CALL TO WORSHIP

By Louis C. Baker

The Fox River which for centuries has been the natural highway from Lake Michigan and Green Bay across the state to the Wisconsin River at Portage and thence to the Mississippi carried those first enterprising and courageous Jesuits on their missions of Christianity and civilization. This river is of greatest importance in the early annals of missionary work in Eastern Wisconsin. Beginning with the coming of Jean Nicolet to Green Bay in 1634, a stream of French missionaries and explorers passed up and down our great river, pausing here and there to visit a fur trader or to celebrate the Mass and then to continue their journey.

Allouez, Albanel, André and Silvy were among the priests who worked with the Indians of this region and who traveled through the county. They either traveled the Fox River or crossed overland to an Outagamie village near New London. We might add to these names that of the architect-priest, Father Mazzuchelli, who arrived in Green Bay in 1835 on his way to Prairie du Chien, and who stopped often at Kaukauna.

CATHOLICS

The first Catholic church established in what is now Outagamie County was built at Little Chute by Father T. J. Van den Broek in 1836. Father Van den Broek was transferred from Ohio in 1834 to become a missionary to the Indians of Wisconsin. He arrived at Kaukauna in 1835 and lived later in Little Chute in a small hut until the completion of the first church in 1836. In 1842 Bishop LeFevre visited the new church and was received by the Indians in procession. In 1843 the Indians (Menominee) were moved to a new reserve on Lake Poygan and Father Van den Broek lost the greater part of his congregation. In 1844 Bishop Henni of Milwaukee traveled through Little Chute and was entertained at the home of Augustin Grignon at Grand Kaukalin (Kaukauna). In 1847 Father Van den
Broek had to return to Holland on family business and while there he became a missionary for the colonization of his new town in Wisconsin. In 1864 to 1868 the new St. John Church was being constructed and was dedicated in 1868 by Bishop Joseph Melcher, first bishop of the new Green Bay diocese. The body of Father Van den Broek rests under the new (1868) church in Little Chute.

The first Catholic Mass in the city of Appleton was celebrated in the home of Hippolite or Hippolyte Grignon in 1848 by Father Bonduel. At this time Father Bonduel was in charge of the mission at Poygan.

The famine in Ireland had brought many Irish workers to the Fox River Valley in 1848 and 1850. They had found work on the water power constructions and the canal. This group of Irish immigrants formed a Catholic nucleus in Appleton. By 1857 the organization of St. Mary parish was completed. Theodore Conkey, M. L. Martin and A. B. Bower donated a lot to Bishop Henni and a small frame church was erected in 1859. Father Louis Dael was the first resident priest arriving to serve St. Mary's in 1860 and remaining until 1867. He was succeeded by Father Wilkens (1867-1868) during whose pastorate a group of German Catholics withdrew from the St. Mary congregation to found St. Joseph's. John Berg, Michael Pauly and Gerhard Kamps were a committee to petition for a separation which was granted by Bishop J. M. Henni of Milwaukee.

After the separation of the German Catholics from the St. Mary parish there were several difficult years. The Servite Fathers of Menasha took over the church in 1872. From this date until 1875, Father Baldi of that order at St. Patrick's in Menasha was in charge of St. Mary's. In 1874 a new brick structure was begun and in June of 1874 the cornerstone of St. Mary Church was laid. The Rev. Joseph Hackl of Buchanan sang the Mass and Acting Bishop Deams preached the sermon.

In the first 15 years three events were outstanding. The first was the great St. Patrick Day celebration in 1862 with Mass at the church, a great procession in the village and a Feast with toasts at Adkins Hall. In the summer of 1862 a large picnic was held at which a Mr. Hudd and a Mr. Packard (Congregationalist) spoke. The third was the preaching mission by Father A. Damen, the first Jesuit to speak in Appleton. A great many converts were made as a result of the mission.

In 1872-1873 Father Willard held temperance meetings in all the churches of the county. Father Tanguay came in 1875 and remained until 1887 when he died. In the same year, 1875, Father Willard, the Catholic temperance advocate, preached in St. Mary's and 200 persons signed the abstinence pledge. In 1875 the Catholic Total Abstinence Mission of the state held its convention in Appleton.

During the pastorate of Father Tanguay the church building was completed and
dedicated. Father Tanguay died in November, 1887, shortly after his young assistant had arrived in Appleton. This assistant who came to the parish November 1, 1887, was the Rev. W. J. Fitzmaurice, the “grand old man” (later) of the parish, and the outstanding figure among the priests of Appleton.

Father Fitzmaurice had plans and put them immediately into action. He built

a parochial school and a convent for the teaching sisters of the order of St. Dominic from Sinsinawa and began looking forward to the construction of a Social Center for the parish—a project which materialized in 1894 in the building of Columbia Hall which was dedicated by Bishop Messmer in December, 1894. This provided a social gathering place for the parish, long before social workers thought of such things for cities.

Father Fitzmaurice stayed with the church 43 years until his death, September 24, 1930. The Golden Jubilee of the parish was celebrated September 18, 1911. In 1916 Pope Benedict XV bestowed upon Father Fitzmaurice the title of Monsignor.

The Rev. W. H. Grace is the present pastor.

The parish of St. Joseph resulted from a separation of the German Catholics from the St. Mary parish, sanctioned by Bishop Henni on March 19, 1867. Shortly after this, a site was purchased which included the land on which the present church stands. A school building was purchased, moved to the site which is now Elm Street, enlarged and made ready for consecration. The building was dedicated December 13, 1868, by Bishop Melcher, first Bishop of the Green Bay diocese. The first services of this congregation were held by Father Uhlemayr of Menasha. In 1870 Father Nussbaum became the first resident priest. In February of 1871 Father Stern, the second resident priest, arrived to begin a program of building and organizing. Father Stern called sisters of St. Agnes to teach the school children; he began to make plans for a new church and for a sisters’ home. In May, 1872, the cornerstone of a brick church was laid. In November, 1872, the church was dedicated by Bishop Melcher. The old church building was made into a school and home for the sisters, and several parish societies were organized.

Meanwhile a bitter quarrel had arisen between Father Stern, who was quick-tempered, and his parishioners. Financial troubles plagued the parish and on April 15, Father Stern resigned. Bishop Francis X. Krautbauer, who had been consecrated Bishop in 1875, had watched the difficulties of the church and succeeded in persuading the Capuchin Fathers to take over the church. Father Wendell, the first Capuchin pastor at St. Joseph’s, arrived April 26, 1877, at the rectory with an assistant. By slow and patient work the Capuchins erected buildings, improved spiritual resources and won the trust and
cooperation of the parish. A new school was built, the old school building repaired, and yet work was not finished. The church was reconstructed in 1889. It was rededicated by Bishop Katzer, November 24, 1889. The construction of the friary was undertaken in 1890 and completed the same year. Demands for a hall to be used as a social center were heard and in 1894 St. Joseph Hall was built.

One of the events in the history of the church was the celebration of the twenty-fifth anniversary of the pontificate of Pope Pius IX. Bells were rung and an enormous parade, the largest ever held in Appleton up to that date, June 21, 1871, was organized. Both congregations, St. Joseph’s and St. Mary’s, joined in this celebration and most of the ill feeling between the two parishes disappeared. The dedication of the bells on March 27, 1898, was also an unusual ceremony, performed by the Rt. Reverend Joseph Fox, vicar-general of the diocese. In May, 1898, the convention of the Catholic Societies of Wisconsin was held in Appleton and most of the activities centered about St. Joseph Church. Father Ignatius Ullrich had been working on the project of a Catholic hospital for Appleton since 1898. In 1900 the Sisters of St. Francis took preliminary steps to organize a hospital (St. Elizabeth) and the building was dedicated May 16, 1901. The silver jubilee of the coming of the Capuchins to St. Joseph’s was celebrated April 20, 1902. The institution of the Capuchin Feast of the Portiuncula with plenary indulgence granted at every visit to St. Joseph’s took place in August of 1905. Every year crowds of worshippers from other towns come to this Feast.

Of the many names of faithful workers but few can be mentioned: Father Bonaventure Frey who rose to a high place in the Capuchin organization; the Rev. Francis Haas, who was noted as an orator; Father Lawrence Henn; Father Basil Gummernann; Father Cyprian Abler, Father Gerard Hesse.

In order to satisfy the spiritual wants of the Catholics on the south side of the river, Bishop Messmer announced the formation of a new parish to be made up of members of the parishes of St. Joseph and St. Mary. Work was begun early in March, 1898, on the formation of the new parish. A chapel used by the German Methodists was purchased. The Rev. John Kaster became the first pastor and organizer of the congregation. October 9, 1898, Bishop Messmer dedicated the church and the name, Sacred Heart Congregation of Appleton, Wisconsin, was given to the new group.

In a like manner a new parish was organized in the northern area of Appleton in 1926 when Bishop Paul Rhode announced the formation of a new parish dedicated to Saint Therese, the Little Flower of Jesus. The school and a temporary church opened in September of 1928. A new modern church was constructed in 1939-40 and was dedicated October 20, 1940.
Away from the Fox River the Church followed the new settlers who generally called for religious services. Nowhere do we see the heroic work of a Father Van den Broek repeated and to him and his mission at Little Chute go certainly the honors of a great missionary and the head of a vigorous settlement which has grown to be one of the most interesting communities in the county.

We find other early Catholic churches in the towns of Freedom and Center. In Freedom early Irish settlers and a few Dutch families formed a Catholic community. In the home of a Dutch settler, John Sanders, Father Van den Broek celebrated the first Mass in Freedom in November, 1849. Soon afterward the parish of St. Nicholas was organized and a log church was built on land donated by Nicholas Juley. A later church burned in 1917 was replaced in 1918 by the present church, one of the loveliest in the county.

In the town of Center the “Ohio” settlement of Irish immigrants soon asked for a priest. In November, 1849, Father Van den Broek held religious services in the home of Peter Hephner and from this date until 1855, when the first log church was built, priests from Little Chute or from Freedom held services in the home of Hephners or at the home of Edward McGillan (whose name gives us our “Mackville” of today). When the church had been finished in 1855 on the site of the present St. Edward Church, Father Dael of Appleton took charge of the services until a resident priest came to the parish.

The influx of new settlers, many of them Irish and German, accounts for the establishment of more churches in small communities of Greenville, Hortonville, Seymour and Bear Creek. In about 1857 St. Mary Church in Greenville was founded and a few years later (1860) the Church of St. Peter and Paul in Hortonville was established. For some time this parish was served by priests from Greenville or New London. The Holy Guardian Angels Church in the Town of Buchanan was organized in this era also and the present church was built in 1871. It is usually called the Buchanan Church and is in the present village of Darboy.

In Stephensville Catholic services were first held in the home of P. H. Pew and the church was built in 1867. St. Mary Church at Bear Creek was organized in 1860 and the first church stood in the Town of Deer Creek. After the railroad came and a village sprang up, the new church was built in the village of Bear Creek in 1887. St. John parish in Seymour was set up in 1872 and St. Mary’s in Black Creek in 1873. At Isaar in the Town of Seymour a group of Bavarians built St. Sebastian Church which was served first by Father Bastian of Seymour. In 1898 Father Bastian completed the Catholic Church in Shiocton. The Kaukauna churches (Holy Cross on the north side and St. Mary’s on the south side) have existed since the late 1870’s and have served increasingly larger congregations. Two churches in the Town of Oneida have been missionary projects for some years, St. Joseph’s and the Church of the Immaculate Conception. In both churches Father Vissers served for a long time and organized various enterprises through his zeal and enthusiasm. Until 1948 the Oneida parishes were served by the successor of Father Vissers, Father Martin, a member of the royal family of Portugal, who during the troubous times (1909-1910) when the House of Braganza was being driven out of Portugal, lived in Belgium and studied for the priesthood. He taught languages at St. Norbert College for a time, was missionary to the Indians in Montana and finally came to Oneida. He gave up his post early in 1948 on account of ill health.

A very recent church, Holy Name of Kimberly, was dedicated with colorful ceremonies September, 1907. Bishop Fox was met at Little Chute and escorted by 50 farmers on horseback to Kimberly for the dedication.
METHODOISTS

Two potent factors in the beginning and growth of Methodism in Wisconsin were the zeal to work among the Indians who had come to Wisconsin in the first quarter of the eighteenth century and those who already lived in the region and, secondly, the action of Amos A. Lawrence in donating a sum of $10,000 to the Methodist denomination, on condition that a like sum be raised by the Methodists for the foundation of an Institute of Christian Learning. This donation resulted in the foundation of Lawrence University now known as Lawrence College. This venerable institution served as a center of Methodism in the Fox River Valley for seven decades and influenced profoundly the life and culture of the community.

An Irishman, Peter Gee, who escaped from service in the British navy, who changed his name to Samuel Ryan, and who was converted to Methodism, is the first active Methodist to work in eastern Wisconsin. He arrived at Fort Howard as Colonel Ryan in 1826 from Sault Ste. Marie with a detachment of soldiers and began his voluntary religious activities. He continued to live in the valley of the Fox until his death in 1876.

The first church in what is now Outagamie County was built as an Indian mission dedicated in September, 1832, at Smithfield by John Clark. He preached to the Oneida, Stockbridge and Brothertown Indians. These Oneidas are known as the "Orchard Party." They formed a distinct Methodist group which has a continuous history. The site of Smithfield lies in what is now the village of Kimberly near the large Kimberly-Clark paper mill. It is claimed that this was the "first Methodist house of worship west of Lake Michigan and north of the line extending west from a point 50 miles south of Chicago to the Pacific Ocean."

Soon the Indians moved away from
the Kimberly-Kaukauna location and out of Outagamie County. John Clark continued to minister to them in their new location near Duck Creek and to organize "Methodist classes" in other points of Wisconsin. In 1844 William H. Sampson was presiding elder of the Green Bay mission district and busied himself with the affairs of established missions. It was he to whom the proposal of Amos Lawrence was sent, that was to result finally in the founding of Lawrence College in 1847.

The first sermon in Appleton was preached in the Johnston Shanty October 8, 1848, by Elder William H. Sampson. The Rev. A. B. Randall of the Green Bay mission organized a "class" in February, 1849 and in September, 1849 a Sunday School was organized with H. L. Blood as superintendent. The activities of the Sunday School were held in the new preparatory building of Lawrence University and later services were held in the chapel of the college building until a church could be constructed. The cornerstone of the new church was laid in May, 1854. The address of the occasion was delivered by President Cooke of Lawrence University. The new church was built almost opposite the main college building and remained the center of Methodist activities, aided considerably by the college.

The location of the college in Appleton concentrated the attention of the members of the Milwaukee district on the new project, the first important one in Wisconsin and for many years Lawrence College was felt as a problem of the Methodists in Wisconsin as well as a financial responsibility. In 1850 an "Appleton District" was established giving more importance to Appleton as a central administrative point in Methodist geography. The fact that district meetings were held in Appleton and that frequently the state or Wisconsin Conferences were held here was highly important. To Appleton came the outstanding men in Wisconsin and sometimes in the United States to address the Conference or to speak at the college and thus bring the latest thought to the little community which a few years ago had been a wilderness. One cannot over-emphasize what the church and the college contributed to the community in enlightenment and culture. The presidents of Lawrence College in that day were also preachers and good preachers if one may judge by the accounts in local papers. Their addresses were usually qualified with such adjectives as "memorable," "powerful" and "brilliant."

The "Revival Meeting" played a large part in the church life of the day. There were usually one or two series of meetings every year, each series lasting from three weeks to a month or more. After a "revival" in February, 1862, the Crescent reports that: "The revival meetings continued during the latter part of March. The Rev. Mr. Morrison of Oshkosh assisted the local pastors (The Rev. Joseph Anderson and Rev. Himebaugh). Forty persons in one week experienced a change of heart. The Methodist church was crowded nightly and addresses were made by different revivalists. This was reported as one of the most interesting and successful revival periods ever enjoyed by Appletonians."

On the morning of March 9, 1872 the Methodist Church burned just before services on Sunday morning. The cornerstone for the new church was laid in October, 1872, but the dedication of the church by the Rev. R. M. Hatfield of Evanston, Ill., did not take place until 1879. The church later was sold to the Knights of Pythias who remodeled it into a hall and social center. This church served the community and the college for nearly 50 years (1925) when the present new church was constructed during the pastorate of Dr. J. A. Holmes. College commencement ceremonies were held for many years in this church.

The period of a pastor's stay in one community was lengthened and ministers of the later years have remained longer at their posts. Dr. J. A. Holmes, whose long
pastorate here is well-remembered, came to Appleton in 1921 and preached for some time in the old church. It was due to his efforts that the construction of the new church was undertaken after World War I. The building was dedicated on October 25, 1925. Dr. Holmes remained in Appleton until 1935 when he accepted a call to South Bend, Indiana. Of the pastors who came after Dr. Holmes, the present pastor, Dr. J. Raymond Chadwick has remained the longest. By patience and hard work the congregation under the guidance of Dr. Chadwick has cleared up the debt of the church and the numbers of new members are increasing the size of the congregation, so that an assistant pastor is now necessary.

In the county outside of Appleton, Methodist workers were not idle. Appleton came to be known as such a strong Methodist center that it was said no one could get ahead there unless he were Methodist. But in Dale, Hortonville and Greenville which seemed to be a route for missionaries who by-passed Appleton, work started almost at the same time as it did in Appleton. John Reinhardt (sometimes spelled Rinehart, Reinhart) is one of those unsung toilers who impresses one by his tenacity. We hear of his arrival either in November, 1848 or November, 1849 (there are conflicting statements) and preaching in Dale. He evidently came with an early group of Pennsylvania immigrants and remained near them until 1853 when he bought a farm near Hortonville and preached there. John Reinhardt is not listed as a Methodist preacher or deacon but the Conference of 1882 lists him as “supply for Dale and Stephensville.” In 1883 he is listed among the Lay Delegates who attended the Conference which was held in Milwaukee, October 5, 1883, in connection with the sessions of the Wisconsin Conference meeting at the same time and place. If no one else could take the small groups in the towns of Dale, Greenville, Hortonia, Ellington or New London, John Reinhardt always seemed available.

Churches were organized in many small places, were active for a time and then disappeared, sometimes to emerge again as a living congregation. With the short term of pastorates there were constant changes, undoubtedly to the detriment of the work which had been started.

The Oneida Mission is, of course, the oldest—older than Appleton, itself. The Oneidas at Smithfield moved to Duck Creek and then to Oneida where John Clark continued to work among them. In the early forties H. R. Coleman was stationed at the Oneida Mission. In 1844 Rev. William Sampson, presiding elder of the Green Bay Mission district, was interested in the Oneida Mission which was struggling against great odds created, according to reports, by the Episcopalians. In 1850 Henry Requa was at Oneida; 1853-1854, G. A. Lathrop; 1857, D. Lewis. Every annual Conference heard about the needs of the Oneida Mission and the problems of the school which was run in connection with the Mission. In 1867 an experiment to allow a native Oneida to have charge of the school was called a failure; in 1882, the Rev. S. W. Ford who had been stationed at Oneida since 1872 was authorized by the Conference to go among the churches in Wisconsin to solicit
funds for a new church. The Mission which had been built in 1840 was not usable any more. In June, 1893 the new Methodist Mission was dedicated. Rev. Ford and Rev. Mead spoke.

The Mission has been the scene of continuous labors and struggles in the long history, rich in sacrifice and devotion for the cause. In 1943 the church was struck by lightning and completely destroyed. There remained Epworth Hall which had been used for non-religious purposes and which now again became the place of worship. The Mission had been in charge of and still is in charge of Rev. J. H. Wenberg and Mrs. Wenberg who are both missionaries with a wide experience.

In Outagamie County as it was before the organization of the Town of Oneida (1910) the oldest churches outside of Appleton were in Dale and Greenville where John Reinhardt began preaching in 1849 and where a Sunday School was organized at about the same time. Medina has had services almost continuously since that time. The Greenville and Medina churches were served in the earliest days by John Reinhardt, W. Baldock, L. B. Bullock, W. T. Colburn, W. T. Suffron, while Hortonville, which appears on the list of missions in 1855, depended on a "supply," possibly John Reinhardt. In 1856-1857 L. D. Tracy was at Hortonville and New London; in 1857, J. T. Suffron; in 1859, W. T. Colburn, followed by D. Lewis who seemed to alternate between Oneida and Hortonville for a few years. In the decade later L. B. Bullock, D. Lewis, Jesse Cole, D. T. Olcott and D. D. Jones served in that field. One of the interesting young men who worked in this field was Edward Peterson, a young Scandinavian, who was a student at Lawrence College, graduating with the class of 1858. He preached in 1858-1859 in Hortonville and New London, later at Cambria, Wisconsin where he died in 1863. He was highly praised for his scholarship in view of the fact that when he entered college he could scarcely speak English. A Scandinavian mission had been organized in the Church but very few of the small group of missionaries came to the Appleton District.

In the late sixties a Waupaca District was organized in which were included Hortonville and New London, Greenville and Medina; during the seventies and eighties there was also a constant shifting of combinations, sometimes New London and Hortonville, or Northport (Waupaca County), Greenville and Stephenville, Stephenville and New London.

In 1866 a mission was organized in Osborn which was beginning to open up rapidly for settlement. The mission possibly supplied from Oneida had no regular pastor until in 1868 when L. B. Bullock was the "supply" in charge; in 1869 and 1870 D. H. Lewis was the missionary; in 1870 and 1871 J. Banta appeared and remained two years; in October, 1872, H. Yarwood was appointed for the year 1873 and that was the last year of the mission. The village of Seymour near by had grown rapidly with the coming of the railroad and the mission was transferred in October, 1873, to Seymour with H. Yarwood as pastor. From 1873 the Seymour church has been active and remains the center of a prosperous community, reaching several miles into the surrounding country.

Sporadic appearances of Methodist missions were in Freedom, 1866 to 1873; Stephenville and Ellington, 1853 to 1854; Town of Liberty, 1860; Bear Creek, 1878; Kaukauna, 1853. During the sixties and seventies the Kaukauna mission seems to have been inactive. At the 1881 Conference held in Whitewater, Kaukauna was "to be supplied"; in September, 1886, D. J. Whiting was appointed to have charge of the Kaukauna mission and Wrightstown (Brown County). Not until the building of the Brokaw Memorial Church did the Kaukauna church become very active, and for a time two Methodist churches existed in Kaukauna.

At the present time the active centers are Seymour and Black Creek, the latter church having been established in 1878 and dependent on Seymour for pastoral
CALL TO WORSHIP

attendance. Some of the earliest pastors were H. S. Yarwood, S. H. Couch and O. B. Clark, first pastor of the Seymour-Black Creek mission. The Medina Church is now supplied from Appleton. New London, Greenville and Stephensville are supplied with a pastor residing in New London. Bear Creek is also an active mission. But the Appleton church has always been the powerful and dominant church of the whole area, owing to its large congregation, its long and important existence and the location of Lawrence College in Appleton.

CONGREGATIONALISTS, PRESbyterians

Like the Methodists and Episcopalians of the early nineteenth century, the Congregational and Presbyterian churches were eager to work among the Indians with whom they had worked in the east, to hold the gains they had made and to make new converts. They seem not to have planned to deal with the less civilized savages of the Fox River Valley, such as the Menominee, Foxes and Winnebagos and for considerable time devoted their efforts to the Stockbridges and the Oneidas. Both churches worked under the American Board of Commissioners for Foreign Missions; the local churches operated under the Congregational and Presbyterian Convention of Wisconsin. The local groups, composed of Congregationalists and Presbyterians and other denominations, adopted by vote the name of Congregational or Presbyterian, depending, it seems, on local sentiment and preference. Thus it is necessary to treat both denominations together until a formal separation of the two churches took place in the seventies. In 1827 the Rev. Jesse Miner was sent by the American Board as missionary to the Stockbridges in Statuesburg, now South Kaukauna. A native Indian Christian deacon, John Metoxen, had kept up the Christian meetings from 1822 until the arrival of Rev. Miner in the spring of 1827. Rev. Miner died in March, 1829, and was buried in the Mission burial ground. Later his remains were removed to the South Kaukauna Cemetery and marked by a suitable monument.

The next missionary was the Rev. Cutting Marsh, M.D., who arrived in Statesburg in 1830. He lived in the Mission House which had been built by Rev. Miner. Dr. Marsh was disturbed by the uncertainty of the next move by the Stockbridges at government command and by the threat of Indian wars stirred up by Black Hawk. Whiskey sold to the Indians by “bad” whites was another problem and he tried to solve it by organizing a Temperance Society in 1830, the first one in Wisconsin. In the first year he won 70 members. In 1832 the government order came to the Stockbridges to move on and they began to look for a new home which they found with the aid of Dr. Marsh on the east shore of Lake Winnebago in the locality of the present village of Stockbridge. He remained in Stockbridge some time and in 1848 went to Green Bay. The Stockbridge church became a charter member of the Winnebago Convention in 1851.

By 1848 the settlement of Appleton was under way and the Presbyterians and Congregationalists were organizing churches. Religious services were held in

The Congregational “Old Brown Church,” Appleton
the law office of Frederick Packard on September 1, 1850, by Rev. Robertson of Neenah. The first recorded meeting in the church record of the First Congregational Church was held December 18, 1850, with the Rev. Jeremiah Porter of the Presbyterian Church of Green Bay as moderator. Rev. Porter had organized the First Presbyterian Church of Chicago in 1832.

On December 27, 1850, the second meeting of the new group was held for the purpose of electing Packard and Gilmore "Elders and Deacons" and on December 15, 1851, "After due notice the church voted to change its form of government from Presbyterian to Congregational." On January 13, 1852, a number of men from the congregation were chosen Trustees of the Church and Society of the First Congregational Church and Society of Appleton." The building of a church was decided upon, a lot was donated by Amos Lawrence and work was begun. In September of that year it was voted to join the Wisconsin Convention and in October the church was received into the Winnebago District at a convention in Racine. On January 12, 1854, the new church was dedicated with proper ceremonies, the Rev. President Cooke of Lawrence University giving the prayer and benediction. In the evening of January 12, the Rev. Charles W. Munroe, who had been acting as scribe for the congregation and also as pastor, was formally installed as first pastor of the church.

The pastorate of Rev. Munroe was of short duration. The Rev. H. H. Benson became pastor in July, 1855, and ended his service in July, 1858. The Rev. Franklin Doe, who was to become one of the early leaders of Congregationalism in Wisconsin, took up his work with this church. He began regular preaching services in October, 1858, but was not formally installed until October, 1859. Rev. Doe remained in Appleton until 1868 when he became Superintendent of the American Home Missionary Society of Wisconsin. His work here was highly appreciated and the membership of the church was greatly increased due to his labors. There was much cooperation among the Protestant churches of the city in those early days; Methodists, Baptists and Congregationalists united in series of "revival" meetings which were held every year, usually in November and December. The number of converts was large, sometimes 70 or 80, sometimes over a hundred.

Other community enterprises in which the three denominations joined were Sunday School picnics, Fourth of July celebrations, Christmas programs, temperance lectures, Thanksgiving services and special services held in the college chapel with some outstanding speaker.

"On Thanksgiving Day, 1866, the Congregational, Methodist and Baptist Churches united and listened to the sermon delivered by Rev. G. M. Steele, President of Lawrence University, in the Congregational Church which seated the largest number. This sermon was published in full in the newspapers and was one of great power and piety. It was a really courageous, far-seeing, eloquent and appropriate discussion of religion and politics combined. This service was held at the request of Revs. Doe, Olmstead, and Cooley, pastors of the three churches."

(The Appleton Crescent, November, 1866.)

The church built in 1852-1853 had to be enlarged several times. In 1869 another addition was made to increase the seating capacity of the church. This church known as the "Old Brown Church" served until 1889 when the present church was completed and occupied during the pastorate of the Rev. John Faville. On April 18, 1889, a farewell service was held in the old church; in the afternoon and evening of the same day the dedication services for the new church were held, Dr. Gunsaulus of Chicago preaching the dedicatory sermon.

Under the leadership of Dr. Faville and F. J. Harwood, one of the outstanding laymen of the whole country, and later, Moderator of the Church, the Appleton church became one of the largest and most important in Wisconsin. The Sunday Eve-
ning Club, organized in February, 1892, by Dr. Faville for the enrichment of the Sunday evening service, grew into a successful institution, the pattern of which was copied in many of the churches in the United States. The Rev. Faville was called back to Appleton after the Rev. Frederick Rouse (1899-1907) had resigned and he remained here until 1917. During this pastorate he was elected mayor of Appleton and served one year, April, 1917 to April, 1918.

The church has been fortunate in calling good leaders and preachers to carry on its work during the difficult years that followed World War I and during World War II. Dr. Harry E. Peabody served from 1917 to 1935; when he retired; the Rev. John Hanna became one of the favorite preachers in the city (1935-1940); the present pastor, the Rev. Dascomb Forbush has carried out the plans for a new addition to the church building.

In the county, missionary enterprises spread the influence of Congregationalism. The earliest missionaries worked from Neenah and Oshkosh in the region of Dale, Greenville and Hortonville. Elder Keeval (or Keval), a Baptist, organized groups in these communities in the early fifties and Elder Clinton, Congregationalist, worked with him in union services in a union church which was built in Hortonville in 1859. Here Baptists, Methodists and Congregationalists held services alternately or union services and there was an interdenominational Sunday School in Medina until the Methodists organized a Sunday School there. The first church built by Baptists and Congregationalists is apparently the second one of this denomination in the county. The Congregationalists served by Elder Clinton maintained themselves for some years but, when reduced to two members, decided to sell their equity in the building to the Baptists. This building has been torn down. A third church was built in the Town of Freedom and is a direct "descendant" of the Appleton congregation. In 1854 a "Class" was organized by a Mrs. Sykes and this little group survived with the help of Elder Clinton and the Appleton congregation. In the minutes of Wednesday evening, May 8, 1861, we find the following notation: "Will this church take the responsibility of keeping up religious services in the McNab neighborhood (Osborn) twice a month through the coming season?" "Voted, Yes." Twelve members were listed to go to the above neighborhood when called on.

In 1869 the Appleton church, together with churches in Green Bay and Oshkosh, contributed money for the construction of a brick church building dedicated November, 1873, located on the John Knox farm about two miles south of Lime Rock. In 1882 the church was sold to the Knox family, who transformed it into a dwelling-house.

The chapel in Seymour was built in 1872 through the efforts of Elder Clinton. After the division of Osborn and Seymour into two distinct townships some of the Osborn congregation found themselves in Seymour and with the establishment of a village there, formed a small group which has continued to exist although the congregation has never been large. A small church organized by the Rev. W. H. Griffith of Seymour was built in Black Creek in 1905 but it remains dependent on Seymour for its services. The church in Shiocton owes its founding to F. M. Dexter, then a teacher in the school in the village, who later became the Rev. F. M. Dexter. A small group began meetings in 1875 and in 1877 a church was built. For many years Wisconsin's famous poet, Eben E. Rexford, served as organist in this church which was built on land owned by the Rexford family.

Missions were established in the northern and northwestern townships which developed later and in which no cities are located. In the Town of Liberty, missions, possibly Elder Clinton and others, were active in the early sixties; in the Town of Deer Creek a small union chapel served three groups: Danish Lutheran, Congregationalists and Seventh Day Ad-
ventists. In the Town of Maine missions existed at Stinson Post Office as early as 1854. At Leeman in the early nineties "camp meetings" were held at the time when "Miner Camps" were popular. The Maine missions for a time had charge of services also in the village of Nichols, where a church building, more or less inter-denominational, has existed since 1924. In the Town of Maple Creek, Baptist, Methodist, Congregational and United Brethren missionaries held services in various homes and school houses. This work began about 1853 and continued up to 1880. In 1870 a Christian Church, built by William Steward absorbed most elements of the Protestant population.

PRESBYTERIANS

As we have seen, the Presbyterian Church was organized in Appleton on December 18, 1850, by the four Presbyterians, James Gilmore, Mrs. Catharine T. Gilmore, Frederick Packard, Miss Julia C. Smith, one Congregationalist and one Methodist. The seventh member of the founding group was Alexander Edgar, admitted on profession of faith. However, in January, 1852, it was voted to change from the Presbyterian form of government to the Congregational and the fortunes of the Presbyterians were merged, at least officially, with the Congregational Church. In 1866 the Crescent reports that "A Presbyterian Church and a synagogue are being talked of."

In 1870 the Rev. W. P. Gibson held services during the month of November in the Central School (on the site of the present Masonic Temple) in view of forming a Presbyterian congregation. In 1871, 15 members are recorded but Rev. Gibson was replaced by a student pastor, George Spinning, during the summer of 1871. The Rev. Dickinson of the Congregational Church was in ill health and Mr. Spinning accepted the invitation of the Congregationalists to bring his flock and hold union services in the Congregational Church. Apparently the Presbyterians remained in the Congregational Church until in 1878 without a pastor of their own denomination.

In 1876, however, David Smith died and left a sum of $6,000 to help build a Presbyterian Church. The Rev. J. D. Andrews came to Appleton to undertake the building of a church and to reorganize the congregation. In December of 1879 the cornerstone was laid by Rev. Banks of Marquette, Michigan. The church was dedicated on February 15, 1880, "with stately ceremony and splendid music." The sermon of the day was given by the Rev. Dr. Gregory, President of Lake Forest College. The name Memorial Presbyterian Church is in memory of David Smith.

The Rev. Andrews was succeeded in 1883 by Rev. Banks who remained until 1885, when Rev. Gardner came. Among the pastors of the Presbyterian Church the Rev. John McCoy served the church for the longest period, 1893 to 1907; the Rev. Leo Burrows was pastor from 1913 to 1921; Virgil B. Scott, from 1924 to 1928; the Rev. Robert Bell from 1935 to 1943. The Rev. Clifford Pierson has been minister since 1944. It is interesting to note that the church building is one of the few original church buildings in the city of Appleton or even in the county. It has been in use for nearly 70 years.

Because the Presbyterian Church was a part of the Congregational Church in Appleton for so many years, all early missionary work was carried on in the name of the Congregational group. Hence, there is but one other Presbyterian church in the county, a small congregation in Kimberly, organized in 1906, but existing as a mission until 1929.

LUTHERANS

The Lutherans of various types did not come with the purpose of missionary work among the Indians. They came after the arrival of German settlers in the various parts of the county and generally
in response to some appeal on the part of a small group of German Lutherans who wished to have the consolation of their religion in the struggles for existence that beset many of these early pioneers. There were very few Germans in the county before 1850. A few families from Ohio and from Pennsylvania arrived before that date but the great numbers began to appear in the early eighteen fifties and then again after the Civil War, from 1866 to 1880. Consequently the first Lutheran churches were organized in the late fifties, St. Paul's in Dale being one of the earliest founded in 1859. The sixties and seventies saw many churches founded. The later decades filled in places where the population centers were slower to develop or as in many cases of much later foundings (1900 to 1945) the new congregations represented new growth of the denomination. In most of these churches the language is English now, with rarely a sermon in German for the older people of the group. There is one Danish Lutheran Church in the Town of Deer Creek.

It will be clearer and simpler to treat the Lutheran churches according to the synodical affiliations for there are many churches in the county. The strongest group, without doubt, is the group adhering to the Wisconsin Synod of the Evangelical Lutheran Church. Here the largest church is St. Paul's in Appleton which has more than 2,100 members. It is not the oldest, however, for that honor goes to St. Paul's in Dale (1859) and to the Immanuel Church in the Town of Greenville (1860).

A group of Germans, largely from Ohio, and a few families from Pennsylvania had come to Dale beginning in 1853. Apparently there came with them a pastor, a Rev. Lienkaemper who organized a Reformed Church congregation by 1858 while a year later the Rev. Th. Jäckel organized the St. Paul congregation. Services were held in a school house or in the homes of members of the congregations. In 1863-1864 the two congregations united in the building of a church about one-half mile west of Dale. They continued to share this house of worship until 1878 when the Reformed congregation purchased the share of the Lutherans and moved their building to the Village of Dale. Beginning in 1870 the pastors for St. Paul's lived in Hortonville where the Bethlehem Church had just been dedicated. The Immanuel Church of Greenville was founded in 1860 and has had a resident pastor to serve its congregation. St. John's in the Town of Center dates from 1864; St. Peter's in the Town of Freedom, 1868; St. Paul's in Appleton, 1867, the largest in the group; Bethlehem of Hortonville, 1870; Emanuel in the Town of Maple Creek, 1872; Trinity of the Town of Ellington, 1874; Trinity of Kaukauna, 1877; St. Paul's in Stephensville, 1882; Emanuel of New London, 1893; Immanuel of Black Creek, 1901; Mt. Calvary in Kimberly, 1937.

In addition to the St. Paul group there have been organized four other congregations in Appleton. They are: St. Matthew, 1914; Mt. Olive, 1915; Bethany, 1941; and the Riverview, 1945. The combined Appleton congregations have a membership of 4,387 members.

The St. Paul congregation of Appleton was organized August 19, 1867, as a "German Evangelical" congregation by a group of German citizens, George Kreiss, Louis Schinz, Carl Scherk, John Popke, Albert Breitung, Reinhold Breitung, Charles Bruning, John Falk, Phillip Weintz and Emil Wiese. The first pastor was Christian Lieb who resigned in 1869, to be succeeded by the Rev. H. Siekman. Rev. Siekman organized a St. John congregation in Black Creek during his pastorate and resigned his pastorate in Appleton in 1878 when the congregation voted to affiliate with the Wisconsin Synod of the Evangelical Lutheran Church. The new pastor, John Hodtwalker of Milwaukee, completed the affiliation with the adoption by the congregation of an Evangelical Lutheran constitution on March 30, 1879. However,
new difficulties were soon to appear in doctrinal dissensions which resulted in a small group breaking away in 1883 to form later in that year the Zion Lutheran Church in the city.

Pastor T. J. Sauer, who was called in 1895, served the St. Paul Church for 40 years. He retired in 1935 after having built during his pastorate a new church (1906-1907) and after having greatly increased the membership. In 1922 the Rev. Frederick Brandt was called as assistant pastor, later to become pastor upon the retirement of Rev. Sauer. On September 5, 1942, the congregation observed its seventy-fifth anniversary as well as the thirty-fifth anniversary of the dedication of the present church.

The member churches of the American Lutheran Synod are fewer in number than those in the preceding group. The largest is the Zion Church of the Evangelical Lutheran Zion congregation in Appleton; the oldest is the Immanuel Church and its congregation in Seymour.

The Seymour congregation of the Evangelical Lutheran Immanuel church was formally organized May 19, 1876, by a group of early settlers in Seymour, August Wolk, Hermann Diekwall, Hermann Karrow, and Nicholas Bergmann among others. For over a half a century the Frederick Ohlrogge family has provided pastors for the congregation.

In the early eighties the Zion congregation of Appleton was organized after a period of bitter debate in St. Paul congregation concerning the doctrines of "predestination" and "conversion." In the spring of 1883 a group of seven men left the St. Paul congregation to organize in June of that year the Zion group. They were Adolph F. Stark, Frederick Lillge, Gustave Rubbert, Harm Rademacher, Henry Wiegand, Karl H. Pasch and William Pollex. The Rev. H. A. Allwart of Lebanon, Wisconsin, president of the District, guided the formation of the new group. On October 21 the Rev. Karl Hemminghaus, pastor of the church at Van Dyne, Wisconsin, laid the corner-

tone of the new church building. On May 25, 1884, the dedication of the new church took place and the Rev. Max Hein was duly ordained and installed as the first pastor of the Zion congregation. One of the church's pastors, the Rev. Theodore Marth served the membership for 53 years and was instrumental in building the present church and the Christian day school. Since October 1943, the Rev. W. H. Gammelin has been the minister.

The North Cicero Immanuel Church was built in 1889 after Julius Bubolz, Sr., had succeeded in organizing a congregation five years earlier. Regular services had been held in a log school house near the present church. Missionary services had been held from time to time before 1884 by pastors from the Seymour Emmanuel Church but from that time on regular services were held first by the Rev. Henrich Reike and then by the Rev. Frederick Proehl who came to the church in 1887 and remained until his death in 1934.

Two younger churches have been organized in Appleton. The First English Lutheran Church, which started its work with the Rev. P. W. Nesper in 1916, built a small chapel in 1917, called its present pastor, the Rev. F. C. Reuter, in January of 1921. The cornerstone of a new church was laid in October, 1931, and the dedication took place on May 18, 1932. The Grace Lutheran, the youngest in the group, was organized in 1946, and has been served by the Rev. Dean Kilgust and present pastor Wilbur Trog.

The Northwest Synod of the United Lutheran Church has one church in the county, located in Appleton. It is the Trinity Church organized in February of 1915 by Pastor Stecker. The second pastor, the Rev. Schreckenberg, completed a new church home in 1924. In the nineteen thirties the Rev. D. E. Bosserman was pastor. Since 1939 the Rev. C. H. Zeidler has served the congregation.

Among the earliest of the German-speaking churches in the county was the Reformed Church of Dale. With the Pennsylvania German families who came
to Dale in the early eighteen fifties there came Rev. Lienkaemper who held services in the homes of his people and worked among the settlers of the region. In 1863-1864, this group united with a group of Lutherans to build a church which was to be used by both congregations until they could build separate churches. The building was located about one-half mile west of the village. In 1878 the Reformed congregation bought the interest of the Lutherans in the building and moved it into the village where the congregation has continued to exist.

The other four churches of this denomination are later than the Dale church. St. John Reformed Church in Black Creek was organized by Pastor Siekmann, then in charge of the St. Paul congregation in Appleton. This was before the St. Paul congregation had affiliated itself with the Wisconsin Synod of the Evangelical Lutheran Church. The St. John congregation did not join the Synod and continued to function as a Reformed church. The organization by Rev. Siekmann was completed by the end of 1873 and the first church was built in 1877. After this date a resident pastor had charge of the congregation and two dependent congregations were organized: St. John’s in Cicero and St. Matthew’s in the Town of Center. The congregation of St. Matthew has ceased to exist.

The Immanuel Reformed Church of Kaukauna was organized by missionaries in the early eighties. In 1887 a church was erected and the first resident pastor was the Rev. Aigner. The Rev. John Scheib is the present pastor. The St. John Reformed Church of Appleton was organized in 1894 by the Rev. A. Albert. It has continued to grow and has a large congregation under the leadership of the Rev. A. Guenther.

It is apparent from the foregoing sketches that the Lutheran churches or their near affiliates have worked well and faithfully among the Germans of the county and among their descendants. They have been successful in holding their groups and not only have taken good care of what they had, but also have expanded considerably in membership and influence. The growth in recent years of many of these groups is an evidence of their vigor and activity.

BAPTISTS

Baptist activities in Outagamie County began at two different points at practically the same time. Elder Amden of Neenah was holding meetings in Appleton about 1851 from which endeavor came the Baptist Church and Society of Appleton. In 1854 a Sunday School was organized and regular church meetings were held in the court house. At the same time Elder Keeval of Allendale was holding meetings in Dale, Greenville and Hortonia. In February of that year a series of “revival meetings” conducted by Elder Keeval in Hortonville aroused so much interest that many converts were made and all the Christians resolved to work together. The Baptists had about 15 members, the Congregationalists a few more, and the Methodists, a small class. In 1859 a union church was built by Baptists and Congregationalists. This building was used for some years by both denominations, until the Congregational group dwindled down to two members who sold their shares to the Baptists.

The Appleton organization elected D. H. Bowen as Moderator; B. B. Murch, clerk; and William Remington, trustee. They appointed a building committee in 1854 and began to draw plans for a church which was dedicated August, 1859. The Rev. Mr. Hamilton was called to the congregation in 1855. The Appleton Crescent tells us that the new church was the largest edifice at that time, 38 by 58 feet, and would seat 350 persons. By 1865 the membership had increased to 83, including the Ellington branch which had been organized in 1863 at the home of Charles Woodward. The Baptists became one of the trio of cooperating churches, participating in union revival meetings, picnics, temperance meetings, dedications and
other events with the Methodists and Congregationalists.

In 1867 the Rev. Amos Robinson, a graduate of Brown University was called. During the pastorate of the Rev. T. C. Coffey (1877-1879) the Ellington church became an independent institution, able to take care of its own expenses. By the end of the century the once large church was too small and outmoded. In 1900 the old wooden building was torn down and the new brick church erected—just in time for celebration of the fiftieth anniversary of the founding of the congregation. The Rev. E. M. Salter, who came in 1923, had the task of building an addition for educational purposes. A. W. Priest of Appleton, the son of two early members of the congregation had left a sum of $25,000 for this work. The new structure was dedicated in 1927 on the occasion of the seventy-fifth anniversary of the founding of the congregation. In 1930, the Rev. Ernest Hasselblad took

over the new equipment and organized a leadership-training school. He remained six years, the longest pastorate in the history of the church. Pastors R. H. Spangler, George Reichel, and G. E. Dalton, the present pastor, have given their contributions to the church work during the period from 1936 to 1948.

The Hortonville church founded in 1854, has survived through the years and is still an independent congregation. The Greenville or Stephenville church ceased to exist some years ago.

UNIVERSALISTS, QUAKERS, MORMONS, SPIRITUALISTS, AND MORAVIANS

In the eighteen sixties Universalism was brought to Appleton by a Miss Tupper who was stationed in Neenah. Work was begun in 1868 and in February, 1869, "Miss Tupper of the Neenah and Menasha society preached to a large audience, many of whom came to hear a woman and to understand more of the Universalists' faith. Services were advertised to be held monthly thereafter. Miss Tupper's rare oratory was greatly enjoyed." (Appleton Crescent, February, 1869). In June, 1869, the Crescent says: "Miss Tupper is a gifted lady and preaches a sermon having depth of logic and eloquence unsurpassed in the city. Whether anything permanent came of these sermons is not clear. No organization seems to have survived. With Universalism, Spiritualism came to town, also in a revival that caught the attention of the ministers of the community and of the public.

In September, 1864, the Spiritualists held their state convention in Appleton. Over a hundred delegates were present from different parts of the state. In April, 1869, a discussion on the subject of Spiritualism was held in Metropolitan Hall for five successive nights. The question discussed was as follows: "Resolved that modern spiritualism is conducive to the moral good of human society." The Crescent of May 1, 1869, says, "The discus-
sion (on spiritualism) in this city closed on Saturday night last, five nights having been occupied in the debate. Rev. Mr. Haddock was better qualified with arguments and authorities than his opponent, Dr. Randall (apparently a substitute for President Mason of Lawrence University) who did not appear to have prepared himself for the fray." Mr. Haddock, in the opinion of the editor of the Crescent, clearly won his side of the debate in defense of Spiritualism. In January, 1871, Mrs. Maggie Van Cott, the first woman ever licensed by the Methodist church to preach, held a series of meetings.

There never was any organized Quaker group in the county. Among the early settlers of the Town of Freedom there were a number of Quakers who held meetings in homes for some years. The families have disappeared and presumably no descendants of these families are to be found in the county.

In 1865 a small band of Mormons who had not gone along with the main party on its journey to Utah after the abandonment of Nauvoo, Illinois, in 1846 came to Black Creek. Peter Harris was the Mormon preacher and Gilbert Watson, who was elected town treasurer in 1865, was one of the leaders among the Mormon colony. Other Mormons were Emery and Herman Downie, J. M. and George Waite. A number of French families who came earlier (1861) than Peter Harris also belonged to the group, including the Joseph, John and Y. Felio families and the Wilson Brothers. The Berthiers soon disappeared and later the Mormon church was sold.

There were undoubtedly several groups of the Moravian faith located in the county by 1865 or 1870 but only one church survives from these earlier groups. It is located in the Town of Freedom and has a resident pastor, the Rev. R. J. Grabow. The church founded by missionaries working out of Green Bay in 1867 had as its first pastor a Rev. Zuecke and has maintained its independence since that time.

EVANGELICAL SOCIETY AND UNITED BRETHREN

These two groups, now united, began almost the same time in Pennsylvania, where Jacob Albright (Albrecht), a Lutheran, born in 1759, was converted to Methodism in 1791. He was ordained in the Methodist Church and began preaching in Pennsylvania. He felt the urge to go into a wider field and formed three "classes" in central Pennsylvania, gradually consolidating them into a group out of which was organized the new denomination known at first under the title "Evangelische Gemeinschaft or Evangelical Association of North America." In 1807 Albright became the first bishop of the new Church.

Philip Otterbein, formerly of the Reformed Church, founded the United Brethren. He and Martin Boehme, a Mennonite, made an evangelistic tour in Lancaster, Pennsylvania, appearing in Isaac Long's barn and beginning the service with the sentence: "We are Brethren!" By 1800 the United Brethren was a recognized church building.

In Outagamie County the Evangelical Society and the Reformed Church appeared first. In Greenville, at the home of Friederich Mueller, the Rev. Jacob Himmel, pastor of the Evangelical Church at Oshkosh, held meetings in 1855-1856; later others from Oshkosh continued these services. The Rev. Lienkaemper was working in Dale at this time, organizing the families who had recently come from Pennsylvania, into a Reformed Church congregation. After 12 years, in 1867, the Zion Evangelical Church of Greenville was dedicated during the ministry of a Rev. Bockemuehl. In Ellington, meetings were organized in 1858; a church, the Emmanuel Evangelical Church, was dedicated in 1864. The founders of this church were the families of Christian Saiberlich and Carl Breitrich. A second church was built in 1876 but in 1924 the congregation had become so small that the church was closed and the building sold. Emmanuel
Church of Center was founded in 1863 by the Rev. Schelp and the families of Friedrich Purath and Heinrich Janke. In 1869, Rev. Bockemuehl built and dedicated the first church. A new church in 1916 was dedicated by Bishop Spreng during the pastorate of the Rev. G. H. Nickell. These three churches were served from the Oshkosh Mission until 1867, when they were attached to the Neenah Mission. An eighty-fifth anniversary is being planned for the Center congregation by its members and pastor, the Rev. Stanley G. F. Hayes.

In Freedom, the Emmanuel Church had its beginnings in 1867 when Rev. Bockemuehl held services in the homes of some of the settlers. An organization took place under the Rev. Oertli and the Rev. Peter Helden of the homes of Johann Peters, Carl Rohm and A. Krabbe. A church was built in the eighties under the Rev. Diet and until 1884 it was served from Seymour. Then it became a part of the Neenah Mission and in 1904 was united with the Greenville Mission which was composed of the churches in Center, Ellington and Freedom. Only two of these four churches survive, Greenville and Center. In 1947, the Greenville congregation celebrated its nineteenth anniversary under the leadership of its pastor, the Rev. Stanley C. F. Hayes.

In the years after the Civil War the missionaries pushed farther north following the influx of Germans into Seymour and Cicero. Most of these Germans had been Lutherans in their home land or in Ohio or Washington County, whence they came. But the absence of any Lutheran church left them homeless and the Evangelical missionaries found them willing to form groups of their faith. In Seymour-Osborn the organization meeting was held December 7, 1869, with the Rev. George Zellhoefer acting as presiding officer. Leaders of the group were William Sumnicht, Fred Peotter, Henry Baker and Frederick Muehl. The first church, built in 1871, served until 1902 when the present modern church was erected. To accommodate the people who lived from four to six miles away from Seymour, the Siloam (Salaam) Evangelical Church of North Seymour was organized March 20, 1884, by John Hesse, Charles Baker, Andreas Rusch, Wilhelm Piehl and Ernst Titzmann. The church, constructed in 1885, was dedicated by the Rev. F. Eilert. It was served from Seymour but from the beginning of the century ceased to exist. In a like manner an Evangelical Church was founded in Lawrenceville, Town of Cicero. It has continued to function and is attached to the Seymour church.

Later than the Greenville, Center and Seymour churches is the Appleton Emmanuel Evangelical Church. An Evangelical mission, dependent on the Neenah Circuit, was formed in 1870. The Simon Appel and F. Kutler families, together with Rev. Schelp formed the nucleus of the group, they were joined by the Sylvester and Engler families among others. A church was built and dedicated in the autumn, 1872, by Bishop R. Dubs. In 1901 a new church was erected and dedicated by Bishop Bowman and it is serving the congregation still.

The pastorates have been usually short, averaging three years in length. However, a few pastors remained longer. Among these were the Rev. J. L. Runkel, the Rev. H. A. Bernhardt, the Rev. F. J. Siewert and the Rev. J. J. Droegkamp. The first pastor was the Rev. G. Zellhoefer, (1870-1871), working under the Neenah Mission. Under its present pastor, the Rev. S. G. Cramer, the congregation celebrated its seventy-fifth anniversary, October 28, 1945. Rev. Cramer began his work in Appleton in 1943, following the pastorate of Rev. Blum.

The United Brethren are mentioned in accounts concerning the towns of Greenville, Hortonia, Deer Creek and Osborn. Missionaries were in these regions in the years between 1851 and 1860. However, they were never strong enough to found churches and the only church building belonging to the denomination seems to be a church in the Town of Osborn.
founded and constructed by David Benedict in 1868 or 1869 and served by missionaries from Oshkosh or Neenah. The church with its small congregation existed for some years but eventually its members went to the Methodist or to the Evangelical Church in Seymour. Although a church was never organized in the Town of Black Creek, Rev. J. J. Baer, while living on the farm of his son, Capt. J. M. Baer, did some preaching between 1863 and 1872. He represented the Winebrenner Branch of the United Brethren. These meetings were in homes and continued at intervals until the death of Rev. Baer in 1872.

The union of the Evangelical Association (Evangelische Gemeinschaft) with the United Brethren was formally concluded and proclaimed at a general conference in November, 1946, at Johnstown, Pennsylvania.

EPISCOPALIANS

The Episcopal Church had missionaries early among the “New York” Indians and when Eleazar Williams led his first group of Oneidas to their new western home, they were to a large degree christianized. A small group of Oneidas came up the Fox River to an area now within Outagamie County in late 1821 and remained a few years. In 1823, Williams, later to become a romantic figure in the history of this region, led most of his Oneidas to their reserve and there established a log church which is regarded as the first Episcopalian church in this area, one of the oldest in the Northwest Territory. This first church stood on the spot where now stands the Holy Apostles Church in Oneida and it was here that the first Episcopalian work began in our area. Bishop Hobart from New York came to Oneida in 1825 to bless the church and the work of “Priest” Williams. For many years the Oneida Church was the only important church in this area with a real background of long service. When the bishop made his visitations not only Episcopalians but other denominations attended the services. Bishop Kemper preached and administered the communion to Methodists who were present at the services. Although the Holy Apostles Church lies just outside of Outagamie County according to the division of townships made when the Oneida Reservation was organized into a township in 1910, it is so close and so important for us that one must at least mention it. In May, 1948, Father William F. Christian, pastor of the Holy Apostles Church brought back the bones of Eleazar Williams from Hogansburg, New York, to Oneida where they were re-interred with proper ceremonies.

Coming back to our own county, Rev. Cadle was a missionary to the Stockbridge Indians in 1823 at South Kaukauna (Stateburg); he went with the Indians when they moved to the east shore of Lake Winnebago into what is now Calumet County.

In Appleton, where the only Episcopal Church of the county is located, the story of the church begins much later. In 1853 there had been “talk of building an Episcopal church” and some money had been raised. In 1854 and 1855 Bishop Kemper, on his way to Oneida, undoubtedly held a communion service and baptized some children. In 1857 a Mr. Atkinson conducted services and Rev. Edmonds of Green Bay held services from time to time. In May the Crescent reports that talk of a church had been revived and that Amos Lawrence, who was in Appleton (May-June 1857), had donated a lot on which the church was to stand. Services had been held in Warner’s Hall and continued to be scheduled there until a church was completed. In 1862 the Rev. Simeon Palmer came to direct the congregation and in 1864, late in June, Bishop Kemper laid the cornerstone of the new church, to be called the Grace Church. This frame building was moved to its present location in 1883. The dedication of this church took place in May, 1871, at the same time as the Rev. J. L. Steele, rector of the Grace Church was ordained by the Rt. Rev.
W. E. Armitage, Bishop of the Diocese, assisted by clergy of the Diocese.

Dr. Dafter, who had been Dean at the Cathedral in Fond du Lac, came to Appleton in 1895 and remained for seven years; he was followed by Dr. Seldon P. Delaney, who began the work on the new church, the cornerstone of which was laid in 1905 by a Bishop Weller of Fond du Lac. The church was not completed until 1916 when it was consecrated June 18 by Bishop Weller. The name of the new church had been changed from "Grace" Church to All Saints. Orok Colloque was rector from 1908 to 1910; the Rev. Doane Upjohn from 1912 to 1921; the longest period of service was by the Rev. W. J. Spicer who was rector from 1933 to 1946, when he was called to Syracuse, New York. The Rev. Robert A. Reister, the present rector has been in Appleton since 1946.

THE GREEK ORTHODOX FAITH

The Greek Orthodox group has no church organization in the city but holds services regularly three times a year in the All Saints Episcopal Church. A priest from the Greek church in Fond du Lac serves the small group in Appleton for special occasions and on the three great festivals of Easter, Assumption (August 15) and Christmas. Many of the Greeks attend the regular Episcopalian services also.

HEBREW GROUPS

The Jewish groups in the city of Appleton and in the county fall into two different societies, determined largely by time and race. The earliest group which dates from the 1860's was almost entirely composed of German Jews; the later group was largely composed of Eastern European Jews from Poland, Russia, Lithuania and Austria. The early people, represented by the Hammels, Ullmans and the Lyons, were the founders of the first religious center of their faith. In 1866 when these families arrived there was talk of a synagogue; private services led by lay members were held. But it was not until 1878 that the Temple Zion was planned. Actual construction began in 1881 and the building was used henceforth for the Zion congregation.

The first Rabbi, Mayer Samuel Weiss, came to Appleton in 1874 and remained until 1883. During his administration the Temple Zion was built but Rabbi Weiss has gained much more fame as the father of the famous "magician" Harry Houdini. Rabbi Solomon followed Rabbi Weiss and in 1892 Rabbi Emanuel Gerechter was called by the Zion congregation. Rabbi Gerechter became professor of Hebrew at Lawrence College in 1894 and then professor of German and Hebrew. He remained with the college until 1913, when he retired, but continued his duties with the Zion congregation until 1920, when he left Appleton. He enjoyed the good will and affection of all the citizens of Appleton. Rabbi Louis Brav, 1920-1921 was the last resident Rabbi of Temple Zion. Services are held privately by lay members but for certain occasions the Temple, although occupied by a Gospel Tabernacle group, is used and a rabbi from a neighboring city or Milwaukee officiates.

The younger group which came into existence in 1900 is composed of people who, in general, came later to Appleton or who were more orthodox and adhered to stricter observances than the congregation of the somewhat more liberal Temple Zion. This new group organized itself into the Moses Montefiore congregation which in the beginning held its services at the home of E. Ressmann. In 1913 a small synagogue was built and the Rev. A. Zussman became the leader of the congregation. In 1922-1923 the new synagogue was completed. It has been served by Rabbis Bender, Glick, de Koven, Klein and David Herson, the present rabbi.

A third group, the Beth-Israel congregation consists of a little group which seceded from the Moses Montefiore congregation in 1938 and established itself as a separate community. They are the most orthodox group of the three
SEVENTH DAY ADVENTISTS, WESLEYAN METHODISTS

The Seventh Day Adventists, not a strong sect in Wisconsin, has a church in Appleton, but there are no functioning churches in the other parts of the county. During the 1890's missionaries for this group worked in the county and for a time there were several small congregations in the Town of Deer Creek and in Maine. A small chapel built by Danish Lutherans in the Town of Deer Creek was used as a union chapel for Lutherans, United Brethren and Adventists. The Town of Oneida had a church and an Adventist school. Those buildings have been abandoned and the Seventh Day Adventists in Oneida attend a church in Green Bay; the Adventists of Deer Creek, Maine and other townships attend their church in New London; those in the central parts of the county come to Appleton.

The Appleton society was founded May 20, 1899, and has existed continuously since that time. The first meetings were held in a hall on College Avenue but they now are held in the Seventh Day Adventist Chapel. The congregation does not number over 50 people.

In September of 1938 a small band of Wesleyan Methodists began to worship together. They were joined in 1940 by five families from Kaukauna and the Rev. and Mrs. O. C. Butcher were called to take charge of the organization. The Rev. E. W. Hall has been pastor since 1945.

Other religious bodies which are established in Appleton more or less permanently and who hold revival services which the older churches have not used for some years are the Christian and Missionary Alliance, the Gospel and Bible Truth, Pentecostal and the Salvation Army which does a large amount of social service work and charity in its functioning.

CHURCH OF CHRIST, SCIENTIST

A small group of this faith began holding meetings in a hall above the present location of the Wisconsin-Michigan Power Company in Appleton in 1894. By 1896 there were 12 members. About 1910 there was talk of building a church but that project was not carried out. A house served as a meeting place until 1923 when the group acquired the former residence of Anson Ballard, one of the pioneers of Appleton. Since 1923 the society has grown considerably and still occupies the remodeled Ballard home.

In Outagamie County religious faith has never been lacking.