zion's Congregation, of which Mr. Ide has been pastor since 1879 was organized in the spring of 1858 by Rev. G. Grossmann and Profs. S. and G. Fritschel from Wartburg Seminary. The following year the first minister, Rev. Koeberle, was stationed here and in 1860 was succeeded by Rev. John Diendoefer, who in turn was succeeded in 1865 by Rev. H. Vogel. In 1867, Rev. Edward Wachtel became pastor and in 1870, was followed by Rev. Fuenfstuck, who in 1872 was succeeded by Rev. John Baumbach, who remained in charge until his death, which occurred in July, 1879. In connection with the church is a parochial school with a building on the parsonage grounds, where the elements of the German language are taught to the children of the parishoners together with Bible history, church liturgy and the usual common school branches of study. This school is carried on about seven months of the year and has been taught by Mr. Ide during his connection with the church. From thirty-five to fifty children receive instruction in this school and enjoy the additional privilege of attending the public school in the neighborhood which is usually open during the vacation of the parochial school. Mr. Ide has also charge of a congregation known as the First Evangel Lutheran St. Paul's Congregation, in West Union, to which he preaches every second Sunday. He also organized churches in Banks and Bethel Townships in this county in 1880, the former being called Evangel Lutheran St. John's Church and the latter St. Peter's Church. These congregations are now in charge of regular ministers, supplied by the German Lutheran Synod. Mr. Ide has been president of the Northern District Synod of Iowa for the last nine years. Until 1889, the district comprised Iowa, Minnesota, Wisconsin and Dakota, but at the annual session of 1899 (1889?), the territory was subdivided, leaving the present limits Iowa and Minnesota. It would be superfluous for us to add a word in regard to the usefulness of a man whose public life stands out before the people with the prominence of that of our subject. Few indeed are ministers whose influence on the race have been greater than Mr. Ide's, as portrayed in foregoing brief sketch.

from "1891 Portrait and Biographical Album of Fayette County, Iowa", pages 239 & 240

*Fayette Biographies maintained by Linnie Howell with the
WebBBS 4.33 Genealogy Modification Package by WebJournymen.net*

[[Return to Index](#)] [[Read Prev Msg](#)] [[Read Next Msg](#)]

Rev. Proehl Resigns; Taking Nebraska Charge

March 24, 1957

The Rev. A. C. Proehl, pastor of the Zion Lutheran church here for the past 21 years, resigned Sunday to take a mission charge in Nebraska.

The Rev. Mr. Proehl will leave the church here in April to assume the pastorate of the American Lutheran church of Ashland, Nebr., a mission congregation.

At a meeting of the congregation of the local church Sunday, the membership approved the resignation of the Rev. Mr. Proehl's request.

In addition to his duties as pastor of the local church, the Rev. Mr. Proehl for many years was in charge of student work for his denomination at the University of Iowa.

HE RECEIVED an honorary degree of doctor of divinity from Luther college in June, 1907. He was cited particularly at that time for his work with students interested in the ministry.

Now the senior pastor in Iowa City, the Rev. Mr. Proehl was installed at Zion church October 2, 1935, by his brother, then president of Wartburg college. Before coming to Iowa City he had served churches at Port Huron, Mich., 1920-22, and in Cleveland, Ohio, 1922-26.

A native of Meskote, Ill., he was graduated from Wartburg college, then at Clinton, and did graduate work at the University of Wisconsin. He took his theological studies at Wartburg Theological seminary, Davenport.

The church recently completed an educational building—the first unit of a proposed building program. This building is at the rear of the church and parsonage at Bloomington and Johnson streets.

THE REV. AND Mrs. Proehl are the parents of seven children, the oldest of whom was killed during World War II in the Philippines. Their other son, Otto, now resides in Decatur, Ill.

Two daughters, Mrs. Carl Jenkins, and Miss Ruth Proehl, now are here. The other daughters are Mrs. Thomas W. Graves, of Washington, Mrs. Donald Johnson, of Davenport, and Miss Gertrude Proehl, of Clinton.



REV. A. C. PROEHL

Zion Lutheran Church Appoints New Minister

The Rev. Lowell A. Koch will be installed June 1 as pastor of the Zion Lutheran church here.

The Rev. Mr. Koch will succeed the Rev. A. C. Proehl, who resigned May 1 as pastor of the church in order to accept a call to a mission post in Ashland, Nebr. He had been pastor of the local church for 22 years.

Installing the new pastor will be the Rev. Herman W. Searles, of Waterloo, president of the Iowa district of the American Lutheran church. The installation will be at the 10:30 a.m. service.

A reception for the new minister and his family will be held in the parish hall of the church during the afternoon hours.

THE REV. MR. Koch has been pastor of the Church of the Good Shepherd at Waterloo since 1934. Before that time he was an air force chaplain for four years and served congregations in Elroy and Groveland, Oreston.

He is a 1945 graduate of Wartburg college at Waverly and was graduated from the Wartburg Theological seminary, Davenport, in 1947.

The new minister is married and has five children. The family will live in the parsonage at 616 Bloomington street.



REV. LOWELL A. KOCH

Zion Church To Install New Pastor



REV. R. L. TROST

The Rev. Richard L. Trost, 29, former pastor of the St. John Evangelical Lutheran Church at Charles City, will be installed as pastor of Zion American Lutheran Church here Sunday.

The installation ceremony will begin at 11 a.m. Officiating will be Herman W. Siefkes of Des Moines, former vice president of the American Lutheran Church, now retired.

The sermon will be by the Rev. George Forell of the University of Iowa school of religion.

Following the installation will be a pot-luck dinner and reception program to welcome the new pastor and his family. The new pastor succeeds the Rev. Lowell A. Koch, who resigned in August.

The Rev. Mr. Trost was ordained in Michigan City, Ind., his home city, in 1964.

He received his BA degree from Capitol University, a school of the American Lutheran Church, in 1957, and his Bachelor of Divinity degree from Wartburg Theological Seminary.

He was awarded a Doctor of Theology degree in February 1964 after studying at the University of Erlangen in Germany. He studied there with assistance of a scholarship awarded by the board of theological education of the American Lutheran Church.

Trost also attended the Evangelical Lutheran Seminary in Columbus, Ohio, and at the University of Chicago. He interned at First Lutheran Church at Waterloo, and began in January 1964 at the Charles City church as assistant pastor. He later was named pastor.

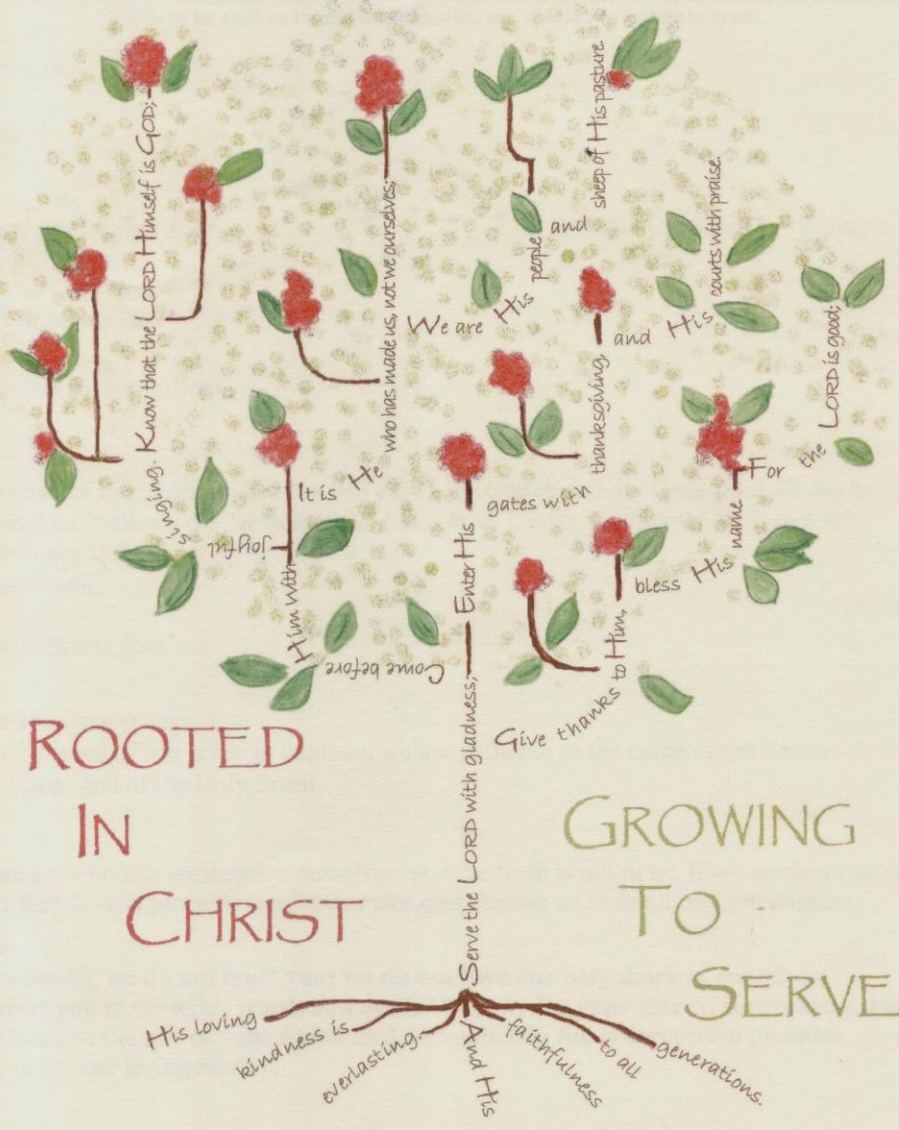
The Rev. Mr. Trost also was elected in 1968 to serve on the board of regents of Luther College.

APPENDIX F

SESQUICENTENNIAL SERVICE

Festival Service beginning Zion's Sesquicentennial celebration

April 26, 2009



ROOTED
IN
CHRIST

GROWING
TO
SERVE

Remember-Rejoice-Renew

Note: Words printed in blue were spoken and not printed in the service bulletin

Third Sunday in Easter

April 26, 2009

Words to be spoken by the congregation are printed in boldface type.

Ringling of the Bell

History Talk

Today we are marking the beginning of our Sesquicentennial celebration. On April 10, 1859 a total of 21 members signed the constitution of Zion's Evangelical Lutheran Church. Our service today is filled with symbolism and will feature some things as they would have been 150 years ago, how things are now, and what may be ahead in the future. Periodically during the service there will be a visit from "The Ghost of Christians Past" commenting on items of historical interest.

Prelude

O, God Our Help in Ages Past
Zion Bells

William Croft and W. Stillman Martin

"Ghost of Christians Past"

Although Lutherans enjoy a rich musical heritage, in 1859 there would have been no bell choir. In fact, bells were not used at Zion until the 1970's.

Our current seating arrangement wouldn't do. Men would have been on one side of the church and women would have been on the other. Knowing how territorial we are about where we sit, we won't ask you to move.

☞ Congregation remains seated

Greeting

Die Gnade unseres Herrn Jesus Christus und die Liebe Gottes und die Gemeinschaft des heiligen Geistes sei mit euch allen! (*The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.*)

And also with you.

"Ghost of Christians Past"

Throughout Zion's early history, services would have been conducted in German. Pastor Pries is dressed in vestments similar to those which were worn in the mid 1800's. Until 1970 only males were allowed to be pastors.

Confession and Forgiveness

Trusting in the word of life given in baptism, we are gathered in the name of the Father, and of the +Son, and of the Holy Spirit.

Amen.

If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God who is faithful and just will forgive our sins and cleanse us from all unrighteousness.

Loving God,

we fear, we doubt, we do not trust you; we do not love our neighbors as ourselves; we sin against you in thought, word, and deed. We pray for your mercy, forgiveness, and grace. We hope in the gift of your Spirit and we rejoice in the resurrection promise of Jesus Christ, our living Savior.

Amen.

God, who is rich in mercy, loved us even when we were dead in sin, and made us alive together with Christ. By grace you have been saved. In the name of + Jesus Christ, crucified and risen,

your sins are forgiven. Almighty God strengthen you with power through the Holy Spirit, that Christ may live in your hearts through faith.

Amen.

“Ghost of Christians Past”

In the pews in front of me we are honored to recognize representatives of those families who have been members of Zion for generations. Robert Ruppert is a descendent of one of Zion's first trustees and a signer of the constitution in 1859.

Our processional will be led by Zion's processional cross which originally was mounted atop the pulpit. Pastor Mark Pries represents our pastoral history by dressing as pastors would have in 1859. Pastor Jan Ribbentrop, representing the present, is dressed in modern vestments. The families participating in the processional are the newest members of Zion.

☞ *Congregation may stand*

Processional Hymn

#858 *Praise to the Lord, the Almighty*

Prayer of the Day

Holy and righteous God,

you are the author of life, and you adopt us to be your children. Fill us with your words of life, that we may live as witnesses to the resurrection of your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

☞ *Congregation is seated*

First Reading Acts 9:1-6

Meanwhile Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest ² and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. ³ Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. ⁴ He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" ⁵ He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting. ⁶ But get up and enter the city, and you will be told what you are to do."

The Word of the Lord.

Thanks be to God.

Anthem

Come Dwell in Solomon's Walls

Z. Randall Stroope

As we think about our congregational ancestors who, in faith, founded our church and constructed the original church building we remember King Solomon who carried out the wishes of his father, King David, and built a great and wonderful temple for the God of Israel. When this magnificent temple was completed Solomon prayed to God to forgive, heal and restore his people when they sin and then repent with all their hearts and souls. The Lord then appeared to Solomon and said ".....if my people who are called by my name humble themselves, pray and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive

their sin and heal their land.” Now, as members of Zion we are invited to “Come, Dwell in Solomon’s Walls.”

When the final timber lay ‘gainst the measured stones, With the door-posts in their place overlaid with gold. And then the Lord appeared to Solomon, blessing all the house, also the temple of the ark of God, pure and whole.

Come dwell in Solomon’s walls. Come and dwell in the house of the Lord Where the humble bow down seeking wisdom and strength, For the Lord dwells within and heals their land. Come dwell in Solomon’s walls, Come and dwell in the house of the Lord, Where wisdom and righteousness, Justice and holiness, Join at the feet of God.

When the people of this house kneel and humbly pray, When they turn from dark to light and your will obey, O Lord of Heaven and Lord of earth, show favor on this house, And heal, restore, forgive, and bless, Lord we pray.

Come dwell in Solomon’s walls, Come and dwell in the house of the Lord, Where wisdom and righteousness, justice and holiness Join at the feet of God!

“Ghost of Christians Past”

There was probably no choir in Zion’s early church. The number of participants in today’s Senior Choir is more than double that of the total number of Zion members in 1859.

☞ Congregation may stand

The Holy Gospel according to John.
Glory to you, O Lord.

Gospel: John 21:1-14

After these things Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. ² Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. ³ Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing.

⁴ Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. ⁵ Jesus said to them, "Children, you have no fish, have you?" They answered him, "No." ⁶ He said to them, "Cast the net to the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in because there were so many fish. ⁷ That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. ⁸ But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off.

⁹ When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. ¹⁰ Jesus said to them, "Bring some of the fish that you have just caught." ¹¹ So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. ¹² Jesus said to them, "Come and have breakfast."

Now none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord.
¹³ Jesus came and took the bread and gave it to them, and did the same with the fish. ¹⁴ This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

The Gospel of the Lord.
Praise to you, O Christ.

☞ *Congregation is seated*

Sermon

“Rooted in Christ”

“Ghost of Christians Past”

In 1859 there was no organ and probably little musical accompaniment. Mindful of our past we will sing the first verse of the Sermon hymn in unison without accompaniment. In recognition of our rich musical heritage, there will then be an organ interlude with the remaining verses sung in harmony.

☞ *Congregation may stand*

Hymn of the Day

O, God Our Help in Ages Past

This hymn was arranged for brass, choir and congregation by the late Gerhardt C. Becker, member of Zion and father of Catherine Lane, member of Zion.

Apostles' Creed

page 105

Prayers

After each petition: Lord, in your mercy,

hear our prayer.

Peace

The peace of Christ be with you always.

And also with you.

☞ *Congregation is seated*

“Ghost of Christians Past”

In the early church, offerings were collected using the Klingelbeutel . As the klingelbeutel was passed down the row, anyone who did not contribute was urged to do so by jingling the bag in front of the embarrassed parishioner. Today we write checks and contribute our offerings electronically (at least that's what you can tell the usher jingling the bag in front of you).

Offering

Offertory

Herr Gott, Dich loben alle wir

Johann Gottfried Walther

Offertory Hymn

Praise God From Whom All Blessings Flow

Praise God, from whom all blessings flow;
praise him, all creatures here below;
praise him above, ye heav'nly host;
praise Father, Son, and Holy Ghost.

Offertory Prayer

Everlasting God,

the whole universe sings a new song of praise: the rivers clap their hands, the hills ring out for joy. As you have raised us to new life in Christ, give us voices ready to cry out for justice and proclaim resurrection joy wherever your Spirit leads us. In Jesus' name we boldly pray.

Amen.

“Ghost of Christians Past”

As we now prepare to celebrate Our Lord's Supper we should be aware that in 1859 no one could partake of communion unless they had physically met with the Pastor beforehand to register. Now we welcome all to the Lord's Table who have a living faith in Jesus Christ. Today we offer Communion every Sunday. In 1859 communion would only have been offered one Sunday a quarter.

Our Distribution hymns today will begin with traditional, time honored, hymns and will then turn to more modern selections.

Great Thanksgiving

Pages 107-112

☞ *Congregation is seated*

Distribution of Communion

Come and receive the gift of life!

All who have a living faith in Jesus Christ are welcome at Holy Communion.

To receive communion by common cup, please come forward while the communion assistants are being served; otherwise the ushers will direct you. If you are unable to come to the chancel, please ask an usher for a pastor to bring communion to you.

Wheat, dairy, and corn-free communion wafers are available upon request.

Music during Communion

pages 112–113 *Lamb of God*

#838 *Beautiful Savior*

#471 *Let Us Break Bread*

#491 *Come Let Us Eat*

#638 *Blessed Assurance*

☞ Congregation may stand

Blessing

The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

Amen.

Prayer

“Voice of Christians Present and Future”

We have learned and honored our past through the voice of the Ghost of Christians Past. But now we need to honor what we are and what we are becoming. It is time to hear the voice of Christians Present and Future.

Our congregation now boasts 2100 members with men, women, and children all working together in the many facets of our ministry and service. We have a male and female pastor. We have sister congregations in Ludwigslust, Germany and Lambo Parish, Tanzania.

Our Synod reaches out to every part of the world and the word of God is spoken in hundreds of languages. In that spirit, receive the benediction. . .

Blessing

Der allmächtige Gott: Vater, Sohn und der Geist, segne euch jetzt und für immer.

Almighty God, Father, Son and Holy Spirit, bless you now and forever. (German-Jan Rippentrop)

Amen.

Que el Señor te bendiga y te guarde. (Spanish-Anne Jolivette-Schularick)

The Lord bless you and keep you.

Amen.

The Lord make his face shine on you and be gracious to you. (English-Mark Pries)

Amen.

Bwana akuinulie uso wake na kukupa amani. (Swahili-Carl Beyerhelm)

The Lord look upon you with favor and + give you peace.

Amen.

“Ghost of Christians Present”

Our sending hymn will be sung with the first verse in dialect as printed.

We will recess using the cross given to us by our sister congregation in Tanzania.

Sending Hymn (*Sung in South African Dialect, then in English*)

#866 *We Are Marching In the Light*

Dismissal

Go In Peace.

Rooted in Christ, Growing to Serve.

Postlude

“Canzone” from *three pieces*

Richard Hillert

	8:15	10:45
Worship Assistants	Bruce Maurer	Steve Nelson
Worship Coordinator	Sally Leme	Sally Leme
Ghost of Christians Past	Jim Lane	Jim Lane
Klingelbeutel Ushers	Dave Schmidt	Dave Schmidt
	Ed Scheetz	Ed Scheetz
	Bob Moninger	Bob Moninger
Ushers	James Fuller	Jerry Schnoor
	Karole Fuller	Matthew Schulz
	John Keller	Joan Hazell
	Gail Keller	Lyn Hafner
	Al Albertus	Leslie Finger
	Jim Holte	Terry Finger
Organist	Marlys Boote	Marlys Boote
Choirs	Senior Choir	Senior Choir
	Zion Bell Choir	Zion Bell Choir
Choir Directors	R.O. Moninger	R.O. Moninger
	Rosalie Moninger	Rosalie Moninger
Instrumental Ensemble	Zion Brass	Zion Brass
Instrumentalist	Alex Adams, timpani	Alex Adams, timpani
Presider	Jan Rippentrop	Jan Rippentrop
Acolyte	Mitchell Lambert	Diana Tchadi
Crucifer	Ryan Holte	Carly Hafner
Lector	Donna Grundstad	Doug Van Daele
Preacher	Mark Pries	Mark Pries
Prayers	Jeri Brown	Jeri Brown
Sacrament Coordinator	Mark Nelson	Susan Hamdorf
Communion Assistants	Randy Wilman	Erika Leicht
	Julie Wilman	Peter Krumm
	Kathryn Robe	Rick Brenner
Altar Guild	Susann Hamdorf, Garry Hamdorf, Norman Doeden, Gaye Doeden, Julie Kearney, Sheryl Little, Linda Scheetz, Ed Scheetz,	
	Mary Smith, Kimberly Swanson	

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Readings for the Fourth Sunday of Easter, May 3

Acts 4:5-12

Psalm 23

1 John 3:16-24

John 10:11-18