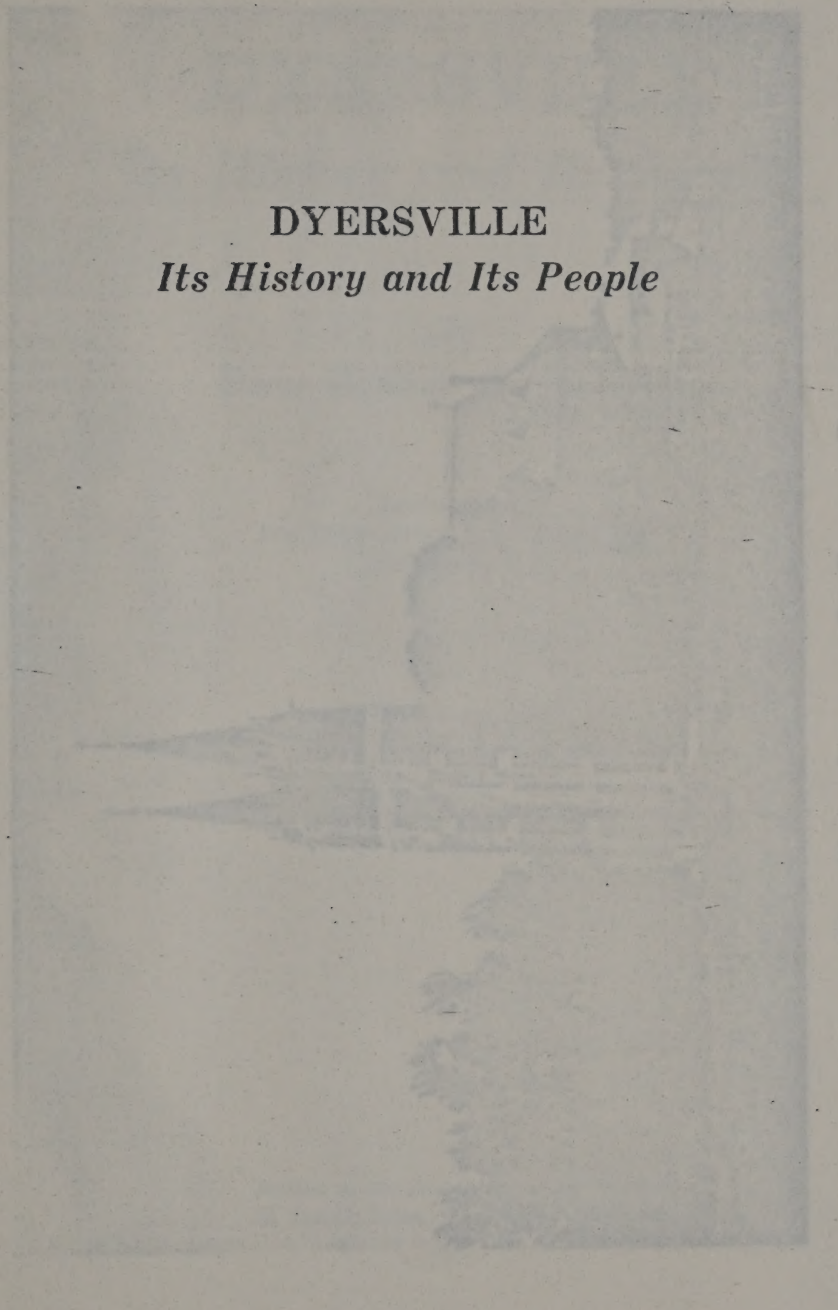


Dyersville :

Its History
and
Its People



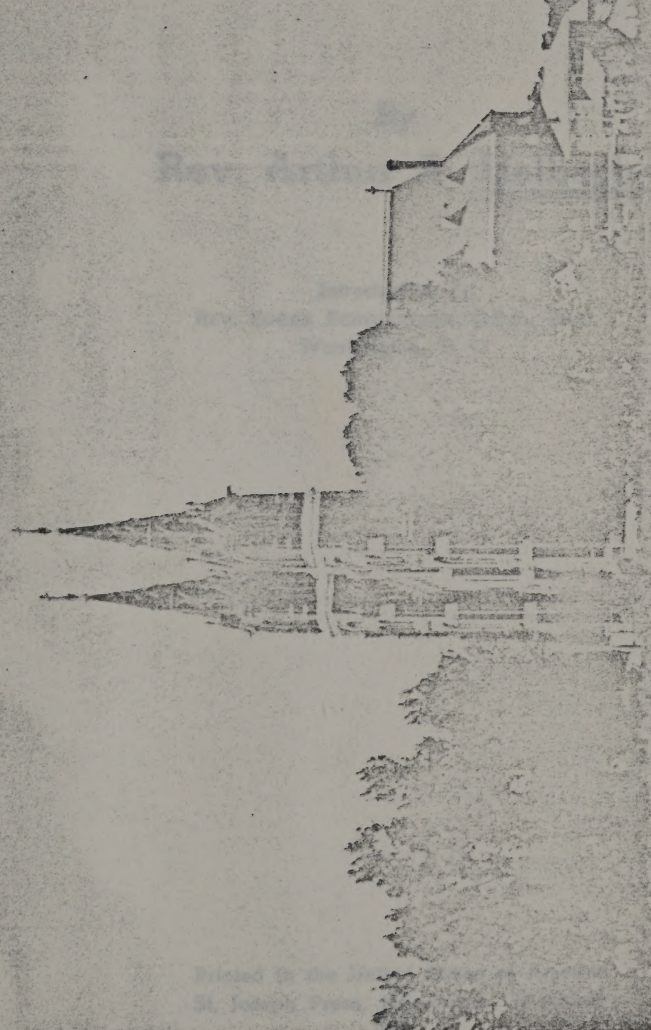
DYERSVILLE
Its History and Its People

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By Rev. John

W. ...



Printed by the
St. Joseph Press

THE TWIN SPIRES OF ST. FRANCIS CHURCH

DYERSVILLE

Its History and Its People

By

Rev. Arthur A. Halbach

Introduction by

REV. EDGAR SCHMIEDELER, O.S.B., PH.D.

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Author's Preface

This history was written for the members of St. Francis Parish of Dyersville. Because it was written for this restricted group of readers no apology needs to be made for the minute detail in which places and incidents are described. To a stranger these minutiae may appear trivial, but to the home people every turn and stone of Dyersville is precious.

In a very large measure, too, this history was made *by* the people of Dyersville. The St. Francis Parish history which was written for the Centennial History of the Archdiocese of Dubuque comprises but a very small fraction of the contents of this its final form because the materials for it were drawn almost exclusively from existing records and historical documents close at hand. Thereupon a survey of pioneer family biographies was taken which survey brought the searcher in contact with the historical material cached in the homes of Dyersville and its vicinity. This unwritten material, preserved in the memories of the older people (a source that will be no more in a few years), opened up a new vista of the past century of civilization in this community.

The story found within these covers is, then, the common property of all citizens of Dyersville. Individuals have surrendered their private store of memoirs in a cooperative enterprise and they are receiving in this book a complete and intimate history of their community, parish, and homes. The collecting of this material continued for three years; through the press, by correspondence, from the pulpit, by personal interviews. Not until all the contributed material had been properly incorporated in the text was this book considered done. Very probably one

or another reader will find that some persons who, they think, played an important role in the early development of Dyersville are not sufficiently portrayed in these pages. Such alleged omissions are not to be charged to the author's intention to slight anyone. If omissions of this nature appear, it is due to the fact that the needed information was not obtainable.

Part One of this book deals with the general pioneer history of Dyersville area. The year 1870 has been chosen to mark the close of the pioneer period for this territory, an arbitrary but convenient choice as the text will indicate. Part Two presents the story of St. Francis Parish from 1856 until the Golden Jubilee of St. Francis Church, 1939. Pioneer family biographies constitute Part Three.

The author is deeply indebted to the Very Rev. J. B. Herbers, V.F., who conceived the idea of this history. His consistent interest and wise counsel encouraged the writer to carry it on to completion. He wishes also to thank the Rev. V. T. Hovermann for countless assistances; the Venerable Sisters of St. Francis — faculty of Xavier High School — for painstaking work on the text; the *Dyersville Commercial* for generous service in seeking historical data; lastly, the Abeln Abstract Company of Dubuque and the Delaware County Abstract and Loan Company of Manchester for access at all times to their files and records. The sources and authorities quoted in this book are indicated in the notes found at the foot of the proper pages.

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Introduction

In this interesting volume, the author, Father Halbach, traces the development of the Dyersville Area — Dyersville, Iowa, and the immediately surrounding communities — from its root beginnings of fully a hundred years ago. What a pleasant and satisfying task it must have been for him! For, what more pleasing than bringing back to life, the memories of long ago. What more thrilling than delving deeply into the hidden recesses of the past and bringing out into the full light of day its secret treasures.

But, while pleasant, the author's task has also been an arduous one. Pioneers leave few records. They are too busy blazing trails, building homes, battling the elements to spend much time chronicling events. Yet, Father Halbach has carefully brought together all that were to be found. Indeed, his painstaking research has brought to light a truly amazing array of facts. What is more, his facile pen has arranged them in such a way as to make them pass like a well-rehearsed pageant before the reader's mind's eye. The Indians and first settlers; the English, the Irish and the Germans; the Churches and other institutions; striking events and outstanding characters; successes and failures all pass in review, clearly, and majestically silhouetted against the panoramic background that was long the happy hunting ground of the aborigine.

The store of the pioneer always appeals. In this instance there is an added thrill that comes from the fact that on every page there is the masterful hand of the trained historian. Irresistably the conviction grows on the reader that, not only is the whole story told but that it is portrayed in its true colors. There is even that intimate

touch to the volume that can only come from a knowledge and understanding of the people described and from an absorption of the spirit and traditions of the communities in which they are living.

Dyersville: Its History and Its People will undoubtedly interest a host of readers. Naturally its appeal will be strongest in the case of the present inhabitants of Dyersville and immediately surrounding territory — more notably those whose forbears were among the number who in years gone by helped to cultivate this “century plant” which now blooms so fairly on the banks of the North Maquoketa. But Iowans generally will find interest in its pages, and the vast army of Americans who revere and respect the pioneer will derive deep draughts of inspiration from its fountains of information.

Father Halbach has performed well the tedious task that he has undertaken. While he undoubtedly feels duly repaid by the sense of satisfaction that the work itself has given him, one cannot withhold the hope that he will find still further reward in the lasting gratitude of the people whose story he has told so well. He deserves well both of the historian and the reading public.

REV. EDGAR SCHMIEDELER, O.S.B., PH.D.
Director, National Catholic Rural Life Bureau

Washington, D. C.
November 24, 1939

Part One
Community History

CHAPTER ONE

IN THE BEGINNING

When the history of a place is to be told, the record should begin, if possible, with the oldest fact or event concerning that locality and, with the exception of the underlying rock which comes to view occasionally in some wild ravine or gully and along the North Maquoketa River banks, the oldest thing about Dyersville is its soil. This soil is the great natural resource of this community, for the land of western Dubuque County and eastern Delaware County is of such high fertility and permanency that it alone suffices to ensure an easy and comfortable livelihood for a happy people at present and in unnumbered years to come.

The story of the formation of its rocks and soil is probably more fascinating than any other chapter of the history of this community. Why wouldn't it be? In that story we see the creative hand of God at work using the forces of nature to prepare a habitable place for future generations. "God's ways are wonderful ways." In order to appreciate this record one must be prepared to set aside the ordinary ideas of time and of the age of the world in which man lives today. The geologist, who seeks the history of the earth in its rocks and minerals, has concluded that the planet inhabited by mankind is roundly a billion years old. This figure fairly staggers the powers of imagination, while it reveals that the history of mankind is like that of an infant compared to the age of the earth. Does this pronouncement of science create any difficulty of faith in the first chapter of the Holy Bible where the drama of creation is enacted in five days and man appears

on the sixth? The answer is in the negative, for there is never any conflict between true science and divine revelation correctly understood.

How then can we reconcile these two accounts of the creation of the earth, the one found in the rocks progressing through millions of years, the other lasting only five days as simply told in the divinely inspired book? Since the Catholic Church has made no definite pronouncement about the various theories proposed by scholars to explain the meaning of the six days of creation according to the first chapter of the Book of Genesis, Catholics are free to follow the theories of *bona-fide* scientists provided that they adhere to the fundamental dogma of the Book of Genesis that God created all things and rested upon the Sabbath Day. Many Catholic scholars prefer to understand the word "day" in the Biblical text not as a natural day of twenty-four hours but as an unknown period of time, for, "With the Lord a day is as a thousand years and a thousand years as one day."

The limestone rocks which were extracted from a local quarry to build the foundation of St. Francis Church came into being so many ages ago that only the angels of heaven could have been witnesses to their formation. The following quotation gives a hint of what an eyewitness might have seen during that epoch before the dawning of man's day:

"All the world's a stage" for the drama of life wherein creatures of every kind—large and small, spined and spineless, chinned and finned—have had "their exits and their entrances" along the streams, on the plains, among the mountains, in the forests, and on the floor of the ocean. The theme of the play has been strife, and all through the acts, be they comic or tragic, two great forces have always contended. The one has aimed at construction, the other has sought to destroy. The air and the water were ever at odds with the earth, while the principal objects of animal life have always been to eat and escape being eaten. No one knows when the play began; no one knows the end; but the story as told by the rocks is as vivid as though it were

written by human hand. This drama of life is the history of Iowa before the advent of man.¹

Ages before God placed Adam and Eve in paradise, a visitor to the Mississippi Valley would have found this part of the continent a vast sea joined with the Gulf of Mexico to the south and reaching from the Appalachian to the Rocky Mountains. Through stately periods of time, when the only inhabitants here were plants and marine animals, the restless waves slowly crumbled the rocks on the shore and the rivers carried seaward great volumes of sand to be laid on the floor of the ocean. Thus grew the granite rock of northwestern Iowa whose rising floor gradually drove the sea far to the south and gave Iowa, then a sheer, level rocky plateau, her first bath of sunlight.

Again and again the sea crept over this land and according to the peculiar climate and plant and animal life of the period, various rock and mineral deposits found deep in Iowa today were laid. Finally came the period which gave eastern Iowa its beds of limestone. At this time the sea was teeming with millions of little lime-shelled animals — coral and molluscs — which deposited their hard earthy shells at the bottom of the ocean as they died. The action of the water broke up these derelict shells and gently dropped the residue of silty lime smooth and even on the floor of the ocean, thus forming series upon series of even layers of limestone. The making of inches of this rock required the flight of a hundred years.

Then came the time when the Creator permanently separated the water from the land. Some inner force lifted the whole middle continent high above the level of the water. The sea was definitely confined within the bounds of the Gulf of Mexico, and Iowa was a high table of rock several thousands of feet above the sea upon which

¹ John E. Briggs, "A Geological Palimpsest," *The Palimpsest* (State Historical Society of Iowa), Vol. I, p. 134.

only an angel, needing neither food, nor shelter, nor a soft meadow to rest a weary frame, might live. Abundant summer rains fell frequently, and water, obeying the law of nature, rushed to the sea everywhere, carved its path through the rocks and opened the beds of great rivers. A river to be of high renown was in the making along the eastern border of Iowa. When winter season followed summer, frost expanded the water caught in little pockets and crevices of rock, crumbling the rock into small fragments which were quickly reduced to fine soil particles by the action of air and heat and rain. Plant life took root in the soil thus formed. After thousands of years of this weathering of the rock and of the eroding power of flowing water the level rocky surface of Iowa was transformed into a rough country broken with high hills and deep gullies where untamed streams flowed. Thus all of what is now Iowa assumed the topography that the very northeastern corner of Iowa has today — the scenic "Little Switzerland of America."

Then from the North came a radical change of climate over the American continent. White winter refused to yield to the gentle breath of spring, and snows fell incessantly until they lay hundreds of feet thick. This ushered in the glacial age. An immense sheet of ice — snow pressed into a hard mass under its own weight — covered the northern part of the American continent from the Canadian Rockies to Nova Scotia and moved southward like a great wedge over the Middle West, similar to the glacier that now covers Greenland and is imperceptibly but irresistibly moving toward the seacoast. During thousands of years this ponderous glacier moved inch by inch over the surface of Iowa, grinding down the hills and filling up the valleys, and erasing its scenic beauty. Probably it was because the Archangel Raphael, the future protector of this region, so loved the beauteous panorama of pre-glacial Iowa that the merciful Father pre-

served the northeastern fringe of Iowa from invasion by the glaciers. For some unknown cause the mountainous glaciers moved all around but not across the tri-state area which lies east, west, and north of Dubuque, leaving this territory the scenic spot it is, so different from the fertile agricultural lands of the rest of Iowa. As the glaciers moved southward, they met a warmer climate until the rays of the sun halted the cold monster along the banks of the Ohio and Missouri Rivers. Here the ice melted rapidly and the streams of water issuing from the wilting glacier began these two great tributary rivers of the Mississippi.

After the first glacier had disappeared, Iowa land again enjoyed a temperate climate during which vegetation flourished and strange animals returned. Iowa was level as a table, covered more or less evenly with a layer of impervious clay mixed with crushed rock which the glacier had carried along and dropped when it melted. This gave Iowa her subsoil, the gift of the first ice sheet, known as the Nebraskan glacier.

Unnumbered summers and winters came and passed until the rigorous climate reappeared. Another glacier invaded Iowa, this the Kansan ice sheet, which deposited a layer of subsoil like the first, consisting of sand, boulders, and gravel. Three more glaciers covered Iowa after the Kansan. It is estimated that a hundred-thousand years elapsed from the first to the last glacier. Dyersville is particularly interested in the difference between the first two glaciers and the last three. The Nebraskan and the Kansan ice movements covered this territory, although the icy sheet quickly thinned to the east and was entirely spent before it reached the eastern portion of Dubuque County. The last three glaciers never crossed the North Maquoketa, their melting waters cutting the bed of the river which flows through Dyersville today. This is the explanation offered by geologists for the twofold type of

topography found in the western part of this county. Looking east from the banks of the North Maquoketa one meets a quickly rising horizon with increasing hilliness. The glaciers did not complete their steam-rolling operations here. Looking west, there are the level prairies, ideal agricultural tracts, the product of five glaciers.

But where did Dyersville receive its fine topsoil? This soil is not the thick coat of finely divided mineral and rock particles deposited by later glaciers in western Iowa, but is Aeolian drift (wind-blown soil) as is the entire western strip of Dubuque County. For the well-rooted vegetation and forestry in this locality had not been scraped away by recent glaciers and now offered protection to the soil against the dry westerly winds which picked up the unprotected soil and carried it eastward over Iowa during drought periods between various glaciers when little rain fell and vegetation died. It is interesting to learn how much soil can be deposited by the wind in a particular place. A geologist at a state university of the Middle West carefully measured the dust that fell on one square mile on one day during the severe dust storms of the spring of 1933, and calculated the figure at thirty tons. It would not be so easy, of course, to measure how much soil also is carried away from the same spot, but a well protected surface evidently gains more than it loses in this aeolian process. Rain also brings soil, as a certain amount of dust falls with every rain.

It took thousands upon thousands of years to prepare the lay of the land around Dyersville and to cover this district with a fertile topsoil. Assuredly the works of the Lord are manifold and incomprehensible. Man may feel very small and infantile when he considers the age of the soil upon which he lives; yet how proud he should be of his importance in God's view of the earth. The majestic powers of nature have striven with might and main for unknown millions of years to prepare a habitable place

for the Great Father's beloved children. Truly, man should join the angels' chorus in an endless hymn of praise and thanksgiving.

In a pardonable bit of musing comes the thought that when Raphael found his little spot covered with rich plant life and inhabited with animal life useful to man, he, with blissful countenance, addressed the great Archangel Gabriel: "The Father has revealed to me another of His many precious secrets. My little spot will be called 'Iowa,' and it will please me if men interpret that to mean 'the beautiful land'."

CHAPTER TWO

INDIANS AT THE NORTH MAQUOKETA RIVER

? - 1833

The North Maquoketa River Valley was for many years, yes, centuries, the happy hunting ground of wandering bands of American Indians of whose identity history has left no record. It is very probable that the Miami Indians, who had friendly relations with Nicholas Perrot, French soldier and founder of Perrot's Fort near East Dubuque, wandered over this region around 1690. Since the bison and the buffalo roamed the wide prairies of Iowa, it is small wonder if the noble Miami chief, who supported peacemaker Perrot's efforts to prevent hostilities between the Miami and the Sioux by breaking up his own band of Miami warriors and sending them on a buffalo hunt, led his hunting party westward from Dubuque through what is now Dyersville — the shortest route to any prairie out of Dubuque.¹

The Siouan family of Indians, comprising in the Iowa country such tribes as the Ioways, Mascoutins, Missouris, Winnebagos, and Sioux, were the first Indians known to possess what is now Iowa. About 1735, the Sacs and Foxes of the Algonkian family migrated from eastern Wisconsin, crossed the Mississippi, and after almost annihilating the Ioway, roamed over eastern Iowa and built one of their villages in what is now Dubuque County.²

¹ M. M. Hoffmann, "The Dawn of Antique Dubuque," *Antique Dubuque* (Dubuque Telegraph Herald Press, 1930), p. 32.

² F. R. Aumann, "The Ioway"; Helen Wylie, "Omaha, Oto, and Missouri"; John Ely Briggs, "The Sacs and Foxes"; *The Palimpsest* (State Historical Society of Iowa), Vol. IX, pp. 38-48.

The nine Indian burial mounds and graves which formerly existed on a farm about a mile northeast of Dyersville represent, according to archaeologists, an Indian culture that antedates the history of the Miami and Sac and Fox Indians, so that these cannot be adduced as historical evidence about the Indian tribes whom the white man found here. Of these burial or ceremonial mounds the more interesting were the seven circular ones which lay in a straight line extending from the southeast corner of the northeast quarter of section 20 of New Wine Township, running due northwest to the Hewitt Creek, on the land then belonging to the original Joe Stoeckl, Sr. farm, today the Frank Weber farm. Old settlers remember the evenly rounded tops of these mounds, three or four feet high in the center, sloping gracefully to the level of the adjoining ground and overgrown with a fine matting of grass. Three parties at one time, urged by curiosity, decided to dig into these mounds which were separated at exact intervals, but finding nothing of interest, they gave up the excavating. When the ground was broken for cultivation, these mounds slowly disappeared. Two embankments, much larger than the others and rather irregular, were located singly on the west side of the creek. They also have disappeared.³

Though there is no evidence that an Indian village was ever located here, yet this locality was a favorite camping ground for Indian bands when out on their seasonal excursions to hunt, trap, and gather provisions. Indian implements have been found along the banks of the North Maquoketa, and arrowheads, mute evidence of their hunting activities, are still found today. An interesting and unique collection of arrowheads, spearheads, tomahawks and hand utensils has been gathered by Mr. J. F. Schwerts of New Vienna as the result of a hobby begun in his boyhood when, plowing on his father's farm, he first discovered

³ Personal testimony of Michael Stoeckl, Dyersville.

an arrowhead. Over a hundred and twenty of these curios were picked up within the area of the Schwers farm which is located about two miles east of the Maquoketa, and two miles southeast of New Vienna.⁴ The North Maquoketa River, whose water was much deeper a century ago before its many springs dried up in consequence of land-clearance and intensive cultivation, furnished good fishing and profitable fur-trapping to the Indians. There can be no reasonable doubt that Julien Dubuque bought great quantities of furs from the Fox braves who set their snares along the banks of this stream. One may even speculate whether the gentle and courteous miner and Indian trader, who lived at Dubuque from 1788 to 1810 and who furnished its name, did not accept the invitation of his Indian friends to ride his horse west out of Dubuque and visit the first river of importance a traveler meets in that direction, and to admire that quiet stream which time and again the Indians saw growing great and turbulent after a heavy rain or a sudden early thaw when its own full current met interference in the flow of the tributary Bear and Hewitt Creeks from the west and the east. South of Dyersville the river flows through a deep and wide gorge where caves and delightful, secretive camp sites beside fresh water springs invited the wandering Indian bands to seek shelter from severe weather or other danger. Lieutenant Jefferson Davis from Fort Crawford at Prairie du Chien, who later became the solitary President of the Confederate States, when sent to reconnoitre the activities of the Fox Indians around Dubuque in 1831, considered it necessary to go as far west as Dyersville and the Maquoketa River to complete his report on the movement of the Indians.⁵ Jefferson Davis and his platoon of U. S. Regulars were the first white men known to have set foot in this territory.

⁴"Schwers Collection Indian Arrowheads," *Dyersville Commercial* (December 8, 1938).

⁵"A Letter by Jefferson Davis" by the editor, *Annals of Iowa* (Historical Department of Iowa, October, 1899), Vol. IV, 3rd series, pp. 230-232.

In the absence of any record or account of the pre-civilization paths or trails that were traveled by the Indians and the few whites when journeying from the Fox Village on Catfish Creek to the North Maquoketa, one must be content with a few general ideas about the nature and probable location of such roads. Pioneers of other parts of Iowa have preserved a rather interesting mental picture of the Indian's highways. From some it is learned that as a rule, an Indian will travel in the timber or along a river considerably farther in preference to venturing out in open grounds. . . . Indian trails were about twelve inches wide, worn about an inch below the surface of the surrounding ground and thickly matted with a short, fine, wiry trail grass not more than three or four inches high. This grass was probably indigenous with the Indian, occurring nowhere else but in these trails. It lived long after the Indians left. It is a well known fact that it was the habit of the Indians to travel in single file; and so where a company of several hundred passes over a region of country, even for the first time, a well beaten trail is left behind.⁶

Still the Indian did not always cling to the river banks. Another witness of the Indian paths reports that

the trails of the Indian, like the buffalo trails, clung to high ground, mounting the hills on the long ascending ridges. Here, as was true of the routes of the earlier Indians and buffaloes, the paths found the driest courses, for from the ridges the water was most quickly shed; the hilltops, too, were wind-swept of snow in winter and of brush and leaves in summer, and suffered least from the annual forest fires; for the Indian the hilltops were coigns of vantage for outlook and signaling.⁷

There was then a river road for dry weather and hidden movements; a high road for wet weather and for rapid travel when secrecy was not important. Since the streams of western Dubuque County run southward, offering no path of travel to the east, it is most likely that a high or open country trail connected the North Maquoketa with the Mississippi River. If such a trail existed, it would

⁶ Jacob Van der Zee, "The Roads and Highways of Territorial Iowa," *The Iowa Journal of History and Politics* (State Historical Society of Iowa, 1905), Vol. III, pp. 205-208.

⁷ *Ibid.*

very likely have been the path followed by Julien Dubuque or about twenty years later by Lieutenant Davis and his soldiers.

Although the United States bought this territory from France in 1803, for the humble price of five cents an acre through the Louisiana Purchase, Dubuque County was still the home of the Indians, for no white men were allowed by the government to settle upon it. In their villages along the west bank of the Mississippi, the Fox and Sac Indians vigilantly repulsed the attempts of the whites to cross to this side, and only scouting soldiers, an occasional adventuresome trader or an explorer would pass up and down the great river, or travel overland. No one came to stay, or plow, or build. Dyersville still lay dormant, a closed and sealed area until 1833.

On September 21, 1832, the Black Hawk Purchase was negotiated between the representatives of the government and the chiefs of the Sac and Fox tribes whereby the Indians agreed to vacate a tract of land extending forty to fifty miles west from the Mississippi and north and south from the Neutral Ground to the northern Missouri state line. Hence the Dyersville site lay at the east and west center of the Black Hawk Territory. Six millions of acres for the average price of fourteen cents per acre was the upshot of this first deal in Iowa land. The Indians definitely and forever departed from this section of Iowa before June 1, 1833, the date when the white men were allowed to cross the Father of Waters into Iowa for the purpose of permanent settlement.

It must be said of the Indian to his eternal credit that he had great reverence for nature and her gifts. The land he possessed he used without despoiling it. It was his belief that the Great Spirit would wreak dire revenge upon anyone who wastefully plundered nature's gifts, such as wild game or forest. When the Indian left the North Maquoketa, he bequeathed to the approaching immigrants a

land unharmed, undisturbed, teeming with all the gifts and charms that nature had impregnated in this soil in centuries past. The prairie still smiled in the sunshine of the blue above and in the motley of flowers that dotted its wide expanse; the prairie still laughed a symphony of song in birds that flashed golden in the haze, or hid in the soft shadows of its cool, green arms. Sadly the Indian spoke farewell to the animals of the region: the buffalo and bison on the prairie; elk and deer in the woods; fish and fur animals in the streams and on their banks; wild turkey in the groves and pheasant and prairie chicken in the grasses; black bear, wolf and panther in cave and hole; and bees with their rich store of wild honey in the trees. Such were the sources of the red man's joy and life along the Maquoketa.

Here, too, the Indian witnessed the dramatic and the awesome spectacles of nature that deepened his instinctive faith in the power of the unseen Spirit and in the humble dependence of all creatures upon His mercy. After the frosts had come and the sunny weather of Indian summer had dried the wide expanse, the fires began. Sometimes their approach was announced by a haze of smoke in the air by day and in evening rolled in cloudy masses down the low watersheds of the plains. More frequently, by night, a pale red tint appeared above the horizon's edge. If there were no wind, the phenomena were repeated sometimes for days together before ever the flames were seen. At length, along the sky-line of the landscape the painted flames were seen as tuft after tuft of tall bluestem went up in lambent blaze. By morning everything had passed; loneliness stalked upon the blackened prairie.

But if the wind arose, then came the prairie fire like a storm, a fiery blizzard of destruction. The flames sped along the ground with untold rapidity, ashes and flying sparks burdened the air, the great smoke wreaths rolled along in ever increasing volume, darkening the sun.

Whole hillsides burned as by a single blaze, and down in the valleys where the grass was high the flames were higher still and the roar terrific. No living creature could stand before the storm. Deer sought the streams; wolves dashed forth in terror and the wild fox found his covert in the bank. Such a storm was but a moment in its passing, grand in its approach, devastating in its retreat. As before, it left the blackened prairie, only now everywhere the fires continued in unburned tufts and smouldering heaps, smoking by day and blazing up at night like fitful embers.⁸ With November came the death-dealing blizzard that raged without abating for days and nights. Then heavy snow covered up familiar trails and landmarks; fine snow, whipped into fury by an angry wind, darkened the sky; then bitter cold ensued. No creature, whether man or beast, if caught unprepared in such a wintry blast, could either find his way home or endure the cold long enough to survive.

All this the Indian bequeathed to his successors; but strange it would be if he never again visited his former happy hunting grounds. For many years after the Fox and Sac Indians had left Dubuque County, isolated groups of them, especially in late fall and early spring, returned to their favorite camping ground along the North Maquoketa to spend several weeks or months. These itinerant Indians did no harm to the pioneer homes except, in the absence of the men, to frighten the wives and children while they pillaged the cabin and carried away all meat and food supplies.⁹

An aged citizen of this community tells of a tribe of several hundred Indians that camped on the east bank of the river about three miles south of Dyersville from early in January, 1880, until the middle of March of the same

⁸ Thomas H. Macbride, "Landscapes of Early Iowa," *The Palimpsest*, Vol. VII, pp. 290-293.

⁹ Cf. Biography of Mr. and Mrs. Herman Gerken.

year. This tribe offered no offense to the whites, but on the contrary, begged for meat and the heads of butchered hogs. When leaving this site for Minnesota, the Indians placed the dead body of an Indian maiden, about fifteen years of age, upon the back of a pony to transport her for burial. Although this maiden had died during February, the Indians had not buried her here, for this locality was but a temporary camping ground.¹⁰

Similar stories are related by many other settlers who in their childhood saw little villages of Indian tepees at favored spots along the river north and south of Dyersville. Only one death of a white person by Indian savagery is connected with the pioneer history of Dyersville, but that death was a just retribution for white lawlessness.¹¹

¹⁰ Personal testimony of Nels Curry, Dyersville.

¹¹ Cf. Chapter "The Arrival of the English."

CHAPTER THREE

DYERSVILLE AND THE PANIC OF 1837

A definition of the term "Dyersville" as used in this chapter is in order here before the story of its settlement begins. For the purpose of this history Dyersville comprises the south half of New Wine, all but the east third of Dodge and the northern part of Cascade Townships in Dubuque County; also Bremen, North Fork, the east third of South Fork and the central portion of Delhi Townships in Delaware County. The pioneer history of all that locality is interwoven through the influence of the Catholic congregation of St. Francis Parish of Dyersville.

Settlers trickled slowly into western Dubuque County between 1833 and 1837. They came not like a well-gathered stream with definite direction and strong flow, but rather "as the snow falls on the prairies. At first only a few flakes appear, drifting aimlessly with the wind — but more flakes fall faster and faster, until the ground is covered with snow."¹ In June, 1834, a year after the opening, about three thousand squatters were found in the whole Black Hawk Purchase and these clung to the Mississippi River banks.² According to the first census of Iowa, 10,531 people lived west of the Mississippi in 1836. Three thousand per year, or an average of one immigrant per day for each of the ten counties in the Iowa district reveals the slow progress of settlement in this region for the first three years.³

¹Ruth A. Gallagher, "Pioneers in Person," *The Palimpsest* (State Historical Society of Iowa), Vol. XIV, p. 85.

²J. A. Swisher, "Government Comes to Iowa," *The Palimpsest*, Vol. XV, p. 67.

³William J. Peterson, "To the Land of Black Hawk," *The Palimpsest*, Vol. XIV, p. 68.

Why did not the settlers come in greater numbers? Several answers may be given. There was still much public land east of Iowa in Illinois, Indiana, and Ohio that awaited occupancy. That country was to absorb the caravan of immigrants for several more years. The Dubuque paper at this time quoted a news item from a Pittsburgh paper which is to the point here: "Seventeen two and three-horse wagons, each conveying a family, passed the toll-gate (Pittsburgh) yesterday on their way to settle upon a section of the military bounty lands in Ohio. . . There were about seventy persons of the party, all apparently in good health'."

To which the Dubuque editor added: "Seventeen, two and three-horse wagons, each containing a family and settled away east in Ohio! My stars! Those families should have emigrated west to the rich, beautiful, healthy country of Iowa."⁴

Another fact that tended to check rapid early settlement was the misinformation in the public mind about the worthiness of Iowa land and climate. The press of the East was unsympathetic to the new country, and gentlemen in the legislative halls of the nation depised Iowa as the place where the great American desert began. Even Lieutenant Pike who saw much of this country suggested that the prairies west of the Mississippi would serve as a barrier to further spreading and scattering of the population of the Union and, being uncultivable, must be left to the Indians.⁵

The loyal and intrepid editor of the *Iowa News* wielded his pen continually against this unjust appraisal of Iowa. Speaking of the opportunities Iowa offers to farmers he wrote: "So great is the facility of selling his produce to the neighboring miners that the farmer in the

⁴ *Iowa News* (Dubuque, June 3, 1837), Vol. I, No. 1, p. 3.

⁵ Cyrenus Cole, "Louisiana As an Ugly Duckling," *A History of the People of Iowa* (Torch Press, Cedar Rapids, 1921), pp. 42-46.

northern part of this district will undoubtedly be able to realize from his tillage with ordinary industry more than sufficient to pay for the land when it comes into market."⁶ Again: "The wants of the West, or rather her only want, which, if supplied, would produce results whose magnitude and importance would literally astonish the world. This want is Labor!"⁷ The enthusiastic, but not exaggerated, advertising of the *Iowa News* was ably supplemented by other favorable publications, notably the book that gave Iowa its name — "Notes on The Wisconsin Territory particularly with reference to The Iowa District or Black Hawk Purchase" by Lieutenant Albert M. Lea, United States Dragoons. Iowans owe an immortal debt to Lieutenant Lea for the truthful, interesting, literary and convincing case he made out for Iowa to the readers of the nation. The work of such men bore its fruit and in due time the white lines of covered wagons sought a crossing at the river.

In 1836, about fifty families from Philadelphia and a large colony from Ohio crossed and settled in the open country west of Dubuque.⁸ This is the first report of settlers coming in the direction of Dyersville. The census of 1840 reports Iowa with 43,112 inhabitants,⁹ showing that the rate of settlement has accelerated from 3,000 to 10,000 a year. Disposable lands east of the Mississippi had rapidly disappeared during the last three years. The establishment of the Catholic diocese of Dubuque added prestige to the new territory; Iowa had lived down its undeserved reputation. Thus, five years after Indian arrows had felled the last deer between the Mississippi and the Maquoketa Rivers, Iowa was definitely alive in the consciousness of the American republic.

⁶ *Iowa News* (Dubuque, June 3, 1837), Vol. I, No. 1, p. 3.

⁷ *Ibid.*, August 26, 1837, p. 3.

⁸ Oldt and Quigley, *History of Dubuque County, Iowa* (Goodspeed Historical Association, Chicago), p. 56.

⁹ William J. Peterson, "To the Land of Black Hawk," *The Palimpsest*, Vol. XIV, p. 68.

Strange to say, the National Panic of 1837 apparently affected Iowa colonization favorably. This panic was caused by over-speculation in western lands. In 1836, the sale of public lands provided the government a greater revenue than was derived from the customs. Investors bought this land, however, not with hard cash but with speculator's money, bank notes and borrowed money. To check this mania, President Jackson issued a circular (1836) directing that nothing but gold and silver should henceforth be received for the public lands. The speculators became panic-stricken, thirty-six million dollars of land sales in 1836 dropping to seven million in 1837. Banks stopped specie payment of their notes and nine-tenths of the business men in the country went bankrupt. Was this panic felt in Iowa? The Dubuque editor wrote:

Nearly all our exchange papers are filled with accounts of mercantile failures, pressure of the money market, stagnation of business, doing nothing but complaining and nothing likely to be done but to starve. In Wisconsin (Iowa district), the fortunate we have only heard of misery! and by way of remedy, would recommend, that a few of the thousands of workmen and industrious mechanics who are out of business in the eastern cities and have not wherewith to get their next dinner, should emigrate speedily to our Iowa District, where they can get not only employment and high wages but may very soon hope with ordinary diligence to place themselves beyond the reach of pressure.¹⁰

Some undoubtedly read and answered this cordial invitation.

Land speculation had not affected the Iowa District because the country was yet unsurveyed and off the market, a situation of which the *Iowa News* kept its readers well informed:

The land on the east side of the Mississippi is surveyed, and most of it in market (\$1.25 per acre). That on the west side (being the Black Hawk Purchase) is now under the hands of the surveyors, and will probably be in market, wholly or in part, sometime during next sea-

¹⁰*Iowa News* (Dubuque, June 3, 1837), Vol. I, No. 1, p. 3.

son. In the interim, the settler can seat himself down upon any unoccupied portion of it he pleases, and avail himself of twelve months time (or more) before being required to pay the Government his \$1.25 per acre for the fee simple.¹¹

The public-spirited editor of Dubuque fearlessly described the evils of speculation in such editorials as the following:

Of course land speculation has not affected the Iowa District which has thus been taken possession of by the actual tiller, while lands on the east side of the river have been purchased during the late mania in large quantities by persons who never intended to live upon or improve them. In consequence of which serious injury has been done to those parts of the country where the land is subject to sale and entry at land offices. And emigrants of small means driven across the Mississippi where better land can be obtained by mere occupation and cultivation.¹²

Real money was scarce, but, protected by the rights of preemption, a settler in Iowa could open and work a farm with little or no capital. This alone was sufficient to attract a considerable immigration to Iowa during the depression years, 1836 to 1842. *The Philadelphia (Pa.) Sentinel* of June 1, 1836, reported that "the torrent which has for years past flooded to the West in one vast, unbroken and increasing stream, has this year transcended even its former volume, and is now pouring thousands on thousands of our best operatives into the prairies of the Northwest." The *New Star* wrote: "a passenger, just arrived from the North, states that almost the entire business now doing on the Canal, and at Albany and Buffalo is transporting the emigrants from our own and Eastern states to the West."¹³

Some few families out of this moving throng pushed across Dubuque County and gave Dyersville her first settlers — American citizens driven by a bitter depression

¹¹ *Ibid.*, August 26, 1837, p. 3.

¹² *Ibid.*, June 3, 1837, p. 3.

¹³ *Ibid.*, June 24, 1837, p. 3.

to an agricultural paradise where land was temporarily free, and new hopes rose and developed with every new day.

The people of America have attained high levels of culture, wealth, and living comfort during the century since the discovery of Iowa opened a promised land; yet the progressive march has also brought on more intricate and perplexing problems for citizens and statesmen alike to cogitate. The depressions of 1837 and 1929 have been singled out as the outstanding periods of acute financial and economic distress in the nation's history. A comparison of the varying methods with which citizens combated these two depressions reveals how much more complex are the problems of the present generation, problems whose solution challenges more vehemently the ingenuity and wisdom of statesmen and the patience of citizens. The cure for the depression of 1837 was sought by some in the public lands as appears in the following editorial opinion:

It is believed that public lands of the United States government amounted to 300 millions of acres. About 100 million are now in the market at \$1.25 an acre, but having been picked and culled the residue are not worth the price and of course will not sell. To make them saleable the price must be graduated, and this congress can do in a few days when it meets; and thus procure a great sum in specie for the government. At an average of 40 to 50 cents an acre it would bring 40 to 50 millions of dollars. It is believed also that there are 8 to 10 millions of surveyed lands not yet in the market, and the choice of which would readily sell at \$1.25 hard money. Then there are nearly 200 millions of unsurveyed lands in states and territories which congress can have surveyed as fast as it pleases, and which at graduated prices would sell as fast as the government could wish. All these lands will now go to settlers and farmers and substantial citizens who wish to make permanent investments of their money. The public lands, in the present breaking up of banks and confidence will be a safe and profitable investment of their money, and far better than hoarding. The Treasury order will operate as a pre-emption law in favor of settlers by excluding speculators.¹⁴

¹⁴*Ibid.*, p. 1.

How correct this opinion and how effective the public land remedy was in ending that depression is another question, yet there is no gainsaying the fact that the great new agricultural area opened a door of new opportunity to an immense army of distressed citizens. It was a "help-yourself" remedy which the self-reliant American could use to his own advantage with nothing to begin with save his hands, his health, and his courage. Today the government has no new Iowa to open for colonization. Having essayed all her natural resources, the nation can no longer extract a magic rabbit from nature's silk hat; on the contrary, she is forced to touch her own personal pocket book, a remedy that tests indeed the ingenuity of statesmen in its application, and the patience of citizens in its sufferance. It is true, therefore, that "Iowa was the nation's best WPA project in 1838," as was said by a modern statesman¹⁵ in a somewhat humorous vein; true, but in the inverted sense of the term.

¹⁵ Henry A. Wallace, U. S. Secretary of Agriculture, in an address delivered at the closing of the Archdiocesan Centennial at Dubuque, July 28, 1938.

CHAPTER FOUR

SQUATTERS ON WOODED LOTS

1837 - 1845

According to the original field notes of the government surveyors of Dubuque County¹ the boundaries of New Wine Township were established by Orson Lyon in 1837. Hervey Parke subdivided the township into sections in the same year. Dodge Township was erected also in 1837 by William A. Burt² and Orson Lyon, while Milo Jones drew the subdivisions. Messrs. Burt and Lyon had already drawn the township lines for Delaware County in 1836.³ The land of western Dubuque County was offered at public sale on May 18, 1840,⁴ Delaware County land having already been proclaimed for sale on November 5, 1838.⁵ Possibly the Dubuque Claims Case influenced the land office to delay the land sale in Dubuque County.

Though New Wine and Dodge Townships had been surveyed in 1837, they remained for several years without a name, being a part of other townships for elections and purposes of county government. On January 11, 1850, New Wine⁶ was divided from Iowa Township and Dodge from Taylor Township.⁷

¹County Auditor's Files, County Courthouse, Dubuque.

²William A. Burt, a son of Judge Burt of Michigan, was the inventor of Burt's Solar Compass. The Dubuque and Delaware County surveying was the first done with the new instrument. Mr. Burt made the first government survey in Dubuque County in November, 1836. *History of Delaware County, Iowa* (Western Historical Company, Chicago, 1878), p. 332. Oldt and Quigley, *History of Dubuque County, Iowa* (Goodspeed Historical Association, Chicago), p. 68.

³*History of Delaware County*, p. 332.

⁴*History of Dubuque County*, p. 68.

⁵*History of Delaware County*, p. 332.

⁶New Wine Township would be known today as New Vienna Township, except for the egregious error of some scribe of public documents. The township was

Who were the first white settlers in the Dyersville district? A complete and accurate answer to this question cannot be given, although a few persons erected humble dwellings and cultivated a little claim in isolated spots in the North Maquoketa Valley at least as early as 1837. The earliest history of Dubuque County is authority for the statement that the first white settlement in what is now New Wine Township was made in 1837 when Theophilus Crawford, Messrs. Mouncey, Hewitt, and others located claims in this neighborhood, being joined in 1838 by Thomas Riggs and his family.⁸ Joseph Hewitt, a well-known character on the eastern Iowa frontier, was an Indian trader, having come from Indiana where he served as a member of the State Legislative Assembly. An eccentric, quick, and impulsive personality, he kept moving westward with the frontier in order to trade with the Indians.

A land surveying party of 1837 visited Hewitt in his lonely hut early that fall. This party, consisting of U. S. Deputy Surveyor James Videto and five assistants, left Jackson County, Michigan, in August, 1837 and proceeded to the new country west of the Mississippi. From Dubuque they proceeded farther west where they found "one settler at a big spring, quite a distance out, by the name of Hewitt, an Ohio man, who was herding cattle. We left a few things with him and then bid goodbye to all civilization for nearly four months." They surveyed a district along the Turkey River about forty miles northwest of Dubuque. Since they finished their task on De-

named at the suggestion of Bishop Loras in honor of Vienna, Austria, where the Leopoldine Association was founded in 1829. This mission society enlisted all Catholic people of Austria, clergy and laity, the royalty and the common people, the rich and the poor, to contribute prayer and alms to the support of the Catholic Church in America. In eighty years the Leopoldine Association of Vienna gave millions of dollars to the needy parishes in America.

⁷ *History of Dubuque County*, pp. 396-400.

⁸ A. T. Andreas, *Illustrated Historical Atlas of the State of Iowa* (Andreas Atlas Company, Chicago, Illinois, 1875), p. 344. (Xavier High School Library, Dyersville, Iowa)

ember 9 of that fall, nearly four months after their visit to Hewitt, the time of that visit must be placed around the end of August.⁹

Hewitt obtained what seems to be the first deed to farm land in Dubuque County from the United States Government. His deed, dated August 8, 1839, to a part of section 26, New Wine Township, the present Frank Thier farm, antedates in the opinion of abstractors any other rural land title in the county. In the election of 1839, the western part of Dubuque County was designated as Hewitt's Precinct. A Mr. Olmstead¹⁰ and Joseph Hewitt established an Indian trading post two miles southwest of Fort Atkinson, the latter having a permit from the government to trade with the Indians.¹¹ In 1842, Joel Bailey and a party of farmers from Delaware County sought shelter in Hewitt's cabin seven miles northwest of Strawberry Point when they were returning from Fort Atkinson during bitterly cold weather. Mr. Hewitt was also one of the commissioners appointed by the Iowa Territorial Assembly in 1841 to survey and establish the Dubuque-Fort Atkinson Road.

Either the history of 1875 is in error when it names Theophilus Crawford as the co-settler with Hewitt, or his biographer is,¹² who states that Theophilus came to Dubuque County in 1842. The Dubuque County land records show that David Crawford owned land here in 1839, while the Delaware County records show Theophilus Crawford among land buyers in Bremen Township during 1840. The point of first settlement in New Wine Township, therefore, is around the headwaters of Hewitt

⁹E. G. Cole, "A Surveying Party," *Dubuque Daily Herald* (Dubuque), December 11 and 18, 1887.

¹⁰Probably O. A. Olmstead who appeared as a mill operator at Rockville in 1842, and became a leading figure in the short but energetic life of this river town.

¹¹E. L. Amundsen, "Winneshiek County in Early Days Was 'Neutral Ground' for Various Indian Tribes," *Telegraph Herald and Times Journal* (Dubuque, Iowa, 1933).

¹²*History of Dubuque County*, p. 656.

Creek, in section 26, in the vicinity of a spring — one of the finest in the county — which supplies the water today for the Boge Trout Pond, well-known to all sportsmen in this territory. This little stream, Hewitt Creek, which flows into the North Maquoketa northeast of Dyersville, though insignificant in itself, bears a name of surpassing historical significance.

Where Messrs. Mouncey, Riggs, and others settled is not known. It is probable that they established claims on sections 4 and 5 in the northern fringe of Dodge Township where they acquired land titles from the government some years later. Henry Mouncey's presence in the county is further attested by the appearance of his name on the July 1, 1837 list of letters which the Postmaster of Dubuque published quarterly, requesting addressees of letters to call for their mail.¹³ Evidently Mouncey called for his mail before the next list appeared three months later. Henry Mouncey's name appears again on the letter list of January 1, 1838 along with Joseph Hewitt, Lucius Kibbee and Baldwin Olmsted, the last two being original settlers at Rockville, who in the absence of rural mail service had to go to Dubuque to obtain their mail. The David Hogan family, first settlers of Farley, reported to the chronicler of that community that their nearest neighbors in 1837 were Joseph Hewitt, Henry Mouncey, and the Whitesides boys, who were then breaking timber in the township of New Wine.¹⁴

The first history of Dubuque County, 1880, includes John, Mac, William, and Abraham Whitesides with the first group of settlers, without indicating the location of their claim.¹⁵ County records show that the Whitesides bought land from the government on both banks of the North Maquoketa between Dyersville and Rockville.

¹³ *Iowa News* (Dubuque), July 8, 1837.

¹⁴ *History of Dubuque County* (Western Historical Company, Chicago, 1880), p. 715.

¹⁵ *Ibid.*, p. 701.

Lucius Kibbee established a claim at the site of Rockville on the west bank of the river in 1837,¹⁶ while John Gallagher, to whose activity further reference will be made, opened a large farm at Rockville on the east side of the river, probably before 1837. John Flinn, the first comer to Bremen Township, settled along the Bear Creek near the center of the township in 1837 or 1838. William Bennett, the first white man in Delaware County, built a cabin at Eads Grove in the southern part of Honey Creek Township on the bank of the river by the same name, at some time between 1834-1836. In 1838, William Eads, Bennett's father-in-law, took over the latter's claim, while Bennett moved southwest and opened Bennett's Mill on the banks of the Wapsipinicon River about twenty miles west of Delhi at the site of Quasqueton. Joel Bailey, Cyrus and John Keeler, in 1838, located on the Big Maquoketa at Bailey's Ford about three miles west of Delhi. Gilbert D. Dillon, probably the first banker in Iowa, having served as cashier in the Miners' Bank of Dubuque which he helped to establish in 1837, settled on a claim near Rockville in 1839.¹⁷ This is the roster of known original settlers. Without doubt there were others whose names were not recorded. A study of the map of these scattered settlements shows that these pioneers held tenaciously to the rivers where water was near at hand and wood plentiful. Several points of settlement in Delaware County, which are quite outside the Dyersville area, were mentioned because the knowledge of their location will be convenient in a later chapter.

John Gallagher by means of an advertisement in the *Iowa News* has provided history with an interesting description of a squatter's claim and with an example of preemptor's buying and selling land even before they had bought it from the government. Land sales then were not

¹⁶ *History of Delaware County*, p. 551.

¹⁷ *Ibid.*

accompanied by legal titles. Beginning with the April 28, 1838 issue of the *Iowa News*, the following *For Sale* offer appeared for several months:

The undersigned will sell his claim on the north fork of the Big Maquoketa twenty odd miles southwest of Dubuque containing upwards of a section of land, 15 acres broke and fenced, a good dwelling house, kitchen and roothouse thereon, with a good spring, and is handsomely situated, and well calculated for a stock farm. On the claim are 160 acres of good timber and a first rate mill seat. Any person wishing to purchase a farm would do well to call and see this. For further information apply to John Plumbe, Jr. Dubuque.

April 28, 1838

Jonas Gallahan

Though the location of this claim cannot be established conclusively, yet a consideration of the given details leads one to select the east bank of the river near Rockville as the most satisfactory choice. The given distance and direction coincide closely. The "excellent mill site" points very strongly to Rockville with its splendid power dam, which was built a few years later; and a John Gallahan several years later acquired the patent to a part of section 18, Dodge Township, lying a short distance from Rockville, according to the land records at Dubuque. In the day of so much variation in the spelling of names, the difference in the two spellings of the name offers no difficulty. It is altogether probable that the Gallahan claim lay on the east side of Rockville, and anyone reading the record of improvements that the squatter has made, will agree that Gallahan, or his predecessor, must have lived and worked there several seasons before he offered his claim for sale.

During the next seven or eight years this original population grew with little sporadic additions, but settlement on a large scale waited for a later day. The Panic of 1837, at which Dubuque smiled confidently in the beginning, sank deeper and deeper into the economic structure of the nation until it touched the farmer on the

farthest frontier. When it reached Dubuque, the price of all mining and agricultural produce fell very low. Real money was scarce, while paper money had more weight than commodity value. So this new land, too, was robbed at last of its short-lived appeal to the distressed emigrant seeking a haven from the depression, causing the Dyersville area to be settled slowly before 1845. The increase in the population of Iowa Territory maintained the sober rate of approximately ten thousand new settlers per year, and not until Iowa was admitted to the Union, 1846, did the growth approach twenty thousand in a year. This was a period of trial for the original pioneers. As they testified in later years, "there was no such thing as getting money for any kind of labor" so I "took my pay in anything I could eat or wear." A witness of the year 1843 said:

Land and everything had gone down in value to almost nominal prices. Corn and oats could be bought for six or ten cents a bushel; pork, one dollar per hundred; and the best horse a man could raise sold for \$50. Nearly all were in debt, and the Sheriff and Constable, with legal processes, were common visitors at almost every man's door. These were indeed "the times that tried men's souls."

Another witness:

A few who were not equal to the trial, returned to their old homes, but such as had the courage and faith to be the worthy founders of a great State remained, to more than realize the fruition of their hopes, and the reward of their self-denial.¹⁸

An extensive list of the names of those who came during those years cannot be gathered. The land records for this area,¹⁹ which show from two to six additional land owners around Dyersville per year from 1840 to 1845, do not distinguish between a speculating buyer and an actual settler. No one is interested in the speculator, for he contributes nothing to the development of a territory. Yet one may not abide by the list of names that appear on the land records, for it is a recognized fact that many

¹⁸ *Ibid.*, p. 190.

¹⁹ The Abeln Abstract Company, 47 W. 7th St., Dubuque, Iowa, G. A. Eulberg, Mgr.; Delaware County Abstract and Loan Company, Manchester, Iowa, George W. Dunham, Mgr.

pioneers abstained from buying their land for several years after they had chosen their claims for reasons which will be pointed out shortly. Additional settlers prominently connected with the establishment of civilization here were: John Corbin (1841) on Plum Creek between Delhi and Rockville; John Hinkle, Eleazer Frentress (1838), and Daniel Brown (1843) at Eads Grove; Clement Coffin (1840), settler of Coffin's Grove Township; John Penn (1841) at Penn's Grove north of Delhi. Charles Hobbs built the first cabin at Delhi in 1843, the town having been surveyed and plotted by Joel Bailey in 1842; Oliver A. Olmstead built a sawmill on the west bank of the Maquoketa at Rockville in 1842; James Cavanaugh²⁰ established a blacksmith shop there in 1843; Robert Wilson (1843) settled on section 12, along the Bremen and New Wine Township lines; after whom Wilson's Grove probably was named; at New Vienna, close to Wilson's Grove, a group of German Catholics settled in October, 1843.

There is a strange discrepancy between the dates of the arrivals of the first settlers and the dates when they first purchased land. A group of settlers came here in 1837, yet Joseph Hewitt and David Crawford alone bought land from the government in New Wine Township in 1839, followed by Oliver Funston and John Lasher in 1840, in sections 4 and 18 of Dodge Township. After two more years Benedict Bedient alone received a deed from the government on section 30, Dodge Township. In Delaware County the land sales began in 1838, but with hardly any more volume during the ensuing years. Arguing from the data found in the land records, one would conclude that there were no settlers here before 1839, and but very few before 1845. Why did not these

²⁰ James Cavanaugh has the distinction of being the first known Catholic to settle in the Dyersville district. He was the uncle of James Cavanaugh of Earlville, Iowa, whom he took into his home and reared after the death of the nephew's father.

settlers buy their claims from the government as soon as the land was surveyed and placed on the market? The names of Mouncey, Whitesides, Riggs, Gallahan, who were among the very first arrivals, do not appear on the land records until 1844 or later. Did they not fear that their claims might be bought at the land office of Dubuque by an outsider or newcomer, since the land office sold the first title to the new land to anyone who could pay \$1.25 per acre in cash?

The answer to that question is found in the understanding of an interesting frontier institution called the Squatters' Constitution or Rights of Preemption. During the 1830's, the right of preemption was a lively topic of word and pen, and candidates for public offices in the western states found it hazardous but imperative to declare their position upon this great question. In a nutshell, the meaning of this frontier law can be stated thus: According to the Statutes of the United States, settlers had no right to advance on new land before it had been surveyed and offered for sale on the market. But the pioneers did not read the statutes of the nation, and, out-running the surveyors, squatted on unsurveyed land. Thousands of claims were thus located without the shadow of a legal right or title. Anyone stronger than the settler could eject him from his claim. In order to protect their claims, the settlers drew up agreements among themselves which came to be known as Squatter Constitutions. In these agreements the following privileges and rights were recognized as sacred and inviolable: (a) Settlers could go upon public land, surveyed or unsurveyed, and establish homes without first buying and paying for the land. (b) A settler had the right to make improvements on the public land, the right to sell his claim, or to purchase his improved land from the government at the minimum price of \$1.25 an acre. (c) Settlers gave each other a united protection in the peaceable

possession of their homes, without fear of being driven off by the government, or a newcomer, or a land speculator, until they were able to enter or purchase it themselves.

While there appears no direct evidence of the existence of a claim association among the pioneer settlers of Dyersville, yet it is not unreasonable to hold that these squatters were members of the "North Fork of Maquoketa Association" which was organized by the citizens of the North Fork of Maquoketa, principally in Cascade Township, on February 17, 1838, for the protection of their preemption rights and for the regulation of their claims.²¹

Speculators dared not on their life interfere with the settlers' claims, while even the United States Land Office thought it wise to honor these rights of preemption conscientiously. The Commissioner of the General Land Office gave the following instructions to the agents of the United States Land Offices in 1837:

An actual settler or occupant of a quarter section (160 acres) who was not enabled to make proof, and enter same prior to the 19th of June, 1836, in consequence of the survey of the township not being made and completed, and the official plat thereof returned to and filed in the district land office on or prior to the 19th of June, 1836, may be permitted to file proof of his or her right of preemption thereto, at any time within one year after the plats of the survey of such lands shall have been filed at your office.²²

According to this regulation it would still seem that settlers of western Dubuque County were obliged to enter their claims by the end of 1839, since the survey of Dubuque County was completed in 1838. However, the land office from time to time into the 1840's extended this period of grace by notices in the newspapers similar to the one quoted above, thereby conceding almost absolute sway to the rights of preemption. In his message to the first session of the first Legislative Assembly of Wisconsin Territory, Governor Dodge made the following recommendation:

²¹ Oldt and Quigley, *History of Dubuque County*, p. 480.

²² *Iowa News* (Dubuque), July 29, 1837.

The public lands were intended for the benefit of the actual settler who depends alone on the soil for support. By granting them the right of preemption they will be enabled to purchase their homes at the government price, which is a small boon extended to this meritorious class of the community for privation incident to the settlement of a new country. . . . Surely the representatives of a great and enlightened people will shield the actual settler and his family from the avaricious grasp of the speculator.²³

The rights of preemption go a long way to explain why some land was so slow in appearing on the land office books. The squatters felt secure of their claim, for no one dared to enrage the vigilant and united pioneers, as the following news item shows: "Many settlers gathered here (Dubuque) to attend the land sales advertised for May 18, 1840. No speculators were here. . . . they dared not appear. The buyers who came had the cash for their lands. Here was seen the pioneer in all his might and all his glory."²⁴

However, the settler had to earn his right of preemption.

First of all he had to determine the boundaries of his homestead. This was done not by the surveyor's chain, but by "stepping off" certain distances from a given point. Approximately fifteen hundred paces each way was considered to include three hundred and twenty acres "more or less" — the amount designated as a legal claim. The boundaries were marked by driving stakes in the prairie or by blazing trees if the claim was located in the timber. Many of the boundary lines were crooked, and not infrequently they encroached upon other claims. But it was understood among the settlers that when the lands were surveyed and entered, all inequalities would be adjusted.

By honorable adherence to the rights of others, claims staked out in good faith were as secure as property held by law. The claim associations of the settlers were so powerful that it was extremely hazardous for a speculator or a stranger to bid upon a claim which was protected by a "preemption right."

To break five acres of ground was recognized in many communities as sufficient evidence of ownership to hold a claim for a period of six months. To build a cabin "eight logs high with a roof" was considered as the equivalent of plowing another five acres and was sufficient to hold the claim for another six months. If a newcomer

²³ *Ibid.*, September 16, 1837.

²⁴ Oldt and Quigley, *History of Dubuque County*, p. 68.

arrived and complied with these "by-laws" of the neighborhood, his rights were almost as much respected as if he had occupied the land by virtue of a government patent.²⁵

There was one other factor that tended to deter the first settlers from actually buying and paying for their claims. That was the legal entanglements growing out of the Dubuque Claims Case, in which the Chouteaus of St. Louis, a powerful and wealthy family and the legal heirs of Julien Dubuque, pressed their claims to large sections of land in the present Dubuque and Jackson Counties. If Dubuque's title was valid and legal, even the government could not sell the land and give a clear land title to the settlers. Few persons were willing to risk their spare earnings upon such dubious investments. The claims of Julien Dubuque's heirs suffered a contrary decision in 1842, by a Senate Committee, but persevering stubbornly after successive reverses, were definitely rejected by the United States Supreme Court in 1853. Thereafter the land sold more rapidly. In 1848, the Dubuque Commissioners complained: "Little or no taxes have heretofore been derived from the assessment of lands, in consequence of the great portion of the same remaining unentered previous to March, 1847, owing to the claim of the Dubuque heirs; this difficulty is now removed, the land in the county being at this time nearly, if not quite all, entered and subject to taxation."²⁶

The following excerpt explains the early settlement conditions around Dyersville:

Improvements from 1839 until the State was admitted into the Union (1846) were few, especially so in the country. Immigration was limited. In fact, from 1833 to 1846, there was comparatively little land sold. Immigrants settled as a rule some distance from the city, on streams fringed with timber, living in log cabins and making improvements slowly. The Fifth Principal Meridian divides the county in the center, and the land east thereof was reserved by the govern-

²⁵ J. A. Swisher, "Claim and Cabin," *The Palimpsest* (State Historical Society of Iowa), Vol. VIII, pp. 9, 10.

²⁶ Oldt and Quigley, *History of Dubuque County*, p. 404.

ment as mineral land. Other portions were avoided until the defeat of Dubuque's claims furnished a perfect title to their purchaser.²⁷

Since their claims were protected by the claim associations, since the dispute of Julien Dubuque's apparent title to these lands rendered a clear title dubious, and since every delay in buying the land meant another avoidance of the land tax while the squatter gathered fruit of his labor from the land, it is not surprising that many of the early settlers did not actually buy their land and enter their names as owners until the middle of the decade of 1840.

The living conditions of these pioneers were severe and trying. They lived many miles apart; communication and travel was slow and arduous, and creature comforts were unknown in the lowly log cabin. The squatter's family lived at first in a single room wherein all things — beds, table, trunk, tool chest, wood box, stove — touched each other in an endless succession along the four walls. Yet theirs was in no sense a pitiable existence, for what they lacked externally their rich spirit supplied.

In the first place only strong and independent souls ventured to the frontier. A weaker class could not have hoped to endure the toils, the labors, the pains, and the loneliness of pioneer life; for the hardest battles . . . of the nineteenth century were fought with oxen and plows. The frontier called for men with large capacity for adaptation . . . men with flexible, dynamic natures. Especially did it require men who could break with the past, forget traditions, and easily discard inherited political and social ideas.²⁸

The farmer's greatest labor and worry was not in the breaking of the soil, nor in the seeding and the harvesting of his crops, but in the marketing of them because of the poor roads, and slow means of travel. During the early 1830's and early 1840's, the settlers of this district hauled their wheat and corn to be milled, by oxen to Sage's Mill north of Dubuque. Some parties even walked that distance carrying a sack of wheat or corn on their shoulders,

²⁷ *Ibid.*, p. 395.

²⁸ Benjamin F. Shambaugh, "The Iowa Pioneers," *The Palimpsest*, Vol. VIII, pp. 1-4.

and when their grain had been milled into flour or meal for human consumption, they peddled their products in the streets of Dubuque. Others took wheat to the same mill in a wagon drawn by three yoke of oxen, sold the flour, purchased groceries, clothing, etc. and returned home — having been absent two weeks.²⁹ The *Iowa News* boasted in 1840 that flour produced locally, cost only seven to nine dollars per barrel; whereas flour imported from down the river cost from eighteen to twenty dollars per barrel. Prairie chickens were sold in the streets by the sledload during the winter at twenty-five cents a piece. Venison also was plentiful. In fact, Dubuque no longer depended upon distant centers for its supply of provisions.³⁰ The dangers of uncharted roads often beset the farmer during his winter trips to market. In December, 1842, three farmers from near Delhi performed the amazing feat of driving one hundred twenty-five hogs on foot through snow that was knee-deep from Delhi to Fort Atkinson, where they sold them to the quarter-master of the army at \$1.75 a hundred. After butchering their hogs and receiving their small price, they returned home, got lost in a two-day blizzard, slept in the snow, were severely frost-bitten and nearly lost their lives.³¹

Thus lived the lonely squatters whose number grew slowly between 1837 and 1845 around Dyersville. They clung to the river banks, fresh springs and groves, sources of great necessities, rather clearing away a patch of woods to sow a little crop of wheat or corn than wasting time in breaking the "sterile" open prairie. Few traces of them or their labors have come down to the present, especially in Dubuque County. They were the original settlers, but not the permanent builders. The spirit of pioneering had caught their fancy, and they kept moving farther

²⁹ *History of Delaware County*, p. 335.

³⁰ *Iowa News* (Dubuque), February 1, 1840.

³¹ *History of Delaware County*, p. 356.

west as the frontier moved on. They had come from the Carolinas, and the Virginias, Pennsylvania, New York, Ohio, Indiana, the New England as well as the Southern States along the Ohio River. The emigrants from the Middle Atlantic States and the Ohio Valley States brought their families and possessions on the numerous steamers which were busy after 1833 transporting a veritable migrating nation on the Ohio River from Pittsburgh to St. Louis and thence to river towns to the north as far as Dubuque and Prairie du Chien. The fare for deck passengers from Pittsburgh to St. Louis was from five to eight dollars; from St. Louis to Dubuque the trip cost from three to four dollars. The entire distance from Pittsburgh to Keokuk, Iowa, which was no less than fourteen hundred miles, was covered within a brief period, barring any serious accident.

The Great Lakes provided the more satisfactory route to emigrants from New York, the New England States, and Canada. From Buffalo they traveled by steamship across Lake Erie and Lake Michigan to Green Bay, Milwaukee, or Chicago, where teams and wagons were secured for the short overland trip to Iowa, if these necessities were not brought all the way. This route was the most pleasant as well as the quickest, the fare ranging from six to twenty-five dollars according to the travel accommodations one demanded. The trip usually took from six to eight days.

Between the Great Lakes and the Ohio Valley routes lay the most popular and the most democratic mode of travel to the Great West. It was the overland route along the public roadways which the emigrants from Middle Ohio, Indiana, and Illinois followed with their clumsy "prairie schooner" or the Conostoga wagon drawn by horses or oxen. Large families found the covered wagon most convenient and during the migration years of the latter 1830's long lines of white or blue wagons were seen

making their way over the broad prairies of Indiana and Illinois to their destination which was invariably the "Black Hawk Purchase." The cattle and the hogs, men and dogs, often women and children formed the rear of the van, often twenty and thirty wagons moving together in order to help one another through bad spots in the primitive road or across unbridged creeks and streams. As evening approached, a search began for a desirable camping spot over night. A site near a timber and a good spring were always in demand. One day a week the cattle and the horses were allowed to rest and browse while the family did the weekly washing and made necessary repairs. The last great worry which followed at once upon the thrilling first glimpse of the majestic Mississippi was the crossing of this river. The ferry was the only means of crossing and when the homeseeker reached the ferry he discovered many other schooners ahead of him. Numbers were given to the families indicating when their turn would come to be ferried across. It might be days or even weeks before their number would be called and then their wagon and livestock were put aboard the ferry-boat and they entered the new homeland. West of Dubuque the wagon line soon dwindled to disappearance as each family followed its own direction of search on the now roadless prairie, and one by one settled on the claim of their choice.³²

Dyersville was, therefore, American in its birth, receiving its first seed and lesson in civilization from the hardy and fearless American men and women who, Daniel Boone-like, blazed trails for other nationalities who were soon to follow and to perpetuate in a noble manner the American-made beginnings. The story of these blazed trails deserves the special attention of the following chapter.

³² Jacob Van der Zee, "The Roads and Highways of Territorial Iowa," *The Iowa Journal of History and Politics* (State Historical Society of Iowa), Vol. III, pp. 177-185.

CHAPTER FIVE

MILLS AND ROADS

The American-born pioneers, who first broke the virgin sod along the Maquoketa River in Dubuque County and after a few years yielded their promising claims to foreign immigrants, opened and established between 1837 and 1845 the trunk highways on which the citizens of Dubuque County travel today in swift ease from east to west. Though these original roads have suffered many little changes of routing, especially under the regime of the Iowa Highway Commission, which has lifted the Iowa road situation "out of the mud" in the last fifteen years, nevertheless, the paths that the hoofs of the slow-plodding oxen and the heavy wheels of the covered wagon pounded out over the ridges and through the prairies are followed in a general way today — the tracks of the thundering stagecoach in many places lying deep under the proud highways which have risen above them.

Because of the rather distinct cleavage between the first and second periods in the history of the settlement of Dyersville, the story of the origin of the early roads is shrouded in mystery or myth so that many people take it for granted that the great roads which cross Dubuque County were originally Indian trails which the white settlers appropriated and developed for their own needs. This is mere supposition more or less disproved by existing road documents. The origins of the roads in question are found in the road acts of the Legislative Assemblies of the Territory of Wisconsin and of the Territory of Iowa from 1836 to 1846, while the story of the surveying and platting of the legally authorized roads can be gathered from the field notes filed by the road commissioners in

the County Auditor's office. A study of the aforementioned sources seems to confirm the theory that the roads under consideration were routed not over old trails, but that they were laid out new according to specification to serve the greatest number of settlers.

A few points of general information about pioneer Iowa road legislation will help to elucidate the material presented in this chapter. The active road building period began only after June 12, 1838, when the United States Congress created the Territory of Iowa. During the next eight years, until Iowa was admitted as a sovereign state of the Union, one hundred and forty-six roads were established by law, and forty-six of them were relocated. Roads were divided into three classes: the Territorial, the County, and the Township roads. Only the first of the three types of roads will be studied in detail in this chapter. Territorial roads are those that were established by an act of the Legislative Assembly of the Territory of Iowa. Three such roads had already been established by the Assembly of the Territory of Wisconsin, 1836-1838. Some of these roads were possibly never actually laid out (a probable example, the Dubuque-Eads Grove Road); while others were, no doubt, merely opened and marked, then vacated again, or given but little further attention (see the original Dubuque-Fort Atkinson Road).¹ It was the policy of these road acts to appoint usually three citizens, who lived in or near the route of the proposed road, as special commissioners whose duty was to view, survey, and establish the new road. The surveyor, often one of the commissioners, was required to make a certified return and plat of the road which had to be filed for permanent record in the offices of both the Territorial Government and the county through which the road ran. The commissioners did their work for a daily wage of

¹ John E. Brindley, "The Iowa Territorial Road Period, 1838-1846," *History of Road Legislation in Iowa* (State Historical Society of Iowa, 1912), pp. 29-56.

three dollars. After completion of their work and the acceptance of their survey and plat, their salary and expense account was paid out of the funds of the county in which they laid the road. The standard width of all territorial roads was seventy feet, and a road once laid out by the authority of the Territorial Assembly was placed under the care and responsibility of the county government.²

Most of the activities of man are tied up in a relationship of cause and effect, an interesting example of which is found in the strong influence that the building of mill dams on the various streams, along which the first immigrants settled, exerted upon the direction and location given to the first roads. Since steam power was still too new and costly for popular use, and the gas engine had not yet been discovered, water power was developed at every natural power site and mills became the hub and center of important early roads where the pioneer hauled his logs to be cut into lumber and his grain to be milled. Almost every session of the Iowa Territorial Legislative Assembly passed one or several acts granting some pioneer settler the right to construct a power dam on his river bank property. In proportion to the population, the mills along Iowa's full-flowing streams were as prominent and numerous on the map of pioneer Iowa as the gas stations are at the present. Old settlers recall that the North Maquoketa had five power dams in the distance from Schemmel's Woolen Factory at New Vienna to Cascade, each of which either lies in ruins or has disappeared. Some power sites were harnessed before the road movement gained momentum, so that several mills were designated in the territorial road acts as points to or through which a new road was to be surveyed and located. Prominent

² Jacob Van der Zee, "The Roads and Highways of Territorial Iowa," *The Iowa Journal of History and Politics* (State Historical Society of Iowa, 1905), Vol. III, pp. 205-219.

among these mills were the Sage and Whitesides' Mills on the Little Maquoketa River north and northwest of Dubuque respectively, the Olmstead's Mill on the North Maquoketa at Rockville, the Bennett's Mill on the Wapsipinicon at Quasqueton, Sherman and Thomas Mill at Cascade and Dillon's Mill, two miles north of Cascade.

No road was built in western Dubuque County, nor in all of the Black Hawk Purchase for that matter, during the years 1834-1836, when Iowa belonged to the Territory of Michigan. The first settlers of the Dyersville area who came before 1838 had no road to follow west of Dubuque. It is possible that they could follow the direction of an Indian trail running on high ground along a ridge to the Maquoketa Rivers. However, if such a trail existed, information concerning it has not been recorded.

As a part of Wisconsin Territory, 1836-1838, the District of Iowa received its first roads, the very first road being established by a law of the Wisconsin Territory in 1836 — the north and south road along the Mississippi connecting Burlington, Dubuque, and Prairie du Chien. The second road, which was authorized by the 1837-1838 Legislative Assembly of the same territory, ran from Dubuque through Whiteside's Mill on the Little Maquoketa, northwest of Dubuque, thence westward to the settlement in Delaware County west of Andrew Bankston's. "The settlement in Delaware County" is a very indefinite terminus for a road, but, since the first point of settlement in Delaware County was Eads Grove, 1836, in the southeast corner of Honey Creek Township, which is due west of Bankston, it may be assumed that the first road through western Dubuque County to be officially established ran northwestward out of Dubuque, then in a westerly direction across the northern part of Center, Iowa, and New Wine Townships, entered Bremen Township of Delaware County, crossed into the southern part of Elk Township and ended at the grove on the banks of the Honey Creek

River in the southeast corner of Honey Creek Township. This Dubuque-Eads Grove Road was probably never established since it is never again referred to. Furthermore, the very next year another road was projected to Delaware County.

During the first session of the Legislative Assembly of the Territory of Iowa, by an act passed on January 25, 1839, Dubuque County was given its third public highway. The language of this act is very similar to that which established the Dubuque-Eads Grove Road: "Be it further enacted, that James Fanning, John Paul, and Benjamin C. Pierce, be and they are hereby appointed commissioners to lay out a territorial road, running the most practicable route from Dubuque to the settlement in Delaware County." Again the indefinite terminus, but here no mention is made of Whiteside's Mill or Andrew Bankston's. The Delaware County History, 1878, expressly declares that these road commissioners in June, 1839, laid out this road from Dubuque to the county line east of Rockville. The history then adds a very significant sentence: "The Commissioners were very cautious about locating a road in Delaware County." There was keen rivalry at this time between several little settlements in that county, and no one, either legislator or road commissioner, desired to be involved in their dispute over primacy. This dispute culminated two years later in a special county election to determine the place for the county seat of justice.³ The Dubuque-Rockville Road is the road of first importance in the story of the highways and the settlement of Dyersville and western Dubuque County, for this road felt the tread of the majority of the pioneers who moved into this territory.

Just a year later, January 14, 1840, the Iowa Assembly commissioned Antoine Lair, Charles Blake, and Henry

³*History of Delaware County, Iowa* (Western Historical Company, Chicago, 1878), p. 346.

Tegarden to lay out and establish a territorial road running the nearest and best route from Dubuque to the seat of justice of Delaware County. At the same session the Assembly commissioned three citizens to locate the seat of justice for Delaware County. The road commissioners could not establish their road until the seat of justice was definitely located, a question about which the citizens of Delaware County wrangled for eighteen months. A goodly number wanted the county seat at Eads Grove; others, at Bailey's Ford; still others, at Millheim (Delaware); while a majority favored the present Delhi vicinity, deciding thus at a special election on August 2, 1841. The road commissioners had only to follow the Dubuque-Rockville Road of 1839 up to the Delaware County line. Probably they completed the locating of the road from Rockville to Delhi in the fall of 1841. On January 12, 1843, another road act empowered Robert Green, Joel Bailey, and O. A. Olmstead to mark a territorial road from Bennett's Mill (Quasqueton) in Buchanan County to Delhi, through Olmstead's Mill at Rockville, to the Military Road at Cascade. This gave the settlers a road from Dubuque to Rockville, to Delhi, to Quasqueton, from which place it soon reached Independence and became the main thoroughfare from Independence to Dubuque for a decade. The Delhi Road followed the present route of U. S. Highway 20 quite faithfully from Dubuque to Farley, whence it took an irregular course in a southwesterly direction across sections 13, 14, 15, 16, 17, 20, and 19 of Dodge Township, the west boundary of which it crossed to enter Delaware County at Rockville.

The renowned Dubuque-Fort Atkinson Road also originated about this time. Calvert Roberts, Samuel Clifton, and Joseph Hewitt were appointed by the Iowa Assembly on January 13, 1841 to locate and establish a territorial road commencing at the town of Dubuque, running

from thence on the nearest and best route to Camp Atkinson.⁴ Probably it was because Joseph Hewitt owned land in the southeastern portion of New Wine Township that this road did not take the nearest route out of Dubuque to the Fort. According to the road plat on record, the surveyors were satisfied to follow the Dubuque-Delhi Road (U. S. Highway 20) to a point near the east boundary of the town of Farley. Here they branched off to the northwest, passed through North Farley and entered New Wine Township in its southeast corner. The road then zigzagged diagonally across the township, passing through sections 36, 35, 26, and 27, along Hewitt's Creek through McKee Settlement, through sections 22, 21, 16, 17, and 8, over the present New Vienna-Dyersville Road (Highway 136), finally through sections 7 and 6, where it crossed the Delaware line. The surveyors of this road had no regard to section lines, in several places cutting diagonally across a section.

The route chosen by Hewitt and his party was found unsatisfactory so that the legislature on February 16, 1842, vacated that portion of the Fort Atkinson Road which branched off at Farley and passed through New Wine Township. Nevertheless, the markings of the road remained and were found in 1852 by the surveyor of the Cascade-Millville Road who makes mention of them in his field notes. Furthermore, the road, though legally erased from the records, continued for many years to be

⁴Camp Atkinson, named after Brigadier General Henry Atkinson, who moved the Winnebago Indians from Wisconsin to the Neutral Ground in Iowa during the spring of 1840, was built to protect the Winnebago Indians from inimical tribes and to keep them from returning to Wisconsin. On May 31, 1840, a detachment of officers and enlisted men from Fort Crawford (Prairie du Chien) encamped a few miles from the agency house and Mission School in the southwestern corner of Winnebago County and called the place Camp Atkinson. The Camp was enlarged and improved in 1841, then named with more dignity, Fort Atkinson. All the materials used in the building as well as the provisions needed for the maintenance of this Fort were hauled overland from Fort Crawford. To this Fort Atkinson Joel Bailey and his comrades drove a herd of hogs from Delaware County in 1842. The Fort was abandoned by the U. S. Army on February 24, 1839, after the Winnebagos had been transported to Minnesota. Bruce E. Mahan, "Old Fort Atkinson," *The Palimpsest* (State Historical Society of Iowa), Vol. II, pp. 333-350.

used for local travel. The German pioneers who settled along this road had a peculiar reverence for it, probably because it was there when they arrived, having therefore an unknown age; and because of its name, Fort Atkinson, which gave a military touch to the road. Although the farmers regretted the inconvenient and injurious path that this road followed through their lands, they did not dare to touch or change its location for years because they considered it a military road (an untrue premise), hence, "untouchable."⁵ In reality the road was never used by the army for movement of troops or transportation of provisions, nor was it intended for that purpose. It was just another territorial road like the Dubuque-Delhi Highway. Anyone traveling today from the Boge Trout Pond to the McKee Settlement school (St. Francis School), along the John Wentz, Hullerman Bros., and Herman Becker farms to the Dyersville-New Vienna Road travels on the original Fort Atkinson Road located by Joseph Hewitt in 1841.

The official Fort Atkinson Road (represented on old road maps as Fort Atkinson or Colony Road) was authorized by the Iowa Assembly on June 11, 1845, and laid out by Peter D. Sharp, David Moreland, and William J. Anderson before September 8, 1845. They also followed the Dubuque-Delhi Road but only as far as Julien, where they branched to the north for a short distance, then moved westward across the southern part of Center Township, northwestward across Iowa Township, traversed the northeast corner of New Wine, the southwest corner of Liberty, passing between New Vienna and Luxemburg and from section 19, Liberty Township, crossed into Delaware County.

The road act of February 13, 1843, gave Worthington and the southern part of Dodge Township its first road. This road, the original of the southern part of the

⁵ Personal testimony of Frank Recker, Dyersville.

present County Road 136 connecting Cascade, Dyersville, and Luxemburg, was located and marked as a territorial road from Cascade to Olmstead's Mill at Rockville by Edwin Steel, William Chadwell, and O. A. Olmstead, commissioners. The road in its original location can still be traveled today from Worthington to Rockville.

Another important road connecting the east and west ends of Dubuque County is the present U. S. Highway 52 in the northern part of the county. On January 13, 1846, an act of the Assembly declared a county road running from Dubuque through Benton's Furnace (Durango) to John Floyd's (section 20, Liberty Township, straight west of Luxemburg), to be thereafter a territorial road. The same act authorized John Floyd of Dubuque County, David Moreland of Colesburg, Delaware County, and Elisha Boardmann of Clayton County to extend this road through Colesburg northwestward to Boardmann's Precinct (Elkader) in the direction of Fort Atkinson. This territorial road followed U. S. Highway 52 from Dubuque to Luxemburg, U. S. Highway 10 from Luxemburg to Colesburg, and County Road "G" from Colesburg to Elkader, becoming an important mail and stagecoach route from Dyersville to Elkader ten years later.⁶

One more road needs to be mentioned before the pioneer road map of this district is complete — that is, the Iowa City-Prairie du Chien Road. On January 14, 1840, the Iowa Assembly directed William H. Moreing, Wm. Smith of Dubuque County, and Frederick Andros of Clayton County to establish a territorial road from Iowa City, through the seat of justice of Linn and Delaware Counties, through Clayton County to the Mississippi at Prairie du Chien. In spite of the county seat dispute in Delaware County, the commissioners finished their work in July, 1841, providing Delhi with a north

⁶ Personal testimony of Sydney Soll, Garber, Iowa.

and a south highway about the same time the east road to Dubuque was established. Thereby Delhi became in a few years an important distributing point for mail service in all four directions.

Having viewed briefly the territorial roads, brief mention should be made here of the military roads as several roads in the county are traditionally called "military roads." However, there is only one road in Dubuque County that is a true military road in its origin, which is the Dubuque-Cascade-Iowa City Road (U. S. Highway 161). This road was established not by the Territory of Iowa but by the United States Congress where an act dated March 3, 1839, was passed appropriating \$20,000 for the opening and construction of a road from Dubuque to the northern boundary of Missouri to be used professedly for military purposes, so that troops in case of war with the Indians or when needed for other purposes could be quickly moved from one portion of the territory to another. Later Congress made additional appropriations for keeping the road in repair and for making improvements, such as grading the turnpike and bridging the streams. The facility of travel, therefore, on this road was much improved over the territorial roads, so that it was only natural that this road would be extensively used in comparison with others in the territory.⁷ Financed by federal funds, the Dubuque-Cascade Military Road ranked first in excellence among the roads of Dubuque County; in point of age it ranked fourth—the Prairie du Chien-Dubuque-Burlington River Road being the first; the Dubuque-Eads Grove Road (doubtful), second; the Dubuque-Delhi Road, third.

The American settlers of Dyersville have been called trail blazers, a title to which they have a twofold claim: first, because those arriving before 1838 had no road to guide them to their new homes, so that they were guided

⁷ John E. Brindley, *History of Road Legislation in Iowa*, p. 19.

in their journeying, as an old settler expressed it, by these three quasi compass points, good land, water, and wood; secondly, the work which these pioneers did in opening and locating roads is best described by the term "trail-blazing." It is true, no one would expect them to have done work that is comparable with the work of modern road builders, yet few persons will suspect how superficial was the road building of that day, as we learn from the following quotation: "Commissioners appointed to lay out and survey a route were directed to blaze trees in the timber, and set stakes in the prairie at a distance of 300 yards. Mile posts must be marked with marking iron and, at every angle in the road, posts were to be placed showing the bearing from the true meridian." The surveyor noted the depth and width and course of all streams, the condition of country, whether timber, prairie, or swamp, on his plat. When this was done the road plat was accepted and the road was considered established.⁸ In many cases, the cost of laying out or altering a road of six miles did not reach fifty dollars, and all that the settlers had was a blazed trail. They could follow the markings over the prairies and through the timber but the path had to be cut by the wheels of their wagons. The rivers and streams they forded as well as they could at their own risk. Yes, the pioneer built the road himself once it was officially marked — he was a trail-blazer.

It has been written that "the life of the road was the life of the nation (between 1810 and 1840), and a study of the traffic on those first highways — and of the customs and experiences of the early travelers over them — suggests much of the history and romance of frontier life."⁹ Whether the pony express to carry mail between Dubuque and the center of Delaware County, which was the object of a petition by Dubuquers to Congress in February,

⁸ *The Iowa Journal of History and Politics*, Vol. III, p. 212.

⁹ *Ibid.*, p. 75.

1838,¹⁰ ever became a reality cannot be ascertained. The first definite information about life along the highway between Dubuque and Delaware County appeared in the *Miners Express*, Dubuque, on May 12, 1843, as follows:

The mail will be carried once a week from this city to Delhi (county seat of Delaware) after the first of July next (July 1, 1843). Our friends in that county will bear this in mind, and take early steps to have new post offices established on this route. A post office situated between James Shaws and Willis Thompson is indispensable to that settlement, and so also is another at some point about midway between there and Delhi, say at Patrick Finn's. To prevent any harsh feelings hereafter, the people should meet and select, or elect, from among them the person most fitted for the Office of Post Master. This route will intersect another from Iowa City to Prairie due Chien at Delhi and is therefore very important to us, as well as to the people generally. It will bring us within twenty-four hours of Linn County and we look forward with pleasure to the long lists of subscribers which we will receive from every location on the whole route. People will then take pleasure in subscribing, for our arrangements will be such as no man can refuse.¹¹

And so six years after the squatter had severed connection with his civilization by penetrating beyond its reach into the untamed interior, the government of this civilization re-discovered him and beat a path to his door. Whether the mail on this route was carried by a horseman or by a stage line remains a question, to which the former answer is preferable. It is not likely that travel on the Dubuque-Delhi Road had reached such proportions in 1843 as to invite a stage company to operate its line there. The stage line from Dubuque to Iowa City was not opened before November, 1842, eight months before the mail route came to Delhi. The important and finely built military road was most certainly above eight months ahead of the territorial road to the north in its traffic volume and accommodations. From the advertisement opening the Dubuque-Iowa City stage line, it appears also

¹⁰ Oldt and Quigley, *History of Dubuque County, Iowa* (Goodspeed Historical Association, Chicago), p. 60.

¹¹ The first Post Office in Delaware County was established at Delhi on March 14, 1844. *History of Delaware County*, p. 429.

that the mail routes existed first, stagecoaches following. That advertisement, though not directly related to this history, deserves being quoted here because of the interesting information it gives about the mode of travel in the later pioneer days.

The subscriber would inform the traveling public that he intends running a line of stages from Dubuque to Iowa City upon the mail route now established once a week in good two-horse coaches. The route passes through Cascade, Dubuque County, Edinburgh, Jones County, and Tipton, Cedar County. Leaves Dubuque every Monday morning at 4:00 and arrives in Iowa City the next evening. Leaves Iowa City every Thursday at 12 M. and arrives in Dubuque the next Saturday evening. No traveling after night upon the route. Passengers can find good accommodations at the different stopping places along the route. Rate through, \$4.00.

C. Teeple¹²

The Western Stage Company, one of the biggest lines in the Middle West operating stages throughout eight states, offered stagecoach service from Dubuque to Independence through Rockville, Delhi, and Quasqueton beginning in 1846.¹³ In that year the Rockville Post Office was established. This little river town, buried today in utter oblivion, had a bright and promising future; the lines of covered wagons and the life stream of intercourse, trade, and traffic passed through its new streets. A certain amount of comfort, of safety, and of carefreeness in travel could be commanded by persons of means. So swiftly did progress come that the original settlers already related to wide-eyed new comers the tales of their hardships and dangers in the "days that used to be" — only nine years ago. The real pioneer days were over in the North Maquoketa Valley in 1846.

To such an extent has the history of the first period in the development of this territory disappeared that in the three years of search for information concerning it, only one reference to the stagecoach, which ran four miles

¹² *Miners Express* (Dubuque, November 17, 1842), p. 3.

¹³ O. F. Grahame, "Stagecoach Days," *The Palimpsest*, Vol. V, pp. 176-185.

south of Dyersville, was heard from the lips of a living pioneer. This party told how his father, in 1854, took the stagecoach at Dubuque and traveled westward in search of good farm land. The baggage was thrown on the top of the coach; and when the road became too rough or the climb too steep the passengers, carrying their baggage, walked. At Rockville, the home seeker left the stage and turned his face southward to Worthington.¹⁴

Truly, "the life of the road was the life of the nation"; therefore, a knowledge of the roads is a well-nigh indispensable aid to a correct reconstruction of the march of progress and the sequence of events that carried civilization forward in this new land. Particularly will the knowledge of the location of the two oldest roads here — the Dubuque-Delhi to the southwest and the Dubuque-Fort Atkinson to the northwest — explain why Dyersville is English in name and early history but German-American in its present character and ownership.

¹⁴ Personal testimony of John White, Worthington.

CHAPTER SIX

NEW CITIZENS FOR A NEW STATE

1846

Not only for Americans who sought escape from the inconveniences of the Panic of 1837 or desired participation in the fabulous adventures of the new West was Iowa the answer to a prayer, but also for foreign immigrants seeking relief from political, social, economic, and religious oppressions in Europe.

Probably the first foreign group to seek a new home in western Dubuque County, though not in the Dyersville district, was a colony of about fifty Irish families who came from Europe in the spring of 1842, landed at St. Louis and sent one of their number to Dubuque County to select a location for all of them. He selected points along the Maquoketa in the southwestern part of the county, Cascade Township.¹

About a year and a half later a smaller company of Germans passed through the Dyersville district to select claims along the Maquoketa in what is now the northern part of New Wine Township. Though not properly a subject of this history, the German settlers of New Vienna, however, influenced the later development of Dyersville to an extent that is little appreciated. Consequently a brief review of the history of this settlement will throw light upon the history of Dyersville proper.

The first settlers of New Vienna, the John Fangmann, Frank Fangmann, Frederick Rohenkohl, Heinrich Tauke, Herman Heinrich Wiechmann, and Gerhard Hellmann families were at once German and American pioneers.

¹ Oldt and Quigley, *History of Dubuque County, Iowa* (Goodspeed Historical Association, Chicago), p. 480.

Having migrated from Oldenburg, Hanover and Westphalia, Germany, in the year 1833, they settled on small farms in Muenster, Ohio, where by diligence and industry they improved their material circumstances. Still loyal to their friends and relatives in Germany, whom they invited in their letters to the "promised land" in America, these Germans scanned the map of the opening West for a locality favorable to a large German-American Catholic settlement. In their Ohio home there was not sufficient room for the large settlement they envisaged, not enough government land left on the market to satisfy the combined ambitions of these farmers. Concern about religious and Christian educational opportunities having been allayed by the coming of the apostolic shepherd of souls and watchful colonizer of lands, the saintly Bishop Loras to Dubuque, these six German-American pioneers left Muenster on May 20, 1843, with all their possessions gathered under the canvas tops of six prairie schooners, whose pilots headed straight to the setting sun across Indiana and Illinois. Crossing the Mississippi at Burlington about the middle of August, they moved to Iowa City where they hoped to find a place suited to their purpose. Disappointed, however, in the appearance of this locality, the little caravan followed the Military Road in its northeasterly direction toward Dubuque. Near Cascade they halted, resting for two weeks, while two men went ahead as emissaries to consult the great friend of the early settlers at Dubuque about their plans. In the meantime four other members of the party explored the country to the north along the North Maquoketa. When the embassy returned from Dubuque and the explorers joined the campers, the spirits of the whole party ran high, for with a fatherly welcome and a pastoral blessing from Loras and with an encouraging report about the country not far to the north, they knew that their exploration was nearly over.

It would be interesting to know the route that was taken by this train of six prairie schooners traveling from Cascade to the place that became New Vienna. They may have taken the territorial road from Cascade to Rockville, which was surveyed and established that year. At Rockville the settlers chose either of two courses. If they desired to follow a marked road or a blazed trail, they took the Dubuque-Delhi Road from Rockville to Delhi, thence the Iowa City-Delhi-Prairie du Chien Road to the north until they were within a few miles directly west of their destination. However, since the blazed trail was the longer route promising little more facility of travel than the trackless prairie, and since the four explorers already knew the way, it is more probable that from Rockville they followed the east bank of the North Maquoketa to their goal, thus passing through the future site of Dyersville.

During the month of September they unhitched their yoke of oxen at or near a two hundred acre patch of fine timber which was then known as Wilson's Grove.² According to information offered by Henry Vorwald, son of a pioneer of New Vienna, this location did not satisfy these fastidious home-seekers. The land was still too rolling they thought. With the waning of the growing season and the approach of winter on the austere prairie and little provisions and protection against its severities, they determined to go eastward again and draw closer to civilization. It was now October, and as the men rounded together the oxen which were feeding at large on the wild grasses, John Fangmann in his hurry slipped on a wet hillside, fell and broke his leg. To this accident New Vienna owes its founding. As the return journey had to be postponed in favor of the accident victim, the different families "dug

²Rev. F. W. Pape, Pastor, "St. Boniface Congregation, New Vienna, Iowa," *Atlas of Dubuque County, Iowa* (Iowa Publishing Company, Davenport, Iowa, 1906), pp. 153-154.

in" for the winter and prepared for the worst. Fortunately an open winter favored them; spring came early, and the appearance of the North Maquoketa Valley with its gentle undulating landscape dressed in the fresh green of spring pleased them. They stayed, staked off claims around what is now New Vienna, built log cabins and sent enthusiastic letters to friends in Ohio and in Germany, inviting many to participate in the building of a great community. When Bishop Loras visited this German Catholic settlement the first time in 1846, he found the original six families grown to seventeen whom he called "My Beloved Seventeen." This growth can hardly be described as rapid, but consonant with the slow settlement of the rest of western Dubuque County up to 1846, it was sound and determined, laying solid foundations for a glorious future.

The year 1846 saw the first European immigrants moving into what is today Dyersville proper. It was a company of forty-two souls in ten families. Seven of these families, having left Bavaria, Germany, in 1845, spent the winter at St. Louis. Comprising these seven families were: Mrs. Jacob Krapfl, widow by the death of her husband on the sea, with four sons and one daughter; George Krapfl, eldest son of the widow, with his wife; Stephen Hutterer, widower (his wife having died during the ocean trip) and five daughters; Joseph Stoeckl, Sr. and wife with four children; Michael Stackerl and wife with three children; Joseph Stangl and wife, newlyweds; and a Mr. Urbang. Either by chance, or previous understanding, these recent immigrants were joined at St. Louis by two more Bavarian families, the Michael Christoph family with five children and the George Schindler, Sr. family with two children, who had migrated from Germany in 1844 and 1842 respectively. Early in 1846 these nine families took the boat up the Mississippi to Dubuque

where, after transferring their possessions to wagons drawn by oxen, they moved westward from Dubuque.

It is entirely plausible that these Bavarians possessed information about the German-American settlement at New Vienna; or, lacking this, they were told about it by Bishop Loras, who eagerly awaited Catholic settlers at the Dubuque boat landing. Acting upon such information, the settlers took the Dubuque-Delhi Road, which had now become a well-known highway for land seekers. At the end of the first day, these intrepid families made a stop-over near an inn along this road which was for many years known as the "Seven Mile House." Here the settlers slept in their wagons on the open prairie, the following day resuming their journey. At the east edge of Farley a fork in the road confronted them, showing a main traveled road to the southwest toward Rockville and Delhi and a less impressive trail to the northwest. This was the original Dubuque-Fort Atkinson Road. Since they wished to go northwest, they chose the trail.

As the line of wagons crept along the banks of Hewitt's Creek in sections 26, 27, and 22, through what later became McKee Settlement, Michael Christoph, having gained a limited knowledge of American ways and language in two years of previous residence in America, negotiated with some of the American pioneers to settle among them for the time being, to work a crop on rented land. The rest, however, moved on until they reached a point about two and a half miles northeast of the future site of Dyersville at the juncture of the Fort Atkinson Road with the present Dyersville-New Vienna Highway No. 136. Here was a spot that challenged their interest. A half hour's brisk walk to the north brought them to the Fangmann Settlement at New Vienna, while a self-reliant American colony with a ten-year settlement history existed a few miles behind them. A mile ahead to the west ran the North Maquoketa River, spring-fed and wreathed in dense tim-

ber. After exploring the vicinity around their temporary camping place, Mr. Urbang determined to buy a farm in the northern part of section 20 (now the Bernard Menke farm), bordering the south side of the road on which they had arrived, probably including the spot where their children first scampered off their wagons, and the oxen first roamed and grazed. Messrs. Schindler, Stoeckl, and Hutterer, however climbed a little hill a quarter of a mile southward whence they looked down into a gentle valley whose quiet loveliness thrilled them into the unanimous decision: "This will be our home." Two miles to the south stretched the North Maquoketa floodland through which the river meanders lazily in a double horseshoe bend, first to the east, then to the west until it resumes its southerly route. This broad floodland, invaded from the east by the Hewitt Creek, was flanked on the north and on the south by a high table land, but broadened out on the west to become the level prairie land of Delaware County. Undoubtedly it was their good farming sense that induced them to stay aloof from the low floodlands. Little did they dream, however, on that fair day in April, 1846, that only a year hence an Englishman would appear to buy and capitalize on the lowland which they deemed undesirable, nor could they know that three years later that little valley would begin to be known as a village with an English name. The high point of vantage on which these three strangers stood, offered an excellent view of the land which they would possess soon — the land which would in a few years be the home for the evening lights of a growing village — the land which would a century later raise the colorful neon signs of Dyersville, the little city of western Dubuque County.

Whatever premonitions these brave and enthusiastic pioneers may have had of the future, they at once applied themselves to the serious work of choosing a farm, building a log home and breaking the land. George Schindler

bought eighty acres in the southwest quarter of section 20, the present Mrs. Joseph Langel farm. The purchase was made from the United States Land Office for one dollar and twenty-five cents an acre on April 24, 1846. Stephen Hutterer chose the high spot from which the party first viewed their new region and opened a beautifully located farm which he later sold to Theodore Goerd, today the Joseph Goerd farm. Joseph Stoeckl bought the present Frank Weber farm along the Hewitt Creek in the northeast corner of section 29. These four settlements, within two miles northeast of Dyersville, constitute the nucleus of the future St. Francis Xavier Parish. Mrs. Joseph Krapfl with her sons moved across the river four miles farther west where her son, George, bought eighty acres in the southeast corner of section 15, Bremen Township, Delaware County on the same day of April. Joseph Stangl with his recent bride settled near the Krapfl's in Bremen Township. Michael Stackerl bought land in section 19, a mile directly north of Dyersville, the present Frank Maiers farm, on the same historic April date.

Michael Christoph, who farmed at McKee Settlement during the summer of 1846, bought the Christoph farm on sections 30 and 19, north of Dyersville. The tenth family to compose this 1846 group of immigrants was that of Anton Reitinger. When or where this family joined their fellow Bavarians is not known. According to their family biography, Reitinger with his wife and two children came from Chicago across the country to Dubuque. Probably they met the Bavarian colony there and moved westward with them. Reitinger bought the present Frank Maiers farm in partnership with Michael Stackerl.

What relation existed between the settlement in the southern part of New Wine Township and the Fangmann Settlement, soon to be called New Vienna? Did the two groups join into a practical unity as to common ideals and

purposeful projects, or did they preserve a consciousness of being distinct communities? In favor of the first alternative, it can be said that the distance between the two settlements was negligible. Both groups were composed entirely of Germans who professed the Roman Catholic Faith, identity of race and religion, presenting two powerful agents of unity. When Bishop Loras visited the older settlement in 1846, and called them his "beloved seventeen," it is entirely probable that he combined the two groups in his salutation. In favor of the second alternative are the following considerations. The New Vienna settlers were Low Germans; the Dyersville pioneers were Bavarians. This, in the European social structure, predicated some difference of dialect and customs. The American spirit of assimilation would not operate immediately in immigrants fresh from a land where every locality was proudly conscious of its own traditions. No indication has been uncovered to show that the Bavarians came to western Dubuque County in response to the invitation of the New Viennese. Quite normally the latter confined their simple letter advertising in the beginning to the narrow group of their own home villages. Moreover, the immigrants from Ohio had had ten years of valuable experience in adapting themselves to the American mode of planting a community, and when they had set out for Iowa, their plans and ideals were clearly blue-printed in their minds. Hence they would be inclined, not uncharitably but more or less unconsciously, to look upon an outside group as an extraneous addition to their community rather than an integral part of their settlement project.

The same ideology and ambition in founding a community on virgin soil into whose fibre of social structure they might impress their own names and traditions also fired the breasts of the Bavarians. Their singleness of purpose had united them on the journey, their enthusiasm

growing with every thriving settlement they passed on their westward march. Though they were not satisfied to submerge their individuality completely in an enterprise of another group, who had the advantage of time and experience, nevertheless, they were forced to for the time being. The parish church, a strong stabilizing agent for German-Catholic settlers in America, was first established among the Low Germans. Because of their geographical nearness, the Bavarians had no other choice but to join that parish. Before they had time to advance any constructive plans, an Englishman marched into the flood plain of the North Maquoketa a few miles below them, the recent happy camping ground of the Fox Indians. He gave his name to a community which rose to first prominence in the western part of the county within a few years. The Bavarians were now caught between settlements so close on either side that they were well on the way to surrendering their own identity.

A new factor, however, arose to determine the final result. With more business genius among its founders and better located with reference to the main highway taken by the march of empire, the English settlement quickly overshadowed New Vienna in commercial importance. Thus the Bavarians naturally preferred to visit Dyersville for all secular affairs, while they turned to New Vienna for spiritual needs. This divided allegiance did not help to unite the two groups into a single parish. St. Boniface Parish had also outgrown its original church facilities by an ever-increasing immigration. When the leaders saw the rising need for a new and larger church, they gave expression to an attitude which shows that the distinction between the two German-Catholic settlements was never entirely lost sight of. The Dyersville Catholics, as they came to be known by 1855, when they wished to rent pews in the crowded New Vienna church, were told by its lay leaders that they could not demand accommoda-

tions in a church that had seating problems with its own membership.³ An external parting of ways could not long be avoided. It came, not out of bitterness, but out of a full realization of the wiser path of peace, about the time when Dyersville acquired the inestimable value of railroad service in 1857. In the ten years since the Bavarians settled near future Dyersville, their original ten families had grown roughly to forty of such as lived either in the city or on farms close by. Fortified with such numbers and with the prospect of rapid growth through the new transportation facilities, the Bavarians asserted their desire to found a Catholic parish and took definite steps in that direction.

In the absence of any personal correspondence between the German immigrants and their relatives in Europe, the causes of their immigration can be ascertained only haphazardly from local sources. Probably a specific treatment of this topic is not necessary since the aspects of American immigration have been the subject of exhaustive studies in the schools, studies that present all desired data. Yet for the sake of a better understanding of the spirit and character of German settlers at Dyersville, a few salient observations about German immigration might be useful.

German immigration may be divided into three periods: the first, extending from colonial times to the War of 1812, when the Germans settled mainly in the Atlantic Coast States; the second, from 1812 to the close of the Civil War, 1865, when a million and a half Germans sought a better life in the new Middle West; the third period, from 1865 to 1910, which far surpasses the second stage in size of immigration, an estimated three and a quarter million Germans coming to the United States during those forty-five years. Dyersville received her proportionate share of the immigrants of the second and

³ Personal testimony of Ralph Burkle, Sr., Dyersville.

third periods. Among these immigrants, farmers composed the great majority, and yet among them were found common laborers, skilled artisans and tradesmen of all kinds.

The causes for the migration of the second and third periods differ. Before 1870, the German influx to America was in the main an economic movement; in other words, people left Germany to escape material privations and to find a better livelihood. Cheap land, fertile so as to require no exploitation of capital to produce, was a powerful magnet for the agricultural Germans during the nineteenth century. Upon landing, the immigrants could receive a title to land, while the naturalization law provided for him the possession of rights of citizenship. These two privileges were the loadstones that attracted the Dyersville Germans between the years 1846 and 1870. If these early German pioneers left their native land in protest to a palpable religious or political oppression, factors that played an important role in some German colonies especially around 1848, no trace of such causes can be found in the memoirs of the settlers here studied. After 1870, the causes of immigration become more complex including military service, taxes, religious persecution, besides the ever-present economic reason. But since only the immigrants of pioneer Dyersville are studied here, no further reference will be made to the latter immigration.⁴

What the term "economic causes of immigration" really means is well illustrated in the following story of the life of a German immigrant who came to New Vienna in 1846. William Bohnenkamp, Sr., of Reklingshausen, Westphalia, was an expert cabinet maker by trade, later specializing in piano and organ cabinets, wind pipes, and keys. When he opened his own private business in

⁴ Edith Abott, *Historical Aspects of the Immigration Problem* (Chicago University Press, Chicago, 1926).

this field, he traveled through the cities up and down the Rhine River, repairing, remodeling, and building organs in churches and in the homes of the rich. His little business grew so that he needed four assistants to handle the work that he contracted. In spite of this apparent prosperity, he often related to his children that he found it impossible to make any money. Prices paid for any kind of work were so low that he had to figure very close to be able to pay off his men at the end of the year. According to his testimony, a good hired man could earn sixteen dollars a year, a good maid only seven dollars. The people were so poor that they were driven to steal food and clothing. No one dared leave washing on the line over night for it would disappear. Many people ate meat about twice a year and white bread only occasionally.

Mr. Bohnenkamp lived on such a close budget, as employer and contractor, that he could not afford to eat at hotels on his business tours. If he did eat there, so little food was served that he left the table hungry. He solved the eating problem best when he bought a loaf of bread and a bottle of wine (which was plentiful, good, and cheap along the Rhine) and thus made his own meal. Tired of this precarious existence, William determined to go to America where he hoped to make a decent living. At New Vienna he bought a farm, prospered, and enjoyed the esteem of his neighbors. He never desired to return to Germany, and he often told his sons that he would not go back there to live even if his journey were paid and good wages promised.⁵

As was true of the English immigrants who arrived a year later, the German farmers, who came to Dyersville beginning in 1846, carried no chip on their shoulder, harbored no political or social fanaticisms, but, with a healthy, normal, unbiased attitude toward fellowmen and all human problems, were admirably fitted for the building of

⁵ Personal testimony of William Bohnenkamp, New Vienna.

a new sovereign state. Their desire was to have homes of their own and live their lives in their own way. They were individualists and settled in the new world in a little community just as they had lived in the old, establishing their own church and school, which were conducted in their own language. Their political and social ideals, however, were so similar to those of the other new Americans that they became naturalized in the full sense of the word. The very absence of any serious clash between the opposite parties in the whole history of Dyersville, where two peoples, so different in nationality, language, religion, and social customs as the English and the Germans were, gradually and peacefully blended into one single, happy American community, is proof enough of the adaptability of the German as well as the English to the pioneer conditions of Iowa. The Germans were in the main poorer than the English around Dyersville, a condition which was to the former's advantage because they had to work hard and live frugally, thus building up their estates slowly and soundly through critical years, whose experiences taught them a true sense of value and saved them from the quick rise and fall of the English fortunes.

CHAPTER SEVEN

THE ARRIVAL OF THE ENGLISH

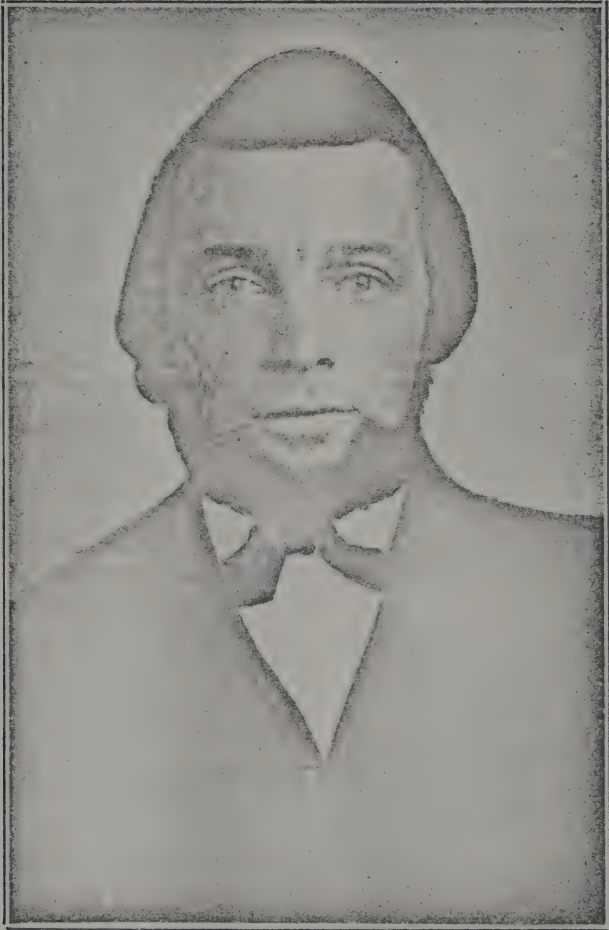
1847

Though not the first to come nor the last to stay in western Dubuque County, the Englishman was destined to stamp his name upon it, giving this austere frontier the distinct benefit of that genius in commerce enjoyed by the sons of Britain. It was, indeed, their vigor in trade and traffic, their prudent planning of enterprise, their statesmanlike comprehension of the works and needs of a rising empire, it was these character gifts of a people who stand with the worlds great empire-builders that contributed paramountly to the happy and vigorous development of the renowned Maquoketa Valley. True, when the English came, fifteen years had passed since the first white man had stepped on these prairies, ten years since the first settlers had opened claims and built permanent homes, for the true pioneer period in its first austerity of life was over. Yet these men from Albion's shore, comparatively late arrivals, injected into the march of progress here a virile activity which inaugurated a new chapter in the history of this territory. They belonged neither to the rich nor to the destitute classes of England but came from that industrious, self-reliant, intrepid middle class, the bourgeoisie, who constitute the backbone of a liberty-loving nation.

Somerset is the shire, or county, in southwestern England which sent Dyersville her founders. With her shores licked by the subdued waves of the Atlantic where the Bristol Channel narrows down to the Severn River, with her commerce with the Western Hemisphere encour-

aged by the harbor at Bristol, her seaport and metropolis, Somersetshire was by location and general endowment a natural Alma Mater for new world builders. This shire possessed no rich singular resource. To citizens, alert in mind and willing of hands, it offered, however, a variety of possibilities for earning a comfortable livelihood. Among these occupations might be mentioned commerce on the high seas, shopkeeping on the shores, tilling the soil, sheepgrazing, coal mining, and the mining of iron ore. The more industrious worked their hand into several of these enterprises, resulting in a broad business and legal training which they turned to account on the frontier.

Towering head and shoulders above the builders of Dyersville was James Dyer, Jr., of Banwell, Somersetshire, England. Born at Meare in the same county on January 9, 1820, he was only twenty-seven years of age when he migrated with his wife, Ann Andrews, also of Meare, and their three children to America on August 14, 1847. At Banwell, Dyer had operated the "J. Dyer's Store," a tea, coffee, and Italian wine store, along with a general grocery warehouse. This firm advertised its wares under an emblazoned coat of arms bearing, strange to say, this German motto, "Ich Dien." Banwell lay a few miles in from the seacoast not far from Bristol. From letters written by his family, relatives, and friends in Somersetshire to James during the years 1847-49 (letters which, being well preserved, constitute a precious heirloom for Mr. Dyer's granddaughter, Mrs. George Ham of Dyersville), the reader is impressed with the high regard in which James Dyer was held by all. He was the idol of his father, James Sr., who in his letters, done in masterly penmanship and purity of the King's English, betrays a noble paternal love of his son and an anxious solicitude for his welfare. These letters, written monthly for the first year or so, but not quite so regularly answered from America, testify to the



JAMES DYER, JR.

native good business judgment that James Jr. possessed and the implicit trust that his associates placed in young Dyer's aptitude and integrity.

Upon his arrival at New York in August or September, 1847, James Dyer left his wife and three children with the Toogoods, their cousins at Baldwinville, Lysander County, New York, for a few months while he came to

Iowa to select a location. Early in 1848 Dyer made his choice of a future home in the southern part of New Wine Township and seems to have submitted a report of exploration and description of his chosen territory immediately, for his father replied to that report on March the tenth, heartily approving the choice made by his son, and authorizing him by proxy to buy land in the same vicinity for five other families. Henceforth, Iowa was his home. Never again did he return to his fatherland, nor do his letters betray any regret. He had given his heart to his adopted land, and she reciprocated by giving him work to do, problems to wrestle with, and dreams to dream. Unlike his father who possessed an affectionate nature and showed a tender solicitude for the welfare of others, James Jr., in the strength of his early manhood, was intensely practical in his outlook and wasted no words on purely sentimental topics.

Why did these Englishmen who were in quite comfortable circumstances at home desire to emigrate? The explicit answer to this inquiry is nowhere given, yet certain deductions can be drawn from the contents of their letters. Other citizens of Somerset had migrated to America earlier; for example, the Toogoods to New York State; Gadd, Norris, and Duckett to Burlington, Wisconsin. Their roseate reports induced the migrating fever in others. If the depressing money market in England did not cause emigration, it certainly accelerated the movement. On December 4, 1847, James Plaister, a merchant at Banwell, wrote to James Dyer, his brother-in-law, the following description of business conditions:

I am sorry to inform you that things are in a most shocking state here. Such a time as scarcely was ever known. It is almost a general thing to hear of persons stopping payment, etc. Some of the most (supposed) substantial houses in Manchester, London, and Liverpool are almost daily going, owing entirely to the embarrassed state of the money markets. In Manchester it is a frequent occurrence for 20, 30 or even 40 hands to be discharged at once. They have nothing for

them to do. It is the general account that half the mills in the north of England are stopped and the remainder are only working $\frac{1}{3}$ their times. . . . I just mention these things that you may have an idea how things are here. Lawrence is very anxious to hear from you as he is entirely resting on your opinion of America to make up his mind about going out, for his trade is so bad that he is determined to get at something else than stay in it.

As becomes an alert merchant, the Englishman compared the prices of American foodstuffs at the English ports with English products and found the Americans underselling the British. Quoting from the same letter mentioned above:

John Young (Dyer's brother-in-law) has been buying good American cheese at Liverpool at 45s. and good bacon at $4\frac{1}{4}$ s. by the bale. We cannot get good English cheese for less than 56s. and that is 4s. less than it was a month ago. So you see the American trade is beating us hollow.

Careful scrutiny of the several letters Dyer received from England leaves the impression that the predominant, if not the only motive driving this colony of English to Dubuque County was the promise of greater wealth. To let their own pen speak: "I (James Plaister) have paid a special call on your shares in the Elbao Mine. The captain says it is working very well and your father (James Sr.) wants to know what they have actually cost you and the lowest price you would sell them, for he thinks if we can sell them at your price the money would be of more value to you in America."

In his first letter to his son in Dubuque, James Dyer, Sr., indicates clearly that the decision of going to America hinges on the question whether one's material circumstances will be improved thereby. He writes:

There are a great many going from all quarters to America. The American Fever is raging horribly amongst us at present. William (writer's son and brother of James Jr.) has left Manchester and is gone to Denby in a very comfortable situation. We have said nothing to him about America as I think it best for him to stay where he is

as yet. Jane (writer's daughter and wife of John Young) however feels very desirous for him to go out with them, if you really think it would be advantageous for him to come out let us know in your next letter.

Thus neither religious intolerance, nor political unrest, nor economic slavery drove them from England, but America beckoned to them with the promise of more lucrative investments for their aggregate wealth. As the history of their fifteen years' leadership at Dyersville shows, they came then without rancor, with no political theories to foist on others, ready to give allegiance to the American spirit and system as they found it, financially able to contribute liberally to the economic development of the new land, and wholly competent to lead all others, including Americans, in the intense race in capturing the first fruits of a new empire.¹

Enthusiasm for emigration became more contagious with every letter from the Dyers at Dubuque. Consequently even the mature English businessmen hurried the liquidation of their English investments to accelerate departure. A certain Mr. Standerwick seems to have bought the retail stock in the Dyer store at Banwell and to have paid the money to James Sr., who forwarded the revenue to his son. When Bristol became a free port with the transference to the city of the title to the docks, the Dyers were minded early in spring to retain the real estate which they owned in that city until the property should rise in value. Four months later, however, James

¹ Cf. "Essentially (the planting of successful colonies across the Atlantic) was civilian in character. It called for capital to equip expeditions and finance the extension of settlements. It demanded leadership in administration and the spirit of business enterprise. Relying largely upon agriculture for support, at least in the initial stages, colonization also required managers capable of directing that branch of economy. In all its ramifications, it depended upon the labor of strong persons able and eager to work in field, home, and shop at the humbler tasks which give strength and prosperity to society — clearing ground, spinning wool, plowing, sowing, reaping, garnering, and carrying on the other processes that sustain life." Charles A. Beard and Mary R. Beard, "England's Colonial Secret," *The Rise of American Civilization* (Macmillan Company, New York, 1930), p. 15. (With permission of the publisher.)

Jr.'s brothers-in-law advertised the property for sale and handled the transaction for him. James likewise, with other members of his family, owned shares in the Elbao and Hutton mines which they sold as quickly as possible. The nature and location of these mines cannot be ascertained. Hard cash being necessary for buying government land, Dyer was forced to delay actual purchase of land until the cash from the sale of his English investments reached him. June 10, 1848 is the historic date when James Dyer contracted with the U. S. Land Office, to buy the first land in New Wine Township. Between June 10, 1848, and November 8, 1849, he bought extensively in sections 27 to 34 of New Wine Township, and in sections 3 to 8 of Dodge Township, all purchases being made directly from the United States Government.² A glance at the map of these townships indicates that his land holdings comprised the site of Dyersville and the vicinity directly north, east, and south of this community. Executing bids for land contained in letters from his father, James also bought land in the same vicinity for John Dyer, John Young, Augustine Day, and Arthur Cox, all of Somersetshire. These men, with their wives and families, deserve to be mentioned almost in the same breath with James Dyer, Jr. as the first English settlers around Dyersville.

The price paid by the English pioneers for their land is also a point of some interest. In one of the letters the statement is made that fifty English pounds, approximately \$240 would buy a quarter section (160 acres) of land with fencing. At the government price of a dollar and a quarter an acre, \$200 would be the actual cost of the land, while \$40 represents the charge of fencing a quarter section. Another party paid sixteen pounds (about \$80) for breaking forty acres and preparing tim-

² Land title Records, The Abeln Abstract Company, 47 West Seventh Street, Dubuque.

ber for building.³ The squatters,⁴ who had settled before the English, had in some cases fenced their claims with rail hewn from nearby woods and probably also had built a rough cabin and a crude shelter for their oxen or horses. Quite naturally these men demanded, in addition to the standard value of the land, pay for the fencing they had done; and the same men, it may be presumed, were employed by Dyer to break land for the English buyers in the fall of 1848 at \$2.00 an acre. John Whitesides, Josh Mellinger, Oliver Funston, Messrs. O'Connor, Bradley, Kerle, and Kimble are original settlers mentioned by Dyer in letters to England, with whom he made land deals or

³ James Dyer and many of the early settlers, both English and Germans, acquired title to much of their land not by paying the public price of a dollar and a quarter per acre to the government but by presenting a Land Warrant. The legal definition of a Land Warrant is as follows: "A warrant issued by the United States, in the nature of a bounty, to one who has served in the army or the navy, under which he or his assignee may enter upon and procure a patent for so much of the public land subject to private entry as is named in the warrant." On September 28, 1850 Congress approved an Act entitled: "An Act Granting Bounty Land to certain officers and soldiers who have been engaged in the Military Service of the U.S." A number of such Bounty Land Acts had been passed by Congress previous to 1850 whereby the government paid what is better known to the present generation as a Bonus to the soldiers who had served in the War of 1812 and the Mexican War. Consequently, there appeared in Iowa during the frontier days many ex-veteran soldiers bearing Land Warrants which entitled them usually to forty acres. They could select any forty-acre lot at random provided the land had been placed on the market and no one had previously entered that lot. If a land buyer were fortunate enough to meet such bearers of Land Warrants who had no interest in land or farming he might buy up a number of these for a pittance. Then he had the right to go into the country to pick his farm and enter it at the government land office without paying the regular price. The Land Warrant was accepted as a payment. It is said that many forty-acre farms were bought in this manner for as little as \$10. The newspapers of Dubuque during the 1830's and the 1840's carry many invitations from lawyers to soldiers to bring in their Land Warrants. For a sample of these Land Warrants, inquire of Herman G. Becker, Dyersville, or William Bohenkamp, New Vienna.

Horatio W. Sanford, undoubtedly the first millionaire in Dubuque, made his fortune from the ground up by dealing in land. He acquired much of his property through the use of the Land Warrants. His name appears on at least twenty sections of land in some townships of Dubuque and Delaware Counties and his biographer tells that during his long and honest career at least a million acres passed through his hands. Unlike many other landbuyers he never became land-poor but died a millionaire at an advanced age. His life was unique and a complete biography of this Dubuquer can be found in the *History of Dubuque County* (1880), pp. 871-875. Also in the *Dubuque Daily Herald* of December 7, 1884, which carried a lengthy obituary.

⁴ See Chapter "Squatters on Wooded Lots."

had business of some kind. That there was a fair number of farmers around the vicinity of Dyer's purchases at this time is attested by the fact that Dyer was able to exercise an arbitrary choice of tenants for his new farms. He condemned certain tenants for slovenliness and irresponsibility, and discharged them at the end of the first season in favor of "very good tenants."

To sum up the result of James Dyer's first year of residence in Dubuque County: About five hundred acres of land had been selected and purchased by Dyer for himself and farms for four or five other families in his colony already mentioned, who planned to emigrate in the fall of 1848 or during 1849. He had become thoroughly acquainted with the tenant problem, studied the character of the available tenant farmers and found satisfactory renters to work his farms during the season of 1849. His homestead of two hundred acres had been fenced. Improvements he had made likewise on the farms of his friends. He journeyed to Dubuque again and again to enter land at the U. S. Land Office and to record the deeds at the court house. Similar trips were made to Delhi, then the seat of justice of Delaware County. When the winter set in again, he managed to get enough logs cut to furnish him 25,000 feet of lumber for building purposes, but discovered it nearly impossible to find someone with a saw mill to cut his lumber. Difficulties of this nature served further to actuate his energy and enterprise, for during the winter of 1848 and 1849 he conceived the bold plan of building a dam, a bridge, and a sawmill at the estimated cost of \$1,000. Laying his plans carefully he had already contacted a "good man" to rent and operate the mill for five years at \$250 a year. Wisely he had chosen the dam site at a point on the Maquoketa River within the present limits of Dyersville so that the mill pond would form in the lowlands north of the city on land owned by Dyer and where, in his own words, "we should not backwater

on anyone." During January and February of 1849, Dyer was engaged in clearing off wood for the pond about three or four acres in area. His water power project included also a flour mill which was to be added later. Within fifteen months of his arrival in these parts, this youthful Englishman had projected in his mind a grand plan of English settlement to be built on the site of his own choosing on the banks of the North Maquoketa. No one will deny that the first year in his adopted land was well spent and closed with beginnings of a settlement definitely instituted.

Family tradition preserved among the Dyer descendants around Dyersville is authority for the statement that Mrs. Dyer and her children joined their husband and father at his new location early in 1848, where they opened housekeeping on the Dyer homestead which is now known as the William Harris farm, about one mile southeast of Dyersville. On February 13, 1849, James Jr. wrote a letter, the heading of which gave Dyersville as his address. At this early date, therefore, the settlement idea was a reality, bearing a name which was selected undoubtedly by the associates of Dyer who arrived during the early fall of 1848 and were delightfully amazed at the favorable prospects that James had opened for them.

Obviously it is impossible to estimate how much capital James Dyer originally invested in his settlement. The total cash forwarded to him from England, which is explicitly mentioned in his correspondence, seems to approximate \$1,600. In this amount no reference is made to the proceeds from sale of mine stocks and the Bristol real estate. However, sixteen hundred dollars in the hands of a judicious and hard driving bargainer represented a tremendous financial power on the frontier in a day when investments doubled their value almost over night. And Dyer showed his bargain-driving power on more than one occasion, without, however, staining his good name by

employing unethical business methods. To show the quick rise in land values at that time there is the case of a hundred sixty acre farm which Dyer bought in 1848 at the government price and was able to sell for \$4.00 per acre six months later. Dyer refused to sell at that time at that price. His original modest capital in this manner probably catapulted to astounding amounts. Nevertheless, the land dealer's game is a dangerous one, and Dyer was neither the first nor the last to discover this truth.

While the young Dyer family was thus setting the stage at Dyersville for a noteworthy English colonization scheme, there was in Somersetshire much excitement and activity about departing for America. James Dyer, Sr., served as the spokesman for those planning to migrate, and to him James Jr. forwarded directions and reports. From England came the inquiry as to what kind and how much dry goods merchandise they should bring along; what tools; what was the nearest and cheapest route from New York to Dyer's settlement; what tobaccos and beverages were available in America. They requested a map or plan of the sections Dyer would purchase for them with his own, showing where he supposed the houses would be situated; whether near a town or village, with their names; what places of worship were near and how near; whether they could rent houses until their own were built; what the cost of procuring such a map or plan of the country would be. These questions, indicative of a well-planned adventure, were mailed to America on March 10, 1848. About sixty persons were reported ready to emigrate from Wedmere the following month and a great number from the villages around. The intended destination of this colony is not given, but they were to join earlier emigrants in the New West.

On June 6, 1848, the father sent a letter which he found painful to write. Their departure plans had all gone awry. John Dyer of Cross had advertised his prop-

erty for sale, but obtained no offer for any of it. Consequently, he would not be able to come out this fall as intended. Augustine Day of Meare, being more fortunate, sold his premises and his stock, but while making final preparations for leaving, was seized with some affliction of both arms, so that his doctor feared he could not be permitted to undertake the journey. Arthur Cox, a coal merchant from Highbridge, also sold his property but in the completion of the sale discovered a flaw in his title which necessitated an indefinite delay. The father was particularly grieved at this turn of events because James, having been authorized earlier to buy land for these parties, would be financially embarrassed by their failure to arrive and take over their obligations. He himself would be solicitous about reimbursing James for any personal losses.

Conversely, John Young and his wife, the former Jane Dyer, and their children were sailing two weeks earlier than they first had planned, leaving Liverpool by the "Constitution" on August 6, 1848. Young had sold his house at the "low" price of three hundred pounds, but arranged to continue his business under the management of his brother William. James was mandated to have thirty or forty acres of Young's farm plowed upon their arrival so that they might get in a crop of winter wheat. John Young was to bring with him a double-barrel gun which James had ordered. A blacksmith, for whom James had asked, and a manservant engaged by John Young sailed in the "Elizabeth" from Bristol early in April, and Dyer was to keep these laborers occupied until Young arrived to use his own servant and to put up a shop for the smith. There was a possibility also that the Young family would be accompanied on their oversea trip by Edward Rich, Joseph Porch of Meare, and Alfred Hewlett of Saxton. William Trick intended also to come out as soon as he could dispose of his business. John Hillmann

planned definitely to join Dyer that very fall. John Rogers of Stone Bridge, who bought land in section 21, New Wine, sailed on the "Marquis of Chandoes (Chandres)" about the middle of May, 1848.

When James Sr., in his letter dated at Cross, July 4, 1848, complimented James upon his success in getting land "of the right sort and near to Market Towns, also all the other requisites and conveniences so desirable," the presumption is that the requested map of the settlement must have arrived in England. "Near to Market Towns" is, however, a puzzling term since Dubuque was the nearest place to answer that description, especially if a market was sought for farm produce in quantities. A better explanation is to suppose that the thriving little village of Rockville, three miles south of Dyer's farm, represented to the English, who were still quite innocent of real frontier conditions, a satisfactory market town. In this letter, James Sr. again showed his former placid attitude toward the emigration scheme, for he happily informed his son that Augustine Day has so far recovered from his illness that he plans again to sail with John Young and company on August 6 next. Interesting, too, is the information, parenthetically added, that a position paying forty pounds a year, or about \$190, was considered good for a young man in England at that time. This was the "comfortable situation of William Dyer," the youngest in the Dyer family, whom the father still advised against emigrating. Evidently there existed a particular fondness between William and his sister Jane (Mrs. John Young) for she wished him to go, intimating that the womenfolk entered into the migrating spirit as enthusiastically as the men. The final upshot of all the feverish preparations and alterations seems to have been that the following parties sailed together for America on August 6, 1848: John Young and family, Augustine Day and family, John Hillmann and family, Joseph Porch, Alfred

Hewlett, and Arthur Cox. Here ends the correspondence from England, though it is clearly understood on both sides that not long hence would come also Mr. and Mrs. James Dyer, Sr., John Dyer and family, William Dyer, and James Plaister and family.⁵

From other sources, principally the memories of pioneers, the names of other English pioneers can be gathered. Certain it is that Robert Whiting and his wife Hannah with their five children were already located on their homestead, four miles southwest of Dyersville, before February 13, 1849, since James Dyer in a letter of that date asserted that Robert Whiting had his farm in good shape and was waiting for a neighbor to arrive before undertaking more fencing. The group of English who came with Robert Whiting in the winter of 1848 and 1849 seems to have been the largest single accretion to the Dyersville settlement on record. Whiting also brought his father, James Whiting, who was a Baptist circuit preacher. According to one pioneer there were thirty-two families in this colony.⁶ Be that as it may, the group included such prominent pioneers as Henry Pompham, John Gould, John Bailey, and Joseph Counsell. In early spring James Dyer, Sr., joined his son at Dyersville, bringing also his youngest son and his son-in-law, James Plaister, and George Gibbs. William Trick came in June, 1849, to

⁵In the *Dubuque Daily Herald*, June 7, 1901, appeared the following obituary: "James Plaister, born August 9, 1823, at Banwell, Somersetshire, England, came to Dubuque in March, 1849, where Mr. Plaister entered the employ of Rites, Waples & Co., dry goods dealers. In 1850 he went to Dyersville and formed a partnership with James Dyer. This firm conducted a hotel and store and looked after real estate matters. In 1863 James Plaister returned to Dubuque where ultimately and up to his death he worked in the insurance field. He died at Dubuque on June 7, 1901, being survived by his wife, Mrs. Laura W. Plaister and two daughters, Mrs. John Morley of Nashua, Iowa and Mrs. Richard Montross of Galena, Michigan, and one son, Jas. D. Plaister of Dubuque. . . ."

Evidently Mrs. Laura W. Plaister was the second wife of James Plaister, for in the *Dubuque Daily Herald* of September 6, 1869, appeared the obituary of Mary Plaister, wife of James Plaister, insurance agent, who died September 4 at the age of forty-five, a native of Banwell, England. She was Mary Dyer, sister of James Dyer Jr., before her marriage.

⁶Mrs. Sarah Whiting Talbot in the *Dyersville Commercial*, August 12, 1937.

preach the alleged first sermon in the community. Dr. and Mrs. Chas. Hancock came later in the same year, while John Dyer, after a sojourn at Dubuque, joined the settlement about 1850, the year also of Caleb C. Chesterman and Charles Toogood's coming. This concludes the known names of the very earliest English.

The sum total of settlement trials endured by the pioneers of Dyersville when matched with the harrowing experiences found in the settlement histories of the plains of other states some twenty years earlier points to a relatively easy time for the Iowans. Except for the infrequent battle against death by freezing when an individual or a party happened to be caught in a blizzard on the open prairie, nature in Iowa dealt kindly with the pioneers. Yet there were trials of a more subtle nature consequent upon the land having been hitherto undeveloped that Iowa, though beautiful and mild and provident, inflicted upon its first citizens. The vastness of the horizon, the silence of the plains, the absence of human activity and of social intercourse caused a sharp pain for some souls, particularly the sensitive, affectionate nature of womankind. Typical of such touching suffering is the story of a young husband who came here with his young bride about 1853, when Dyersville was yet a nondescript group of buildings on the prairie. Each evening he sat with his wife before their crude hut, both tired from the strenuous work of the day. At times the rustle of the breeze through the tall grass, the howling of the prairie wolves augmented their loneliness for friends, the void felt in the absence of English social life. On such occasions, they bravely comforted each other until the lonesomeness of evening was stilled in the sleep of night.⁷

There is a lurid incident connected with the coming of Robert Whiting and company to the North Maquoketa Valley. It seems that the families, after landing in

⁷ Personal testimony of Mrs. Elizabeth McVertt, nee Alsop, Dyersville, Iowa.

New York, outfitted themselves with prairie schooners to make the overland trip. Upon arrival during the winter season, they encamped around the splendid spring, so well known to the Indians and the early settlers, which flowed forth from the cliff along the east side of the river about two miles south of Dyersville. This spring later was called Lorenz Spring, the title it bears to this day.⁸ Here the immigrants rested in a protective nook along the river until the men might find or provide houses to move into.

It happened that at this time a band of Indians were encamped, according to their custom at this season of year, on the river bank about a mile south of the spring. The squaws, doing the heavy work around the camp while the braves hunted, fetched water from the spring each day. Relations between the Indians and the Whites were entirely peaceful until the atrocious conduct of a white man drove the savages into a war dance. It appears that one of the Englishmen, a rather lightheaded, irresponsible individual, boasted during the course of their travel that he would shoot at sight the first Indian he would see in America. One day he saw an Indian woman leaning over Lorenz Spring, filling her water jar. Fulfilling his boast, he shot the defenseless woman down in cold blood. When evening shadows fell upon the Indian wigwams, the braves missed one of their number. Thereupon, a hunting party made a search and found the woman dead beside the spring. With unerring intuition the Indians judged this an unprovoked assault and immediately started retaliatory action. All the braves, arrayed in war paint and feathers, gathered at the spring and began a war dance, while the English looked on with increasing apprehension. The Indian chief indicated to the leaders, Whiting and Counsell, that the Indians were demanding the surrender of the guilty murderer. As the Indian dance grew in fervor and tempo, the Whites, realizing that the

⁸ See the Biography of Lorenz Hoeckerl.

savages were reaching a state of frenzy that might lead to a general massacre if the murderer were not delivered, handed over the unhappy criminal. According to one version, the Indians executed their sentence immediately in the coerced presence of all the Whites by ceremoniously scalping their victim and wounding him to death with their arrows. The other version of this tradition, less harrowing in detail and more credible, relates that this Indian band, having discovered the murderer's identity in some way, with characteristic unrelenting vengeance, overtook him somewhere farther west where he had joined a surveying party and made a reckoning in their savage way. This story, if historic, represents the only known case of bloodshed between Whites and Indians in western Dubuque County, and to the dishonor of the white man, the Indians' conduct was justifiable.⁹

Beginning in 1850, English immigration assumed a pace that defies the historian's attempt to estimate numbers or gather names of all arrivals who emigrated from Somersetshire, Devonshire, and Oxfordshire, England. Nor would an extended list of later settlers possess any particular historical interest for the present generation, especially since descendants of very few English pioneer families are found around Dyersville today. The story of the first few years of colonization depicted here may be taken as indicative of the spirit and experiences of all the noble English settlers, as a memorandum of their courageous labor toward the development and civilization of this virgin territory. Though it seems a trifle pedantic to insist on the influence that a pioneer highway of travel exerted on a particular colonization scheme, it is nevertheless noteworthy that the English occupied farms located in an area roughly circumscribed by a semi-circle drawn around the south of Dyersville. They came out from Dubuque on the Dubuque-Delhi stagecoach road, which

⁹ Testimony of several old citizens of Dyersville.

ran through Rockville, and, turning north from this road toward Dyer's settlement four miles off, selected the intervening farm land which was close both to a well-travelled highway and to the promising market town of Rockville. In a semi-circle drawn arbitrarily around the north side of Dyersville there grew up concomitantly a community of German Catholic farmers who, after reaching the present site of Farley, chose the road to the northwest which, as they had been informed, brought them near to the Catholic settlement of New Vienna. Accordingly in 1850, two races, different in language and religion, but motivated with the same purpose of finding a better life in a new land of freedom and economic opportunity, were marching to meet each other in the peaceful building of Dyersville which was foreordained to possess a distinct heritage of both English and German cultures.

Excepting its name, Dyersville possessed in the past nothing more indicative of English culture than the commodious and luxuriantly furnished manor houses which the English farmers built and maintained unfortunately for only a comparatively short time. While none of these elegant rural homes any longer exist, some ruins remain and, together with the memories of living witnesses, some concept of them is worth preserving. To these Englishmen the old adage, "Everyman's home is his castle" was more than poetry. They spent such lavish sums on their rural residences that they may almost be suspected of the reckless desire to live "high, wide and handsome" until their fortunes were exhausted, which in truth, was the net result in some cases. Not to judge their actions too severely, however, it is only just to remember that many of them came here with means. They could afford a fine home and a full stable of horses. Previously they had often enviously looked upon the grand estates of the English earls, dukes, and barons, and they now found themselves free lords in this land, betraying but a com-

mon weakness when they attempted to imitate here the mode of life in Old England.

About a mile south of Dyersville on the west bank of the North Maquoketa, stood one of these typically English homes of refinement on the farm today owned by Mrs. Anna Kern. The builder and owner of this place was W. L. Randall,¹⁰ who at some time before the end of 1856 prepared here a country home consonant with the wealth and social prestige of the Randalls, who probably excelled all the English in the elegancies of human existence. According to the same newspaper scribe, another great home was to be built for Randall's brother of New York who planned to join W. L. the following spring in a banking establishment at Dyersville, these two men thus becoming the first bankers in this town. W. L. Randall was at the same time considered one of the largest wool growers in Iowa, having in 1856 more than 1,500 sheep on his farm.

Glen Tilt was the pretentious name of the Randall country place. A very definite description of the house was furnished by M. L. Soeth of Wallingford, Iowa, whose family farmed the place after the Randalls left and who lived in the very house when Soeth was a young schoolboy. He asserts that the house was forty by sixty feet in dimension, two stories high with ten foot ceilings. An immense "L" shaped hall occupied the center of the structure from which a spacious open stairway five feet wide, with a balustrade that provided delightful slides for boys, ascended to the second floor. The hall was so large that the younger boys attempted to play games of ball in it. The front of the house faced east where a large porch overlooked the wooded cliff and the Maquoketa River directly below. A parlor opened on the porch through the tall double French windows level with the floor. This parlor was used repeatedly for dancing and parties which were at-

¹⁰H. C. K., "Our Traveling Correspondent," *The Dubuque Weekly Express and Herald*, December 12, 1856.

tended by guests from Dyersville, Earlville, and Dubuque. The second floor comprised six large bedrooms besides an even larger parlor directly above the first floor parlor. The cellar was finished throughout in white plaster and contained, among other departments, a wine cellar, and root and fruit rooms. Surmounting the roof was a tower or cupola form from which the family could signal across the valley with light or smoke signs to the people in another country mansion on Sunset Farm situated two miles east. Fine riding horses occupied the stalls in the stable and elegant coaches or livery provided transportation *de luxe* for the family. Mr. Soeth also remembers the bridle paths that wound through the woods and along the river banks. Despite the huge dimensions of the house, a separate dwelling was built for the servants of the household. One day when Mr. Soeth, a barefoot boy, returned from school at about four-thirty, he saw Glen Tilt in flames, and although nearly all the people of Dyersville were present, nothing could be done to stop the huge fire from devouring this prominent relic of English life. For weeks did the large timbers of Glen Tilt burn and sizzle and smoke. Today this farm is the home of the Mrs. Anna Kern family who live quite comfortably in the house that was built for the English servants. The little that remains of Glen Tilt still carries an English air about it. Some old citizens of Dyersville assert that the Randalls moved to Chicago where Mr. Randall, being a great devotee of music, was among the first to install a pipeorgan in his residence.¹¹

¹¹Herman F. Westemeyer, for many years a faithful workman at Loras College, gives the information that his father and mother, Caspar Westemeyer and Mary Ryan, became acquainted while they were working for the Randall family at Glen Tilt. According to the Westemeyer family biography the Randalls must then have been living at Glen Tilt in 1861 or 1862. Herman remembers his parents often speaking about the splendor of Glen Tilt and he confirmed every detail of Mr. Soeth's description. He added also that the Randalls moved to Chicago and years later his mother one day picked up a silver spoon and noticing the trade-mark under which was inscribed the name, Randall, Hall, etc. she exclaimed, "Those are the people for whom I worked. Mr. Hall was a son-in-law."

About a half mile south of Glen Tilt, on the same side of the river, Henry Bailey built his home and opened a farm which at one time comprised fourteen hundred acres. Edward Koopmann is the present proprietor of that farm. Continuing down the same side of the river a little short of a mile, the traveler discovers another historic English homestead, now the Frank Heiring farm. George B. Gibbs, an Englishman of Dyer's acquaintance, bought this land from John Bradley, an Irishman, on June 10, 1850, as the land records show, a transaction that received special mention in one of James Dyer's letters. The Gibbs' farm home came to be known far and wide as the Traveler's Rest. Probably not as affluent as the Randall's, certainly not so much inclined toward luxury as they, the Gibbs practiced the virtue of true hospitality toward their less fortunate neighbors. Their home always had the latch string out for any immigrant or homeless laborer in need of bed and shelter. During the winter months a motley group of humble men gathered around Traveler's Rest, while on some fine spring morning they departed each in his own direction, to find work for the busy season, many returning again in the fall. In such wise the Traveler's Rest answered to an elemental human need years before commercial hotels came into being in the community.¹²

Rivalling the splendor of Glen Tilt was another rural mansion known as the Heu de Bourgh Castle which was located on the Sunset Farm about a mile and a half southeast of Dyersville, the present William Brown farm. The history of this establishment ended as ignominiously as its beginning was sensational. About the year 1857, there came to the growing town a French Huguenot, the Rev. W. H. Heu de Bourgh, who promoted the cause of religion, according to his conviction, by organizing a membership of the Congregational Church for whom he built

¹² Testimony of the Nichols Brothers whose elders were and who themselves are today near neighbors to the former Gibbs' farm.

and furnished the Plymouth Rock Church on Hamilton Street.¹³ This Congregationalist minister conceived the ambition of building a magnificent home on a three hundred or four hundred acre tract of land, which he selected more for aesthetic reasons than for the purpose of practical farming. Located on one of the highest points in this vicinity and commanding a long distance view, the place was rightly named Sunset Farm. Besides a large rock barn and other minor buildings, Heu de Bourgh built here a massive twenty-seven room rock structure, modeled after an old castle in Europe. The windows were tall, narrow, and deep. On the west wing stood a high tower containing winding stairs which led to the steeple whence landscape views could be enjoyed for a considerable distance in any direction.

The interior of the building, furnished in the best of walnut, was luxurious in every respect. A comforting fireplace, costly rugs and furniture adorned the rooms wherein servant maids moved at the command of their mistress. Two rooms had a length of forty feet each, and one wing included a chapel where marriage ceremonies were performed and other religious services held. The chapel wing was distinguishable from the rest of the house by its arched windows of stained glass. The estimated cost of the building was \$25,000, the greater portion of which the owner collected on a personal solicitation tour through the East, and according to the same reports, even Canada.¹⁴

The life that was lived in this costly home is best described by the elaborating pen of an early scribe who wrote: "Here surrounded by a family consisting of a wife, one son, and five daughters of surpassing loveliness, as is said by one conversant with the situation, he led the life of

¹³ *History of Dubuque County* (Western Historical Company, Chicago, 1880), p. 706.

¹⁴ *Dyersville Commercial*, August 12, 1937.

an elegant follower of the meek and lowly Savior, dispensing a lavish hospitality, and receiving the admiration of the public, tinctured with the envy of brethren less fortunate in their possessions. He returned to Canada about 1875, and the estate he cultivated so assiduously and carefully passed into the hands of a Chicago operator named Fanning."¹⁵

It was the coming of a prodigal English adventurer into the sanctuary of the Heu de Bourgh home that spelled its early fall from magnificence. After a short courtship John Castell Hopkins, a young scion of a wealthy family in England, who had already spent an immense fortune in Australia, married one of the comely daughters. The son-in-law, being left in charge of the farm after 1875, contracted a debt after some years and furtively departed with his family, leaving all manner of obligations to embarrass the title of ownership. The castle was destroyed, however, by fire in 1901, and upon a part of the extensive foundation, which is an object of curiosity today, a modest six-room farm house was built by John Kenneally.

A resident of Dyersville remembers playing, as a little girl, in the Heu de Bourgh castle, where she was often the guest of the Hopkins family. According to this informant, there was on the second floor in this house a beautiful library filled with many costly books, not a few finished in exquisite leather bindings. No one knows what became of that rich library.

Mrs. Hopkins was reputed to be the most lovely lady ever seen in this territory. Mr. Hopkins, her profligate husband, an extremely handsome and dignified man, is remembered for having never been caught doing a useful thing. His favorite pastime consisted in placing around himself choice and costly teas and experimenting with the taste of various mixtures. The drinking of tea, certainly harmless in itself and for some people a beneficial necessity,

¹⁵ *History of Dubuque County* (1880), p. 706.

was for this English connoisseur of tastes instrumental in his downfall.¹⁶

To those who love Dyersville and who preserve the memory of its pioneer splendor, it is a deep regret that its English culture in its finer respects has so completely disappeared. There was some cause or complexity of causes for this as for all social phenomena. According to the sober and reluctant testimony of living witnesses of the pioneers' social life, some of the English families were ruined in health and in fortune by the excessive use of alcoholics. Each of the nationalities, the English, the German, the Irish fell victim to this vice in America (although probably not in the same degree) where they were not guided by the harmless beverage customs prevailing in their homelands, or by a strong spiritual leadership here.

Aside from this, it is readily conceivable that the English, staid and conservative though they were by nature, were lured on by the will-o'-the-wisp of an unbounded confidence in, and enthusiasm for, the future of their new kingdom. Moreover, this was their first experience at opening a new territory and how were they to foresee that this land, whose every touch issued gold, could so soon be paralyzed by panics and depressions. And they did not escape these hardships by leaving England, for they came upon them all too quickly, the first serious one in 1857, then the exhausting Civil War, finally the depression of 1873. It may be said with truth that the latent weakness of these immigrants lay in their free capital with which they were able to enter into speculative investments. That this game appealed to them is indicated by the general tone of their correspondence and verified by such a telltale statement as the following: "John Young prefers a sheep farm and *dealing* with what *spare capital* he has, but however they must leave that until they come out when they will be better able to judge for themselves."

¹⁶ Personal testimony of Mrs. John Alexander, nee Alsop, Dyersville, Iowa.

As costly experiences of the present decade have taught this generation, depression unmercifully shatters all forms of speculative enterprise and devours first the fortunes built upon such schemes, while values created through undertakings of a more humble and patient nature, with some exceptions, survive economic storms successfully.

It is a traditional characteristic of the English social system to look upon land as an estate on which to live in ease and untrammelled independence, gleaning from its fertility an easy produce to replenish their cellars, bins, and granaries without the express aim of putting farm products on the outside market in quantities. While the Englishman enjoyed a comfortable hearth and a good table in his castle on the estate, he strove to amass his fortune in the field of finance, commerce, and trade where his natural talents gave him superior advantages. This mode of life and means of livelihood had prevailed for centuries in good old England, but it failed in its first trial along the North Maquoketa for one obvious reason, namely, that opportunities and facilities for extensive operations in commerce and trade and finance were still rather meager and certainly too immature to withstand the ravaging panics which struck new settlements repeatedly in the frontier days. The leaders of the English colony suffered fatally on account of these circumstances and with them disappeared also the distinctly English social life. The more humble English families escaped the fate of the well-to-do because they lived conservatively and farmed seriously; consequently, the descendants of a small number of English pioneers still live on the homesteads of their elders, mostly south and southwest of Dyersville. Like the German Catholic farmer who has moved in around him, the English Protestant landlord has taken on the American mold and enjoys the esteem, respect, and cooperation of his neighbors in all communal activities.

Deserving mention here is another explanation for the departure of the English given by the descendants of the founders of Dyersville. According to testimony the adventure of pioneering and opening settlements had taken a strong hold on the imagination of their forefathers; the unusual experiences of the old settlers were an ever-recurring topic of conversation at the table, in the drawing room, or on the stagecoach, and though the old people had no desire to live over those strenuous days, being content to rest in the homes of their making, the younger generation strained at the bit to go out and do as their elders had done. Thus many of the sons and daughters of the founders went to western points in Iowa and other states to pioneer. When beginnings had been made there and success was assured, the enthusiastic invitation of the children again induced the old people to sell out at Dyersville and join their own, just as James Dyer had brought all his family and friends to the country of his choice. Undoubtedly this cause for migrating from Dyersville applies to a number of cases.

Thus the English, lead by the Dyers, came to western Dubuque County when it was still in its swaddling clothes. To it they gave strong guidance in its youth and, after making a distinct impression of refinement upon it, they began to relinquish their leadership to the growing German Catholic immigration whose influence began in 1857 with the arrival of the Holschers, Bullingers, Forkenbrocks, Goerdt, and Schultzes. Dyersville and its environs owe these empire-builders from the British Isle more than a name. It was their courageous enterprises and their manner of life, mellowed with all the amenities and refinements of an old world culture that induced a strong and well-balanced growth, advertised Dyersville far and wide and gave her a prominent place among the thriving and happy communities of the state, a place she has ever since maintained.

CHAPTER EIGHT

ROCKVILLE : DYERSVILLE

1842 : 1849

These two towns, situated on the banks of the North Maquoketa, hardly four miles apart, deserve mention in almost the same breath, for both supplied the elemental needs of the pioneers in this valley. Of the two, Rockville appeared first, but as the sun rose over Dyersville, the star of the earlier town fell very quickly and finally.

In respect to purely romantic history, Rockville, now only a name to be conjured up, outshines her proud successor to the north. True, there are ghost or phantom towns along other highways of fair Iowa, whose sad tales have been told in plaintive style, yet none was more promising in its beginning, no village more enterprising in its determination to live, no town so utterly startling in its rapid dissolution, no place once prominent so sadly forgotten in its ruins as Rockville whose name suggests the stony surface of the little bowl in which it stood.

The first American settlers of Dodge and North Fork Townships early appreciated the natural advantages of section 24, North Fork Township, Delaware County, through whose center, the topography of which is not unlike a small crater, flowed the river with its latent possibilities and attractions. As early as the spring of 1838, a claim squatter in a sales advertisement of his land makes special reference to a "first-rate mill seat," very probably at the site of future Rockville.¹ Lucius Kibbie is reputed to have been the first settler at Rockville where he opened up a claim in 1837.² Gilbert Dillon and John Lasher in

¹ Jonas Gallagher in *Iowa News*, June 2, 1838.

² *History of Delaware County* (Western Historical Company, Chicago, 1878), p. 551.

1839 and 1840 bought land in this vicinity, then known as Kibbie Settlement.³ However, it was Oliver Olmstead who became the founder of Rockville soon after he had built a sawmill on the west bank of the Maquoketa here in 1842. For the next three years this place was known as Olmstead's Mill, where in 1843, a log-schoolhouse opened to the few children found near, and where James Cavanaugh, a Catholic Irishman, set up a blacksmith shop.⁴

³Land Title Records, Delaware County Abstract and Loan Company, Manchester, Iowa.

⁴This Irish blacksmith had the unique distinction of defying successfully the formidable Claim Society of pioneer days in its role of punishing the "jumper" of the settler's claim. The *History of Delaware County* (p. 370) relates the following incident. "In 1845, a blacksmith, named James Cavanaugh, living near Dillon's, becoming offended with Mr. H. A. Carter, entered forty acres of fine timber on Carter's claim. As soon as the fact became known, the settlers were notified to assemble at Dillon to persuade Cavanaugh to relinquish the land to Carter and receive his money back. They met in respectable numbers and started for Cavanaugh's shop. The plucky blacksmith saw them coming, armed himself with a pistol, stepped to the door and coolly informed the society that if they advanced any farther somebody would be likely to die. They stopped and parleyed with him, but he refused to comply with their wishes and refused the offer of \$100, if he would vacate his entry or transfer it to Carter. The members were then secretly notified to meet on the disputed land on a certain day, prepared for duty. On the day appointed, nearly every member reported with team and wagon, axe and rifle. The lines of the doomed 'forty' were 'blazed' with tolerable accuracy; pickets, armed with rifles, were stationed all around the lot, to prevent any person from approaching, and the work of destruction commenced. Every tree, suitable for timber or rails, was felled and hauled away, and every tree, that was left standing, was girdled. The job was thoroughly performed. At noon a sumptuous dinner was prepared by the families of Mr. Carter and Mr. Jackson, assisted by the wives of the settlers who had accompanied them. Subsequently, one of the members of the society (Jefferson Lowe, it is said) traitorously divulged the names of those who were engaged in the transaction to Cavanaugh, who prosecuted the parties for destroying his timber. He took a change of venue to Clayton County and finally obtained judgment for \$100, double the cost of the land and the least the jury could award him."

In 1855 James Cavanaugh drove to Dubuque with team and wagon to meet the family of his brother, John Cavanaugh, who arrived from Pittsburgh. At Dubuque he found his brother in deep sorrow over the death of his wife who had died after a short attack of what seemed to be the cholera. Dubuque having recovered from a recent cholera plague, the city officials were frightened, causing the corpse to be buried at once and the Cavanaugh family to depart immediately. James Cavanaugh and his wife invited the bereaved family, consisting of father, daughter, and two sons, to their home at Rockville, where they lived for two or three years. The daughter May stayed with her uncle James until she was grown up and married. James Cavanaugh and his family later left Rockville and ultimately settled at Prairieburg. Returning one day from Marion, where he had gone to pay his taxes, James lost his life when his team ran away.

James E. Cavanaugh, a son of John Cavanaugh (widower) later married Anna Kelly (formerly of Dyersville) at Earlville, Iowa. To the clear memory of Mrs. James E. Cavanaugh history is indebted for the details of this family biography.

In 1845 Oliver A. Olmstead laid out the town plot for Rockville on a forty-six acre piece which he himself donated to the new town.⁵ The settlement showed promise and inspired the confidence of a business man in her future as is indicated in the following newspaper Want-ad from the *Miners' Express*, Dubuque, June 4, 1845, p. 4.

WANTED

A good steady young man to work at the Turning business by the year, one having a taste for the business preferred, and if not fully acquainted with the business I would instruct, and pay him liberal wages too.

I want also a journey-man wagon maker by the year. A man that is expert with carpenter tools, and is not a full hand. I would instruct and give liberal wages too.

Also a good sawyer to tend saw mill and when not engaged at sawing would be willing to do other business. Any wanting to work for a living can call at Olmstead's mill on the North Fork of the Maquoketa 11 miles above Cascade.

O. A. Olmstead

Rockville, Delaware County.

The post office was established at Rockville in 1846, from which year the town grew rapidly in importance and business establishments. Located on the main traveled road from Dubuque westward, Rockville was one of the stations of the Western Stage Company, one of the biggest in the business. To accommodate the traveling public, several hotels were built; stores carried stocks of merchandise to suit the demand of the settlers; Olmstead built a flour-mill operated by water-power; saloons sprang up; the Methodists built a fine church; a brick schoolhouse provided education for the young; and a cemetery was located in the southwest corner of the town on the upward slope of the bowl whose tombstones still tell the position of graves to the meditative visitor.

Olmstead sold his mill to Philip Hogan who, in 1848, built a first-class flour mill from the bins of which came

⁵ Land Title Records, Delaware County Abstract and Loan Company, Manchester, Iowa.

fine white flour milled from the wheat raised on the surrounding farms. This mill attracted to Rockville the farmers for miles in all directions who had grain to be ground for stock, and wheat to be turned into flour. Old settlers recall the wagons, heavily laden with barrels of flour and drawn by beautiful draft-horse teams, lumbering slowly over the primitive roads to deliver the mill products to the settlements of Dubuque and Delaware Counties.⁶ The great historic flood of 1851 swept away the dam and the mill and a portion of the town, but the undaunted villagers immediately rebuilt the ruined establishments and Rockville continued on a wave of prosperity for another six years.

Whereas the prominent highway and excellent stage service to Rockville brought strangers and immigrants, and the good mill drew the trade of the farmers, the great mill pond created by the dam attracted the pleasure seeking public. Boating and fishing were forms of sport pursued here, and Rockville was the headquarters for balls and parties for young people. Here the first settlers around Dyersville brought their eggs to exchange for dry goods, some walking from the northern part of Bremen Township with full market basket to trade and to get their mail. In fact, Rockville was for several years the post office of Dyersville.⁷

Rockville was naturally quite jealous of its valuable advantages and hoped to surpass its older neighbor, Delhi, which lay nine miles to the west, but it looked with even greater disfavor upon the English settlement which was struggling for recognition only four miles north. Little did either Rockville or Delhi (both American, with a group of Irish Catholics at Delhi) realize that these enterprising foreigners would prove in a few years too much for their combined strength. The coming of the railroad

⁶ Testimony of John White, Worthington, Iowa.

⁷ Cf. Biography of Mr. and Mrs. Henry Schultz.

in 1856 was the occasion for the test of strength between Rockville and Delhi on the one hand, and Dyersville on the other.

The routing of the Dubuque & Pacific Railroad from Farley to Dyersville was not as simple and innocent as the scant history of the project leads one to believe. The well-known Delhi Road, along which the march of progress had moved west of Dubuque, gave Rockville and Delhi the inside track against Dyersville in their frantic bid for the railroad. It seems that the original plan of the engineers was to extend the Dubuque Railroad from Farley to Rockville, thence to Delhi, if the testimony of an old settler with a remarkably clear memory is admitted. Frank Recker of Dyersville, age ninety-four, was twelve years old when the railroad came to Dyersville. During a recent conversation, the grand old man made this unprovoked and startling statement: "The railroad was first supposed to run to Rockville, and the surveyors had already done some work in that direction, but Dyer and the English had more money, so at last the railroad came to Dyersville."⁸ Undoubtedly, behind that calm observation, made after eighty-two years, lies the unknown story of a bitter fight for the railroad. That Delhi took sides with Rockville on this question appears from the attitude of a Delhi committee who met with the railroad officials. The Delaware County History says, in part, about the railroad question:

The location of the road had then been definitely determined from Dubuque to Dyersville, but beyond that it was said that the question was still an open one, and it is also said that Delhi might still have

⁸Frank Recker, born in 1844 in Ohio, came with his parents to New Vienna about 1847, where they settled on a farm about four miles northeast of Dyersville. Here Frank grew up and witnessed almost a century of progress in this district. He spent his last years in retirement at Dyersville and, although he was blind and very hard of hearing in his latter days, the aged man enjoyed the full vigor of his mental faculties to the end. Until his death on March 11, 1939, Mr. Recker personally kept his business records and negotiated efficiently with the renters of his farm.

secured the road by a liberal donation. Judge Doolittle states that they offered \$50,000, but that this was not considered sufficient and they could do no more. It is said, however, that at the conference above mentioned, when they found that the road was permanently located to Dyersville, Mr. Harding and his associate coolly informed the officers of the road that "if Delhi couldn't have a railroad without having it from Dyersville, Delhi didn't want it at all."⁹

The bitter memory of that contest has practically disappeared, although the older citizens around Rockville and Delhi maintain that cool aloofness toward the town which by its victory in the railroad question did incalculable harm to the development of their communities. Especially for Rockville was the denial of railroad facilities a mortal blow. The stagecoaches ceased to run when steam trains appeared, and Rockville found itself deserted along a once popular artery of travel. Yet the brave little American pioneer settlement hung on to life, desperately hoping against hope for another two years until the Dubuque-Southwestern Railroad was built from Farley to Anamosa, passing Rockville two miles on the south side where Worthington then sprang up. This was absolutely the death blow, the town collapsing then and there. Business firms either locked up or moved their goods to other towns, some continuing their business in the new town of Worthington. Seventeen years after it had begun to assume importance with the appearance of a rude mill, Rockville again signified no more than the location of an excellent flour mill which continued to operate for almost a half century. The hardy American frontiersman did indeed defeat the sons of Britain twice in the grim game of war, but he was summarily defeated by the English on the banks of the North Maquoketa in a peaceful contest of empire-building wherein capital and diplomacy were the weapons at the conference table.

The flour mill at Rockville was rebuilt about 1875 by John Ruddlesdin who delivered great quantities of flour

⁹ *History of Dubuque County*, p. 392.

for distant markets at the railroad stations of Dyersville and Worthington. When wheat raising died out in this part of Iowa, flouring also ceased, so that the mill was used in its last years only for grinding feed. The historic mill burned down about twenty-five years ago, and today there remains of Rockville only its little cemetery, one of the original brick buildings, part of the old dam, the crumbling walls of the mill and the flume, the Maquoketa bridge, and a few depressions in the ground indicating the basements of former structures. Thus, although Rockville attracted the first road into the Dyersville area and although it was the hub and magnet that drew first Americans and then English settlers to the North Maquoketa south of Dyersville, nevertheless so utterly has its memory disappeared that many people who live within a few miles of it today do not know of its whereabouts or its meaning. Hidden in its bowl-shaped site on the river banks along a road little used, only adventurous boys looking for good fishing or a new swimming hole occasionally pay a visit to this ghost town that died because it could not have a railroad.

The age of Dyersville has been in dispute and can still be answered only conditionally. If by Dyersville is meant a definite place with a name known at least to a few persons, then Dyersville has existed since February, 1849. On the thirteenth day of that month, in the year when the California gold rush was on, we find the name Dyersville for the first time on paper. Oddly enough it is young Dyer, the founder, who gives us the oldest record of the name at the date already given in a letter-head written in his own hand. If by Dyersville is meant, on the other hand, a town legally plotted and officially recorded on civil records, Dyersville has existed since January 15, 1856. The plot of Dyersville was made by Geo. Webb, C. E., was signed by the President and the Secretary of the Iowa Land Company on January 14, 1856, and was ordered by

County Judge Stephen Hempstead to be recorded on the following day. Between 1849 and 1856, Dyersville grew rather rapidly in population and in the accession of various business enterprises, after having suffered the pains of hesitation and altercations incidental to frontier uncertainties.

The site upon which the town was to be built was first a subject of controversy. It is said by some that the original site for the town was the elevation on which Mt. Hope Cemetery is located — about two miles southeast of Dyersville along the highway to Dubuque. However, the oldest history states that “in 1850 the settlers held a meeting and decided to locate a town about two miles down the North Fork of the Big Maquoketa. James Dyer presided, it is believed, and earnestly advocated the plan. This was, however, abandoned upon future consideration, and the scheme for a time lay dormant.”¹⁰ There is no means now of ascertaining the place “two miles down the North Fork.” Presumably the writer calculated the distance from the present site of Dyersville which would settle the point somewhere between the Randall and Gibbs places, now the Kern and Heiring farms. “In the winter of 1851, another meeting was convened, whereat it was concluded to lay out the present town which was accordingly surveyed for the purpose.”¹¹ The great flood of June, 1851, which proved that the only safe place for a town was the site actually chosen, undoubtedly helped to swing the last dissentors into line.

These unenlightening statements of a history hastily compiled, though its age should gravely recommend its reliability, are disconcerting, to say the least, and give the impression that Dyersville, when in infancy, was on wheels and was being chucked here and there at the fancy of a

¹⁰ *History of Dubuque County* (Western Historical Company, Chicago, 1880), p. 703.

¹¹ *Ibid.*

group of founders torn by discord. A practical solution to the question is that, however much others may have disagreed and opposed the final site for Dyersville, Judge Dyer suffered no vacillation about it in his mind. Quite probably James Jr. acquired the title Judge because he had the ability to decide a heated question, which this appears to have been, with the finality of a judge at the bench of justice. Certain it is, that about the middle of the year 1850, Dyer knew where the town was to be laid out, for on May 10, 1851, he moved into his new home which he built on a lot that has even to this day the most prominent location in all Dyersville. Now such an urban home as the Judge, unhindered by lack of means and conscious of his position as the leader of a rapidly growing settlement, prepared for his family was not conceived and built during the spring months only of 1851. Considering the distance and difficulty of hauling building materials all the way from Dubuque, it is safe to say that Dyer set about the building of his home in 1850. At this time there was no doubt in his mind where his choice for the town lay, and if others disagreed, his steadfastness won in the end. When the Dyers moved into their home on that historic day of May 10, 1851, the present location of Dyersville was assured.¹² When Dyer left his two hundred acre farm, where he had lived almost three years, he ended his farming days and began his mercantile and investment career. Richard Gadsden moved into the Dyer farm home the following day and became the second owner of that renowned farm, now owned by W. Harris.¹³

Like Rockville, Dyersville began with a mill run by

¹²The Dyer residence stood on the south side of Main Street between Walnut and Chestnut Streets, near the site of the present Conrad May home. The *Dubuque Weekly Express and Herald*, December 12, 1856, carried this information: "Judge Dyer designs building an elegant and costly residence for himself on an eminence on the North Side of the town early in spring. . . . Abel Bottsford, Esq. of Dubuque has recently bought Dyer's homestead on Main Street, a beautiful piece of ground, about two acres, and plans to improve it this spring. He intends banking business in this place."

¹³*Dyersville Commercial*, May 11, 1877.

water-power on the river. Already in the fall of 1848, Dyer projected the building of a dam and sawmill here and, in the forepart of 1849, was preparing the ground for the mill pond.¹⁴ Eventually the sawmill was completed, and in 1853, a gristmill was built at the cost of \$8,000. Orsemus F. Foote, who contributed much to the development of the new town through his financial investments and personal energy, joined Dyer in completing the gristmill in which he acquired half-ownership. The mill stood on the northeast corner of the block which is bordered by the Main, North Union, and Pine Streets. Its location would never be suspected today, so thoroughly have traces of the mill and the race, which directed the water from the mill pond about a mile away to the mill wheel, been erased.¹⁵ The mill developed later into the Pacific Flour Mills, purchased in 1867 by Joseph Schemmel. Mr. Schemmel, with J. Klostermann and Anton Rahe, supplied the people of this territory with flour until the establishment burned down, a total loss to the owners on July 5, 1896.

In March, 1853, the postal route was opened from Dubuque to Dyersville, the post office being established here in 1854 with James Plaister as the first postmaster. At this time the young town included about four hundred inhabitants. In the fall of 1853, Judge Dyer built a crude bridge of logs and puncheons costing \$4,000, across the Maquoketa to afford a passage better than boating and wading from the east to west sides of Dyersville.

During this same year, Orsemus Foote instituted the building of the first hotel in Dyersville, a two-story brick structure at the corner of North Chestnut and Main Streets, which stands today to serve the needs of the traveling public. Now in its eighty-sixth year, having witnessed almost a century of traveling modes and charac-

¹⁴The Dyer Letters.

¹⁵For a view of these water rights refer to the artist's map of Dyersville.

ters, it is known as the Dyersville House. As its first guests were passengers of the heavy rolling and dusty stagecoaches, so today it serves as the Station for the Black & White Bus Line operating between Dubuque and Fort Dodge.

Businesses and industries of a wide description found their way here with remarkable suddenness and helped to advance the town to the stature of all but self-sufficiency until the year 1855. Then came a most terrifying experience for Dyersville and her people, a terror to which no catastrophe of her later long history can even remotely be compared. The cholera plague broke out from the room of a guest at Foote's new hotel in the middle of July, 1855, and spread quickly throughout the population. Many fled from this scene of disease and death, while the brave stood nobly by to nurse the sick, comfort the sorrowing, and to bury the dead. Unfortunately the town lost the able founder of the Dyersville House, Orsemus Foote, when he fell victim to the cholera epidemic on July 21, 1855, at the early age of fifty-one. History has not recorded the deep grief and sense of loss that Judge Dyer must have experienced when death took this able colleague in the strenuous task of providing the needs of the new community.¹⁶

Among those who deserve mention for brave services during this period of horror and panic were Judge Dyer and Rev. William Trick, who at all hours and under all circumstances answered the calls of the many afflicted. Medical treatment was administered by the three Doctors, Jones, Cainer, and Warmoth.

The epidemic raged three weeks, and during that period a liberal percentage of the inhabitants succumbed to death—the number of deaths totaling at times six per day—or betook themselves to more congenial parts. "This had the effect of depressing business, retarding im-

¹⁶ *Dyersville Commercial*, August 12, 1937.

provements and discouraging the settlers from all efforts designed to the accomplishment of definite objects."¹⁷ The high hopes for prosperity and happiness which had been engendered by the launching of the Dubuque & Pacific Railroad project out of Dubuque toward Sioux City were blasted by the plague, and although new farms continued to be opened in the territory about Dyersville, the town itself remained in a stupor of sorrow and little accession was made to its improvements or properties during the remainder of 1855 and 1856.

But responsible leadership must ever rise against defeat to rally the broken spirit of followers, and in this dark hour Judge Dyer again asserted his noble qualities of courage and steadfastness of purpose. Almost as if intended as an antidote to the hurtful publicity which the plague had given Dyersville, a real estate company was formed under the title "Dyersville Land Company" which, during October and November, 1855, advertised the sale of building lots in the village. The announcement read in part:

they offer for sale building lots in this village, suitable for residences, shops, stores, etc. at very low prices conditional on early improvements being made on them. Being on the straightest road to Independence, Cedar Falls, Fort Dodge, etc. and containing fine water power mills, hotel, churches, stores, lumber yard, etc. great inducements are presented to those wishing to find a permanent place.¹⁸

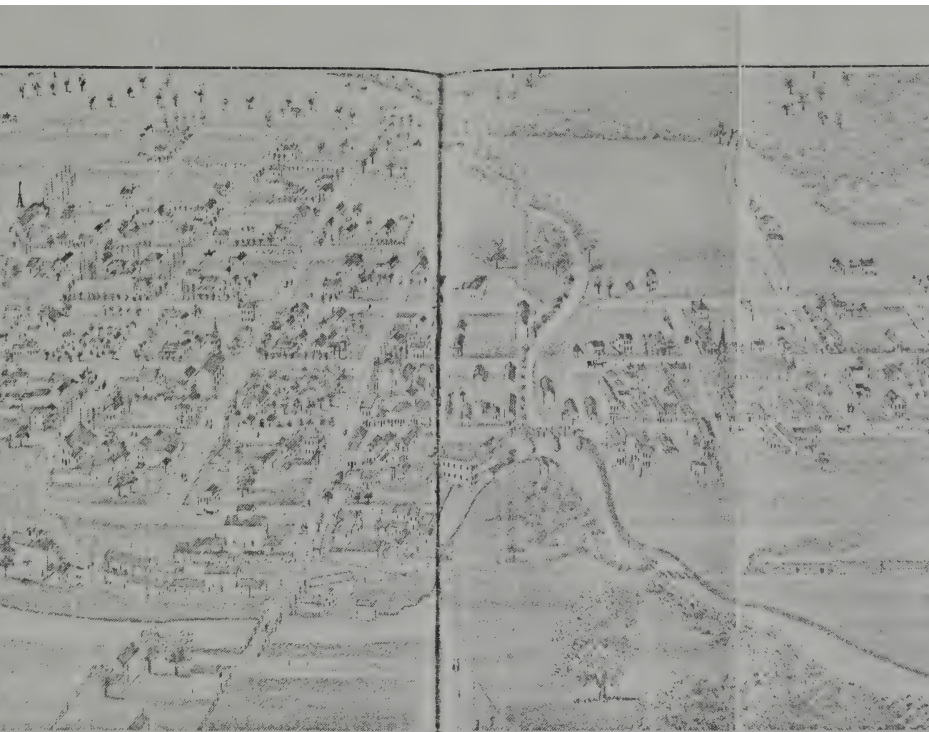
Needless to say, Dyer was not the only person who was active in promoting the sale of lots and land around Dyersville. There were, to be sure, many others engaged in the same enterprise of whom too little can be learned for individual treatment here, both because history has not favored them with an adequate record of their worthy deeds and because their descendants have left Dyersville long since, thus removing the last possibility of research in

¹⁷ *History of Dubuque County* (1880), p. 705.

¹⁸ Oldt and Quigley, *History of Dubuque County* (Goodspeed Historical Association, Chicago), p. 468.



6. MILL RACE
7. ROMAN CATHOLIC CHURCH
8. METHODIST EPISCOPAL CHURCH
9. CONGREGATIONAL CHURCH



Card's-eye View of
DYERSVILLE
Dyersville, Iowa, 1875

- | | |
|-----------------------|-------------------|
| 1. PUBLIC SCHOOL | 6. MILL RACE |
| 2. R. R. DEPOT | 7. ROMAN CATHOLIC |
| 3. DYERSVILLE HOTEL | 8. METHODIST EPIS |
| 4. PENNSYLVANIA HOTEL | 9. CONGREGATIONA |
| 5. FLOUR MILL | |

their lives. However, in a sincere attempt to do the next best thing for their honored memory, a short description of the Dyersville Land Company and of the Iowa Land Company will be submitted here because the membership will include the names of many active pioneers that probably are not mentioned on other pages of this history.

The Dyersville Land Company was organized and articles of incorporation filed on the same fifteenth day of September, 1855, by the following persons: R. B. Mason, E. F. Bishop, J. T. Allen, James Dyer, James Plaister, W. L. Randall, Samuel Newbury, Samuel A. Dutcher, A. L. Stout, E. B. Sturges, G. E. Toogood, E. Baldwin, James Huff, J. W. Hall, J. A. Pinto, H. A. Dubuy, L. A. Babcock, E. Hayden, F. W. Hicox, and their associates. Some names in this list are not familiar to Dyersville history and may easily be of outside investors. This company organized with the capital stock of \$250,000 representing 5,000 shares valued at \$50 each. The stated purpose of the Dyersville Land Company was to sell and trade in real estate or other property but especially to sell town lots in Dyersville, now laid off and to be laid off, and also adjacent farming lands. Ownership of one share admitted anyone at all to the membership of this company with full voting and office-holding privileges.

The Iowa Land Company, incorporated at Dyersville on November 15, 1855, to continue for ten years, was similar to the Dyersville Land Company in point of capital stock and value of shares. The charter membership, however, was less embracing, the names of the following being given: R. B. Mason, E. F. Bishop, William J. Lovell, J. T. Allen, James Dyer, James Plaister, H. P. Leech, A. Treadway, D. N. Cooley, and their associates. This second company, however, adopted a wider field for its activity whose purpose was described as that "of acquiring by purchase or otherwise any lands in the counties of the State of Iowa and for laying out such lands into Towns, addi-

tions into Towns, and disposing of the same at public or private sale."¹⁹

It is worthy of note that R. B. Mason, who heads the list of membership in both companies, was of the R. B. Mason & Company, railroad construction contractors, who sub-let the contracts for the grading of the Dubuque Pacific to other contractors by sections between Dyersville and Manchester.

More conducive to the growth of Dyersville at this juncture than any other single cause was the completion of the Dubuque & Pacific Railroad tracks to the town in the spring of 1857. On May 5, the first train puffed its way over the twenty-nine miles of new track from Dubuque to the new brick station and depot at Dyersville. This gave the town enviable precedence. New settlers arrived in greater numbers, and with speedy means of transportation of materials the erection of residences and establishments was accelerated. The population, which totaled about four hundred in 1853, had doubled itself in 1857. The three hotels of Dyersville were crowded with settlers, visitors, speculators, and buyers; the merchants were reported carrying the heaviest stock of goods west of the Mississippi, some invoicing as high as \$40,000. Undoubtedly, during this year Dyersville enjoyed a spree of business and industrial activity, the equal of which she has never since experienced again. She was yet to triple her population and to amass a far greater per capita wealth some time in the future, but in sheer prosperity and opportunity for every soul to work and improve his mundane fortune, the year 1857 is without peer in her ninety years of history.

With the railroad, there came to Dyersville also a new nationality, for it was the Irish who built the roadbeds and laid the rails all over this continent during the national expansion era. During the construction work here a

¹⁹ Record of Incorporations (Recorder's Office, Dubuque, Iowa), Vol. I, pp. 56, 61.

colony of Irish laborers lived in their simple huts on the northeastern fringe of Dyersville in the vicinity of the Onyx Factory and the Highway Commission Building. This settlement, called Irishtown, disappeared soon after the railroad moved farther west but some of the Irish families remained here so that the episode of the railroad has left its gentle impression on the racial composition of this community in such names as the following: McGowan, Barrington, Higgins, Lannon, Lahiff, McElmeel, Cratty, McGee, Kelly, Benn, Markham, Lockwood, and Cunningham.

Read the following roster of business firms, shops, and industries of this eight-year-old settlement as found at the end of the year 1857, and consider whether the Dyersville Land Company, assisted by the Dubuque & Pacific Railroad and the Iowa Land Company, did not make settlement history on the banks of the North Maquoketa that is amazing. Business lots were worth from five to fifteen dollars per front foot, and residence lots sold for prices ranging from fifty to one hundred and fifty dollars. From twelve to twenty-five dollars were the prices paid for improved farms in the community. An estimated 120,000 bushels of wheat was brought into Dyersville and turned into flour annually, an amount that was steadily increasing. The roster included: three hotels, Foote's Dyersville House, Dyer's Clarendon Hotel, and John Young's Hotel; a brick railroad station and freight depot; three stables for stagecoach lines, Dyer's stable for the Western Stage Company, one for the Northwestern Stage, and a third one for Pierce & Hannum of Dubuque; F. J. Stanton's planing mill and sash factory; Judge Dyer's large gristmill and the most complete flouring mill in the state, costing \$20,000 with an output of one hundred barrels of flour per day; Stanton and Bailey & Co. operated saw mills; Judge Dyer's double store building measuring one hundred and fifteen by forty-five, one part of

which contained a Variety Store, the other Hardware; D. C. Salisbury, dry goods; D. S. Smith, drug store; A. Haynck, grocery and bakery; J. Waldor, grocery; John Young, furniture; Richard Green, furniture; John Dyer, harness;²⁰ Henry Popham, wagons; Bethel, Toogood & Wilkinson, brewery; Page & Day, stores; S. L. Lard and E. Covell, physicians; H. B. Allen, lawyer; a hardware store; a tin shop; three brick yards; three blacksmith shops; tailors; shoemakers; stone quarries; Randall Brothers' banking business; the B. P. Power & Co. warehouse; F. J. Stanton's newspaper, the *Dyersville Mercury*, issued the first time in October or November, 1857; William Dyer's Commission house; the Methodist Church, Rev. Lee, minister; a public school, Mr. Gano, teacher; Young Ladies' Select School, Mrs. B. Douglas in charge; the Iowa Land Company, incorporated December, 1855, R. B. Mason, president, and the Dyersville Land Company. Eight stages were expected to arrive and depart daily from Dyersville to points south, west, and north. Thirty private residences were being built and many more were under contract for the next spring. The ancient brick residence at the corner of West Main and South Allen Streets, completed by T. F. Allen during this year, was considered the model house of Dyersville then.

Further, John Stanton, F. Stanton, and Sarah Green had laid out a new addition to Dyersville in July, 1856, on the east side which was called Stanton's Addition but more popularly and even today East Dyersville. In this part of the town were located one furniture store, a general store, and one wagon-maker's shop; contracts were being made for the erection of a dry goods store, a turner's shop, and a bakery. The women, led by Miss Green, were attempting to open a public library in East Dyersville. Richard Gadsden and John Stanton deeded a lot for school

²⁰ John Dyer died suddenly at his home in Dyersville on November 15, 1878. *Dubuque Daily Herald*, November 18, 1878.

district No. 7 which was to be ready in spring of 1857. The Gadsden, Stanton, Green combination arose in opposition to the Dyer's mastery of Dyersville and attempted their own settlement scheme in East Dyersville where, as they proclaimed, the railroad and stage roads ran, where the county roads from Rockville, New Wine, and Bankston converged, and where lots were offered to actual settlers on liberal and easy terms. The little strip of no-man's land that lies between Dyersville and Stanton's Addition from Grove to Regent Street, a piece of land now called Central Addition is a battle scar of this little split between the Stantons and the Dyers.

Following the lead of the Stantons, Mr. Gadsden also tried his hand at prospecting in town lots by laying out a part of his farm into the Gadsden Addition in September, 1856. This addition was located on the far southeast boundary of Dyersville, beginning at Bethel Street and running southward exclusively on the east side of the Dyersville-Worthington Highway No. 136. To attract buyers for his lots, Gadsden, among other probable schemes, appears to have made an appeal to Catholic settlers by selling lot 2, on block 10 of his addition, to Bishop Clement Smyth for one dollar on October 27, 1858. Strangely enough, it was in this same month that the Catholics began to build their original church in West Dyersville. Was the Bishop hesitating between Gadsden Addition and West Dyersville for the location of St. Francis Church? This is a possibility but not the only explanation. The abstract records show that one dollar was the consideration given for the lot which is merely a nominal sum to fulfill legal form. Furthermore, and this is the surprising detail, Bishop Smyth never had the deed to this lot recorded. Evidently he was not interested in the property and let it revert to the owner. According to an opinion the whole affair seems to favor the explanation that Gadsden made a gift of the lot to Bishop Smyth to attract the

Catholic Church to his new project, but the Gadsden Addition never prospered and on January 6, 1875, all the lots of this addition were vacated and moved from record and Gadsden Addition became again the parcel of farm land that it is today.²¹

Dyersville during the ensuing years grew geographically with the following additions, the date being given when each was officially recorded: Dyer's Add. May 7, 1857; Dyer's West Add. Jan. 30, 1858; Moreland's Farm, Jan. 3, 1901; Goerdts's Subdivision, Jan. 3, 1901; Stieber's Add. Feb. 16, 1920; and lastly, Central Add., which being recorded on June 13, 1922, officially joined Dyer's Old Dyersville and Stanton's East Dyersville, which had been separated by a strip of no-man's land since 1856. A summary of the business establishments that operated at Dyersville in 1869, practically at the close of her pioneer period, shows no considerable change from the roster of 1857. There is, however, a notable change from English to German names of the owners. Due to German influence, the industry of brewing made its appearance here after 1860 and continued to be a prominent business in Dyersville for many years.

A certain magnificence and refinement according to British standards appeared, not only in the spirit and manner of life that the English landed-families brought to the farm homes around Dyersville, but also in the urban life of the town itself. No better example of this culture can be selected than the Clarendon Hotel which Judge Dyer began to erect in 1856 and opened for patronage in 1857. Though the enthusiastic scribe of the oldest Dubuque County History records that this structure was designed as one of the most complete and elaborate establishments of the kind in the West, yet he adds that Dyer was apprehensive that the hotel might not be adequate to serve the

²¹Favor of George A. Eulberg, the Abeln Abstract Company, Dubuque, Iowa.

rush of travel that would approach its doors.²² Appreciating young Dyer's hard-headed business judgment, his reliability having thus far been vindicated in all his future plannings, and seeing him as a man who possessed the vision of a brave enthusiast who chastised his visions with practical prudence, the building of the Clarendon indicates to him who reads the record of the past how utterly charming was the promise of unending prosperity that Dyersville presented to her founders.²³

This hotel *de luxe* was in Dyer's judgment a necessary adjunct to the railroad and he decided upon its construction as soon as the Iowa Pacific aimed her rails toward Dyersville. The Clarendon Hotel stood on the corner of Union and Pine Streets, locating it within three blocks of the railroad station and directly across the street from the Flour Mill and the Mill Race. Plans for the hotel were drawn by Samuel Bethell, Engineer of the Iowa Land Company, to the dimensions of eighty by fifty feet providing eighty guest rooms besides a beautiful ball room and four parlors. Destroyed many years ago, the hotel was long remembered for its architectural excellence heightened by heavy ornamental cornices and for the high hope of usefulness and wealth it held out for a brief but intense moment to its owner and to all Dyersville.

Robert Hancock was the constructor and builder of

²² *History of Dubuque County* (1880), p. 705.

²³ Our Traveling Correspondent, H. C. K., of the *Dubuque Weekly Express and Herald* gives this description of Dyersville in the issue of November 24, 1856: "Situated in the midst of a wealthy farming district it (Dyersville) can always command an extensive local business, which without the aid of any Railroad facilities will support a population of 5000. . . . I am assured by prominent citizens that there would be ample business to sustain another first class hotel besides the one now erecting by Judge Dyer. . . . There are many fine openings for business of various kinds, mercantile, manufacturing and mechanical. . . . I have now given you a somewhat lengthy article on Dyersville. . . . and in making out these statistics I have carefully guarded against coloring or exaggeration. With the present capital and energy, the advantages of location and railroad facilities this cannot fail to become one of the largest and most flourishing towns on the Dubuque and Pacific road. . . . For the statistics of this thriving and important town I am indebted to the kindness and valuable information afforded by the enterprising and public-spirited founder of this place, Judge Dyer; also, T. F. Allen, Dr. Lord and others."

Dyer's hotel, and while the cost of its construction sometimes given may seem rather fantastic, there exists a notarial statement signed by Hancock, dated September 14, 1857, in which he affirms that "the cost of building the Clarendon House" amounted to the sum of twenty-five thousand dollars.²⁴ When the establishment was fully equipped and furnished, it is not at all incredible that the Clarendon represented an outlay of \$40,000.

The exterior was painted an imitation stone color and a fine portico supported by Ionic columns graced the front of the house. Upon entering the huge front doors which were carved from native walnut, a guest found to the right of the entrance the reading room or lobby, at one corner of which was the clerk's desk, and at the other the annunciators informing the bell boys of their calls. Behind the lobby was the bar room with its fastidious array of beverages. Across the hall was the spacious dining room with its long tables laid with snowy linens and sparkling glass. At the far end of the dining room was a circular serving table where the food in heavy silver covered platters was kept warm over alcohol lamps. Adjoining was the serving room where the vegetables and delicacies were placed upon the trays, and still farther back came the immense kitchen with its large oddly shaped stove where the colored chef and his white wife held sway. There was also the lamp room where the many lamps were cleaned, the barber shop, and the wash room. Affluent guests could rent on the second or third floors suites comprising two bed rooms, a parlor, and a storage room. It was not unusual to see colored mammies caring for the children of the families who occupied these suites. The third floor consisted of private hotel rooms located along three corridors. The fourth floor was reserved for the hired help and the stage drivers of whom there were a goodly number.

On the one side of the second floor were found four

²⁴ Documents possessed by Mrs. George Ham, Dyersville, Iowa.

large parlors beautifully furnished with rich carpets, hangings, and costly horsehair furniture purchased in New York. The stairways to this floor were long and wide. Parallel to the parlors was the splendid ball room with its beautifully panelled walls. Here met the gentlemen and ladies from the country and cities about in their festive moods. At the Select Party held at the Clarendon Ball Room could be discovered the Englishman's love of elegance and niceties. All guests came attired in evening dress at the personal invitation of the proprietor of the Clarendon Hotel. The invitation declared the Master of Ceremonies as well as the individual stewards who were assigned to meet the guests of each town or city. The stewards were distinguishable by a blue sash. At one ball given in October, 1860, of which a sample invitation is extant,²⁵ special stewards were provided for the guests from each of the towns: Dubuque, Delhi, Hopkinton, Worthington, Earlville, Manchester, Colesburg, and Dyersville. The sets for dancing were formed at nine o'clock, and the dancing program included the Grand March, Quadrilles many, Schottische and Polka, the Zingarilla, Waltz and Schottische, a Spanish Dance, Opera Reel, Contra Dance, Virginia Reel, and the Tempest, Finale. The price of tickets including refreshments was two dollars.²⁶

It appears then that Dyersville, before it was ten years old, offered her citizens and out-of-town guests a certain measure of social refinement in leisure moments, her leaders appreciating the advertising power and prestige that would accrue to their settlement through the exercise of such amenities. If the cultivation of the mind and of the tastes of fine society is the secret of human progress and the antidote to retrogression, as humanism contends, Dyersville almost from the outset fostered this in her bosom. There were among her earliest settlers true devo-

²⁵ *Ibid.*

²⁶ Miss Edith Ham in the *Dyersville Commercial*, August 12, 1937.

tees of music; interest in literature was encouraged by those who attempted to found a library as early as 1857; a progressive policy toward educational opportunities for the young was maintained from the beginning; lastly, both in rural and urban homes, the pleasantries of polite social intercourse were pursued. Whether these humanistic elements in her constitution proved to be the true strength of Dyersville after a near century is a judgment to be made later.

Returning again to the economic condition of this growing settlement at the period that gave Dyersville the Clarendon House with its gayeties, it is found that her wealth was more glamorous in appearance than sound and durable. When all the stores, establishments, trades, and industries that existed in Dyersville in 1857 are divided among its population of a bare eight hundred souls, the result postulates that every able-bodied individual of the community must have been enlisted to man all these activities adequately. In itself this condition would seem healthy enough, a condition that economists of the present era would embrace with a sigh of relief from absence of activity, but the per capita wealth and the consuming power of the resident population was still too small and weak to support so many business firms and enterprises without some extraneous assistance. Such assistance came for a short period (Dyer counted heavily on this when drawing the plans of the Clarendon) with the influx of new settlers and money speculators which reached its peak during the first five months of railroad service in Dyersville. To Dyer and his associates the shrill whistle of the steam train represented the ring of dollars on their counters, but they failed to reckon with the one important fact; namely, that the railroad would not end her run at Dyersville. No respecter of towns, the Iowa Pacific reached Nottingham (now Earlville) in December, 1857, and so, after enjoying the peculiar benefit of being the

railroad terminal for seven months, April to December, 1857, Dyersville became just another station along the line where adventurous settlers found the horizon too crowded for their purpose, and clever speculators discovered the people too worldly-wise for their game.

Hence, as Dyersville was passed up by the westward marching column of American settlers, she once again fell back upon her own local resources for the maintenance of all community projects and enterprises. This was a severe strain upon her youthful and overly-developed framework which was destined for an early reaction. The local situation was further aggravated by the nation-wide Panic of 1857 when the golden period of the Englishman's mastership over Dyersville's fortunes closed in a paralyzing depression. Property which went up like a rocket, came down like a stick; business, which had been rushing, fell flat; improvements which had been contemplated or contracted for were left for the future. As one of the present residents says: "When the railroad quit (?) and the panic struck us, it floored the citizens completely. There was no business, no building, no nothing, but weeping and swearing and gnashing of teeth."²⁷

The seven months' halt of the railroad at Dyersville brought some permanent benefit to the town over and above the simultaneous and transitory influx of settlers and buyers. For, due to the foresight of the fathers who provided excellent hotel accommodations for travelers as well as stables for the stagecoach horses, Dyersville became an important terminal of stagecoaches that operated between the Dyersville railroad station and settlements located in the north and westerly directions where no railroads yet penetrated. Stage runs, originating formerly at Dubuque, now met passengers and U. S. mail at Dyersville, in order to avoid the steep grades around Dubuque, and delivered them to inland points. While the hopeful prediction of eight stages arriving and departing daily from Dyersville,²⁸ very likely never fully materialized, it

²⁷ *History of Dubuque County* (1880), p. 706.

²⁸ Oldt and Quigley, *History of Dubuque County*, p. 469.

is certain that the horse-powered carriage did make daily trips from here in at least two directions for a number of years after 1857. During the years 1857 and 1858, mail to Cedar Falls was carried via Rockville, Delhi, and Independence. Decorah Mail, however, traveled through Dyersville and West Union beginning in 1858.²⁹ Indeed, an old pioneer of Clayton County proudly relates that in the early 1860's, when he was a school-boy, he daily greeted the driver of a mail and passenger coach who drove by his home on a route from Dyersville to Elkader along the present scenic county road "G" between Colesburg and Elkport, at which latter point he followed the Turkey River Valley.³⁰ J. H. Bucknam was for many years the driver of this stagecoach, enduring many hardships on these trips, especially at night.³¹

The travel and shipping activity that concentrated at Dyersville during the short period of the 1857 boom gave her prestige as a shipping and distributing point for farm produce and farm supplies. This prestige, which she owes primarily to the timely preparations for steam transportation made by her English founders, Dyersville has never surrendered despite other failures, for she is known to this day as one of the most important agricultural shipping points for her size in the state.

Proper education of the rising generation is an urgent obligation on every community, and the pioneers of Dyersville found this a perplexing problem as did other settlements during the first fifteen years of Iowa's statehood when a uniform system of general education was gradually evolving.

The purely local efforts toward youth instruction made during the earliest years of settlement around Dyersville obviously lie beyond all means of research.

²⁹ Files of the *Dubuque Express and Herald*, 1857 and 1858.

³⁰ Personal testimony of Sydney Soll, Garber, Iowa.

³¹ *Dyersville Commercial*, August 12, 1937.

Consequently a brief summary of this subject must be taken from the oldest history of this territory. Miss Hannah Martin is the first known teacher to conduct school in the township wherein Dyersville is situated. She is recorded to have begun her teaching career here in 1842 and to have continued for several years in that capacity. After a presumed interruption of some years, school was next taught by Miss Anna Trick, daughter of Rev. William Trick, who arrived in Dyersville June, 1849. She remained in charge for one or two terms until May, 1852, when she became the bride of Malcolm Baxter in the first wedding history records in Dyersville.

When Orsemus Foote had built the Dyersville Hotel in 1853, the citizens succeeded in appropriating Room No. 10 of that hotel for a schoolroom and selected Miss Elizabeth Foote, daughter of the hotel proprietor, to teach their children. She taught for one or two terms, and counted among her pupils James, Annie, and Henry (Doc) Dyer; Jennie, daughter of John Dyer, Susie Northey, O. L. and Leverett Foote. The deadly cholera of 1855 put an end to teaching for a period. Miss Mary Plaister (later Mrs. John Morley), daughter of James Plaister, also tried her skill at pedagogy for a season; but after 1855, children were taught at home by the pastors who occasionally visited Dyersville, or were sent to more favored neighborhoods where instruction was given by the proverbial "country schoolmaster." Mrs. Douglas opened an institute for both sexes, about 1857, in a house on Victory between Willow and Walnut Streets. There were other institutions improvised and maintained for a brief period, of which no record remains.

In May, 1862 (?), a township district school was organized in Dyersville under the tutorship of W. H. Sampson. For this school accommodations were procured in the Clarendon Hotel, and the classes held here were attended also by some Catholic children who were invited at set peri-

ods to proceed in a body to the residence of Rev. Anton Kortenkamp, the newly appointed pastor of the Catholic parish in West Dyersville, to receive religious instructions.³²

In 1863, the township trustees acquired the old Methodist church building, built in 1854 on the corner of East De Witt and South Union Streets, for about \$800 and adapted it to school purposes. Among the teachers in this school were Mr. Gano, Mr. Long, Mr. and Mrs. Nye, and N. W. Boyes. In 1875, a three story brick school building was erected at the corner of Willow and De Witt Streets, a structure that is now sixty-five years old and much too spacious for the dwindling number of pupils who today seek elementary education in its aged halls. During October, 1863, St. Francis Xavier Parish inaugurated its permanent Catholic parochial school system under the tutorship of Miss Mary Scher.

It has been cautiously hinted by some Iowa historians that the pioneers of this state were too busy or even too worldly-minded to practice religion earnestly. Whether the settlers of western Dubuque County were guilty of this neglect, the reader himself may judge from the record of early religious activity found in this area.

Stepping across the Dyersville north border into New Vienna where the Germans settled in 1843, there is found among the treasured memories of that community the tradition relating how the fathers of the families, during the first years when they lacked the comforting leadership of a Catholic priest, arranged group meetings regularly on Sundays at which they offered public prayer to heaven and confirmed each other in their faith. In the history of Rockville stands the record of a Methodist church that was built by the American settlers simultaneously with the erection of the rest of the little village. Before the English settlers departed for Dyersville in a

³² Testimony of Mrs. Lucy Gibbons, Dyersville, Iowa; also of Mrs. James Cavanaugh, Earlville, Iowa, formerly Anna Kelly, Dyersville, Iowa.

colony, they inquired of their advance explorer, James Dyer, what was the nearest place of worship and were pleased to find it so near as Rockville.

In Dyersville proper, Methodism was the first religion to be established since the first English arrivals, the Dyers, the Counsells, the Plaisters, and Morleys, etc. professed this sect. In 1854, they built their first church on the corner of Union and De Witt Streets, the present site of the Caspar Klostermann residence. Two years later when the membership had outgrown the first church through immigration, the Methodists began the building of their spacious church at the corner of East Victoria and Walnut Streets, completing it the following year at the cost of twelve to fifteen thousand of dollars. This structure stands today and deserves a place with the Dyersville House and the Allen Home as one of the prominent and venerable landmarks uniting modern and pioneer Dyersville. Interesting is the fact that the Methodists were the first sect to build at Dyersville and are the last Protestant body to maintain a church building in 1939. As the membership has fallen off to a point where it is impractical to support a resident pastor, services are conducted by a visiting minister at stated times.

In 1849, James Dyer, Sr., soon after his arrival fitted up an apartment in his house, which stood a mile east of Dyersville near the cemetery, for church and Sabbath-school purposes. Here the Rev. William Trick, Sr. preached the first sermon in Dyersville and conducted services and Sabbath-school regularly for a number of years. This beloved character pursued the avocation of a preacher, it seems, only after he reached Dyersville; for in the English correspondence he was not referred to as a clergyman but as a man in some business which he sold before emigrating. A pioneer gave the information that William Trick was never an ordained minister, but being naturally endowed by character and disposition for this

work, he was accepted by the congregation in the position of their minister. Further, he was so gentle and practiced works of charity so generously that citizens honored him with the title, Father Trick.³³

The Congregational Church was organized at Dyersville in 1857 by Rev. W. H. Heu de Bourgh who commenced the building of the so-called Plymouth Rock Church in 1858 on Hamilton Street between Grove and the Central Addition, on the next lot east of the William Toebber residence. At present there remains of this church only the excavation and some rocks surrounded by a grove of trees. When Rev. Heu de Bourgh left his palatial country home on Sunset Farm, returning to Canada in 1875, his church became neglected, and by 1880, it was without pastor and congregation.

The German Presbyterian Church was begun in Dyersville by the Rev. M. Van Vliet of the German Theological Seminary in Dubuque during the year 1858. This sect did not have their own church building until 1873, when they completed a stone edifice, a little west of Walnut on Clarence Street immediately behind the William Hoefler residence. The church was razed many years ago, and its inscribed cornerstone can be seen today in the wall of Mr. Hoefler's garage, which he built of the stones in that church.

The Christ Church (Episcopal) was organized in 1874 through the assistance of John Alsop, Caleb C. Chesterman, Celo Chesterman, John Dyer, James Bennett, Joseph G. Bailey, Charles Leigh, William Trick, Jr., George Price, E. Mellish, Robert Maisey, Daniel Stallard, James Millard, William Lane, and John Wilcox. Their first services were held in the Congregational Church, but in 1875, a handsome brick building with stone facings, elaborately finished, with seating capacity for three hundred wor-

³³ Testimony of Mrs. Elizabeth McVetti and Mrs. Blanche Alexander, daughters of the pioneer John D. Alsop, Dyersville, Iowa.

shippers was erected on the corner of Walnut and De Witt Streets. This church building, after standing idle for several years, was torn down in 1936, and its fine location became the site of Fred Walker's modern residence.

The Roman Catholics, who for the past ten years had been quietly settling the land immediately north of Dyersville and were now beginning to drift into Dyersville itself, began the organization of their parish around 1858. This congregation was destined to outgrow any other sect at Dyersville, within fifty years outnumbering the worshippers of all the other churches and possessing church and school properties that overshadowed the combined protestant churches and public school both in magnitude and in excellence. St. Francis Church with its lofty twin towers, now fifty years old, is the most prominent single edifice Dyersville presents to view, and it is common experience to hear travelers far and wide identify Dyersville quickly as the "city of the big church with the tall steeples."

No explanation needs to be given for the all but final dissolution of Protestantism around Dyersville other than that these churches necessarily became empty as the English and American settlers migrated to other districts when they sold their farms, homes, and stores to the Germans, who by 1910, had taken almost exclusive possession of Dyersville and its environs. The few English descendants who have loyally adhered to the city of their fathers sadly recall the days when they could worship God in their own churches. But well-bred and instructed in the tenets of their religious heritage, they make their refined homes their houses of prayer where the neighbor and the visitor will find the Holy Bible open on the reading table in a room that with its quaint furnishings and prized heirlooms preserves the traces of English culture. Some of the English have long since become sincere and fervent Catholics, while others now and again satisfy their yearning for

the comforting liturgy of divine worship by accompanying their Catholic neighbors to the church that now alone fulfills the religious needs of Dyersville.

After the church and the school, the press is an important part of the life of a community. Dyersville greeted its first newspaper in 1856 when F. J. Stanton, who had been the editor of the *Dubuque Herald* in 1851, issued a weekly sheet entitled the *Dyersville Mercury* with the motto "Devoted to Iowa, the Union and Ourselves."³⁴ Unfortunately the files of this paper, which was published for three or more years, have never been discovered with the exception of a stray copy or so. After the suspension of the *Mercury*, Dyersville lacked local newspaper service until March 12, 1873, when the *Dyersville Commercial* came from the editorial room of N. Rose and Son.³⁵ After passing through several hands the *Commercial*, a weekly, was bought in June, 1885, by Chris A. Smith, in whose family the ownership and membership has remained until the present day. The *News Letter*, also published at Dyersville, was a competitor of the *Commercial* from 1888 to about 1910.

When Dyer discovered his settlement in a languishing mood, due to the extension of the railroad and the Panic of 1857, a condition that baffled even the ingenuity of its resourceful founder, there appeared on the streets of Dyersville two young Germans who providentially began in a humble way a business career that gave the town in due time a new leadership at the crucial period when it hesitated at the crossroads of the future. They were Bernard and Henry Holscher, Catholics from Westphalia, who came to Dyersville at the same age as James Dyer was when he explored the North Maquoketa ten years earlier. If others were beginning to doubt the future

³⁴ *Illustrated Historical Atlas of the State of Iowa* (Andreas Atlas Company, Chicago, 1875), p. 343.

³⁵ *Ibid.*, p. 344.

prospects of Dyersville, these young enthusiasts, with foresight and courage not unlike that of Judge Dyer, saw a bright future here and staked their talents and energies upon it. It is true that their work was not so adventurous and strenuous as that of the English had been, but they brought to Dyersville a different philosophy of settlement which proved to be the secret of her future prosperity and stability. They avoided any entanglements with schemes or programs calculated to attract a greater population and to develop Dyersville into an industrial center. The Holscher Brothers saw here a great rural trade center where prosperous farmers could buy their needs and sell their produce. Desiring to share in this commerce, Bernard and Henry in partnership opened a general merchandise store in West Dyersville during January, 1858, in which they prospered and became within twenty-five years the civic leaders of Dyersville and among the richest men of the county. That these Germans opened their store in Dyersville at a time when every shingle that hung before her store fronts bore an English name is strongly indicative not only of the American spirit of equal opportunity for all races that prevailed but also of their courageous self-reliance. It connotes that the Germans in 1858 must have formed a good percentage of the population around Dyersville upon whose patronage the Holschers counted.

After some success in the retail business, these brothers entered the grain and stock buying field where they made their greatest fortune during the prosperous years of the 1870's and 1880's. Enjoying the trust and confidence of their native countrymen, the Holschers acted also in the capacity of bankers, loaning money to many German immigrants who needed financial aid either to start farming or to buy a farm. And so it would seem that these able retailers, buyers, and financiers, along with others who took up the same pursuits, moulded for Dyersville the character of her maturity; namely, a prosperous little city,

surrounded by a rich agricultural area, whose outstanding economic features are her busy retail stores, her grain, hog, and cattle market, and her rich banks.³⁶

Dyersville was slow in recovering from the effects of the Panic of 1857, and it was only after the outbreak of the Civil War that times became at all similar to those of 1856-57. During the war Dyersville took an active part in contributing men and money to the cause. Large meetings were held at which the greatest enthusiasm was manifested, finding expression in volunteers and subscriptions. The larger portion of the Twenty-first Iowa Infantry was enlisted from the German and English population of New Wine Township.³⁷

To the legislative halls of Iowa, pioneer New Wine Township and Dyersville sent able and public-spirited men. The first of these was Honorable Theophilus Crawford, born in Vermont 1806, one of the earliest American Yankee settlers around the head waters of Hewitt Creek, northeast of Dyersville, who was a member of the Iowa Constitutional Convention in 1844 and became the first state senator from Dubuque County. Later he lived in Dyersville, and while there he was a member of the board of supervisors. Citizens recalled him to the legislature in 1857 and again in 1875.³⁸

Interesting is the coincidence that the second public office holder from Dyersville was a German Catholic who acquired his knowledge of law from the same Theophilus Crawford in the latter's farm home at McKee Settlement. This was Honorable John Christoph, who at the age of fourteen, came to the future site of Dyersville with his parents in 1846. His principal occupation was farming, but his native endowments led him through all the town-

³⁶ During the post-World War mania for speculation Dyersville lost her rich banks, creating sensational Iowa news of the day and forecasting an unwholesome banking condition that revealed itself within a few years in almost every village and city of the nation.

³⁷ *History of Dubuque County* (1880), p. 706.

³⁸ Oldt and Quigley, *History of Dubuque County*, p. 656.

ship offices, becoming in 1860 the County Superintendent and for four terms, 1860, 1870-72-73, a member of the Iowa Legislature.³⁹

The story of pioneer Dyersville would not end properly without a glance at the later life of its founder, James Dyer, whose name dominates the first fifteen years of her history. In a work of this nature, which is not biographical, there is no occasion to relate in detail all the business enterprises and forms of activity that this restless son of Somersetshire launched upon during a surprisingly short period of time. Suffice it to say that his favorite work was the advancement of the land market wherein he chose likely plots of land and staked them off into saleable farms or laid out upon them the site of a future city. As a close second to this must be mentioned his tremendous efforts to advance the growth of a settlement once begun by bringing to it the necessary business firms, trades, and industries, either by his own personal investment or by enlisting persons who would make such beginnings. As a result of this activity in real estate, few property holders in and around Dyersville can read the first few pages of their abstract of title without seeing the name of James Dyer again and again. The same thing is true of many abstracts of farms in eastern Delaware County and of much real estate in the city of Manchester.

The statement may be startling, but Manchester like Dyersville was founded by James Dyer in company with William Chesterman who, in 1854, bought four forties from Allen Love at \$10 an acre for the express purpose of founding a town on the banks of the Big Maquoketa and the name of this town, history records, was chosen by Dyer with the remark: "There's a Manchester in England, and we'll call this Manchester."⁴⁰ During the following year Judge Dyer himself built the first store at Manches-

³⁹ See Biography of Honorable and Mrs. John Christoph.

⁴⁰ *History of Delaware County*, pp. 478-481.

ter, the historic Long Store; he induced other parties to open an hotel, while Dyer and Chesterman built a combined dam and bridge across the Maquoketa, followed by a saw-mill the next year. At the time that Dyer was laying the beginnings of Manchester, his own Dyersville must have been offering him sufficient problems of her own to solve. No wonder history in its scant characterization of the man calls him a "gentleman of great energy."

During the year 1856 James Dyer sold the towns of Dyersville and of Manchester to the Iowa Land Company, which had been incorporated in November, 1855. Dyer was for the Iowa Land Company unwittingly an advance agent (the same for the railroads); for by his prophetic selection of two important settlement sites through which the railroad later passed, he, in fact, dictated the path of town settlements as well as the path of the rails from Farley in Dubuque County to Manchester in Delaware. His influence at the conference table of the railroad magnates was at least twice challenged and twice vindicated; first, in the railroad baiting contest between Rockville and Dyersville; secondly, when the path of the rails from Dyersville through Manchester was found to cost \$13,000 more than the alternate route through Delaware Center and Coffin's Grove, thus avoiding Manchester. This contest, too, ended favorably for the former route when the Iowa Land Company agreed to pay the difference in the cost of construction. The selling of his equity in the settlements of Dyersville and Manchester to the Iowa Land Company, judging from the lack of records to the contrary, seems to have brought to a close Dyer's private extensive plunges in the land market. How he stood financially after casting his lot with this company is not known, but abstractors agree that the fusion of the Dyer interests with the Iowa Land Company resulted in a great confusion and intricacy of land records that tests the patience and skill of abstractors.

James Dyer acquired an unknown but considerable ownership of shares in the Iowa Land Company by trading his personal land interest for shares of stock. Records show that in a single transfer of land to the company, he received \$25,000, very likely not in cash, but in stock ownership. The price per acre that this sum represented cannot be determined, but there are here signs of speculative schemes involving an unwarranted catapulting of land values that were bound to crumble in a period of depression. This depression came two years later in 1857, and there is a grave possibility that James Dyer, who had acquired a great land estate honestly and by dint of careful judgment in his personal career, had his fingers burned by the reckless and soulless company that swallowed up his possessions. When the crash occurred and land values came back to earth, Dyer held a bag full of watered stock instead of his former solid farms and town lots.

Having disposed of his larger holdings and attendant responsibilities, Dyer next diverted his energy to private enterprises in the city of his name. It was then that he built the Clarendon Hotel, the livery stables, and promoted the other business firms given above under his name in the statistics of Dyersville property as of the year 1857. During the next seven years he seems to have become again the conservative English merchant personally directing his store and mills and cultivating the daily trade patronage which he, like the recent German merchants, recognized finally as the real economic asset of Dyersville. That the pretentious Clarendon Hotel, representing the investment of a good fortune, turned out a white elephant on his hands, compelled him to recoup his fortunes by hard work and careful management, a task to which he was equal and which he seems to have accomplished in some measure at least by the year 1864, when he began the foundations for a bank building in North Dyersville at the corner of Union and Linden Avenue. This building was

never finished, for on November 2, 1864, Judge Dyer returned his soul to God with Whose unusual gifts of mind and will he had rendered in seventeen strenuous years a great service to fellow-pioneers of a new state. He left to mourn his early death a wife, two sons, Henry and James, then serving in the Union Army, and a daughter, Anna, who later became a convert to the Catholic Church, was married to Joseph H. Limbach, and lived in Dyersville until her death in 1931.

There appears nowhere in print a single derogatory word either about James Dyer's character or of his conduct in social and business life. In the record of his many-sided activities and interests there appear definite reasons to memorialize him as a man of strong will, of steadiness of purpose, of large vision, of deep sympathy and loyalty to his neighbor, of unimpeached honesty and probity in business and finance; and finally, contrary to the first impression given by his early letters but attested by his fine portrait as well as by an appreciation of the man that is traditional among the English descendants,⁴¹ James Dyer was a man of large-hearted and gentle kindness that endeared him to his neighbors.

In his business dealings he was careful, punctual, and methodical, overlooking no detail of value or importance. This quality of the true English merchant he was, comes notably forward when the searcher of official county records sees again and again how sure and prompt Dyer was in filing and recording his land deals and other negotiations. He gives indication of this characteristic in his early letters to his father. Many times he recorded instruments on the same day they were drawn up, which is remarkable considering the modes of travel of that day. Even the articles of incorporation of the Dyersville Land Company in which he was the moving spirit, unlike those of the

⁴¹ Testimony of Mrs. Elizabeth McVetti, Dyersville, Iowa.

Iowa Land Company, were filed on the same day the company was organized.

Judge Dyer left behind him an honorable name and a record of empire-building that places him in Iowa's hall of great pioneers. The only contemporary biography of James Dyer extant is short, and yet the editor of the *Dubuque Daily Times*, who was too much concerned about saving the Union from the doings of Mr. Abraham Lincoln to write long obituaries of prominent citizens, shows in his brevity a definite knowledge of Dyer's life and work. That obituary of November 8, 1864, runs verbatim as follows:

James Dyer, Esq. the founder of Dyersville, and eight years ago one of the most prominent and wealthy men in Dubuque County died in the place which bears his name last Thursday, November 3. He came to this county from England in 1847 and in 1855 had amassed quite a fortune. He was unprepared for the crash of 1857, however, and went down with the hundreds of others in Dubuque County. He was a large-hearted, generous man, possessed much mental ability and was well liked by his neighbors. He leaves a wife, daughter and two sons who are in the Union Army.

When Dyer died, his Dyersville was to wait only a few more years to be incorporated as a town. It is natural that the early history of a settlement should center around some leader or group of leaders; for, being without political constitution, it depends directly upon the character and enterprise of such leaders. Dyer brought his settlement to the door of maturity. Soon thereafter, Dyersville pursued her course as a political entity under the stable guidance of a citizens' government. She had in 1872, the year it was incorporated and a convenient point to end her pioneer history, a population of 1,000 persons. The following citizens were the first elected officials to assume responsibility for the general welfare of Dyersville: William Trick, mayor; J. A. Limback, treasurer; John Morley, recorder; A. Limback, C. C. Chesterman, D. S. Smith, A. Krapfl, and A. Muehe, councilmen.

Part Two
Parish History

Foreword

Part Two of this volume deals almost exclusively with the history of St. Francis Parish. The pioneer area as indicated by the map in the chapter "Missionary Outposts" covers a much larger field than the present extent of the parish. To write merely the history of St. Francis Parish as a spiritual organization was the original intention of this undertaking. However, spiritual and material, temporal and eternal interests are so closely interwoven in human life that it is almost unfair to separate them even in an historical account. In this story of pioneer life you can verify on every page the truth of the words of our Lord: "Seek ye first the kingdom of God and His justice; and all these things shall be added unto you." Mt. 6, 33.

Truly, in the history of St. Francis Parish the things of God and the things of man have worked and developed together. Almost from the very beginning the spires of St. Francis pointed out the goal and the way. They tower high at present over the surrounding community; they will continue to do so as long as the foundation remains secure. That foundation is the living faith and the virtuous Christian lives engendered and maintained by faith.

The 'history of faith in a community' might be the title of this section. The author has well described the mustard-seed beginning of the little Catholic congregation; he has revealed the secret of its constant and secure growth in the chapter on the life of Father Kortenkamp and the chapter on Missionary Outposts — a chapter of significant value; he has shown us the fruits of many labors: material structures, generous, exemplary lives, spiritual vocations. Growing pains and little epidemics did not

fail to attack the organism, but of Dyersville it may be said: "Thy faith hath made thee whole."

The pioneer period covered by the history of this volume was a period of accomplishment; ours is an age of change. Progress, indeed, demands change, but not every change is progress. Exploitation may seem to be progress, yet conservation of resources is far more important today than further exploitation; neither is it progress to abandon what was good in the past for something new but of doubtful and unproved value. Let us advance, yes, but thoroughly consolidate the achievements of the past with our own variety of gains; may we never abandon the inexhaustible resources of life and strength and progress. These resources are our faith and virtuous lives; nearly all the rest are wells that quickly run dry.

The story of St. Francis Parish as written by the author is true, yet highly inspirational. To many a young community it says: "Go, and do in like manner." Where the pioneer faith and spirit, depicted in these pages, prevail, it is still possible to accomplish great things for God and man.

VERY REV. J. B. HERBERS, V.F.
Pastor, St. Francis Parish



HIS EXCELLENCY
THE MOST REVEREND FRANCIS J. L. BECKMAN, D.D.
Archbishop of Dubuque

CHAPTER ONE

CATHOLIC BEGINNINGS

The planting and the preservation of the Catholic Faith in the Middle West, particularly among German immigrants between the years 1820 to 1870, is an amazing story still little known to the American public. A movement so widespread, extending its activities from Canada to the Ohio River and the Mexican border, and from the Appalachian Mountains to the Missouri River — a movement so complex in its behavior as the German Catholic march upon the new states — challenges the pen of some competent annalist for an adequate presentation to posterity.

The materials for such a history are found in a disorganized and scattered fashion in the *Leopoldine Reports* published in German, not to mention the more important and better known *Annals of the Propagation of the Faith*. On nearly every page of the *Reports*, which were published annually for almost a century, the reader meets intimate experiences of settlers and Catholic missionaries as edifying as the Lives of the Saints and as entertaining as fiction. In them may be found a true concept of the rigors, trials, perils, failures, and successes that attended the settlement of the agricultural states.

The story is one of heroic sacrifice. Often, too, it is a story of ill-advised settlement schemes; a story of many an unfortunate family isolated on the prairie and reverting almost to barbarism before a chance missionary priest rediscovered and reclaimed it; a story of frequent diseases, without medical aid, and consequently with a high mortality rate; a story of unconscionable tactics by Cath-

olic-hating Americans and free-thinking Germans to alienate the stranger from his God-given faith; a story of tremendous leakage from the Church among the German immigrants, so that in 1836 a missionary cried out to his superiors: "While we gain 60 Indian converts we lose 600 Germans"; a story of soulful pleas from apostolic missionaries begging financial aid from Europe and additional German-speaking priests, while complaining that the Germans were at a great disadvantage because authorities ignored their language difficulty.

In strong relief, it is a story, too, of energetic priest-colonizers who attracted the scattering sheep to strong Catholic settlements which were as refreshing "oases" to the immigrants in a spiritual desert. In that story appears Father Kundeck of Jasper, Indiana, who founded and developed some half dozen thriving settlements in Dubois County and who commanded such respect and confidence among the unbelieving Yankee neighbors that they would fain have elected him to the State Legislature. There appears the Rev. Alexander Berghold who by his steadfast courage lifted New Ulm, Minnesota, from the ruin and desolation of an Indian massacre to a beautiful city of strong parishes. There appears the Venerable Rev. John P. Neumann, a holy priest of the Redemptorist Order, later Bishop of Philadelphia, whose labors "to become all things to all men" have commended his cause for beatification. There appears the Rev. Frederick Baraga, missionary of the white settlers of Ohio, renowned Indian Missionary of Michigan, first Bishop of Marquette, whose earnest work and engaging letters about his work made a universal appeal to the membership of the Leopoldine Mission Society of Vienna. There appears the Rev. Dmitrij Gallitzin of Russian-German ancestry, who laid aside the sword and escutcheon of European nobility for the simple robe of a priest in America where he spent his patrimony in founding a Catholic settlement at Loretto,

Pennsylvania. There appear also the Reverends Urbanek and Henni at Milwaukee, the latter becoming first Bishop of that city, who laid the foundations of Catholicism in eastern Wisconsin. There appears the Rev. Inama of the Premonstratensian Order, who on his trip westward to select a location for his Order in northern Wisconsin postponed his own plans in order to heed the anxious prayers of scattered German parishes for the services of a priest. There appears Mathias Loras, first Bishop of Dubuque, whose life is too well-known to need encomium here. There appears the cultured Father Mazzuchelli, a beloved pioneer of three states, Wisconsin, Illinois, and Iowa. There appears the Jesuit Missionary, Father Weninger,¹ termed the Apostle of the nation, whose able pen and resounding pulpit dispelled many clouds of distrust

¹ The Rev. Francis Xavier Weninger, S.J., was probably the greatest preacher of the Gospel of Christ who ever stepped within the boundary of Dubuque County. A native of Austria, he became a secular priest and for his able defense of a thesis on the Infallibility of the Pope won the degree Doctor of Divinity at the University of Vienna. Later he became Professor of Theology at the University of Gratz, the capital of Styria. Next he joined the Jesuit Order. After spending just half of his life in study and teaching, Father Weninger waved good-bye to books and classrooms, sailed to America and spent the remaining forty years of his life spreading the knowledge of the Catholic Faith among the American people. Dr. Salzbacher called him the Apostle of the nation and rightly so.

It was Father Weninger's custom to make a month's retreat annually before he started on his tour of missions, retreats, and platform addresses that extended to every corner of the United States. On these tours he endured the hardships and dangers attending the modes of travel that prevailed in the middle of the nineteenth century. To read of his experiences on the highways of the States is to see a good picture of the life of this country preceding, during, and following the Civil War, for this priest was ready both in speech and pen, and he gave generously of his experiences to the *Leopoldine Reports* and to any Catholic papers.

As becomes a priest of God, Father Weninger shirked no task, in whatever form it appeared, provided only that the glory of God, the spread of the Church, or the welfare of souls demanded it. If the Church was villified or misrepresented by men in high places, he straightway took the pen and answered them. Thus in 1877 he engaged the U. S. Secretary of the Navy in a literary controversy on the Church, in which he enlightened the eminent gentleman on Catholic doctrine. To counteract an erroneous theory about the Infallibility of the Holy Father which was gaining ground in England and America, he published his book on the *Infallibility of the Pope* in English at Cincinnati during 1868. When the Emancipation of the Negro by President Lincoln brought the social question of the Negro to the fore, Father Weninger was one of the first to remind the Catholic Church of America of her great opportunity and of her grave duty to the Negro. Nay, he did more than advise. He founded the St. Peter Claver Society at Cincinnati, whose purpose was to provide Catholic education for Negro children. At his missions Father Weninger

and ignorance of things Catholic from coast to coast, who by his tremendous record of missions and retreats in all corners of the land became as well known to the American people as any character in public office. His voice was heard also by the pioneer Catholics of Dyersville who attended a mission that Father Weninger gave at New Vienna in 1853. There appears also Bishop John Luers of

encouraged devotion to Blessed Peter Claver, whose canonization was a very active cause after the Civil War. He witnessed a number of miracles that occurred in the application of the saint's relics which he carried. One of these miracles, the healing of a thirteen-year cancer, was proved by Papal Investigation and accepted by Rome toward the canonization.

Aside from these unusual activities, Father Weninger gained his greatest renown in the arduous work of giving missions. Priests in difficult locations looked to him as to a strong and wise man who could help them solve their pastoral problems. A distinctive feature of his missions was the erection of the huge mission cross, sometimes in the sanctuary, often on an open lot beside the church. From under this cross would ring out his powerful voice teaching men how to save their souls. On two or three occasions his mission was signalized by the appearance of a luminous cross in the sky whose dimensions seemed to the congregation witnessing it to run a hundred feet in length and fifty feet in width. This shining cross remained on each occasion in clear view of all for a period of fifteen minutes, events that were described in detail by Father Weninger in the *Leopoldine Reports*, the *Wahrheits-Freund* of Cincinnati, and the *Herold des Glaubens* of St. Louis. Once this occurred at New Trier, Minnesota, and at Grand Rapids, Michigan, and twice at Guttenberg, Iowa. At the latter place the cross appeared first during the mission which Father Weninger preached there in 1853, the second time when he visited Guttenberg ten years later. However one may try to explain this strange portent in the sky, Father Weninger was known far and wide as the Man with the Great Cross. A non-believer one day meeting the priest on the stagecoach, exclaimed: "Not the Weninger who plants the great mission crosses!" Renowned and revered as he was, the great missionary yet had his enemies and on two occasions that were recorded, an attempt was made on his life by men who hated Father Weninger and his kind.

Father Weninger gave a mission at New Vienna in 1853 and again in 1863. Of the last mission he reported that he had converted the last three Protestants in that community. One of these was Mr. Overmann, the manner of whose conversion is related by his son, Peter Overmann. The elder Overmann had no interest in the mission that was being conducted and plied his trade in the blacksmith shop, not far distant from the church. One day he overheard some of the statements Father Weninger made in his sermon. "If that's true, I'll become a Catholic," the non-believer said. He investigated, took instructions, and was baptized.

The second convert made by Father Weninger was John Dalhelm, who later moved to Dyersville where he died (See Biography of Mr. and Mrs. John Dalhelm). The last of this trio was Henry Smith. Furthermore, at the mission of 1863, Father Weninger converted at New Vienna, a Pennsylvania Dutchman who sometime earlier had been thrown into the company of Father Weninger in the stagecoach and hotel while traveling in Minnesota. The conversion of this "drinking, cursing" Pennsylvanian was the subject of a news item that was sent by a correspondent of New Vienna to the *Wahrheits-Freund* at Cincinnati, October 7, 1863. (Files of *Wahrheits-Freund*, St. Francis Seminary Library, St. Francis, Wisconsin.)

Fort Wayne, Indiana, who made lonely excursions over Indiana's prairies to find the forelorn Catholic settlers and to be "both father and mother to these sons and daughters of Germany."² Bishop Luers had relatives and friends at Dyersville and New Vienna and on one or two visits there he said Mass in St. Francis School at McKee Settlement in the later 1860's.³ There appears also the Rev. Henry Lemke, O.S.B., successor to Father Gallitzin at Loretto, later founder of a Benedictine House in Kansas, who if alive today would be one of the prophets of the

²"It affords me special comfort, 'midst all my sufferings, to be with the grace of God the appointed guardian and protector of so many souls. I trust that on the great day of retribution many will signal me out, saying: 'Here is my rescuer.' . . . I am mindful of the reverend bishops and priests, fathers and mothers who spoke farewell to their children departing for America and anxiously admonished them to live piously, to keep the faith, never to cease praying and always to keep God before their minds . . . Since I am here I will be both father and mother to these sons and daughters of Germany; I will keep a vigilant parental eye over them and be their stay, in order that father and mother, brother and sister, may peacefully close their eyes in death and say: 'My son, my daughter is not orphaned. They have a solicitous, loving spiritual father.'" Bishop John H. Luers, Fort Wayne, Indiana, January 3, 1859, *Berichte der Leopoldinen Stiftung* (Private Library of the Very Rev. Francis P. Havey, S.S., St. Mary's Seminary, Baltimore, Maryland), Vol. XXX, p. 25.

³Some older residents of the parish have a tradition that Mass was said by Bishop Loras in St. Francis School at McKee Settlement which is about three or four miles northeast of Dyersville. However, no definite facts have been uncovered to substantiate that tradition. An altar, a statue of the Blessed Virgin Mary, and some Mass articles are at rural St. Francis School to this day, but Frank Rohenkohl, ninety-two, related how and when that altar came into existence. As a young married man he lived on the farm immediately south of that school. His father-in-law, Francis Vorwald, an excellent teacher and a fervent Catholic layman, taught the McKee Settlement school and boarded at his son-in-law's home. Bishop Luers of Fort Wayne, Indiana, was a close friend of the Low-German pioneers who had settled at New Vienna, and visited them on one or several occasions. Before an expected visit by the Bishop, Schoolmaster Vorwald determined to have an altar built at the school in order that the Bishop could say Mass there when he came. The altar was built, Bishop Luers came and said Mass there, but Mr. Rohenkohl states that this occurred in 1868 or 1869. This was ten years after Bishop Loras' death. It is hardly probable that Mass was said there much earlier because that district was settled by English first, five or six McKee families having congregated there and given their name to the locality around 1853. In the 1860's, German Catholics moved into that neighborhood from New Vienna and bought farms from the English pioneers. The first Catholic to buy a McKee farm was the father of Gerhard Tegeler, Sr., who purchased the same in the year 1865. How the McKee school came to be called St. Francis School is a matter of conjecture. One of his grandchildren suggested that Mr. Vorwald probably named the school himself, dedicating it to St. Francis of Assisi, of whom he was a great admirer and whose virtues he tried to emulate in his daily life.

Catholic Rural Life Movement.⁴ There appears finally the Rev. Boniface Wimmer, O.S.B., founder of the Benedictine Abbey at St. Vincent, Pennsylvania, who has left for the edification of history a crisp statement characterizing the motives of these German clergymen in their apostolic work. To him America represented a heaven-sent opportunity for the German priests to repair the injury done to the Church of Christ by one of their race who three hundred years earlier started Protestantism.

When this Midwest colonization was attaining its full vigor after the spiritual leaders of this movement, among whom were Bohemians, Poles, Luxemburgers, Hungarians, and Austrians as well as Germans, had made a difficult beginning, the Catholic Faith was planted at Dyersville. Because Dyersville is predominantly Catholic today, it would be natural to expect Bishop Loras to have played a part in this beginning; but actually there exists no evidence of his ever coming to Dyersville or showing any active interest in it. That the Bishop visited the settlements of Colesburg and Delhi can hardly be questioned in the face of official records showing that, according to his well-known custom, he bought two lots each in those towns in

⁴ Father Lemke wrote to the Leopoldine Society about the advisability of developing more rural Catholic centers in the West. A part of his letter follows: "The new and generally more beautiful and fertile territories in the West of the United States have hitherto been too much overlooked. These should receive more attention. Before it is too late one should undertake with vigor the beginning of great foundations there, even with present meagre resources. There will be people ready to assume the hardships and the privations of such a mission and to lay the foundation of institutions which will make out of every wild district in the future a Catholic land. But these willing people are always pinched by the lack of means and must stand idly by while heretics and Jews establish themselves in places which they had to abandon for want of several hundred dollars. This point cannot be too much impressed on the minds of the Society's Contributors. For the sums, which often are sent from Europe to construct beautiful buildings in the great and rich cities of east America, one could buy large tracts of land in the West, build churches and convents and lay the indestructible ground of a Catholic population to which also the aborigines of the same district by instruction and example would join themselves. Why import stained glass and costly masterpieces of art from Europe? To be sure such things can wait until prosperity and talent for art has been sufficiently developed to produce art in this country." *Berichte der Leopoldinen Stiftung* (1858-59), Vol. XXX, pp. 59-60.

1854 and 1855 respectively.⁵ Dyersville waited for its first episcopal visit from the successor of Loras. There is a good explanation why the saintly Bishop ignored this settlement. The town was widely known as thoroughly English in population and Protestant in religious constitution. Although he probably had information of the Catholic farmers settling thickly on the land immediately north of Dyersville, yet the Bishop also knew that their religious needs were supplied by the nearby parish of New Vienna. On the other hand, he could not pierce the veil of the future to foreknow what no man suspected before 1857, namely, that this English Protestant stronghold would in a few years become an outstanding German Catholic community.

Although the pastor of the New Vienna parish may have been seen on the streets of Dyersville (if only on a visit of curiosity) during the first years of its phenomenal activity, and although the same priest may have called at the home of some isolated Catholic family in the town, the coming of the Irish railroad builders to Dyersville, during the closing months of 1856, seems to have been the occasion of the first official visit of a Catholic priest to this community. Thus "in 1856 the Rev. Father Longfils established a mission here," quoting the exact words of the oldest document that touches this topic.⁶ This statement is confirmed by another first history in these words: "In 1856 the Catholics also prepared a church for occupation, which was about all that was undertaken."⁷ On the authority of these brief statements and upon the basis of the current events transpiring at Dyersville at this time, it is plausible to hold that the Ordinary of Dubuque commissioned Father Longfils in 1856 to look after the spirit-

⁵ County Recorder's Files, Manchester, Iowa.

⁶ J. B. Albrook, A.M., Pastor, *The History, Hand Book and Directory of the Dyersville M. E. Church, 1877* (Xavier High School Library).

⁷ *History of Dubuque County, Iowa* (Western Historical Company, Chicago, 1880), p. 705.

ual needs of the Irish laborers as they settled temporarily in Dyersville. In the case of these worshippers, who moved their abodes every year or so with the progress of the railroad, there would be no need of founding a parish or building a church. The expressions "established a mission here" and "the Catholics prepared a church for occupation which was about all that was undertaken" in the quotations above seen, describe such a situation very well. Father Longfils was, in his first appearance here, rather a traveling missionary than a resident pastor at Dyersville.⁸ When the body of his Irish congregation moved westward in the fall of 1857, the missionary lost touch with Dyersville for the time being.

Several Irish families however had settled permanently at Dyersville and these received the sacraments and the comforts of the Church at irregular intervals from the pastor of Cascade, Father Slattery. This priest and missionary deserves a place of honor at the side of such men as Luers, Inama, Kundeck, Weninger, and their illustrious

⁸If this surmise (which is merely an honest attempt to explain the scanty evidence that remains of the nebulous beginning of Catholic life in Dyersville) is correct, then it offers a satisfactory solution to several other perplexing things. There exist among the descendants of the little Irish pioneer colony of Dyersville certain little traditions about visiting missionaries, which stories, edifying in the main, are not found among the Germans. For example, the memory picture of a missionary who was accompanied in his visits by a lamb which lay down at the foot of the altar during the celebration of the Mass. Again, the story of a priest who said Mass in a room so cold that a pan of glowing coals was placed beside the altar over which he might warm his fingers. Then also the statement, recorded in a brief history of the parish,* that Father Longfils said Mass at first "in an upper room of a house on the south side of Main Street" is a very vague designation which receives no confirmation from German pioneers who witnessed the beginning of the St. Francis Parish in 1858. There is here possibly a confusion of data referring some to the missionary period of 1856, others to the parish beginnings of 1858.

* "History of St. Francis Parish," *The Golden Hour*, 1920 (Xavier High School). This history was begun by the Iowa Catholic Historian, Father Kempker, who around 1915 came to Dyersville at the invitation of the pastor, Father Warning, to compose the history of this parish. Unfortunately he did not complete the work. His notes were, however, saved and used by the assistant Fathers M. M. Hoffmann and H. J. Dunkel, who published a number of chapters of the parish history in the *Golden Hour*, a monthly magazine of St. Francis Academy. It is regrettable that other duties prevented them from completing what they had so ably begun. The history notes left by these three priests at St. Francis Rectory contributed considerably toward the completion of this work.

companions. His baptismal record shows that Father Slattery made trips every few months into the northwest as far as St. Charles (Charles City) in Floyd County and visited the many settlements along the way, administering the sacraments wherever they were needed and upon his return entering them carefully in his records.

An aged settler at Cascade tells of a priest who traveled widely across the country on horseback. The self-same picture lingers vaguely in the memory of Dyersville pioneers and this traveler on horseback might well have been the zealous Irish pastor of St. Martin's. According to his baptismal register, he visited the Dyersville area on ten different occasions between August 16, 1857 and June 2, 1858 during which period he baptized five children and solemnized two marriages at Dyersville, baptized twice at Nottingham (now Earlville), baptized four children at Worthington, and one child at Delhi. It is significant to note at this time that the baptismal and matrimonial records signed by Father Slattery contain not a single German name. It seems then that the German farmers around Dyersville were definitely affiliated with St. Boniface Parish at New Vienna until as late as June, 1858.

So far the snatches of evidence can be fitted into a logical record of events. However, difficulties arise at this point, mainly out of the inaccuracies of the *History of Dubuque County*, 1880. This history, much as it deserves respect as being the nearest to the pioneer days, is loose in its treatment of facts concerning Catholic history, and displays a noticeable impatience about details of the beginnings of settlements outside of the city of Dubuque.

Its record reads:

St. Francis Xavier Catholic Church — originated and was organized in 1856. At that date, the congregation worshipped in a frame house on Main Street, near the bridge, under the care of the Rev. Father

Longfils who remained for five months. During the succeeding three years, the church was without a Pastor, the congregation being attached to the parish of New Wine. Meantime, a portion of the brick church now occupied was built and in February 1861, the Rev. Father A. Kortenkamp was assigned as Rector, and the congregation again formed a separate parish.⁹

These statements clash with other data, to be advanced presently, that are too well authenticated to be brushed aside.

The statement made by the much later 1911 *History of Dubuque County* is more accurate and sustained by collateral evidence. It reads:

St. Francis Xavier Church, Dyersville, was organized in 1858, and at first worshipped in a frame house near the bridge on Main Street, under the ministrations of Rev. Father Longfelz, who, after five months departed, and the congregation was supplied from New Vienna. Soon a brick church was erected and in 1862 Rev. Father Kortenkamp became Pastor and the congregation again became a separate parish.¹⁰

The second statement is so similar to the first in outline that it seems to be merely a restatement of the first with definite corrections, although the spelling of Father Longfils' name is correct in the first document against that of the second.¹¹ In the rest of the information supplied, the later account is much more tenable.

Working on the basis of the second document, let it be supposed for the sake of beginning, that the Bavarian group around Dyersville by the summer of 1858 had decided to have their own parish church and pastor, especially since they had observed that a smaller group of transient Irish had obtained the services of Father Longfils from the Bishop. Under the scarcity of German-speaking priests¹² it is not strange that Father Longfils was sent as

⁹ *History of Dubuque County, Iowa* (1880), p. 711.

¹⁰ Oldt and Quigley, *History of Dubuque County, Iowa* (Goodspeed Historical Association, Chicago), p. 879.

¹¹ Sadlier's *Catholic Directory* of 1860 gives "Rev. A. Longfils, Dyersville, Iowa" (St. Francis Seminary Library, St. Francis, Wisconsin).

¹² Even Bishop Loras in his last years undertook the study of the German language at St. Bernard College and Seminary, Table Mound. M. M. Hoffmann, *Story of Loras College* (Loras College Press, Dubuque, 1939), p. 96.

the first pastor of the new Dyersville parish since he was acquainted with the settlement and probably knew German, even if he was a Frenchman as his name indicates. According to a tentative reckoning, Father Longfils took charge of the St. Francis Xavier Parish during the month of September and immediately rented for church and school purposes a frame building on the west banks of the river, the north side of Main Street, near the present site of the John Koelker Hardware Store. Anton Lippert, according to the statement of his daughter, Mrs. Jos. Billmeyer, Sr., constructed the first altar upon which the Holy Sacrifice of the Mass was offered for the new parish. George Schindler of Dyersville, who was born on a farm near here in 1849 and at the present age of ninety is still hale in mind and limb, recalls the pastorate of Father Longfils in whose short school term during the fall of 1858 he learned the "three R's" as well as his catechism. At the end of the term, which closed in November, George and two other children received their First Holy Communion from Father Longfils. Too busy with parish organization and building plans to conduct full-time classes himself, Father Longfils brought with him a young man who taught the children.

After acquainting himself with the size of his congregation and having effected some organization, Father Longfils planned and commenced the erection of a brick church at the corner of West Victoria and South Vine Streets.¹³ Building operations began sometime after October 13, 1858, which is the date when Bishop Clement Smyth purchased lot 312 in West Dyersville, paying \$41.00 for the same. The walls of this church, so aus-

¹³"Dyersville, Dubuque County: Church being built, Rev. A. Longfils," Duni-gan's *American Catholic Almanac*, 1859, p. 188 (St. Francis Seminary Library). Be it observed that the *Catholic Directory* is always published a year after the information is gathered. For example, the list of priests and parishes as of the year 1858 is published in the directory of the year 1859. This explains the small discrepancy between the dates found in this text and the date of the directory that is quoted.

piciously begun, had hardly been covered with a roof when some serious disagreement arose between Father Longfils and the lay leaders of the parish which ended in the unceremonious departure of the pastor, who was never again seen or heard of. The cause or nature of this unfortunate breach has been obliterated by the finger of time. It has been suggested that the trouble arose because of the building plans, while another story is that Father Longfils brought the ire of the Germans upon his head because he was greatly attached to the poor Irish families whose poverty called forth his generous charity. However, there is no explanation sufficiently authenticated to be adopted unreservedly.¹⁴

¹⁴In connection with the unceremonious departure of the first pastor there persists a rather substantial tradition that the ill-treated priest predicted for the four or six laymen, who forced his leave, a definite punishment from God. Some say that the punishment was to appear in some form of a violent death; others affirm that the men were to die without the hand of a priest over them. A third version of the traditions, however, contradicts these two statements. Denying that the priest pronounced any curse, it states that he, when bidding an affectionate farewell to his loyal Irish families, quieted their outraged feelings with the simple, calm remark: "We shall leave them in the hands of God." All three versions agree finally on this that three or four of these leaders did singly die a sudden death in later life, a coincident that made a deep impression upon the community. Parents, pointing to the deaths of these men, told their children repeatedly that they should never oppose God's ordained priests in their ministry as shepherds of souls.

Because this tradition varies in details, it may hardly be presented as history; and yet because the general tenor of the varying stories is the same, and because elders, both of the German and Irish families preserve a strong impression of this tradition, it can hardly be rejected as pure legend. If these pioneering laymen erred in their zeal for the material progress of the parish, it would indeed be a spiritual work of mercy for this generation to pray for the repose of their souls; while at the same time all may read the evident lesson taught by the unhappy incident. The same tradition, indeed, carefully points out that these men were faithful members of Mother Church for the rest of their earthly days, and were deeply conscious of their misdeed, living always so as to be prepared for death, come however it may. Looked at in its entirety, therefore, this doubtful tradition shows forth the power and mercy of God who brings good out of evil.

For the sake of completeness, it should be added here that the Irish version of this tradition names not Father Longfils as the ill-treated priest but a certain Father Francis. This adds confusion to uncertainty. The Irish descendants relate that Father Francis, a small, frail figure, whom they revered as a holy man, loved Dyersville and wanted to continue his priestly work here. But the Germans did not like him because he did not know the German language, according to the priest's own statement. Therefore a committee of parishioners entreated the Bishop of Dubuque for his removal. This method failed. Father Francis told the congregation about this attempt from the altar, adding also the startling information that he was a cousin of the Bishop. Finally they forced him to leave in the middle of win-

When did Father Longfils leave Dyersville? Several histories give five months as the term of his pastorate here. If he came in September, 1858, he would have completed his term in February, 1859. These dates seem to meet the requisites of most of the data relating to his pastorate. A Michael Lahiff, now of Fort Dodge, Iowa, claims to have

ter by removing from his simple home all household necessities. With Father Francis was a boy, about twelve years old, who accompanied the priest on his departure.

All efforts to identify this priest have seemingly failed. There was during these years one priest in the Dubuque Diocese who bore the name, Francis. He was the Rev. Francis Walsh, Master of Choir, in 1857 at New Melleray Monastery south of Dubuque, twenty odd miles southeast of Dyersville. (Sadlier's *Catholic Directory*, 1857) The name of Father Francis appears often between 1855 and 1857 as minister in the baptismal register of Holy Family Church near the Monastery, indicating that he did active work in the parish. A brief biography of Father Walsh preserved at the Monastery states that he was dispensed from the rule of the Monastic Life in order to assist in missionary and pastoral work throughout the diocese. Accordingly his last baptism at the Monastery parish appears under the date of May 19, 1857. If this were the end of information about him it might be concluded that he looked after the Irish railroad builders who had settled at Dyersville. But there is more information. The baptismal record at Wexford shows Father Francis administering the sacraments of baptism and marriage there beginning June 17, 1857. Less than a month elapsed between his last baptism at the Monastery and his first baptism at Wexford. As the parish records verify, Father Walsh served Wexford steadily from June 17, 1857, until August 15, 1860, over three years during which time not a month elapsed without a record signed by Father Francis. It is impossible, therefore, to see this Father Francis at Dyersville before August, 1860.

Could Father Francis have gone to Dyersville from Wexford? There is some reason to believe this possible. No record of Father Francis' activity between August, 1860, and October, 1863, has been found. At the latter date he appears in the baptismal register of St. Patrick's Church, Dubuque, where he was pastor until the close of 1867. Bishop Smyth may have sent Father Walsh from Wexford to Dyersville. James Kirby of Bankston, who was born on September 11, 1860, states that he was baptized by Father Francis at Dyersville. To contradict this evidence comes Sam Cunningham of Dyersville, who claims to have been baptized by Father Francis in 1857. Mr. Cunningham, however, has never been able to find documentary proof for the year of his birth. Weakening the testimony of James Kirby further, there is the strange fact that no baptismal record has been found for those who claim to have been baptized by this priest. No record of a Dyersville baptism has been found either at the Monastery parish, or Wexford, or St. Patrick's. This is a telling fact in this particular case because Father Francis Walsh was a careful, punctual, and neat keeper of records. The three baptismal registers referred to above testify to this. Where did he record these baptisms if not at the Monastery, Dubuque, or Wexford? Yet there is an escape from this dilemma. It has already been stated that all traces of Father Francis disappear between August, 1860, and October, 1863. It is possible, therefore, that Father Francis, if he was the same Father Walsh, recorded his Dyersville baptisms at St. Philomena's, Asbury, which parish he ministered during the 1860's. No one will ever clear this assumption because the earliest records of that parish were burned with the rectory many years ago.

One more point about the Father Francis tradition will conclude this exposition of evidence thereon. Mrs. Margaret Kirby, widow of Dr. John Kirby, of Sioux City, Iowa, in correspondence with the author wrote that her husband used to tell that he

been the first child baptized in the old St. Francis Church, the ceremony taking place on Christmas, 1858.

Ann Janssen was the housekeeper for Father Longfils during his brief stay in Dyersville. At Christmas she prepared a simple crib in the rectory and on the eve of the feast the pastor and his housekeeper sang hymns alternately before the crib of the Christ-Child. "Now you sing a carol in Dutch, and I'll sing a French one," the pastor had suggested.¹⁵

Among the historical notes gathered by Father Kempker appeared this significant record: "In the Catholic Church of Dyersville on February 1, 1859 were joined in marriage by the Rev. Father Longfils, Pastor, Mr. Bernard Holscher and Miss Elizabeth Stoeckl. Witnesses: Adam Stoeckl and Miss Magdalen Braun." This is confirmed by the family biography of Bernard Holscher and the traditions of their children. The source in which Father Kempker discovered this news item no one has found to this day, and it probably disappeared with the great part of his personal collection. At any rate it establishes almost beyond question that Father Longfils was in Dyersville still during the first month or two of 1859.

By February 28, 1859 St. Francis Church was quite definitely without a pastor. That date is chosen because the four church trustees began on that day to mortgage their farms in order to borrow \$1,000 with which to com-

as a boy left Dyersville in an unpleasant manner with a priest who shared his home with him. This priest whose name was not recalled then placed John Kirby in a school somewhere, probably at or near Dubuque. Other informants independently also gave Johnnie Kirby as the name of the boy who left Dyersville with Father Francis. Since the boy's exact age at the time of departure was not known, it is again impossible to date this incident definitely as occurring around 1857 or 1860.

The confusing traditions about both Father Longfils and Father Francis remain therefore a mystery. There is substance enough to both traditions to suggest that there were two different priests and two distinct episodes. Yet with the present data no tenable solution can be found. All this data has been painstakingly submitted here in the hope that some day valuable evidence will come to light to answer these questions.

¹⁵ Testimony of Helen Loosbrock, a native of Dyersville, now at LaMotte, Iowa.

plete the church building at least externally. Tradition is unanimous on this point that the members of the parish finished the church after Father Longfils had left.¹⁶

This priest is indeed one of the mysterious characters in the pioneer history of the Dubuque Archdiocese. No one knows whence he came or where he went after his departure from Dyersville. Strange too, is the fact that no records of baptisms, marriages, or burials performed by Father Longfils have ever been found, neither in the Dyersville parish records nor in the registers of any parish as old as St. Francis Parish in northeastern Iowa. This fact becomes still more striking when it is observed that the persons who claim to have been baptized at Dyersville about this time have never found a record of their baptisms either here or in neighboring parishes. Children born at Dyersville before or after this period find their baptisms recorded either at Bankston, New Vienna, or St. Martin's, Cascade. There are then these possible solutions for the absence of these records. Father Longfils either kept no permanent record of the sacraments he administered, or they were lost, or he took them along at his departure and deposited them in some far away archives where they may still exist.

Father Kempker, who had a genius for saving little bits of information, records that Father Longfils died an edifying death in the South. John Huber, who settled on a farm two miles north of Dyersville in 1857, when speaking to his sons years later about the priest who began old St. Francis Church, said: "He was a good priest. The people did not treat him right."¹⁷ Anton Lippert, in a characterization of Father Longfils which he left in the minds of his children said: "I always got along very well with him. His troubles began when he persisted in giving

¹⁶ Details about these mortgages will be found in the chapter "Old St. Francis Xavier Church."

¹⁷ See Biography of Mr. and Mrs. John A. Huber.

things to the poor Irish families. This irked the Germans who were eager to get on with the development of their parish church. At last, the Germans took everything away from him and forced him to leave." If this is the true statement of the case, it is regrettable that so minute a difficulty was allowed to become so great an issue. There is in this altercation nothing very reprehensible on either side. Noble motives were present on both sides and with some mediation a peaceful understanding might have been reached. However, since the Germans were notably guilty of trusteeism in many dioceses of the United States at this period, the lay leaders of this young parish also probably overstepped the boundary of their prerogatives. One wonders if the whole affair might not have been handled more happily by a German priest, both because he would have understood his people better and because the Germans were restive under a priest of any other nationality but their own.

The Rev. J. J. Aylward, D.D., earlier at Fort Dodge, Iowa, was reported as stationed in Dyersville in October, 1859, from which place he also cared for Farley, Nottingham (Earlville), Manchester, and the Bankston settlement five miles from Dyersville.¹⁸ How long he lived at Dyersville or whether he ever really made his residence there is not known. The baptismal records at St. Clement's Church, Bankston, indicate rather that Father Aylward served the Catholics of Dyersville while he had his rectory at Bankston. At the latter place this learned priest opened the parish records with the baptism of Mary Elizabeth Holscher who was born to Mr. & Mrs. Bernard Holscher at Dyersville on October 24, 1859, and was baptized by Father Aylward on the following day. It is more probable that the baptism was administered at Dyersville although recorded with several other Dyersville baptisms at Bankston.

¹⁸ *Wahrheits-Freund*, November 10, 1859.

The Bankston Chronicles show further that Father Aylward remained there at least until August 1, 1860.¹⁹ The first signature of the Rev. Andrew Bennett, second pastor of St. Clement's Parish, appears under the date November 8, 1860. Even with the aid of the baptismal records, no definite statement can be made about the length of time or the manner in which each of the several missionary priests served Dyersville. By far the greater number of Dyersville's German children were baptized at New Vienna during the years 1848 to 1860, while the much smaller number of Irish names are found at Bankston and Cascade.

On February 14, 1860, the Rev. J. Orth, pastor of New Vienna, began the baptismal record of St. Francis Parish at Dyersville.²⁰ This record, written in Latin, is still clearly legible. The English translation of that initial record is as follows: "No. 1 February 14, 1860, I baptized Francis Herman Luthmers, born February 6, 1860, of Francis Ferdinand and Elizabeth Catherine Luthmers. The sponsors were Frank Vorwald and M. Anna Meis. J. Orth, Missionary." Needless to say, this is the oldest official record found in the parish. Father Orth continued to serve the Dyersville mission until the stalwart young priest, Father Kortenkamp, arrived on February 4, 1862. How often the pastor of New Vienna held services at this mission is not known. According to tradition the Catholic families in and around Dyersville continued at this time

¹⁹ Father John P. Aylward, D.D., reputedly an Oriental scholar who taught for some time at Mount Saint Bernard College and Seminary under Bishop Loras (See M. M. Hoffmann's *Story of Loras College*, p. 108) was at Sinsinawa Mound College in 1857 (*Metropolitan Catholic Almanac*, 1857, p. 257), appeared at Fort Dodge in 1858 (*Dunigan's American Catholic Almanac*, 1858, p. 145), at Dyersville and Bankston in 1859, taught again at Sinsinawa Mound College in 1860, was professor at St. John's University, Collegeville, Minnesota, in 1867 and 1868, and died at Montreal in 1887 (Alexius Hoffman, O.S.B., *History of St. John's University*, p. 27ff.).

²⁰ "Dyersville, Dubuque County: Church being built; attended from New Vienna," *Dunigan's American Catholic Almanac* (New York, 1860), p. 139.*

* Report submitted by the Rt. Rev. Bishop.

their former practice of attending Mass on Sundays at St. Boniface Church. Father Orth said Mass at Dyersville occasionally in order to bring the blessings of Divine Worship to the Catholics who lived west and south of Dyersville. The tradition about a priest hearing confession and saying Mass in the Henry Holscher residence on the present church block refers to the ministry of Father Orth.

The first six years of the history of St. Francis Parish are shrouded both in mystery and uncertainty. The time and exact place where Mass was first read within the parish is not known, nor has it appeared by whom the name of the parish was chosen. Happily the twenty-seven years' pastorate of Father Kortenkamp led the languishing parish into a state of certainty, peace, growth, and stability.

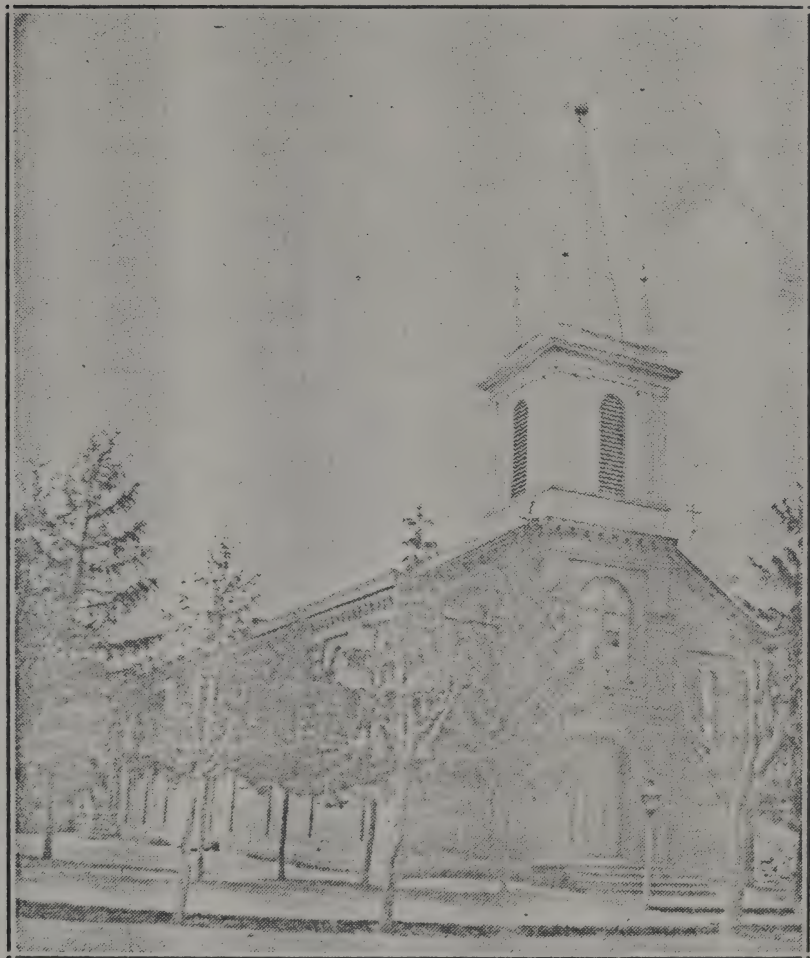
CHAPTER TWO

OLD ST. FRANCIS XAVIER CHURCH

The earliest two churches, in which the members of St. Francis Parish worshipped, were mentioned in the chapter on the organization of the parish. The first church was a frame building on the north side of West Main Street, on or near the site of the John Koelker Hardware Store, probably on lot 419. Father Longfils rented this place some time in the year 1858 to serve as a house of worship for his little congregation, while the brick church was being built on the corner of Victoria and Vine Streets. Anton Lippert, who came to Dyersville from Pittsburgh in 1856 or 1857 with his family, built the altar that was first used at Dyersville. Mr. Lippert had been a building contractor in the East and was a craftsman and an artist in more than one way. Father Longfils left Dyersville not later than 1859. Father Orth, pastor of New Vienna, then served the nascent parish at Dyersville as a mission, but whether he held services in the rented building, or read Mass in a private home, or made use of the incompletd brick church, is not known.

In lieu of the little information available about this period, it seems permissible to conclude that this rented frame building was the place where the first Mass was offered at Dyersville. How long it served as a church is a matter of conjecture, but hardly longer than two years.

The private home of Henry Holscher, which stood on the south side of West Main, lot 385, between Vine and Elm Streets, deserves mention here. Mrs. Holscher related to her children that in an upper room of their home a priest used to say Mass and hear confessions. This did not



OLD ST. FRANCIS XAVIER CHURCH

occur before November, 1860, the date of Mr. and Mrs. Holscher's wedding, after which they started housekeeping at this address. It is quite probable that the missionary priest — whoever he may have been, whom local traditions describe as saying Mass in a cold church by warming his fingers over a pan of coals near the altar — found the frame church, or even the brick church which had been

brought under roof by the energetic trustees, too cold for services during the winter. This may have been the occasion for moving the altar and the confessional to the Holscher residence.

As mentioned above, the first brick church was begun under Father Longfils in 1858, on lots 312 and 313, at the corner of West Victoria and Vine Streets. Bishop Clement Smyth acquired the legal title to lot 312 on October 13, 1858, for forty-one dollars, the only datum that indicates when building operations may have begun. Mr. F. X. Bullinger rendered a notable service to the parish in connection with the building of this first church. This incident throws an interesting light on the uncertainty of conditions under which the pioneers had to labor in those days. When the church had been built it was discovered to the dismay of these intrepid builders that they did not own the land on which their church stood. In this hour of embarrassment Mr. Bullinger saved the situation by paying \$200 in gold to satisfy the owner whose lot had been usurped. It is probable that, not knowing the exact location and extent of the land which Bishop Smyth had bought for their church, they built their church across lots 311 and 312 and 313, of which they owned only lot 312. In consideration of Mr. Bullinger's conciliatory payment the situation was thus left indeterminate until August 15, 1863, when under Father Kortenkamp Bishop Smyth acquired a legal title to lots 311 and 313 for \$300. Mr. Bullinger previously had opened the church building fund with his donation of \$50.

The church was constructed of brick; its dimensions were thirty-six feet in width, fifty-four feet in length, and seventeen feet in height. The brick for the new church was made at the brickyard which was operated in North Dyersville on section 30, near the south bank of the North Maquoketa River. The walls were up when suddenly the work on the building was interrupted. There

was not enough money to finance the construction; it had proved to be more exorbitant than the infant congregation had expected. To increase the gravity of the situation, some vague disagreements appeared between the pastor and the building committee which resulted in the departure of Father Longfils, who was never again heard of. There is reason to hold that the first pastor of Dyersville left about March 1, 1859. The significance of that date will appear a little later.

In order to bring the edifice to completion in this crisis, or at least, to have it entirely enclosed, the trustees or building committee shouldered the responsibility, each of the members giving a mortgage of \$250 on their farms to raise the \$1,000 needed to carry on. The money was borrowed from Dora Kesch, wife of a Bohemian named Thomas Kesch. She was the mother of Simon and Josephine Schermer, and married Thomas Kesch at New Vienna in 1858, her husband having died some years earlier. She gave the \$1,000 in gold, and it is said, when the trustees wanted to repay their loan in silver or paper, gold was demanded in return.

The particular pieces of land which carried the honorable burden of this mortgage are deserving of a memorial. Joseph Stoeckl gave a \$250 mortgage against the southeast quarter of the southeast quarter of section 20 and the northeast quarter of the southeast quarter of section 29, eighty acres all in New Wine Township. Theodore Goerdts placed a similar mortgage on the west half of the southwest quarter of section 20, eighty acres also in New Wine Township. George Schindler mortgaged the east half of the southwest quarter of the same section, another eighty acres. The fourth mortgage of \$250 was given by Franz Schultz on the southwest quarter of section 10, one hundred and sixty acres, in Bremen Township, Delaware County. The first three mortgages were dated March 9, 1859, the fourth one was given ten days earlier, on Feb-

ruary 28, 1859. Again, the first three were released on March 29, 1865, the fourth one on September 30, 1865. The sameness of dates and figures argues that these men executed some common purpose. Two hundred and fifty dollars does not seem a great sum today, but let it be borne in mind that at that period and to these struggling pioneers it represented a considerable amount — the purchase price of two hundred acres of finest land. There is good justification for surmising that, since the money for parish purposes was obtained under private responsibility, the trustees were pushing the building of the church alone without the guidance of the pastor — Father Longfils had taken his departure.

Finally, the church was externally finished. It was lighted with Roman style windows, and in time graced with a fitting tower, embodying architectural lines that showed the hand of trained designers and experienced builders; for the pioneer biographies indicate that expert builders and craftsmen were already in the parish at this time. How long or how much this church was used before Father Kortenkamp came, is not known.

Into this bare brick church Father Kortenkamp entered as its second pastor when he came to Dyersville in February, 1862. He offered Mass here while snowflakes gently fell through openings upon his devout congregation whose hearts were grateful to heaven for their young and competent pastor. Immediately Father Kortenkamp finished the interior of the church and made it a fitting home for the Sacramental Presence of Christ, the Author of all life and blessing. The parish grew instantaneously, so that about six years later Father Kortenkamp had to double the original length of the church at the cost of \$5,000. The enlargement included a sacristy which was built to the west end of the church. Under the supervision of Francis Loosbrock and Barney Sudmeier all the work was successfully completed in 1869.

Gradually the customary furnishings of a church were provided. A pulpit was made of walnut by John Klocker, a gunsmith by trade, sometime after 1868. This pulpit was octagonal in form, rested upon a central pedestal or leg and was surmounted by a canopy of brackets upon which rested a statue of the Good Shepherd which he had carved in wood. John Klocker also made the confessional which stood in old St. Francis. Likewise of walnut it is still in service at this time, standing beside the Sorrowful Mother Altar in the winter chapel. Formerly the penitents entered this confessional from the front, the curtains hanging in line with that of the confessor's door. Later the entrances were made from the sides. Some of the first pews for this church were the handiwork of Anton Lippert. After the church had been enlarged, more pews were made by Francis Loosbrock, another expert woodcraftsman. W. C. Loosbrock recalls his father planing the wood for these pews at his home.

In 1873, the date of the first Mission in St. Francis Parish, a large crucifix was hung in St. Francis Church in memory of that occasion of grace. This cross of walnut was made and donated by the same Mr. Lippert who also provided the life-size corpus. Mr. Ignatz Summer finished and varnished the cross. After the mission, Mr. Summer inscribed the following words on the crucifix in gold lettering: "Rette deine Seele. Mission 1873." This venerable crucifix hangs in St. Francis Church today, having been repainted to harmonize with the interior of the church.

At present, the communion railing of old St. Francis Church is in the sanctuary of the winter chapel. Its fine walnut wood is hidden under a coat of white paint. The first Stations of the Cross that hung in old St. Francis were the little square walnut-framed picture-stations which hung later in the Sisters' old Convent and are now in the attic of St. Francis School. These were replaced

several years before 1889 by the large Stations, a gift of J. Henry Fangmann. Later these were transferred to the new church and are its present Way of the Cross.

The pioneer-built altar served as the High Altar until a new altar was purchased out of a fund opened for that purpose by Michael Tierschel and Henry Arens. On that altar stood life-size statues of the Sacred Heart, of St. Francis Xavier — gift of Michael Tierschel — and of St. Ignatius Loyola — gift of Mrs. Gertrude Summer.

Mr. Matt Shorn gave two side altars for old St. Francis on which stood the statue of St. Anthony of Padua — gift of Anton Digmann — and of St. Francis of Assisi — gift of Mrs. Frank Westemeier. These altars stand today in the chapel.

As early as 1873, Father Kortenkamp started a pipe-organ fund and two years later, in November, 1875, a fine pipeorgan costing \$1,800 was purchased and placed in St. Francis Church. In church bells old St. Francis was the equal of new St. Francis. No trace of information about the acquisition of the first bell for the belfry of St. Francis has survived. A second and larger bell was placed with the original bell in July, 1874, through the generosity of Michael Tierschel and Andrew Nachtmann. Ever since 1879, the year when Honorable John Christoph donated a 1,700 pound bell costing \$600, the limpid music of triple bells has emanated from the Catholic Church spires at Dyersville. Besides announcing the hours of divine worship, their peal rolling far and wide over the fertile country side of the Maquoketa Valley, reminds Christians of the Angelus prayer three times daily, and tolls the sombre call of death when a fellow member is called to appear before the Great Judge. Time and again these faithful bells have spread the warning of public danger. Memorable occasions were when they aroused the citizens from slumber during the Muehe Fire of 1884, and during the floods of 1896, of 1925, and of 1937. The disastrous fire of

1884, which destroyed the Muehe property on a cold winter night, might have spread to the church and school across the alley but for the fine work of the Red-Jacket Fire Company who checked the fire. The three bells were transferred to the north tower of the new church in the fall of 1889.

When Father Kortenkamp had enlarged St. Francis Church, he thought that his congregation possessed a church that would be ample and suitable for the duration of his mortal days. However, not many years later, he saw that church much too small for the astounding growth of his congregation. On ordinary Sundays only a part of the people could enter the church even for standing room. Neighbors to the church could see lines of men sitting along the outside walls during services.

The final solemn, joyful event that was conducted in old St. Francis was the celebration of the First Mass by Rev. B. H. Forkenbrock on July 2, 1889. Fathers Brinkmann and Forkenbrock concluded the number of low Masses read in the historic church. The last solemn, sad service to be held here was the funeral on September 17, 1889, of Dyersville's immortal pastor, the Rev. A. Kortenkamp. Within a week or two after the deceased pastor's funeral, the interior of the church was dismantled.

This, then, is the simple yet inspirational history of the brick church of 1858, as pictured through the faithful memories of devoted pioneers. It could not compare in many respects with its proud and splendid successor; nevertheless, its history is singularly romantic, for it has been the cradle of the faith to this community. Built by the hands of pioneers without the guidance of a shepherd of their spiritual kingdom and beautifully furnished almost entirely by the home skills of its worshipful members, it was the Christian's sincere joy and pride. Such joy and pride being honestly begotten was undoubtedly greater than any which their descendants, who know compara-

tively little of true sacrifice, ever experience. And although the Cross of Christ has found other dwellings, indicative of the undeniable progressive triumph of the Savior, nevertheless, old St. Francis Church stands today, a part of St. Francis School, its walls unimpaired, a monument to the faith and zeal of Dyersville's pioneer Catholics.

CHAPTER THREE

FATHER KORTENKAMP

If the history of Dyersville were to be written in the biographies of its outstanding leaders, the choice of men who were most responsible for shaping the destiny of this rural city could be limited to two — Judge Dyer and Father Kortenkamp. To the former, an energetic and far-visioned English merchant, falls the major credit for erecting upon this recent Indian camping ground a strong post of civilized activity with a distinctly English touch. To the latter, the strong, humble, steady priest of God, belongs the glory for planting deep in the same ground the hardy roots of Catholic life, whose temple is the honor and emblem of Dyersville. When Dyer died in 1864, Father Kortenkamp was already quietly exerting an influence with the "sword of the Spirit which is the Word of God," that changed the face and spirit of Dyersville radically during the next twenty-five years.

Anton Kortenkamp was born near Muenster, Westphalia, Germany on March 13, 1834. When fourteen years of age, he entered the Gymnasium at Muenster for the study of the classics, and later on the University of Muenster for theological studies. His father died in 1857 but Anton finished his education with the assistance of his unselfish brother, Henry, who worked in a brickyard in Germany to help his talented elder.¹ Father Kortenkamp later repaid his younger brother for this service by arranging his immigration to America and establishing him on a farm at Dyersville.²

¹ Henry Kortenkamp, Sr., father of Anton Kortenkamp, was born at Herzebrock, Westphalia in 1791 and died in November, 1857. Mrs. Kortenkamp was born in 1815 at Fuhdorf, Westphalia and died in December, 1857. Kortenkamp Family Papers.

² Henry Kortenkamp often was the driver for his reverend brother on missionary trips to Worthington and Delhi. See Biography of Mr. and Mrs. Henry Kortenkamp.



THE REVEREND ANTON KORTENKAMP

In 1861 Anton Kortenkamp, the young theologian, came to America and offered his services to Bishop Smyth of Dubuque, who ordained him to the holy priesthood on November 4 of the same year. When three months a priest, Father Kortenkamp came to Dyersville on February 4, 1862, to give this difficult mission its first successful resident pastor, as well as the full zeal of his entire priestly life. At Dyersville the young pastor found a neat brick church externally complete with interior unfinished and bare. The first Mass that he offered with his flock was attended by members of twenty families. The church was cold, the scene bleak, the congregation small, while the stories of unhappy relations between the first pastor and these people must have slowed his quick step to a meditative walk. Untried as he was in the practical problems of the pastoral office, he yet possessed the uncommon gift of common sense and the inborn understanding of his fellow countrymen. He determined to win the goodwill of these sincere, if headstrong, Germans by doing things for them. He would avoid any subject or program that might lead to difference of opinion.

Accordingly, Father Kortenkamp first turned his attention to finishing the interior of the church which had stood little used for three years. Well did he realize that these emigrants from cultured Catholic Germany had an innate desire for splendid churches and for liturgical proprieties. Simultaneously with this improvement of the church property, the youthful pastor poured out his tenderest devotion upon the children of the Catholic families, personally conducting catechetical classes for them in some parishioner's home before he had his own rectory.³

Within twenty months of his coming to Dyersville Father Kortenkamp inaugurated the St. Francis Parish school system, whose attendance grew so steadily that three times within thirteen years he had to provide larger school

³ See Thomas Kesch and Henry Holscher biographies.

rooms, twice by building entirely new. Nor did he neglect the children of the mission territory around Worthington. He came to them at regular times and instructed them in their religion. The few surviving pioneers of Worthington still praise Father Kortenkamp for his kindness and friendliness toward the children.

Only after he had provided a fitting house of worship for his people and begun the Christian education of their children did this pastor attend to his personal needs. Being without a rectory, he lived in the homes of parishioners for the first year or two. Probably in 1863, he established the parochial residence at 315 South Rivoli Street, four blocks southwest of the church.⁴

Nature had endowed Father Kortenkamp with a strong physique and a large stature which favored him in commanding leadership as well as in enduring the endless labors of his extensive parish. In addition to the daily routine to which the pastor of souls must subject himself, Father Kortenkamp's burden grew more harassing daily because the membership of his parish was continually changing with growth. At any time of the year for twenty years, new families kept coming and settling in his parish. This continual influx demanded additional time and energy, such a demand as only pastors of rural parishes can appreciate, for they experience it every spring for a week or two when it is March moving time for the tenant farmers. Father Kortenkamp must have endured this unsettled state of his parish population for years, never knowing today what new arrivals and what new adjustments would demand his attention tomorrow. The parish of twenty families who attended his first parochial Mass grew to two hundred and forty families in eight years, an average increase of two families every month. Hard as this insistent call of duty for years may have been, the young priest was physically equal to the task and his spirit

⁴ See Chapter "St. Francis Rectory."

was ever buoyed up by the fruitful blessing that attended his every priestly endeavor.

Father Kortenkamp was jovial in temperament. The memory of the happy sleigh rides that the little St. Francis Choir took with their pastor to Worthington, where they sang the High Mass one Sunday each month, still lingers in the minds of those who heard their elders tell of these things.⁵ It was Father Kortenkamp who with his good humor made these trips a joy to his loyal choristers. Children, too, were attracted to him by the grace of this fine quality. The very first class to take instructions from him before the parochial school was founded remember of the experience only this, that they were happy whenever the day came for the catechism class. The young priest, as big-hearted as he was big-framed, without fail found some way to delight these precious little hearts and minds. Even years later when the cares of the pastor had grown heavy, the children still looked forward to a visit to the rectory with the anticipation of going to a picnic.

Father Kortenkamp only once, as far as the records indicate, absented himself from Dyersville for a considerable time. This occurred in the latter half of the year 1863 when the parish records for about six months bear the signature of Father Orth of New Vienna. The only explanation that has been offered for this absence avers that Father Kortenkamp became very ill that year and spent this time of absence in Dubuque until he had recovered his health. The authenticity of this explanation cannot be verified. It is true, however, that the year 1863 saw the ravages of a severe epidemic in this part of the Middle West. The disease was called in that day the "bloody flux" by some, dysentery by others; children were particularly susceptible to its attack and they died in great numbers. The family of Gerhard Evers is reported to have lost seven children during the plague, while Raphael

⁵ See Chapter "Missionary Outposts — Worthington."

Burkle lost three daughters. The burial register of St. Francis Cemetery is a mute witness to the grief of many parents at that time. Probably, Father Kortenkamp himself suffered from this illness.

If the execution of a building program requires the judgment and experience of maturity, the pastor of Dyersville had to acquire these qualifications in a short time. Within the first fourteen years he undertook the construction of two school buildings, and two rectories besides completing the church, later enlarging the same, and also building the first church at Worthington. Every two years he was obliged to take out the *T* square and level to propose another building, and if in retrospect a fault appeared in his building plans it was the same fault that other contemporary 'brick and mortar' pastors had. He built too conservatively, not allowing enough margin for the marvelous expansion of the parish in the immediate future.⁶

Father Kortenkamp's longest respite from building labors was during the period of 1876 to 1887, the eleven years that elapsed between the completion of the first brick school and the beginning of St. Francis Church. During this decade the pastor was able to devote his whole energy to the spiritual needs of his parish. Having enriched his natural talents and the powers bestowed by the imposition of hands with the varied experience wrapped up in fifteen years of pastoral cares, Father Kortenkamp reared in the hearts of his people a spiritual temple of faith. The adults who composed his original parish had brought with them a strong tradition of faith from their native lands. Given a fair opportunity to practice their

⁶An ecclesiastical observer making a report of the condition of the Catholic Church in America wrote: "I have experienced that the Catholics rarely build their churches for the future congregation. Everywhere one finds that the church is too small for the number of Catholics. The churches should be built to accommodate three times the number of faithful at the time of building." *Wahrheits-Freund*, March 11, 1863.

religion in America, their perseverance in this tradition was normally assured. But their children were a generation growing up in a non-Catholic atmosphere. That these future citizens might acquire a Catholic view and manner of life in the midst of naturalistic surroundings was indeed the paramount concern of the pastor. This responsibility called for deep wisdom, wide vision, and eternal vigilance. It explains Father Kortenkamp's constant personal attention to the instruction of the children. That he succeeded in protecting the impressionable souls of the little ones against the withering touch of irreligion and worldliness, not single-handedly, but with the aid of devout Catholic parents and dutiful teachers, is attested directly by a little story that bears repetition here.

When the Henry Jasper family in 1866 said farewell to friends in Westphalia, Germany, and announced their departure for America, there was a tearful consternation in the town of Velen. The youngest child was a girl of ten years. The departure of this girl for an unknown destiny in the new world deeply affected her solicitous pastor as well as her loving teacher. They feared that she might never hear of the Blessed Mother in that strange and godless country, nor probably ever receive her First Holy Communion. The good priest took her in his arms and expressed a desire to give her Holy Communion at that time but her age forbade it. In due time, the family arrived safely at Dyersville and that little girl lived to testify for this history of her parish that "they found it very good in this country. The conditions were not as Father Selle had feared and they could practice their faith here as well as in Germany."⁷

The strongest proof of Father Kortenkamp's solid work in planting the true faith in this parish is the Catholic Faith itself that exists in the community of Dyersville today.

⁷ See Biography of Mr. and Mrs. Henry Jasper and Mr. and Mrs. Henry Kramer, Sr.

Hers is a tradition of the Roman Catholic Apostolic Faith, both in knowledge and practice, that is not of yesterday but has its roots in the soil of the first planting. By the year 1875 Father Kortenkamp was relieved entirely of responsibility for the missionary territory around Worthington, Delhi, and Petersburg, and with the parish properties in a satisfactory state, he was indeed able to do his best work in teaching and preaching and sanctifying his flock. On the pulpit he was eloquent when he discoursed in the German tongue. English never came fluently from his lips, and he used it only when it was unavoidable.

Unlike his successor, Father Kortenkamp was very quiet and retiring, almost shy. While his influence radiated through the whole parish, his personal activity was mostly confined to the church, school, and rectory. He was little seen in public places and strictly adhered to the policy of avoiding entanglements with purely secular affairs. Consequently, he was hardly known by the people of the community who did not belong to his parish. Even after twelve years of his progressive activity on the West Main Street of Dyersville, the newspaper of the town gave his name the quaint spelling of Gotencamp.⁸

Since his ways were quiet and unassuming, it follows that the biography of Father Kortenkamp must lack anything of the sensational or the unusual. His life was spent in plain duties and unfaltering fidelity to his post, the kind of life (as the saints tell us) that demands heroic virtue. The only incidents or candid shots the inquirer can obtain of him from the memories of old people who knew him well, are those that depict him as performing some priestly work. A pioneer of Worthington could think of him only as the priest who with his horse and buggy drove into

⁸ This lack of interest in the successful and earnest pastor of St. Francis Parish had also another cause. The *Dyersville Commercial*, before it was bought by C. A. Smith, a Catholic, showed some bias against the Catholic congregation. Little news from the west side of the river was printed, and such as appeared often slighted the value or importance of the event described.

their farmyard southeast of Worthington to bring the comforting graces of the Last Sacraments to her dying father; another person recalled his commanding presence when he spoke from the pulpit to his congregation; someone else described his last attempts to read Mass when he needed to be supported by another person.⁹ He was always and everywhere to his people the alter-Christus, and Father Kortenkamp found enough in that office to consume the whole of his being.

In 1873 the pastor of St. Francis Parish invited missionaries to conduct the first mission in his congregation. The memorial of that occasion is the large crucifix that hangs before the eyes of the worshippers in St. Francis Church today. Five years later, in March, 1878, another week's mission was given. In June 1882, Bishop Hennessy visited the parish and gave confirmation to a class of four hundred young men and women. In 1886 Father Kortenkamp presented another group of two hundred and sixty souls to the same prelate for confirmation. The faithful pastor was now beginning to see the tangible fruits of his twenty-odd years of assiduous application to duty.

It would be strange if the people who were blessed with such a pastor did not give expression to their gratitude in some public manner. An appropriate occasion for this presented itself in March, 1884, when Father Kortenkamp reached his fiftieth birthday. The whole parish joined in honoring him with a birthday party at which they presented him three gifts, an elaborate stole, an easy-chair, and a gold-headed cane. On November 4, 1886, the silver anniversary date of his ordination to the priesthood, the parish instituted a two-day celebration. One of the ciboriums that is still daily used in St. Francis Church was among the gifts the jubilarian received on that happy occasion.

⁹ It was J. H. Denkhoff's sturdy young shoulders upon which Father Kortenkamp leaned during his failing days.

The silver anniversary observation practically marked the end of Father Kortenkamp's active pastoral labors. He had been subject to attacks of rheumatism which worsened with the years, and when his health became impaired further with the dreaded dropsy, he realized that his days of physical labors were near an end.¹⁰ Therefore, Father Kortenkamp petitioned Bishop Hennessy for an assistant. This first assistant at Dyersville was Father Joseph Brinkmann, who arrived just before Christmas.¹¹

The last thirty months of his life Father Kortenkamp spent in planning and erecting the magnificent church which stands as a physical expression of the spiritual monument of faith he had fashioned with his priestly hands. This was his eighth architectural undertaking in twenty-five years; and though he planned it in ailing health, it surpassed in pure magnitude all the other building projects combined. This was the only time out of the eight that he built commensurate with the future needs of the parish.

At this time, too, appeared the first and only flaw in the harmony between the pastor and some of his parish members. This arose over the building plans when a certain group, who desired more use of the English language in church, wanted to begin a second parish in East Dyersville. The movement died an early death.¹² It is very

¹⁰ Contemporary biographies of Father Kortenkamp trace the beginning of his rheumatism to the narrow escape from drowning in the icy water of Plum Creek one night while making a sick call. See Chapter "Missionary Outposts — Delhi."

¹¹ Father Joseph Brinkmann, a young priest with native aptness for architecture, executed the pastor's will on all parish fronts with fidelity and competency. In the pastor's inability to leave the invalid's chair, Father Brinkmann was the former's second self in supervising and directing building operations. He did this so ably, besides looking after all the other pastoral duties, that when the successor to Father Kortenkamp was appointed, the people found it hard to see Father Brinkmann leave. At Guttenberg, Father Brinkmann later built a church whose facade is also flanked with twin steeples, not unlike the one he helped to construct at Dyersville.

¹² The details of this brief discord are given in the Chapter "St. Francis Xavier Church." This faction raised its cry for a separate church again during the pastorate of Father Heer. That pastor defeated the movement very definitely one Sunday morning when he brought to the pulpit the parish financial records, opened them up to the people, and threw this challenge to the agitators: "We will pay to

probable that the open letter which appeared in the *Dyersville Commercial* at this time, relative to the agitation for a second Dyersville parish, was written by Father Kortenkamp. If this is true, it is the only document of his authorship that is known to be extant outside the records of the parish.¹³

For two years previous to his death Father Kortenkamp was confined to his room, sitting in his chair day and night. On Saturday, September 14, 1889, the feast of the Exaltation of the Holy Cross, this mighty laborer for the Lord died, two months and a half too soon to see the dedication of the church he had built. Like Moses of old he was allowed to look upon the object of his fond dreams but never to enter it. His remains were placed on a catafalque in old St. Francis Church on Monday, where the bereaved faithful reverently beheld the still features of the man who had long been their friend and spiritual father.

On Tuesday, the seventeenth, a Solemn Requiem Mass for his soul was sung by the Rev. C. Johannes of Dubuque, assisted by the Rev. G. H. Luehrsmann of Alton, Deacon, and the Rev. H. Meis of Le Mars, Subdeacon. The Rev. Joseph Drexler of Independence acted as Master of Ceremonies, while the funeral sermon was delivered by the Rev. F. W. Oberbroeckling of Luxemburg, Iowa. Father Kortenkamp's remains rest at the foot of the Crucifix in St. Francis Cemetery. His was the last funeral that was conducted from old St. Francis Church.

Indiana had its Kundeck; New Ulm had its Berghold;

those who wish to build their own church on the east side every dollar that they have contributed to this parish since it was founded. That sum will not exceed five-hundred dollars." This incriminating revelation discredited the agitators completely and the movement crumbled.

¹³Almost nothing of Father Kortenkamp's personal effects or library remains. His nephew, Henry Kortenkamp, Jr., treasures Father Kortenkamp's gun and a watch which the priest-uncle presented to him as a gift. What happened to Father Kortenkamp's library, no one knows.

Loretto, Pennsylvania, had its Gallitzin. Other Catholic centers in the Middle West had their immortal, pioneering, missionary pastors. Dyersville had its Kortenkamp. The Father of all creation had blessed Dyersville and its people at many times and in many ways; but within the limits of human judgment His greatest gift to Dyersville appears to have been this humble, loyal, wise, and holy pastor, Father Kortenkamp. The enduring Catholicity of Dyersville is his monument.

CHAPTER FOUR

MISSIONARY OUTPOSTS

In the settlement history of Dyersville, which was presented in the first chapters, the term "Dyersville" is defined as an area comprising portions of New Wine, Dodge, and Cascade Townships in Dubuque County and of Bremen, North Fork, South Fork, and Delhi Townships in Delaware County.¹ This territory has a common religious history in its early days because of the missionary labors of the first pastors of St. Francis Parish of Dyersville. Within that area sprang up the Catholic parishes of Delhi, Earlville, Worthington, and Petersburg, the first three mentioned having fallen under the far-flung missionary care of Father Slattery of Cascade before the Dyersville parish arose. A brief statement of the relationship between these parishes and the Dyersville parish is in order here.

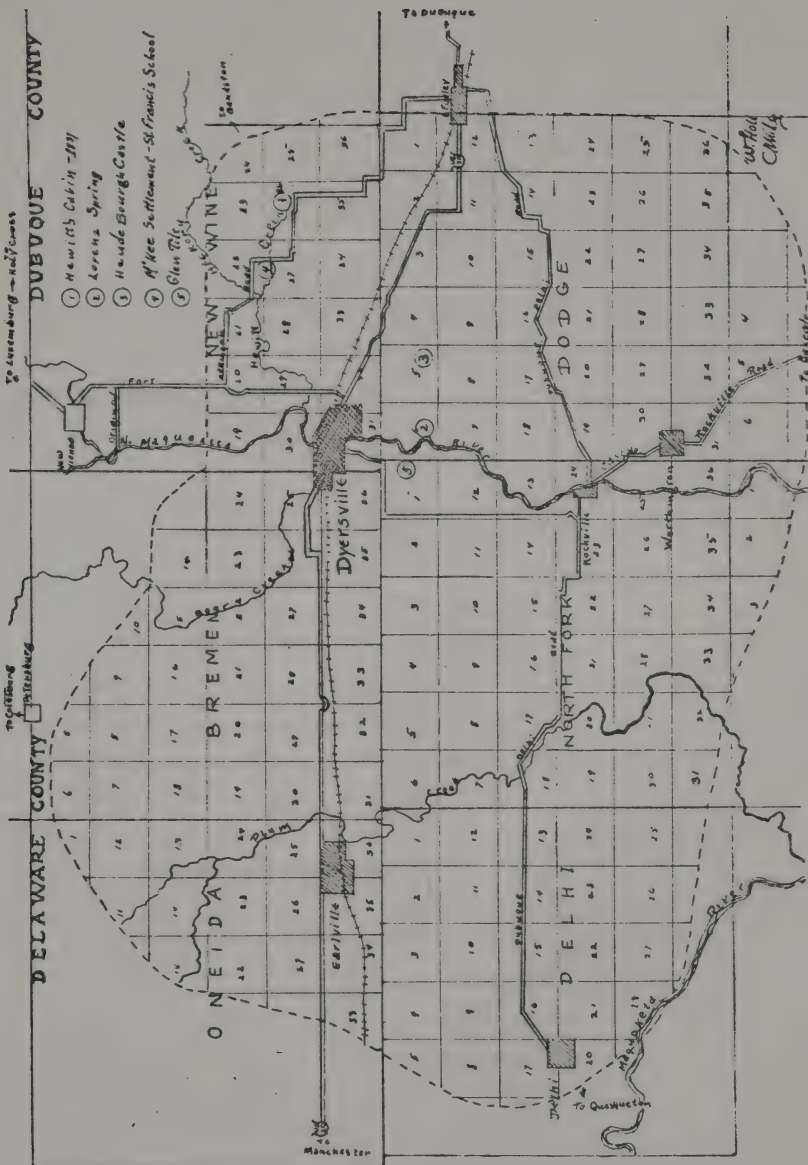
DELHI

On September 11, 1855, Bishop Loras bought lots 7 and 8 of block 12 at Delhi, which were valued at \$125. This transaction may indeed have been made during the historic buggy ride which Bishop Loras and Father Emmonds made into the western parts of Iowa during the middle of 1855.²

About two months later or on November 5, Bishop Loras wrote the following brief note upon a manuscript: "Delhi, Delaware, St. Cassian Church. 1855, Nov. 5, Paid M. Emmonds for lots No. 125." The full significance

¹ See Chapter "Dyersville and the Panic of 1837," p. 18.

² M. M. Hoffmann, *The Church Founders of the Northwest* (Bruce Publishing Company, Milwaukee, 1937), p. 316.



ST. FRANCIS PARISH TERRITORY
 1862 — 1870

of this entry is lost.³ These bits of evidence provoke the question whether a group of Irish Catholics may have settled near Delhi as early as 1855 for whose church the Bishop, according to his established practice, bought the two lots. However, the presence of Catholics at Delhi does not appear a certainty until Father Slattery entered in his baptismal record the name of Eugene McElmeel, infant, whom he baptized at Delhi in 1857. Father Slattery baptized other children of Delhi, usually in their homes, and served the Delhi Catholic population in a missionary capacity until the year 1860. Father Hamilton visited Delhi once and said Mass in the house of Owen McElmeel. This priest left a memorial to the McElmeel family when he forgot to take with him his brass crucifix, which remains to this day a prized heirloom in their home. Father Paul Gillespie also said Mass, administered the sacraments, and gave instructions at Delhi several times.⁴

A short time after beginning his lifelong labors at Dyersville, Father Kortenkamp seems to have established priestly contact with the Catholic settlers around Delhi. Tradition insists that he conducted Divine Services in the Delhi Church for an indefinite period of time. The first marriage solemnized by him at Dyersville was that of James McElmeel and Catherine Devine on the 27th of April, 1862. This couple was undoubtedly from the Delhi Colony, for McElmeel and Devine are names that appear in the very beginning of the Delhi Catholic records. Between the years 1862 and 1870 there appear on the Dyersville records such names as Burke, Diegern, King, Lang, McDonald, McElmeel, McCoffrey, McCooley, Power, Sullivan, Corcoran, Devine, and O'Meara, in connection with both baptisms and weddings. These are not names

³The manuscript mentioned is unknown. Father Kempker in 1917 copied the quotation from the manuscript and sent the copy to the Catholic Rectory at Manchester where it can be found today.

⁴M. M. Hoffmann, *Centennial History of the Archdiocese of Dubuque* (Loras College Press, Dubuque, 1937), pp. 219-220.

of Dyersville citizens but have their origin in the vicinity of Delhi.

Contemporary biographers of Father Kortenkamp always mention his missionary work among the Catholic settlers who were scattered at varying distances southwest of Dyersville. In this connection there is told the incident of the young priest's narrow escape from death by drowning, one night while making a sick call. Just how far from Dyersville the sick call took him is not known, but Father Kortenkamp set out alone in his one-horse rig in the night. It was early spring and thawing time, with the creeks and rivers flooded and treacherous. While trying to cross the swollen Plum Creek, a little stream about five miles east of Delhi, Father Kortenkamp's carriage upset, hurling him into the icy waters. He escaped drowning but the shock of that cold midnight drenching, followed by the long journey home, left its mark too soon upon his powerful physique. Rheumatism came upon him early in life and, before he was twenty-five years a priest, made him a prisoner of the invalid's chair.⁵ For such heroic service and faithfulness to the somewhat shepherdless Catholic families around Delhi, it is not surprising that the Irish would show their gratitude, a quality so eminent in this race, by inviting Father Kortenkamp to hunt wild game to his heart's content in their relatively broken and wooded township along the South Maquoketa River. Hunting was this manly priest's favorite sport and his

⁵Father Kortenkamp's escape from drowning recalls the similar adventure of another young priest who lost his life under almost identical conditions. Father Peter Magne, whose preparation and ordination to the priesthood by Bishop Loras are described by Father Hoffmann in *The Story of Loras College*, drowned in the swollen Crooked Creek between Washington and Mt. Pleasant, Iowa, on June 29, 1859. Father Magne was then only twenty-seven months a priest and had been three years earlier one of twelve theologians of whom the Bishop said: "They are the hope of the church of Iowa." The young priest on that fateful Sunday morning tried to ride the stream with his horse and buggy. The horse drowned and the priest's body was found three days later. He had said Mass and administered the sacraments to the congregation at Washington, and then left for his new charge at Mt. Pleasant, which he never reached. *New York Freeman's Journal*, August 20, 1859 (University of Wisconsin Library, Madison, Wisconsin).

favorite hunting ground was just in this territory.⁶ Whatever Father Kortenkamp did for the Catholics of Delhi purely out of his priestly zeal, there is no evidence to show that he was ever officially connected with that parish. The relationship between the Dyersville church and Delhi seems confined entirely to the spontaneous, personal services of this great priest.

The Delaware County History⁷ supplies the next information about the Catholic parish of Delhi. Because data on the early Catholic history of Delhi are practically non-existent, the brief statement found in the above mentioned book deserves exact quotation: "*Catholic Church*—The building used by this denomination was formerly owned by the Methodist Episcopal Society. It was transferred to the Catholic Church May 30, 1863, and by that church to the Bishop, January 1, 1865. The Rev. J. F. Nugent, the present Pastor, assumed charge of the Delhi and Manchester Parishes December 2, 1875, succeeding the Rev. R. McGrath."

The archdiocesan history states that Father Coady was the first resident pastor and under his leadership the

⁶The choosing of a site for the town of Delhi furnishes a story that is almost classical, and might have delighted even Vergil, the great Roman poet and elaborator of legends. Yet it is recorded as an actual occurrence. In 1841 the citizens of Delaware County appointed a committee who should select a proper location for the county seat. Four committeemen, viz., Joel Bailey, Roland Aubrey, William Whiteside, and Leroy Jackson, set out one day to make the selection. After much traveling around the center of the county, and rejecting several locations, they drew near to what was to become the final site of Delhi, on the shore of Silver Lake. There was not yet unanimous agreement among the committeemen on any one spot, when suddenly a large deer sprang up and stood looking at the party. The cavalcade stopped instantly, and Aubrey, who frontiersmanlike always carried his trusty rifle, dismounted and prepared to shoot. As he raised his gun to aim, Jackson exclaimed: "Now, Aubrey, kill that deer and we will stick the county seat stake right there." Aubrey's aim was true and the deer fell dead. Jackson's jocular remark was accepted and the spot was selected for the original county seat of Delaware County. Delhi was named after Delhi, the county seat of Delaware County, New York. This county was plentiful in wild game when the first settlers came, the roughness of the country along the Big Maquoketa providing a natural animal habitat. In late years the country around Delhi is becoming a favorite vacation and camping spot for citizens of the neighboring counties. *History of Delaware County, Iowa* (Western Historical Company, Chicago, 1878), pp. 345ff.

⁷*History of Delaware County, Iowa* (1878), p. 518.

Catholics bought the old Methodist Church and converted it into a Catholic Church, besides providing a parochial residence. Other priests who served Delhi in some measure during those uncertain days were Fathers Michael Lynch, P. Malone, and P. L. Clabby.

An old parish financial record of 1868⁸ shows that there were forty adult men at the Delhi church, able and willing to bear an assessment for the support of the church and its pastor. It was Father Lynch, one of the early pastors of the Holy Cross Parish, who recorded these names with some semblance of system. Probably the burden of supporting a resident pastor proved too great for the small group, because two years later in the same ledger, appears a page-heading like this: "Buffalo and Adjoining Missions, viz., Masonville, Manchester, and Delhi."⁹ The information on this page was signed by the Rev. A. F. Moynihan on September 12, 1870. However, the centennial history states that Father Nugent, who was appointed the pastor of Delhi in 1875, transferred the parochial residence to Manchester. Ever since that time, Delhi has been a mission of Manchester.

The instability of pastorates during the early years was a great handicap to the growth of the Delhi parish. Compare the growth of the Dyersville parish under one faithful, steady pastor, Father Kortenkamp, from 1862 to 1889, with Delhi's history under eight pastors between 1863 and 1875, and then the stunting of some parishes or the growth of others will appear to be not mere accidents.

WORTHINGTON

A mission which Father Kortenkamp, in every sense of the word, fathered, nourished, and reared to the stature

⁸The Rev. John J. Smith, Manchester, Iowa, possesses this ancient Delhi ledger which is a true curio.

⁹Buffalo was the name of a settlement about fifteen miles west of Delhi, and it developed ultimately into the present parish of Monti.

of a parish, was Worthington, a thrifty, Catholic town which lies six miles south of Dyersville on Highway 136. In 1857, at the time when railroad surveyors were selecting the route to be followed by the proposed Dubuque-Southwestern Railroad, connecting Farley with Cedar Rapids, the town of Worthington was laid out on the farm of David Lovelace. Its name commemorates Amos Worthington, an Englishman from Cincinnati, Ohio, who built and operated the first store here in 1858. Worthington was known to the public by this title not later than September, 1858, when Father Slattery entered a baptism from there in his register at Cascade. Beginning May 16, 1859, the Dubuque-Southwestern line ran a train daily from Farley through Worthington, terminating, at first, at Sand Springs. The routing of this road through Worthington, two miles south of Rockville, spelled the end of the latter for its business firms moved thereupon to Worthington.

According to the testimony of Worthington pioneers, the first Catholics to arrive in that district were Bernard and Joe White who took the stagecoach from Dubuque to Rockville in the late fall of 1855. From Rockville they proceeded southward on foot until they reached the humble cabin of a settler named Ireland, who had opened a farm which today lies at the north limits of Worthington. Ireland directed these landseekers to the more substantial home of David Lovelace, a wealthy land owner a little south of the later town. With the neighborly assistance of these Yankee settlers the White Brothers bought land to their taste, beginning a Catholic colony which grew steadily toward the south and the east of Worthington. During the first five or six years, the Catholics around Worthington were members of one or the other parish at Cascade. Yet, the descendants of the original settlers recall their parents relating that on special occasions, like

Corpus Christi, they traveled all the way to New Vienna for Divine Services, which were elaborately conducted there. As has been pointed out earlier in this chapter, Father Slattery did missionary work among the Worthington Catholics during the year 1858.

With the arrival of Father Kortenkamp at Dyersville in 1862, the Catholics of Worthington soon affiliated themselves with Dyersville, apparently drawn more by the personality of this self-sacrificing priest than by anything else. This was the situation for about six years until Father Kortenkamp in 1868 judged the Worthington Colony large enough to be organized into a parish. Accordingly, on November 1, 1868, the cornerstone of St. Paul's Roman Catholic Church was laid, which event is accepted as the official beginning of St. Paul's Parish of Worthington. The church seems to have reached completion rather slowly because the *Catholic Directory* of 1871 mentions Worthington with a "church in the process of erection, attended from Dyersville."¹⁰ Probably due to the delayed erection of this church, the pastor of St. Francis Parish found it expedient to gather the children for instructions at scheduled times in a "big front room of the Frank Hefner house now the John Wolfe store."¹¹ Whether Father Kortenkamp ever said Mass in this building in connection with the instruction period cannot be definitely established.

There is a definite tradition in the Christopher Hentges family that Father Kortenkamp did say an Anniversary Mass for the repose of the soul of Mr. Hentges in the Hentges farm home located three miles southeast of Worthington. This family had settled at Worthington in 1862 and the father died before 1865.¹²

¹⁰ Rev. J. H. Schilmoeller, *Golden Jubilee History—St. Paul's Church, Worthington, Iowa* (1921).

¹¹ Testimony of John White, Worthington, Iowa.

¹² See Biography of Mr. and Mrs. Christopher Hentges, Sr.

Father Kortenkamp likewise zealously provided a Christian education for the Worthington children. Until they received their own pastor, the children from this community were obliged to attend St. Francis School for a period of six to eight weeks in the spring prior to the reception of their First Holy Communion. The pastor of Dyersville as a rule insisted that these children board at Dyersville during this intensive course of instructions.

When St. Paul's Church had finally been completed, probably in 1872, Father Kortenkamp read Mass at Worthington on one Sunday of the month which Sunday came to be called by the people, quite aptly, the Catholic Sunday. Occasionally, the pastor would bring with him St. Francis Choir so that the Worthington people might have the privilege of assisting at a High Mass. In 1875 Bishop Hennessy appointed Father John S. Baumann the first resident pastor of Worthington, thus relieving Father Kortenkamp of his southern mission.

St. Paul's Church of Worthington has grown and prospered under her dutiful pastors, who like those of Dyersville, number only four in sixty-five years of parish history. They have been the Reverends John S. Baumann, Geo. W. Heer, who became the second pastor of Dyersville, James B. Zigrang, and the present long-ministering pastor, J. H. Schilmoeller. Father Schilmoeller needs only to render several more months of service at Worthington in order to surpass the edifying record of twenty-seven and a half years of pastorate, established by Dyersville's first pastor, Father Kortenkamp.

Though a daughter of Dyersville, Worthington long ago reached full maturity, and is today one of the outstanding parishes of the diocese, with a complete parish plant including a grade school and an accredited high school.

EARLVILLE

Of the several missions of Dyersville, Earlville for years gave the least promise. It may have been providential that this mission should remain dormant until the day when a native priest of Delaware County, one whom both Worthington and Dyersville claim as a son, would arrive to become the first resident pastor of Earlville.

Nottingham, as it was first known, came into being when the railroad from Dubuque through Dyersville reached this point in December, 1857. The following year, May, 1858, at this particular village, Father Slattery baptized two infants born of Irish parents. At every railroad terminal, Irish families were sure to be found. In October, 1859, Nottingham was enumerated with three other places as a mission attended by Rev. Aylward of Dyersville;¹³ however, this arrangement was short-lived because Dyersville itself became a mission early in 1860. After Father Aylward, Earlville is out of the news for years.

The Dubuque Archdiocesan Centennial History¹⁴ ventures the guess that Father Lynch of Cascade may have been the first priest to say Mass at Earlville. This would have been between 1864 and 1876, the period of Father Lynch's pastorate at St. Martin's, Cascade. The same history adds that the Catholics of Earlville attended church services at Delhi until 1886 when the Rev. M. J. Farrelly of Manchester undertook the building of a church in Earlville. Thereafter this small flock became a mission of Manchester until the year 1911 when it was attached to Dyersville.

Assisting Father Warning at Dyersville in 1911 was the Rev. H. J. Dunkel, a newly ordained priest.¹⁵ The

¹³ *Wahrheits-Freund*, November 10, 1859 (St. Francis Seminary Library, St. Francis, Wisconsin).

¹⁴ *Centennial History of the Archdiocese of Dubuque*, p. 533.

¹⁵ See Biography of the Rev. H. J. Dunkel.

pastor placed the destiny of the Earlville mission in the hands of this zealous assistant and the record of the progress he has made in and for it is proof that the missionary spirit still lives in this territory. When Father Dunkel visited Earlville as its acting pastor for the first time in 1911, he found sixteen souls in his parish. For ten years he cultivated the faith in this insignificantly little group, journeying back and forth from Dyersville. In 1921 this same priest became the first resident pastor of Earlville, planning the future of St. Joseph's Parish with a faith that brooked no shattering.

Though his people and the whole community bore the oppressive cost of a consolidated public school system, Father Dunkel managed by dint of his labor, encouragement and economy to sell to his growing, struggling parish their own parish school plant, including all the grades and the first two years of high school. Having settled the cost of that building, the same people of St. Joseph's Parish, led by the same trusted pastor, during 1939 erected a modern church and a parochial residence.

In 1911 the Catholics of Earlville numbered sixteen and had church property valued at \$2,500. In 1939 they numbered five-hundred and fifty souls and owned properties valued at \$100,000. Both the faithful and their pastor deserve recognition for this splendid record. The mother parish, Dyersville, is proud to have her belated daughter as the neighbor of the west, coming to maturity in a community whose peculiar conditions challenged Catholic growth much more than anything ever challenged St. Francis Parish at Dyersville.

PETERSBURG

Petersburg, nine miles northwest of Dyersville, is in its entirety the most thoroughly Catholic parish of all within the Dyersville area. The history of this settlement is completely Catholic. During the 1840's and 1850's

there were a few American pioneer settlers scattered over various parts of Bremen Township in Delaware County, but their number was inconsequential and they created no history. Admittedly the first Catholic to settle in Bremen Township, which is distinctly open-prairie land in contrast to even the western fringe of Dubuque County, was Frank Schultz, 1848, named for this reason, "Prairie" Schultz. The prairie land was avoided by the first settlers because they erroneously believed the land to be sterile. Today any farmer around Dyersville will grant that the Petersburgers possess the best soil of this territory.

The land around Petersburg was quickly bought and settled by German Catholic families during the 1850's and 1860's. Those who lived northwest, north and east of the present village, attached themselves to St. Boniface Parish at New Vienna. Those living west, south, and southeast of Petersburg came to Dyersville and contributed substantially to the growth and development of St. Francis Parish. Among these might be mentioned Frank Schultz, one of the first trustees, Henry Janse, the never-failing usher in St. Francis Church for many years, Matt Shorn, the Drexlers, and many others. Roughly speaking, then, Father Kortenkamp was pastor to about half of the territory now embraced by SS. Peter and Paul Parish, while the pastors of New Vienna and to a lesser degree of Luxemburg cared for the families living in other directions.

In March, 1867, the Catholic families of Bremen Township started a movement for a parish church in their midst by appointing a committee of eight men to study the matter and to raise some money. These eight committeemen were Adolph Ahman, Peter Domeyer, after whom Petersburg was named, Herman Bohnenkamp, Clemens Froehle, Anton Muehlenkamp, Clemens Willenborg, and Henry Schaefers, and later Theodore Althoff, who filled the vacancy left by Peter Domeyer. The credit for the happy

culmination of this undertaking belongs largely to Father Weikmann, then pastor of New Vienna, who helped to raise funds, won the favor of Bishop Hennessy toward the cause, and happily settled the debate over the location of the church. During the same year a few business firms appeared near the proposed site for the church and developed into the little inland village that Petersburg is today.

During 1868 the first SS. Peter and Paul Church was built and was ready for services in November. At this time Petersburg became a mission of Luxemburg, whose pastor, Father Hannasch, celebrated Holy Mass in the new church once a month. Father Weikmann shortly took up the care of the mission for a few months, after which Petersburg remained without a priest until October, 1871, when Father Fraunhofer was appointed as the first resident pastor of Petersburg.¹⁶ Since that date the parish of Petersburg has progressed unhindered, increasing its membership and improving its properties. Today it boasts one of the most elaborately furnished churches in the diocese, one of the only two consecrated churches besides the cathedral, and a modern home for its pastor, a Sisters' convent and a complete grade school. Under its present kindly pastor, the Rev. J. H. Hagemann, Petersburg continues to be a true Catholic haven for those who with unworldly wisdom seek the simplicity of country life where the thought of God and His law is never far from man's consciousness. If the parish development at Earlville suffered most from extraneous local conditions, Petersburg certainly suffered the least. Here Catholic life in its every phase was allowed to take root, grow, and bear fruit in a very calm and serene atmosphere.

The history of the parishes of Worthington, Delhi, Earlville, Petersburg, and Dyersville provide material for

¹⁶ Rev. H. J. Loosbrock, *Golden Jubilee — SS. Peter and Paul Parish, Petersburg, Iowa (1871-1921)*.

constructive thought and inescapable conclusions. The Catholic Church must be granted a pre-eminent place among the other agencies and factors that brought about prosperous, happy, and wholesome settlements all over the Middle West which have been a benefit and today constitute a source of strength to this nation. What force within the Catholic Church has made it such a successful settlement agent? Almost exclusively, it is the personality of the humble black-robed priest, the pastor of his people, who daily enters the forum of their secular affairs and puts the touch of Christ upon their lives. With the priest will rise or fall the fortunes of a settlement. What are the means and powers that recommend him so highly for this great work? The fulness of the spiritual powers that Christ gave His first apostles when He commissioned them: "Going therefore teach ye all nations." To insure his success, what method of procedure lies open to him? The method of St. Paul, "becoming all things to all men" in order to save souls in Christ.

What makes the Church so successful in colonization? Nothing else but her viewpoint. She is not interested primarily in the settlement merely as a settlement. Her primary interest and responsibility lies in the individual human person, the child of God. "Feed my lambs; feed my sheep." She dare not desert a group of poor settlers no matter how small, how poor, how unpromising its outlook. Her mission is to human souls, not to human settlements. However, it is not to be supposed that the Church has no concern about the success of the settlement as such. Missionaries and pastors have always taken an active part, without entanglement, in helping the settlers find prosperity. A moderate state of prosperity is better than pauperism even for religion, and these spiritual shepherds knew that in a settlement, as well as anywhere else, 'men do not pray well on an empty stomach.'

From a less supernatural but more humanistic view-

point, the contribution that the Church makes to a settlement is described by the American novelist, Willa Cather, as follows:

Inferretque deos Latio. When an adventurer carries his (God) with him into a remote and savage country, the colony he founds will, from the beginning, have graces, traditions, riches of the mind and spirit. Its history will shine with bright incidents, slight, perhaps, but precious, as in life itself, where the great matters are often as worthless as astronomical distances, and the trifles dear as the heart's blood.¹⁷

Bishop Loras was a churchman with uncommon breadth of vision who saw the great benefits of Catholic colonization of the Middle West. He bought church lots and planted crosses in choice places on Iowa's prairies in the hope that Catholic immigrants would gravitate toward these and build communities. His colonization program was in several ways seriously hindered, however, during the span of his life. There were too few priests. These few had to be missionary priests, and could not be stationed in any one place for any length of time. The Church's success in colonization required first that the pastor be "at home" to his people. The second hindrance to Catholic colonization in Iowa was the lack of Catholic immigrants, at least, in sufficient numbers.

As the history of the Dyersville territory shows, the Catholic settlers did not arrive in great numbers until the later 1850's and this movement reached great proportions only in the 1860's and succeeding decades. This tardiness of migration into the Middle West was due in some measure to the inability of Catholic leaders in the eastern states to see the great promise and benefit of Loras' colonization scheme. The error of their judgment resulted in unwholesome conditions for whose correction, as far as possible, the Catholic Rural Life Movement has been organized in recent years.

Reviewing lastly the results of Bishop Loras' settlement attempts in the light of the history of the Dyersville

¹⁷ Willa Cather, *Shadows on the Rock* (Alfred A. Knopf, New York, 1931), p. 98.

parishes, there appears good reason to conclude that the parish priest IS the Church in her successful building of Catholic communities in rural areas. Bishop Loras ignored Dyersville, Worthington, and Earlville in his settlement plans. He bought lots for a church at Delhi, at Colesburg, and at Holy Cross, mentioning only the places within or close to the Dyersville area. Dyersville, Worthington, and Earlville are today strong parishes with complete church and school properties. The Christ-like labor and life of pastors more than compensated the relatively late beginnings of the parish in those communities. Of the second group of parishes where the good Bishop early dedicated land to Catholic worship, Holy Cross in every respect stands equal to Dyersville, Worthington, and Earlville, but the history of that parish shows the faithful work of zealous pastors. Delhi and Colesburg, however, reveal a picture of struggling parishes, and their history shows that in early years they suffered from improper pastorates. Today they are beginning to show signs of strong life due to the unselfish and steady labors of recent pastors who show a spirit of the pioneer pastors.¹⁸

Happy then the superior who can command the services of priests who build churches and schools and lastly parochial residences, putting the glory of God and the needs of souls before personal wants. Happy the priests laboring under superiors who appreciate their Christ-like spirit, sympathize with their problems, encourage them in word, and support them in need. This twofold blessing has rested upon the parishes of western Dubuque County in the archdiocese of Dubuque, and has brought forth the fine fruit now evident.

¹⁸ The Rev. John H. Mayer, a son of Dyersville, became the first resident pastor of St. Patrick's Church, Colesburg, in 1930, in the seventy-sixth year of its existence. In the eight years of his pastorate the hitherto neglected families of this parish took on new faith and hope in its future.

The Rev. John J. Smith, pastor of Manchester and Delhi, took upon himself the support of an assistant priest for the sole purpose of providing Delhi with better service.

CHAPTER FIVE

ST. FRANCIS XAVIER CHURCH

Close upon the turn of the decade of 1880 the imperative need of a new and spacious church loomed as an inescapable reality before the vision of Father Kortenkamp. Five times during his twenty years shepherding this parish with its unpredictably strong growth, the pastor had accepted the trying toil of building, and in almost every instance the proportions of his edifices, ambitious as they appeared at the moment, became in a few years unable to absorb the unabated increase of the parish by nature and by immigration. It must have tried his patience and courage to face another building project, one more formidable in pure magnitude than all former constructions combined. Indicative of the man's intrepid courage and determination is the fact that he met this call of duty at a time when he had no longer the rugged health and strength of former years. Not old age — he had just passed the half century mark — but his prodigious labor for the souls of his flock and the exhausting missionary visitation among the faithful, scattered to the south and west, had exacted their toll from his splendid physique. A serious ailment was beginning to steal upon him from which there was no relief or remedy and which was soon to disable him in the daily performance of his lifelong duties. But if Father Kortenkamp's physical strength was at the ebb, his spirit was rising. If, considering the inevitable limitations of human judgment and vision, he had built well in the past, he built masterfully during his last years when physically imprisoned in his arm chair. It is a source of amazement to the present generation that anyone should dare to project an edifice like St. Francis

Church fifty years ago in a strictly rural community. But the pastor, in whose mind that church originated, had learned after twenty years of building and re-building that there was no reason any longer to doubt God's providence in this parish, no reason to question the dependability and stability of its composite membership, no longer any reason to underestimate its future destiny. Thanks to God and the faithful, Father Kortenkamp's judgment and vision of the future of St. Francis Parish has been vindicated. He built right.

The first overt move toward the construction of the new church was made on January 17, 1887, when Bishop John Hennessy obtained the title to two lots, 385 and 386, as a gift from Catherine, widow of Henry Holscher. The next day Bishop Hennessy bought lot 384 at the corner of West Main and Vine Streets for \$2,000 from August and Rosa Muehe. On January 21, John Klocker sold his lot 387 to the Bishop for \$1,000, while lot 389 was acquired at the price of \$600 three days later from John and Mary Drexler. Father Kortenkamp had already bought lot 388 from Joseph Stangl on February 11 of the previous year and had paid \$800 for it. These six lots represent the north half of the block on which St. Francis Church and Rectory stand today. Five buildings stood on this location which were moved off in the spring of 1887 to clear the ground for the construction of "one of the most beautiful churches west of the Mississippi," as the *Dyersville Commercial* enthusiastically reported.

At this junction of events the ugly spectre of parish discord made its appearance, harassing the pastor who was already laden with building worries and suffering from broken health. The cause and nature of the discord is set forth in a public letter which was published in the *Dyersville Commercial* of February 11, 1887, the text of which follows:

Editor Commercial:

The question that has been agitating the minds of our usually very quiet community and parish of late is the building of a larger and better Catholic church. Some few weeks since, by the advice and under the instruction of the Rt. Rev. Bishop Hennessy, Rev. Kortenkamp and the trustees of the church purchased the half block north of where their church now stands and with the object in view as before stated — that of building a new church. No sooner had this move been made than a portion of the English-speaking members thought they did not approve of the new church on the west side, saying they wanted an English priest as they could not understand the German language. The sermons therefore being of no benefit to them. And although now we have an assistant priest a bright young student who delivers English sermons, this apparently did not or does not satisfy them as they now want a parish and a priest of their own. They wish in fact to separate themselves wholly from us and form themselves in a distinct parish of their own. All well and good. If they do so and give us the church on the west side, bring a priest here and support him, they will hear no complaints from the remaining parishioners of the present church but only the best of wishes for their prosperity. If they insist on leaving us let them do so quietly and not interfere with our plans. They must allow us to go on with the west side church without molestation. We will not stand in their way, they must not be in ours. Now one more remark before we close. They should not hold out false inducements to those they are trying to convert.

Let us look at one of their arguments: At the meeting of the plenary council held in Baltimore we believe there were laws passed to the effect that wherever there was a parish and a priest there should also be a Catholic school in which the young should be instructed in the tenets of the church as well as ordinary studies requisite for an education. On being asked if the new parish would also build and support a school some of the prime movers have replied that it would not be necessary for them to build as they could use the present public school building for a church school. With all respect we do object. In this land the state knows no one church from another. It has always been one of our strong political points that the U. S. would allow no mixing of church and state. These people well know this and to mislead a portion of our people by such fallacious arguments is a great moral and Christian wrong. This is the weight that pulls them down, and it is absurd longer to continue such a course. A strict adherence to the straight and narrow path of truth will make some of the misguided ones more friends in a day than all the specious falsities they could offer in a lifetime.

There is room for two churches if we find it a necessity. But let us get them by fair upright means and in a manly and Christian man-

ner. For in no other way will success crown the efforts now being made for an east-side church.

This frank statement of the question had its good effect, it seems, for the opposition never assumed formidable proportions and died a natural death in a few months.

The *Dyersville Commercial* of July 16, 1887, carried the following news item:

A large and enthusiastic meeting was held by the heads of families at the Catholic church last Sunday, Fr. Kortenkamp presiding. At this meeting it was decided that the erection of the new church is an absolute necessity and that steps be taken to commence the erection of same at once. All present were unanimously in favor of erecting an edifice large enough to seat from 1000 to 1500 people. Heer and Son, the well known architects of Dubuque will furnish the plan and specifications. The church will be the largest and most beautiful in this diocese. Rev. Kortenkamp and the church trustees will select a building committee at once and operations for erecting the foundation will be commenced in a few days. We are glad to note unanimity existing for this enterprise from which so much spiritual and temporal good is to be realized for this and many coming generations. The church will be a lasting monument of the philanthropy of all who donate funds for its construction.

On September 2, 1887, the *Commercial* reported that about 125 cars of stone had been ordered from the Farley quarry for the new church. On the twenty-third of the same month appeared the following announcement in the paper: "Mr. S. Albang of this place has received the contract to furnish the rock for the foundation of the new Catholic church. He has opened a quarry a little north of the city (now known as the Fangmann quarry) and to the surprise of all he turns out as nice rock as can be found in any part of this state. Mr. Albang has struck a rich quarry."

The work of putting in the foundations was under way in September, 1887. The foundation of the church rests on sand. The footings consist of immense flat rocks six feet wide laid in sand. Ralph Burkle, Sr. recalls breaking down with a new wagon when hauling one of these

footing rocks. Another pioneer is authority for the statement that one of these rocks when put on a scale weighed three tons. The contract for the foundation and basement was let to Adam Schmitt and the cut stone work to B. Schulte, both of Dubuque. The foundation was completed by June, 1888, and on Sunday, June 3, Archbishop Hennessy blessed the cornerstone for the superstructure amid solemnity and a great concourse of Catholic clergy and laity. That Sunday was a truly spiritual day, for sixty-two boys and girls received their First Holy Communion from Father Brinkmann while the cornerstone was laid that afternoon. It may be of interest to read an account of the events of that day as told by the *Dyersville Commercial* of June 8, 1888:

At 1:30 o'clock the St. Aloysius Society and the St. Francis Society headed by the Dyersville cornet band escorted Rev. Father Brinkmann, the acolytes, a host of little girls dressed in white and the first communicants, consisting of 62 boys and girls, from the parish school to the church. It was a grand sight to behold and many of those who were spectators were visibly moved and many a one expressed the idea that great must be the task performed by Rev. Father Brinkmann, and that he must have almost superhuman strength to attend so perfectly as he does to the parish school, the exceedingly large congregation and at the same time look after the proper architecture of the new church that is being erected. The sermon which was preached during high-mass by Rev. Father Brinkmann was one that elicited the admiration of all.

At 11:30 o'clock the Rt. Rev. Bishop Hennessy of Dubuque with several priests and about 400 other persons arrived on the excursion train from Dubuque via the C. St. P. and K. C. Railway. They were received by the Catholic societies and the cornet band of this place who escorted them to the parochial residence and the people to the church. In a short time the high-mass was over when they all retired to Union Park for refreshments. The excursionists and others present were highly elated over the arrangements at the park. Thanks to the untiring efforts of Nicholas Kremer and the large number of ladies, whose names we cannot mention for want of space, the tables presented an appearance that was truly admirable and it was the common expression of all that they had never eaten a squarer meal in their lifetime. This taken in connection with other refreshments and the soul-inspiring music of the cornet band; a few hours of truly

friendly sociability were spent. The park was completely covered with people while others found pleasure among friends around town.

The St. Boniface Society and cornet band of New Vienna who had been attending church festivities at their church in the forenoon, arrived about 2:00 o'clock with the St. Nicholas Society of Luxemburg and others from Worthington. A grand procession was then formed and all marched to the old church and escorted the Rt. Rev. Bishop and clergy to the foundation of the new church, arriving there about three o'clock. After the usual ceremonies and prayers on such occasions the Rt. Rev. Bishop proceeded to lay the corner stone at which he was assisted by the priests present. After the ceremonies of laying the stone were over the Bishop blessed the foundation wall and retired to the beautiful throne which had been erected on the place for the sanctuary from which he addressed the thousands of souls who had come to be witnesses of the occasion. The Bishop spoke at length of the Catholic church as the true Church of Christ from its foundation by our Lord and Saviour to the present Church of Christ. He also paid a high compliment to the Germans as being foremost in religion and consequently foremost in honesty, industry, business qualities and education and ready to spend thousands upon thousands of dollars for the glory of God and the proper education of their children.

Rev. Father Feuerstein of Cascade addressed the people in the German language. He spoke at length of the sacred rites the Rt. Rev. Bishop had performed and how out of the dead stone in the wall he had made a living monument of a Christian people who loved God and their kindred. His sermon throughout was a rare treat and listened to with utmost attention. Space forbids us to give a further synopsis of the same.

After all was over the various societies, the New Vienna cornet band and the people generally retired to Union Park until the excursion left for Dubuque. Thus one of the most eventful days ever witnessed in Dyersville was closed. The following clergy were present at the laying of the corner stone besides the Rt. Rev. Bishop; Reverends Johannes of Dubuque, Feuerstein of Cascade, Roche of Cascade, Heer of Worthington, Oberbroeckling of Luxemburg, Wilhelm of West Burlington, Slattery of Farley, Farrelly of Holy Cross, Hanley of Manchester, Kortenkamp of Dyersville, Brinkmann of Dyersville, Maasjost of Petersburg, Pape of New Vienna, A. J. Drexler of Davenport.

As Father Kortenkamp is still unable to attend to his duties all the responsibility fell upon Father Brinkmann who prepared everything for the happy occasion in such a manner that everybody admired the same. James McCann, sheriff of Dubuque County, was the able marshall of the day and was well assisted by John Limback and George Woestmann. The committee on arrangements wish to extend their thanks to all who assisted so cheerfully at the park and also to all who donated victuals and money to buy them with.

DESCRIPTION OF THE EDIFICE

After the laying of the cornerstone the construction of the super-church was undertaken without delay. The contract for the whole structure was let to A. Ney of Dubuque. The painting was done by I. Summers of Dyersville; the windows were manufactured by Geo. A. Mirsch of Chicago; the pews were made by V. Kramer of Chicago; Peter Klauer of Dubuque furnished all the galvanized iron and ornamental work for the roof and the spires. Exactly eighteen months to the day after the blessing of the cornerstone the new church was ready for the ceremony of the dedication, and when Bishop Hennessy again came to Dyersville on December 3, he marveled to see a church that might rightly bear the name of a cathedral.

St. Francis Church stands on the northeast corner of the church block, fronting east on Vine Street along the south side of Main Street. This edifice of Gothic design stands out even today as one of the finest examples of Gothic architecture in the Middle West. The overall dimensions of the building proper are seventy by one-hundred and seventy-four and one-half feet. The extreme height of the church is seventy-six feet; that of the side walls forty feet. The facade of the church with projections runs to a width of eighty-one feet and is graced by twin towers, twenty by twenty feet square and one-hundred feet high, each surmounted by a cross. The belfries are ornamented by pinnacles separated from the remainder of the tower by heavy stone cornices. The helms of the towers are octagonal, with gables on four sides, ornamented with miniature towers and windows richly decorated with bands; each helm carries a cross.

The nave of the church is sixty-six feet wide and one-hundred and forty feet long, providing approximately one thousand seats. The interior of the church is divided



ST. FRANCIS CHURCH AND RECTORY

by two rows of columns located between the middle and two side arcs, the arching of which is carried out in the early Gothic style. Corresponding to the two arcs on either side one large cross arch appears in the center thus forming a natural place for fresco painting. The spacious sanctuary is semi-decagonal in shape and rises above the floor of the main church by a series of four steps. A large gallery extends the full width of the church, and the center portion, which protrudes over and deeper into the middle nave, is carried by iron columns. Besides space for the pipeorgan, the gallery provides seating room for two hundred persons.

In addition to a separate outside entrance to both the north and south sacristies the church is provided with five portals, one on each side and three in front. There are also

a north and two south entrances to the basement. All of the portals of the church are cased with a superior article of stone. The three in front are decorated with arch columns enriched with crockets and finials.

Rubble stonework cut in native limestone carries the basement up to the church-floor level. The building proper is of brick with curbstone trimmings. Slate of various shapes and colors covers the roof and the tower helmets. The cornices consist of galvanized iron. The exterior of the church is finished in a complete and skillful design and compares favorably with anything of its kind in this part of the country.

CHURCH WINDOWS

The church contains sixty-four cathedral glass windows and transoms in burnt colors. Sixteen of the larger of these adorn the main building, ten representing in beautiful and comprehensive design historic events in the life of Christ and in the lives of His Saints, while the remaining windows are made up in various ornamental or geometrical designs. Only the pictured windows were the gifts of an individual or a group of donors.

On the Gospel side of the High Altar one finds a large window representing the Visit of the Magi, the gift of the Clemens Kirchhoff family. On the Epistle side of the altar appears the Resurrection donated by the Henry Forkenbrock family. Near the Blessed Virgin Mary Altar, the Immaculate Conception and St. Philomena are found in a window given by the Young Ladies' Sodality. Continuing down the same side of the church are the following windows and their donors: St. Francis Converting the Heathens by the St. Francis Society; the Madonna of Luxemburg by the Luxemburger members of the parish; An Angel bearing Holy Communion to a Youth in his Chamber by the First Communicants of 1888 and 1889.

Near the St. Joseph's Altar are found representations of Saints Aloysius and Dominic by the Young Men's Sodality. Farther on are the following: St. Boniface Baptizing the Germans by Rev. A. Kortenkamp; Saints Helena and Francis of Assisi by Frank Westemeier and his wife Helen; St. Joseph and the Child Jesus Carpentering by Rev. Jos. Brinkmann. Over the north front portal is a transom window donated by Albert Ney and Carpenters; the one over the main portal by F. Heer and Son, Architects; the transom over the south front portal was donated by Arnold Nicks and bricklayers. The east wall of the church above the pipeorgan holds the largest window in most pleasing shades. The baldachino over the Main Altar now hides the round window behind the altar which bears a representation of the Crucifixion.

INTERIOR FURNISHINGS

Before death closed the eyes of the pastor-builder, Father Kortenkamp beheld his beloved church exteriorly completed. It fell upon Father Heer, the next pastor, to finish and furnish the interior in preparation for the dedication which occurred a month after his arrival at Dyersville. Fully appreciative of the great debt resting upon the parish, Father Heer avoided any immediate outlay for proper furnishing of the church. For the present he was satisfied to use the fittings of the old church. The old Main Altar was moved to the place of primacy in the new church, the side altars to either side of the sanctuary. The old pulpit, pipeorgan, confessional, Stations of the Cross, and the large mission cross were likewise brought to the large church, while the pews and the communion railing were the only new articles in St. Francis on the occasion of the dedication. The three bells of the old church were transferred to the north tower of the new, and their peal from the lofty belfry spoke a musical welcome to the consecrating bishop, clergy, and visitors on the dedication day.

LABOR WELL DONE

A word of appreciation is justly due to all who worked at the construction of St. Francis Church. The majestic lines of that church conceived in Father Kortenkamp's mind were embodied into a staunch and serviceable edifice by the architect. The laborers, the artisans, and the artists who executed the specifications did their work unusually well. After fifty years the church is still without a flaw in foundation, wall, or roof. To all practical purposes the building is as good as it was on the day of dedication. Time and again the church has been surrounded and invaded by the rushing flood waters of the North Maquoketa, on one occasion suffering a deep washout along the foundation of the north tower. After the first floods a sequel of irreparable settling or sagging of the heavy structure was feared, but this possibility is no longer thought of. In a half century of resistance to every onslaught of the elements, St. Francis Church has established her mark of durability.

As with most large building projects, there is a story of sadness connected with the erection of St. Francis. One laborer lost his life while working at the building. Michael Steins, a resident of Dubuque working for Adam Schmitt, the basement and foundation contractor, had his chest crushed when a group of men lost control of a large slab of stone as it was about to be laid into the steps of the south front portal. He was rushed to the Pennsylvania Hotel, then conducted by Peter Freymann, where the workers boarded, and everything possible was done to save his life. The injury was fatal, however, and the poor man died in a few hours.

The other two casualties were not so serious. Valentine (Phils) Weber, one of the bricklayers from Dubuque,

broke his leg when the scaffolding on which the bricklayers were working broke down. Conrad H. Gerken, father of Mrs. Joseph Loes of Dyersville, broke his nose and collarbone when he with a ladder fell from a height of sixty feet in the south tower where he was painting. His injury was amazingly slight considering the depth of his fall. The story that his knees punctured the floor with their impact is not exact. It was the foot of the ladder with which he fell that broke through the floor.

DEDICATION CEREMONIES

St. Francis Church was dedicated by Rt. Rev. Bishop Hennessy on Tuesday, December 3, 1889. The Rev. A. Kortenkamp, who planned and undertook the building of this church, did not see this happy day. God had called him to his reward in September. Father Joseph Brinkmann, the assistant to the pastor, carried on the work until November 3, when the Rev. Geo. W. Heer became the successor of Father Kortenkamp. His pastorate at Dyersville was signalized in the first month by the dedication of the church. *The Herald* of Dubuque, Iowa, in its issue dated Wednesday, December 4, 1889, carried the following account of the dedication ceremony and the attendant celebration at Dyersville:

Dyersville yesterday was thronged with people as it never was before and the probabilities are that she never will be again. The reason for the enormous crowds was the dedication of the new St. Francis Xavier Church. Special excursion trains were run from all points in this section of the state, and full 6,000 people were in the town—about 1500 going from Dubuque. The town was out in full array and the event was a regular holiday.

The *Dyersville Commercial*, December 6, 1889, gives the following concerning the ceremony:

The parade which formed at 9 o'clock at the city hall was the largest ever seen in Dyersville, and included the bands of Dyersville,

New Vienna and Luxemburg. It moved from the city hall in the following order:

Band
 Young Men's Societies of New Vienna and Dyersville
 Band
 St. Boniface Society, New Vienna
 St. Paul Society, Worthington
 Luxemburg Branch, R. C. M. P. S.
 Cascade Branches, R. C. M. P. S.
 St. Francis Society, Dyersville
 City Council
 Building Committee
 Unassigned Visitors

The line of march was from the city hall east on DeWitt Street to Eagle Point, thence to Victoria, west on Victoria three blocks, north to Main, west on Main to the parsonage. Arriving at the parsonage, the procession was headed by Rt. Rev. Bishop John Hennessy, Bishop of the diocese, and the other priests. Following the clergy were about forty little girls from the Sisters' school all arrayed in snow white dresses and wearing on their heads a wreath of white flowers. The little misses were the center of attraction. Following the girls were young boys in uniform as acolytes.

The clergy proceeded to sprinkle the outside walls of the church with holy water while the bands kept up festive music. After the outer walls were blessed, the priests entered and blessed the inner walls, when the congregation was allowed to enter. Fully 2500 people were packed in the church, and hundreds were unable to gain admittance. Solemn High Mass was celebrated by the following in the presence of the Rt. Rev. Bishop Hennessy, attended by Rev. J. Johannes and Rev. J. Orth: Rev. J. Brinkmann, celebrant; Rev. A. J. Schulte, President of the St. Ambrose College, Davenport, Iowa, deacon; Rev. L. H. Burns, subdeacon; Rev. C. M. Grobschmit, M. of C. Forty-three other clergy were in the sanctuary.

Bishop Hennessy with his usual eloquence preached a salutary sermon on the duty of church men in regard to charity and obedience. He commented on the fine structure that had been built and was now dedicated. After his sermon the Bishop asked Father Baumann of Dubuque to repeat the content of his sermon to the congregation in German.

The blessed joy of this occasion was marred somewhat by the notorious "Whitecaps" affair. For the sake of truth, for the innocence of ninety-nine and one-half per

cent of the 1889 members of St. Francis Parish, and for the disapproval of the incomplete, therefore slanderous story of this event which *The Herald* of Dubuque, Iowa, December 4, 1889, presented for public consumption, it seems just and dutiful to drag out once again this skeleton from its closet of near-oblivion. The appointment of Father Brinkmann to another parish, and of Father Heer from Worthington to Dyersville, was received with great sorrow on the part of the people both of Dyersville and of Worthington. Responsible men of both parishes took an honorable method of presenting their imagined grievance to Bishop Hennessy with a request that he reconsider and veto these appointments. The Bishop, however, confirmed his acts and the committee returned home resigned to obedience. Thus far nothing particularly irregular happened.

Then a certain clique of irresponsible and inconsequential persons determined to oppose the authority of the Bishop and wrote him a criminal and cowardly letter. In that letter they challenged the Bishop's competency and authority, even threatening his life if he should appear at the dedication. The letter was anonymous except for the signature "Whitecaps." Quite properly Bishop Hennessy accepted the challenge to the spiritual authority of his office, appeared on the streets of Dyersville, read the shameful letter from the pulpit, and aimed his sermon at the condemnation of the guilty individuals. The overwhelming majority of the good people were stunned and hurt by the accusation that was hurled at them. Contrary to the threatening tone of the letter, which was the work of a half-dozen self-termed Whitecaps, the Bishop found Dyersville orderly, serene, and happy, and returned to Dubuque unharmed.

The *Dyersville Commercial* of October 25, 1889, issued a statement, six weeks prior to the dedication, which must be accepted as proof of the innocence of the parish

as a whole and officially. This statement carries more weight because it came unprovoked and spontaneously from the pen of C. A. Smith, the upright editor of the *Commercial* and a member of the committee who visited the Bishop. The statement follows:

As we had gone to press last week the news reached us that Rev. Father Heer of Worthington had been appointed pastor of the Dyersville congregation. We are not aware yet as to what place Rev. Father Brinkmann will be sent but we do know that he has been an able and indefatigable worker for the Catholic congregation of Dyersville and that almost every one of the parishioners feel sorry to have him leave just at this time. Not only did he look carefully after the spiritual wants of the members of the church, but also superintended the erection of the new church, which is the pride of the parish, in a manner that left nothing to wish for. The kind and vigilant disposition of Father Brinkmann had endeared him to this parish and no matter where he goes the well-wishes of this parish are with him.

The good Catholics of Worthington felt afflicted to lose Rev. Father Heer as much as the good Catholics of Dyersville do to lose Rev. Father Brinkmann, but he will be obliged to take charge of this parish in a few days and will be welcomed when he arrives.

As Worthington did not like to part with Father Heer and Dyersville wanted to keep Father Brinkmann, the two parishes made up petitions praying Bishop Hennessy not to make any change and keep Father Heer for Worthington and Father Brinkmann for Dyersville. A delegation of four men, H. Forckenbrock, N. Kremer, P. Esch, and C. A. Smith, were chosen to present these petitions to the Bishop who was then at Emmetsburg, Iowa, but he did not deem it right to revoke his order, and so all will quietly submit to the change.

After the Whitecaps affair the same editor made the following remarks in his paper of December 6, 1889, which need no further comment:

The pleasure of the occasion was greatly marred by the reading of a letter by the Rev. Bishop Hennessy. This letter was received by him at Dubuque and was dated at Dyersville, and threatened him with death should he come to our usually quiet and respectable city. It was signed "Whitecaps." The person who perpetrated this vile act is unknown, but it seems the Bishop blames certain persons in the parish for the same. We are at a loss to know who they should be. At the time when the Bishop appointed Rev. Father Heer of Worthington to take charge of this parish, the church committee of that parish in behalf of the congregation petitioned the Bishop to retain Father Heer for them for a time at least, and likewise the parishioners of Dyersville

made out a petition praying for the retention of Father Brinkmann. A committee of four men was appointed to present these petitions and a letter from Father Heer to the Bishop who was then at Emmetsburg. He told the committee that he could not grant the petitions, which the committee reported on their return home. As both parishes loved their priests very highly which is a credit to both as well as the priests, there was for a few days a feeling of sorrowfulness, but this all passed away and both congregations are today as zealous as ever for the glory of God and their own spiritual welfare, and respect their pastors and their bishop and their authority as they do the mandates of God.

We are sorry to read the reports of the press as they are heralded over our country, as it gives to our city a name it does not deserve. The letter undoubtedly was written by someone who does not belong to this parish, and if he does, he is alone responsible for the same.

SUBSEQUENT EMBELLISHMENT OF ST. FRANCIS CHURCH

The first funeral from St. Francis Church took place on December 8, 1889, when the obsequies were sung for the deceased John Lappe. John Meyer and Mary Fenelon pronounced the first marriage vows in the new church on December 31, 1889.

The choosing and providing of appropriate furnishings and decoration for a temple like St. Francis Church required the guidance and good judgment of just such a churchman as Bishop Hennessy chose as successor to Father Kortenkamp. Father Heer exercised great care and discrimination in selecting the various articles that were yet wanting to the church. He did not hurry about this matter, for the parish was under a heavy debt, a situation that called for an able financial administrator. The latter also commended the wisdom of the bishop's appointment. The patient delay of the provident pastor about procuring new fixtures for the church bore the desired result in a few years. There were members of the parish who were in a financial position to beautify the church in elegance through special bequests. This source of finance Father Heer cultivated with uncommon success, while the parish as a whole took care of the building debt.

The changes made subsequently in the sanctuary were gradual and might be omitted were it not for the delight that many older members of the parish will derive from the memory pictures of the old scenes. Therefore, beginning with the scene of the dedication, the following was the original picture of the interior of St. Francis Church. The Main Altar of the old church and its two side altars stood in the sanctuary. The statues of the Sacred Heart, St. Francis Xavier and St. Ignatius Loyola, stood on the Main Altar. On the Gospel side altar stood the statue of St. Francis of Assisi. St. Anthony of Padua had the place of honor on the altar which was replaced later by St. Joseph's Altar. The old pulpit occupied a place either at the first pillar or where the present pulpit stands. The Mission Cross in its original dimensions with the gold-lettered inscription hung before the congregation where it is today. The old pipeorgan was set up in the choir loft. Toward the front of the church along the north wall appeared the old confessional with the "curved" door. A short time later Father Heer instructed John A. Steger to make a confessional similar to the first one which was set up along the south wall in front of the Altar of Mary. According to some informants the present Stations were erected in the new church from the beginning. They had been the splendid gift of J. Henry Fangmann to Father Kortenkamp and it seems that they hung in the old church for a period before they were removed to the new church. New pews, a product of the Dubuque Altar Company, filled the body of the church, and a new communion railing made by the same company ran the width of the church. Originally there were no pews in the side aisles forward of both north and south entrances. This space was assigned to the children who were provided with little portable benches. The sanctuary floor was covered throughout from the communion railing steps to the altar with a red-flowered carpet. The wainscoting which now

covers the lower part of the walls only in the body of the church formed then also a part of the finishing of the sanctuary walls. The arch between the sanctuary proper and the nave was constructed with a plain square face. This arch, now so impressive, was altered into a beveled or display arch later.

NEW SIDE ALTARS

In March, 1897, two new side altars were added to the furnishings of St. Francis Church. The late Bernard Holscher had bequeathed one thousand dollars to purchase an altar of the Blessed Virgin Mary, and his devoted widow, Mrs. Elizabeth Holscher, later added another thousand dollars for a St. Joseph's Altar. With these donations the two beautiful altars were bought from, and erected by the Dubuque Altar Company. Mr. J. E. Brielmaier was the author of their design.

The two altars made of butternut are alike in their general outline, and differ only in statuary and paintings. They measure thirty-six feet in height and fifteen feet in width. The design is Gothic. The numerous pinnacles and columns, the profusion of artistic carving and gilding form a rich framework for the many paintings, statues, and reliefs which adorn the altars.

The Blessed Virgin Altar, or the Holy Rosary Altar, represents the fifteen different mysteries of the rosary in relief, statuary, and paintings. Near the tip of the reredos stands a statue of St. Dominic receiving the rosary from the Blessed Virgin.

The central statuary of this altar is a single piece representing the Father and the Son as they place the crown upon Mary Queen of Heaven, the last glorious mystery of the rosary.

St. Joseph's Altar, or the Holy Family Altar, had in its central niche a group of statues of the Blessed Mother with the Infant Jesus, St. Joseph, and the Child Jesus. Around

this center niche are paintings representing the marriage of Mary and Joseph, the Flight into Egypt, the Workshop, and the Death of St. Joseph. In other parts of the altar there are statues of St. Ann; St. John the Baptist; St. Henry, Emperor; St. Isidore, Farmer; St. Bernard, Monk; St. Elizabeth, Wife and Mother; St. Catharine, Virgin-Martyr; St. Rose of Lima, American Girl-Saint; and a picture of St. Francis Xavier, Confessor, dying in the wilderness. These represent saints from all walks of life, to illustrate that the church is indeed a holy family.

While visiting in southern Germany or Switzerland in 1899, Father Heer met some outstanding artists in wood carving and arranged to have a suitable statue made for St. Joseph's Altar. This statue arrived in May, 1902 and is reputed to have cost \$1,200. It represents St. Joseph holding the Child Jesus, while an angel presents the model of a church to the Carpenter's Son. The Blessed Mother watches the little drama from the background. The statues of Mary with the Infant and of Joseph that were replaced by this statuary now stand on the Main Altar in the winter chapel. The little statue of the Child Jesus is found in the Sisters' Convent.

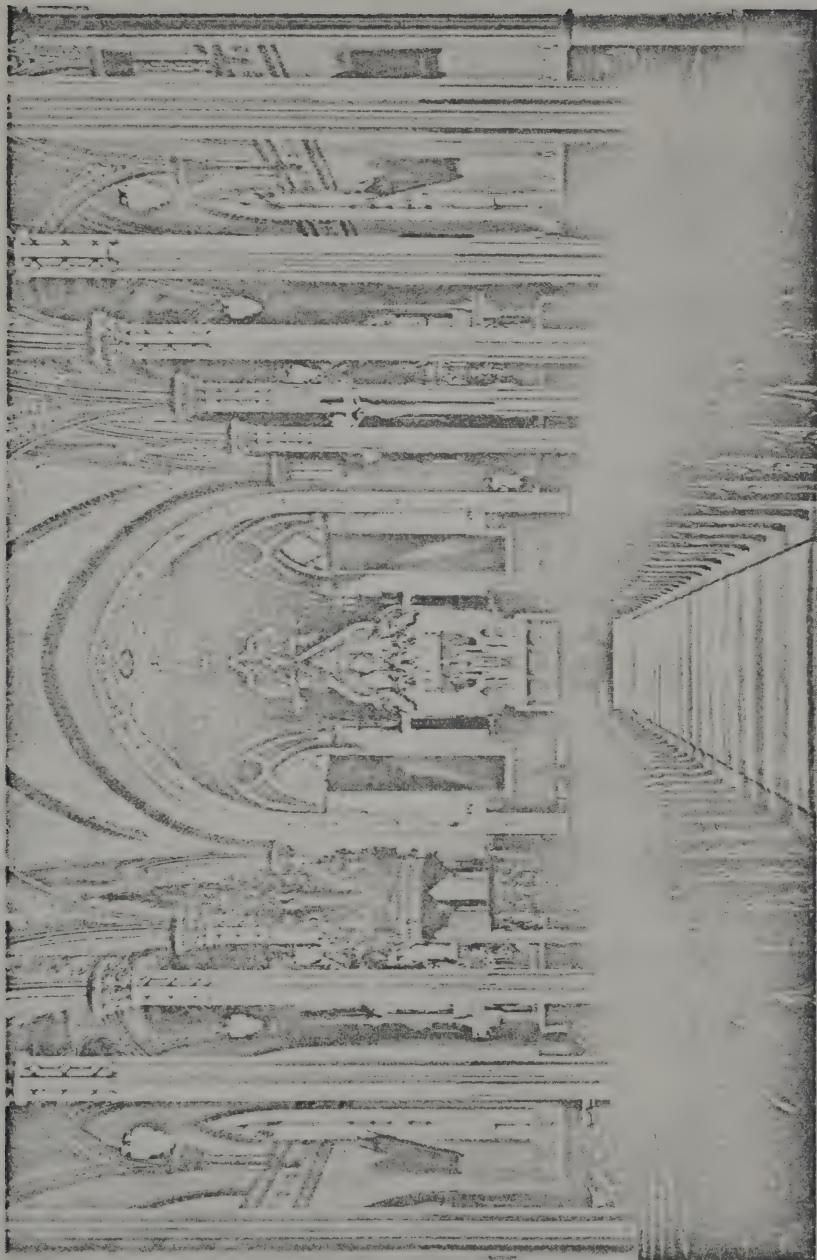
THE NEW CONFESSIONALS

The large confessionals which now stand in the rear of the church were added to the furniture probably at the time when the new altars were erected. These were also built by the Dubuque Altar Company. Their cost is not known but some parishioners say that they represent the special donation of Mr. and Mrs. Barney Kerkhoff. For several years these confessionals stood in the front of the church along each wall ahead of the north and south portals. Later Father Heer placed them in the rear of the church at their present location. When the new confessionals came, the two old confessionals were moved to the winter chapel where they are still in service.

MAIN ALTAR

In December, 1897, the old Main Altar was taken down and sent to New Hampton where Father B. H. Forkenbrock set it up in the new St. Mary's Church. Later it was presented to the church at Wapsie, a mission of Meyer, Iowa. Mr. J. H. Fangmann generously donated \$3,000 for a new Main Altar, the ultimate cost of which was \$4,560. The new altar which was erected in the early part of 1898 came from the Dubuque Altar Company, the lofty baldachin being designed by Mr. Brielmaier of Milwaukee who had recently joined the Dubuque firm. The marble altar was built by the Milwaukee Monument Company.

The altar is in baldachin style, that is, the altar proper stands independently under a canopy which is supported by four columns. Besides the altar and the canopy, there is a third piece forming the background. The altar proper is made of Italian marble and Mexican onyx and rests upon a solid rock foundation reaching up from the basement. When informed that the floor would support this altar and that it would be unnecessary to erect a stone foundation from the ground through the basement and upper floors, Father Heer replied that he wished the altar to meet the requirements for church consecration should that come at some future time. The canopy is square in form, fourteen feet each way, resting on four wooden pillars. The extreme height is fifty-two feet. The baldachin is richly decorated with wood carvings, numerous pinnacles, gables, and geometrical figures. The finishing and gilding was done by C. A. Brielmaier, fresco painter of Milwaukee. The background in a suitable retreat holds a picture of the Last Supper in life size, a painting by Miss Lottie Brielmaier. Above this as a finale is a large statue of the Sacred Heart, which formerly had been the



INTERIOR, ST. FRANCIS CHURCH

central statue of the old Main Altar when it stood in the old church.

Father Heer had a little problem with the old side altars at this time. He had five altars in the sanctuary and he did not know where to place the St. Francis of Assisi and the St. Anthony of Padua altars. It was suggested that these altars be disposed of in some way. However, someone reminded him that Matt Shorn had donated these two altars to the church with the condition that they should always remain in St. Francis Church. Desiring to honor this condition, Father Heer placed these two altars in the sanctuary proper, St. Francis of Assisi near the Gospel side of the Main Altar; St. Anthony on the Epistle side. This was unsatisfactory for it crowded the space around the High Altar. So he stationed these altars next outside the communion railing, one against the north wall, the other along the south wall, near the former location of the confessionals. Undoubtedly, this arrangement caused the new confessionals to be moved to the rear of the church. But the altars did not stand here very long. Finally the upper part of the altars was removed and the altars themselves were set up in the winter chapel outside the communion railing, St. Francis of Assisi on the Epistle side and St. Anthony on the Gospel side. The statue of St. Anthony was replaced a few years later by the statue of the Sorrowful Mother.

The communion railing had its little wanderings before it found its present position. Originally, the communion rail stood on top of the third step leading into the sanctuary whereas now it rests on the second. When the new side altars came, Father Heer felt that the communion rail obstructed the lower view of the altars too much. So he instructed John A. Steger to cut off the ends of the railing. The communion railing then terminated at a point directly behind each of the two front pillars. After a trial of this arrangement, the rail was found to be too

short for communion service. Then the communion railing was erected on the second step, the full width of the church. The second step, however, was too narrow and so the step was broadened to several feet. This set-up was found satisfactory and obtains to the present time. This was the last change made in the sanctuary before the frescoing and lighting of the church.

FRESCOING AND DECORATING

When through a generous parishioner's donation a new high altar had been contracted for, a suggestion appeared in the columns of the *Dyersville Commercial* of May 7, 1897, that some one start a fund for the frescoing of the church. This appeal did not go unheeded, for, some time later, Henry Noethe and his wife Catherine donated the sum of \$3,000 toward the frescoing. The work was begun during the year 1904, and was completed in January of the last year of Father Heer's pastorate, 1905. Through travel and study he had prepared the plans for the decoration of St. Francis Church several years earlier. In 1899, Father Heer, accompanied by Rev. B. H. Forkenbrock, made a trip to Europe where the devoted pastor studiously observed the work of artists in renowned churches of Germany and Italy, more particularly in Munich. He returned with pictures and color plates of examples of the decorator's art so that he had quite definite ideas and plans to suggest to Mr. A. Brielmaier, church decorator of Milwaukee whom he engaged for the work. Before the painting was begun, several minor alterations were made in the interior of the church. The junction of the sanctuary wall and the nave of the church formed a square-faced arch which did not please the architectural sense. After considerable study and planning with the decorators, Father Heer decided that a beveled grand arch should introduce the sanctuary proper. This arch when completed allowed the artist an

opportunity to do some impressive work in color and symbolism. The wainscoting around the sanctuary wall was removed. The sanctuary carpet was taken from the floor, and Mr. Steger, Father Heer's favorite carpenter, smoothed the unfinished floor and prepared it for the painter's brush. Since then the floor has never been carpeted.

Besides the frescoing a system of decorative lighting was installed wreathing the side altars and the sanctuary in an array of numerous miniature electric bulbs. The *Dyersville Commercial* of January 13, 1905, gives an interesting description of the decoration which we append here:

In appearance a church structure without decorative work, emblematical ornamentation and pictorical paintings is not unlike a body without a soul. The body without a soul has the form and outlines of a man, but the most essential to a beautiful figure of mankind is the soul giving life, color and character.

The beautiful warm colored walls of a church, lifelike spread warmth and are pleasing to the eye. The rich ornamentation and emblems are the means of making the church a center of study and veneration of the mysteries of our holy religion. The whole atmosphere breathes the love of God to mankind in His passion, His mysterious presence in the tabernacle, in His invitation to the poor afflicted sinner, "Come to Me all ye who are heavily laden, I will refresh you," and in the commemoration of the sacrifice of Calvary, the daily celebration of Holy Mass.

Artists have put the last touches of color on the already grand church of St. Francis Xavier. The predominating colors are warm rose tints. The ornamentations are mosaic.

On entering the church the devout observer is edified by the continual appearance of the passion flower, it meets him at the entrance of the church and leads him to the threshold of the sanctuary, the Holy of Holies of the New Testament. Through the passion and death of Jesus Christ our sanctification is possible by being born again in the holy sacrament of baptism. The Passion of Jesus Christ, His love to mankind shall also be constantly before our minds and lead us through life into the sanctuary of everlasting bliss and happiness.

Before entering the sanctuary we see the sanctuary arch. The deeper mysteries of the passion are here unfolded to us, angels bearing the instruments of the passion, Mary the Blessed Mother of Jesus and St. John, His beloved disciple, as they stood at the foot of the cross

on Mt. Calvary. We find there also the inscription, "For Christ, our Pasch is sacrificed." It ends with the easter lily and the words "Resurrexit, Alleluia."

The faithful soul, having often meditated on the passion of our Lord, followed in His footsteps, and carried his own little cross, borne patiently all troubles and tribulations, will also rise from the dead and begin life anew in a better world where it shall live forever in the possession of God Himself, enjoying the communion of the Blessed Virgin Mary and all the saints.

We are now in the sanctuary. Lo! A flash of more than a thousand lights! What has happened? We stand as in a trance. Dimly appears as in a mist of light clouds the triumphant Lamb of God throwing rays of Light on the surrounding groups of saints and angels. The grandeur of the sight is overwhelming.

We see next a circle of angel heads around the Lamb, numerous angels on clouds, some somewhat hidden by lifelike atmosphere, some playing instruments, others in deep adoration. The groups of saints and prophets, virgins, martyrs, patriarchs, now appear distinctly. To the right are saints of the Old and to the left saints of the New Testament. The side walls of the sanctuary are adorned with paintings of the church suffering and the scene of Pentecost.

The success of this work was due to the untiring efforts of the good pastor, Rev. G. W. Heer, and the artists, Mr. A. Brielmaier and his sister, Lottie Brielmaier of Milwaukee, who manifested good taste and knowledge of art in their selection of color and designs. Miss Lottie Brielmaier did all the pictorial work, while Mr. Brielmaier executed the decorative work. These artists decorated many churches but no decoration heralds their great artistry more than that of St. Francis Church. This was the last church Mr. Brielmaier decorated for he died soon after this work was completed. It was a brother of Mr. Brielmaier, connected with the Dubuque Altar Company, who designed the new altars.

ELECTRIC ILLUMINATION

In the beautification of St. Francis Church, the lighting of the edifice has not been overlooked. The building is probably the best lighted west of the Mississippi. The illumination is electrical, and the striking effect adds to the grandeur of the magnificent interior of the church.

The body of the church is amply lighted by about six hundred incandescents effectively distributed. Mr. Art Holbrook, then of Dyersville, did practically all the wiring of the church proper under the supervision of Mr. J. H. Denkhoff of this city. The most conspicuous portion of the illumination is properly displayed in the sanctuary, the grand arch and the painting in the domes above it being studded with delicately frosted art globes. The lights shining out from among the clouds in the painting appear as stars in the heavens, while those in the grand arch expose its form and show it to be the triumph of the decorators' art. However, the climax of the entire electrical display is seen in the three altars. In all, twelve hundred and fifty miniature lamps were used, the effect being undeniably inspirational. This work was contracted by the firm of D. B. Howard and Company, Electrical Workers and Designers, then of Keota, Iowa.

From an unexpected source we learn a few more facts in connection with the frescoing, quoting from the *Commercial*, April 14, 1905:

The current issue of the Jackson, Michigan *Patriot* says: "While Mrs. M. J. Seaman was in Iowa visiting her oldest brother, James Millard of Dyersville, she was very much impressed with the magnificent church of St. Francis Xavier which had quite recently undergone considerable alterations and repairs, frescoing and a new system of lighting by electricity being adopted. The Very Rev. G. W. Heer, pastor, very kindly undertook to show the visitors all through the church, and he also lighted up the whole church to show them how completely and effectively it was done. There were in all about 1,700 incandescent lights which had a splendid effect when all were lighted. Over the center of the middle altar is a representation of heaven, in the most beautiful colors imaginable. They have eight pictures that cost about \$200 each, and a handsome piece of statuary that came from Europe representing the Holy Family that cost \$1,200. The frescoing is done in pure gold leaf and cost about \$6,000."

It is very likely that the figures given by the visiting lady were quoted from Father Heer, and the newspaper article just quoted is the only statement recorded about the actual cost of the frescoing work. The \$6,000 figure includes most likely the cost of the electrical lighting system. The cost of lighting the church was defrayed by a donation for that purpose made by Mr. and Mrs. B. Henry Forkenbrock. The handsome statuary of the Holy Family that is mentioned forms the center-piece of St. Joseph's Altar today.

The frescoing was retouched in 1930 by Frank Winkelhaus of Dubuque. The original decorative designs, pictures, and symbols were little changed so that nearly all the details given in the description of the first frescoing can be found. The lighting fixtures for the body of the church were also altered and modernized at this time. Mr. John Holl, electrical contractor of Dyersville, revamped the electrical lighting system. The cost altogether was \$9,483.

THE PULPIT

After the frescoing and lighting of the St. Francis Church, the nave of the church needed still an imposing pulpit. Mrs. Henry Forkenbrock donated \$2,800 toward the new pulpit which was built by the Hackner Altar Company of LaCrosse, Wisconsin. This pulpit is without doubt the most elegant article of woodwork in the church. It is carved out of butternut, ornamented by thirty statues, carrying a canopy with graceful lofty pinnacles. The new pulpit was ready and first used at the opening of Forty Hours devotion conducted by Rev. Daniels, O.F.M., in March, 1906.

PIPEORGAN

The scribe who painted the beauties of the frescoing and electrical illumination of St. Francis Church suggested that there remained yet the need of an adequate organ to perfect the splendor of divine services.

The old pipeorgan, which had served in the first church since 1875 and was moved to the new church in 1899, could hardly be expected to create suitable music for the spacious temple. Consequently in 1912, Father Warning announced one Sunday that on an appointed day a collection would be taken up to purchase a new organ. The new organ plan was so popular that the price

of the same was oversubscribed in a short time. The Tellers Sommershoff Organ Company of Erie, Pennsylvania, took the contract and erected a fully equipped pipeorgan at the cost of \$6,163.20 which was played the first time on Christmas, 1913. The organ was repaired and a *Vox humana* stop was attached by the Tellers artisans in 1937 for \$435. The old pipeorgan was shipped to Phillips, Wisconsin, and installed in the church of which Rev. A. Wuchter was then pastor.

THE SACRISTIES

The sacristies on both sides of the upper sanctuary and of the winter chapel were built to the dimensions of thirteen by fifteen feet. The upper sacristies were provided with a door to the outside and a stairway to the lower sacristies. The main sacristies, until 1935 on the south side, were transferred to the opposite side, when Father Herbers included in his rectory building program the augmentation of the north sacristies, the old sacristies being found much too small. The remodeled north sacristies were directly connected with the rectory and the garage. This alteration cost \$8,481.60. The vestment case which stands in the north upper sacristy was constructed by Herman Conrad Gerken many years ago. To guard against further repetition of robbery of sacred vessels the main sacristy at the time of enlargement was provided with a burglar-resisting vault.

THE WINTER CHAPEL

The winter chapel was utilized for divine services for several months before the dedication of the church. The first services for the congregation were conducted here on September 27, 1889. The pews of the old church were set up in the chapel; likewise, the communion railing. The altar in the chapel at this time was the venerable old

altar of the pioneers which had been built by Anton Lippert. The first couple to be married in the chapel were Frank Holscher and Francisca Meis who were betrothed on October 8. Herman Wieneke, who died November 8, 1889, was the first to be buried from the same place.

The old pews and altar of the chapel were severely damaged by the flood of 1896, and the altar was probably at this time replaced by a new main altar which is the chapel altar today. During the early months of 1907, new pews were placed in the chapel. It was at this time that Father Warning, planning to make a more extensive use of the chapel, engaged workmen in the fall of 1906, under the leadership of John A. Steger, to enlarge the chapel. The back wall was moved deeper into the storage room, thus adding a third to the original dimensions of the chapel. Clumsy, obstructive pillars were removed in favor of thin iron posts and the chapel walls were brightened with a coat of paint. Both south entrances to the basement, one of which formerly was to the storage, now enter directly into the chapel. This work cost \$1,305.

The side altars of the chapel, which were of the old church and stood many years in the new church, were moved downstairs not long after the first decoration in 1905. The St. Anthony of Padua statue was replaced in 1907 by the Sorrowful Mother statue, gift of the Schockemoehl family children. St. Anthony has since had a place in the upper sanctuary. These altars and pews during the flood of 1925 suffered the same maltreatment that was accorded their predecessors during the flood of 1896. Mr. John Steger relates how he found the Main Altar all dissembled by the water, its parts scattered around the church property, some parts being found only after several days of searching on the grounds around the church. He managed to get it all set up again in quite the same style as the original.

The south side confessional in the chapel was for many years in the old church and stood for ten years in the new church. Its origin has been told in the story of the first church. The north side confessional was built by John A. Steger as a mate to the old one when it stood in the new church. The fourteen Stations that add a spiritual tone to the plain walls of the chapel were donated to the parish by Miss Mary Evers, who was afflicted with almost total blindness from her seventeenth year and spent her last years with her sister, Mrs. Henry Johannes. She died at St. Anthony's Home, Dubuque, Iowa.

The original heating apparatus of the new church stood in the basement. It consisted of four hot-air furnaces which stood, two in the front of the chapel and two in the storage room, and gave their heat through floor registers located at each end of the side aisles of the upper church. Two chimneys, one on each side of the west end of the church (only one stands since the north sacristy was remodeled in 1935), served these four furnaces. Chimney pipes from the two rear furnaces ran under the basement floor to the front chimneys the full length of the church creating a tremendous fire hazard for years in that new building. The flood of 1896 damaged these under-slung pipes beyond use or repair. Thereafter they ran in the open under the ceiling of the chapel. These furnaces were fired with wood, so in the fall of the year parishioners would hold a wood-hauling bee to provide fuel for the cold winter.

In 1910 St. Francis Church was treated to a modern and safer heating plant. Mr. Jacob Friedmann, who had transferred his business activity to Dyersville a short time before, took the contract to install a steam-heating plant in this big church. He set up a boiler in the basement of St. Francis School and put in all piping and radiators in the church and basement for \$2,700. Since December 8,

1910 St. Francis Church has had an adequate and satisfactory heating plant.

The time of the following projects could not be clearly determined but it is quite safe to suppose that they were all executed simultaneously with the enlargement of the chapel of 1906-1907. The basement entrances on the south side, merely open steps sunk into the ground, were now provided with vestibules offering protection against the elements. Having invested in new pews and altar for the chapel, the authorities took steps to forestall further flood damage so far as possible by erecting high concrete curbs around the basement windows. The steps to the north portal of the upper church, being rarely used, were removed, and the north entrance to the basement was closed. Some time during Father Ambrosy's assistantship, about 1912, the large painting that decorates the ceiling over the chapel altar was bought by the Young Ladies' Sodality. The winter chapel has seen no notable change since these alterations with the exception of the enlargement of the north sacristy in 1935, which work is explained elsewhere.

STATUES

Most of the statues in St. Francis Church are gifts of parishioners. St. Francis Xavier, patron of the parish, standing now on the Epistle side of the sanctuary was given by Michael Tierschel and cost eighty-five dollars. In the old church this statue occupied a niche of the Main Altar toward the Gospel side.

Mrs. Ignatz Summer, nee Gertrude Kortenkamp, sister of Father Kortenkamp, gave the statue of St. Ignatius Loyola which unhappily was ruined in the flood of 1925. This statue formerly was on the Epistle side of the old Main Altar opposite St. Francis Xavier, and later stood on the Epistle side of the sanctuary.

The donor of the Sacred Heart statue, that stood in the center of the old Main Altar and now holds a lofty place above and behind the High Altar, is not definitely remembered.

The statue of St. Francis of Assisi which stands on the Epistle side altar of the chapel was the gift of Mrs. Frank Westemeier. Ruined in the flood of 1925, this statue was replaced through the gift of Mr. and Mrs. Barney Langel.

The fine statues of the Blessed Mother with the Infant and of St. Joseph which adorn the Main Altar in the chapel once stood on the new St. Joseph's Altar in the church. When the elegant wood carved statuary of the Holy Family was placed on this altar in 1902, these individual statues were removed to the chapel. Here they went through the ruinous flood of 1925 and were damaged beyond repair. But because they had been donated by parishioners, whose identity is lost to this generation, Father Warning caused them to be replaced in their exact duplicate. Joseph Schlarman, Sr. gave the new statue of St. Joseph and Mrs. B. Wente is the donor of the statue of the Blessed Mother with the Infant.

St. Anthony of Padua on the left side of the grand arch was donated by Anton Digmann. This saint stood formerly on one of the old side altars.

The statue of the Little Flower of Jesus was given to St. Francis Church in 1926 by J. M. Baule of Dubuque in fulfillment of a promise he made to this beloved saint if he would recover his failing health.

The Sorrowful Mother statue on the Gospel side altar of the chapel was presented by the children of the Anton and Caroline Schockemoehl family to the memory of their deceased parents in 1907.

The pedestals for the statues that stand at the bases of the grand arch were also donated. They cost forty-nine dollars each. Joe Tierschel, Sr. gave the one; the other donor is not known.

MISCELLANEOUS

The brick sidewalk along the north side of the church was completed in October, 1900.

The iron steps to the south side portal of the church were built in December, 1912, the iron being supplied by E. J. Vogenthaler of Dubuque for ninety-five dollars.

The pews in the two side aisles to the front of the north and south portals were added a few at a time by Father Warning as more seating room was needed. This occurred during years following 1910.

In 1936, a terrace was built along the north side of St. Francis Church. This serves a double purpose, at once a partial protection against flood waters and an improvement to the appearance of the setting of the church.

During October, 1937, the floor in the aisles and the vestibules of the church was covered with flexotile. This floor improvement added considerably to the appearance of the church, and the investment of \$1,600 in this flooring promises to be very satisfactory.

In April, 1938 an RCA Public Address System was installed in St. Francis Church at the cost of \$341.75.

CHAPTER SIX

THE VERY REV. GEORGE W. HEER, V.F.

Father George William Heer was born to Lawrence and Theresa (Blickmeier) Heer on April 25, 1849, at Boke, Westphalia, Germany. In 1855, he accompanied his parents to America, where they settled at Fort Madison, Iowa. Father Heer commenced his classical studies in St. Francis Solanus College, Quincy, Illinois, in 1864. The following year he matriculated at St. Francis Seminary, Milwaukee, there completing his college and theological courses. On March 16, 1872, he was ordained to the holy priesthood at St. John's Cathedral, Milwaukee, by the Most Rev. Martin J. Henni, for the diocese of Dubuque. On Easter Sunday, March 31, he celebrated his first Holy Mass at St. Joseph's Church, Fort Madison, Iowa. He was immediately assigned as assistant to the Rev. A. Travis, St. Peter's Church, Keokuk. There he remained almost two years, next serving as pastor at Richmond, Washington County, until September, 1875. During the next five years he was pastor at Centralia, Dubuque County. While there he established the Sisters' school and built the parochial residence. In September, 1880, he was appointed to the pastorate of St. Paul's Church, Worthington, where he built the present church and school. Upon the death of Father Kortenkamp, Bishop Hennessy designated Father Heer as the successor. He entered upon his duties in Dyersville on November 3, 1889.

One of the greatest of these duties was the financial management of the parish. The church stood there in all its beauty and magnificence, but the congregation was weighed down with a heavy debt of more than \$50,000.

During the first couple of years of Father Heer's pastorate, the congregation paid on this debt interest that amounted to over seven dollars a day. The energies of the pastor were accordingly bent toward the reduction of this debt. The usual parish and especially school improvements added new expenses. But contributions came from unexpected sources and in the course of time reduced the debt very materially.

In his parochial career before coming to Dyersville, Father Heer had been deeply interested in the education of the Catholic youth and in the upbuilding of the parish school system. In Dyersville he found an attractive field for his endeavors. He remodeled the old church and with additions converted it into a parochial school in 1894. Under his encouragement the Sisters also began St. Francis Academy for girls. In the eighth year of his pastorate the school and academy under the direction of the Sisters of St. Francis and of Professor M. J. Knippel had an enrollment of four hundred pupils. Seeing the great need for educated Catholic laymen, Father Heer established a high school for boys in 1902 and procured the Brothers of Mary from Dayton, Ohio, as the teaching staff. When Father Heer left Dyersville in 1905, St. Francis School, Academy, and High School numbered six hundred pupils.

Among other things, Father Heer was active in organizing the St. Boniface Bund at Dyersville on September 25, 1895, becoming its first president. He took an active part in organizing a committee for social propaganda of the Central Verein, establishing the Central Bureau of which he was the chairman in the beginning.

On April 28 and 29, 1897, the Silver Jubilee of Father Heer's ordination was celebrated by the entire parish with great joy and festivity. The commemoration opened at St. Francis Hall on Wednesday with a congratulatory program given by the entire school during which the school children presented Father Heer with a seven hundred



THE RIGHT REV. MSGR. GEORGE W. HEER, V.F.

pound bell inscribed to the memory of this day. This bell was blessed at once and placed in the school belfry.

In the evening services were held in the church. The R. C. M. P. S. attended in a body. A sermon was preached by the Rev. F. J. Brune of Alton, state president of the society. His theme was a consideration of the loyalty and devotion to the church manifested by truly Catholic societies. Father Heer blessed the new banner of St. Francis Society, Branch of R. C. M. P. S., and gave benediction. The congregation then repaired to St. Francis Hall where congratulatory speeches were tendered to the Very Rev. Jubilarian. Dr. N. J. A. Mueller was chairman of the meeting. Speeches were delivered by the following: Rev. P. A. Trumm of Hospers addressed Father Heer in the name of the whole parish; Mr. H. Forkenbrock in well-chosen words presented him with a set of gold vestments, gift of the parish; Mr. Frank Meis in behalf of St. Francis Society, presented the pastor with a costly library case; Miss Barbara Kunkel, speaking for the young men and ladies of the parish, presented Father Heer with a fine extension table, modern sideboard, dinner set and silverware; Rev. J. M. Cleary spoke for Father Heer's classmates; Rev. Father Thiele of Chicago spoke congratulations and good wishes from the clergy; Father Pape spoke for the neighboring clergy; Rev. B. Forkenbrock spoke on behalf of young men who have studied for the priesthood from this parish.

The Reverend Jubilarian also received the following gifts: Costly alb and cincture from the Sisters of St. Francis; silver tea set from Prof. and Mrs. M. J. Knippel; and *Dreizehn Linden*, latest edition, from Father Pape.

On Thursday morning a Solemn High Mass was celebrated at which Fathers Baumann and Cleary preached. Thereupon a dinner was served at the hall for the parish by the ladies. In the evening the school children gave another program. One of the most pleasant surprises was

a letter from Rev. H. Plaster, then sojourning in Rome, in which he announced that His Holiness, Pope Leo XIII, bestowed his apostolic blessing on the Jubilarian and sent him a personal gift, a beautiful stole which the Holy Father himself had worn.

During the spring and summer of 1899, Father Heer, accompanied by Rev. B. Forkenbrock of New Hampton, made an extensive tour throughout Europe, during which he gathered ideas and plans of church decoration from prominent churches, particularly in Munich, Germany. In a few years he applied the results of his studies in the decoration of St. Francis Church. Upon his return Father Heer found as a gift from his parishioners a complete new heating plant in the rectory.

While at Dyersville, Father Heer also remodeled and enlarged the rectory in 1901, and had St. Francis Church frescoed and decorated during the years 1904-1905.

In 1905, Father Heer was appointed to the rectorship of St. Mary's Church, Dubuque. The following, culled from the *Dyersville Commercial* of October, 1905, expressed the sentiment of his devoted flock at his departure: The St. Francis Parish learns with regret the leaving of Very Rev. George W. Heer, to accept the pastorate of St. Mary's Church, Dubuque, the place made vacant by the death of the Rev. Clement Johannes. The departure of Father Heer will come as a surprise to many of his people, who were not aware of his being considered as a successor to the parish of the late Father Johannes; although it was known to some of his intimate friends that he would be asked to accept the appointment. He is an irremovable rector, this title being accorded him for the successful conduct of affairs here as pastor of St. Francis Church. During his nearly sixteen years of rectorship he has completed and embellished one of the finest churches in the state. It is the pride of every one in Dyersville to conduct visitors and strangers to the church, to admire the interior decorations, the altars, frescoes, statues, and paintings; the lighting plant, ventilation system, shrines and grottoes; and to view the beautiful excellencies of the parochial schools and the academy; all of which form a monument to the energetic industry, financial ability, and fervent piety of Father Heer. He left for Dubuque on October 12, 1905.

At Dubuque Father Heer established another high school for boys taught by the Brothers of Mary. He also remodeled and redecorated St. Mary's Church in 1911. On February 12, 1912, Pope Pius X conferred upon Father Heer the dignity of Prothonotary Apostolic. He was invested by the Most Rev. James J. Keane on April 9 of the same year.

Monsignor Heer was not only zealous as a priest but took a keen interest in public affairs. He was chairman of the Iowa Relief Work for Central Europe and assisted in inaugurating a drive for foodstuffs in the Central States.

Monsignor Heer was in his day and diocese probably without a peer in kindness and hospitality to fellow priests. For this quality he was known far and wide and his Golden Jubilee at St. Mary's Church, Dubuque, on March 16, 1922, witnessed a notable gathering of church dignitaries and clergy who appreciated the friendship of Monsignor G. W. Heer.

Monsignor Heer died on December 18, 1929, and was buried at Mt. Calvary Cemetery in Dubuque.

CHAPTER SEVEN

THE VERY REV. THEODORE WARNING, V.F.

The Very Rev. Theodore Warning was born October 22, 1858, at Ramsdorf, Westphalia, Germany, of Theodore and Catherine Warning, and emigrated with them to America when he was but nine years of age. After residing a year at Cincinnati, the family moved to a farm northwest of Dyersville near Hickory Valley where they lived about four years. In 1873 they moved to Carroll, Iowa, and at the district schools at both these places, Father Warning received his elementary education.

At the age of sixteen, Father Warning herded cattle for a year, and then taught a country school for three years. He saved up the money that he earned thus to begin and prosecute his studies for the priesthood. Rev. F. W. Pape, later of New Vienna, at this time in Carroll County, loved to relate that he used to drive over the prairies and see a youth of sixteen herding cattle, a cowboy who later became Father Warning. Father Pape was the first man to whom Theodore declared his intentions of becoming a priest. Good Father Pape encouraged the young man in his desire and gave him an excellent start in Latin. Theodore pursued his collegiate studies in St. Francis Seminary, Milwaukee, and took his theology at the Grand Seminary, Montreal. He was ordained to the holy priesthood at Dubuque by the Most Rev. John Hennessy, D.D. on September 24, 1887, and celebrated his first Holy Mass at Worthington, Iowa, under the auspices of his friend, Father Heer.

Father Warning was immediately appointed to the faculty of Loras College, a position he graced for eleven years. Here besides teaching he held the difficult post of

Master of Discipline. During this period he also pursued advanced studies at the University of Chicago. While Professor and Dean of Discipline at the college, Father Warning was one of its most untiring and enthusiastic workers. A serious attack of illness forced him to leave Loras College and to accept the pastorate at Ossian, Iowa, from 1899 to 1901. During that time a beautiful school structure was erected under his advice and supervision. In 1901, he became spiritual director and chaplain of St. Francis Convent, Dubuque.

When Archbishop John J. Keane, D.D. deprived St. Francis Parish of its renowned pastor, organizer, and educator, Father Heer, he turned to Father Warning as the priest fully qualified to fill the important post of pastor of St. Francis Parish of Dyersville, Iowa. Father Warning entered upon this pastorate on October 20, 1905.

Under Father Warning's pastorate many achievements were effected to which a more adequate reference is made in other chapters of the church history. The erection of the modern and fully equipped boys' high school and Brothers' residence; the building of a commodious addition to St. Francis Academy for girls; the installing of a modern heating plant in the church; the remodeling and enlarging of the chapel; the enlarging and beautifying of the parish cemetery; the purchase and installation of one of the finest pipeorgans in the State of Iowa; and the purchasing and equipping of the boys' athletic field, opposite the high school, are several exterior evidences of this pastor's tireless labor.

In January, 1910, Father Warning had the pleasure of announcing to his parishioners that St. Francis Parish was free from debt. The aggregate church and school property of the parish was valued then at \$250,000. To that sum must be added the value of later acquisitions: Pipeorgan in 1913, \$6,000; St. Francis Academy in 1919, \$20,500; the organist's residence in 1920, \$7,750; the ad-



THE RIGHT REV. MSGR. THEODORE WARNING, V.F.

dition to the cemetery in 1919, \$3,000, and the fence built around the cemetery the same year at the cost of \$1,307.75; and the enlargement of the winter chapel, \$1,300.

Father Warning's Silver Jubilee of his ordination was fittingly and solemnly celebrated on Tuesday, September 24, 1912, by St. Francis Parish. A Solemn High Mass was sung by the Jubilarian at 10 o'clock which was graced by the presence of Archbishop James J. Keane and a great concourse of clergy. The Archbishop preached the sermon. After the Mass the visiting clergy were banqueted at the parochial residence. The young ladies of the eleventh and twelfth grades served at the tables. On the preceding day the school children had entertained Father Warning with an interesting program, at which Gilbert Holscher and Leona New gave salutatory addresses. Father Warning then granted the school children a free day on the morrow. In the evening St. Francis Choir and Brothers of the high school, assisted by the Brothers of St. Mary's High School, Dubuque, honored Father Warning with a choice musical program.

On Wednesday, December 3, 1930, St. Francis Parish celebrated the twenty-fifth anniversary of Father Warning's pastorate in their midst. The celebration consisted of a procession from the rectory to church where Solemn High Mass was offered up in the presence of many priests and a full congregation. Father M. M. Hoffmann, a former assistant, preached the sermon of the occasion. The parish presented their beloved pastor with a Spiritual Bouquet. After services a sumptuous banquet was served by the ladies of the parish.

After giving twenty-five years of his life to the spiritual guidance and care of this immense congregation, a work which Father Warning always performed with deep charity and kindness, he chose to resign his pastorate at Dyersville and to accept a less arduous post of duty in his

declining years. The traits of character, that endeared Father Warning to his people and for which they always remember him with a benediction, were his gentleness, kindness, humility, and his simple good humor. Father Warning left Dyersville on April 21, 1931, and took up his residence at Mount St. Francis, Dubuque.

Recognizing his priestly character and the extent of his labors for religion and education, the Holy Father, Pope Pius XI, conferred upon Father Warning the dignity of a Monsignor. Archbishop Beckman invested Monsignor Warning in the purple robes at Mount St. Francis Chapel on December 15, 1934. All his friends and parishioners at Dyersville rejoiced at this honor coming to their former pastor and wished him many happy years to live.

Monsignor Warning saw the happy day of the fiftieth anniversary of his ordination to the Holy Priesthood. On September 23, 1937, he celebrated the Golden Jubilee of his ordination at Mount St. Francis where he sang a Solemn High Mass in the presence of the Most Rev. Francis J. Beckman, Archbishop of Dubuque, who preached the sermon, the Most Rev. H. P. Rohlman, and a notable gathering of priests. After the divine services the Sisters of St. Francis served a banquet in honor of their venerable chaplain which was followed by a happy program of congratulatory speeches.

Monsignor Warning died at Mount St. Francis, January 10, 1939, and was buried at Mt. Calvary from Mount St. Francis Convent Chapel on January 14. Archbishop Beckman pontificated and Father Hoffmann preached the sermon.

CHAPTER EIGHT

ST. FRANCIS PARISH SCHOOLS

The first attempt at Christian education in St. Francis Parish seems to date back to 1858, when a schoolmaster whom Father Longfils brought with him to Dyersville conducted a short term of school. Classes were held in the frame building on the north side of Main Street which also served for a few months as the first Catholic Church in Dyersville. Joseph Stoeckl, Geo. Schindler, Jr., Catherine Schindler, Joseph Schmitt and his sister and several Cunnigham children learned reading, writing, arithmetic, and catechism from the teacher whose name has not been left to us. George and Catherine Schindler and Joseph Stoeckl made their First Holy Communion in November, 1858, at this frame church, and it is not improbable that this took place at the end of that school term.¹

The next effort to bring the blessings of Christian education to the children of the pioneer families was made by Father Kortenkamp. A member of that pioneer group of children, Mrs. James Cavanaugh, formerly Anna Kelly, related that while she and a group of other Catholic children attended the public school classes, then held in the old Clarendon Hotel, they were allowed to take catechism class for a period of the school day at the residence of Father Kortenkamp. He himself gave them the instructions. She describes this residence as standing on the block between St. Francis Church and the bridge on the south side of West Main Street. This seems to point to the residence of Mr. Thomas Kesch who lived there at that time and with whom Father Kortenkamp is known to have

¹ Personal testimony of George Schindler, Dyersville, Iowa.

made his home for a while. These classes were probably held in the latter part of 1862 and the first half of 1863, since the parochial school opened in the fall of 1863.

A permanent establishment of the Catholic parochial schools at Dyersville was made by Father Kortenkamp in the second year of his pastorate. Miss Mary Scher who came from Dixon Settlement was engaged as the first teacher; she also served as organist and caretaker of the altar, for all of which services she received a salary of twenty-five dollars a month. In the second week of October, 1863, Miss Scher commenced the school in the southwest room of Maurice Fink's humble dwelling in East



FIRST PAROCHIAL SCHOOL, 1863

Dyersville, the rent being donated by Mr. Fink. That schoolroom is at present a part of the Ben Gebhart residence in East Dyersville. Mr. Joseph Lembeck furnished the school with plain desks. The number of pupils in the

beginning was fifteen and grew to twenty-five by Christmas. In January, 1864, Miss Scher and her pupils moved to a square frame house south of the church at the corner of West DeWitt and South Vine Streets, which was the location of the present Geo. Naber residence. The use of this house for school purposes was donated by Hon. John Limback. This schoolhouse was later moved to the site of the John Goetzinger residence and became the home of the Mieding family. Later it was incorporated into the present John Goetzinger home.

Before the end of the term the number of pupils reached forty. These children of the opening year were: August Bisping, Elizabeth Bisping, Bernard Bisping, Frank Ochsenkehle, Lena Ochsenkehle, Mary Ochsenkehle, Lena Henry, Ludwig Henry, Albert Henry, Anton Limback, Louise Limback, Michael Braun, Anna Burkle, Mary Lippert, Ann Schumacher, Joseph Schemmel, Herman Schultz, John Schultz, Mary Cunningham, Anthony Krantzberg, John Bullinger, Catherine Drexler, Elizabeth Koons, John Higgins, Mary Woerdehoff, Mary Jane Flynn, Joseph Nachtmann, Cecilia Kimpgeist, Mary Higgins, Anna Holscher, Henry Goerd, Elizabeth Katzberg, Valentine Steinacher, Herman Lampert, Joseph Lippert, Elizabeth Zoellner, George Prachner, Frank Prachner, Daniel Cunningham.

Miss Scher, having made a successful and an historical beginning of the present large Dyersville parochial schools, resigned her position at the end of the term. She became the wife of Frank Vorwald, who was a son of Francis Vorwald, the prominent schoolmaster of Dixon Settlement. Late in the fall of 1864, Mr. Raphael Burkle took charge of the school.

In 1865 an adequate frame schoolhouse was built at the corner of West Victoria and South Vine Streets, directly south of the church, Father Kortenkamp paying \$40 for the lot and acquiring the warranty deed on June 14, 1866.

Ralph Burkle, Sr. and Mrs. Henry Tegeler, both children of Prof. Burkle, assert that this frame schoolhouse stood almost on the spot where the brick schoolhouse was built in 1876, probably a little farther south. Anton Lippert did the carpenter work on this first schoolhouse which carried a little steeple or belfry over the entrance on the north side. In this school Prof. Burkle and his pupils resumed the work of elementary learning late in 1865. As many as sixty pupils were crowded within the four walls of this one-room school. The present generation does not suspect how rough was the condition of the land around the schoolhouse where today is the level playground. It was covered with hazel brush, marshy pools, and sink holes which, filled with water, provided skating and daring thrills for the adventurous schoolboys.

Because of frail health, Mr. Burkle retired from his position as teacher to take up agricultural pursuits in the fall of 1868. His first farm was only three miles from Worthington, and as long as Father Kortenkamp attended the parish there (1875) Mr. Burkle also served as organist for the choir at the Worthington mission church. Father Kortenkamp keenly regretting the loss of his first schoolmaster next engaged Prof. Gressing who taught the following two years, 1868 to 1870. Modern school children would undoubtedly suffer the jitters under the stern discipline of these early schoolmasters. Ralph Burkle, Sr. smiles when he recalls how he came to taste his first corporal discipline. It happened early in his school life. An older boy, John White of Worthington, was his deskmate. While John was called to the front for recitation, little Ralph played with his neighbor's writing utensils and accidentally broke a steel pen point. For that unintentional damage Prof. Gressing punished him soundly. Ralph's father sent a full box of writing pens to Prof. Gressing as full restitution for the damage. The rather high attic of the school was converted into bedchambers

for the Gressing family who lived in two rooms which were partitioned off the south end of the schoolroom. This alteration caused a door to be provided toward the rear of the school and possibly also the windows which appear in the attic of the building as pictured on the Map of Dyersville of 1870. When the First Communion class of 1871 reached the approximate number of one hundred, the Dornes family relinquished these living rooms which, after the removal of the partitions, were again added to the crowded schoolroom.

In 1870 Prof. August Dornes, formerly of Dubuque, became the teacher, and continued in that capacity until succeeded by the Sisters of St. Francis in 1876. He, like his predecessors during the period of service in the school, also acted as organist and choir director.

The steady growth of the school made it necessary to secure a larger building, so in 1876 Father Kortenkamp erected what was then judged to be a commodious brick schoolhouse on the north side of the frame school building. During the fall of 1876, while the brick school was being built, the parish rented the town hall, — originally the Methodist Church, later the Public School, — which stood on the corner of Union and DeWitt Streets, the site of the Mrs. Caspar Klostermann residence. In this hall Prof. Dornes concluded his teaching career at Dyersville. Frank Steger tells a little incident that occurred in this town hall school. He began his school days there and on the very first day he was warmly punished by Prof. Dornes because he did not know his ABC's.

The new school was finished by Christmas, 1876, at the cost of \$9,000, and gave the children four large rooms. A residence was provided for the Sisters in the old frame school which was attached to the south side of the new brick building. In 1902, because of the increased faculty, a second story was added to this frame residence. Those who remember the Sisters' old Convent recall the frame

division that stood between the brick part and the one story kitchen on the south end. This middle part was the first frame schoolhouse that Father Kortenkamp built in 1865. It was torn down in the spring of 1935.



ST. FRANCIS SCHOOL, 1876

In the meantime Father Kortenkamp had completed arrangements with the Sisters of St. Francis to teach in the newly erected school. These Sisters arrived from their Motherhouse in Iowa City shortly before Christmas, 1876, and the next month entered upon their duties. These pioneer religious women were Sr. Mary Anna Struck,

Sr. Mary Clara Hartman, who served as organist in the church, and Sr. Mary Edith Schroeder.²

The school soon became very popular and was well patronized by the Catholics of Dyersville. After the demise of Father Kortenkamp, Father George W. Heer, the new pastor, added Prof. M. J. Knippel, later proprietor of the Knippel Religious Store of Dubuque, to the teaching force in September, 1890, for the purpose of instructing the older and larger boys. At this time the increased attendance was taxing the capacity of the school which had been judged "commodious" in 1876 so that Sr. Mary Mathilda had to gather her little tots of the primary grade in the old sacristy which had been built onto the back of the old church in 1870. In this room, about twenty-four feet square, as many as one hundred little beginners were under her charge at one time. Prof. Knippel held his classes for the larger boys in the old sanctuary.

Under the pressure of an evergrowing attendance Father Heer began entertaining plans of raising the old church to two stories and adding a north annex in the same proportions. But he found extremely difficult obstacles to this scheme. The congregation had made many sacrifices in building the new church and many obligations were pending. In this hour of need Mrs. Elizabeth Holscher, widow of Bernard Holscher, came to the rescue with an unsolicited donation of ten thousand dollars.³ Father Heer now launched his building programs.

Beck & Heer of Dubuque drew the plans for the new school. Michael Neyens of Dyersville did the mason work. Bricks were laid by Burdt & Keller of Dubuque,

²Father Kempker's notes and personal testimony of living witnesses.

³This was the sum of her donation as reported to the public. However, Father Heer intimated to a member of the parish in confidence that the contributions of this esteemed lady reached nearly \$20,000, a fact which she humbly begged him not to make generally known.

and Geo. C. Luck of Dubuque did the colored adamant plastering. John A. Steger of Dyersville had the contract for carpenter work and Wm. Althaus of Dyersville did the painting. The old church proper had already been converted into a parish hall when in the fall of 1891 a stage of scenery, occupying the space of the old sanctuary, was set up.⁴ The old sacristy was left intact and served another twenty-five years as a kitchen at parish socials and as an auxiliary classroom. During the construction work Sr. Mathilda held her primary classes in the sanctuary of the winter chapel. St. Francis Hall was surmounted with a second story providing four classrooms. A corridor and stairway were constructed behind the stage to provide an approach to the classrooms above the hall. A two-story annex was built on the north side of the hall, comprising four more classrooms, two on each floor, with an intervening corridor and stairway. The finished structure then consisted of eight classrooms, a hall, and a stage. The building measured 82 x 112 feet on the exterior, while a belfry loomed over the main entrance. The whole was heated by a steam heating plant installed by Mr. Greenhow of Dubuque.

The work was completed about Christmas, 1894, at the approximate cost of \$20,000. With later improvements and equipment St. Francis School was valued at \$30,000. When the former church building had been transformed into the school, with generous additions, the prediction was freely made that the school would now be ample, perhaps even too large, for many years to come. Quite a fallacy this was as developments soon demonstrated. Additional alterations were made within a short time. The schoolroom above the stage was made into a comfortable clubroom in which parish societies, such as the St. Francis Society and the Catholic Order of Foresters, held their meetings. The museum which is found

⁴*Dyersville Commercial*, December 25, 1891.



ST. FRANCIS SCHOOL, 1895

in the rear of St. Francis Hall was added to the school during the years 1894-1895. The seven hundred pound school bell was bought with pennies saved by the school children as a gift to Father Heer at the time of his Silver Jubilee, April 29, 1897. At the time of this Jubilee there were four hundred children in St. Francis School under the tutelage of eight Sisters of St. Francis and Prof. Knippel. The latter with his class of larger boys occupied the classroom next to the main entrance. Beginning November, 1894, he offered special courses to young men who could attend school only in winter months. This able teacher labored here until June, 1902, and had among his many pupils the following: Most Rev. Rudolph Gerken, Rev. Leo Gerken, deceased, the Rt. Rev. August Thier, Rt. Rev. Msgr. J. G. Heiring, Rev. Wm. Kunkel, Rev. Albert

Wuchter, Rev. Anthony Woerdehoff, Rev. E. J. Olberding, C.P.P.S., and the Rev. H. C. Scharphoff.⁵

The old brick school with the older frame part was, after 1894, used exclusively as a Sisters' Convent until August, 1933, when the Sisters moved into their present residence, the former rectory converted and enlarged into a modern Sisters' Convent by Father Herbers in the spring and summer of 1933. Then Father Herbers occupied the old convent as the temporary parish rectory until March, 1935. At that time the building was vacated and torn down, and the useful material used in the construction of the new rectory. The ground of the old school and convent was then added to the playground.

As was stated earlier, the corner lot on which the original school stood was bought by Father Kortenkamp from John Hodgdon in 1866 for \$40. The next lot which was the Sisters' private lawn for years was bought from Mary Bagley also by Father Kortenkamp in 1881 at the price of \$220. The next two lots to the west, now the center of the children's playground, Josepha Krapfl sold to the parish in 1913 for the consideration of \$1,850. The last two lots comprising the west side of the playground had been purchased earlier from Anna and Anton Bergmann by Father Heer. He paid \$1,400 for this land in 1893.⁶ Five hundred children must find room to play on six lots, half a city block — a sorry want of playground facilities that could have been prevented years ago but is difficult to mend now. The city of Dyersville in February, 1922, graciously vacated West Victoria Street, between South Vine and South Elm, allowing that area to be added to the playground. The title to that street as well as to the alley running between St. Francis Church and St. Francis School was transferred by the city to the St. Francis Church Corporation on February 5, 1932.

⁵ Father Kempker's notes and *Dyersville Commercial* files.

⁶ Land Records, Abeln Abstract Company, Dubuque, Iowa.

ST. FRANCIS ACADEMY

St. Francis Academy for girls dates the beginning of its development to the year 1894-95 when courses in fancy needle-work, music, painting, etc. were first offered to young ladies by the Sisters under the direction of Sr. Mary Callista Wieneke who labored at St. Francis School from August, 1893, to January, 1929, the time of her death. It may be interesting to many that besides Sr. Mary Callista, the names, Sr. Mary Theodora Ruppert, now Mother General of the Sisters of St. Francis of Dubuque, Sr. Mary Mathilda Ruppert, for forty years until her death in 1932 the primary teacher and friend of the little folks, and Sr. Mary Domitilla Kayser, for many years and now so devoted to the eighth-grade students, are inseparably linked with the history of this school. The southeast corner room above the hall was the birth place of the advanced department for the girls. When the Brothers of Mary vacated other rooms above the hall, the girls' academy department took up the two southwest rooms above the hall, converted their original home room into a sewing room, and the old sacristy into a domestic science room. The parish club-room above the stage eventually became the academy library.

In June, 1919, St. Francis Academy was erected, consisting of a wing built onto the west wall of St. Francis School. The old sacristy which had stood for almost fifty years and had served such a variety of purposes was now razed. The new building comprised two stories with a full basement and a high attic. The basement was devoted to a gymnasium, the first floor contained two classrooms and a domestic science room, while the second floor provided a large assembly room and two recitation rooms. This building project cost approximately \$20,500. The academy was ready for occupancy on January 1, 1920. John A. Steger of Dyersville was the builder. The girls'

academy department henceforth occupied this new building and in addition retained the southeast room above the hall for their sewing room and the little room above the stage for their library. This arrangement remained until the summer of 1932.

St. Francis Academy truly became of age on February 21, 1921, when Father Warning received a letter from the secretary of the Board of Secondary Schools in Iowa announcing that St. Francis Academy was henceforth affiliated with the Iowa State Institutions for Higher Education and fully accredited. The labors of wise pastors and faithful teachers of years gone by now bore its merited fruit.

It is worthy of note that the students of St. Francis Academy published a monthly news organ *The Golden Hour* from April, 1919, until June, 1932, in which can be found an account of the school activities of those years. In this paper appeared the first chapters of the history of St. Francis Parish as compiled by the Rev. Father Kemper and revised and edited by the Fathers M. M. Hoffmann and H. J. Dunkel. This history though incomplete was a very valuable source for this historical account of St. Francis Parish.

BROTHERS HIGH SCHOOL

Father Heer felt the need of organizing a special school for boys and to that end employed the Reverend Brothers of Mary from Dayton, Ohio, to teach here beginning September, 1902. Prof. Knippel, whose faithful work in the classroom is gratefully remembered by many citizens of Dyersville, gave up his teaching position at this time. Brothers Frank Saxer, John Rost, and John Gruenwald composed the first Brothers faculty. During that first year they taught the boys of the fourth, fifth, sixth, seventh, and eighth grades and offered a ninth grade course

to advanced students, besides some scientific, commercial, and business branches to special students. As the classes advanced they added a second and third year high school course the following years.



XAVIER HIGH SCHOOL

The first class to graduate from the Brothers High School was the class of 1904 which had two members; namely, Albert Rubly and Frank H. Deutmeyer. The 1905 graduating class was a sextet: Hugo Hahn, Otto Hesselmann, William McGowan, Ed Putz, Eugene Schacherer, and J. Thill.

The Brothers started the boys' school in the two southwest rooms above St. Francis Hall and in the old sacristy. In 1905 the schoolhouse was again extremely overcrowded;

in fact so much so that the corridors were utilized as classrooms. A fourth Brother, who was added to the faculty for the boys' school in 1903, held his classes in St. Francis Hall. In 1906 even a store building on West Main Street, which was vacant at the time, was rented to accommodate Sr. Mary Ulricha and her class. This room was rented from Anton and Frank Heiring and is today the W. Schuster Produce Station next to the Standard Oil Station.

When Father Theodore Warning became pastor of Dyersville in October, 1905, he found the school crowded with over six hundred children under a faculty of seven Sisters, headed by Sr. Mary Callista, and four Brothers under the direction of Brother Francis Saxer. The new pastor at once saw the dire need of a new school and in 1906 commenced plans for the erection of a high school and a Brothers' residence. The land on which the high school stands at the corner of South Elm and West Victoria was donated in part and purchased as follows: Lots 283 and 285 comprising the eastern and middle portions of the high school ground were donated to Father Heer on August 12, 1904, by Anton and Margaret Digmann. Father Heer then bought lot 286, the west end, from Adolph and Catherine Langel in October, 1904, for \$300. The building committee was composed of Messrs. Theodore Schemmel, Henry Goerd, and Herman Prier, and under the able management of the pastor and committee, the building was constructed in an expeditious manner. The contracts were all taken by Dyersville men as follows: Michael Neyens, stone work; John Steger, carpenter work; Nicks and Neyens, brick work; Summer and Ernster, painting; William Marold, heating.

The completed structure measures 37 x 65 feet, two stories high, with full basement under the entire house which gives it practically three stories. The basement wall is of native rock, and the two upper stories of ornamental brick work. A bell tower ornaments the front of the

building facing the east. There are four studyrooms, each 25 x 35 feet, and one typewriting room. Two recitation rooms are found in the basement, each 24 x 32 feet. On the west side is an annex to the main building, 36 x 40 feet, which was the home of the Brothers. The entire building is heated by steam and everything in it is of the most modern design. The building was paid for at its completion and cost nearly \$20,000. The total estimated value of building, grounds, and equipment has been given at about \$25,000.

The dedication of the new building took place on December 3, feast of St. Francis Xavier, 1907. A large celebration was held at which the Rev. Father Heer, former pastor, delivered the sermon, praising the generosity and loyalty of the parishioners in the cause of education.

This new building became henceforth the home of the Brothers' High School. They taught a three-year high school course until June, 1903, and drew students from communities in all directions from Dyersville. In September, 1920, they began to offer a full four-year course according to State regulations for Secondary Schools and since that time the boys' high school has been called Xavier High School. In September, 1919, the Brothers gave up the fourth-grade boys who were again placed under the charge of the Sisters. In September, 1923, the fifth-grade boys were also returned to the Sisters and in September, 1926, the sixth grade. The Brothers continued teaching the seventh and eighth-grade boys and the full high school, besides special courses for winter students, until June, 1932.⁷

XAVIER HIGH SCHOOL

In the early summer of 1932 preparations were made for the consolidation of the two high schools. Very Rev. J. B. Herbers, who came to Dyersville April 20, 1931, a

⁷*The Golden Hour* (St. Francis Academy, Dyersville, Iowa).

trained educator of sound judgment and proven ability, had thoroughly studied the situation of each high school and after serious deliberation requested the resignation of the Reverend Brothers. He combined the two high schools and established the present flourishing co-educational high school with a faculty consisting of the parish priests and the Sisters of St. Francis. During the summer of 1932 some necessary changes were made in the Xavier High School building. The little library room under the bell tower on the second floor became the Principal's office. The spacious attic on the third floor of the school was finished and converted into a pleasant sewing room. The Brothers' residence was considerably remodeled to provide the library, typewriting room, Sisters' study, physics, and science room, and a recitation room. In this part also proper toilet facilities were installed both on the first and second floors. The room in the basement which had been used as the physics and science laboratory became a general assembly, while the well-stocked chemistry room remained as it was.

Some alterations were also made in St. Francis Academy. The academy library and sewing rooms were vacated, while the large assembly room was divided into smaller classrooms for the grades. The high school department was now entirely separate from the grade school with the exception of the domestic science class which was still taught in the southwest corner room of the academy building. The grade school and the high school were henceforth differentiated by the names of St. Francis School and Xavier High School.

This remodeling and rearrangement of the entire school system of St. Francis Parish was executed at the moderate cost of \$3,899.07. When the school bell announced the opening of school in September, 1932, Christian education in this community entered upon a new era. Xavier High School faced a critical period of transition from the old

to the new system during which the principalship of the school was entrusted to Sr. Mary Corona Ruemmele, herself an alumna of St. Francis Parish Schools, who gave five years of intense and loyal service to the rehabilitation of her Alma Mater, and whose sympathetic understanding of the problems of modern youth, coupled with wide school administrative experience, was largely responsible for the happy inauguration of the new system according to the spirit and ideals clearly and wisely delineated by the pastor-superintendent, Father Herbers. The faculty consisted of twenty-three Sisters and two lay teachers who worked in harmony with the Rev. Pastor and the two assistant Fathers. St. Francis School had an enrollment of 375 pupils, while Xavier High School enrolled 130 boys and girls.

XAVIER HIGH SCHOOL ATHLETICS

The students of Xavier High School have always been provided with a good athletic program to offer wholesome recreation for bodily health and character development. Under the Brothers of Mary, Xavier High School developed teams in football, basketball, and baseball, which established enviable records and came to be respected by their opponents wherever they went. Until 1932, the teams were coached and managed by one of the Brothers.

In the fall of 1932, after the change in the faculty had been made and St. Francis Academy and Xavier High School were combined, the direction of high school athletics was assigned to one of the parish priests, Rev. V. T. Hovermann. Under his directorship several important changes have been made, and results have proved the wisdom of these changes. The various teams of the high school have been coached during these years exclusively by some members of St. Francis Parish who know the game, and love it sufficiently to be willing to give the necessary

time to coach a team through a successful season without salary. This arrangement gives altruistic and trustworthy young men in the parish an opportunity to do Catholic youth work and at the same time gain valuable experience. The following men have coached Xavier High School teams since 1932: Gilbert Steger, John Manly, Dr. A. G. Ernster, Leander Kruse, and Charles Gebhard.

Xavier High School turned out its first championship basketball team in 1934 when they won first place at the Dubuque Archdiocesan Tournament. In 1936, they won second place. In 1937, the Xavier Baseball team went through the season undefeated.

In the spring of 1938 Carl Gebhard was elected to coach both the basketball and baseball teams at Xavier High. This arrangement was made in order to formulate a coordinated program of physical education and place athletics on a more permanent basis at Xavier High. The new coach was also appointed by the city council to supervise a recreational program for the boys of the community during the summer months. Under the direction of the new coach, no doubt the spirit of sportsmanship and fair play will ever be an outstanding characteristic of teams representing Xavier High on the baseball diamond and the basketball court.

THE FACULTY OF THE SISTERS OF ST. FRANCIS

As has been mentioned in preceding pages, the Sisters of St. Francis came to Dyersville a few days before Christmas, 1876, and opened their school early in January, 1877. According to the tradition of the Sisters this was the first mission school in Iowa under their direction, and these exemplary Sisters have conducted a most excellent school, and academy, and lastly a co-educational high school, and from year to year have gained in favor and grace. The rudiments of learning are taught with the highest skill,

while the heart and mind are cultured with the Christian principles and ideals which lead to a correct manner of living for the best society in this world and for the life to come in eternity. The presence of the Venerable Sisters in the congregation gives a charm to Dyersville which is estimated at a high value by the entire community.

It is right and proper that all the Sisters who have labored for the Christian Education of Dyersville youth should be mentioned in this history. To that end we present a register of all the Sisters who have been on duty at our parish schools year by year from 1877 to 1938. They are the following:

- Jan. 1877 — Sisters M. Anna, Clara, Editha
 Sept. 1877 — Sisters M. Clara, Editha, Rosa
 Sept. 1878 — Sisters M. Paul, Clara, Agnes
 Sept. 1879 — Sisters M. Josepha, Cecilia, Agnes
 Sept. 1880 — Sisters M. Amata, Cecilia, Agatha, Benedict
 Sept. 1881 — Sisters M. Amata, Cecilia, Agatha, Antonia
 Sept. 1882 — Sisters M. Amata, Cecilia, Agatha, Vincentia
 Sept. 1883 — Sisters M. Amata, Agatha, Vincentia
 Sept. 1884 — Sisters M. Amata, Agatha, Vincentia
 Sept. 1885 — Sisters M. Amata, Agatha, Clementine, Hildegard,
 Dionysia
 Sept. 1886 — Sisters M. Amata, Agatha, Clementine, Hildegard,
 Dionysia
 Sept. 1887 — Sisters M. Amata, Agatha, Hyacinth, Seraphine,
 Dionysia
 Sept. 1888 — Sisters M. Hyacinth, Remigia, Philomene, Seraphine,
 Helen
 Sept. 1889 — Sisters M. Hyacinth, Remigia, Philomene, Seraphine,
 Antonia
 Sept. 1890 — Sisters M. Agnes, Ludovica, Antonia, Raymond,
 Theodore
 Sept. 1891 — Sisters M. Agnes, Ludowica, Raymond, Theodore, Isabella
 Sept. 1892 — Sisters M. Agnes, Romana, Theodore, Mathilda, Agnette
 Sept. 1893 — Sisters M. Basilia, Callista, Romana, Theodore, Christina,
 Mathilda
 Sept. 1894 — Sisters M. Aloysia, Callista, Gregoria, Basilia, Theodore,
 Mathilda, Domitilla

- Sept. 1895 — Sisters M. Aloysia, Callista, Gregoria, Lidwina, Theodore, Mathilda, Domitilla
- Sept. 1896 — Sisters M. Magdalene, Vincentia, Callista, Lidwina, Theodore, Mathilda, Domitilla, Philippine
- Sept. 1897 — Sisters M. Magdalene, Vincentia, Callista, Lidwina, Theodore, Mathilda, Domitilla, Philippine
- Sept. 1898 — Sisters M. Magdalene, Callista, Theodore, Mathilda, Domitilla, Reynalda, Ulricha, Hieronyma
- Sept. 1899 — Sisters M. Magdalene, Callista, Theodore, Mathilda, Domitilla, Reynalda, Ulricha, Hieronyma
- Sept. 1900 — Sisters M. Magdalene, Callista, Theodore, Mathilda, Domitilla, Reynalda, Ulricha, Hieronyma
- Sept. 1901 — Sisters M. Magdalene, Callista, Theodore, Mathilda, Domitilla, Reynalda, Ulricha, Hieronyma
- Sept. 1902 — Sisters M. Callista, Theodore, Mathilda, Domitilla, Loretta, Ulricha, Fernanda, Albertilla
- Sept. 1903 — Sisters M. Callista, Theodore, Mathilda, Domitilla, Loretta, Ulricha, Fabian, Albertilla
- Sept. 1904 — Sisters M. Callista, Theodore, Mathilda, Domitilla, Loretta, Ulricha, Alexia, Albertilla
- Sept. 1905 — Sisters M. Callista, Theodore, Mathilda, Domitilla, Loretta, Alexia, Albertilla
- Sept. 1906 — Sisters M. Callista, Mathilda, Domitilla, Loretta, Ulricha, Clarence, Albertilla, Leonilla, Everista, Irmina
- Sept. 1907 — Sisters M. Callista, Mathilda, Domitilla, Loretta, Ulricha, Clarence, Albertilla, Leonilla, Benvenuta, Irmina
- Sept. 1908 — Sisters M. Callista, Mathilda, Domitilla, Bertille, Loretta, Albertilla, Leonilla, Benvenuta, Irmina, Alma, Sylvester
- Sept. 1909 — Sisters M. Callista, Mathilda, Domitilla, Bertille, Loretta, Albertilla, Leonilla, Benvenuta, Irmina, Alma, Sylvester
- Sept. 1910 — Sisters M. Callista, Mathilda, Domitilla, Bertille, Albertilla, Leonilla, Benvenuta, Irmina, Alma, Hermina
- Sept. 1911 — Sisters M. Callista, Mathilda, Domitilla, Bertille, Albertilla, Leonilla, Benvenuta, Irmina, Alma, Hermina
- Sept. 1912 — Sisters M. Callista, Mathilda, Domitilla, Bertille, Albertilla, Leonilla, Benvenuta, Irmina, Alma, Hermina, Bertha
- Sept. 1913 — Sisters M. Callista, Mathilda, Domitilla, Bertille, Albertilla, Leonilla, Benvenuta, Irmina, Alma, Hermina, Bertha
- Sept. 1914 — Sisters M. Callista, Mathilda, Domitilla, Bertille, Albertilla, Leonilla, Benvenuta, Irmina, Alma, Hermina, Bertha, Aegidia

- Sept. 1915 — Sisters M. Callista, Domitilla, Mathilda, Bertille, Albertilla, Leonilla, Benvenuta, Irmina, Alma, Hermina, Bertha, Bonavita, Aegidia
- Sept. 1916 — Sisters M. Callista, Mathilda, Bertille, Albertilla, Domitilla, Leonilla, Benvenuta, Irmina, Hermina, Alma, Bertha, Vivian, Bonavita
- Sept. 1917 — Sisters M. Mathilda, Callista, Domitilla, Bertille, Albertilla, Benvenuta, Leonilla, Irmina, Alma, Bertha, Sylvia, Leonilla, Hermina, Bonavita, Redempta
- Sept. 1918 — Sisters M. Mathilda, Callista, Bertille, Leonilla, Albertilla, Alma, Irmina, Sylvia, Hermina, Borgia, Benvenuta, Bertha, Bonavita, Domitilla
- Sept. 1919 — Sisters M. Mathilda, Callista, Domitilla, Leonilla, Alma, Irmina, Hermina, Bertille, Borgia, Sylvia, Albertilla, Bertha, Gerald, Bonavita
- Sept. 1920 — Sisters M. Callista, Mathilda, Domitilla, Bertille, Borgia, Sylvia, Leonilla, Irmina, Hermina, Albertilla, Benvenuta, Alma, Bertha, Bonavita, Clarice, Gerald
- Sept. 1921 — Sisters M. Callista, Mathilda, Bertille, Albertilla, Domitilla, Borgia, Sylvia, Leonilla, Irmina, Alma, Benvenuta, Bonavita, Clarence, Gerald, Dorothea, Devota, Olivette
- Sept. 1922 — Sisters M. Callista, Mathilda, Domitilla, Bertille, Borgia, Sylvia, Leonilla, Irmina, Albertilla, Benvenuta, Alma, Bonavita, Clarence, Gerald, Dorothea, Devota, Olivette, Daniel
- Sept. 1923 — Sisters M. Callista, Mathilda, Domitilla, Bertille, Alma, Borgia, Sylvia, Leonilla, Irmina, Albertilla, Benvenuta, Bonavita, Gerald, Dorothea, Devota, Olivette, Daniel, Lillian
- Sept. 1924 — Sisters M. Callista, Mathilda, Domitilla, Bertille, Alma, Sylvia, Leonilla, Irmina, Albertilla, Benvenuta, Bonavita, Gerald, Dorothea, Olivette, Daniel, Lillian, Leota
- Sept. 1925 — Sisters M. Callista, Mathilda, Domitilla, Bertille, Alma, Sylvia, Leonilla, Irmina, Albertilla, Benvenuta, Bonavita, Gerald, Dorothea, Olivette, Daniel, Lillian, Leota
- Sept. 1926 — Sisters M. Domitilla, Callista, Mathilda, Bertille, Sylvia, Leonilla, Irmina, Albertilla, Benvenuta, Alma, Bonavita, Gerald, Lillian, Josella, Reinilda, Giles, Frances Clare
- Sept. 1927 — Sisters M. Domitilla, Callista, Mathilda, Bertille, Sylvia, Leonilla, Irmina, Albertilla, Benvenuta, Alma, Bonavita, Gerald, Lillian, Josella, Reinilda, Giles, Paula
- Sept. 1928 — Sisters M. Domitilla, Callista, Mathilda, Bertille, Sylvia, Leonilla, Irmina, Albertilla, Benvenuta, Alma, Bonavita, John, Lillian, Josella, Reinilda, Giles, Paula, Patrice, Francine

- Sept. 1929 — Sisters M. Mathilda, Domitilla, Bertille, Sylvia, Albertilla, Leonilla, Irminda, Benvenuta, Lillian, Alma, Bonavita, John, Josella, Reinilda, Giles, Paula, Patrice, Francine
- Sept. 1930 — Sisters M. Mathilda, Domitilla, Bertille, Sylvia, Leonilla, Jerome, Benvenuta, Alma, Bonavita, John, Devota, Lillian, Giles, Reinilda, Paula, Patrice, Francine
- Sept. 1931 — Sisters M. Mathilda, Domitilla, Bertille, Sylvia, Leonilla, Emiliana, Benvenuta, Bonavita, Alma, Jerome, John, Devota, Cecilian, Lillian, Reinilda, Paula, Patrice
- Sept. 1932 — Sisters M. Corona, Domitilla, Bertille, Sylvia, Alma, Emiliana, Benvenuta, Jerome, Bonavita, John, Devota, Ermelinde, Reinilda, Paula, Patrice, Josetta, Vianney, Clement, Helen Marie
- Sept. 1933 — Sisters M. Corona, Domitilla, Victoria, Ottilia, Sylvia, Benvenuta, Valeria, Alma, Jerome, Bonavita, John, Paula, Ermelinde, Reinilda, Patrice, Serena, Josetta, Vianney, Clement, Helen Marie, Renee, Marilyn, Gabriel, Bernadine
- Sept. 1934 — Sisters M. Corona, Ottilia, Domitilla, Sylvia, Benvenuta, Alma, Bonavita, Jerome, John, Juliette, Ermelinde, Reinilda, Paula, Patrice, Serena, Josetta, Vianney, Clement, Helen Marie, Renee, Marilyn, Gabriel, Bernadine
- Sept. 1935 — Sisters M. Jerome, Ottilia, Domitilla, Sylvia, Corona, Benvenuta, Clarissa, Irma, Bonavita, Ermelinde, Paula, Reinilda, Patrice, Serena, Josetta, Vianney, Clement, Helen Marie, Renee, Marilyn, Gabriel, Bernadine, Giovanni
- Sept. 1936 — Sisters M. Jerome, Ottilia, Domitilla, Angelica, Sylvia, Corona, Benvenuta, Irma, Bonavita, Paulette, Eva, Ermelinde, Reinilda, Paula, Patrice, Fidelis, Theresa, Josetta, Helen Marie, Renee, Marilyn, Giovanni, Scholastica
- Sept. 1937 — Sisters M. Jerome, Eugenia, Ottilia, Domitilla, Ligouri, Sylvia, Irma, Bonavita, Paulette, Arthur, Generose, Eva, Ermelinde, Paula, Patrice, Fidelis, Theresa, Josetta, Marilyn, Giovanni, Scholastica, Alcuin, Gertrude Ann
- Sept. 1938 — Sisters M. Bonavita, Jerome, Eugenia, Ottilia, Domitilla, Ligouri, Sylvia, Irma, Arthur, Generose, Eva, Ermelinde, Paula, Patrice, Fidelis, Theresa, Josetta, Marilyn, Colette, Giovanni, Scholastica, Alcuin, Gertrude Ann
- Sept. 1939 — Sisters M. Bonavita, Sixtus, Eugenia, Ottilia, Domitilla, Ligouri, Sylvia, Irma, Arthur, Generose, Eva, Ermelinde, Paula, Patrice, Fidelis, Theresa, Josetta, Marilyn, Colette, Giovanni, Scholastica, Alcuin, Gertrude Ann, Margaret Ann

THE FACULTY OF THE BROTHERS OF MARY

The work of the Reverend Brothers of Mary who took charge of the boys' school from 1902 to 1932 was marked with unusual success. Their graduates, many of whom are leaders in the business and professional circles of Dyersville, Dubuque, and other communities, are their best references, and are indicative of their thorough, efficient work. Their curriculum of studies was offered not to the youths of Dyersville alone, but the school accepted students, especially during the winter months, from many other localities.

The following is the register of those who constituted the community of the Brothers of Mary in Dyersville, year by year:

- Sept. 1902 — Brothers Francis Saxer, John Gruenwald, John Rose
- Sept. 1903 — Brothers Francis Saxer, John Rose, Henry Bloeser, Alphonse Verhoeven
- Sept. 1904 — Brothers Francis Saxer, Alphonse Verhoeven, Adam Banzer, August Fischer
- Sept. 1905 — Brothers Francis Saxer, August Fischer, John Boll, Joseph Lattner
- Sept. 1906 — Brothers Joseph Lattner, August Fischer, John Boll, Louis Reimbolt
- Sept. 1907 — Brothers Louis Soeller, John Boll, August Fischer, Louis Reimbolt
- Sept. 1908 — Brothers Louis Soeller, August Fischer, John Boll, Charles Klug, Henry Olderick
- Sept. 1909 — Brothers Louis Soeller, August Fischer, Bernard Ferbeck, Henry Olderick, John Huemmer
- Sept. 1910 — Brothers Charles Aul, August Fischer, Francis Meyer, Bernard Ferbeck, George Schulerann
- Sept. 1911 — Brothers Charles Aul, Francis Meyer, William Keisker, Paul Roesner, Louis Brockmayer, William Woldeck
- Sept. 1912 — Brothers William Ernst, Francis Meyer, Paul Roesner, William Keisker, Julius Kraus
- Sept. 1913 — Brothers William Ernst, Francis Meyer, Paul Roesner, William Keisker, Julius Kraus
- Sept. 1914 — Brothers William Ernst, William Keisker, George Prescher, Paul Roesner, Francis Meyer

- Sept. 1915 — Brothers William Ernst, William Keisker, Leo Baier, Paul Roesner, Charles Notin
- Sept. 1916 — Brothers Albert Kaiser, William Keisker, Michael Lurz, Leo Baier, Peter Resch
- Sept. 1917 — Brothers Albert Kaiser, Leo Baier, John Messner, John Rumann, Michael Lurz
- Sept. 1918 — Brothers Albert Kaiser, Michael Kurz, John Messner, Leo Baier, Francis Britz
- Sept. 1919 — Brothers Albert Kaiser, John Messner, Leo Drexler, Frances Britz, John Schuh
- Sept. 1920 — Brothers Albert Kaiser, John Messner, Fred Hannauer, Francis Britz, Charles Kersting
- Sept. 1921 — Brothers Albert Kaiser, John Messner, Edwin Becker, Fred Hannauer, Joseph Repking
- Sept. 1922 — Brothers Albert Kaiser, Fred Hannauer, John Black, Edwin Becker, Mathias Dockter
- Sept. 1923 — Brothers Gustavus Hetterich, Mathias Dockter, Edwin Becker, John Black, John Hannauer
- Sept. 1924 — Brothers Francis Weber, John Messner, Fred Hannauer, William Schneider, Louis Free
- Sept. 1925 — Brothers Francis Weber, Louis Free, Henry Ringkamp, Arthur Starr
- Sept. 1926 — Brothers Francis Weber, John Messner, John Kearns, Henry Ringkamp, Arthur Starr
- Sept. 1927 — Brothers Andrew Koerner, Charles Hubert, Martin Feeley, Henry Ringkamp, Claude Knopp, Arthur Starr, Theodore Noll
- Sept. 1928 — Brothers Martin Feeley, Joseph Konitzer, Charles Konisky, Joseph Kody, Stanley Kusman
- Sept. 1929 — Brothers Martin Feeley, Joseph Konitzer, Joseph Seimer, Richard Page, Joseph Kody, Fred Weisbruch
- Sept. 1930 — Brothers Martin Feeley, Charles Georgen, Gerard Knuth, Edward Huston, Patrick Whelen, Alvin Goelz, Richard Page, John Kissel
- Sept. 1931 — Brothers John Hettick, Charles Georgen, Gerard Knuth, William Callahan, Julius Espey, Vincent Duggan, John Gediohn

CHAPTER NINE

ST. FRANCIS RECTORY

The residences or lodgings of the first priests who labored at Dyersville are unknown. Father Kortenkamp at first made his home at the Thomas Kesch residence, which is today the crumbling, one-story brick building on West Main Street between Morton's Hatchery and the August Wuchter, Sr. house. He also lived for a while at the Henry Holscher home which stood on the church block along the south side of West Main.

On February 15, 1863, Bishop Smyth bought lot 105 where the first rectory stood, about four blocks southwest of the church at 315 South Rivoli Street, the house occupied at present by the Robert Kelly family. Probably the rectory was built that year.

In 1874 Father Kortenkamp built a new rectory costing \$5,000 on lot 308, located directly behind the old St. Francis Church on the corner of South Elm and West Victoria Streets. It was a square brick structure facing south on Victoria Street. Father Heer added another square brick part to the northwest corner of the original house, the two parts being connected by an intervening corridor. The new part served as a kitchen and dining room, with additional bedchambers upstairs. This work entailed a financial outlay of \$5,953 and was executed by John A. Steger in 1901.

In the spring of 1933, Father Herbers planned to convert the rectory into a Sisters' Convent. During that building activity the rectory was located at 509 West Victoria Street, the present residence of Dr. B. C. Luehrsmann, three blocks southwest of St. Francis Church.

After living there from April to September the Reverend Fathers moved into the Sisters' old Convent which had been recently vacated. This served as St. Francis Rectory from October, 1933, until March, 1935 when the rectory



ST. FRANCIS RECTORY BEFORE 1933

was moved to the organist's residence north of the church at 206 West Main Street.

During the summer of 1935 the new St. Francis Rectory, including a garage and covered passage to the church, was erected. The plans for this residence were drawn by A. J. Osterhaus of Dyersville and the complete project cost \$24,066.71. The new rectory stands on the corner of West Main and South Elm Streets behind the west end of the church and was first occupied on Thanksgiving Day, 1935.

The organist's residence was bought in 1920 for \$7,750 and served as the residence of the church organist until

1935. Since then, except for the short period when it was the residence of the Fathers, it has been rented out to tenants and is now for sale.

THE SISTERS' CONVENT

The first home for the Sisters who came here around Christmas, 1876, was the one-story frame house which stood against the south wall of the first brick schoolhouse completed in 1876. This frame house was originally the frame school which Father Kortenkamp built in 1865. In 1895 the brick school became the Sisters' home. It included also a private chapel and some music rooms. In July, 1902, a second story was built above the frame house and a one-story kitchen was added to the south of it. This was the Sisters' Convent before it was torn down in spring of 1935 and its useful materials used in the new rectory or sold.

The present Sisters' home was the former rectory built by Father Kortenkamp in 1872, and enlarged by Father Heer in 1901. Father Herbers added the south wing in 1933, remodeled and refinished the old part and invited the Sisters to move into this modern, wholesome, and convenient home in September, 1933. The plans were drawn by Architect Krajewski of Dubuque and the contract for the construction work was let to John Bach & Son of Waterloo. Cost of the remodeled home was \$39,838.31.

THE BROTHERS' RESIDENCE

The Brothers of Mary lived the first five years on the corner of West Victoria and Vine Streets, the present home of the John Eilers family. They fostered a special devotion to the Blessed Virgin, and there remains a striking memorial of their devotion on the north side of the building which now serves as the garage on that property. A

little grotto of Mary was designed on the outside of the building and the surrounding surface of the wall was painted with bright colors in a halo effect, bearing the letters "O. A. M. D. G." (All for the Greater Glory of God). This is still clearly visible today.

In 1907 the Brothers moved into the annex of Xavier High School which was designed for their residence. This annex was altered into additional classrooms, laboratories, and a library in 1932.

CHAPTER TEN

THE VERY REV. J. B. HERBERS, V.F.

It is indicative of the fruitfulness of the Catholic Faith that was planted in western Dubuque County about a century ago that in 1931, when the Archbishop of Dubuque sought a priest with qualifications to carry on the noble work and traditions of the former pastors of St. Francis Parish at Dyersville, he chose a priest who was born less than forty years after the first Catholics came to this district and whose parents were among the staunch builders of the new country. John Bernard Herbers was born to Bernard and Anna Willenbring Herbers on September 27, 1881, on the Herber's farm-homestead north of New Vienna. Receiving his elementary education in the parochial school of New Vienna, he early developed the habit of reading good books while spending a number of years with his father on the farm.

When nineteen years of age, upon the advice of his pastor, John Bernard began his high school studies at St. Francis Seminary, Milwaukee. The following year he attended Campion College at Prairie du Chien, next matriculating at the diocesan St. Joseph's (now Loras) College at Dubuque, where he finished his liberal education and received the Bachelor of Arts degree in June, 1907.

In September, 1907, John B. Herbers set sail for Europe and took up theological studies at the University of Fribourg in Switzerland, where he found Catholic students gathered from almost every country of the world. Vacations were devoted to travel in central European countries, and the study of their languages, social, and

educational institutions, monuments of art and architecture. Summer courses were attended at the school of social science at Muenchen-Gladbach in Germany. Membership in the University unit of the St. Vincent de Paul Society gave direct experience and observation of social work among the poor in some of the principal cities of central Europe.

John B. Herbers was ordained by the Rt. Rev. Abbot of St. Maurice on April 1, 1911. The following day Father Herbers read his First Holy Mass on Passion Sunday, April 2, 1911, in the chapel of The Albertinum, Fribourg. Returning to America in the summer of 1911, Father Herbers celebrated his First Solemn High Mass at St. Boniface Church, New Vienna, Iowa, on August 15.

His work in Christ's vineyard began as assistant to the Rt. Rev. Msgr. Geo. W. Heer at St. Mary's Church, Dubuque. After a period of three weeks, he was appointed to the faculty of Loras College. In the fall of 1917 he was sent to specialize in Education at the Catholic University in Washington, D. C. Having earned the Master of Arts degree, Father Herbers returned during the summer of 1919 to continue teaching at Loras College.

Because of failing health, he was obliged to leave the College in January, 1921, and to take a prolonged rest and vacation in Arizona. Returning in the summer of that year, he served as pastor *pro tem* at St. Brigid's Church, Bluffton, Iowa. The next summer, however, he was recalled to Loras College where he resumed his former work during the scholastic year of 1922-1923. Upon medical advice, Father Herbers definitely ended his teaching career at Loras College, and accepted the pastorate of St. Brigid's Church, Bluffton. Here he spent six years of faithful service characterized by indefatigable energy and Christ-like zeal for the spiritual and material welfare of his parishioners.



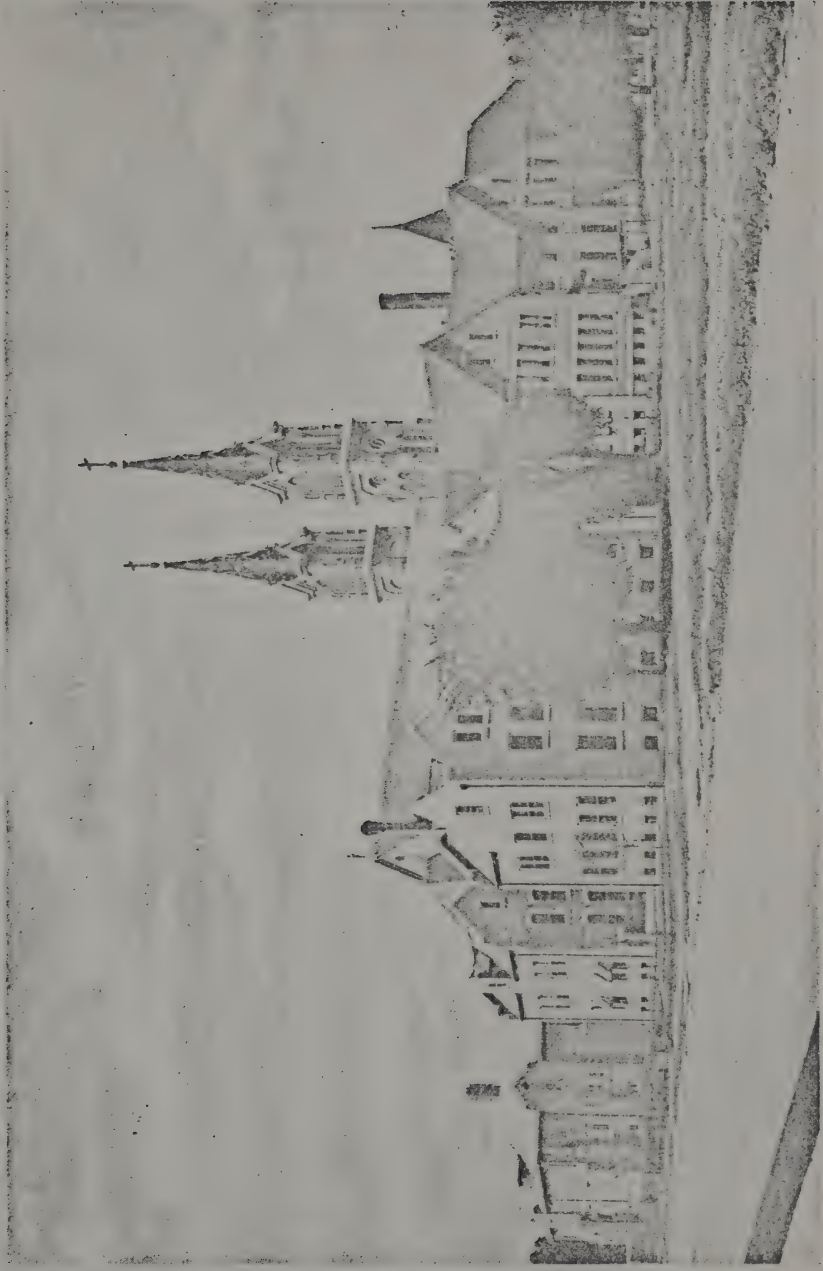
THE VERY REVEREND J. B. HERBERS, V.F.

Upon the death of Rev. J. M. Schlueter, pastor at Stacyville, Iowa, Father Herbers became the pastor of the Visitation Parish in that community. During his three years at Stacyville, April, 1928, to April 21, 1931, Father Herbers effected intensive improvements of scholastic standards in the parochial grade and high schools, and his sincere interest in all things that promote the spiritual and cultural growth of his parishioners make his name to live with blessed memory in that parish.

On April 22, 1931, Very Rev. J. B. Herbers accepted the responsibility of the pastor of St. Francis Parish, Dyersville, Iowa. Difficult problems faced the new pastor here. The extensive school system needed reorganization and to that end Father Herbers remodeled the Boys' High School and consolidated St. Francis Academy and the Boys' High School into one co-educational high school during the summer of 1932. During the summer of 1933 he provided a new home for the Sisters by remodeling and enlarging the former rectory. A new rectory, an addition to the church sacristy, and a cloistered walk connecting the church and rectory were finished in the fall of 1935.

The finances of the parish were put upon a sound and fair basis by introducing the Church Support Envelope system beginning January, 1935. Under this system the cost of the extensive building projects of recent years has not placed a noticeable burden upon the parishioners.

On April 1, 1936, Very Rev. J. B. Herbers observed the twenty-fifth anniversary of his ordination to the priesthood. According to his simple habits and mode of life, Father Herbers commemorated this blessed event in private retreat at New Melleray Monastery while he asked his spiritual children to pray to God for continued blessings on his priestly life. During the twenty-five years of his priesthood, Father Herbers has served Mother Church with unflagging zeal and single-hearted devotion through



ST. FRANCIS XAVIER CHURCH
Rectory — Sisters' Convent — St. Francis School

his great wisdom, learning, and prudent administrative ability, sanctified by solid piety. His keen intellectualism, developed through wide reading and scholarly travel, enriched by stern and interested thinking, have molded him into a forceful and eloquent speaker, a priest who disparages the merely ornamental both in life and literature, one who is simple and democratic in his tastes, a friend who is sympathetic and genial. May St. Francis Parish be blessed for many years with the fatherly care and priestly guidance of Father Herbers.

CHAPTER ELEVEN

THE ASSISTANT PRIESTS

The assistant priests who have helped the pastors in ministering to the spiritual growth of this congregation were young men well qualified, gifted, competent, diligent, displaying zeal and wisdom. At all times they manifested a marked devotedness to the best interests of the pastor, and of the people intrusted to their care, so that they have honored their holy vocation by being in real fact assistants in the spiritual administration of the parish. They were the following:

REV. JOSEPH BRINKMANN

Rev. Joseph Brinkmann was born at Cincinnati, Ohio, on October 20, 1859. His parents were Henry Brinkmann and Bernadina Steinkamp. He received his elementary education in the parochial schools at Cincinnati, Ohio; high school at St. Francis Seminary, Milwaukee, Wisconsin; college at Loras College, Dubuque. He studied theology at Grand Seminary, Montreal, Canada, and on December 8, 1886, he was ordained at Dubuque, Iowa, becoming the first assistant at Dyersville, Iowa, in December, 1886, and pastor of Guttenberg in 1889. He died October 11, 1925, and was buried at Petersburg, Iowa.

REV. P. A. TRUMM

The Rev. P. A. Trumm was born December 6, 1848, in Sessenhausen, Nassau, Germany. His parents were John Trumm and Elizabeth Schliese. He received his elementary education in St. Francis School, Dyersville, Iowa; high school and college at St. Francis Seminary,

Milwaukee, Wisconsin; theology at Kenrick Seminary, St. Louis, Missouri, and was ordained at St. Louis, July 25, 1878. He labored in the ministry in Missouri from 1878-1891. In 1891 he became assistant at Dyersville, Iowa. In 1896 he became pastor of Hospers, in 1902 pastor of Winthrop, Iowa. For his health he was given a leave of absence to the Pacific Coast in 1913. He died at Santa Barbara, California, on July 30, 1919, and was buried in St. Francis Cemetery.

FATHER JOSEPH KNAEPPLE

Rev. J. Knaepple was born at Weingarten, Wuerttemberg, Germany, September 15, 1833. He was ordained by the Bishop of Dillingen, Bavaria, and came to this country in 1868. His last pastorate before coming to Dyersville was Spruce Creek, Jackson County, Iowa. There he suffered a serious illness and the amputation of one foot was found necessary. Thereupon his Bishop allowed him to give up active duties and he took up his residence in Dyersville during August, 1891.

He built a residence on lot 402, one block west of the church, the house now occupied by Mrs. Huegelmann. Eva Flintner kept house for him. She is still remembered because of her great kindness to the Venerable Sisters.

During the years he resided here Father Knaepple was always busy assisting the priests here and in other parishes when occasion demanded it. He helped with the confessions and said one of the Sunday Masses. He died on May 8, 1903, and was buried in St. Francis Cemetery.

REV. J. ENGELS

Father Engels taught at the Josephinum Pontifical College, Worthington, Ohio, during the year 1897-1898. He was in Cleveland in 1901, in Europe in 1903, in Duluth in 1907. This information was learned from the Rector of the Josephinum College. He was assistant to

Father Heer at Dyersville during the fall of 1896 and a part of 1897.

REV. CYPRIAN B. JUNGEMANN

Rev. C. B. Jungemann was born at Boekenfoerde, Germany, on December 11, 1865. His parents were Meinolf Jungemann and Elizabeth Schulte. Received his elementary education in the Catholic public school of Boekenfoerde, Germany; high school at Rectoratschule, Lippstadt, Germany; and college at the Gymnasium, Rheine, Germany. He studied theology at Fulda, Germany, and on July 25, 1890 was ordained at Fulda, Germany. He became assistant at Bornhofen, Germany, in 1890, assistant at Dyersville, Iowa, in 1898, pastor at Alta Vista, Iowa, in 1901, and pastor at Meyer, Iowa, in 1916. Father Jungemann died at Meyer, November 15, 1937, and was buried there.

REV. JOSEPH SCHILMOELLER

Rev. Joseph Schilmoeller was born at New Vienna on September 4, 1867. His parents were Henry Schilmoeller and Josephine Krogmann. Received his elementary and high school education at St. Boniface School, New Vienna, Iowa; his college at St. Francis Solanus, Quincy, Illinois and Loras College, Dubuque. He studied theology at Grand Seminary, Montreal, Canada. On December 23, 1900, he was ordained at Montreal, Canada. He became assistant at Dyersville in 1901, pastor at Balltown in 1905, and pastor at Worthington in 1913.

REV. JOHN WIENEKE

Rev. J. C. Wieneke was born at Cedar Rapids, Iowa, on October 1, 1878. His parents were John Wieneke and Elizabeth Brecht. He received his elementary education at a district school; high school at Mt. Calvary, Wisconsin; and college at St. Lawrence College, Mt. Calvary,

Wisconsin. He studied theology at Innsbruck, Austria, and at the American College, Louvain, Belgium, where he was ordained in 1903. He was appointed to Chelsea, Mason City, and Festina, Iowa, in 1903-1904, assistant at Dyersville in 1905, pastor at Hampton, Iowa, in 1909, and pastor at Cedar Falls in 1914. In 1939 he was appointed pastor of Holy Ghost Church, Dubuque, Iowa, and was invested with the robes of a Domestic Prelate the same year.

VERY REV. HUGO AUBRY, S.V.D.

Rev. Hugo Aubry, S.V.D., was born February 26, 1872, of Henry Aubry and his wife, Adalphina Kahm, at Altenhundern Westphalia, Germany. Having finished his elementary education at the Volksschule of Altenhundern, he made his high school and college studies at Steil, Holland, and took his seminary training at St. Gabriel, Moedling bei Wien. On February 24, 1906, he was ordained at St. Gabriel's.

Father Aubry served as assistant at St. Francis Church under Father Warning from February, 1907 until April or May, 1908 with an interruption of three months.

Father Aubry is at present Provincial of the Society of the Divine Word, Techny, Illinois.

REV. MICHAEL L. AMBROSY

Rev. M. L. Ambrosy was born at Gilbertville, Iowa, on July 4, 1882. His parents were Michael Ambrosy and Mary Kirsch. Received his elementary education at the parochial school, Gilbertville; high school at Loras Academy; and college at Loras College, Dubuque. He studied theology at American College, Rome, Italy. On June 5, 1909, he was ordained at Rome. He became assistant at Dyersville in 1909, in 1913 was appointed to Loras College and in 1923 was made pastor at Oelwein. He died January 11, 1930, and was buried at Gilbertville, Iowa.

REV. HENRY J. DUNKEL

Rev. H. J. Dunkel was born at Worthington, Iowa, on July 12, 1885. His parents were Henry Dunkel and Mary Haas. Received elementary education at the district school and St. Paul's School, Worthington; high school at Campion Academy and Loras Academy; college at Loras College; theology at St. Mary's, Baltimore, Maryland. On June 21, 1911, he was ordained at Baltimore and became assistant at Dyersville in 1911, and first resident pastor at Earlville in 1922.

REV. MATHIAS M. HOFFMANN, M.A.

Rev. M. M. Hoffmann, M.A., was born at Dubuque, Iowa, on January 7, 1889. His parents were Mathias Martin Hoffmann and Mary Voelker. Received his elementary education at St. Mary's School, Dubuque; high school at Loras Academy, Dubuque; and his college at Loras College. He studied theology at St. Paul Seminary, St. Paul, Minnesota; and took some graduate study at Oxford University and the Catholic University, Washington, D. C. On June 10, 1913, he was ordained at St. Paul, Minnesota, becoming assistant at Dyersville in 1913, U. S. Army Chaplain in the A. E. F. in 1917, and Professor of Economics at Loras College, Dubuque, in 1920.

REV. STEPHEN J. MAUER

Rev. S. J. Mauer was born at Meyer, Iowa, on March 26, 1892. His parents were Anthony Mauer and Elizabeth Hackenmiller. Received his elementary education at the Sacred Heart School, Meyer; high school at Loras Academy; and college at Loras College, Dubuque. He studied theology at St. Paul Seminary, St. Paul, Minnesota, and on June 10, 1917, was ordained at St. Paul, Minnesota. He became assistant at Dyersville in 1917, assistant at Springbrook in 1918, assistant at Bellevue in

1920, assistant at Luxemburg in 1922, assistant at Holy Ghost Church, Dubuque, in 1923, administrator at Parkersburg in 1926, pastor at Walker in 1928, pastor at Belmond in 1931, and pastor at Cedar Falls in 1939.

REV. ANTON L. LORENZ

Rev. A. L. Lorenz was born at Dubuque on February 18, 1889. His parents were A. Lorenz and Mary Jaeggi. Received his elementary education at St. Mary's Parochial School, Dubuque; high school at Loras Academy; and college at Loras College, Dubuque. He studied theology at North American College, Rome, Italy. On June 6, 1914, he was ordained at St. John Lateran Basilica, Rome. He became assistant at St. Patrick's, Dubuque, in 1914, assistant at Sacred Heart, Waterloo, in 1915, assistant at St. Francis, Dyersville, in 1919, pastor at West Ridge, Allamakee County, in 1922, pastor at Holy Cross in 1925, and pastor at Sacred Heart, Monticello, in 1930.

REV. LOUIS C. IEKEL

Rev. L. C. Iekel was born at Independence, Iowa, on January 8, 1889. His parents were Nick J. Iekel and Mary Drexler. Received his elementary education at St. Joseph's School, Independence; high school at Loras Academy; and college at Loras College, Dubuque, Iowa. He studied theology at St. Paul Seminary, St. Paul, Minnesota, and on June 9, 1914, he was ordained at St. Paul, Minnesota. He became assistant at St. Patrick's, Dubuque, in 1914, assistant at Springbrook in 1916, assistant at St. Mary's, Dubuque, in 1918, assistant at St. Francis Xavier, Dyersville, in 1922, pastor at Roseville, Iowa, in 1923, and pastor at St. Mary's Church, New Hampton, in 1938.

REV. JOSEPH F. WIEHL

Rev. J. F. Wiehl was born at Dubuque on December 9, 1895. His parents were Adam Wiehl and Anna Oeder.

Received his elementary education at Sacred Heart Parish School, Dubuque; high school at Loras Academy; and college at Loras College, Dubuque. He studied theology at St. Francis De Sales, Milwaukee, Wisconsin. On January 29, 1920, he was ordained at Milwaukee. He became assistant at Oelwein in 1920, assistant at Holy Ghost, Dubuque, in 1922, assistant at Dyersville in 1923, pastor at Chester, Iowa, in 1928, and pastor at Lamont in 1931.

REV. JOHN A. STEINLAGE

Rev. J. A. Steinlage was born at St. Lucas, Iowa, on March 15, 1901. His parents were Gerhard Steinlage and Anna Hemkendreiss. He received his elementary education at St. Luke's School, St. Lucas; high school and college at Josephinum, Columbus, Ohio. He also studied theology there and took some graduate study at the Catholic University of America, Washington, D. C. On June 11, 1927, he was ordained at Dubuque. He became pastor *pro tem* at Ackley, Iowa, in 1927, assistant at Dyersville in 1927, treasurer, and professor of Latin and Greek at Price Memorial College, Amarillo, Texas, in 1930, rector of Price Memorial College in 1934, and also pastor of various parishes in 1935. He was made a Domestic Prelate in 1939. His address is Price Memorial College, Amarillo, Texas.

REV. LEO ENTRINGER

Rev. Leo Entringer was born at Dubuque on August 9, 1899. His parents were Jacob K. Entringer and Mary E. Thill. Received his elementary education at Sacred Heart School, Dubuque, Iowa. He attended high school, college, and also studied theology at the Pontifical College Josephinum, Columbus, Ohio. On June 11, 1927, he was ordained at Dubuque. He became assistant at Ames in 1928, assistant at Dyersville in 1930, administrator at

Forest City in 1932, assistant at Meyer in 1933, and pastor of Grundy Center in 1937.

REV. VINCENT T. HOVERMANN

Rev. V. T. Hovermann was born at Alta Vista, Iowa, on April 26, 1905. His parents were Garrett Hovermann and Louisa Hidding. Received his elementary education and high school at St. William's School, Alta Vista; and college at Loras College, Dubuque, Iowa. He studied theology at St. Mary's Seminary, Baltimore, Maryland. On May 30, 1931, he was ordained at Dubuque, Iowa. He became pastor *pro tem* at Wexford in June, 1931, and assistant at Dyersville in 1931.

REV. ARTHUR A. HALBACH

Rev. A. A. Halbach was born at Stacyville, Iowa, on September 8, 1901. His parents were Peter Halbach and Mary Brumm. Received his elementary education at Visitation School, Stacyville; high school at Loras Academy; and college at Loras College, Dubuque. He studied theology at Sulpician Seminary, Washington, D. C. On May 21, 1932, he was ordained at Dubuque, Iowa. He became assistant at Dyersville in 1932, and was appointed to the Loras Academy faculty in 1938.

REV. EDMUND A. KURTH

Rev. E. A. Kurth was born at Waterloo, Iowa, on May 10, 1913. His parents were Joseph Kurth and Mary Schilling. Received his elementary and high school education at St. Mary's, Waterloo; college at Loras College, Dubuque. He studied theology at the Canisianum, University of Innsbruck, Austria. On July 17, 1938, he was ordained at Trinity Church, Innsbruck, and on September 2, 1938, became assistant at Dyersville.

CHAPTER TWELVE

VOCATIONS

The history of a parish naturally recounts with some detail the material growth and the acquisition of a physical plant necessary to the ministrations of religion. This aspect of the life of a parish is readily discernible and easily measured. Much more important than this however is the spiritual development and fruit of the parish, something that is hidden to a great extent from human eyes and known fully only to God and His angels. The greatest glory of St. Francis Parish is not in its buildings of brick and stone, its towers, or its stained-glass windows, but in the living temples of God in the hearts of its members. She counts as her jewels those souls who have dedicated their lives to religion.

No greater gift can Catholic parents present to God than a son to follow the call of Christ, the Good Shepherd of Souls. St. Francis Parish has been singularly blessed in the past with vocations to the holy priesthood, and there follows a short biography of young men from the parish who have dedicated their lives to this holy calling:

REV. PETER A. TRUMM

Ordained July 26, 1878.

(See Biography in Chapter "The Assistant Priests")

REV. HENRY M. PLASTER

The Rev. Henry M. Plaster was born March 31, 1853, in Dubuque, Iowa. His parents were Bernard Plaster and Catharine Schmitz. He received his elementary education in the Dyersville public schools; high school at St.

Francis Seminary, Milwaukee, Wisconsin; college and theology at St. John's University, Collegeville, Minnesota, besides some graduate study there. He was ordained at Fort Wayne, Indiana, December 12, 1879. From 1880-1885 he labored at Attica, Indiana, and surrounding missions. He was at Hammond, Indiana, from 1885 to December 3, 1916, and retired December 3, 1916. His present address is 907 Manzanita Street, Los Angeles, California.

God calls his laborers by various ways and signs, and sometimes the providential way is startling. The calling of Father Plaster to the priesthood followed an unusual course. Henry Plaster's father was a blacksmith and plied his trade at Dyersville after moving here from Worthington, Iowa, in 1862. Henry's brother, William, studied to become a priest, taking private lessons first from Father Kortenkamp. Later he attended St. Francis Seminary, Milwaukee, but in the second year of theology, 1872, he died at the seminary and was buried in St. Francis Cemetery, Dyersville. During these years, Henry, a few years younger than his brother, helped his father at the forge of the blacksmith shop, which stood on the site of the Whiting building on West Main Street. Those who remember him as a youth recall that he was the liveliest boy in the neighborhood, always the "life of a party," and ever to be suspected first when some boyish prank was in the air. The day when his brother William was buried, Henry laid down his tools and said to his father: "I am going to take my brother's place in the priesthood." He studied at St. John's University, St. Cloud, Minnesota, and was ordained at Fort Wayne, Indiana, celebrating his First Mass however at Dyersville on December 23, 1879. Having joined the Fort Wayne, Indiana, Diocese, he took his parents' family with him to that state. Years later his health broke and a doctor advised him to move to California. At 907 Manzanita Street, Los Angeles, this

reverend old priest, aged eighty-six, can be found today, quite well and still lively, able to assist in the parochial duties of a parish. He writes that he is too old to make a trip to visit his old friends at Dyersville but he hopes to meet them in heaven.

REV. JOSEPH DREXLER

The Rev. Joseph Drexler was born January 27, 1855, in Dyersville, Iowa. His parents were John Drexler and Mary Heusler. He received his elementary education in the district school; high school at St. Francis Seminary, Milwaukee, Wisconsin; college work at St. John's University, Collegeville, Minnesota; theology at St. Francis Seminary, Milwaukee. He also did some graduate study at Loras College, Dubuque, Iowa, and was ordained at Dubuque, Iowa, August 9, 1881. He was appointed assistant at St. John's Church, Independence Iowa, in 1881; pastor of St. Joseph's Church, Independence, Iowa, in 1884; and pastor at Norway, Iowa, in 1903. He retired September 1, 1931. His present address is Norway, Iowa.

REV. AUGUST J. DREXLER

The Rev. August J. Drexler was born August 20, 1860, in Dyersville, Iowa. His parents were John Drexler and Mary Heusler. He received his elementary education in the district school; high school work at Loras Academy; his college work at Loras College, Dubuque, Iowa; theology at Kenrick Seminary, St. Louis, Missouri. He was ordained May 26, 1888, at Davenport, Iowa, and was made pastor at Riverside, Iowa, in 1888; pastor at Portsmouth, Iowa, in 1895; pastor at Neola, Iowa, in 1901; and retired in 1928. His present address is 1689 Washington Street, Dubuque, Iowa.

REV. BERNARD H. FORKENBROCK

The Rev. B. H. Forkenbrock was born October 17, 1865, in New Vienna, Iowa. His parents were B. Henry Forkenbrock and Mary Anna Fangmann. He received his elementary education in St. Boniface School, New Vienna, and St. Francis School, Dyersville, Iowa; high school work and theology at St. Francis Seminary, St. Francis, Wisconsin; college work at Loras College, Dubuque, Iowa. He was ordained June, 1889, at St. Francis Seminary, St. Francis, Wisconsin, and appointed assistant at Dyersville in 1889. On December 12, 1889, he was made pastor at Festina, Iowa. In 1894 Father Forkenbrock became the first pastor of St. Mary's Parish, New Hampton, Iowa, which congregation he developed and administered for forty-four years until the time of his death on April 30, 1938. He was buried at St. Mary's Cemetery, New Hampton, Iowa.

REV. JOHN TEGELER

The Rev. John Tegeler was born March 19, 1859, in New Vienna, Iowa. His parents were Gerhard H. Tegeler and Antonette Frances Belm. He received his elementary education in the district school and St. Francis School, Dyersville, Iowa; high school work at Loras Academy, Dubuque; and his college work at Mount Calvary College, Wisconsin. He studied theology at Cape Girardeau, Missouri, and was ordained May 31, 1890, at Davenport, Iowa, becoming pastor at Bauer, Marion County, Iowa, that year. In 1901 he was made pastor of St. Paul, Lee County, Iowa. He died October 27, 1908, and was buried in St. Francis Cemetery, Dyersville, Iowa.

REV. GERHARD H. LUEHRSMANN, JR.

The Rev. G. H. Luehrsmann was born October 26, 1866, in New Vienna, Iowa. His parents were B. H.

Luehrsmann and Margaret Schulte. He received his elementary education in the district school and St. Boniface School, New Vienna; high school work at Champion Academy, Prairie du Chien, Wisconsin; and his college work at Loras College, Dubuque, Iowa. He studied theology at Grand Seminary, Montreal, Canada, being ordained there December 20, 1890. He was made assistant at Sacred Heart Church, Dubuque, Iowa, in 1891. In 1897 he was made pastor at Norway, Iowa, and in 1903 pastor of La Motte, Iowa. He died December 17, 1906, and was buried in St. Francis Cemetery, Dyersville, Iowa.

REV. MATTHEW RUEMMELE

Rev. Matthew Ruemmele was born at Vienna, Austria in 1863. Received his elementary education at Dornbirn, Vorarlberg, Austria, and St. Francis, Dyersville; high school and college at St. Joseph's College. He studied theology at Kenrick, St. Louis. On June 11, 1898, he was ordained at St. Louis, and became assistant to Rev. Feuerstein, Holy Ghost Church, Dubuque, pastor at Willey, Iowa, pastor at St. Josephs, Iowa, and pastor at Arcadia. He died November 18, 1921, and was buried in St. Francis Cemetery.

REV. HENRY H. FORKENBROCK

The Rev. H. H. Forkenbrock was born September 14, 1875, in Dyersville, Iowa. His parents were B. Henry Forkenbrock and Mary Anna Fangmann. He received his elementary education and high school in St. Francis Schools, Dyersville, Iowa; his college work at St. Francis Seminary, St. Francis, Wisconsin, and Loras College, Dubuque, Iowa; studied theology at Kenrick Seminary, St. Louis, Missouri; and was ordained December 16, 1898, at St. Louis, Missouri. He was appointed chaplain at Mt. Carmel Convent, Dubuque, Iowa, in 1899. He served

also as pastor at Ionia and Waterloo, Iowa. While absent on sick leave he died March 9, 1926, and was buried at Everett, Washington.

REV. HENRY LOOSBROCK

The Rev. Henry Loosbrock was born at New Vienna, Iowa, December 17, 1868. His parents were Francis Loosbrock and Johanna Janssen. He received his elementary education at St. Francis School, Dyersville, Iowa; high school at Loras Academy; his college work at Loras College, Dubuque, Iowa; theology at Grand Seminary, Montreal, Canada; and was ordained December 23, 1899, at Montreal. He was appointed pastor at St. Joseph's Church, Cresco, in 1900; in 1910 pastor at Haverhill; in 1914 pastor at North Washington; in 1916 pastor at Petersburg; in 1926 pastor at LaMotte, Iowa.

RT. REV. MSGR. JOHN G. HEIRING

Rt. Rev. Msgr. John G. Heiring was born October 24, 1874, at Dyersville, Iowa. His parents were Henry Heiring and M. Catherine Huelsmann. He received his elementary education at St. Francis School, Dyersville, Iowa; high school at Xavier High School; college work at St. Lawrence College, Mt. Calvary, Wisconsin, and St. John's University, Collegeville, Minnesota; theology at Kenrick Seminary, St. Louis, Missouri. He did graduate study at Universita Gregoriana, Rome, and was ordained June 14, 1901, at Kenrick Seminary, St. Louis, Missouri. His first appointment was to St. John's Indian School, Gray Horse, Indian Territory, in 1901. The same year he was made pastor at St. Francis Xavier, Stillwater, Oklahoma; in 1906 pastor at Holy Family, Tulsa, Oklahoma; in 1928 president of St. John Vianney Seminary; in 1935 pastor of Holy Name Church, Chickasha, Oklahoma. He was invested with the robes of a Domestic Prelate on May 11, 1925.

REV. WILLIAM A. KUNKEL

The Rev. W. A. Kunkel was born August 2, 1876, at Dyersville, Iowa. His parents were Frank A. Kunkel and Margaret Gerken. He received his elementary education at the district school and St. Francis School, Dyersville, Iowa; high school work at St. Francis School, Dyersville; his college work at Loras College, Dubuque, Iowa; theology at Grand Seminary, Montreal, Canada; and was ordained December 21, 1901, at Montreal, Canada. He was appointed to the Sacred Heart Cathedral, Davenport, Iowa, in 1902. In 1903 he was made temporary pastor at Muscatine, Iowa; in 1903 pastor at Nashua; in 1912 pastor at South Garryowen; in 1914 pastor at Fillmore; in 1914 pastor at Raymond; and in 1931 pastor at Norway.

RT. REV. AUGUST R. THIER, D.C.L.

Rt. Rev. A. R. Thier, D.C.L. was born March 1, 1878, in Dyersville, Iowa. His parents were John Thier and Elizabeth Schnieders. He received his elementary education in the district school and St. Francis School, Dyersville, Iowa; high school work at Loras Academy, and his college work at Quincy College, Quincy, Illinois, and Loras College, Dubuque, Iowa. He studied theology at Grand Seminary, Montreal, Canada, and was ordained December 21, 1901, at Montreal. After spending two and a half years in graduate study at the Appolinaris University, Rome, Italy, he was made Professor of German at Loras College, Dubuque, Iowa in 1904. On December 8, 1934, he was invested in the robes of a Domestic Prelate. He is at present Vice-President of Loras College, Dubuque, Iowa.

REV. ALBERT M. WUCHTER

The Rev. A. M. Wuchter was born May 11, 1876, in Dyersville, Iowa. His parents were August Wuchter and

Frances Weikmann. He received his elementary education at St. Francis School, Dyersville, Iowa; high school at Mt. Calvary, Wisconsin; college work at Loras College, Dubuque, Iowa, and at St. Louis, Missouri; theology at St. Meinrad, Indiana; and was ordained at St. Meinrad May 24, 1902. He assisted Father Weikmann at Durand, Wisconsin, briefly and was made pastor at Tony, Wisconsin, in 1902; at Shell Lake, Wisconsin, in 1905; at Phillips, Wisconsin, in 1909; at Stanton, Wisconsin, in 1915; at Almena, Wisconsin, in 1925; and at Mellen, Wisconsin, in 1931.

REV. ANTON C. WOERDEHOFF

The Rev. A. C. Woerdehoff was born July 17, 1882, in Petersburg, Iowa. His parents were Wm. Woerdehoff and Josephine Krogman. He received his elementary education in SS. Peter and Paul School, Petersburg, Iowa; high school work at Xavier High School, Dyersville, Iowa; college work and theology at St. Meinrad Seminary, Indiana. He was ordained June 13, 1908, at St. Meinrad, Indiana, and was made assistant at Sacred Heart Church, Dubuque, Iowa, in 1908; pastor at Buffalo Center, Iowa, in 1913; at Garner, Iowa, in 1923; and at Alta Vista, Iowa, in 1928.

REV. ANTHONY KREIMER, PH.D.

Rev. Anthony Kreimer was born at New Vienna, Iowa, on October 1, 1880. His parents were Bernard H. Kreimer and Caroline Pasker. Received his elementary education at the district school and St. Boniface School, New Vienna; high school and college at St. Francis Seminary, Milwaukee, Wisconsin; theology at the Catholic University of Fribourg, Switzerland, and took graduate work at the same university. On April 1, 1911, he was ordained at Fribourg, and became assistant at Gilbertville, Iowa, in 1912. He became Professor of Philosophy at

Loras College in 1917, pastor of Dorchester in 1930, and pastor of Sherrill in 1932. His address is Spechts Ferry, Iowa.

REV. HENRY J. DUNKEL

Ordained June 21, 1911.

(See Biography in Chapter "The Assistant Priests")

REV. E. J. OLBERDING, C.P.P.S.

Rev. E. J. Olberding, C.P.P.S., was born at Petersburg, Iowa, on October 13, 1884. His parents were Herman H. Olberding and Mary Elizabeth Scheper. Received his elementary education at the district school and St. Francis School, Dyersville; high school and college at St. Joseph's College, Rensselaer, Indiana; theology at St. Charles Seminary, Carthagena, Ohio. On June 6, 1914, he was ordained at St. Charles Seminary, and became pastor *pro tem* at Burkettsville, Ohio, in 1914; assistant at Our Lady of Good Counsel Church, Cleveland, Ohio, in 1916; in 1917 assistant at St. Anthony's Church, Detroit, Michigan; in 1921 pastor at Hazen, North Dakota; in 1927 pastor at Garden City, Kansas; and in 1930 pastor at Linton, North Dakota. His address is St. Anthony's Church, Linton, North Dakota.

MOST REV. RUDOLPH A. GERKEN, D.D.

Most Rev. Rudolph A. Gerken, D.D. was born at Dyersville, Iowa, on March 7, 1887. His parents were William Gerken and Elizabeth Sudmeyer. Received his elementary education at St. Francis School, Dyersville, Iowa; high school at Xavier High School; college at Pio Nono College, St. Francis, Wisconsin, and St. Joseph's, Rensselaer, Indiana; theology at Kenrick Seminary, St. Louis. On June 10, 1917, he was ordained at Dallas,

Texas, and became pastor at Abilene, Texas, in 1917; pastor at Ranger, Texas, in 1920; and Dean of Colorado River Deanery, and Consultor of Dallas Diocese in 1924. On April 26, 1927, he was consecrated Bishop of Amarillo and was installed as Archbishop of Santa Fe, New Mexico, on August 23, 1933. His address is Archiepiscopal Residence, Box 707, Sante Fe, New Mexico.

A word of explanation about Archbishop Gerken's coat-of-arms is not out of place here. The carpenter's square found in his coat-of-arms tells of the carpentering trade which the Gerken family for generations back has followed in Germany. The three bees found above the square recall the military service that Archbishop Gerken's great-grandfather rendered under Napoleon the Great. This ancestor was a member of Napoleon's personal body-guard during that fateful expedition into Russia where a severe winter ruined the army and began the decline of Napoleon's star. Soldier Gerken however returned safely from this expedition, married a French lady and returned to civilian life. Years after his death when his home was torn down workers found a box of personal effects and records that had been cached among the brick and stone of the chimney. In this box were found a document declaring Mr. Gerken's honorable discharge from Napoleon's army, and a soldier's chevron or decoration bearing the emblem of a bee. Archbishop Gerken adapted the emblem of the bee to his coat-of-arms since it represents a thrifty and tireless laborer who converts labor into sweetness. The triplet of bees points to the mystical number "3" and thence to the Blessed Trinity of God to whose sole honor and glory the prelate's own life and labor is dedicated.

REV. LEO GERKEN

Rev. Leo Gerken was born at Dyersville, Iowa, April 5, 1885. His parents were William Gerken and Elizabeth

Sudmeyer. Received his elementary education at St. Francis School, Dyersville; high school at Campion Academy, Prairie du Chien; Normal Course at Pio Nono, St. Francis, Wisconsin. He taught several years at Paderborn (Belle-ville Diocese), Illinois, and was principal of the high school at Ottoville, Ohio, for a few years. Then he took up his college work at Loras College, Dubuque; studied theology at St. Mary's, Baltimore, and the Catholic University of America, Washington, D. C. On May 29, 1919, he was ordained at Baltimore, Maryland, and became assistant at Oelwein, Iowa, in 1919; at St. John's, Independence, Iowa, in 1920; at Dyersville in 1922; and at Cascade, Iowa, in 1923. He died July 10, 1923, and was buried in St. Francis Cemetery.

REV. JOHN H. MAYER

Rev. John H. Mayer was born at Haverhill, Iowa, on January 20, 1897. His parents were F. X. Mayer and Elizabeth Schroeder. Received his elementary education at St. Francis School, Dyersville, Iowa; high school at Xavier High School, Dyersville; college at Loras College, Dubuque, Iowa; theology at St. Mary's, Baltimore, Maryland, and Sulpician Seminary, Washington, D. C. On May 26, 1921, he was ordained at Baltimore, Maryland, and became assistant at Gilbertville, Iowa, in 1921; served at Lamont, Monticello, and Petersburg from October, 1928, to June, 1929; assistant at Bellevue, Iowa, in 1929; pastor at Colesburg in 1930; and pastor at New Haven in 1938.

REV. EDMUND W. LOOSBROCK

Rev. Edmund W. Loosbrock was born at Dyersville, Iowa, on May 5, 1895. His parents were William C. Loosbrock and Mary K. Rohenkohl. Received elementary education at St. Francis School, Dyersville, Iowa; high school at Xavier High School, Dyersville, and Loras Acad-

emy, Dubuque; college at Loras College; theology at St. Paul Seminary, and took graduate study at the State University of Michigan. On June 14, 1924, he was ordained at St. Paul, and was appointed to the Loras Academy Faculty in 1924, and in 1935 became Diocesan CYO Chairman.

REV. AUBERT KEUTER, O.F.M.

Rev. Aubert Keuter, O.F.M. was born in New York City on May 3, 1893. He was orphaned at an early age, cared for at Foundling Hospital, New York City, and adopted at age of seven by the Henry Keuter family. Received his elementary education at the district school and St. Francis School, Dyersville; high school at Xavier High School, St. Bede Abbey, Peru, Illinois, and Loras Academy, Dubuque, Iowa; college at Loras College, Dubuque; theology in the Franciscan Order Seminary. On June 26, 1925, he was ordained at St. Louis, Missouri, and became assistant at Petosky, Michigan, in 1926; in 1927 was assigned to the Indian Missions, Petosky, Michigan; and to St. Mary's Church, Madison, Illinois, in July, 1936.

REV. LEO JAEGER, D.C.L.

Rev. Leo Jaeger, D.C.L., was born at Dyersville, Iowa, August 12, 1902. His parents were Martin Jaeger and Francisca White. Received his elementary education at St. Francis School, Dyersville; high school at Xavier High School; college at Loras College, Dubuque; theology at St. Paul Seminary, St. Paul, Minnesota. On June 2, 1928, he was ordained at Dubuque, Iowa, and became assistant at Springbrook, Iowa, in 1928; studied at the Catholic University of America, Washington, D. C. in 1930, and in 1932 was appointed assistant at Sacred Heart, Dubuque. In 1939, he was appointed a member of the faculty of Loras College, Dubuque.

REV. EDMUND J. BECKER

Rev. Edmund J. Becker was born at Dyersville on February 23, 1911. His parents were Herman G. Becker and Anna Wentz. Received his elementary education at St. Francis School, Dyersville; high school at Xavier High School; college at Loras College; theology at St. Paul Seminary, St. Paul, Minnesota. On May 22, 1937, he was ordained at Dubuque, Iowa, and became assistant at New Vienna, Iowa, in 1937. His address is New Vienna, Iowa.

VENERABLE SISTERS

No sacrifice can be completer and more pleasing to the Blessed Trinity than that made by young virgins dedicating their pure lives to the love of Christ and the care and instruction of His beloved souls. The following is the list of young ladies of St. Francis Parish who have joined religious communities:

Mary Elise Christoph, born at Dyersville, January 10, 1865, of Mr. and Mrs. John Christoph, attended the Convent School conducted by the School Sisters of Notre Dame at St. Donatus, Iowa, and died as a novice of that community from blood poisoning caused by a thorn that penetrated her foot while she was visiting at her home. She was about sixteen years of age when she died.

Sister Mary Philomena, O.S.F., (Mary Schaefer), daughter of Mr. and Mrs. Henry Schaefer of Dyersville, Iowa, was born January 1, 1862, entered the Sisters of St. Francis of the Holy Family at Iowa City, Iowa, on January 2, 1878. She died on September 27, 1885.

Sister Mary Michael, O.S.F., (Helena Trumm), daughter of Mr. and Mrs. John Trumm of Dyersville, Iowa, was born November 23, 1855, entered the Sisters of St. Francis of Assisi, St. Francis, Wisconsin, on January 16, 1879.

Sister Mary Genevieve, O.S.F., (Mary Poetzll), daughter of Mr. and Mrs. Joseph Poetzll of Dyersville, Iowa,

was born November 26, 1869, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on July 22, 1884.

Sister Mary Stanislaus, O.S.F., (Helen Butler), daughter of Mr. and Mrs. James Butler of Dyersville, Iowa, was born July 9, 1871, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on September 4, 1886. She died on May 27, 1936.

Sister Mary Winifred, O.S.F., (Elizabeth Heiring), daughter of Mr. and Mrs. Henry Heiring of Dyersville, Iowa, was born September 27, 1870, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on February 11, 1888.

Sister Mary Eulalia, O.S.F., (Anna Pottebaum), daughter of Mr. and Mrs. John Pottebaum, was born at Luxemburg, Iowa, October 6, 1872, reared in the home of her step-father, Henry Demmer, and entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on December 20, 1890. She died on May 22, 1936.

Sister Mary Eleanore, O.S.F., (Anna Rohenkohl), daughter of Mr. and Mrs. Frank Rohenkohl of Dyersville, Iowa, was born September 4, 1870, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on December 25, 1891.

Sister Mary Veronica, O.S.F., (Anna Butler), daughter of Mr. and Mrs. James Butler of Dyersville, Iowa, was born January 6, 1873, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on March 4, 1892.

Sister Mary Modesta, O.S.F., (Anna Belm, sister of Mrs. Adam Stoeckl, Jr.), daughter of Mr. and Mrs. Bernard Belm of Quincy, Illinois, was born September 8, 1867, upon death of her parents was reared by Mr. and Mrs. Gerhard Tegeler, Sr., entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on April 22, 1893. She died on May 26, 1938.

Sister Mary Antonette, O.S.F., (Elizabeth Thier), daughter of Mr. and Mrs. John Thier of Dyersville, Iowa, was born December 22, 1873, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on February 12, 1894. She died on July 15, 1923.

Sister Mary Lioba, O.S.F., (Josephine Heiring), daughter of Mr. and Mrs. Henry Heiring of Dyersville, Iowa, was born December 2, 1872, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on September 8, 1894. She died on February 16, 1911.

Sister Mary Leonarda, O.S.F., (Mary Fritz), daughter of Mr. and Mrs. Leo Fritz of Dyersville, Iowa, was born November 27, 1870, reared by the Herman Schwer family of New Vienna, and entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on December 27, 1894. She died on April 2, 1932.

Sister Mary Mechtildis, O.S.F., (Frances Poetzll), daughter of Mr. and Mrs. Joseph Poetzll of Dyersville, Iowa, was born January 9, 1872, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on September 18, 1896.

Sister Mary Hyacinth, O.S.F., (Mary Meyer), daughter of Mr. and Mrs. Michael Meyer of Dyersville, Iowa, was born August 15, 1878, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on October 12, 1896.

Sister Mary Nichola, O.S.F., (Anna Kremer), daughter of Mr. and Mrs. Nicholas Kremer of Dyersville, Iowa, was born December 21, 1882, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on August 15, 1900. She died on January 22, 1907.

Sister Mary Ludmilla, O.S.F., (Freda Keuter), adopted daughter of Mr. and Mrs. M. Keuter of Dyersville, Iowa, was born December 26, 1882, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on September 15, 1900.

Sister Mary Corona, O.S.F., (Catherine Ruemmele), daughter of Mr. and Mrs. Anton Ruemmele of Dyersville, Iowa, was born on August 30, 1883, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on September 7, 1901.

Sister Mary Prudentia, O.S.F., (Caroline Huber), daughter of Mr. and Mrs. John Huber of Dyersville, Iowa, was born October 24, 1882, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on August 24, 1903.

Sister Mary Permella, O.S.F., (Mary Wieneke), daughter of Mr. and Mrs. Henry Wieneke of Dyersville, Iowa, was born November 18, 1886, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on August 25, 1903. She died on June 29, 1934.

Sister Mary Evelyn, O.S.F., (Caroline Ruemmele), daughter of Mr. and Mrs. Anton Ruemmele of Dyersville, Iowa, was born June 1, 1887, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on August 28, 1905.

Sister Mary Lorenzo, O.S.F., (Ida Becker), daughter of Mr. and Mrs. Henry Becker of Dyersville, Iowa, was born August 21, 1886, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on September 8, 1909.

Sister Mary Augustine, O.S.F., (Anna Thier), daughter of Mr. and Mrs. John Thier of Dyersville, Iowa, was born May 20, 1889, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on September 8, 1910.

Sister Mary Genevieve, O.S.F., P.A., (Laura Schacherer), daughter of Mr. and Mrs. John Schacherer of Dyersville, Iowa, was born May 28, 1884, and entered the Community of the Sisters of St. Francis of Perpetual Adoration at La Crosse, Wisconsin, on July 28, 1910.

Sister Mary Ann, (Josephine Lappe), daughter of Mr. and Mrs. John Lappe of Dyersville, Iowa, was born December 30, 1889, and entered the Convent of the Mis-

sionary Sisters of the Holy Ghost, Techny, Illinois, in September, 1912.

Sister Mary Rita, (Katherine Teschler), daughter of Mr. and Mrs. John Teschler of Dyersville, Iowa, was born September 14, 1899, entered the Convent of the Nuns of the Presentation of the Blessed Virgin Mary at Dubuque on August 15, 1917.

Sister Mary Esther, O.S.F., (Anna Schmitz), daughter of Mr. and Mrs. John B. Schmitz of Dyersville, Iowa, was born August 29, 1895, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on August 15, 1917.

Sister Mary Denise, O.S.F., (Elizabeth Vogl), daughter of Mr. and Mrs. Wolfgang Vogl of Dyersville, Iowa, was born August 18, 1901, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on August 15, 1920.

Sister Mary Charline, O.S.F., (Ida Klostermann), daughter of Mr. and Mrs. Bernard Klostermann of Dyersville, Iowa, was born July 20, 1902, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on August 30, 1920.

Sister Mary Sanctina, O.S.F., P.A., (Ida Tegeler), daughter of Mr. and Mrs. Gerhard Tegeler, Sr. of Dyersville, Iowa, was born May 9, 1894, and entered the Community of the Sisters of St. Francis of Perpetual Adoration at La Crosse, Wisconsin, on February 5, 1920.

Sister Mary Elaine, O.S.F., (Rose Hesselmann), daughter of Mr. and Mrs. Gustave Hesselmann of Dyersville, Iowa, was born February 10, 1901, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on August 15, 1921.

Sister Mary Josine, O.S.F., (Leola Deluhery), daughter of Mr. and Mrs. Patrick Deluhery of Dyersville, Iowa, was born July 7, 1902, entered the Sisters of St. Francis

of the Holy Family at Dubuque, Iowa, on September 19, 1921.

Sister Mary Patricia Lucille, (Margaret Wuchter), daughter of Mr. and Mrs. August Wuchter, Sr. of Dyersville, Iowa, was born January 11, 1890, entered the Sisters of Providence, St. Mary of the Woods, Indiana, on September 19, 1922.

Sister Mary Lois, O.S.F., (Loretta Wessels), daughter of Mr. and Mrs. John Wessels of Dyersville, Iowa, was born March 6, 1904, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on September 2, 1923.

Sister Mary Ewaldine, (Olivia Langel), daughter of Mr. and Mrs. Joseph Langel of Dyersville, Iowa, was born June 7, 1905, entered the Convent of the Missionary Sisters of the Holy Ghost, Techny, Illinois, on April 2, 1924.

Sister Mary Norma, O.S.F., (Alma Drexler), daughter of Mr. and Mrs. Anton Drexler of Dyersville, Iowa, was born May 24, 1901, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on September 8, 1924.

Sister Mary Edward, O.S.F., (Amelie Pottebaum), daughter of Mr. and Mrs. Henry Pottebaum of Dyersville, Iowa, was born May 29, 1903, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on September 9, 1924.

Sister Mary Jonella, O.S.F., (Josephine Ploesl), daughter of Mr. and Mrs. John Ploesl of Dyersville, Iowa, was born May 30, 1898, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on June 18, 1925.

Sister Mary Ann Clare, O.S.F., (Elizabeth Kramer), daughter of Mr. and Mrs. Herman C. Kramer of Dyersville, Iowa, was born November 25, 1903, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on August 30, 1926.

Sister Mary Rita Clare, O.S.F., (Meta Becker), daughter of Mr. and Mrs. Herman Becker of Dyersville, Iowa,

was born July 2, 1909, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on September 8, 1927.

Sister Mary Marianna, O.S.F., (Isabelle Schmitz), daughter of Mr. and Mrs. John B. Schmitz of Dyersville, Iowa, was born November 26, 1909, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on September 8, 1927.

Sister Mary Callista, O.S.F., (Lucina Loosbrock), daughter of Mr. and Mrs. Wm. Loosbrock of Dyersville, Iowa, was born November 27, 1908, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on September 8, 1929.

Sister Mary Judith, O.S.F., (Mildred Vogl), daughter of Mr. and Mrs. Wolfgang Vogl of Dyersville, Iowa, was born June 25, 1909, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on September 8, 1930.

Sister Mary Janet, O.S.F., (Dorothy Schmitz), daughter of Mr. and Mrs. John B. Schmitz of Dyersville, Iowa, was born June 22, 1913, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on September 8, 1930.

Sister Mary Antonita, O.S.F., (Modesta Soppe), daughter of Mr. and Mrs. Anton Soppe of Dyersville, Iowa, was born March 28, 1914, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on September 17, 1933.

Sister Mary Evangela, O.S.F., (Agnes Hargrafen), daughter of Mr. and Mrs. Henry Hargrafen of Dyersville, Iowa, was born March 31, 1915, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on September 17, 1933. She died on January 26, 1937.

Sister Mary Margretta, O.S.F., (Dolores Trumm), daughter of Mr. and Mrs. Frank Trumm of Dyersville, Iowa, was born May 11, 1916, entered the Sisters of St.

Francis of the Holy Family at Dubuque, Iowa, on August 15, 1934.

Sister Mary Myrna, O.S.F., P.A., (Ethel Heming), daughter of Mr. and Mrs. Barney Heming of Dubuque, Iowa, was born April 14, 1909, entered the Community of the Sisters of St. Francis of Perpetual Adoration at La Crosse, Wisconsin, on August 13, 1935.

Sister Mary Martha, O.S.F., (Marcella Trumm), daughter of Mr. and Mrs. Frank Trumm of Dyersville, Iowa, was born December 5, 1917, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on August 23, 1937.

Sister Mary Bernice Ann, O.S.F., (Bernice Huberty), daughter of Mr. and Mrs. Henry Huberty of Dyersville, Iowa, was born August 4, 1916, entered the Sisters of St. Francis of the Holy Family at Dubuque, Iowa, on September 8, 1937.

BROTHERHOOD VOCATIONS

The following are the young men from St. Francis Parish who have become members of the Brothers of Mary, St. Louis, Missouri, and unselfishly sacrifice their lives for the Christian education of American boyhood and men:

Brother Joseph Schmitz, S.M., was born at Stacyville, Iowa, of Mr. and Mrs. J. B. Schmitz on February 12, 1905, and entered the Society of Mary in 1921.

Brother Ambrose Loosbrock, S.M., was born at Dyersville, Iowa, of Mr. and Mrs. W. C. Loosbrock on January 4, 1903, and entered the Society of Mary in 1921.

Brother Alphonse Menke, S.M., was born at Dyersville, Iowa, of Mr. and Mrs. Bernard Menke on October 28, 1900, and entered the Society of Mary in 1921.

Brother George Schuster, S.M., was born of Mr. and Mrs. George N. Schuster on September 9, 1910, at Chicago, Illinois, and entered the Society of Mary in 1924.

Brother Edwin Goerdt, S.M., was born at Dyersville, Iowa, of Mr. and Mrs. Joseph Goerdt on August 22, 1909, and entered the Society of Mary in 1924.

Brother Edwin Kramer, S.M., was born at Dyersville, Iowa, of Mr. and Mrs. Herman C. Kramer on June 5, 1911, and entered the Society of Mary in 1924.

Brother Charles Rahe, S.M., was born at Dyersville, Iowa, of Mr. and Mrs. A. F. Rahe on May 30, 1915, and entered the Society of Mary in 1929.

Brother Arthur Goerdt, S.M., was born at Dyersville, Iowa, of Mr. and Mrs. Joseph Goerdt on January 13, 1912, and entered the Society of Mary in 1931.

Brother Louis Schuster, S.M., was born of Mr. and Mrs. George N. Schuster on December 4, 1916, at Chicago, Illinois, and entered the Society of Mary in 1931.

Brother Norman Kramer, S.M., was born at Dyersville, Iowa, of Mr. and Mrs. Herman C. Kramer on January 1, 1919, and entered the Society of Mary in 1934.

Louis Wohlgenant born at Salzmann, Vorarlberg, Austria, July 13, 1846, worked as a farm hand for families of Dyersville, particularly for the John A. Huber family, when a young man. Around 1880 Louis joined the Alexian Brothers Community at Chicago, making his first vows August 28, 1882, and taking the name of Brother Bonus, C.F.A. After thirty-five years of an exemplary religious life and faithful work in caring for sick people at the Alexian Brothers' Hospital, Brother Bonus Wohlgenant died a holy death on February 17, 1918.

Edmund P. Miller, born on November 23, 1916, of Mr. and Mrs. Peter Miller at Dyersville, Iowa, entered the Brothers of Mercy, 49 Cottage Street, Buffalo, New York, in August, 1938.

CHAPTER THIRTEEN

BENEFACTORS OF ST. FRANCIS PARISH

The faithful members of St. Francis Parish have always gladly contributed to the support of God's kingdom on earth, and made sacrifices for the maintenance of a Christian educational system. The history of the growth of the parish and its schools is sufficient evidence of their generosity.

Certain members of the parish, especially among the pioneers, have, however, made St. Francis Parish again and again the recipient of unusually generous bequests, and have made the cost of many building projects to rest quite lightly upon the general membership of the parish. The benefactors of the parish are remembered in congregational prayer every Sunday at High Mass and it is fitting that their names should live on in posterity's knowledge of their good works.

The Bernard Holscher family gave an incipient donation of \$2,000 to the new church. In 1894 his devoted widow, Mrs. Elizabeth Stoeckl Holscher, gave \$5,000 toward remodeling the old church into St. Francis School; and later the same year she gave an additional \$5,000 for the same purpose. Before his death Bernard Holscher bequeathed \$1,000 for the Blessed Virgin Altar, and his widow added another \$1,000 for a St. Joseph Altar. With this sum two new side altars were set up in the new church during March, 1897. Some years later Elizabeth Holscher donated another \$12,000 toward the liquidation of the parish debt and the remodeling of the parochial residence. She also established two scholarships at St. Joseph's (now Loras) College at \$5,000 each. This esteemed lady must be placed first on the list of benefactors.

Anton Digmann and his wife, Margaret, in addition to their contribution toward the new church, donated part of the site of Xavier High School lots 284 and 285, to the parish in 1904. The lots included a residence which was sold for \$1,000, and the lots themselves were valued at \$2,000.

Henry Noethe and his wife, Catherine, donated \$3,000 for the frescoing and decorating of the church. In 1905 Henry and Catherine Noethe had donated a part of a lot for a Corpus Christi chapel on West DeWitt Street. During Father Warning's pastorate in July, 1909, Mr. Noethe also bequeathed his home and four lots, 212-215 on West DeWitt Street, to St. Francis Parish. The sale price of this property, \$6,600, cleared St. Francis Parish of its debt for the first time since the erection of the new church. Mr. Henry Noethe on March 17, 1910, gave a scholarship of \$5,000 to Loras College.

Mr. John H. Fangmann and his wife gave above their contribution of \$2,000 to the new church fund, a donation of \$4,500 to pay for the new High Altar and its beautiful canopy. The Stations of the Cross in St. Francis Church were likewise their gift to the parish.

Mr. and Mrs. B. Henry Forkenbrock presented the parish with necessary funds for the electric illumination of St. Francis Church and its altars in 1905. They gave three scholarships of \$5,000 each to Loras College, and one each to the American College at Rome and the Catholic Central Verein. Mrs. Forkenbrock bought the beautiful carved-in-wood pulpit with her donation of \$2,000. Mr. Forkenbrock, in 1911, donated a subdivision of a lot on West Main Street for the location of a Corpus Christi chapel.

The widow of Henry Holscher, formerly Catherine Schultz, gave two lots, 385 and 386, for the site of the new church in 1887. The value of these lots was not expressed but we can form some idea of their value from the



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fact that lot 384, the east front of the church, was bought from August and Rosa Muehe for \$2,000, while lot 387 cost the parish \$1,000.

In 1929 August Bagge, who was for many years the treasurer of St. Francis Parish, gave \$2,500 toward certain

improvements in the church, which sum was expended according to the discretion of the pastor. In addition, Mr. Bagge gave \$500 for improvements on St. Francis Cemetery.

Mr. and Mrs. Barney Kerkhoff paid for the two new confessionals which are in the rear of St. Francis Church. Mr. Kerkhoff donated also the sum of \$950 toward other improvements.

The Young Men's Society bought and presented the sanctuary lamp which adorns the sanctuary. This gift was made some time shortly before Father Kortenkamp's death, because it is said that the lamp hung first in the sanctuary of the old church.

The Young Ladies' Sodality, which was organized in 1911, bought the large painting which covers the ceiling above the altar in the winter chapel. This occurred during Father Ambrosy's assistantship here, 1911-1913. The value of the painting is not known.

Mrs. George Steger, Sr. presented the Corpus Christi procession canopy to the church. The gift was made during Father Heer's pastorate and cost \$150.

When the three chalices were stolen from St. Francis Church in 1930, three new chalices were donated to the church by the following: Mr. and Mrs. Barney Langel, Mr. and Mrs. John Langel, and Mr. and Mrs. John Wentz.

A gift of \$500 by Henry Naber and another of \$700 by Carl Stoffel are recorded in 1925.

The Rev. Joseph H. Brinkmann, first assistant priest at Dyersville in the days of Father Kortenkamp, bequeathed the sum of \$2,000 in 1926.

Beginning with the year 1931, donations of all kinds made during the year are given credit and recorded in detail in the annual financial report of St. Francis Parish.

The donors of many other gifts, such as statues and windows, have been memorialized in earlier chapters.

CHAPTER FOURTEEN

PARISH AND OTHER SOCIETIES

Parish societies reflect in themselves the spirit, special needs, and conditions of Catholic life of the period in which they thrive. When needs and conditions change and the purpose of the society no longer responds to contemporary exigencies, the society will naturally die out. It is well that they do and give place to organizations that are attuned to the temper of the age. It is no discredit to the old parish societies that they are deceased. After all, only one society has the attribute of universality, that is, adaptability to all ages and circumstances and races of men, and that is the divinely constituted society, the Catholic Church. Defunct societies of St. Francis Parish served a noble cause during their existence and deserve to be perpetuated in the history of the parish.

ST. FRANCIS CHOIR

The German Catholics who came here between 1846 and 1870 from parts of Germany that today draw travelers from all over the world to see the masterpieces of painting, of sculpture, and of architecture, were a cultured race. As bespeaks a people of such an environment, they possessed the traditional German love for the charms of ennobling music; better still, some brought acquired skills in music with them from cultured southern and western Germany. The faces of our living pioneers, who were children in these early days, light up with an ecstatic expression when they describe the beautiful hymns and folksongs which their fathers, the *Maennerchor*, used to sing at home, in church, or at social gatherings. Some of

them had been members of well-trained church choirs in their native land, and so they rendered harmonized choral music in the new land and without difficulty. Trained organists also were not wanting in their midst, as well as other accomplished musicians. Members of St. Francis Parish have, therefore, enjoyed the prayerfulness of beautiful church music from the beginning.

The first pipeorgan, costing \$1,800, was bought in 1875, and was replaced by a great Tellers' organ in 1913. The first organist and choir director at St. Francis Church was Miss Scher, the first teacher of St. Francis Parish School, who took charge of the choir in 1863. All the professors who followed Miss Scher as teacher also assumed the same choir duties. They were: Prof. Raphael Burkle, 1864-1868; Prof. Gressing, 1868-1870; Prof. August Dornes, 1870-1877. When the Sisters of St. Francis came to St. Francis School in 1876, Sr. Mary Clara became auxiliary organist and undoubtedly presided over the choir work at various times when the parish lacked a choir-master. Sr. Mary Cecilia succeeded Sr. Mary Clara in this capacity and also guided the choir occasionally.

Prof. Dornes, having taught three years at Lyons, Iowa, returned to Dyersville in 1880, and took active charge again of the organ and choir work. Under his enthusiastic leadership St. Francis Choir reached its maturity and established its reputation as a well-trained musical organization. About 1885, Mary Forkenbrock, having received musical training from the Sisters of St. Francis, succeeded Prof. Dornes for about three years. Upon her marriage to Prof. B. W. Schulte in 1888, Prof. Dornes faithfully resumed his choir work. He was succeeded by Prof. M. J. Knippel who was added to the St. Francis School faculty by Father Heer in September, 1890. Prof. Knippel continued the high traditions that had been established by the choir under Prof. Dornes and several times presented St. Francis Choir in Oratorios.

During the 1890's the church singers of Dyersville gained an enviable reputation beyond the parish limits, ranking with other splendid choirs of the diocese. During this bright period a wholesome spirit of comradeship and rivalry developed between the choirs of St. Boniface Church, New Vienna; Sacred Heart and St. Mary's Churches, Dubuque; and St. Francis Church, Dyersville. On four occasions these choirs visited one of these churches and sang as a massed choir, an outing or a picnic following the church service. Mrs. Anna Krapfl Tauke, a youthful member of St. Francis Choir at that time, treasures a picture that was taken of this four-in-one choir on the portals of St. Francis Church when they visited Dyersville.

After Prof. Knippel left Dyersville in June, 1902, St. Francis Choir entered upon a ten-year period of rather broken activity under a variety of leaders. The available data about this period are very fragmentary. The following organists are remembered by old choir members, but the exact length of time they directed the St. Francis Choir is beyond recall: Prof. Dornes, Prof. Brezinski, Theodore Christoph, Prof. Miller, Matt Schumacher, Henry Leo Maring, and Eva Muehe.

During its decline the St. Francis Choir was overshadowed by the young men's and boys' choirs which the Brothers of Mary, who came to St. Francis Schools in 1902, trained. Brother Frank Saxer has the distinction of placing the first Vested Choir in the sanctuary of St. Francis Church. It was during the year 1904-1905 that he presented a young men's four-voiced choir of ten members to sing at divine services. They appeared in cassock and surplice and took their places along the south side of the Main Altar. They sang *a capello*, having no accompaniment except for an occasional obligato on a trio of violins played by the Brothers. The members of this choir were recruited from students or recent gradu-

ates of the Brothers' High School. They were: G. A. Tegeler, Eugene Schacherer, Albert Rubly, Albert Schroeder, Ed M. Ament, Rudy Mieding, Frank Deutmeyer, Peter Henkels, Ben Hesselmann, and Edward Kunkel. Unfortunately, this choir existed for only about a year since Brother Frank did not return to Dyersville the next year, leaving that promising work without a sponsor.

A year or so later Brother August Fischer presented a choir composed of boys of various ages selected from the third grade and up. The younger boys sang soprano and alto, while boys of the high school sang tenor and bass. This choir of about thirty-five members was not a vested choir and never sang in the sanctuary. Like the former choir they sang without organ accompaniment, but when necessary they were guided by the violin. The outstanding sections of that choir were the soprano and alto boys. Upon these Brother August devoted his best. They were called upon to sing at special occasions, such as Christmas morning, and for weddings.

One day Brother August set up a recording machine, owned by Mr. Jos. H. Denkhoff, in the schoolroom and directed the boys to sing the *O Salutaris* and the *Tantum Ergo*, which the boys had learned to sing especially well. A few days later they were surprised to hear their own singing when Brother August played the record for them. In that group of junior singers were the following: Art Lippert, Bud Cronin, A. C. Link, William Polkamp, William Westemeyer, Gerald Merfeld, Ray Farrell, Cornelius Schroeder, Gilbert Holscher, Alois Duster, Timothy Tegeler, Robert Althaus, Fred Permantier, Alphonse Link, John Klein, and William Ament. Brother August's choir was active for about four years, the spirit waning quickly after his departure from Dyersville in 1910.

On July 1, 1911, St. Francis Choir took on new life when Paul C. Tonner took charge. Prof. Tonner was an energetic musician, and his work is today gratefully re-

membered by members of St. Francis Choir and the parish. He left Dyersville on September 1, 1918, and is now Professor of Music at St. Joseph's College, Collegeville, Indiana.

During 1918-1919, Prof. Tonner, Sr. Mary Alma, O.S.F., and Brother Michael, S.M. were the organists. A Prof. Cuthoff was organist here for a few months, and Prof. Fromme presided during 1920-1921. In 1921, Prof. J. J. Mangerich, a capable musician and singer, came here from Worthington, Iowa, and was the popular leader of St. Francis Choir for thirteen years. During 1934-1935, Sr. Mary Joesetta, auxiliary organist since 1932, gave skillful direction to the choir until the present director was engaged.

In July, 1935, St. Francis Choir received its present masterful organist and experienced maestro, Prof. J. J. Settelmayer of Cincinnati, Ohio. Under his dynamic leadership, motivated by a deep love of liturgical music, guided by a superior training in and knowledge of the field of music, St. Francis Choir experienced a rejuvenation and entered upon its golden age. In a few months a Sacred Concert was given, and on Palm Sunday, 1936, the great Oratorio "The Seven Last Words" by Dubois, was heard in St. Francis Church. In the fall of 1936, Prof. Settelmayer organized the St. Francis Junior Choir who made their first appearance at Christmas of that year, singing Christmas carols. They won immediate admiration. During Lent of 1937, St. Francis Junior Choir appeared in cassock and surplice in the sanctuary singing for liturgical services. On Pentecost Sunday, 1937, St. Francis Vested Choir, consisting of the Junior Choir boys and the male members of the adult St. Francis Choir appeared in the sanctuary to sing at divine services. St. Francis Parish now has a twofold choir organization: St. Francis Choir consisting of adult men and women, and St. Francis

Vested Choir comprised of junior boys and the male adults of St. Francis Choir.

On Good Friday of 1938, St. Francis Vested Choir sang Dubois' "The Seven Last Words" over the radio facilities of WMT, the Iowa Broadcasting Company, with J. J. Settelmayer presiding at the console of the great organ in the Armory at Cedar Rapids, Iowa. Their capable presentation of this difficult and magnificent work brought acclaim to the choir and the admitted right to offer cultural programs to the homes and firesides of the state.

Still, the primary and almost sole aim and aspiration of St. Francis Choir is, as it was in the beginning, the proper singing of liturgical music at divine services in the parish church. Other activities are introduced only seldom and as an incidental variation from the choir's regular routine. Thus, the noble tradition of prayerful religious music brought here by the German Catholic pioneers three generations ago has not gone begging for sponsors and devotees in this new land, thanks to the ceaseless encouragement of culture-loving pastors and able teachers and directors. As the gentle song and hymn of the *Maennerchor* ninety years ago soothed the spirit of this virgin land terrified but yesterday by the echo of Indian tom-tom and war whoop, so the descendants have kept faith with their music-loving progenitors and have progressively contributed to the cultured elements of a commonwealth that is quickly coming of age in the refinements of civilization.

ST. FRANCIS SOCIETY

The first parish society of St. Francis Xavier Church was St. Francis Society which was organized June 8, 1881. The charter members were: Henry Holscher, F. X. Bulinger, J. K. Freiburg, Fred. Mieding, A. Digmann, A. Limback, J. H. Limback, Frank Meis, J. Weidenbacher,

Frank Faha, and C. A. Smith. Among its purposes were the following: To bind Catholic laymen together in the practice of their religion, to discourage Catholic membership in societies non-Catholic and often inimical to the Catholic Faith, and to provide insurance benefits to its members. The last named purpose was accomplished through the medium of the Roman Catholic Mutual Protective Society of which St. Francis Society was a branch.

On December 8, 1882, St. Francis Branch, No. 26, of the R. C. M. P. Society, Dyersville, Iowa, as it was officially titled, numbered over forty members. On that day during a special Sunday afternoon service, Father Kortenkamp blessed a costly banner for the society. After the new church was built the society held regular meetings in St. Francis Hall. The members wore a distinctive uniform and regalia, and appeared in a body on state occasions and to receive Holy Communion at regular times during the year. The society usually attended Mass as a group on December 3, the feast day of St. Francis Xavier, their patron as well as the patron of the parish. The society numbered 123 members in 1906, its twenty-fifth anniversary, and was one of the largest branches of the R. C. M. P. S. in the state.

On June 18 and 19, 1890, St. Francis Society was host to the State Convention of the R. C. M. P. S. of Iowa. At this convention Father Heer, pastor of Dyersville, was elected president of the state-wide organization for the following year.

Although St. Francis Society is no more, some of its insurance contracts are still in force, having been taken over by the Lincoln Insurance Company of Nebraska.

THE YOUNG MEN'S SOCIETY

The Young Men's Society was organized under Father Kortenkamp in 1887. Father Brinkmann was the active

organizer and spiritual director of the society during his stay here. The large membership at regular times received Holy Communion in a body. Either before or after the Mass they met in the school where Father Brinkmann usually gave them instructive talks.

Ralph Burkle, Sr. was chosen the first president, and W. C. Loosbrock became the first secretary. St. Aloysius was selected as their patron and therefore the society was often referred to as the St. Aloysius Society. Having no standard, the members raffled a watch and with the proceeds of \$150 bought a St. Aloysius banner. A blue, gold-trimmed sash served as the regalia which was worn on state occasions and in processions. The young men were placed in charge of some phase of parish picnics or other notable undertakings and were happy to prove their dependability. With the proceeds from a special picnic sponsored by the Young Men's Society the handsome sanctuary lamp, which adorns the sanctuary of St. Francis Church today, was purchased. The Society presented the lamp to Father Kortenkamp who had it hung in the sanctuary of the old church.

It is not known just when this society became defunct, but it is thought that it may have declined quickly during the 1890's due to the prestige and growth of the St. Francis Society and the Catholic Order of Foresters.

THE YOUNG LADIES' SODALITY

The first Young Ladies' Sodality was organized at the time when the Young Men's Society was started by Father Brinkmann. This was in 1887. The first president was Mary Rubly (Mrs. Mike Callahan), a school-teacher and a capable leader. The Sodality regularly had a meeting on the day when they received Holy Communion in a body.

At these meetings Father Brinkmann sometimes gave little talks, but at other times the president herself fulfilled this function. The main object of the Sodality was to encourage regular reception of the sacraments. There was a by-law which required all members to receive the sacraments on the appointed days. If a member missed, she was fined fifty cents and no excuses were accepted.

The Sodality also held little socials and with the proceeds bought flowers and other articles for the altars. This society did not exist very long, hardly ten years it appears.

The second Young Ladies' Sodality was organized by Father Ambrosy in 1911, on January 1. At the first meeting 142 members were enrolled. Later on the membership reached about 300. This sodality thrived and was very active. Miss Anna Schermer (Mrs. Geo. Beckman) became the first president. The organization received Holy Communion and held a meeting once a month. Card parties and socials were held during the fair-weather season, often on some lawn or on the brick-pavement around St. Francis School, using Japanese lanterns for illumination. The proceeds were used to buy flowers, vestments, and other articles for the altars. It is this society which bought the painting that hangs on the ceiling over the altar in the winter chapel. In 1928 they bought a Blessed Virgin procession banner. This society was active until 1932, when it was absorbed by the Young Ladies' Branch of the Rosary Society.

THE HOLY NAME SOCIETY

In 1911, when Father Ambrosy organized the Young Ladies' Sodality, an attempt was also made to establish the Holy Name Society for the young men. It existed for a while but made no history to be told. However, in the general reorganization of the Holy Name Society throughout the archdiocese in 1939, this society was re-

vived and closely affiliated with the already existing Rosary Society branches for men and young men.

THE CATHOLIC ORDER OF FORESTERS

The St. Joseph Court No. 500 of the Catholic Order of Foresters was organized in 1895, the exact date not known because the earlier records of the court were destroyed by fire a number of years ago.

Adam Seiler was the first Chief Ranger being succeeded by Joseph H. Denkhoff who held the office for about fifteen years. The latter was the first member on the court roster and is still an active member today. Other Chief Rangers have been: Joe Freymann, William Lappe, and Cyril Loosbrock. Hamilton Leigh has held the office for the past five years, and was succeeded in 1939 by the present Chief Ranger, Clarence J. Adams.

Members of St. Joseph Court have established an enviable record in that most important phase of Catholic Action, the Laymen's Retreat Movement. Their officers and members have helped to fill the Retreat House again and again with retreatants from Dyersville and vicinity. Every year in October they send a full retreat class of their members to the monastery. The adult unit has contributed generously for various relief measures, such as the recent flood catastrophe in Kentucky and the Ohio Valley and the serious drought that visited the Dakotas in recent years. Other contributions of a local nature are made annually.

The court has a membership of 148 members. The juvenile department, known as the Boy Rangers, boasts a membership of 110, one of the largest in the state of Iowa.

Worthy of special mention, in 1939, is their donation of \$250, the price of the new white Carrara marble baptismal font.

THE ARCHCONFRATERNITY OF THE HOLY ROSARY

Of the different confraternities organized by the Church for the promotion of the spirit of prayer, possibly none is more popular than the Archconfraternity of the Holy Rosary. Due to the universality of the practice of saying the rosary, one of the two side altars in St. Francis Church, erected in March, 1897, during the pastorate of Msgr. Heer, was called the Rosary Altar. It is also known as the altar of the Blessed Virgin Mary. The canonical establishment of the Rosary Society of St. Francis Church as a branch of the Rosary Confraternity of the universal Church however dates to November 28, 1905. No other society or confraternity seems to be its equal in the promotion of family prayer and hence membership in this confraternity is urged most strongly upon all parish members.

Since 1932 the Rosary Society has absorbed former parish organizations such as the Young Men's Society, and the Young Ladies' Sodality, so that now it consists of a special section for Married Men, Married Ladies, Young Men, and the Young Ladies. Each section has its own officers, meetings, and responsibilities, in addition to the general obligation of prayer. The membership enrollment in the year 1938 was as follows: Married Men — 353; Married Women — 524; Young Men — 185; Young Ladies — 220.

ST. FRANCIS ALUMNAE

A society which has always aligned itself with the interests of the parish life and especially with the support of the St. Francis Schools, is the group of graduates of St. Francis Academy who organized themselves as St. Francis Alumnae on June 29, 1900. At this meeting and banquet the following program was rendered:

America	Song by the Members
Address	Rev. Geo. W. Heer
Piano Solo	Anna Bullinger
Poem	Class of 1900
Graduates' Prophecy	Anna Smith
Piano and Mandolin Duet	Miss M. Cunningham
	Mr. E. Mueller

On October 14 and 15, 1922, the St. Francis Alumnae were hostesses to the Fourth Biennial Convention of the Iowa Chapter of the International Federation of Catholic Alumnae. At this convention the Most Rev. James J. Keane was a guest speaker. Other speakers were: Very Rev. Geo. W. Heer, Dubuque, the Rev. M. M. Hoffmann, and the Rev. Charles Miller, both of Loras College. On this occasion, Miss Mary Klinkner (Mrs. Henry Drees), then President of St. Francis Alumnae, was elected State Treasurer of the I. F. C. A.

All ladies who have graduated from St. Francis Academy, Xavier High School, or other Catholic academies and high schools, are eligible and welcome to this association. At various times during the year, the St. Francis Alumnae sponsors dinners and programs, including the annual Alumnae banquet, the proceeds of which are expended for some worthy project, beneficial to the parish in general. No records are extant of their activities and contributions before 1931. Since that time however St. Francis Alumnae have contributed to St. Francis Rectory, the Sisters' Convent, St. Francis Schools, and local charity a total of \$1,300. In 1939, they donated the sum of \$150 for the purchase of a set of white dalmatics and a white chasuble.

KNIGHTS OF COLUMBUS

The Dyersville Council No. 1734 Knights of Columbus was organized on April 29, 1914. The first class was initiated in the city hall. J. H. Denkhoff was the first

Grand Knight. Other Grand Knights since then include C. B. Russell, Henry Tegeler, J. X. Bullinger, William J. McGowan, Dr. Martin Hoffmann, Henry Rahe, Dr. W. A. McVane, J. R. Denkhoff, H. B. Willenborg, R. T. Offerman, Art J. Steger, and Nic Gross, the present incumbent.

During the World War the K. of C. Council of Dyersville collected \$12,000 in a drive to provide additional chaplains for the Catholic soldiers in the A. E. F. They also started a library for the boys' high school and maintained it for some years. Other contributions were made to St. Francis Church amounting to the total value of approximately \$1,000.

On May 17, 18, and 19, 1935, the Dyersville Council of Knights of Columbus was host to the Knights of Columbus State Convention. Dyersville, with a population of 2,100, was the first city in Iowa under a population of 20,000 ever to be accorded the honor of receiving a Knights of Columbus State Convention. Mr. Wm. McGowan was the Grand Knight of the local court at the time of the convention, and for his efficient handling of the convention proceedings he was honored with election as the State Delegate to the national convention of that year.

The local court is the fourth largest council in Iowa with a membership of 368. In January, 1937, the Dyersville Knights of Columbus moved into a new and commodious home on North Walnut Street, where, among other recreational facilities, first class bowling alleys provide excellent recreation and amusement to all members.

On Sunday, May 14, 1939, the Dyersville Council celebrated the Silver Jubilee of its organization. An elaborate program was arranged, including the initiation of a class of new members and a banquet. The principal speaker at the banquet was the Rev. Edgar Schmiedeler, O.S.B., Ph.D., director of the Rural Life Bureau of the National Catholic Welfare Conference of Washington,

D. C. Another speaker on the program was Mr. Ray Conley, State Secretary of the Knights of Columbus.

THE CATHOLIC DAUGHTERS OF AMERICA

The Catholic Daughters of America Court St. Rose No. 350 of Dyersville was organized here on November 24, 1918. There were fifty-two charter members. The first Grand Regent was Elizabeth M. Miller. The following have also served as Grand Regents: Emma Goerd, Dora A. Drexler, Loretta Duffy, Mrs. Wm. Hagerty, Mrs. Jerome Ernster, Veralda Fleckenstein, Eva J. May, Frances Martin, Mrs. Frank Schueth, Jr., and Mrs. Catherine Woestmann, present Grand Regent.

The motto of the society is "Unity and Charity." Through the years the members have been most willing and anxious to assist the pastors in supplying the material needs of the parish. The contributions to St. Francis Schools, Church, Rectory, and Convent, represent a total value of \$2,500. Another \$2,500 has been given by the Daughters for Orphans and Flood Sufferers, Home and Foreign Missions, and local charity. In 1937 the Catholic Daughters undertook the task of making new cassocks and surplices for the Vested Choir of St. Francis Church. In 1938 they donated a red velvet brocade chasuble and in 1939 a beautiful statue of the Sacred Heart, a combined value of \$175.

The society numbers 263 members at this date.

THE CATHOLIC STUDENTS' MISSION CRUSADE

The Catholic Students' Mission Crusade, a Pontifical Society, is a federation of mission societies whose members are Catholic American students. The purpose of the Crusade is primarily to promote missionary interest through missionary education with the "ardent resolve to partici-

pate actively in the life of the church by vigorous Catholic Action in the field of missions."

The Crusade has always been a vital factor in the lives of the students here, having been organized at St. Francis Academy as Our Lady's Mission Unit in October, 1931, and at the Xavier High School as Chaminade Unit during the year 1931-32. On February 12, 1933, the first Crusade Initiation was held, marking the establishment of the present Xavier Senior Unit of the Catholic Students' Crusade. In the fall of 1936 the initiation officers of the Xavier Senior Unit were invited by the Rev. Wm. J. Mann, assistant at St. Joseph's, Farley, to introduce the Catholic Students' Mission Crusade and initiate the first class at St. Joseph's School of Farley, Iowa.

The spirit of the Crusade is best exemplified in its threefold banners of Prayer, Sacrifice, and Study. Crusaders pray in answer to Christ's plea: "for the harvest is white but the laborers are few." A quarterly report of prayers said for the missions is sent to the Crusade Castle Headquarters in Cincinnati, Ohio.

Mission Day, inaugurated in 1935, is an annual Sacrifice Day at Xavier. Luncheon is served, bakery and candies are sold, games are played, and other forms of entertainment are offered. All proceeds are given to the Chinese missions. The Crusade sponsors good movies, presents plays, saves stamps, collects medicines and Catholic papers; in fact, it is ready to undertake any activity for the good of the missions.

The Paladin Round Table Study Clubs were organized at Xavier High School in September, 1937. When the study is completed according to direction and the Crusader has made his public achievement, he is eligible to receive Paladin Orders.

Xavier students have always enrolled one hundred per cent in the Catholic Students' Mission Crusade. They have been taught to heed the call of their beloved Arch-

bishop, the Most Rev. Francis J. L. Beckman, who is one of the prime movers in this distinctly modern crusade of Catholic youth.

THE NATIONAL COUNCIL OF CATHOLIC WOMEN

The National Council of Catholic Women is one part of the Department of Lay Organizations in the National Catholic Welfare Council of Washington, D. C. The policies and activities of the NCCW are authorized and approved by a member of the American Hierarchy, a bishop who is elected to the episcopal chairmanship of this department of the NCCW at the annual meeting of the Bishops at Washington. The National Council of Catholic Women was established by the American Hierarchy in 1919 in order to provide "opportune and far-reaching channels of Catholic influence stretching out through all our Catholic organizations, and invigorating our social life with the principles of Christian Faith and Christian standards."¹ The NCCW seeks to coordinate the activities of the Catholic Women's organizations of the country. It is a cardinal principle of the council that they do not supplant any established organization and that they can operate in a diocese only by the permission of the Ordinary.

The Organization Meeting of the NCCW in the Dyersville Deanery was held at the Knights of Columbus Hall, Dyersville, Iowa, on February 18, 1932. The Very Rev. J. B. Herbers, Dean of Dyersville, presided. Dr. Anna Nicholson, Field Representative of the NCCW from Washington, D. C., outlined the program of the diocesan organization. Eleven pastors of the Dyersville Deanery parishes attended this meeting. Since that organization, parish societies of the following parishes have been affili-

¹ Most Rev. Austin Dowling, D.D., *The National Catholic Welfare Conference*, p. 11.

ated with the NCCW of the Dyersville Deanery: Epworth, Rickardsville, Balltown, New Vienna, Farley, Dyersville, Worthington, Ryan, Luxemburg, Bankston, and Placid.

Under the inspiration of the NCCW two study clubs have been organized among the ladies in St. Francis Xavier Parish. St. Ann's Study Club was organized November 29, 1932. The club meets twice a month from fall until spring to study and discuss topics of interest to Catholics. There are at present about fifteen ladies in this group. The Catholic Action Study Club was organized February 20, 1933. This club meets twice a month during the school season and studies various Catholic activities. About twenty members compose this group.

The officers of the National Council of Catholic Women of the Dyersville Deanery stand ready and willing at all times to engage in any activity or good work that proper authority entrusts to them. If they have not made much history so far it is not any reflection on their zeal or good will. The activities that have been suggested to them are for the most part such that are in this district already taken care of by agencies distinctly constituted for such purposes.

THE ST. FRANCIS PLAYERS

The St. Francis Players is an open organization consisting of any adult members of St. Francis Parish who are interested in play and stage work and wish to take part in parish plays. Their sole motive in this work is the love of the amateur stage, their desire to gain the benefit and training of such activity, and the satisfaction of providing wholesome entertainment to their neighbors. The activity of the St. Francis Players has been largely under

the direction of the Reverend Fathers since 1905 when Father Wieneke began to coach them.

Dramatization is the art among the arts that is most intimately related to life, since its material is life itself. Because it deals with and presents the all-pervading and universal theme of life, drama has a universal appeal. At a play gather the learned and unlettered, the young and the old, the awkward and the refined, the burden-wearied and the jovial, and each finds there refreshment, inspiration, and entertainment from the march of life across the stage.

The art of acting possesses exceptional teaching powers. Beauties of virtue, the ugliness of moral wrong, the certainty of retribution will make a deeper impression on the human mind and emotions when acted out as a part of life in a good play than when they are merely described by the written or spoken word. The Catholic Church has always appreciated and utilized the pedagogical value of drama, as is evidenced in her immemorial liturgy, the Morality Plays of the Middle Ages and in the modern Catholic theatre movement.

The art of acting and presenting home-talent plays has been encouraged for nearly half a century in St. Francis Parish. Naturally during the intensive building period there were too many fundamental needs to be filled to allow either time or accommodation for the staging of plays. However, in 1891 Father Heer had the old church converted into a hall and built a stage which he furnished with a complete set of scenery. This was the first gesture of welcome to the Muse, Drama.

Information about home-talent plays on this stage during the first fifteen years is very fragmentary for not much light can be thrown on the early activities of the St. Francis Players. It is known, however, that during those years, 1891-1902, the stage was used liberally as a tool of culture and a means of wholesome entertainment

by Prof. M. J. Knippel and Sr. Mary Callista. They laid the foundation for future parish dramatics in the school children by school plays and programs that were presented frequently and on appropriate occasions. Prof. Knippel, then organist and director of St. Francis Choir, presented splendid Oratorios in St. Francis Hall during his years of service here and otherwise furnished the music for parish plays which Sr. Mary Callista directed.

When the Brothers of Mary succeeded Prof. Knippel and began the Brothers' High School, they also gave their students a fine training in dramatics. The success of the St. Francis Players on the amateur stage is largely due to the training they received from the Sisters of St. Francis and the Brothers of Mary during their school careers in St. Francis Academy and Xavier High School. This training will continue to be given in the St. Francis Parish Schools.

Among the outstanding plays that have been staged by the St. Francis Players through the years since 1905 the following might be mentioned: "The Confederate Spy," "Down the Black Canyon," "Brother against Brother," "The Seal of Confession," "The Noble Outcast," "A Pair of Sixes," "Patricia," "The District Attorney," "The Touchdown," "An Old Fashioned Mother," "The Divorce Question," "Smilin' Thru", "The Little Teacher," and "The Trail of the Lonesome Pine."

At this time home-talent plays are put to a great test, even a great disadvantage by the popularity of the silver screen with its unlimited resources and adaptability. Besides this general handicap, St. Francis Players must now try to stage modern and timely plays on an out-moded stage, with worn out scenery and equipment that is now a half century old, and in a hall that is hopeless from the viewpoint of comfort for the audience. However, due to the generosity of the St. Francis Alumnae, whose officers have in recent years been faithful friends and supporters

of the little parish theatre work, the stage of St. Francis Hall was furnished in the spring of 1938, with a new velour front curtain and a complete stage setting of coloroma curtains. The best commendation of the histrionic skill and ability of the St. Francis Players is the fact that in spite of these formidable drawbacks, they presented in recent years such plays as "Old-Fashioned Mother," "The Divorce Question," "Smilin' Thru," "The Little Teacher," and "The Trail of the Lonesome Pine" to repeated capacity houses.

ST. FRANCIS CEMETERY ASSOCIATION

The first cemetery of this parish was located on the southeast corner of the present Anton Heiring farm, section 19, north of Dyersville. Four or five persons were buried there. The road to this cemetery was low and impassable during the wet seasons, a condition that urged a relocation of the cemetery. The remains of all but one of the bodies were exhumed and buried in the new cemetery.

Shortly before Father Kortenkamp came to Dyersville, very likely in 1861, a new cemetery was opened on the northwest edge of town. The oldest gravestone on St. Francis Cemetery is that of Joseph Imholz, seven month son of Fidel and Catherine Imholz, who died on March 5, 1861. On January 6, 1862, for \$150, Bishop Smyth acquired from Joseph S. Collings the title to four acres of land which now form the old part of St. Francis Cemetery. The negotiations for this land purchase were started in March, 1859, but not definitely completed until three years later.

In 1919 it became evident that additional area would be needed to continue the use of the cemetery, so the parish bought three acres from Mrs. Magdalena Reittinger for \$3,000. Considerable money has been spent in beautify-

ing the cemetery. In 1921, a handsome iron fence was built around the grounds at the cost of \$1,317.75, while a few years earlier considerable money had been spent in grading and improvements. In 1922, Jacob Friedmann, surveyor, supervised the construction of a concrete driveway through the cemetery, costing \$724.05 when finished. The crucifix and the statues which grace the center of the cemetery were donated to the hallowed resting place by Matt Shorn.

Under the rules of Dubuque Archdiocesan Cemetery Association, Inc., St. Francis Cemetery Association was incorporated on February 18, 1937. The first trustees were Albert Drexler, secretary, and Henry Huberty, treasurer. St. Francis Church deeded its ownership of St. Francis Cemetery to St. Francis Cemetery Association on August 5, 1937.

ST. FRANCIS PARISH TRUSTEES

The first Trustees of St. Francis Parish were the men already mentioned in the chapter on the Organization of St. Francis Parish who put their shoulders to the wheel during the absence of a pastor and brought the first church to external completion. These men were Joseph Stoeckl, George Schindler, Sr., Theodore Goerdts, Sr., and Frank Schultz.

At some later date others were selected whose names were: Henry Holscher, Gerhard Tegeler, Sr., and Herman Kramer.

On October 7, 1883, Father Kortenkamp announced the following members as the church committee: B. Henry Forkenbrock, Peter Esch, Sr., Frank Rohenkohl, and Clement Kramer. Besides these the living members of the former committee were retained.

When Father Heer assumed the pastorate he continued the four above mentioned, namely: Henry Forkenbrock, Peter Esch, Frank Rohenkohl, and Clement Kramer.

Father Warning likewise retained these same four trustees, saying that there seemed to be no good reason for making a change since the old members gave such good and competent satisfaction. Three of this quartet of faithful trustees were still serving in 1912. They were Henry Forkenbrock, Peter Esch, and Frank Rohenkohl. In that year the new Articles of Incorporation instituted by Archbishop James J. Keane for all the parishes of the diocese stipulated that henceforth two lay trustees from the parish shall be members of the parish committee, one to be the secretary and the other the treasurer.

The first Trustees of St. Francis Parish under the new articles beginning in 1912 were B. Henry Forkenbrock, treasurer, and Peter Esch, secretary. In 1917 August Bagge, treasurer, took the place of Mr. Forkenbrock who had died the previous year, and Mr. Esch continued to serve as secretary. Anton H. Heiring, secretary, began to serve with Mr. Bagge, treasurer, in 1922; and since 1928 Mr. August Koopmann, secretary, and Mr. Anton H. Heiring, treasurer, have been the faithful trustees.

The Trustees of St. Francis Parish have shown themselves to be men of good judgment and broad vision throughout the years of the amazing development of this parish. These have served in a capacity of public trust without earthly remuneration, and in cooperation with the pastors of St. Francis Parish, themselves men of high administrative ability, have given good care to the realty and properties of the parish, valued possessions in which all members of St. Francis Parish have a common interest. All past and present trustees deserve the gratitude of the parish for their generous service. Their real reward awaits them in eternity.

THE LAYMEN'S RETREAT MOVEMENT

A good number of laymen of St. Francis Parish have in recent years adopted the custom of making annually the closed retreat at New Melleray Monastery. The Laymen's Retreat Movement received a strong impetus from Pope Pius XI, of blessed memory, who considered retreats for laymen the spearhead of his Catholic Action program. In response to the wish and direction of Archbishop Beckman, the Rev. William H. Schulte of Loras College in 1931 organized the Laymen's Retreat Association of Dubuque. Under this association retreats are now given to laymen at the Trappist Monastery near Dubuque every week-end throughout the year.

In 1911, under the direction of Archbishop James J. Keane, the Columbia College Annual Retreat of June had been inaugurated for laymen. This retreat was regularly attended by very few persons from Dyersville. After the new organization began, the retreat was brought to the average Catholic layman regardless of condition or occupation. The beginning was difficult because the great majority of Catholic men knew little about retreats and shunned the idea of making them. It required the personal work of the priests of St. Francis Church to encourage parishioners to make these week-end retreats. There were explanations and words of exhortation from the pulpit. Solicitation was made by telephone and by notices in the local newspaper, but in the last analysis it was the personal contact of priest with layman on the street, in the fields, and in the home that brought results. Zealous lay leaders gave valuable aid in breaking down "retreat resistance."

The first retreat at the Monastery exclusively for Dyersville men was given in the fall of 1932. Since that time the retreat house, located about twenty-three miles southeast of Dyersville, has been reserved for men of St.

Francis Parish on sixteen different occasions. The official records of the retreat association show that two hundred and sixty individuals from Dyersville have made the closed retreat, and since a number of these make the retreat annually, the total number of retreats made by members of this parish reaches four hundred. The Catholic Order of Foresters and the Knights of Columbus of Dyersville each sponsor a full retreat class from their membership once a year. As a general policy, however, the retreat work is a parish program directed by the pastor and his assistants, and is not delegated to any particular group or society.

There are conditions and elements in modern life that foreshadow a weakening of the solid faith and sterling character possessed by the pioneer generations. Antidotes must be found for this spiritual retrogression. The Church, divinely inspired, always has effective remedies for spiritual maladies. The strength of the retreat movement among the men of St. Francis Parish is one of the reasons for confidence in the future of Catholicity in Dyersville.

CHAPTER FIFTEEN

NOTABLE OCCASIONS

The members of St. Francis Parish have been hosts to important gatherings of Catholic clergy and laity at several conventions which were always highly successful, under the competent and delightful hospitality of the citizens of Dyersville. To preserve a brief record of these conventions is the purpose of this chapter.

THE CONVENTION OF THE ROMAN CATHOLIC MUTUAL PROTECTIVE SOCIETY OF IOWA

The convention of the R. C. M. P. S. of Iowa met in Dyersville on Wednesday, June 18, 1890. The convention opened with prayer in the City Hall at 9 o'clock. Then followed a grand procession through the principal streets of the city which ended at St. Francis Church where Solemn High Mass was celebrated at 11 o'clock. After services a dinner was served by the ladies of the parish at St. Francis Hall. At the afternoon business session Father Heer was elected President of the Society for the next year. The next morning a Solemn Requiem Mass was celebrated for all deceased members of the society. The social program of the convention days included an excursion to New Vienna.

THE IOWA GERMAN CATHOLIC CONGRESS

On Wednesday evening, September 25, 1895, about two hundred fifty laymen and priests from all parts of Iowa assembled at St. Francis Hall where a meeting was called to order by Father Geo. W. Heer. Various German

Catholic parish societies from all parts of the state were represented in this gathering. The purpose of the meeting was to establish a state-wide organization which was called the St. Boniface Bund of Iowa. A constitution was adopted, and the *Katholischer Westen* of Dubuque was chosen as the official organ of the Bund.

Among the resolutions passed were the following: advocating the attendance of Catholic children at parochial schools, Catholic academies and colleges; cautioning young men to avoid anti-Catholic societies and to join Catholic societies; pledging support to the Catholic press; protesting against unfair laws passed in several states aimed at the Catholic Church and schools, and the suppression of the native language in the schools.

The Rev. Geo. W. Heer became the first president of the St. Boniface Bund, while Dr. N. J. Mueller of Dyersville was elected to the executive committee.

On Thursday morning a long parade wended its way through the gaily decorated streets of the city down to St. Francis Church, where a Solemn High Mass *coram Episcopo* was celebrated. Among noted persons present were: Archbishop Hennessy, Hon. Henry Spahnhorst of St. Louis, ex-president of the German Catholic Central Verein of America, and Very Rev. F. H. Specht of Columbus, Ohio. The Rev. F. J. Brune of Alton, Iowa, preached the sermon.

After services a dinner was served by the ladies of the parish in the schoolhouse which presented the appearance of a large hotel. At 2:30 the congress proper met in St. Francis Church. It is estimated that three thousand persons were crowded within its walls. President Rev. Geo. W. Heer opened the congress with prayer and read a message of blessing from the Holy Father, Pope Leo XIII. Archbishop Hennessy gave his blessing and delivered an address to the convention. After the addresses the convention closed with the *Te Deum*.

STATE CONVENTION OF ST. BONIFACE BUND

On October 11 and 12, 1911, Dyersville was a second time the scene of the meeting of St. Boniface Bund. The Bund was at this time in a flourishing condition, almost every society in the various parishes of the state being affiliated, bringing the list of delegates to well over three hundred.



ST. BONIFACE SOCIETY CONVENTION PARADE, 1911

SESSION OF THE IOWA CHAPTER OF THE INTERNATIONAL
FEDERATION OF CATHOLIC ALUMNAE

On October 14 and 15, 1922, St. Francis Alumnae entertained a meeting of the delegates to the fourth biennial session of the Iowa Chapter of the International Federation of Catholic Alumnae. Miss Mary Klinkner (Mrs. Henry Drees), president of St. Francis Alumnae at that time, was elected state treasurer of the I. F. C. A.

The session was addressed by the pastor, Rev. Theodore Warning; Most Rev. James J. Keane, Archbishop of Dubuque; Rt. Rev. Geo. W. Heer of Dubuque; Reverends M. M. Hoffmann and C. J. Miller of Loras College.

STATE CONVENTION OF THE KNIGHTS OF COLUMBUS

The Dyersville Council of Knights of Columbus was host to the Iowa Knights of Columbus at a State Convention on May 17, 18, and 19, 1935. The local knights received unstinted praise for the expeditious manner in which they handled the large gathering of delegates and visitors. It was generally agreed that this convention was one of the most successful ever held, especially in its spiritual and religious tone. The convention opened with a Pontifical High Mass celebrated by Archbishop Beckman, who also addressed the convention at one of its business sessions. The Rev. W. H. Schulte, Ph.D., preached the sermon. William McGowan was the Grand Knight of the local council at the time and was elected a state delegate to the National Convention of that year.

DYERSVILLE DEANERY COMMEMORATES ARCHDIOCESAN CENTENARY

On Sunday, October 10, 1937, the Dyersville Deanery celebrated the one-hundredth anniversary of the founding of the archdiocese of Dubuque and of the consecration of the saintly Mathias Loras, first Bishop of Dubuque. The day dawned in a cloudy and rainy mood threatening to hinder the procession preceding the Pontifical High Mass, but the skies cleared in due time and a delightful day ensued. The celebration was simple and dignified, consonant with the spiritual purpose and significance of the Centennial and Jubilee Year as promulgated by His Excellency, Archbishop Beckman of Dubuque.

At 10 o'clock, St. Francis Church being filled to its capacity, the procession, consisting of St. Francis Vested Choir, Mass servers, clergy, Ministers of the Mass, the Archbishop and his retinue with an honor guard of Fourth Degree Knights of Columbus, marching to the music of the processional hymn sung by the choir, moved from St. Francis Rectory to the front portal of St. Francis Church. Archbishop R. A. Gerken of Sante Fe, New Mexico, a native son of Dyersville, sang the Pontifical High Mass, pontificating from the throne. St. Francis Vested Choir under the direction of Prof. J. J. Settlemayer rendered the liturgical music. The Rev. August Bomholt, pastor of Holy Cross, the oldest parish in the deanery, delivered the sermon.

After the church services a banquet was served by the Rosary Society Ladies in St. Francis Hall. A considerable concourse of clergy and laity of this parish and other deanery parishes assembled at the banquet tables to honor the presence of their honor guest, beloved Archbishop Gerken, and to participate in the review of one hundred years of Catholic life and spiritual blessings. Music was furnished by the Junior Boys' choir under the direction of Prof. J. J. Settlemayer. At the banquet program Very Rev. J. B. Herbers, Pastor, acted as toastmaster. He called upon His Honor, the Mayor Henry Nesler, who in well chosen words expressed the sentiments of Dyersville on this occasion. Archbishop Gerken gave a deeply appreciated address in which he spoke of the name and fame of Dyersville wherever he goes, and paid high tribute to the three sources of this community's blessings and greatness, namely, the Priesthood of Jesus Christ, the Catholic School, and the Christian Home. Dr. W. A. McVane, the last speaker of the program, gave a truly frank and courageous talk, drawing a comparison between the past and the present, and sounding an ominous warning for the future unless the virtues of the pioneers live again in the lives

of this generation. The program closed with a thanksgiving prayer by Monsignor Warning, former pastor of St. Francis Parish.

At three o'clock the bells of St. Francis called all to church to attend Vespers and Solemn Benediction. Thus with the blessing of Our Lord closed the simple and edifying celebration of the Dubuque Archdiocesan Centennial of 1937 in the Dyersville Deanery.

CENTENNIAL PAGEANT PRESENTS HISTORY OF ST. FRANCIS SCHOOLS

An event of an historical character that attracted unusual interest from members of St. Francis Parish on Sunday, October 24, 1937, was the production of "The Winged Dove," an historic pageant of the beginning and development of the Christian educational system of the parish.

"The Winged Dove" was written by the Sisters of St. Francis and presented by the pupils of St. Francis School and Xavier High School under the direction of the same Sisters. The pageant in eleven episodes dramatized the coming of the English settlers and of the German Catholics, the building of the first church, the arrival of Father Kortenkamp, and then told the story of the beginning and gradual development of St. Francis School, St. Francis Academy, and Xavier High School. Characters prominent in this history appeared in costumes of their day, and various groups of children sang songs and engaged in activities that were characteristic of by-gone days. Models of the old church and the seven school buildings that have been used or built in the seventy-four years of parochial school education had been constructed and one by one were prominently displayed during the proper episode.

An outdoor stage built between the two elm trees south of the Sisters' Convent formed the setting for the

pageant. The playground served as an open air theatre and with the aid of a public address system the large audience witnessed and heard with ease every detail of history as told in word, or song, or pantomime. In the evening "The Winged Dove" was again presented in St. Francis Hall to a packed house that left even little standing room. It is estimated that about two thousand persons saw the pageant and the spectacle was universally proclaimed as one of the most interesting and instructive shows ever staged here. "The Winged Dove" was the contribution of St. Francis School to the Historical Commemoration Program in the Dubuque Archdiocesan Centennial of 1937.

GOLDEN JUBILEE CELEBRATION

When St. Francis Church had given fifty years of faithful service, it once again opened its doors in welcome to parishioners and friends who gathered to celebrate its Golden Jubilee. A colorful procession of choir and clergy escorted the ordinary of the archdiocese of Dubuque, Most Rev. Francis J. L. Beckman, through the main aisle to the episcopal throne in the sanctuary.

At 10:30 a.m., Pontifical High Mass was celebrated by Archbishop Beckman who was assisted by the following priests: Rev. J. H. Schilmoeller, assistant priest; Rev. Edmund W. Loosbrock, deacon; Rev. August J. Drexler, subdeacon; Reverends Henry Reinert and P. E. Donnelly, deacons of honor; and the Reverends Leo A. Jaeger and Vincent T. Hovermann, masters of ceremonies. In his Jubilee sermon to St. Francis parishioners, the Rt. Rev. J. G. Heiring pointed to the spiritual harvest that has found fruition in this renowned temple of tall spires. With words elegantly chosen and well delivered, the preacher also pointed to the need and duty of this generation to preserve the faith and spirit of their forefathers



GOLDEN JUBILEE CELEBRATION

who built this church. Liturgical music for the ceremonies was provided by the St. Francis Vested Choir, under the direction of Prof. J. J. Settelmayer. At the conclusion of the Mass, His Excellency, Archbishop Beckman, spoke words of congratulation to the pastor and parishioners, and expressed the fond hope that the next fifty years would be as productive of faith and hope and charity as the previous ones had been.

The occasion of the golden anniversary of the dedication of St. Francis Church on Sunday, December 3, 1939, showed the progress made during fifty years both in the diocese and in this parish. For on the date commemorated, it was the *Bishop* of Dubuque who dedicated the church, while the *Archbishop* of the same see pontificated in this church a half century later. St. Francis Church at fifty

years was far more beautiful than at its dedication, when it still lacked the finer furnishings and embellishments of later years. Moreover, on the later date every seat in the church was occupied by members of the parish, while on the earlier occasion a good number of visitors helped to fill the church. Indeed, the parish in 1939 counted 3,000 souls, which represented an increase of approximately a thousand members. This does not take into account the unknown number of young families who have, during the past score of years, gone to communities immediately west of Dyersville to help build young parishes.

After the church service a banquet was served by the ladies of the parish in St. Francis Hall. The decorations in the hall were designed in jubilee colors by F. X. Bulinger. Visiting clergy and parishioners filled the hall which had witnessed so many festive occasions in its eighty years. St. Francis Vested Choir sang choral music during the dinner. Father Herbers acted as toastmaster, and opened a program of addresses during which he introduced the following speakers: His Honor, the Mayor, H. B. Willenborg — *Address of Welcome*; The Rt. Rev. A. R. Thier — *Native Priests of St. Francis Parish*; The Rt. Rev. J. C. Wieneke — *The Assistant Priests*; The Very Rev. Hugo Aubry, S.V.D. — *The Missions and St. Francis Parish*; Archbishop Beckman — *Remarks*. The commemoration closed with a prayer of thanksgiving said by His Excellency.

CHAPTER SIXTEEN

MISCELLANEOUS

BRICK SIDEWALKS

During the late summer of 1900 the brick sidewalks around St. Francis Church were laid. The work on the brick paving around St. Francis School was done in July, 1902.

REPAIRING STEEPLE CROSS

In July, 1908, the laborers who were engaged to repair a break in the timber of the cross on the south steeple of St. Francis Church, lowered the cross to the ground, where it was found to be badly decayed and needed to be replaced. The steeple from which the cross was removed is two hundred feet high. After the scaffolding had been erected, the contractor, Mr. Hober, stood on his head at the highest point of the scaffolding, posing for a photographer.

STREET PAVING

In 1923, the city of Dyersville undertook an extensive street paving project. The paving of the highway and South Vine Street cost the parish approximately \$6,000.

FIRE

On December 3, 1923, the patronal feast of the parish, St. Francis Church was threatened by fire. A mission was being conducted by the Redemptorist Fathers, and the church was crowded with 1,200 worshippers, attending Solemn High Mass. For some time it had been noticed that smoke was present in the building. Upon investigation Father Warning discovered a blaze in the north sacristy. When the door was opened a cloud of smoke blew into the church. Father Lawrence, one of the mis-

sionary priests, stepped to the communion railing and asked strictest attention to his orders. Under his directions the church was vacated in perfect order, and a possible panic was averted.

The fire department effected an entrance through the window, the door to the sanctuary being closed to prevent a draft, and by the application of chemicals the fire was soon extinguished. The blaze had started in the huge wall cabinet in which were stored candles, draperies, and altar fixtures. Spontaneous combustion may have been the cause of the fire. The damage to the building was estimated at \$1,300 and to the contents \$600.

RIVER DRAINAGE

Some citizens of the community thought that the flood danger along the river could be removed by straightening and clearing the river bed. The cost of this drainage work was considerable and the parish's proportionate share of this cost was \$6,670. The work was done in 1924.

FLOODS

On June 15, 1925, occurred the greatest flood in the history of Dyersville. St. Francis Church basement was filled to the ceiling with water. The flood repairs to the church and other parish buildings cost \$2,404.54. This was the second serious flooding of St. Francis Church. The first occurred on May 25, 1896, when the church basement was filled with water to a depth of six and a half feet. Other minor floods, when water covered the streets around the church but did no damage, occurred on July 26, 1896; May 18, 1902; May 21, 1910; February 14, 1911; August 10, 1911; September 26, 1915; and June 21, 1937.

ST. FRANCIS CHURCH ROBBED

On July 29, 1930, three gold chalices were stolen from the sacristy of the chapel in St. Francis Church. The theft was discovered early next morning when one of the

Sisters went to the chapel to arrange the altar for the Masses of the morning. Very Rev. Father Warning was called and found that an entrance had been forced through the north door of the chapel. This door had been pried open and a pane of glass broken.

The three chalices were quite valuable. One of them was the chalice of the late Rev. John Tegeler, which had been a gift to him by his brother Gerhard and family at the time he read his first Mass. It bore a German inscription with the date, June 4, 1890. Another chalice in the church proper was not taken, but the money contained in the candelabrum was stolen.

It might be of interest to note here that in 1935, with the alteration of the north sacristy and the erection of the rectory, a burglar-resisting vault was installed in the sacristy to protect the sacred vessels, and a similar vault in the rectory to protect valuable records and papers. The old parish safe was given to St. Patrick's Church at Epworth, Iowa.

ST. FRANCIS PARISH PATRIOTISM

Some of the pioneers of this parish left their native homes in the Old World during the decades 1840-1860 to escape the iron heel of the war-lord and the unbearable demands of a militaristic system. That system demanded every able-bodied man at a certain age, the most useful period of his life, to join the army of his district in order to learn the skills of dread war. Twice a year, six weeks in the spring and six weeks in the fall, the rank and file of male citizens then on the service list were subject to call to the training camps. In addition to this, there were major military maneuvers for two months in the middle of the summer. Failure to attend these drills and maneuvers, when called, was punishable with a fine or an imprisonment. Any man eager to establish himself on a farm, in a trade, or a business rightly resented this high-

handed interference with the employment of his useful time and might easily be excused if he considered these repeated calls to service an irksome duty.¹ Yet these pioneers were not pacifists. They did not profess any sympathy with the unchristian and unpatriotic tenets of those who refused to fight for home and country when duty called. As Catholics they could not be pacifists of that color, for their faith teaches that it is man's solemn duty to love his country, to respect and obey her in all that is right, and to defend her even with his life in time of danger. Because the Catholic Church demands and safeguards morality, she preserves the bodies of her youth from the poison of sin and vice. When Catholic young men then hear the call of their country, they come to her defense with brave souls and strong bodies.

It is most fitting that the names of those members of St. Francis Parish who bore arms and the soldier's uniform in defense of their country in the time of war should be recorded in this history as a tribute and testimony of their patriotism. The list of soldiers from St. Francis Parish given below is taken from the official records of the American Legion Post 137 of Dyersville, Iowa, whose officers cordially furnished these data. There is not within our reach a complete record of those who served as soldiers or sailors during the earlier wars of our nation's history. However, the American Legion records show that the following Civil War Veterans are buried in St. Francis Cemetery: Michael Crotty, B. J. Horchem, and Henry Timmer. It has been learned from members of the Mrs. Mary Anna Hoffart family, pioneers of this vicinity, that two sons of that family, Ignatz and Gregory, enlisted for service in the Union Army of the Civil War and were never again seen by their mother. Pioneer biographies also reveal that

¹Leo Bahning of Dyersville possesses an interesting set of military documents which were the personal effects of his grandfather who served his full term in the Prussian Army. Anyone desiring to learn the burdensome entanglements of that militaristic system need only study the Fred Bahning, Sr. army papers.

Jessie Cook and a Mr. Fink, members of St. Francis Parish, lost their lives during the Civil War.

Anton Neyens, a Philippine War Veteran, died in Cuba during the rebellion and is buried in St. Francis Cemetery. Charles and Daniel Sexton, sons of the Michael Sexton family, pioneers of St. Francis Parish, enlisted in Company I, 4th U. S. Infantry, and served three years in the Philippines during the Spanish American War.

The following four members of St. Francis Parish made the supreme sacrifice for their country during the World War, being killed in action in France. They are buried in St. Francis Cemetery:

Nicholas Arens

Charles Cunningham

Albert F. Beckmann

Bernard Menke

The following World War Veterans died either at camp during the war or after the war and are buried in St. Francis Cemetery:

Urban Bartels, Aloysius Duster, John Henry, Roman Heming, Michael Krogmann, Henry May, William Marold, Ira Muehe, Joseph Ploesl, Frederick Rahe, Anthony Stoeckl, Gustave B. Wilhelm, John Turley, Hubert Beckmann, Frank Turley (not buried here).

The following list completes the honor roll of members of St. Francis Parish who entered the World War Service:

Robert Althaus, William Ament, Leo Boge, Lavergne Cunningham, Clifford E. Clemens, Fred W. Drees, Charles Drexler, Emil Drexler, Dr. Delaney, Wm. J. Esch, Ben Evers, Alfred Fangmann, William Fangmann, Joseph Fail, Al. H. Friedmann, James Frampton, John Fischbach, J. R. Fackenthal, Albert Fendel, Floyd Henkels, Jos. H. Schroeder, Jos. H. Holscher, Fred Holscher, John Helle, Jr., Peter M. Hentges, A. B. Hittenmiller, Anthony E. Kirchhoff, Louis Kirchhoff, Lawrence Kirchhoff, Andrew H. Koelker, Leonard Kremer, Harry Kelly, Hubert Kass, Albert Lippert, John Lindstrom, Andrew C. Link, E. F. Link, Guy F. Moyer, Ed Marold, Dr. W. A. McVane, James Neuhaus, Fred Naber, Leo Reiff, William Reiff, Sylvester Steger, Ray M. Steger, J. G. Schueth, Leo Steffen, Anthony Streit, Frank A. Schroeder, Peter Reiter, E. J. Turley, Peter Trumm, John Trumm, Hugo Tegeler, Ben J. Trenkamp, Ray Tegeler, August L. Vogl, William Woestmann, Jos. J. Westemeier, Walter Woodman, Otto Wilhelm, Fred Westemeier, G. F. Wessels, Chas. Westemeier, R. J. Weidert, Walter Warren.

Part Three
Family Histories

343-44

Author's Foreword

The biographies that appear in Part Three are of pioneer families who came to the Dyersville area before 1870 and were members of St. Francis Parish at least for some time. A limited number of biographies are of persons who were born at Dyersville before 1860. By 1870 Dyersville had outgrown its pioneer age. Also in that year St. Francis Parish had finished the enlargement of its church to accommodate a rapidly growing congregation. It, too, had seen its pioneer period. Hence the pioneer biographies are confined to families living at Dyersville before 1870 and to persons born at Dyersville before 1860.

Although an earnest effort was made to obtain the biographies of all pioneer families, the list presented in the following pages is not complete. There are in the parish baptismal register names of families who left Dyersville many years ago. For want of names and addresses no contact could be made with descendants of these families. Very probably some pioneer families left no trace even on the parish records. Regretfully the absence of some pioneer family biographies must therefore be admitted.

A noticeable variation in the length of the different biographies may require an explanation. This inequality is due to the policy followed by the author to print what historical information was contributed or obtainable. If the research resulted in a lengthy biography it was printed as such; he printed what came to hand. Wherever possible, definite facts such as names and dates were checked with such records as baptisms, marriages, burials, grave-stones, and land records. Where the data submitted by the descendants of a pioneer family contradicted the pri-

mary sources mentioned, other things being equal, they were revised to harmonize with those sources.

Lastly, a brief word about Christian names or the names received at baptism. A considerable number of children come to be known in life by names not given in baptism, or by the names given but much altered in the spelling or in the pronunciation. This may cause difficulty in recognizing the names of the children of some pioneer families. In this book the names as recorded in the baptismal register are given. The use of the double or triple name, e.g., Mary Ann Catherine, is also confusing. Furthermore, in some biographies two or three children are found to have been baptized with the same name, so that there appear two or three Georges, for example, in the same family. In most cases this is explained by the custom of those days, when infant mortality was high, to name a later child in memory of the earlier bearer of that name who died.

BIOGRAPHIES

MR. AND MRS. HUBERT ACHEN

Hubert Achen of Mettendorf, Trier, Germany came to Worthington in 1862 accompanied by Mary Werner and her sister Anna Catherine. Upon arrival Hubert and Mary were married in Dubuque. Mary Werner was the daughter of Mr. and Mrs. George Werner of Rael, Germany who came to Worthington in 1865.

After marriage Mr. Achen worked one season on a steamboat plying up and down the Mississippi. Thereupon he moved to a farm five miles southeast of Worthington whence his family attended church services in Dyersville until 1874.

Their children were: Catherine (Mrs. Peter Baum — later Mrs. Anton Schemmel), Margaret (Mrs. Frank White), John, Peter, Susie (Sr. M. Hilaria, O.S.F.), Anna, Christ, Jacob, Bert, and Paul.

Mr. and Mrs. Hubert Achen later moved to a farm southwest of Worthington, the present Peter Achen farm.

MR. AND MRS. MATHIAS ACHEN

Mathias Achen, brother of Hubert, was born at Mettendorf, Trier, Germany in 1822. In 1857 he married Catherine Werner, born in 1832 of Mr. and Mrs. George Werner at Rael, Germany. On May 20, 1865 they came to America with three children, John, Margaret, and Mary, and settled on a farm five miles southeast of Worthington where Mr. and Mrs. Achen lived their remaining years and died. They belonged to St. Francis Church until 1874. In that year Mr. Achen died and was prepared for death by the faithful pastor, Father Kortenkamp.

There were the following children: John George, Margaret (Mrs. Nick Smith), Mary (Mrs. George Hemmer), Mathias, Jr., Hubert Jr., Catherine (Mrs. Chas. Weber).

John and his schoolmate Peter Greif boarded seven weeks at Dyersville while they attended St. Francis School in preparation for First Holy Communion. Friday evenings they walked home all the way from Dyersville to their farms five miles southeast of Worthington.

MR. AND MRS. SEBASTIAN ALBANG, SR.

Sebastian Albang was born in Oberpfals, Bavaria, Germany around 1821. He and his wife Margaret came to Dyersville in 1862 and rented an eighty acre farm from Andrew and Teresa Nachtmann on section 3, North Fork Township, Delaware County. Here they lived many years until they retired to their residence on Connelly Street, lot 125, Stanton's Addition, now the Henry Schindler home.

Mr. and Mrs. Albang had the following children: Adam, Sebastian, Margaret (Mrs. August Kirchhoff), and Elizabeth (Mrs. Henry Boje). Mr. Albang died at Dyersville in 1896. Mrs. Albang died in 1899 at the home of her daughter, Mrs. Boje, at Lehigh, Iowa.

MR. AND MRS. SEBASTIAN ALBANG

Sebastian Albang was born June 24, 1850, in Oberpfals, Bavaria, Germany. He came to Dyersville in 1862 and married Teresa Nachtmann about the year 1878. Teresa Nachtmann was born in Bavaria, Germany June 12, 1857, of Mr. and Mrs. Andrew Nachtmann who that year moved to Dyersville.

Sebastian Albang was a farmer and laborer, and later became a saloon keeper. Mr. and Mrs. Albang had the following children: Josephine (Mrs. Henry Timmer), Sebastian, John, August, Lawrence, and Carl.

Mr. Albang died September 10, 1892, and Mrs. Albang passed away March 6, 1934.

MR. AND MRS. HENRY AMENT

Henry Ament was born in Pfauhausen, Wuerttemberg, Germany December 4, 1818, to Michael Ament and his wife Maria Eva Zink. He emigrated to America in 1854 accompanied by his sister, Anastasia Ament. After marrying Catherine White (Weiss) Mr. Ament spent several years in the state of New York. Catherine White was a daughter of Daniel White who left Bruchstal, Baden, Germany with his family in 1855, and after a year's residence in Monroe County, New York, came directly to Worthington, Iowa, and bought a farm in 1856.

In 1857 or 1858, Mr. and Mrs. Henry Ament with their three daughters, Anne, Josephine, and Mary, came to Dodge Township and rented a farm east of Worthington. At the same time Henry worked at his trade of stone mason. After the lapse of three or four years at this location Mr. Ament purchased the farm three miles southwest of Worthington which is still known as the Ament homestead, now possessed by Harold Ament, a grandson. Henry Ament continued to work at the mason trade along with his farming.

The Aments became members of St. Francis Parish as soon as Father Kortenkamp came to Dyersville and left the parish in 1874 when Worthington got its own pastor. All their sons were baptized at St. Francis. Their children were: Anne (Mrs. Peter Hentges), Josephine (Mrs. Peter Kohns), Mary (Mrs. Henry Hecket), Theodore, William, Franz, Christian, and Joseph.

Mr. and Mrs. Henry Ament died and were buried at Worthington. These pioneers became the grandparents of a priest through the marriage of their son Theodore to Elizabeth Werdel to whose union was born Ernest, now the Rev. Ernest P. Ament, Ph.D. of Loras College, Dubuque, Iowa.

MR. AND MRS. HENRY ARENS

Henry Arens was born February 7, 1827, in Handorf, Germany. He came to America when about twelve years of age, the first of his family to leave Germany. He worked around Dyersville and with the money he earned he helped his brothers to come here. In 1853 he purchased the land which at present is the Mrs. Wm. Arens farm.

On October 15, 1861 he married Agnes Schroeder who was born August 15, 1842, in Germany. They were married by Father Orth at New Vienna.

Their children were: Anna (Mrs. A. Westemus), Elizabeth (Mrs. Elizabeth Drees), Bernadine (Mrs. Anton Klaus), Joe, John, William, Henry, and Frank.

Mr. Arens died September 18, 1897. Mrs. Arens died December 16, 1903.

MR. AND MRS. JOSEPH ARENS

Joseph Arens, brother of Henry Arens and John Bernard Von-Handorf (Arens), came from Handorf, Germany, very probably around 1860. In January, 1866, he married Catherine Vaske at St. Francis Church.

After marriage they settled on the Arens homestead about two and a half miles south of Petersburg. They were members of St. Francis Parish until 1871. One son, John Bernard, was baptized here in 1868.

MR. AND MRS. EBERHARD AUGUSTINE

Eberhard Augustine was born at Gravene, Germany, in 1833 and came to Dyersville in 1862. In 1860 he had married Elizabeth Becker who was born in 1838 at Muenster, Germany. After arrival at Dyersville, Mr. and Mrs. Augustine settled on the present Herman Prier

farm. Their children were: Elizabeth (Mrs. Barney Roling), Henry, Mary (Mrs. John Drees), Ignatz, Frank, Kathryn (Mrs. John Tibbs), and John.

Mr. Augustine died in 1900 and his wife in 1912 at Dyersville where both were buried in St. Francis Cemetery.

MR. AND MRS. CHAS. BAHNING

Chas. Bahning, born in Vanselow, Prussia, Germany, September 14, 1848, came to America with his parents in 1857. He married Catherine Rubly on January 11, 1870. In 1867 he had been converted and baptized by Father Kortenkamp. After marriage he moved to a western state where a year or two later he lost his wife. Returning again to Dyersville, he engaged in various occupations. He married again, taking for his second wife, Margaret Smith, sister of the editor-owner of the *Dyersville Commercial*, and spent the rest of his life here. Mr. Bahning is especially remembered as one of Dyersville's most intrepid and stern marshals. He worked twenty years for Way Johnson and Lee Grain Company.

Their children were: Fred, Mayme, Anna (Mrs. John Schultz), Margaret (Mrs. Ted Holscher), Leo, Blanche (Mrs. E. Meyers), Nell (Mrs. Otto Hesselmann), Meta (Mrs. W. Kassel), Callista (Mrs. Robert Virtue).

Mr. Bahning died May 8, 1914, and Mrs. Bahning died February 20, 1930.

MR. AND MRS. FRED BAHNING, SR.

Fred Bahning, born at Trittelwitz, Stettin, Prussia, Germany, on November 14, 1815, was living at Vanselow, Prussia, when he left for America in 1857. He was a German Lutheran and had fought in the German army under Count Bismarck. His family, at the date of emigration, consisted of his wife, born Mary Behning, and two sons, Carl eight and Fred five. Later two other children were born: Lena and Frank, the latter being adopted later by a Schneider family after the death of Mrs. Bahning probably before 1867. Mr. Bahning bought the old Dingbaum farm south of Petersburg and lived there for several years. Then he moved to Dyersville and ran a draywagon. His residence was on West DeWitt and Allen Streets, lot 198, the present Carl Albang home. His son, Fred, learned the harness trade and conducted a harness shop on West Main Street. One day he left and went westward to participate in the gold rush and was never heard of again.

Fred Bahning and his family were converted to the Catholic Faith in 1869. His wife preceded him in death before his conversion and was buried in Mt. Hope Cemetery. Mr. Bahning died January 31, 1898 and was buried in St. Francis Cemetery.

MR. AND MRS. THOMAS BARRINGTON

Thomas Barrington emigrated from Ireland and went to California to participate in the gold rush of 1849. Thence he returned to Dubuque and married Mrs. McGillicuddy, a widow, at the Cathedral in Dubuque. Early in 1857, they came to Dyersville where their first daughter, Mary, was born the same year and baptized at Dyersville by Rev. James Slattery of Cascade. Mr. Barrington for some years conducted a hotel which was known as "California House." In 1864 he bought forty acres in the southeast corner of section 35, Bremen Township.

At a later date the Barringtons bought their homestead, the present Henry Kortenkamp farm, at the northeast corner of section 2, North Fork Township. They had the following children: Mary (Mrs. Henry Selle), and Catherine (Mrs. Henry Kortenkamp). Thomas Barrington died at his farm home January 21, 1891, having been preceded in death by his wife who died May 21, 1886. They were buried in St. Francis Cemetery.

MR. AND MRS. HENRY BALKE

Henry and Catherine Balke came to Dyersville in 1869 with their son, Conrad, and lived with him. Mrs. Balke had first been married to Mr. Steffensmeyer, a teacher, the father of Conrad. Upon his demise, she later married Henry Balke. Mr. Balke died April 20, 1903. Mrs. Balke died April 26, 1904.

MR. AND MRS. CHRISTOPHER BECKER

Christopher Becker and his wife, who was a sister of Henry Macke, left Steinfeld, Germany, in 1843 with a son, Henry. They lived at Cincinnati and operated a farm there until 1852 when they settled in New Wine Township. Here Christopher bought one hundred and twenty acres from the government paying a dollar and a quarter an acre.

There is an interesting fact connected with this particular land purchase. The one hundred and twenty acre farm consisted of an eighty acre piece on the west edge of section 21 and a forty acre parcel on the east of section 20, thus touching each other. The deeds to these strips of land are sheep skin documents signed by Franklin Pierce, President of the U. S. The land was owned originally by veteran U. S. soldiers of the War of 1812. An act granting bounty land to certain officers and soldiers who had been engaged in the military service of the U. S. was approved by Congress on September 28, 1850. According to this act Mr. Becker's eighty acres on section 21 was given to

Needham Gurley, a private in the North Carolina Volunteers in the War of 1812, and the forty acres on section 20 was donated to Moses Tompson, a private in the Virginia Militia in the War of 1812. For some reason these veterans did not keep this land and the title had again returned to the U. S. General Land Office before December 10, 1852, when Christopher Becker bought it.

About in the center of section 21 the Beckers built their home. Here another child, Anna Mary, was born to them. In 1864 Christopher Becker sold the farm to his son Henry. The following year he died and was buried at New Vienna. The Beckers were members of St. Boniface Parish during the first twenty-five years. Mrs. Christopher Becker spent the last years of her life with her daughter, Anna Mary, the wife of Bertram Schmidt, at Dyersville.

MR. AND MRS. HENRY BECKER

Henry Becker was born of Mr. and Mrs. Christopher Becker in Steinfeld, Oldenburg, Germany, on August 23, 1840. He came to Cincinnati with his parents in 1843 where his parents farmed. In 1853 he came to New Wine Township with his family and settled on the Becker homestead, section 21.

Henry married Wilhelmina Koopmann at New Vienna on June 2, 1868. She was born at Holdorf, Germany, August 21, 1848 and accompanied by her brother Chris, of New Vienna, emigrated to America in 1866, spending a year in Missouri before coming here.

After marriage Mr. and Mrs. Henry Becker farmed the Christopher Becker homestead which he had bought from his father in 1864. In 1869 this farm was rented to Henry Macke, and Becker bought the present John Kainz farm. In January, 1870 he bought the Anton Kramer farm in the southeast corner of section 17, later selling his second farm to a Neuhaus. This former Kramer farm has been the Becker homestead ever since, and is now owned by Herman Becker, son of Henry. Nothing remains today of the original Becker homestead on section 21.

The Henry Becker family became members of St. Francis Parish in 1879. Their children were: Franz Henry (was baptized in St. Francis Church and died an infant), Louis, Joseph, Catherine (Mrs. Henry Vaske), Herman, Albert, Henry (died an infant), Ida (Sr. Mary Lorenzo, O.S.F.), Edward, Amelia (Mrs. Alfred Kister), Laura (Mrs. Henry Wieferrich).

Mrs. Becker died at her home January 1, 1913, and Mr. Becker on April 30, 1914. Through the wedlock of their son Herman to Anna Wentz, Mr. and Mrs. Henry Becker became the grandparents of a priest, the Rev. Edmund Becker, Assistant Pastor of St. Boniface Church, New Vienna.

MR. AND MRS. GERHARD BECKMANN

Gerhard Beckmann was born in Holthausen, Oldenburg, Germany, on October 16, 1828. In 1855 he married Agnes Kramer, sister of Charles Kramer, Sr. In 1856 they emigrated to America, settled at New Vienna and farmed. Gerhard Beckmann was better known in later years as George Beckmann. Mr. Beckmann was a sailor in the merchant marine on the high seas before coming to America. He was one of the sailors that manned the ship on which his wife and child, and brother-in-law, Charles Kramer, came to America. That trip, his last one across the Atlantic, was a trying one. It was a sailing ship they embarked in for America, and adverse winds prolonged their journey for eleven weeks. At one time they gained no headway for three days. Food and water supply was so low that the crew and passengers were all put on rations. During the dark three days the passengers prayed constantly day and night, different groups taking turns at the "watch of prayer." When they finally landed Sailor Beckmann, undoubtedly without too much regret, said farewell to the seafaring life and came to Iowa with his family.

In 1861 they moved to the Beckmann homestead east of Dyersville, today the Henry Klostermann farm. Mrs. Beckmann died May 27, 1874. Their children were: Frank, Bernard, Theresa (Mrs. Bernard Tegeler), Clemens, Joseph, George H., and two infants.

In 1876 he married Mrs. Mary Anna Klostermann, widow of Bernard Klostermann. She died February 26, 1892, at the farmhouse of his son Bernard Beckmann.

MR. AND MRS. WILLIAM BENN

William Benn was born in 1832 in County Galway, Ireland. He came to America with a friend when he was eighteen years old. He went to Syracuse, New York, where he married Anna Farrell, who came to America with her parents around 1836. Anna Farrell was born 1828 in County Leitrum, Ireland. Mr. and Mrs. Benn lived three years in New York. They came to Dubuque by train, and thence at once to Dyersville by wagon at least as early as 1854.

Mr. Benn worked for Mr. Gadsden, father of Watson Gadsden. He helped build the old St. Francis Church for which structure he carried brick. About 1865 he moved to a farm in North Fork Township, southwest of Dyersville. In 1857 he bought the William Benn homestead, the present Henry A. Fangmann farm on highway 20, west of Dyersville. Their children were: Ed (died in New York), Barbara (Mrs. Daniel Cunningham Hollenbeck), George Francis, William, Jr., Anna, Mary (Mrs. H. Muehe), John, Mary (Mrs. H. A. Fangmann), Catherine Teresa (Mrs. P. J. Butler).

Mrs. Benn died on the homestead July 1, 1891. Soon after her death Mr. Benn sold his farm to his son William, and retired to live with his daughter, Mrs. Daniel Cunningham, in Dyersville. He died November 4, 1895.

MR. AND MRS. BERNARD BISPING

The Bispings were in Dubuque County as early as 1852. In July, 1852 Bernard, son of Bernard Bisping and Frances Detten, was baptized at New Vienna. In 1855 Elizabeth was baptized at Holy Cross. August was baptized at New Vienna in 1857. In 1863 their children belonged to the first parochial school class which Miss Scher taught that fall. Mr. Bisping conducted a combined saloon and store and lived in the same building on lot 1, of Stanton's Addition, corner of East Victoria and Rockville Streets, the present home of Tony Soppe. There were three children: August, Bernard, and Elizabeth. Elizabeth was for years the housekeeper for the Brothers of Mary at St. Francis School.

MR. AND MRS. BERNARD BOGE

Bernard Boge was born at Telgte, Westphalia, Germany, October 5, 1838. He came to Dyersville with his cousin William Boge in 1866 and worked for Karl Goerdts until his marriage to Christina Lansing at St. Francis Church on August 15, 1869. After marriage they settled on their homestead six miles northeast of Dyersville, today the Louis Boge farm. Here the following children were born to them: Bernard, Anna (Mrs. H. H. Fangmann), John, Henry, Louis, Frank, William, and Elizabeth (Mrs. Herbert Dubois).

About 1907 Mr. Boge retired to his residence on East Bethel Street. Mrs. Boge had died on July 16, 1899. Mr. Boge died January 26, 1916.

MR. AND MRS. WILLIAM BOGE

William Boge was born at Telgte, Westphalia, Germany, October 17, 1834. In 1866 he emigrated to America with his cousin Bernard Boge and came directly to Dyersville. He worked that year for Theodore Goerdts and in December, 1866 married Theresa Forkenbrock at Dyersville. Theresa Forkenbrock was born in Handorf, Westphalia, on March 31, 1838. She came to America very probably with her brother B. Henry Forkenbrock and her uncles, the Holscher Brothers, in 1857. After marriage Mr. and Mrs. Boge settled on a farm east of town, the William Boge homestead today

owned by their son, Henry. They had the following children: Catherine (Mrs. Frank Honkomp), Antoinette (Mrs. Frank Bruening), Henry, and Elizabeth (Mrs. Henry Feldman). Two sons died in infancy. They also adopted two children, Anna (Mrs. Charles Ranello), and William Carter.

In 1894 they retired from farming to their residence in West Dyersville, which had been the first St. Francis Rectory. Mr. Boge died July 19, 1922, while Mrs. Boge passed away January 29, 1912.

MR. AND MRS. ADAM BRAUN

Adam Braun, born in 1810, came with his wife and daughter Magdalene from Teunz, Oberpfalz, Bavaria, in 1856 and settled in Dyersville in 1857. Mr. Braun died November 18, 1883. Their daughter, Magdalene Braun, became the wife of Adam Stoeckl, Sr.

MR. AND MRS. JOHN BRUCH

John Bruch (Brug) married Elizabeth Woestmann at St. Francis Church in October, 1867. She was born in Beelen, Muenster, Germany, and came to Dyersville with her parents in 1865. They lived here at least until October, 1868 when their first child, Mary Elizabeth, was born and baptized at St. Francis Church.

They located on a farm in Carroll County some time later, and thence moved to Portland, Oregon.

MR. AND MRS. BERNARD BRUENING

Bernard Bruening and wife Philomena lived first on a farm near Frank Boeckenstedt northwest of Dyersville. Around 1865 he moved to the present Frank Schemmel farm west of Dyersville. Here Teresa was born to them December 18, 1865 and baptized in St. Francis Church.

During the first Mission ever held in the parish, Philomena Bruening died on May 13, 1873.

Mr. Bruening next married Elizabeth Kloenne in October, 1873. They moved to the present Henry Willenbring farm west of Dyersville. They had the following children: Teresa, Agnes, Mary (became a nun), John, Josephine, and Bernard.

Before 1880 the Bruenings moved to Carroll County, where Mr. Bruening operated a wagon shop.

MR. AND MRS. JOSEPH BRUNKAN

Mr. Joseph Brunkan, father of James J. Brunkan, born in Kruecyxa (then part of France) in 1824, fought in the French army and helped in the siege of Rome, 1849, in defense of the Pope. He arrived in Dubuque in 1852 and there married his first wife. In 1859 she died.

Four years later he married Mary Ann Bonnet who kept house for Bishop Loras. She had come to America with Bishop Loras and his party.

Mrs. Brunkan told her children some of the incidents and episodes connected with the saintly life of Bishop Loras. Her favorite story that is best remembered was one about the Bishop's shoes which ran as follows. One evening the Bishop in his study said he was very tired and requested Miss Bonnet to bring him a different pair of shoes from the closet on the lower floor. She chose one of the several pairs and came up the stairs with them. When she offered them the good prelate impatiently rejected them saying that was not the pair he desired. She proceeded down stairs to pick another pair, but when she showed them to the Bishop he rejected them also. Miss Bonnet tried this the third time with the same rebuff. As she came up the stairs with the fourth and last pair of shoes her patience was near the breaking point and as she handed them to Loras she expressed her sentiments. Then the Bishop's eyes lit up with a playful twinkle as he said: "That's just why I called for so many shoes. I wanted to see how much patience you had."

In 1867 Mr. Brunkan moved to North Fork Township and farmed until 1892, when he retired to Worthington. When his second wife died in 1900, he again moved to the farm and lived with his son James J. Brunkan. He died in April, 1907.

MR. AND MRS. F. X. BULLINGER

F. X. Bullinger was born December 3, 1834 in Bavaria, Germany. His father was a well-to-do farmer and gave Francis all the advantages of a thorough education. Before reaching his eighteenth year he had mastered German, French, and Latin and had graduated from the gymnasium.

Francis came to America in 1852 and studied at St. Francis College, Milwaukee. After a year's study here he accepted a position in the post office, but soon turned to the profession for which he prepared himself. For seven years he taught school in Wisconsin and Iowa. In 1858 he settled in Dyersville, and conducted the Boeckenstedt School northwest of Dyersville and boarded with the Boeckenstedt family where he met his wife, Mary Boeckenstedt, whom he

married on September 6, 1859. Mary Boeckenstedt was born in Steinfeld, Oldenburg, Germany, March 20, 1841. She immigrated with her parents in 1846 arriving at New Vienna on All Saints Day, November 1.

They moved to Dyersville where Mr. Bullinger engaged in buying and slaughtering hogs for market. He served as justice of the peace and was active in organizing the St. Francis Society at Dyersville of which he was the first president. Mr. Bullinger has the distinction of opening the building fund for old St. Francis Church with the initial contribution of fifty dollars. The Bullinger Store stood on lot 379 West Main Street, the present Collins Tavern. Their last residence was the present Clem Fangmann home.

They had the following children: John, Joseph, Lydia, and Anna (Mrs. Joseph Freymann). They adopted Julius X. Kremer when his mother, a sister of Mrs. Bullinger, died at his birth. Since that he is known as J. X. Bullinger. Mrs. Bullinger died May 21, 1898, and her husband passed away the following year. Both were buried in St. Francis Cemetery.

MR. AND MRS. HERMAN BUNKERS

Herman Bunkers was born in 1850, in Remsen, Iowa. He came to Dyersville in 1873. The same year he married Mary Wuchter, the late Reverend Father Johannes officiating at the ceremony which took place in Dubuque.

Mary Wuchter was born in Buffalo, New York, January 11, 1852. She came with her parents, Mr. and Mrs. Jacob Wuchter, Sr., to Dyersville in 1857.

Mr. Bunkers conducted a hardware store on Main Street. After making their home in Dyersville for several years, they moved to California.

The names of their children are: Dr. Herman, Pauline (Mrs. Vogt), Bernard, John, Amelia (Mrs. O'Connor), Edward, and Henry. Mr. Bunkers died October 23, 1892, and his wife October 7, 1921, in Oak Park, Illinois.

MR. AND MRS. MARK BURKLE

Mark Burkle was born in Trilfingen, Wuerttemberg, Germany. He came to America with his brother, Prof. Raphael, about the year 1848. When Mark came to Dyersville is not known. In May, 1865, he married Ann Mersch of Epworth at St. Francis Church.

Mr. Burkle conducted a grocery store at Dyersville. There were the following children: Anna (Mrs. Arthur Miller), Eva, Matt, and Joseph.

MR. AND MRS. RAPHAEL BURKLE, SR.

Raphael Burkle was born October 24, 1831 at Hohenzollern, Germany. His father died young, his mother was not able to support all her children, so she placed Raphael with an aunt, Emmerenz Burkle, who was well to do. She gave Raphael a little better than the ordinary education, including music lessons. He came to America about 1848 and followed the carpenter trade at Rochester, New York. There he married Anna Mary Henry, sister of Joseph Henry, on February 5, 1854. She was born in Germany, October 16, 1833.

Their first daughter, Mary Elizabeth, was born at Rochester, New York in 1855. A second daughter, Johanna, was born at Dyersville in 1857. Presumably, then, they came to Dyersville in 1856. Other children were: Anna (Mrs. Henry Tegeler), Emmerenz, Ralph, Joseph, Anna Elizabeth, and Ludwig. Three girls, Mary, Johanna, and Emmerenz died in 1863 within a short time during the "bloody flux" of the dysentery plague. Anna alone survived though she was the frail member. She refused to take the medicine, which was so strong that a drop of it would burn a hole in cloth. Later castor oil was found to be the best cure.

Mr. Burkle's brother-in-law, Joe Henry, had come to Dyersville in 1855. Upon his recommendation, Mr. Burkle and his family also came to Dyersville. He plied the carpenter trade and taught the country school, among them the George Menke School north of town. The Burkle home then stood opposite the Dyersville Park where Mrs. Herman Meyer lives today. In the fall of 1864, Father Kortenkamp engaged Mr. Burkle to teach the parochial school, play the organ, and direct the choir. To be close to school, Mr. Burkle built a residence on the corner of Vine and Victoria Streets, the present Victor Tegeler residence. He bought lot 314 from Mary Bagley who owned other lots around the church property. She lived on this lot in a simple frame house, a building still standing on the Victor Tegeler property, serving as a barn-garage. Raphael taught as many as sixty pupils at one time in the little frame school that Father Kortenkamp built in 1865. He was not of robust health and the strain was too great. Hence he determined to return to an outdoor occupation, though Father Kortenkamp regretted the loss of his teaching service. Consequently, after the closing of the spring term of school in 1868, Mr. Burkle devoted all his time for several years to the carpenter trade.

In 1872 Mr. Burkle and his family moved to a farm near Worthington. Here he was a member of the Worthington parish which was a mission of Dyersville at that time. While living there, Mr. Burkle served as organist and choir leader for Father Kortenkamp's services at Worthington. In 1883 the Burkle family moved to the Burkle homestead about three miles south of Dyersville, today the

Frank Burkle farm. Mr. Burkle moved to town in 1888 when his son, Ralph, married and took over the farm. He died at his residence in East Dyersville of a heart attack on June 2, 1889, and was buried in St. Francis Cemetery. Mrs. Burkle died August 11, 1900.

MR. AND MRS. CHRIS CHRISTOPH

Chris Christoph was born of Mr. and Mrs. Michael Christoph in Bavaria, Germany, in 1834. With them he came to America in 1844 and lived two years at St. Louis. In 1846 the Michael Christoph family came to New Wine Township and farmed one season in the McKee Settlement. Thereupon they came to the Christoph homestead about a mile and a quarter north of Dyersville, the present Henry Fangmann farm. Chris married Anna Stackerl at New Vienna, July 12, 1858. She was the daughter of Michael Stackerl and his wife, Anna Schindler, who came with the original Catholic settlers in 1846. Anna was born in Bavaria in 1837.

After the death of his father, Michael, Chris fell heir to a parcel of the Christoph homestead, the part that is today the Henry Fangmann farm. Some years later Mr. Christoph left the farm and opened a blacksmith shop on West Main Street, Dyersville. In 1876 the Christophs moved to a farm in Clay County, Texas. Mrs. Christoph died in Amarillo, Texas, May 23, 1910, while her husband died in Childress, Texas, on November 21, 1916. Both were buried at Amarillo, Texas.

Their children were: Mary Caroline (Mrs. Sarles), Mary Elizabeth (Mrs. Geo. W. Dale), Anna Barbara (Mrs. Shares Hunter), John Edward, Joseph Valentine, Louis Michael, Valentine Joseph, Anna Caroline (Mrs. Ed. D. Smith), all born at Dyersville. Born in Texas were: Emma M. (Mrs. John Wiley), Charles Anton, Lillie Mathilda (Mrs. W. E. Cox), and an infant, Christoph.

HON. AND MRS. JOHN CHRISTOPH

John Christoph was born in Bavaria May 2, 1832 of Michael and Anna Barbara Christoph who came to St. Louis with their family in 1844 and in 1846 came to Dubuque County, in the same year buying the Christoph homestead a mile and a quarter north of Dyersville. To this homestead John accompanied his parents and brothers and sisters after they farmed a season at McKee Settlement.

In 1855 Mr. Christoph married Anna Maria Schwetzler who was born in 1835 in Tyrol, Austria, and came to Dyersville about 1854 with her brothers Joseph and John Schwetzler. Mr. and Mrs. John Christoph farmed their homestead on section 19, the present Anton

Heiring farm until 1867, when they rented it out and bought the Bill Dyer farm on the north boundary of Dyersville, the present Valentine Christoph farm. He also owned controlling stock in the New Vienna Brewery for five years together with Messrs. Baemle and Ferring.

Though engaged principally in agriculture, Mr. Christoph's native endowments led him into activities more public and civic in character. He advanced through the township *cursus honorum*, holding all township offices besides being the justice of the peace from 1862 to 1866. His Justice office was located in the vicinity of the present Emporium Store. In the fall of 1860 he was elected County Superintendent of Schools, and he was a member of the Iowa Legislature for four terms, 1864, 1870-1872-1873. Practically all of his papers and valuable documents (he wrote a fine legible hand) were destroyed when his home burned. That home was replaced on its exact spot by the present Val Christoph farm home. Mr. Christoph was attending a General Assembly at Des Moines in 1872 when his oldest, son, John Jr., died at home of typhoid fever.

One naturally wonders where Mr. Christoph acquired his lore and knowledge of the law. He was just a school boy when his parents left their native land and there were no advanced schools near enough for John to attend here. The answer to that indicates his unusual talents along with thrifty initiative. It is true his schooldays ended when John left Germany but he had made fine progress in those short years. Besides, where there is a will there is a way. During their short stay at McKee Settlement John struck an acquaintanceship with a certain Mr. Crawford, who was a lawyer, later the Hon. Theophilus Crawford. Michael Christoph allowed his promising son to pursue a home course in law under the tutelage of this lawyer.

Mr. and Mrs. Christoph were very active in church and school work. They gave the large bell to St. Francis Church in 1879 and the first piano to the Sisters of St. Francis who came here to teach the parochial school in 1876. They often furnished foodstuff from their farm to the Venerable Sisters and needy neighbors. True charity however begins at home and these noble pioneers proved this in a striking manner in the case of Mr. Christoph's brother-in-law, Joseph Schwetzler. He was one of the party of three Schwetzlers who came to Dyersville about 1854. After their sister Maria married Mr. Christoph, John and Joseph Schwetzler moved to St. Louis where they married and entered business enterprises. Around 1860 Joseph became totally paralyzed after a stroke so that he could neither walk nor talk for twenty years. His connections at St. Louis seemed quite willing to yield to Mrs. John Christoph's offer to take care of her stricken brother at her home. Annually a packet of clothes for Jo-

seph came from his brother John, who was in the clothing business at St. Louis. Outside of that donation the keep of this pitiful invalid brother was pure charity on the part of Mr. and Mrs. Christoph. Joseph died in 1880.

Mr. and Mrs. Christoph had the following children: Anna (Mrs. Henry Meyer), William, Caroline, and Teresa died in infancy, Elizabeth while a novice in the Convent at St. Donatus south of Dubuque died from blood poisoning caused by stepping in a thorn during vacation at home, John died of typhoid fever, Rose (Mrs. Joseph Weber), Valentine, Caecilia (Mrs. John Steger), Agatha (Mrs. Michael Stoeckl), and Pauline who died young.

Mr. Christoph died August 30, 1883 of appendicitis, and his wife passed away March 16, 1891. Both were buried in St. Francis Cemetery.

MR. AND MRS. MICHAEL CHRISTOPH

Michael and Anna Barbara Christoph, the parents of Hon. John Christoph, emigrated from Bavaria to America in 1844 and settled for two years at St. Louis. In 1846 they came to Dubuque County and farmed a season around McKee Settlement northeast of Dyersville. The same year they bought the Christoph homestead about a mile and a quarter directly north of Dyersville, sections 19 and 30, New Wine Township, today the Henry Fangmann farm. Their children, all of whom came with them, had been born in Germany: John, Elizabeth (Mrs. John Schindler), Barbara (Mrs. Val Weber), Chris, and Teresa (Mrs. Wm. Lampmann).

During these first years they belonged of necessity to St. Boniface Parish, New Vienna, and walked the four and a half miles to church every Sunday. Before many years passed thus in their new habitat, Michael Christoph died and was buried at New Vienna. Thereupon Mrs. Anna Barbara Christoph divided the Christoph properties, so that John acquired the present Anton Heiring farm directly north of the homestead, and Chris remained on the homestead. She herself remained on the homestead but lived in a little rock house which had been built for her by her son-in-law, Valentine Weber.

Mrs. Michael Christoph was an unusually hardy, energetic, and dauntless character. When her daughter Elizabeth's first child was born in Minnesota, John's mother walked from Dyersville to visit her. Carrying a bottle of water and some bread she made her way across the prairies. At that time homes were few and scattered and roads had not been built, leaving the land a vast prairie. The Indians were also roaming the country at that time, but Mrs. Christoph arrived in Minnesota at her daughter's home none the worse for her adventurous journey. When she got old she left her little rock

house and lived with John until she died, working continually and helping the neighbors whenever she could.

She died November 12, 1887, at the age of eighty-two and was buried in St. Francis Cemetery.

MR. AND MRS. PETER CLEMENS

Peter Clemens was born at Kindsbad, Bavaria, March 17, 1838. He married Mary Anna Schmitt who was born November 11, 1839 at Bonn, Germany. They came to America in 1859 and lived a while at Brooklyn, New York. There a daughter, Mary (Mrs. Wenceslaus Chwala) was born to them August 5, 1859. Next they moved to St. Paul, again to Guttenberg, then to New Vienna, and in 1867 settled at Dyersville.

Mr. Clemens was wagon-maker by trade and conducted a shop near the site of the August Bagge house directly north of St. Francis Church. The old barn on this property which was undermined by the flood of June, 1937 and thereupon razed and replaced by a garage was a part of that wagon shop.

Mr. and Mrs. Clemens had the following children: Mary (Mrs. Wenceslaus Chwala), Frank, Peter, John, Joe, Henry, Nick, Anna, Elizabeth, and Margaret.

Their later residence was on West Main, today the rebuilt residence of Ed Link. Mr. Clemens died there January 23, 1906. Mrs. Clemens died November 9, 1905.

MR. AND MRS. JESSIE COOK (MR. AND MRS. LEHNER)

Jessie Cook was a Civil War soldier. He had married Philomena, the oldest daughter of Anton and Anna Miller Lippert, who was born at Pittsburgh, Pennsylvania and came to Dyersville with her parents in 1856 or 1857. Soldier Cook came home on a furlough during the war, went back to the army, and was never again heard of. It was believed that he had been killed.

Mrs. Cook had one daughter, Tilly, born 1862, and one son, William Anton, who was born April 24, 1864 and was baptized at St. Francis Church. About 1869 Mrs. Philomena Lippert Cook married a Mr. Lehner of Lyons, Iowa, and presumably after 1875 Mr. and Mrs. Lehner moved to South Dakota. Joseph Anton Lehner, a boy of four years was buried in St. Francis Cemetery in 1874 and Anna Lehner, an infant of one month, was interred here in 1875.

They had the following children: Paul, Tony, and Minnie (Mrs. J. P. Hoffmann). Mrs. Lehner died December 25, 1904 and her

husband lived three or four years longer. The Lehner boys went to California while their sister, Mrs. Minnie Hoffman, lives at Fort Pierre, South Dakota. The wife of William Cook, who lives at Alexandria, Minnesota, furnished this biography.

MR. AND MRS. MICHAEL CROTTY

Michael Crotty was born in Ireland in 1817. He came to Dyersville probably in 1856 and served in the Union Army during the Civil War. In 1869 he bought an eighty-acre farm on the adjacent corners of sections 2 and 3 North Fork Township, Delaware County. His farm home stood on the northeast corner of section 3. Nothing remains of the buildings today. The land is at present owned by Henry Kortenkamp. Mr. and Mrs. Crotty both died at this place in 1900 and were buried in St. Francis Cemetery. They had no children.

MR. AND MRS. CHRIS CUNNINGHAM

Chris Cunningham was born Christmas Day, 1811, at Bray, near Dublin, Ireland. At the age of fifteen, he came with his parents to America and settled at New Rochelle, New York. He helped build one of the earliest railways in this country from New York to New Haven in 1833. In 1839 he married Miss Maggie Matthews at New Rochelle, New York and after living consecutively at Baltimore and Cumberland, Maryland, Martinsburg, West Virginia, and Syracuse, New York, he came to Dubuque and thence to Dyersville in 1856.

Some accounts of Mr. Cunningham's life give 1846 as the year of his arrival in Dyersville. This cannot be correct. The obituary of his son Daniel, who died at Dyersville in 1889, states that Daniel was born in Syracuse, New York, April 13, 1856.

He was a stone mason by trade, and built foundations and chimneys for many of the original houses in Dyersville. He laid the first stone in the Methodist Church (1857) and for St. Francis Xavier Church (1858). During these years he helped the Trappist Monks construct the stone walls of New Melleray Monastery.

It was probably in 1861 that Chris Cunningham's humble dwelling in Irishtown, located in the vicinity of the Onyx Factory, burned to the ground. In that fire Samuel's twin sister, Margaret, was burned to death. They had the following children: Pat, Mary (Mrs. Roche), George, Daniel, Frank, Samuel and Margaret, Christoph, Maggie (Mrs. Jim Harris), Hugh, Lizzie, and Nora.

Mrs. Cunningham died May 6, 1892. Mr. Cunningham passed away in March, 1912, about four months after his children and friends had gathered around him to honor him on his one-hundredth birthday.

MR. AND MRS. DANIEL CUNNINGHAM (MR. AND MRS. W. R. HOLLENBECK)

Mr. Cunningham was born in the city of Syracuse, New York, April 13, 1856, and came to Dyersville with his parents, Mr. and Mrs. Chris Cunningham the same year. Daniel engaged in farm work for five years, and then began to learn the trade of a stone mason, in which work he continued with his father for twelve years. They built road bridges in several counties of this part of the state. Two years of his life were spent at the building of railroad grades, especially on the Cherokee and Sioux Falls extension of the I. C. R. R.

On February 1, 1881, he married Miss Barbara Agnes Benn. She was born at Dyersville to William and Anna Farrell Benn on December 3, 1858. March 12, 1882, the couple took charge of the Dyersville House, Mr. Cunningham being its host up to the hour of his demise. Their children were William Bernard, Mary Agnes (Mrs. Ed Brueckner), John Francis, Charles Christopher, and Henry Joseph (Harry). Charles Cunningham was the first Dyersville boy to be killed in the World War serving with the Rainbow Division. He was buried in St. Francis Cemetery.

Daniel Cunningham died August 31, 1889. On January 20, 1897, Mrs. Barbara Benn Cunningham was married to W. R. Hollenbeck. Mrs. Hollenbeck died August 7, 1931 and was buried in St. Francis Cemetery.

MR. AND MRS. SAMUEL CUNNINGHAM

Sam Cunningham was born at Dyersville in Irishtown near the New Vienna crossing, January 25, 1861. He had a twin sister, Margaret, who was burned to death in a fire that destroyed Cunningham's home that same year. Sam's parents were Chris Cunningham and Margaret Matthews Cunningham who were among the early settlers in Dyersville. He married Nora Fitzgerald in St. Francis Church on November 6, 1894.

Mr. Cunningham started making his way in the world by working on a farm at cornplanting time, dropping corn on the old-fashioned planters for \$.25 a day. He next worked at various occupations, among them herding cattle for a Mr. Sharp, at \$3.00 a month.

For twelve years he rented and worked a farm for himself. Then he joined his father and brother in building county bridges. When the Great Western Railroad came to Dyersville, he helped in the building of the new grade. During the next few years he continued building railroad beds for different railroads in various parts of Iowa, Minnesota, Illinois, and Wisconsin.

He left the railroad life to run the sprinkler wagon at Dyersville for five years. Returned again to railroad building for another year. Then he did section work for the Illinois Central Railroad for one year, and three more years the same work for the Great Western. He next joined a construction train. Finally he settled down to his life work, a section hand for the Great Western Railroad for thirty-three years. Here he established an enviable record laying off only twelve days in thirty-two years. Mr. Cunningham still enjoys good health and has not lost his Irish sense of wit and humor for which he has been known throughout the years. He makes his home in his residence on West Victoria Street, where he has spent practically all of his eighty years.

Mr. and Mrs. Cunningham had the following children: Edwin, Stella (Mrs. Ed Evers), Lavergne, Earl, Lucille (Mrs. Clarence Beckmann). Mrs. Cunningham died November 5, 1928.

MR. AND MRS. JOHN DALHELM (MR. AND MRS. HENRY ROTHUES)

John Dalhelm came to Dyersville from New Vienna where he had settled in the early 1850's. He became a convert to the Catholic Faith there in 1853 on the occasion of a mission conducted by a nationally renowned preacher, Father Weninger, S.J. His wife was Catherine Tauke, who was born in Twistringgen, near Bremen, Handorf, Germany, in 1830. Mr. and Mrs. Dalhelm made their home on the site of the Dyersville Park which property they bought in part in 1867. They had no children. Mr. Dalhelm died in September, 1873.

Mrs. Dalhelm then married Henry Rothues on April 14, 1874. They were great lovers of flowers and older people recall their varied flower gardens. Mr. Rothues died January 10, 1899. After his death Mrs. Rothues sold her residence to Frank Krogmann in March, 1900, who sold the property to Edward Wuchter in 1902, and he in turn to the Dyersville Commercial Club in 1917. She rented a few rooms in the Wentz house, occupied today by the parish organist. Here she died after a few months' residence on September 24, 1900.

MR. AND MRS. THEODORE DENKHOFF, SR.

Theodore Denkhoff was born March 23, 1835, at Drensteinfurt, Germany, and came to America June 22, 1866, directly to New Wine Township. He worked on a farm for John Christoph's mother north of Dyersville. On November 8, 1870 he married Margaret Reittinger, born of Mr. and Mrs. Anton Reittinger at Dyersville December 16, 1849. They located at Dyersville where Mr. Denkhoff served as grain and cattle buyer for the Holscher Brothers until his death.

They had four children: Joseph H., Susanna, Theodore F., and Frank. Mrs. Denkhoff died November 23, 1881.

Theodore took a second wife, Marie Josephine Von Handorf on August 8, 1882. Marie Josephine Von Handorf was the widow of John Bernard Von Handorf of Oldenburg who died while crossing the ocean with his family. Mr. Von Handorf was a brother of Joseph and Henry Arens, also pioneers of Dyersville. The change in his name was due to an imperative custom in Germany whereby the owner of a homestead assumed the traditional name of that property. John Bernard was the owner of the Handorf property and therefore was officially known as Von Handorf. Mrs. Von Handorf came to America in 1880 with the following children: Caroline (Mrs. Henry Eilers), Elizabeth (Mrs. Louis Kohl), Josephine (Mrs. Bernard Kramer), Agnes (Mrs. Henry Koopmann), Barney, and Johanna (Mrs. Anton Harks).

Mr. Denkhoff had no children by his second marriage. He died June 19, 1891 and Mrs. Denkhoff died May 12, 1920.

MR. AND MRS. HENRY DEYEN

Henry Deyen was born at Hanover, Germany, December 6, 1829. He came to America in 1849 and in 1858 married Mary Elenz at New Vienna, who was born December 2, 1841.

They lived for a while on a farm north of New Vienna. Then they came to Dyersville and conducted the Pennsylvania Hotel. Mr. Deyen next engaged in the lumber business. Selling the lumber yard he ran a little clock repair shop. He built the home now occupied by Henry Miller near the black bridge.

Their children were: Mary Anna (Mrs. George Woestmann), William, George, Josephine (Mrs. Dom. Spielmann), Lena (Mrs. Martin Arens), and Emma (Mrs. Emil Kremer).

He died at his residence on October 26, 1895. Mrs. Deyen died November 29, 1913.

MR. AND MRS. BERNARD DIEKMANN

Bernard Diekmann and his wife Josephine with three children, Josephine, Frank, and Mary, came to America in October, 1867 from Steinfeld, Oldenburg, Germany. Bernard was born there in 1824, and married Josephine Schroeder.

Coming to Dyersville they lived a year with the Mrs. Christopher Becker family northeast of Dyersville. Then they moved to their homestead three miles southeast of Petersburg, southern part of section 9, Bremen Township, the present John Koopmann farm. They attended church at St. Francis until the Petersburg parish began.

Mr. and Mrs. Diekmann sold their farm in 1893 to John Deppe and moved to Remsen, Iowa, where they both died. Their children were Josephine (Mrs. Jacob Wuchter, Jr.), Frank, Mary (Mrs. Harry Siemonsma), Bernadine (Mrs. Peter Siemonsma).

MR. AND MRS. ANTON DIGMANN

Anton Digmann was born at Heuthen, Saxony, Germany, on December 10, 1833. At the age of seventeen he came to America with his folks and settled on a farm near Sinsinawa Mound, Wisconsin. On May 27, 1855 he married Margareta Digmann at Sinsinawa. No relative of Anton in spite of the similarity of names, Margaret was born at Heuthen on April 29, 1829. In 1854 she came to Cincinnati, then to Kieler, Wisconsin. They made their home in that vicinity until 1865 when they came to Iowa and settled on a farm three miles east of Dyersville. In 1877 they retired to their residence which stood on the present site of Xavier High School in West Dyersville.

On August 29, 1904 Mrs. Digmann died and soon afterwards Mr. Digmann went to the St. Francis Home of the Aged at Dubuque to spend the rest of his days. He died July 13, 1916 and was buried in St. Francis Cemetery.

Mr. and Mrs. Digmann adopted two children, a boy, W. Crowder, and a girl, Alice, now Mrs. Charles Kolf of Dubuque. Both Mr. and Mrs. Digmann were known and beloved for their boundless charity and sincere sympathy toward their fellow men, especially those in trouble or need. They donated a part of the site of Xavier High School, a gift valued at \$2,000. Mr. Digmann also gave to the church a statue of St. Anthony which now stands in the sanctuary. He gave a scholarship to his home parish in Heuthen, Germany.

MR. AND MRS. JOHN DIGMANN

John Digmann was born on May 9, 1834 in Heuthen, Germany. He was a brother of Mrs. Anton Digmann. On July 14, 1856, he married Catherine Hittenmiller, who was born in Heuthen, Saxony, Germany, September 19, 1837. She was the sister of John and Henry Hittenmiller. They came to America April 1, 1863 and settled on a farm east of Dyersville. Years later they bought and moved to the farm now owned by Anton Digmann.

Their children were: Margaret (Mrs. John Steger), Gertrude (Mrs. Frank Klostermann), Henry, Leonard, Mary (Mrs. Tony Henry), Anna (Mrs. Theodore Schindler), Anton, Katie (Mrs. Henry Schindler), Albert, who died at the age of nine. Two infants died in Germany.

Mr. Digmann died on the farm February 23, 1916. His wife died May 1, 1930.

PROF. AND MRS. AUGUST DORNES

Prof. August Dornes was born at Kirchheimbolanden, Kaiserslautern, Bavaria, on August 19, 1840. When thirteen years old he came with his parents to Pittsburgh, Pennsylvania, where his father taught the parochial school and was director of the choir. In 1858 August came to Dubuque. On November 25, 1865 he married Miss Josephine Schemmel in Dubuque. She was born March 22, 1845 at New Vienna. He and his wife then moved to Lyons, Iowa, where he taught school for two years. In 1867 they moved to Dyersville where Father Kortenkamp engaged Mr. Dornes to teach and direct the choir in St. Francis Church from 1870 to 1877. In 1877 they returned to Lyons, and in 1880 came again to Dyersville to make it their permanent home. Prof. Dornes was St. Francis Choir Director again from 1881 to 1885 and from 1888 to 1890; also for a brief period after 1902. They lived in the present Al Clemen residence in South Dyersville.

Their children were: Angeline, Emma (Mrs. Jos. Clemens), Pearl (Mrs. Wm. Steger), Clara (Mrs. Winnie Bailey), John C. and Fred.

Mr. Dornes was a member of the Pius Society of Dubuque, and of St. Francis Society of the R. C. M. P. S. of Dyersville for many years.

Prof. Dornes followed his profession nearly all his life and had the distinction of having taught school for nearly fifty years. He died March 13, 1909. Mrs. Dornes died in April, 1919.

MR. AND MRS. JOHN DREXLER

John Drexler was born at Bavaria, Germany, on June 3, 1849. At the age of two years he came to this country with his parents who settled at St. Louis. After residing there a few years, the family settled on a farm west of Dyersville. Having completed his elementary studies, he assisted his father on the farm. On April 14, 1874, Mr. Drexler was united in marriage to Miss Theresa Leitermann, in St. Francis Church. She was born at Guttenberg on January 6, 1855. After their marriage they went to housekeeping on a farm near Petersburg Spur for fifteen years. Then they bought the farm now known as the Henry Lasche place. In March, 1910 they retired and came to this city to live. Mr. Drexler purchased a home on West DeWitt Street, where he died on July 25, 1923.

This union was blessed with seven children: Ted, who died young, Edward, William, Mayme (Mrs. Wm. Felder), Joseph, Clem A., and Andrew. Mrs. Drexler is active today managing her own home at the ripe age of eighty-four.

MR. AND MRS. JOHN DREXLER, SR.

John Drexler was born October 26, 1826 at Seebarn, Bavaria. In 1848 he married Anna Mary Heusler. She was born July 25, 1825 at Treffelstine, Kreis Regensburg, Bavaria, where she grew up and was educated in the parochial school. In the spring of 1852 they came to America and after spending about a year in St. Louis, they moved to Dyersville and soon afterwards settled on a farm now the Ben Johannes place five miles northwest of this city which they bought on July 23, 1853. Belonging to New Vienna parish first, they became members of St. Francis Parish soon after Father Kortenkamp came here.

They farmed until 1889 when they retired and moved to Dyersville. Mr. Drexler bought a store building from the Matt Shorn Estate which he converted into a residence. It stands on West Main and is owned today by Lavergne Cunningham.

They had ten children: Catherine (Mrs. Charles Kramer), Rev. Joseph Drexler, Rev. A. J. Drexler, Anna (Sr. M. Evangelista, O.S.F. P.A.), Mathias, George, Mary (Mrs. N. J. Iekel), John, Anton, and Frank.

After retirement Mr. Drexler still loved to work on his farm. One day while chopping wood in the timber he cut his foot with the axe. The wound resulted in gangrene from which he died October 26, 1896. Mrs. Drexler died January 19, 1909.

MR. AND MRS. HENRY DUNKEL

Mary Haas was born at Luxemburg, Germany, on October 8, 1848. In 1852 she came to this country with her parents, Mr. and Mrs. Peter Haas, and settled at Luxemburg, Iowa. After living there a short time the family moved to North Fork Township in the neighborhood of the Leibold School House where she remained until her marriage to Henry Dunkel, who was born in Heuthen, Saxony, Germany. The marriage took place at St. Francis Church on April 29, 1871. Father Kortenkamp officiated at the ceremony.

After marriage Henry Dunkel and his wife moved to a farm north of Farley where they lived two years, or more, and in 1874 they bought the Haas homestead in North Fork Township. In 1902 they retired from farming and purchased a home on West Victoria Street in West Dyersville. Mr. Dunkel died on May 4, 1930. They had eleven children: Mary (Mrs. J. Little), Elizabeth (Mrs. H. Mormann), Joseph, Anna (Mrs. Wm. Lindemann), Kate (Mrs. Tom Brunkan), Rev. H. J. Dunkel, Nic, Emma (Mrs. Celious Gibbs), and Lena, Dorothy, and Theresa, who preceded their mother in death. Mrs. Dunkel died January 16, 1932.

MR. AND MRS. GEORGE EICHACKER

George Eichacker was born in 1840 in Alsace-Lorraine. He became a convert to the faith under the instructions of the renowned Jesuit missionary, Father Weninger. He married Magdalena Lippert who was born December 23, 1841, at Pittsburgh, Pennsylvania and came to Dyersville with her parents in 1857. Mr. and Mrs. Eichacker lived for a period across the street directly west of Father Korten-kamp's rectory when he lived on lot 105, Hamilton and Rivoli Streets. Here Mrs. Eichacker did little home duties for her pastor, such as making shirts for him.

Their children were: Elizabeth (Mrs. Nick Greten), Edward J., Magdalena (Mrs. Milton Rogers, later Mrs. Conroy), George A., Louis J., Henry, Anna (Mrs. Frank Montag, now Mrs. Joe Schneider), Peter P., Mary (Mrs. George Scott), Catherine (Mrs. Jos. Bakula).

Mr. Eichacker died October 9, 1908 and his wife died January 15, 1927. Both were buried in St. Francis Cemetery.

MR. AND MRS. JOSEPH EIGENBERGER

Joseph Eigenberger came from German-Bohemia with his wife and one son, George, probably about 1848 and settled on a farm seven miles northwest of Dyersville. After 1862 they belonged to St. Fran-

cis Parish where they had seven children baptized up to 1874. Very likely they joined the Petersburg parish after that, for the informant of this biography reported that Joseph and Mary Eigenberger died on a farm near Petersburg.

The St. Francis Parish baptism record spells this family name Eichenberger, but the descendants today use the form Eigenberger. The children of this family were: George, born in Austria, Anna (Mrs. S. Fritchie), Elizabeth (Mrs. Joseph Schmitt), John (living at Manchester, Iowa), Joseph, Mathias, Catherine, Anna Mary, Mary Catherine, Anton, Mary.

MR. AND MRS. JOSEPH EIKE

Joseph Eike was born at Hanover, Germany in 1830. In company with his brother, Lorenz, Joseph left Germany in 1854 and came to Dyersville in 1862. He had previously married Magdalen Gunter on November 25, 1856 at St. Peters, Missouri. She was born at Hanover in 1832, and came to America with her parents in 1854.

In 1862 the Eikes came to Dyersville from St. Peters, Missouri, and settled on the Eike homestead one and a half miles southwest of Petersburg, today occupied by Frank Eike. During several years before 1871 they belonged to St. Francis Parish.

Their children were: Joseph, John, Francisca (Mrs. Anton Kamphaus), Franz, Josephine (Mrs. Henry Hellmann), Maria (Mrs. Henry Scherbring), Bernard, Henry, and Anton.

Mr. Eike died on the homestead on February 5, 1882. Mrs. Eike reached the age of ninety-two and died on February 28, 1924.

MR. AND MRS. LORENZ EIKE

Lorenz Eike was born at Hanover, Germany in 1829 and came with his brother Joseph to America in 1854. The same year he married Teresa Ludwig who was born in Germany in 1838. In the 1860's Lorenz Eike moved with his family to a farm one and a half miles west of Petersburg. They were members of St. Francis Parish until the parish was established at Petersburg.

About 1873 Lorenz Eike moved to Carroll County where he became an extensive land owner possessing twelve hundred acres at one time. Mr. and Mrs. Eike had the following children: Mary, Henry, William, Hilary, Theresia (Mrs. Anthony Robinson), Mary, Henry, Minnie (Mrs. P. W. Reck), George, Elizabeth (Mrs. Ben Bruening).

Lorenz Eike died on his homestead five miles south of Arcadia in 1889. Mrs. Lorenz died at the same place in 1922.

MR. AND MRS. NICHOLAS ESCH

Nicholas Esch was born at Rohl, Kreis Bittburg, near Trier, Germany, on February 7, 1844. At the age of eight years he came to America with his parents. In 1865 they came to Dyersville. In 1869 Nic Esch and his brother, Peter Esch, entered the brewery business and conducted the Germania Brewery in conjunction with Joseph Nachtmann. Later they bought out the Nachtmann interest and thenceforth the brewery was exclusively owned by the Esch brothers.

On January 4, 1870 he was united in marriage to Miss Catherine Strobl, in St. Francis Church. Nine children were born to this union: Mary (Mrs. H. Raker), Kate, Nic, Joe, Laura, Emil, William, Bertha (Mrs. Harry Limback), and Clara (Mrs. M. C. Plein). Mrs. Esch passed to her reward November 15, 1898.

Some years later Mr. Esch married Mrs. Pauline Heles of Worthington, Iowa. She died on March 30, 1924, and was buried at Worthington, Iowa. He died January 2, 1929 and was buried in St. Francis Cemetery.

MR. AND MRS. PETER ESCH

Peter Esch was born February 6, 1840, in Trier, Germany and in 1852 came to America with his parents and settled in Chicago. After completing his studies, Mr. Esch worked at the cooper trade for three years in Chicago and later worked on farms in that vicinity. In 1863 the family came to Iowa and settled on a farm near Bankston and thence came to Dyersville in 1865.

In 1869, during the month of July, he and his brother, Nicholas, and Joseph Nachtmann organized a company and purchased the Germania Brewery from Gehringer and Nachtmann.

In September, 1871, Peter Esch married Catherine Burlage at St. Mary's Church, Dubuque. The couple lived in South Dyersville. They had fourteen children of whom these seven survived their parents: Lena (Mrs. Bernard Tauke), Theodore, Elizabeth (Mrs. Ray Whitney), Peter Jr., Josephine, Art and Della (Mrs. Walter Woodman).

In 1898 the Esch Brothers became associated with Jacob Weidenbacher and Company in the wholesale liquor business and later with the National Importing Company, which was discontinued in 1916. Peter Esch was also in the implement business for six years and then retired from active business life. He was a member of the city council, and served as a member of the School Board for many years.

He was one of the trustees at St. Francis Church, and a charter member of the R. C. M. P. S.

Mrs. Esch died April 15, 1917. Mr. Esch died November 19, 1921.

MR. AND MRS. FRANK FAHA, SR.

Frank Faha was born in Trier, Germany, on January 8, 1843. He came to America in 1864 directly to Dubuque County and joined his brother, Matt, at Sherills Mound, where he remained a short time and then came to Dyersville in 1867, beginning his trade of tailoring. His shop was located on the north side of Main Street, where he built up an expensive tailoring business, employing a number of tailors. A few years later he opened a clothing store, named Champion Clothing Store. This firm was the origin of the present Emporium Store. He was assisted in the tailoring and clothing business by his sons.

On September 2, 1873 he was united in marriage to Miss Elizabeth Knippling. She was born in Germany about 1852. Five children were born to them: Fred, Henry, Frances (Mrs. E. H. Krapfl), Clara (Mrs. E. F. Mueller), and Frank, Jr. Mrs. Faha died May 2, 1923, and he died March 28, 1931. Mr. Faha was a charter member of the St. Francis Society.

MR. AND MRS. JOHN HENRY FANGMANN

John Henry Fangmann was born at Steinfeld, Oldenburg, Germany, in 1822. He immigrated to New Vienna in 1847. With him came his wife, Dorothy Meyer, her sister, Mary A. Meyer, and her fiance, Anton Kirchhoff. Dorothy Meyer was born November 20, 1815 at Steinfeld, Oldenburg. In 1874 the Fangmanns moved to Dyersville, to live with their daughter, Mrs. B. Henry Forkenbrock. Mr. and Mrs. J. H. Fangmann donated the main altar in St. Francis Church and with this and other donations their contributions to St. Francis Parish amounted to the sum of fully \$6,000. Mrs. Fangmann died May 20, 1889, but he lived until March 15, 1904. They were buried in St. Francis Cemetery.

MR. AND MRS. JOSEPH FELDMANN

Joseph Feldmann was born October 15, 1829, at Oldenburg, Germany. In 1849 he came to America, located in Missouri, and engaged in railroad construction work for five years. Next he worked on a steamboat running from St. Cloud, Minnesota to St. Louis. In 1855

he began farming at New Vienna. He also worked at the shoemaker's trade in spare time. In 1858 he married Mary Schaupmann at New Vienna.

Mary Schaupmann was born May 12, 1828, at Lahr, Hanover, Germany, and came to America in 1855, settling at Charleston, South Carolina. She came with two girl friends to America and on the boat struck friendship with a lady who was very good to her in this strange land. This lady was Mrs. Simon Schermer whose husband had died in Charleston, South Carolina. After her husband's death, Mrs. Schermer had found it necessary to make a trip to Holland to settle his estate. She was now on her return journey to Charleston. She noticed that this young girl, Mary Schaupmann, was lonesome. Mrs. Schermer was kind to her and told her not to worry about the future, that she had a fine home and sufficient means to take care of her. Thus Mary became a member of the Mrs. Schermer family for some years. When Mrs. Schermer moved to Iowa and settled at New Vienna in 1857, Mary came with her and helped in the household duties caring for her two children, Simon Jr. and Josephine, besides providing room and board for Father Orth. Here Miss Schaupmann was living at the time of her marriage to Joe Feldmann.

Mr. and Mrs. Joe Feldmann went to housekeeping at New Vienna where they lived eleven years, Mr. Feldmann plying his shoemaker's trade. He was also township constable in 1864 and 1865. In 1869 they moved to the Feldmann homestead two miles east of Dyersville, now the Albert Goerdts farm.

Mr. and Mrs. Feldmann had the following children: Anna (Mrs. Joe Schlarman), Mary, Henry, Kathryn (Mrs. Louis Meyer), Elizabeth (Mrs. Anton Wilberding), Joe, John B. In 1898 they retired to their residence in West Dyersville, now owned by Joe Fischer. Mr. Feldmann died August 8, 1910. Mrs. Feldmann died October 12, 1912.

MR. AND MRS. JOHN FELTES

In the year 1861, John Feltes left his native country, the Grand Duchy of Luxemburg, to set sail for America which to Europe was then the golden land of opportunity. Reaching the shores of the United States, he found the great conflict between the North and the South—the Civil War—just beginning, so he travelled on farther West and eventually reached the Mississippi River at the present site of Muscatine, Iowa.

After a year of labor in the onion fields of that productive land, he returned to his home in Mondorf, Luxemburg, and was united in marriage to Mary Hoffman Miller of Filtzdorf, Luxemburg, in

May, 1862. The newly united couple, John and Mary Feltes, returned to the war-torn United States in the same year and took up farming about four miles south of Dyersville on what is now known as the Ben Digmann farm. They were members of St. Francis Parish until 1883.

In 1883 tragedy struck the family as John, the husband and father, met a sudden death in a railroad accident at Anamosa, Iowa. Shortly thereafter the widowed Mary Miller Feltes moved to a farm a few miles northwest of Worthington and farmed there for several years, and then as her family settled on neighboring farms or entered business fields, she moved to Worthington and lived there until her death on September 23, 1921.

Six of the eleven children are still living and with but one exception live at Worthington. Mathias, Peter, Jacob, Nicholas W., and Anna are the five children who have passed on to their reward but John B. and Nicholas J. live in the community of Worthington and Frank M. resides at Chicago. Margaret (Mrs. Richard Sherlock) and Magdalen (Mrs. Henry Soppe) live on farms near Worthington and Mary (Mrs. Chris Ament) resides in Worthington.

MR. AND MRS. MAURICE FINK (VENK)

Maurice Fink and his wife, Gertrude Steffen, and a son came from Recklinghausen, Rhine-Westphalia, a town about thirty miles from the important coal and steel center of Essen. Whether there were other children in the family is not known. Mrs. Fink was a sister of William Steffen, a pioneer of New Vienna. The time of their arrival is not known but the Finks were at Dyersville in 1863 because a room of the Fink residence on East Victoria, lot 17, of Stanton's Addition was the scene of the first parochial school which Miss Scher conducted in 1863.

The son of Maurice Fink enlisted in the Union Army during the Civil War. He was captured and held in a prison camp for many months where he nearly starved. When he finally gained freedom and found food he overate and died of the effects.

Mr. and Mrs. Fink were poor people. He made his living working at various jobs. Mrs. Fink died January 23, 1876, at the age of sixty-five years. Her burial record spells her name "Venk," probably the correct spelling and pronunciation of the name, because old settlers who speak of this family always pronounce their name thus.

No record appears of Mr. Fink's death although both he and his wife are said to be buried here. However, Mr. Fink survived his wife for a number of years, and in his old age was served by Anna Hoelker, a young lady who was related to him in some way.

What connection Marie Venk had with the Fink family is not known. She was married to John (Joseph) Hoelker at St. Francis Church on May 26, 1868. She may have been a daughter of Mr. and Mrs. Fink. One of the witnesses at her wedding was Elizabeth Steffen, the wife of William Steffen. Probably her daughter, Anna Gertrude, kept house for Mr. Fink in his last years.

MR. AND MRS. JOHN FISCHBACH

John Fischbach was born at Bisen, in the Grand Duchy of Luxemburg, which he left in 1869 and came to St. Donatus, Iowa, with his parents and their family. One sister of John, Sister Sylvia, did missionary work in Africa and died in 1917. In 1870 John Fischbach married Margaret Feyen and came to Dyersville. She was born in France in 1849 and came to America with her family in 1860, settling presumably also at St. Donatus, Iowa.

Mr. Fischbach conducted the Commercial Hotel at Dyersville. In 1872 John's brother Matt Fischbach, a carpenter by trade, who married Anna Schneider, also settled at Dyersville.

Mrs. and Mrs. John Fischbach had the following children: Andrew, Thomas, Margaret, Lillian (Mrs. G. Bass), and Clara. They passed to their eternal reward on July 2, 1884 and July 31, 1913 respectively.

MR. AND MRS. JOHN FITZGERALD

John Fitzgerald was born in Dublin, Ireland, and came with his wife Catherine and his brother William to Dyersville in 1862. Their passage was financed by a brother-in-law, Robert Sherlock.

Mr. and Mrs. Fitzgerald worked for a while at the Robert Sherlock farm and then farmed on the east bank of the North Maquoketa at Rockville. Some of the descendants of the John Fitzgerald family are still at Rockville.

They had two children baptized at St. Francis Church: Mary and John.

MR. AND MRS. WILLIAM FITZGERALD

William Fitzgerald was born in Dublin, Ireland. He and his brother John left Ireland and came to Dyersville around 1862. Their passage was financed by their brother-in-law, R. Sherlock, who had married their sister Mary and was living near Rockville.

William married Mary Mahoney on May 16, 1868. She was born at Washington, D. C. Mr. Fitzgerald was a day laborer, and after

his marriage lived in East Dyersville. Their children were: Thomas (died in train accident when sixteen), Mary (Mrs. Edward McCaffrey), John, Ella (Mrs. Geo. Davis), Julia (Mrs. Fred Eller), Will (struck by lightning at Winthrop in 1900), Agnes (Mrs. Martin Whitley), Anna, Eddie, Kathryn (Mrs. Tom Smith).

Mr. Fitzgerald died in Dubuque in 1914, while Mrs. Fitzgerald died in Chicago March 23, 1926.

MR. AND MRS. GEORGE FLECKENSTEIN

George Fleckenstein was born in Bavaria, November 2, 1836. He learned the blacksmith trade in Germany and came to America in 1861, following his trade in Dubuque. On September 15, 1863, he married Catherine Hammersmith, also a native of Bavaria, born October 16, 1842. Late in the 1860's the Fleckensteins moved to Dyersville where a son Joseph was born and baptized at St. Francis Church, June 21, 1868.

Christoph Fleckenstein and his wife Eva also came to Dyersville at the same time and had a child, Barbara, baptized at St. Francis on May 10, 1868.

A few years later Mr. and Mrs. George Fleckenstein moved to Warren County, Iowa, where they built the first dwelling at the new settlement. He continued there with his trade. In 1886 the Fleckenstein family moved to Humboldt County, California, and opened a shop at Eureka. After five more years of blacksmithing they moved to a ranch near Arcata, California. Here George Fleckenstein died in 1917 and his wife in 1922. Both were buried in the Catholic cemetery at Arcata.

Their children were: Two infant boys, and George, Joseph, Michael, John, Anna (Mrs. James Simpson), Frank, Catherine (Mrs. Bernard Cochrane), Bernard, Teresa (Mrs. Charles Crawford), Marie, and Elizabeth (Mrs. Charles Blakeley).

MR. AND MRS. B. HENRY FORKENBROCK

B. Henry Forkenbrock was born December 16, 1840, in Handorf, Westphalia, Germany. When two and one half years old he was sent to Telgte to his grandmother, Mrs. Holscher, where he remained and received schooling until 1857. On April 28, 1857, after having visited his parents a month in Handorf, he with the late Bernard Holscher, his uncle, left their native home for America, sailing from Bremerhafen on May 5. They reached Baltimore in June, 1857, and Dyersville early in July. Here they joined Henry Holscher. For six weeks Henry Forkenbrock worked for the late John Christoph.

His uncle, Henry Holscher, took him to Dubuque in September, 1857, that he might learn the carpenter trade. He remained there until October, 1860, when he returned to Dyersville and took a position in the store of the Holscher Brothers.

On April 14, 1863, he married Mary Anna Fangmann in St. Boniface Church, New Vienna. Mary Anna Fangmann was born June 24, 1844, at Steinfeld, Province Oldenburg, Germany. She emigrated to America with her parents at the age of three. They lived at Buffalo, New York, for some time where her grandmother and her only brother died. Coming west, they resided in Chicago for several years after which they moved to Dubuque County, Iowa, settling on a farm two miles east of New Vienna.

Following marriage Mr. Forkenbrock did farm work around New Vienna until March, 1874, when he moved his family to Dyersville and again took up his former position with his two uncles. He worked here until 1887, when he retired from active business.

Mr. and Mrs. Forkenbrock were blessed with thirteen children. The oldest boy, John, died in 1866; four girls died in infancy. The others were: Mary (Mrs. B. W. Schulte), Rev. B. H. Forkenbrock, Joseph I. Forkenbrock, Rev. Henry Forkenbrock, Elizabeth (Mrs. Bernard Thier), and Frank, Fred, and John.

Mr. Forkenbrock was a member of the town council for three years. He was appointed a member of the Board of Trustees of St. Francis Parish in 1883 and he held that position to his death. He was treasurer of the Rosary Society for forty years. One of the pleasant events of his later years was an audience with Pope Leo XIII in 1897, when he made a trip to Europe with his son, Rev. Henry. He also attended a Mass read by the Holy Father.

He and his devoted wife were generous supporters of their parish church and all good causes. They presented the pulpit of St. Francis Church and gave the necessary funds for the electric illumination of St. Francis Church in 1905. He also left memorials of six scholarships at \$5,000 each: One to the American College, Rome, for the education of young men to the priesthood; one to the German Catholic Central Society for the education of Catholic laymen, and four scholarships to Loras College for the education of young men to the priesthood.

Two sons and a grandson were given to the priesthood, the Rev. B. H. Forkenbrock of New Hampton, Iowa, the Rev. H. H. Forkenbrock, both deceased, and Rev. Dr. W. H. Schulte of Loras College.

Mrs. Forkenbrock died February 1, 1908 and her husband on May 27, 1916. At Mr. Forkenbrock's funeral, Archbishop J. J. Keane preached a sermon in which he paid a high tribute to the life of the deceased. "Mr. Forkenbrock's life," he said, "was formed by the great ideals furnished by the Gospel which made for disinterested

devotion to the interest of religion. He was the first man in the archdiocese of Dubuque to look beyond parochial needs and interests for large things to be done for the Church. Long years ago he founded two burses at the American College in Rome and he gave largely to foreign missions. He was the pioneer in the larger view of truly Catholic interests. His was a sincere and intensely devoted life."

MR. AND MRS. FRED FREIBURG

Fred Freiburg was born in the town named after his family, Freiburg, Germany, in 1824. He left Germany to escape militarism. He lived in Ohio first, but later conducted a lumber business in Dubuque.

About 1850 he married Anna Krapfl, the only daughter of Mrs. Jacob Krapfl, who came to Dyersville in 1846, having lost her husband by death on the sea.

In 1867 Fred Freiburg came to Dyersville and formed the Freiburg and Krapfl Lumber Company.

They lived at the place of John A. Steger's residence on East Main. Their children were: John, Henry J., Frank, Mary (Mrs. Wm. Meyers). Mrs. Freiburg died February 25, 1905.

MR. AND MRS. JOHN K. FREIBURG

John K. Freiburg was born in Westphalia, Germany in 1841. On May 30, 1865, he married Anna Schemmel in St. Mary's Church, Dubuque. She was born at Cincinnati, Ohio, on January 2, 1841. When one year old she came to Iowa with her parents and settled in this vicinity.

The young couple then came to Dyersville, and engaged in the restaurant business. Their place of business was on the site now occupied by the Dyersville National Bank. Mr. Freiburg passed away on September 5, 1903.

Mr. and Mrs. Freiburg had the following children: Gerhard, Emelia (Mrs. Joseph Spahn), Rose (Mrs. Andrew Steger, deceased), Fannie (Mrs. Ignatz Westmark), and Anna (Mrs. John Fitzgerald). She died January 6, 1930.

MR. AND MRS. LEO FRITZ

Leo Fritz and his brother Lawrence came from Baden, Germany and landed at New York around 1850. On the same boat with which they crossed the Atlantic was an Irish party of two brothers and their two sisters. These Irish sisters were destined to become the

future wives of the Fritz brothers. The former went to work at a restaurant in New York City while the latter found employment at a lime plant, being lime burners by trade. The necessity of eating thrice daily gave the Fritz brothers convenient occasion to cultivate friendship and courtship. The two Irish boys had gone West to the gold fields.

After marrying their Irish waitresses Leo and Lawrence came to Iowa around 1856 and settled at Twin Springs, a little place about fifteen miles west of Dubuque. Here they continued their work in lime products. Several years later Leo Fritz and family came to the confines of Dyersville territory, settling on a little place about three and a half miles northeast of Dyersville near the Becker homestead. This district also provided raw materials for brick and tile which the Fritz brothers produced, though not on an extensive scale. They may have farmed a little besides. Thereupon Leo and Lawrence Fritz dissolved partnership and the subsequent history of Lawrence is not known.

Mr. Leo Fritz moved some time in the 1860's to the Menke farm two miles north of Dyersville. Here Mrs. Mary Ann Fritz died May 8, 1867 and was buried in St. Francis Cemetery.

She was the mother of the following children: An infant that drowned, Mike, Louisa (Mrs. Frank Beckmann), William, and Anton. Mike settled and died at Arcadia, Iowa. Mrs. Frank Beckmann died at Independence and was buried at St. Francis Cemetery in 1935. William lived and died at Elgin, Nebraska, and Anton at Elkport, Iowa.

In February 1868 Leo Fritz married Mary Boeckenstedt, a cousin of Mrs. F. X. Bullinger, who was born in Oldenburg, Germany, and coming alone to America stayed at the Bullinger home. Here Mr. Fritz became acquainted with her. In 1870 the Fritz's moved to the Andreas Krapfl farm northwest of Dyersville. Mr. Fritz died in October, 1872. In May, 1873 the youngest son, Leo, was born and that fall Mrs. Fritz died of pneumonia contracted while picking corn. Mr. and Mrs. Fritz were buried side by side in the third row of the oldest corner of St. Francis Cemetery just a little south of the center of the row.

Leo Fritz had the following children by his second wife: Frank, living at Elgin, Nebraska, was reared by the Henry Boeckenstedt family of New Vienna; Joe, living at Dodge Center, Minnesota, was reared by the Andrew Rahe family of New Vienna; Mary (Sr. M. Leonarda, O.S.F.) was taken in by the Herman Schwers family of New Vienna; Henry (Henry F. Kremer) was reared by the Nic Kremer family of Dyersville. Leo was adopted by the Frank Boeckenstedt family.

MR. AND MRS. LAWRENCE FROMM

Dr. Lawrence Fromm was born September 29, 1826 in Prussia, Germany. His wife, who was Miss Margaret Gable, was born in Prussia, Germany, on September 4, 1832. Dr. and Mrs. Fromm were married at Mt. Sinsinawa, Wisconsin, on October 1, 1855. They lived at Kieler, Wisconsin, for twelve years and came to Dyersville in 1869.

Their children were: John, Frank, Vincent, Tony, Lawrence, George, Joseph, Margaret (Mrs. Wm. Schemmel), Dora, Kate (Mrs. Joe Zeaman), Lena (Mrs. Sam Moreland), Sophia (Mrs. John Keppler), Elizabeth (Mrs. Gus Lorenz), and Christina (Mrs. Harry Smith). Sophia Fromm had the distinction of being the only child ever born in the old Clarendon Hotel.

Dr. Fromm died October 20, 1902 at Dyersville. Mrs. Fromm died July 28, 1894.

MR. AND MRS. ALEX FROMMELT

Alex Frommelt was born at Lichtenstein Jahn, near Switzerland, September 13, 1836. He came to America in 1854 and worked at Dubuque a while before coming to Dyersville. He was a mason and contractor by trade. On July 12, 1870, he married Theresa Sporen at St. Francis Church. She was born in Bavaria, Germany, July 22, 1851, and came to America with her family settling at Guttenberg in 1853. Later they moved to a farm near Dyersville.

Their children were: Mathilda (Mrs. T. C. Schermer), Agatha (Mrs. Frank Dietrich), George, Frank, Elizabeth, and Leone (Mrs. J. B. Willmarth).

Mr. Frommelt died December 1, 1909 and Mrs. Frommelt died October 28, 1901. Both are buried in St. Francis Cemetery.

MR. AND MRS. JOHN GASCH

The Gasch's came from Germany and settled three miles southeast of Worthington around 1864. In February, 1865 their daughter Catherine Victoria was baptized at St. Francis Church.

Their children were: Peter, Matt, Catherine Victoria, and several more. Later they moved to Independence, Iowa.

MR. AND MRS. JOSEPH GEHRINGER

Joseph Gehringer was born in Baden, Germany, June 12, 1828. He came to America in 1852 with his brothers, Frank and Paul. Later they induced their parents and sisters also to come. Joseph

Gehringer came to Dyersville around 1854. He bought the farm just west of St. Francis Cemetery which he sold to Michael Steger in March, 1868. Early in the 1860's he joined Joe Nachtmann in the Germania Brewery Company.

In 1862 Mr. Gehringer married Rosa Hoffart who was born in Baden, Germany, August 30, 1840, and immigrated with her mother, Mrs. Mary Anna Hoffart, to Cincinnati, in 1850. Around 1853 they moved to Dyersville.

Joseph Gehringer and his family moved to St. Mary, Iowa, in 1869. Their children were: Mary (Mrs. Barney Bruggemann), Joseph, Frank, Rose (Mrs. Maclavy), Elizabeth (a nun in a convent at Wichita, Kansas), William and John.

Mr. Gehringer died at St. Mary on May 12, 1907. Mrs. Gehringer is living today with her daughter, Mrs. Maclavy, at St. Mary, Iowa, enjoying fair health and a good memory at the age of ninety-eight.

MR. AND MRS. CHARLES GEORGEN

Charles Georgen was a German who settled at Rockville about 1866. In 1867 he married Anna Ruddleson, daughter of John Ruddleson, the owner of the Ruddleson Mill of Rockville. Mr. Georgen succeeded his father-in-law as owner and operator of that splendid mill of pioneer days.

Mrs. Georgen became a convert to the Catholic Church at the time of marriage and the Georgens were members of St. Francis Parish for a number of years. In 1868 their son John and in 1870 a daughter, Anne Johanna, were baptized at Dyersville.

Their children were: John, Anna (Mrs. Tom Noonan), Minnie (Mrs. Chas. White), and Charles.

MR. AND MRS. CONRAD HERMAN GERKEN

Born July 9, 1845 in Westphalia, Germany, Mr. Gerken came to Dyersville in 1863. He was a brother of Rev. Franz Gerken of Westphalia, Germany, and F. X. Gerken of New Vienna. At the time of the Chicago fire he went to Chicago and spent some time there at his trade as carpenter. He was married there to Miss Margaret Hart at St. Joseph Church; Mr. and Mrs. Gerken then returned to Dyersville where they lived until 1889. Thence they moved to Dubuque and later to Chicago.

Conrad helped build the present St. Francis Church. While working in the steeple he fell with the ladder to the basement, a height of sixty feet and escaped with minor injuries. He also built the vestment cabinet that stands in the main sacristy.

The surviving children are: Joseph, Mrs. George Ellwanger of Chicago, and Mrs. Joe Loes, Dyersville. One son, William, died at Chicago in 1928 and three daughters died at Dyersville.

Mr. Gerken died in Chicago on March 14, 1921 and was buried at Dyersville. His wife died April 14, 1924 and was also buried here.

MR. AND MRS. HERMAN GERKEN

Herman Gerken was born March 11, 1819, at Hagensdorf, Paderborn, Germany. He married Mary Schulte born at the same place April 10, 1822. They came to America with one child, Mary (Mrs. Herman Kerkhoff), not later than 1852, for in that year another daughter, Margaret (Mrs. Frank Kunkel), was born here and baptized at New Vienna. They bought a farm northeast of Dyersville in 1861 which they later sold to Herman Niehaus, and which is now owned by John Kainz.

Herman Gerken was a carpenter and cabinet-maker by trade. This trade was hereditary in the Gerken family and it explains the presence of the carpenter's square in the episcopal coat of arms of Archbishop Rudolph Gerken of Sante Fe, New Mexico, a grandson of Herman Gerken. During the first few years Herman Gerken went to Dubuque with a bag of tools on his back and worked at carpentering there between field work seasons, leaving his wife and children to take care of their log cabin, little stock and small fields. They had bought the land from the government for a dollar and a quarter an acre. The Gerkens were during those first years molested on various occasions by herds of deer which swooped down upon their fields of wheat. Mrs. Gerken also experienced visits from groups of Indians who would make themselves at home in her cabin and take any and all the food she had. She avoided trouble with them by showing no resistance to their plundering. On one occasion, however, when they left and took with them the smoked ham, the last food store she possessed, she besought them in sign language for some food for her children and herself. The Indians then softened and left some of the meat.

During those early years the Gerkens attended church at New Vienna. In 1866 Herman Gerken bought a farm east of Dyersville which became the Gerken homestead, now the Herman Nadermann farm. Their children were: Mary (Mrs. Herman Kerkhoff), Margaret (Mrs. Frank Kunkel), William, Carolina, Henry, Sophia (Mrs. Frank Kunkel, II), Louis, and Herman who died as a boy.

Herman Gerken died on the homestead July 13, 1875. Mrs. Gerken died there February 17, 1869. Through the marriage of their

son William to Elizabeth Sudmeyer, Mr. and Mrs. Herman Gerken became the grandparents of two priests, the Most Rev. Rudolph A. Gerken, D.D., and Rev. Leo A. Gerken.

MR. AND MRS. WILLIAM GERKEN

William Gerken was born at New Vienna on November 9, 1853. He resided at New Vienna until he was thirteen years of age, when he moved with his parents to the Gerken homestead east of Dyersville, now the Herman Nadermann farm. He attended the rural and parochial schools here and spent about a year studying at Dubuque, Iowa, and thereafter assisted his father on the farm. At the death of his father in 1871 he took over the Gerken homestead.

On April 20, 1877 he married Miss Elizabeth Sudmeyer at St. Francis Church. She was born at Petersburg in 1856. Seven children were born: Addie (Mrs. Alois Tegeler), John, Rev. Leo Gerken, Frank, Henry, Most Rev. R. A. Gerken, D.D., Archbishop of Sante Fe, New Mexico, Molly (Mrs. Ben Willenborg). On October 26, 1888, Mrs. Gerken was called to her reward.

On June 3, 1890, Mr. Gerken married Miss Caroline Wuebbelt, who was born in Coesfeld, Germany, May 26, 1856. On September 6, 1921, they retired from farming, and moved to Dyersville. Six children were born to them and they are: William, Laura (Mrs. Ed Klostermann), Oscar, Thekla (Mrs. Clem Bruggemann), Ludwig, and Olivia (Mrs. William Jansen). Mr. Gerken died August 30, 1922, and his second wife died at Bishop Gerken's residence at Amarillo in November, 1929. Both were buried in St. Francis Cemetery.

MR. AND MRS. JACOB GIDDINGER

Jacob Giddinger was born in the Duchy of Luxemburg of Mr. and Mrs. Peter Giddinger and came with his parents to the Giddinger homestead three miles southeast of Worthington where they settled about 1851.

Jacob married Susanna Kohns who was a first cousin of Peter Greif, Sr. After the death of his parents, Jacob took charge of the homestead where he lived until retirement to Worthington. They belonged to St. Francis Parish and had five children baptized here.

Mr. and Mrs. Jacob Giddinger had the following children: Mary (Mrs. Nic Merfeld), Peter, John, Lena (Mrs. Mike Kramer), Catherine, Elizabeth (Mrs. Jim Moran), Jake, and Mike.

MR. AND MRS. PETER GIDDINGER

This Giddinger family came from Luxemburg and settled three miles southeast of Worthington around 1851. Mr. and Mrs. Giddinger died at this farm home. They belonged to St. Francis Parish during the 1860's and had the following children when they immigrated to America: Jennie, Jacob, John, and Peter, Jr.

MR. AND MRS. PATRICK GLYNN

Patrick Glynn came to Dyersville with his wife, Anna, and children not later than 1862 for in March of that year his daughter Catherine was baptized at St. Francis Church. The Glynn's farmed the land that adjoins the west side of the Henry A. Fangmann farm on the highway west of Dyersville. They lived at the four-mile corner where the Petersburg road meets highway 20. They lived here probably at least up to 1883, the year when their daughter Mary was married to George Benn at Dyersville.

There were the following children: Mary (Mrs. George Benn), Maggie (Mrs. Andy Rubly), Pat, Joe, Mike, John, and Kate (Mrs. George Bisgrove).

Mr. Glynn died about 1884 at Marcus, Iowa, and his wife died around 1902 at Ft. Dodge, Iowa.

MR. AND MRS. KARL GOERDT

Karl Goerdt was born at Larborchum, Westphalia, Germany, December 14, 1817. In 1850 he came to America and settled at New Vienna. The same year he married Elizabeth Honkomp in St. Boniface Church. She was born on December 8, 1835 in Oldenburg, Germany. At the age of five years she came to this country with her parents and settled on a farm about two miles south of New Vienna.

They moved to the present Louis Klostermann farm in Bremen Township a few miles northwest of Dyersville which he had bought in 1856. In 1894 they retired to Dyersville. Thirteen children blessed their union: Henry, August, Frank, Anna (Mrs. Anton Drexler), and Elizabeth (Mrs. Frank Drexler). He died September 15, 1905. Mrs. Goerdt died August 19, 1913, and they rest in St. Francis Cemetery.

MR. AND MRS. HENRY GOERDT

Henry Goerdt, son of Mr. and Mrs. Karl Goerdt, was born on November 14, 1857 on the old Goerdt homestead northwest of Dyersville on the place now occupied by Louis Klostermann. On April 19,

1882 he was united in marriage to Anna Holscher who was born of Bernard and Elizabeth Stoeckl Holscher on October 23, 1859 at Dyersville. After their marriage they worked a farm near Dyersville for ten years and then moved to the city. Here he engaged in the grocery business with his brother August, in the Goerdt building on the north side of West Main Street. They conducted this business for thirty years. Mr. Goerdt was also engaged in the stock business. In 1927 they closed their business and retired.

Mr. and Mrs. Goerdt had the following children: Elizabeth (Mrs. Albert Kern), Frances, Ben, and Alfred. Mrs. Goerdt died September 1, 1934 and Mr. Goerdt died September 29, 1936. Both are buried in St. Francis Cemetery.

MR. AND MRS. THEODORE GOERDT, SR.

Theodore Goerdt was born in Larborchum, Westphalia, Germany, on October 14, 1824. He came to this country in 1850 and landed in New York on May 24, of the same year. He remained in that city a short time and then came west to Wisconsin, where he remained a few months, but having a number of friends of his old home in Dubuque County, Iowa, he decided to try his fortune here. On September 3, 1850 he married Miss Barbara Hutterer in St. Boniface Church at New Vienna. Barbara Hutterer was born July 27, 1833, in Bavaria. She came with her parents to America in 1846, and settled on their farm north of Dyersville. The couple went to housekeeping on the Theodore Goerdt homestead north of Dyersville.

Mr. and Mrs. Goerdt became the parents of thirteen children, five of whom survived: Theodore, Jr., Anna (Mrs. Frank P. Kern), Mary (Mrs. August Demmer), Katherine (Mrs. Joseph Becker), and Joseph. They adopted one son, Frank Ritz.

Mr. Goerdt died October 25, 1911, and his wife died August 25, 1904. Both were buried in St. Francis Cemetery.

MR. AND MRS. HERMAN GRAW

Herman Grawe was born near Paderborn, Germany, December 26, 1821. Around 1844 he came to America settling first at Charleston, South Carolina. There he met and married a young lady who became a convert to the faith at the time of her marriage.

At Charleston lived at the same time Herman's half brother who was married to Dorothea Empting. Yellow fever raged at Charleston about this time, and in one night Mrs. Dorothea Grawe lost both her husband and their only child, an infant son. Mrs. Dorothea Empting Grawe later married Simon Schermer who also died at Charleston, leav-

ing her with a son, Simon, and a daughter, Josephine. Mrs. Schermer later came to Dyersville and was married a third time to Thomas Kesch. The sad experiences of Mrs. Dora Grawe Schermer induced Herman and his wife to leave this city of unbearable heat and dangerous fevers. So they went West, came up the Mississippi and sought a farm home northwest of Dyersville. It was about the year 1853 when they came with their daughter Dora who was then six months old.

They lived first on a forty acre farm close to, but a little west of the George Krapfl homestead. In 1855 Mr. Grawe bought the Herman Grawe homestead today the Caspar Westemeier farm, occupied by Lawrence Goedken.

Mr. and Mrs. Herman Grawe had the following children: Dora (Mrs. Herman Wilgenbush), Herman Jr., Anna (Mrs. John Eilers of Geddes, South Dakota), Nick of Dyersville, and an infant who died at birth. Mrs. Grawe died in childbirth February 19, 1866 at the age of thirty-four years and was buried in St. Francis Cemetery. Nick Grawe remembers that his mother's grave was in the southeast corner in the first row of graves of the cemetery but the identity of the grave is now lost.

The Herman Grawe family belonged to the New Vienna parish for the first ten years or so. Nick Grawe born in 1863 was baptized in New Vienna. Within a year after that it seems they became members of St. Francis Parish which explains Mrs. Grawe's burial here.

On February 19, 1867 Herman married Catherine Erdmann who was born September 28, 1842, at Muenster, Westphalia, Germany, and came to New Vienna with her parents, Mr. and Mrs. William Erdmann, and three brothers, in 1854.

Ten children were born to them: William, Catherine (Mrs. Bernard Eilers), Mary (Mrs. Frank Ritz), Elizabeth (Mrs. Henry Lueck), Gertrude (Mrs. Joseph Schute), Lena, Henry, Lena II, Margaret (Mrs. George Deyen), and Frances (Mrs. Jake Huberty).

Mr. and Mrs. Herman Grawe retired in 1893 from the farm to their residence on the edge of West Main Street, the present home of Leonard Digmann. Here Mr. Grawe died June 8, 1900. Mrs. Grawe thereupon lived with her daughter, Mrs. Joe Schute, and died August 31, 1923.

MR. AND MRS. JOSEPH GRAWE

Joseph Grawe and his wife Gertrude and one son, Herman, and daughter Catherine came from Paderborn, Germany, sometime during the 1860's. They were fellow countrymen and acquaintances of Herman Grawe, Sr. who settled northwest of Dyersville in 1853, but they were not related. Joseph settled with his family on a farm on

the southeast quarter of section 21, Bremen Township, thus becoming neighbors of Herman Grawe. In 1877 he bought eighty acres from Henry Schaefer which he sold the following year to his son-in-law, Karl Lasche, who married their daughter Catherine in 1871. This land is today owned by John T. Sudmeyer of Dyersville, Iowa.

In 1880 their son, Herman, married Mary Christina Selting, a daughter of Bernard Selting, who lived east of Dyersville on a farm touching the Jacob Wuchter homestead. Herman bought a farm three miles east of Dyersville, later the John Helle farm. Mr. Grawe's first wife died early, and he married her sister, Gertrude Selting. The Grawe's sold their farm and later moved west. Herman Grawe was called "Stutter" Grawe because of his defect of speech.

MR. AND MRS. PETER GREIF, SR.

Peter Greif was born at Menien, Germany, in a district near the Duchy of Luxemburg in 1818, and came to Chicago about 1849. There he married a lady who died shortly after marriage. Mr. Greif's second wife was Lena Hansen, a native of Luxemburg, whom he married probably also at Chicago.

About 1852 Mr. and Mrs. Greif came to their farm four miles southeast of Worthington. They went to church preferably at Dyersville, but occasionally to Cascade. All their children were baptized in Dubuque except Margaret, the last child, who was baptized at Dyersville in 1863.

Mr. and Mrs. Greif spent the active years of life on the Greif homestead, then retired first to a residence in Dyersville and finally to Worthington, where both died and were buried.

Their children were: Mary (Mrs. Wm. Berscheidt), Catherine (Mrs. John Wolfe), Anna (Mrs. Carl Besler), Peter, Susie (Mrs. Chas. Burger), and Margaret (Mrs. Nick Faber).

MR. AND MRS. JOHN GRUBER

The Grubers moved to Dyersville probably as late as 1869. On March 7, 1870, John Aloys and Anna Bernadine, twins, were born here to John and Teresa Gruber.

Anton Joseph was born in 1873. Their son, Franz, who was born in Hungary, their native land, in 1865, died in 1877. Mrs. Gruber died August 18, 1878. Mr. Gruber was a laborer and had his residence on West DeWitt Street between Vine and Elm Streets next to the present George Naber residence. Here Mr. Gruber lived with his children until his death. Although reported to be buried at Dyersville, his burial record does not exist at St. Francis Church.

MR. AND MRS. BERNARD HANNASCH

Bernard Hannasch, brother of Rev. Hannasch of Luxemburg, was a shoemaker and lived in East Dyersville near the Dyersville Park.

Bernard and Helen Hannasch had the following children baptized here: Johanna (January 24, 1869), Frank (1870) and Peter William (1871).

MR. AND MRS. NICHOLAS HAAS

Nicholas Haas was born in the Grand Duchy of Luxemburg in 1847 and came to America in 1855. He worked as a teamster around Dyersville during the 1860's. Mr. Haas married Anna Mary Teresa Woestmann who was born in 1839 at Beelen, Germany, and came to America with her sister, Sr. Mary Martha, in 1863.

Mr. and Mrs. Haas settled on the present Tom Brunkan farm southwest of Dyersville. Their child Mary Margaret (Mrs. Arens-Smith), was baptized at St. Francis Church in 1868. Mr. Haas died in 1898 and his spouse in 1916.

MR. AND MRS. ANTON HASELMAN

Anton Haselman was born in Germany, February 11, 1835. He married Eleanor Weber in 1859, and emigrated to Dyersville in 1868 with his wife and three children, Anna (Mrs. Al Neuman), Ferdinand, and Christian. Eleanor Weber was born in Germany, March 6, 1834.

Mr. Haselman was a stone mason. The following children were born to Mr. and Mrs. Haselman at Dyersville: Hannah (Mrs. M. Eckstein), Frederick, John, Barney, Kate (Mrs. J. Schmidt), and Gertrude (Mrs. A. Freeman).

Mrs. Haselman died at Dyersville August 7, 1909. Mr. Haselman died at Dubuque, March 22, 1910, and was buried beside his wife at Dubuque, Iowa.

MR. AND MRS. FRANK HEFNER

Frank Hefner, brother of John, conducted a store and saloon at Worthington, the present John Wolfe store. Both Frank and John were in the same building. He also engaged in farming for a time.

This family moved to Yankton, South Dakota, where Frank bought and sold horses. Lastly they moved to Sioux City. A son, Henry, started the Hefner Live Stock Commission Company now of Chicago.

Mr. and Mrs. Hefner had two sons: George and Henry.

MR. AND MRS. JOHN HEFNER

John Hefner, a native of Bavaria, and brother of Frank, was active in buying and selling many tracts of land in Delaware County as early as 1853, especially in Delhi Township, according to the Delaware County Abstract and Land records. He was a commissioner of the State School Fund, it seems, and in those days that office had the function of disposing the state school selection lands in the various townships.

John Hefner married Catherine Hemmer at St. Francis Church in 1862 and after her death married Mary Schmidt here in November 1865. She was the daughter of Fred and Lena Schmidt, natives of Prussia. The Hefner brothers occupied the present John Wolfe store at Worthington. Mr. Hefner engaged in farming, retail business, stock buying and real estate.

The John Hefners were members of St. Francis Parish for a number of years and their first three children were baptized here. The home of John Hefner was the scene of catechism classes which Father Kortenkamp conducted for Worthington children one Sunday a month before the building of the first church. Eventually the Hefners moved to Ida County, Iowa, where John made a fortune in the land business, and then retired to Sioux City where he died.

The children were: Mary (Mrs. Joe Dunkel), Catherine, John, and others.

MR. AND MRS. HENRY HEIRING

Henry Heiring was born at Kreis Muenster, Westphalia, Germany, December 20, 1829. In 1846 he immigrated to the United States with his parents, landing at Cincinnati, Ohio. Taking up the profession of an engineer, he in company with some friends went to Colorado to the gold fields, to which there was quite a rush at that time. He remained there prospecting for four years, then returned to Cincinnati and resumed his earlier occupation.

On January 12, 1858, he married Catherine Huelsman, who was born in Germany in 1836. After their marriage they went to Wisconsin, where they pursued farming for several years, thereupon returning to Cincinnati where he again took up engineering until 1867, when they came to Iowa and settled on a farm about two miles east of Dyersville, the present Mrs. Mary Beckmann farm. Here they were quite successful. In the spring of 1903, they retired from farming and moved to Dyersville.

They had twelve children. Besides two boys, who died in Cincinnati when about seven years of age, there were: Henry, Mary (Mrs. J. H. Prier), George, Barney, Elizabeth (Sr. M. Winifred, O.S.F.),

Josephine (Sr. M. Lioba, O.S.F.), Rt. Rev. Msgr. J. G. Heiring, Anna (Mrs. Otto Heid), Anthony, and Frank. Mrs. Heiring died June 9, 1903, and Mr. Heiring died in January, 1917. Both were buried in St. Francis Cemetery.

MR. AND MRS. MARTIN HEIT

Martin Heit married Otilia Hoffart in Cincinnati probably around 1850. Otilia Hoffart came to Cincinnati with her mother, Mrs. Mary Anna Hoffart, from Baden, Germany. They came to Dyersville around 1856. Mr. Heit is said to have been the first section boss on the I. C. R. R. at Dyersville.

They had one child, William, born 1851, very likely at Cincinnati. About 1869 the Heit family moved to New Hampton, Iowa.

MR. AND MRS. NICHOLAS HEMMER

Nicholas Hemmer of Bettingen, Trier, Germany, came to Dubuque early in the 1850's and there married Mary Kramer. They moved to Worthington soon after marriage and settled five miles southeast of Worthington. Shortly after her first son, Nic. Jr., was born Mrs. Hemmer rode to Dubuque with her child on a load of wheat in order to get her child baptized.

Mr. and Mrs. Hemmer belonged to St. Francis Parish until 1874. Their sixth child, George, was baptized at Dyersville in 1862 and also received his First Holy Communion at St. Francis Church. Also John was baptized here in 1864.

Their children were: Nic. Jr., Jacob, Mary (Mrs. Peter Werner), Ann (Mrs. Wm. Bisenius), Peter, George, John, and Matt.

MR. AND MRS. JOSEPH HENRY

Joseph Henry was born in Baden, Germany, in 1816. He learned the carpenter trade in his native land, married, and after three sons, Charles, Joseph and Martin, were born, moved to America with his family. Joe Henry was a brother of Mrs. Raphael Burkle, Sr. and these two families presumably immigrated together. They lived at Rochester, New York, for a number of years until 1855, when Mr. Henry with his wife and seven children came to Dyersville. They were the first German Catholic family to settle in Dyersville proper. Mrs. Henry gave birth to twins, William and Albert, a few weeks before they came to Dyersville. About a week after arrival here Mrs. Henry died in a primitive hut which stood in the northeast edge of Dyersville, the district soon thereafter known as Irishtown. It is

thought that she was buried at New Vienna. The children were then separated and taken up by different families, especially the Stoeckls and Theodore Goerdt. Joseph Henry was one of the pioneers who helped to build old St. Francis Church in 1858.

Later Mr. Henry married Miss Shreve who died in her first childbirth. She was buried in the first cemetery north of Dyersville which was abandoned a few years later. According to the testimony of some pioneers her body by some oversight was never transferred to the new cemetery. When Mr. Henry wanted to move her remains, the former cemetery was already under cultivation and the exact place of the grave could not be located.

Mr. Henry married Theresa Borchert in 1860. She was born at Muenster, Westphalia, January 3, 1835, and came to New Vienna around 1859, working at the home of Father Pape's parents until her marriage. Joe had previously built a home on lot 41, corner of Rockville and East DeWitt Streets. Here they lived for a while. Next they moved to the John Drees farm, south of town, which they had bought from the Toogoods. In 1895 Mr. and Mrs. Henry retired to their residence on Hamilton Street, lot 138, today Mrs. Bertha Cunningham's home.

Mr. Henry's children by his first marriage were: Joseph, Charles, Martin, Albert and William, Mary (Mrs. Nick Weber), and Lena (Mrs. Matt Drasda). John was the only child by the second marriage. To the third union were born: Louis, Anton, Ralph, August, Josephine (Mrs. John Smith), Anna (Mrs. William Hoelker-Mrs. John Conley), Elizabeth (Mrs. N. P. Kremer), Clara (Mrs. Leonard Digmann), and Bertha (Mrs. William Cunningham). Mrs. Henry died in 1897 and Mr. Henry on March 8, 1905.

MR. AND MRS. CHRISTOPHER HENTGES, JR.

Christopher Hentges was born at Rael, Trier, Germany, of Mr. and Mrs. Christopher Hentges, Sr. around 1842. He came to Worthington with his parents and a younger brother Peter in 1862, and married Anna Catherine Werner at Dyersville in November, 1864. Anna Catherine was the daughter of Mr. and Mrs. George Werner also of Rael, Trier, Germany, and came to Worthington in the company of her brother-in-law and sister, Mr. and Mrs. Hubert Achen, in 1862.

Mr. and Mrs. Hentges spent the first years on his mother's farm, the Hentges homestead, but later lived many years on the present John L. Kramer farm about two and a half miles southwest of Worthington. Around 1880 they moved to Remsen, Iowa. Here Mrs. Hentges died in May, 1893. Mr. Hentges some time later moved to Missouri where he died.

Mr. and Mrs. Hentges were members of St. Francis Parish from 1864 to 1874 and their five oldest children were baptized here. Their children were: Margaret, Mary Margaret, Catherine, Peter Jr., Susanna, Lena, and John.

MR. AND MRS. CHRISTOPHER HENTGES, SR.

Christopher Hentges, Sr. with his wife and two adult sons, Christopher Jr. and Peter, came to Worthington about 1862 from Rael, Trier, Germany. They settled on the present Stephan Kroeger farm three miles southeast of Worthington. They attended church at Dyersville regularly and by way of exception occasionally at Cascade. It was their difficulty with the English language that induced them to take the longer route to church at Dyersville.

Mr. Hentges died before 1865 and was very probably buried at Dyersville. It is related by some of the descendants of this family that during the earlier years Father Kortenkamp read the anniversary Mass for the repose of the soul of Christopher Hentges at the farm home of Mrs. Hentges, his widow, where all the relatives and neighbors gathered to attend the services.

After the death of the father, the son, Christopher, took charge of the farm. Mrs. Hentges moved later to Remsen, Iowa, with her son Peter and died there.

MR. AND MRS. DANIEL HIGGINS

Daniel Higgins was born in Ireland and came to Dyersville in 1856. In 1855 he married Bridget Joynt at Galena, Illinois. She was also born in Ireland.

Mr. Higgins followed his trade as a blacksmith for thirty-six years, having built his blacksmith shop in West Dyersville on the site of the present Gerken Shop. The back part of that building was occupied by the Ferdinand Mieding Wagon Shop. Then he retired and sold his business to his nephew, Peter Higgins. Shortly after they came to Dyersville, their home was burned to the ground. Then they established their home, where the family lived for many years, on the site where the Sisters' Convent now stands, lot 308, which Higgins bought in 1864. Selling this lot to Father Kortenkamp in 1872, they moved the house a few blocks south to lot 179, present home of John Hildebrand, and lived there until 1892 when they moved to Emmetsburg.

They had the following children: John, Maria (Mrs. Michael Kelsh), Margaret (Mrs. Frank McCormick), Ellen (Mrs. Charles Berger), and Joseph. Three children, Anna, David, and Catherine

died in infancy. A grandson of Mr. and Mrs. Higgins became a priest, the Rev. Leo J. Berger, pastor of Sibley, Iowa.

Mr. Higgins died in 1904 at Emmetsburg, and Mrs. Higgins died in April, 1916 at the same place.

MR. AND MRS. ADAM HILDEBRAND

Adam Hildebrand and family came to America in 1854 and settled on their homestead northwest of Dyersville, the farm occupied by Gerald Rahe today. There were three children: George (father of John Hildebrand), Mrs. Dierschel, and Mrs. Bergmann (who lived at Arcadia).

Adam Hildebrand died before 1869 and was buried at New Vienna. Mrs. Hildebrand died later while visiting her daughter at Arcadia and was buried at Arcadia.

MR. AND MRS. GEORGE HILDEBRAND

George Hildebrand was born in Bavaria, Germany, 1846, and came with his parents, Mr. and Mrs. Adam Hildebrand, to America in 1854. He married Anna Tierschel who was born in 1840 in Austria and came to America with her parents, Mr. and Mrs. Michael Tierschel, in 1856. After their marriage, they continued to live on the homestead with his parents. After his father's death, he sold the Hildebrand homestead to Henry Tauke, Sr., father of Henry Tauke of Dyersville, and moved to a farm at Petersburg. They had the following children: Anna (Mrs. John Ploesl), George (Petersburg), Theresa (Mrs. Aug. Krogmann, deceased), John (Dyersville), Catherine (Sr. M. Clarinda, O.S.F.), Margaret (Sr. M. Claretta, O.S.F.), Mary (Mrs. Wm. Brown, Worthington). One boy and two girls died quite young.

MR. AND MRS. HENRY HITTENMILLER

Henry Hittenmiller was born in Heuthen, Germany, June 29, 1839, and came to this country as a young man. On November 4, 1869 he married Henrietta Plaster Horchem, the young widow of J. B. Horchem, at St. Francis Church. After their marriage they settled on a farm east of Dyersville.

They had the following children: William, Henry, Anna (Mrs. Joe Recker), Frank, Joseph, Mary (Mrs. Joe Honkomp), Louis, and Albert. A step-son, B. J. Horchem, also grew up at their home. Mrs. Hittenmiller died April 2, 1900. Mr. Hittenmiller died in June, 1924.

MR. AND MRS. JOHN HITTENMILLER

John Hittenmiller, brother of Mrs. John Digmann, was born in Heuthen, Saxony, Germany, on April 15, 1845. He came to America in 1866, living at Cincinnati the first two years. Mr. Hittenmiller and Henry Dunkel, later a resident of Dyersville, came from the same native town where they were schoolmates.

In 1868 Mr. Hittenmiller came to Dyersville, and while making his headquarters at the John Digmann farm home about three miles east of Dyersville, grubbed trees in this territory. Leaving this occupation, he engaged in the saloon business at Rockville and Worthington. Finally Mr. Hittenmiller established himself at Dyersville where he built the Silver Cafe on the corner of East Main and South Walnut Streets. A few years later he sold this property and in 1883 built a combined saloon and hotel on the corner of East Main and South Union Streets, the present Fortmann Tavern. In connection with this business there was a large Feed and Sales barn on the present site of the Iowa Telephone Company running the full width of the block from South Union to the river bank. Mr. Hittenmiller bought many horses and shipped them to the Dakotas.

John Hittenmiller married Mary Carrell, sister of Mrs. Maurice Tobin, in St. Francis Church, on February 17, 1873. She was born at Dixon, Illinois on September 15, 1855, and lived a brief time with her parents at Hannibal, Missouri, whence they came to Worthington around 1860. Her father was buried at Farley in 1862. Mr. Hittenmiller died February 18, 1898 and was buried in St. Francis Cemetery. Mrs. Hittenmiller built the present Joseph Denkhoff residence on the corner of East Victoria and South Union.

Mr. and Mrs. Hittenmiller had the following children: John J., Anna, Frank, Mary (Mrs. Theo. Reittinger), Ella (Mrs. John Klassen), William, Margaret (Mrs. Herman Wieneke), and Rose. Mrs. Hittenmiller died August 14, 1917.

LORENZ HOECKERL

Lorenz Hoeckerl, a bachelor, born in Hoehl, Bavaria, came to Dyersville in 1857 with his brother-in-law, Andrew Nachtmann. He homesteaded on a ten acre plot in the southeastern corner of section 6, Dodge Township, on the east bank of the North Maquoketa, a parcel of land Hoeckerl bought from H. M. Baily in 1863 and sold to Joseph Besler in 1881. His primitive hut stood almost directly west of

the Frank Besler farm home near the big and historic spring which bears his name, Lorenz Spring. A good Catholic he attended church regularly. In cold weather he would be seen wearing a blue soldier's coat with a cape over the shoulders, decorated with bright buttons. Some years later Mr. Hoeckerl farmed about three miles west of the Maquoketa in North Fork Township.

He went to St. Francis Home of the Aged in Dubuque and died there about four months later. His property was donated to the Sisters of St. Francis. In Mt. Calvary Cemetery rest his remains.

MR. AND MRS. JOHN JOSEPH HOELKER

John (Joseph) Hoelker married Mary Venk at St. Francis Church on May 26, 1868. Mary Venk was probably the daughter of Mr. and Mrs. Maurice Venk (Fink) who lived on East Victoria as early as 1863.

Mr. and Mrs. Hoelker had the following children baptized at Dyersville: Anna Gertrude, Christina Frances, and Frank Theodore.

MRS. MARY ANNA HOFFART

Mary Anna Hoffart was the widowed wife of a Mr. Hoffart who died in Baden, Germany. She was born in 1800 in Baden and in 1850 came with her family to Cincinnati. About 1853 she moved to Dyersville. Her children were: Martha (Mrs. Ferdinand Meis), Otilia (Mrs. Martin Heit), Ignatz, Gregory, William, Rose (Mrs. Jos. Gehringer), and four others. When leaving Germany she had to leave her oldest daughter, aged twenty, behind because she had not enough money to pay for her passage.

Her sons Ignatz and Gregory enlisted in the Union Army of the Civil War and never returned home. Mrs. Hoffart lived the last twenty years of her life with her daughter, Mrs. Ferdinand Meis, and died in 1882.

MR. AND MRS. WILLIAM HOFFART

William Hoffart was born in Baden, Germany, and came to America with his mother, Mrs. Mary Anna Hoffart, in 1850. He came to Dyersville with her in 1853. His wife's name was Louise, her family name being unknown. They had one son while living here, Francis Xavier, who was born August 30, 1860. It seems that soon after that they returned to Cincinnati where the Hoffart family had worked a few years before coming to Dyersville.

MR. AND MRS. BERNARD HOLSCHER, SR.

Bernard Holscher, Sr. was born April 30, 1830, at Telgte, Westphalia, Germany. He was educated there and served two years in the Prussian army. He left home April 25, 1857, sailed from Bremen May 5, arrived at Baltimore June 29, 1857, and at Dyersville July 7, 1857. Until January 1, 1858 he worked in a lumberyard. On that date he entered a mercantile business with his brother Henry. They conducted a combined grocery store and saloon on lots 417 and 418 West Main, the present Tobin's Cash and Carry Store and Tobin's Produce Station. On February 1, 1859 he married Elizabeth Stoeckl. She was born in Zeinerieth, Bavaria, Germany, November 15, 1839. In 1846 she came with her parents, Mr. and Mrs. Joseph Stoeckl, to Dyersville, and settled on the present Frank Weber farm.

Bernard's brother, Henry Holscher, died February 21, 1883. The former then conducted the business alone until 1890 when he sold the firm to Joseph Pilmaier, a son-in-law. After that he engaged in stock and grain buying until his death.

When the German State Bank of Dyersville organized in 1886 he was chosen its president and occupied that office until his death. The Holschers built their first residence on lot 382 West Main Street, the present Ray Deyen home. Later they built the present John Holscher home on lot 317, West Victoria.

Mr. and Mrs. Bernard Holscher had the following children: Anna (Mrs. Henry Goerd), Joseph, Katharine (Mrs. Joseph Pilmaier), Elizabeth (Mrs. Joseph Pilmaier II), Bernard, and John. Joseph died at the age of twenty-four. Bernard died at about two years of age.

Bernard Holscher was among the leading citizens of Dyersville. Successful in his business undertakings he gathered considerable wealth, but he was tireless in his efforts to promote the welfare of the community and to support the church of which he was a life-long faithful member. He and his wife donated the cost of the side altars in St. Francis Church. He died March 6, 1892, and was buried in St. Francis Cemetery.

The life of Mrs. Holscher was illuminated with greatest deeds of charity and unselfishness. Though blessed with much of this world's goods her home was humble, the abode of love, honor, fidelity, and devotion to her family. Mrs. Holscher was the outstanding benefactress of St. Francis Church and School. The school building now known as St. Francis School was made possible by her donation of \$10,000. She and her husband gave approximately \$4,000 toward the cost of the new church and the purchase of the two beautiful side altars in St. Francis Church. Next she donated \$12,000 toward the liquidation of the church debt and the remodeling of the parochial

residence. She also established two scholarships of \$5,000 each at Loras College. The pages of her life are filled with countless deeds of charity to the poor and afflicted.

At her funeral Archbishop James J. Keane fittingly praised her useful life and high ideals. She died July 5, 1913 and was buried beside her husband.

MR. AND MRS. HENRY HOLSCHER

Henry Holscher was born February 23, 1832, at Telgte, in Westphalia, Prussia. In 1856 he came to Baltimore, Maryland, thence to Wisconsin, where he engaged in railroading for about six months. On January 3, 1857, he came to Dyersville, being compelled to borrow \$10 to pay his expenses here. Here he opened a little store on lot 396, West Main, the present residence of Mrs. Mary Jasper. On January 1, 1858, he with his brother Bernard opened a larger mercantile establishment which they gradually increased until they became the wealthiest men in this locality.

Henry married Catherine Schultz on November 20, 1860. She was born at Paderborn, Germany, on April 5, 1842. In 1846 her family, the Frank Schultz family, moved to America and settled at West Point, Iowa. In 1848 they moved onto a 200 acre farm on the east portion of section 9, Bremen Township, Delaware County, about six miles northwest of Dyersville which Mr. Schultz bought in 1852. Catherine often walked from this farm to Rockville before Dyersville was established with a basket of eggs on her arms to trade for groceries, etc.

Mr. and Mrs. Henry Holscher had these children: Margaret (Mrs. Herman Goerd), Elizabeth (Mrs. I. Summer), Theresa (Mrs. Jake Reiff), Frank, Anna (Mrs. John Schulte), Bernard, Henry, Catherine (Mrs. John Dornes), Magdalena (Mrs. Louis Friedman), and Theodore.

Henry Holscher lived first in a house on the present church block. In this home Father Kortenkamp made his residence for a while before he had his rectory on South Rivoli Street. In this home also a priest, whose name is not remembered, said Mass and heard confessions for a period before 1862. Later the Holschers lived in a house which stood where the Ed Link residence is today on West Main, lot 404. Lastly, Mr. Holscher built the Holscher home, a big brick dwelling on the corner of North Rivoli and West Main, the present Gerhard Tegeler, Sr. residence. Here Mr. Holscher died on February 21, 1883.

Mrs. Holscher was one of the early benefactors of St. Francis Church. In 1887, when Father Kortenkamp procured the ground for the new church, Mrs. Holscher gave two lots for the site of the new church, which were valued at least at \$1,000 each. The original

Holscher home was moved from the church block in 1887 and forms now the back part of the home of Mrs. Jake Reiff on West Main Street.

Mrs. Holscher died at her residence on September 11, 1901.

MR. AND MRS. J. B. HORCHEM

J. B. Horchem was born in 1833. He was a resident of Dubuque when the Civil War broke out and was among the first to take up arms in defense of his country. He joined Company F of the Fifth Iowa Cavalry to which belonged many Dubuquers. He served for three years and then re-enlisted. Before going to war Mr. Horchem had been engaged to Henrietta Plaster. Returning from war he married her at Dyersville in October of 1865. Henrietta Plaster, born in Germany, 1846, was the daughter of Bernard H. Plaster and wife, Catharine Schmitz, a pioneer family of Dyersville, and hence she was a sister of Rev. H. Plaster, now of Los Angeles, California.

After marriage Mr. and Mrs. Horchem lived a while at Dubuque where a son was born to them on December 4, 1866. This son was Bernard J. Horchem who later became a well-known educator in Dubuque County and City, and also served as state senator. In 1867 the Horchems moved to Dyersville. Mr. Horchem followed the painter's trade during his brief life at Dyersville. Anna Burkle (Mrs. Henry Tegeler) whose family lived just across the street from old St. Francis Church remembers him painting at the church. He was so feeble he had to rest frequently from his work. Here Mr. Horchem died in the fall of 1868 from the effects of injuries and exposure incurred in the service of his country as related by his widow to her son years later. He was buried in St. Francis Cemetery.

Mrs. Horchem then engaged in the profession of school-teaching in the vicinity of Dyersville. On November 4, 1869 she was married to Henry Hittenmiller.

MR. AND MRS. JOHN A. HUBER

John A. Huber was born March 15, 1822, in Dornbirn, Tyrol. On June 29, 1854, at Dornbirn, he married Agatha Klocker, born February 5, 1825 at Dornbirn, Tyrol. After marriage they immigrated to Dubuque and stayed there until 1857. From there they moved to the Huber homestead about two miles north of Dyersville on the northwest corner of section 19, where Mr. Huber bought forty acres on December 9, 1857.

About 1865 Mrs. Huber died and was buried at St. Francis Cemetery.

They had five children: Catherine, Mary Anna, Gertrude, Martin, Herman.

In 1874 Mr. Huber married Catherine Ruemmele. She was born in Dornbirn, Vorarlberg, in 1848. To their union were born nine children: Frank, John, Joe, Tony, Cardine (Sr. M. Prudentia, O.S.F.), Henry, George, Louis and Anna (Mrs. Al Johnson).

In 1892 Mr. Huber moved with his family to Windthorst, Texas. After a little more than a year they returned to Iowa and settled on the S. A. Dutcher farm near Farley. On this place Mr. Huber died in 1913 at the age of ninety-two. Mrs. Huber then lived with her sons southeast of Farley until she died July 21, 1935.

MR. AND MRS. WILLIAM HULLERMANN

William Hullermann married Maria Anna Wilmhoff in Dyersville in 1896. Maria Wilmhoff had settled at Dyersville with her parents in 1866. She was the daughter of Mr. and Mrs. Herman Wilmhoff and was born in Steinfeld, Oldenburg, Germany, on April 31, 1865.

MR. STEPHEN HUTTERER

Stephen Hutterer and wife with five daughters left Bavaria, Germany, in 1845, and came to Dyersville with the original colony of German Catholics in the spring of 1846. Mrs. Hutterer died and was buried at sea. Mr. Hutterer bought land in the southwest corner of section 20, and in the southeast corner of section 19, New Wine Township, a farm that he sold in 1850 to Theodore Goerd. Nothing more is known of the activity of this pioneer.

His daughters were later the Mrs. Pegler, Mrs. George Steger, Mrs. Theodore Goerd, Mrs. Anton Reittinger-Plathe, and Mrs. John Pillmaier.

MR. AND MRS. FIDEL IMHOLZ

Fidel Imholz was born in Sigmaringen, Hohenzollern, Baden, Germany, April 19, 1824. He married Catherine Gehringer, sister of Joseph Gehringer, who was born in 1832 in Baden, Germany. Whether they were married here or in Germany is not known. Mr. Imholz must have settled at Dyersville with his family before 1861 because on March 5, 1861, his son, Joseph, aged seven months, died and was buried here. This is the oldest identified tombstone on St. Francis Cemetery. Another daughter, Anna, died August 11, 1863, at the age of sixteen months. Mrs. Imholz died April 30, 1863.

On January 21, 1864, at Dyersville, Mr. Imholz married a second time. His second spouse was Barbara Stoll who was born at Kessel-dorf, Alsace-Lorraine, on April 17, 1840. In 1850 she came with her parents to America. They settled at St. Louis in 1851. After two years they moved to Cascade. After marriage Mr. and Mrs. Imholz made their permanent home in Dyersville.

Mr. Imholz followed the trade of shoemaker and conducted his shop at the present Sinclair Oil Station corner across the street from St. Francis Church. This was also their residence. Their children were: Elizabeth (Mrs. John Conrad), Louis, John, Anton, August, Joe, Ed.

Mr. Imholz died July 3, 1880. Mrs. Imholz died June 24, 1910.

MR. AND MRS. MARTIN JAEGER

Martin Jaeger, brother of Sebastian Jaeger, was born May 23, 1852, in Ischenbach, Bavaria, and came to America about 1877, working for some time in New York City. In Germany he was a cooper by trade, an occupation which he followed very successfully for the greater part of his energetic life. On the occasion of a visit to his brothers, John and Sebastian Jaeger, living near Worthington, he was persuaded rather reluctantly to seek a future for himself in these parts.

On July 23, 1878, Martin Jaeger married Frances White at Worthington. Frances White was born of Bernard White and his wife Teresa Daer May 13, 1857 on a farm about two miles east of Worthington. Her family belonged to St. Francis Parish from 1862 until 1873. After marriage, Mr. and Mrs. Martin Jaeger began house-keeping on the farm near the west edge of Worthington, the present Theodore Schemmel farm. Here Mr. Jaeger had, previous to his marriage, begun farming in a little way while he plied his cooperage as a sideline and made beer kegs. This double occupation he pursued until a change in the state's liquor laws affected his erstwhile profitable avocation adversely, and he decided to give his undivided attention to farming. Therefore he bought a big farm located on section 16 of North Fork Township in Delaware County where he farmed until 1892. That year he sold his farm and moved to Dyersville where he became the new owner of the former Raffauf Butter Tub Factory on the corner of North Union and Pine Streets, the present Wm. Ferring Garage. He bought the Peter Esch residence at the corner of Bethel and Walnut Streets, lot 1007.

As business increased he built a larger factory on leased I. C. Railroad ground. Next he bought a farm about a mile northeast of Dyersville, on section 19, the present August Demmer farm, and built his tub factory there. When his favorite enterprise showed renewed promise, Mr. Jaeger left the farm again, and in a few years built a brick factory, the present home of the Jaeger Butter Tub Company between the railroad tracks on North Union Street. He also bought the Gadsden property on East Victoria, between Walnut and Willow Streets, lived in the present Dominic Keffeler home, lot 255, and built two new houses on lots 255 and 256, the present Julius Jaeger and Mrs. Martin Jaeger residences. The latter residence was his home at the close of his long and active life.

Mr. and Mrs. Jaeger had the following children: Lucy (Mrs. Louis Sudmeyer), Will, Herman, Tony, Lawrence, Frank, Julius, Caecilia, Laura (Mrs. Harry Collins), Hilda, George, and Rev. Leo.

Mr. Jaeger died January 16, 1933, and was buried at St. Francis Cemetery. Mrs. Jaeger enjoys her years of retirement at her home with her daughter Ceil.

MR. AND MRS. SEBASTIAN JAEGER

Sebastian Jaeger, brother of Martin Jaeger, emigrated from Ischenbach, Bavaria, to Mineral Point, Wisconsin, in 1864. There he married Cunigunda Thon in 1866. Miss Thon came from Stettfeld and arrived at Mineral Point in 1865. Their first child, John, was born there in 1867. About 1868 they moved to Worthington and settled on the Sebastian Jaeger homestead two miles west of Worthington, the present Frank Loecke farm. Mr. Jaeger discontinued farming around 1888 and operated a lumberyard for years at Worthington.

The children of Mr. and Mrs. Sebastian Jaeger were: John, Amalia (Mrs. Joe Mairose), Mary (Mrs. Tom Tobin), Cunigunda (Mrs. John Soppe), Christ, Frances (Mrs. Joe Rubner), and Charles. Two or three other children died of diphtheria while quite young.

MR. AND MRS. HENRY JANSE

Henry Janse, born April 5, 1828, at Brakel, Kreis Hoxter, Westphalia, came to America from Germany in 1856 with his wife and two children. His wife was Frances Henkenius Schelle, the widow of Joseph Schelle, a shoemaker who died of the cholera which raged in that part of Germany during the 1850's. Frances Henkenius

was born at Schmechten in the Kreis Hoxter, March 19, 1818. To her union with Joseph Schelle one son, Franz Joseph, was born in 1850.

On February 26, 1854, Mrs. Schelle married Henry Janse. Theresa was born to them January 3, 1855. The following year Mr. and Mrs. Henry Janse, with their step-son, Franz Joseph, and daughter, Theresa, came to America. They got as far as St. Louis. Here Mr. Janse had to remain and earn some money before they could continue the journey. They came to East Dubuque in the spring of 1857 or 1858. Mr. Lueck of New Vienna met them with a team and wagon at Dubuque. It was early springtime and the ice on the Mississippi could not be trusted for a heavy cargo. So the Jansees crossed the river on foot and brought their belongings over on a small sled. On the trip to New Vienna, Franz Joseph Schelle remembers he sat under a big chair which Mr. Lueck had bought at Dubuque while snow fell heavily during the trip.

The Janse family stayed at George Krapfl's farm several months. Then they moved to the Andrew Krapfl farm which adjoined the George Krapfl farm on the north. Here another daughter, Josephine, was born in 1858. Matthias was also born here. These two children were named after Matt and Josephine Shorn who were neighbors of the Jansees along Bear Creek. Matthias Janse later married Regina Smith and to them was born a son who became a priest, the Rev. H. A. Janse, pastor at Larchwood, Iowa.

A few years later, Henry Janse bought the original eighty acres of the Janse homestead. Here Herman, the last child, was born. In time they accumulated more land. The Janse homestead is today the Anton Dingbaum farm. Mr. Janse was a shoemaker by trade in Germany, and a successful farmer in Iowa. During his residence in Bremen Township he was first elected constable, then justice of the peace, and was township clerk for a number of years. Mr. Janse took up the collection in church for years. If the roads were bad he would ride to church on horseback from his farm. Certain it was he would be there.

Mr. and Mrs. Janse attended church at New Vienna for about five years. As soon as Father Kortenkamp came here, which was in 1862, they became members of St. Francis Parish.

In 1876 Henry Janse sold his farm to Anton Dingbaum and moved to a home south of St. Francis Church. Here Mrs. Janse died March 18, 1898. Mr. Janse spent his last days at the farm home of his daughter, Mrs. George Krapfl. There he died April 5, 1899.

MR. AND MRS. BERNARD JASPER

Bernard Jasper was born in Velen, Westphalia, Germany, December 18, 1851, the second son of Mr. and Mrs. Henry Jasper, Sr. who emigrated from Ramsdorf, Germany, to Iowa in 1866. On February 26, 1878 he married Mary Steger at St. Francis Church. She was born of George Steger, Sr. and his spouse, Anna Hutterer, on their farm northwest of Dyersville. After marriage Mr. and Mrs. Bernard Jasper moved to Worthington where they farmed.

Their children were: Henry, George, Catherine (Mrs. Peter Esch), Rose (Mrs. Dempsey), Elizabeth (Mrs. Gorius), Emma (Mrs. Wolfe), Art, and Frank. Bernard Jasper died at Worthington on January 21, 1910, his wife having died several years earlier.

MR. AND MRS. HENRY JASPER, SR.

Henry Jasper and his wife, Anna Mary Klostermann, came from Velen, Westphalia, Germany, in 1866 with their five children. They bought the Henry Jasper homestead from Armstrong and Hall, owners of the farm located south of the Henry Boge farm on section 26, New Wine Township. The home of the Jaspers was a haven of welcome and hospitality for many weary and worried German immigrants who sought temporary shelter until they found their new homestead.

Their youngest child, Christina (Mrs. Henry Kramer), was ten years old when they left Germany and she recalls vividly the consternation that their departure aroused at Velen, Germany. Her solicitous pastor, Rev. Father Selle, and her teacher, a Christina Selle, were deeply moved at this little girl's departure for a strange and "God-less" country where she might neither hear of the Blessed Mother, nor probably ever receive her First Holy Communion. The good priest took her in his arms and said he ought to give her Holy Communion now although she had not the requisite age. Christina's parents however were more hopeful about the future and said they would trust in God. Looking back over the years, Mrs. Kramer says now that they found it very good in this country and could practice their faith here as well as in Germany.

On the old Jasper homestead (Diesburg farm today) stands a barn which was built of hand-sawed and trimmed lumber cut from trees that were felled in Pine Hollow. A big pit was dug in the ground, the log to be sawed was set upright in the pit and a two-man saw was operated by one man standing in the pit, the other above the pit. There too Mr. Messing, son-in-law of Henry Jasper, an expert cabinet-maker, constructed caskets which sold at eight dollars each.

Mr. and Mrs. Jasper had the following children: Henry Jr., Barney, Catherine (Mrs. Caspar Klostermann), Elizabeth (Mrs. John Messing), and Christina (Mrs. Henry Kramer). Mr. Jasper died in 1895, and his wife in 1897, and both were buried in St. Francis Cemetery.

MR. AND MRS. HENRY JASPER, JR.

Henry Jasper was the son of Mr. and Mrs. Henry Jasper, Sr. who came to Dyersville in 1866. On February 20, 1878 he married Anna Kramer born to Mr. and Mrs. Anton Kramer, pioneers of St. Francis Parish, in 1859. She received her education in the rural and parochial schools. After their marriage Mr. and Mrs. Jasper settled down to housekeeping on the Henry Jasper, Sr. farm east of Dyersville, now occupied by Mr. J. Diesburg. Later the family moved to a farm south of this city. Mr. Jasper died in 1929. Mr. and Mrs. Jasper had the following children: Joseph, Al, Tony, Emil, Mary (Mrs. H. Wessel), Anna (Mrs. Tony Honkomp), Cecelia (Mrs. Chas. Platz), Amelia (Mrs. Leo Neuhaus), Leona (Mrs. L. McElmeel). One daughter Clara (Mrs. Jos. Fail) and one son Leo preceded her in death. She died July 1, 1934.

MR. AND MRS. PHILIP JOHNSON

The Philip Johnson family came from Germany in 1863 and settled on a farm at the west edge of Worthington. In 1863 their daughter, Barbara, was baptized in St. Francis Church.

They had the following children: Susie (Mrs. Harry Hein), Peter, Mary, Barbara (Mrs. Lawrence Besler), and Margaret (Mrs. Joe Ament). Mr. and Mrs. Johnson died at their farm home near Worthington.

MR. AND MRS. THOMAS KELLY

Thomas Kelly was born in 1825 in Ireland. In 1848 he married Margaret Drugan born in Ireland, March 17, 1832. The same year they came to America, and spent about seven years at Utica, New York. In 1856 they moved to Dyersville, having then three children, James, Mary, and Anna, the last one born in 1855, at Utica. In 1857 the next child, Catherine, was born at Dyersville.

Mr. Kelly worked at the flour mill. They lived in the neighborhood of the Great Western depot. Mr. Kelly continued at his occupation of milling for eight years. Around 1865 the family moved to a farm near Plum Creek south of Earlville and attended church at Delhi.

Their children were: James, Mary, Anna (Mrs. James Cavanaugh), Catherine, Sarah (Mrs. Fred Goldsmith), Jane (Mrs. Nicholas Gausser), Frank, Denis (Jake).

Mr. Kelly died October 25, 1886. Mrs. Kelly died January 13, 1917.

MR. AND MRS. JOHN KERN

John Kern was born in Rhenish-Bavaria, May 30, 1827. He was in the German army when he left for America to escape further military service. He spent several years at Buffalo, New York, and then came to New Vienna and married Elizabeth Nachtmann there in 1857. Elizabeth Nachtmann was born in Austrian-Bavaria of Mr. and Mrs. John Nachtmann who came to Dyersville in 1855.

After marriage Mr. and Mrs. Kern lived at New Vienna for three years. In 1860 they bought the Kern homestead northwest of Dyersville, today the Joe Tierschel, Jr. farm.

Their children were: Barbara (Mrs. Joe Tierschel, Sr.), Mary (Mrs. Joseph Birner), Elizabeth (Mrs. Henry Grobstick), John, Anton, George, Joe, and Teresa who died at the age of twenty-five.

John Kern died at the farm home on June 25, 1892. Mrs. Kern died there on November 23, 1904.

MR. AND MRS. THOMAS KESCH

Thomas Kesch was born December 13, 1822, in Bohemia. He came to this country about 1852 and on May 4, 1858 married Mrs. Dorothea Empting Schermer, a widow, at New Vienna. Dorothea Empting was first married to a Mr. Grawe, half-brother to Herman Grawe of Dyersville. Mrs. Dorothea Grawe lost her husband and only son in a single night at Chareleston, South Carolina sometime in the 1840's during a yellow-fever epidemic. A few years later she married Simon Schermer, a Hollander, and continued to live at Charleston. After they had two children, namely, Simon, Jr., later of Dyersville, and Josephine (Mrs. Henry Kortenkamp, Sr.), she lost her second husband. Thereupon Mrs. Dorothy Schermer made a journey to Holland to look after her deceased husband's properties. On the return boat she met Mary Schaupmann, a young forlorn lady journeying alone to America, whom she befriended and adopted into her family. This young lady came with the Schermer family to New Vienna in 1857 and was later married to Joseph Feldmann.

After their marriage Mr. and Mrs. Kesch lived for a while on West Main Street at Dyersville on lot 382 in a residence then owned by Joseph Schwetzler, now the west portion of Morton's Hatchery. Fa-

ther Kortenkamp made his home with the Kesches at this place during his first years at Dyersville before he built the first rectory. Here also Father Kortenkamp held his first catechism classes with the little children previous to the opening of the parochial school in 1863. Abstracts indicate that Mr. Kesch may have vacated this residence in 1863 or 1864 and soon after built the Kesch residence on South Elm Street, the residence farthest south of West Dyersville on the west side of the Bear Creek Road. The house can be readily found on the 1870 map of Dyersville.

Mr. Kesch followed the trade of house-painting during these years. He was of a kindly and easy-going disposition. Once he was painting the farm-buildings on the Gerhard Tegeler, Sr. farm at McKee Settlement. John Tegeler, later Rev. John, then a young boy, got into some mischief that called for punitive action from his father Gerhard. Thomas Kesch took pity on young John and following up the angry father said in his slow German tongue: "Now, Gerhard, let John go. After all he meant it well." During this excitement Simon Schermer, Kesch's step-son, who was helping with the painting spilled a bucket of paint on the roof. Now Mr. Kesch was ready to deal severely with his son but he was followed and admonished by Tegeler using the same refrain: "Now, Thomas, let Simon go. After all he meant it well." Added details of this episode are given in the family history of Gerhard Tegeler, Sr.

According to his Bohemian tastes Kesch kept beautiful flower-beds at his residence on South Elm which attracted much attention and admiration. Another great flower-lover, Mr. Rothues, lived at the site of Dyersville Park, and he and Mr. Kesch were often seen exchanging plants and bulbs. It will be remembered from the chapter on Old St. Francis Church that it was Mrs. Kesch who furnished the loan of \$1,000 to the church trustees for the completion of that first church in 1859. Mr. Kesch was also skilled in woodcraft, not an uncommon skill among the Bohemians, and is said to have made a bedstead which Father Kortenkamp used during his stay with them.

When Simon Schermer married and settled on the Pioneer Farm on the west edge of Dyersville, the Kesches made their home there. Mr. Kesch died there September 9, 1885 while Mrs. Kesch died June 16, 1897 and both were laid to rest in St. Francis Cemetery.

MR. AND MRS. ANTON KIRCHHOFF

Anton Kirchhoff, a native of Germany, came to Iowa in 1847 with three other immigrants. Other members of that group were J. Henry Fangmann and wife Dorothy Meyer, and Mary A. Meyer. Mr. Kirchhoff and Miss Meyer stayed at the farm home of Frank Boeckenstedt, Mrs. Boeckenstedt being a sister of Mary A. Meyer. Shortly

after arrival they went to Dubuque and were married in the old St. Mary's Church, a stone structure.

While living at the Boeckenstedts, Anton Kirchhoff built a log house one-half mile directly north of the present Louis Tauke farm home. This forty acre farm in the southwest quarter of section 12, Bremen Township, with an additional forty acres across the road to the southwest in section 14, remained for years the Kirchhoff homestead. Anton bought his first land from the government on September 24, 1847.

Mr. and Mrs. Kirchhoff had the following children: Elizabeth (Mrs. H. J. Schroeder), August, Henry, and Clem. The Kirchhoff's belonged at first to the New Vienna parish, but soon after Dyersville got a resident pastor, they became members of St. Francis Parish because the roads and bridges offered better travel facilities toward Dyersville than toward New Vienna.

Anton Kirchhoff died on his farm October 15, 1868 and was buried in St. Francis Cemetery. Mrs. Kirchhoff died at the same place April 27, 1883.

MR. AND MRS. AUGUST KIRCHHOFF

August Kirchhoff was born of Anton Kirchhoff and his wife, Mary A. Meyer, in 1850 on the Kirchhoff homestead northwest of Dyersville. He married Elizabeth Westemeier at Dyersville on May 6, 1873. She was born in 1853 of Mr. and Mrs. Franz Westemeier, also pioneers of Dyersville.

After marriage Mr. and Mrs. Kirchhoff farmed the present Henry Bergfeld place northwest of Dyersville. They had the following children: Henry, William, Anna (Mrs. Ed Snyder), and Joseph. Shortly before the death of his wife, which occurred November 3, 1879, Mr. Kirchhoff moved to town.

Later August Kirchhoff married Margaret Albang, daughter of Sebastian Albang, Sr. By the second marriage there were the following children: Maggie, Lizzie, Frances, Alfred, and Augusta. They moved to Kansas and then to California.

MR. AND MRS. CLEM KIRCHHOFF

Clem Kirchhoff was born May 30, 1857 of Anton and Mary A. Meyer Kirchhoff on the Kirchhoff homestead northwest of Dyersville. He married Mary Naber at St. Francis Church on February 18, 1879. She was born of Herman Naber and his spouse, a Miss Rosen, on August 4, 1857, on the Naber homestead northwest of Dyersville.

After marriage they farmed the Henry Bergfeld farm which August Kirchhoff vacated when he moved to town. They farmed here five years. Then consecutively Clem Kirchhoff operated a dray line in Dyersville, for two years, farmed another ten years, worked in a saw mill at Dubuque for two years, moved to Bancroft, Iowa, then to New Hampton for nine years, up to Farmington, Minnesota, where he bought again and lives today.

Their children were: Herman, Mamie, and John. Mrs. Kirchhoff died October 12, 1933 and was buried at Princeton, Minnesota.

MR. AND MRS. HENRY KIRCHHOFF

Henry Kirchhoff was born in 1855 of Anton Kirchhoff and his spouse, Mary A. Meyer, at the Kirchhoff homestead northwest of Dyersville. He married Elizabeth Lueck at St. Mary's in Dubuque. Father Johannes, an uncle of Miss Lueck, officiated at their wedding. Elizabeth Lueck was born on November 21, 1858 of Mr. and Mrs. Joe Lueck at New Vienna. After their marriage, Henry Kirchhoff and his wife lived on the Kirchhoff homestead.

They had the following children: Edward, Amelia (Mrs. John Stork), Rose, Teresa (Mrs. William Payne), Anthony, Lawrence, Lewis and Elenore, besides three children who died.

In 1906 Mr. and Mrs. Kirchhoff retired from farming and moved to Dyersville. A few years later they bought the Kirchhoff residence in South Dyersville. Mr. Kirchhoff died February 8, 1929, while his wife passed away on June 26, 1934.

MR. AND MRS. NICHOLAS KIRSCH

Nicholas Kirsch was born in the Grand Duchy Luxemburg in 1833, and came to Worthington about 1860. On April 3, 1862 he married Mary Reiff, who was born of Mr. and Mrs. Nick Reiff in Cruchten, Trier, Rhineland, Germany, on October 1, 1844. She came to America with her father, then a widower, and his sister in 1861.

Mr. and Mrs. Kirsch were married in St. Martin's Church, Cascade, and thereupon settled on the Kirsch homestead, the present Nic Kirsch farm about two miles southwest of Worthington. Here they lived until about 1895 when they retired to their residence in Worthington. They belonged to St. Francis Parish until 1875. Five of their children from 1864 to 1875 were baptized in St. Francis Church.

Their children were: Twins who died infants, Nicholas, Anna, Eva (Mrs. Chris Baehler), Mary (Mrs. Michael Masuen), John, Mary Magdalen (Mrs. John Koelker), Simon Mathew, and Emma Amelia. Mr.

Kirsch died in July, 1919, Mrs. Kirsch on January 25, 1918. Mr. Nic Reiff, the father-in-law who spent his last years at the farm home of his daughter, died in 1877.

MR. AND MRS. CHRISTOPHER KLASSEN

Christopher Klassen was born April 5, 1830, at Trier, Germany. He left Germany in 1848 accompanied by two friends. On June 30, 1854, Mr. Klassen married Magdalen Doctor who was also a native of Trier, being born there on March 17, 1836. She came to America with her parents in 1850.

About 1861 Mr. and Mrs. Klassen settled at Worthington. Here he followed the trade of wheelwright and carpenter while they lived at Worthington. Father Kortenkamp often stabled his horses at Klassen's barn and took his dinner at this residence when he held services at Worthington. Their residence stood at the site of the present Peter Greif home. They also farmed one and a half miles east of Worthington for a while. Their children were: Christian, John Nic, Mary Margaret (Mrs. Joseph R. Burkle), Gertrude, Louis, Joseph John, John William, Franklin, Peter Paul, Joseph, Eva and John.

In the historic flood of Rockdale on July 4, 1876, John Klassen, Christopher's brother, and his whole family, except one boy, John Jr., lost their lives by drowning. John Jr. a mere boy of six years escaped death while perched at a safe height on a tree, and was reared by his uncle, Christopher, at Worthington. John Jr. was for years a well-known clerk at various stores in Dyersville until his death in 1937.

Mrs. Klassen died in 1893 at Granville, Iowa, and her husband died at New Hampton in 1908. Mr. and Mrs. Christopher Klassen were the grandparents of Rev. L. W. Klassen, son of John Klassen and his wife Clara Lattner.

MR. AND MRS. HENRY KLAUS

Henry Klaus, born in Oldenburg, Germany, came to New Vienna in the early 1850's and married Elizabeth Willenbring Otto, the young widow of Gerhard Otto. Mrs. Otto had one daughter, Mary, by her first marriage. Elizabeth Willenbring was the daughter of Mr. and Mrs. Willenbring who came from Steinfeld, Germany, to New Vienna almost as early as the original settlers.

Around the year 1868, Mr. and Mrs. Klaus with their six children moved to a farm southeast of Dyersville near Worthington known today as the Ralph Fortmann farm occupied by Leander Johannes. While living there they belonged to St. Francis Parish. In 1876 they moved to Carroll, Iowa.

Arnold Engel married Mary Otto, the half-sister of the Klaus children, and Mr. and Mrs. Engel lived with the Henry Klaus family until they moved together to Carroll County. The Klaus family, like some other families who came here from Germany, had two names. Klaus was the name of their homestead in Germany; Heckman their family name. This is the cause of some confusion since Henry Klaus' relatives, who also moved to western Iowa, bear the Heckman name.

Mr. and Mrs. Henry Klaus had the following children: Elizabeth (Mrs. Frank Osterhaus), Joseph, Frank, Catherine (Mrs. Christ Montag), and Anna (Mrs. Seipz).

MR. AND MRS. JOHN H. KLINKNER

John H. Klinkner was born at Aussen, Germany, on February 8, 1851. At St. Francis Church on April 22, 1873, he married Margaret Knippling who was born July 3, 1850 at Lauthausen, Germany, and came to America in 1856. About 1866 she became a member of St. Francis Parish. After residing at Winthrop and Cascade, Mr. and Mrs. Klinkner again became members of St. Francis Parish in 1899 and remained there until death. Their children were: Margaret, Frank, Henry, Anthony F., Elizabeth, Louis, Francis, Joseph, Mary, and Anna.

Mr. Klinkner died at Dyersville March 1, 1927, and his wife at Earlville, August 11, 1936. Both were buried in St. Francis Cemetery.

MR. AND MRS. JOHN KLOCKER

John Klocker, pioneer gunsmith and one of the early settlers of this vicinity, was born at Dornbirn, Vorarlberg, Tyrol, on January 7, 1829. He came to America in 1854 and was employed for some time in various gunshops in the New England States. About 1855 he came to Dyersville and remained here until the outbreak of the Civil War. During the war he worked in an arsenal at St. Louis, Missouri.

In 1865 he married Miss Kathryn Grimm of Olten, Switzerland. They came up the Mississippi River by steamboat and settled in Dyersville in 1868. The Klocker residence and gunshop was located in the block where St. Francis Church now stands. When the church was built, the shop was moved across the street. Mr. Klocker was also a wood carver and carpenter and made the pulpit, the confessionals, and carved several statues for the first Catholic Church in Dyersville. He was an organizer of the Schuetzen Verein for which he made rifles.

John Klocker died August 10, 1897. Mrs. Klocker died November 20, 1910. Three sons of these pioneers are: Arthur of Dyersville; August of Medford, Oregon; and John of Montague, California.

MR. AND MRS. BERNARD HENRY KLOSTERMANN

Bernard Klostermann and his wife, Mary Anna Pasker, came to America in 1864. They lived a year and a half at New Vienna and then bought the Klostermann homestead northeast of Dyersville at present occupied by Fred Klostermann.

Their children were: Caspar, Elizabeth (Mrs. Bernard Meyer), Frank, Catherine (Mrs. Catherine Kramer), Anna (Mrs. John Meyer), Mary (Mrs. Joe Kramer), Louisa (Mrs. Clem Schliekelmann), and Barney.

Bernard H. Klostermann died about 1873. Mrs. Klostermann later married Gerhard Beckmann and lived on the farm on which Henry Klostermann lives today. From there they retired to Dyersville. Mrs. Klostermann Beckmann died in 1893.

MR. AND MRS. CASPAR KLOSTERMANN

Caspar Klostermann was born in Germany in 1854 and came to America in 1864 with his parents, Mr. and Mrs. Bernard H. Klostermann. He lived with his parents on the Klostermann homestead northeast of Dyersville, and in 1877 married Catherine Jasper. Catherine Jasper was born in Germany in 1854 and came to America with her parents, Mr. and Mrs. Henry Jasper, in 1866, and grew up on the Jasper homestead, the John Diesburg farm. After marriage Caspar Klostermann farmed the Klostermann homestead until 1920 when he retired to his residence on East DeWitt Street.

Their children were: Anna (Mrs. Ignatz Kramer) deceased, Henry, Kate, deceased, Rose, deceased, John, deceased, Ed, Fred, Alvina at home, Emil and Armella (Mrs. Ed Wilhelm). Mr. Klostermann died May 4, 1931, and Mrs. Klostermann October 5, 1938.

MR. AND MRS. FRANK KLOSTERMANN

Frank Klostermann was born September 26, 1849 at New Vienna, Iowa. On February 18, 1873, he married Josephine Kramer at St. Francis Church. She was born of Herman Henry Kramer and his wife, Mary Catherine Krogman, at Oldenburg, Germany, on July 22, 1855. In 1858 she came with her parents to Dyersville where they settled on the Herman Kramer homestead east of Dyersville.

Mr. and Mrs. Klostermann's wedding event was unusual for several reasons. At the same time two other couples were married, namely, Mr. and Mrs. Charles Kramer and Mr. and Mrs. Frank Osterhaus. These three couples lived to celebrate their silver and golden jubilees. More details about the strange coincidents of these three families are given in the biography of Charles Kramer.

After marriage Mr. and Mrs. Klostermann farmed at Petersburg for forty-five years until about 1918. Then they moved to Remsen where Mr. Klostermann died. Mrs. Klostermann lives at Remsen and enjoys good health at the age of eighty-three.

Their children were: Mary (Mrs. William Muehlenkamp), Joseph, Louisa (Mrs. Matt Knipe), Frank, Charles, Andy, Josephine, Emma (Mrs. Mike Frank), and four infants.

MR. AND MRS. AUGUST KOOPMANN, SR.

August Koopmann was born at Oldenburg, Germany, on May 15, 1850. In 1866, he came to this country and has resided here ever since. On February 16, 1876, he married Elizabeth Schoenhof, and they went to housekeeping on a farm southwest of this city, the present Martin Arens farm. Their union was blessed with five children. Mrs. Koopmann died on March 18, 1884.

Mr. Koopmann married a second wife, Josephine Boyer, on May 3, 1885 and continued residence on the farm. In the year 1907, they retired from farming and came to this city to live. The happiness of retired life ended in gloom for Mr. Koopmann, as his wife passed away on April 18, 1917. On October 1, 1917 Mr. Koopmann remarried, his bride being Mrs. Anna Lueck. His children were: Henry of this city, Rosa (Mrs. C. J. Vaske), Martin, Minnie (Mrs. Arthur Lyness), and August, Jr. His stepdaughters were Johanna Lueck (Mrs. John Eilers) and Hilda Lueck (Mrs. Bernard Tapke). He died January, 1923, and Mrs. Anna Koopmann died October 5, 1939. Both were buried in St. Francis Cemetery. A son of Martin Koopmann, Rev. Leander Koopmann, was ordained priest and offered his first Holy Mass in St. Mary's Church, Bloomington, Wisconsin, June 6, 1939.

MR. AND MRS. HENRY KORTENKAMP, SR.

Henry Kortenkamp, brother of Father Kortenkamp, was born at Muenster, Westphalia, Germany, on July 7, 1839. In the year 1865 with his brother, Herman, and a sister, Gertrude, he emigrated to this country and the same year settled at Dyersville. Henry's father died while he was quite young. Upon reaching maturity he worked in a brickyard and with his earnings helped his brother, Anton, at-

tain his education for the priesthood. Later Father Kortenkamp in appreciation helped Henry in establishing his fortune here.

On April 17, 1866, Mr. Kortenkamp was united in marriage to Josephine Schermer who was born in 1848 at Charleston, South Carolina, of Mr. and Mrs. Simon Schermer, Sr., and came to New Vienna with her brother, Simon, Jr., and her widowed mother, Mrs. Dorothea Schermer. After marriage Mr. and Mrs. Kortenkamp, having bought forty acres in the northwest quarter of section 28, New Wine Township, on January 11, 1866, settled on the present Paul Burkle farm one mile east of Dyersville, whose buildings stood then a half mile farther north than at present. This place he sold to Clem Olberding in 1900 when he retired to a residence in East Dyersville, the present Ike Westmark home. Mrs. Kortenkamp died on the farm on July 1, 1888. Mr. Kortenkamp died in December, 1926, and was buried beside his wife in St. Francis Cemetery.

Henry's younger brother Ignatz was at Dyersville a few years. From here he went to New York intending to return to Germany but at New York all trace of him disappeared and no one ever heard of him again. Herman, the youngest brother, was a farm hand, a gardener, and assisted Mr. Summer at painting in his wagon shop. He died at the Bernard Naber home.

Mr. and Mrs. Kortenkamp had the following children: Dorothea (Mrs. Henry Heiring, I.), Anton, Jr., Henry, Simon, Gertrude (Mrs. John Jaeger), Anna (Mrs. John Holscher), Josephine (Mrs. Adolph Stoeckl), Joseph, and August.

MR. AND MRS. ANTON KRAMER

Anton Kramer, brother of Herman Henry Kramer, from Steinfeld, Oldenburg, came to Dyersville and bought a farm in the southeast corner of section 17 from David Wilson in December, 1853. He married Angela Koelker at New Vienna in 1857. She was born of Henry Koelker and his spouse Anna Buenker at Linden, Hanover, Germany, in 1837, and came with them to Petersburg in 1855 whence they attended church at New Vienna. Her sisters and brother were: Mary (Mrs. Henry Overmann), Anna (Mrs. Peter Kern), Josephine (Mrs. Wm. Bohnenkamp), and Herman.

In 1870 Anton Kramer sold his farm to Henry Becker and moved to the present Vitus Langel farm. There Mr. Kramer died on April 12, 1886. Mrs. Kramer then lived successively on the present Herman Nadermann farm, the Joseph Lansing farm, and retired to her residence at New Vienna.

Mr. and Mrs. Kramer had the following children: Henry, Anna (Mrs. Henry Jasper), Frank, Clemens, Joe, Anton, William, Ignatz,

John, and Elizabeth (Mrs. Anton Lueck). They also adopted two boys, James Jirouex and William Herst. Mrs. Kramer died May 20, 1920.

MR. AND MRS. CHARLES KRAMER, SR.

Charles Kramer was born of Herman Henry Kramer and his wife Mary Katherine Krogmann in Steinfeld, Germany, on September 19, 1847. When ten years of age he came to this country with Mr. and Mrs. Gerhard Beckmann, and his brother Frank. He and his parents settled on a farm northeast of Dyersville, the farm known as the Herman Kramer farm. Here they lived in a log cabin which was his home until he married Miss Catherine Drexler on February 18, 1873. Catherine Drexler was born of John and Mary Drexler at the Drexler homestead in Bremen Township on August 9, 1853.

The wedding of Mr. and Mrs. Charles Kramer was memorable for several unusual incidents. Three couples were married that same day, at the same 10 a.m. Mass, before the same priest, the Rev. A. Kortenkamp. The first to be married were Charles Kramer and Catherine Drexler, then Frank Klostermann and Josephine Kramer, a sister of Charles Kramer, pronounced their vows, and finally came Frank Osterhaus and Elizabeth Klaus.

After their marriage all three couples settled on farms and reared large families, there being thirteen children in both the Kramer and Klostermann families, and the Osterhaus' having twelve. These people kept the memory of their common wedding ceremony fresh throughout life and because of this were always intimate friends. On February 18, 1898 all three families gathered at the farm home of Mr. and Mrs. Charles Kramer to celebrate their silver anniversary. They came with buggies because the weather was mild and there was not much snow. But during the day's festivity a heavy snowstorm swooped upon them and made their return home in the evening impossible. The whole party had to put up for the night, all next day, and a second night at the Kramer home before the storm abated and permitted their exit. The men folks had to make their beds on the floors. At the end of their imprisonment they had practically exhausted all their food supply. Thus these three families continued to experience the unusual.

These couples furthermore lived to celebrate their golden jubilee on February 18, 1923. They had all retired from farming at that date, the Kramer and Osterhaus families living at Dyersville and the Klostermanns at Remsen, Iowa. Another coincidence is that all three of the husbands died before the wives who are all three living at the date of this writing. Lastly, this unusual wedding story several years ago won a cash prize from the *Chicago Daily Tribune* in whose

columns it appeared as a contest number contributed by Mrs. J. X. Bullinger, daughter of Mr. and Mrs. Chas. Kramer.

They had the following children: Mrs. J. X. Bullinger and Mrs. George Whitehead both of Dyersville, Mrs. Charles Ostwinkle, Mrs. Hubert Gerken, Mrs. J. J. O'Brien, Mrs. Al Friedman, Charles, Jr., Gus, Herman, George, and John. Mr. and Mrs. Kramer were the oldest living couple in Dyersville. He died December 26, 1936, and was buried in St. Francis Cemetery. Mrs. Kramer is now living with her daughter, Mrs. J. X. Bullinger.

MR. AND MRS. CLEM KRAMER

Clem Kramer was born at Steinfeld, Oldenburg, Germany, of Mr. and Mrs. Herman Henry Kramer in 1842. He came to America with his parents in 1858 and grew up on the Herman Kramer homestead.

On November 15, 1870 he married Mary Bruggemann. He was part owner and operator of a general store and harness shop known as Rohenkohl and Kramer on the present site of the Weidert building occupied by the National Tea Company. In 1879 he took up farming two miles east of Dyersville on the place now the Wieferich and Olberding farms. Mrs. Kramer died February 27, 1890, ten days after the birth of Catherine, and was buried in St. Francis Cemetery.

Their children were: John L., Herman, Anna (Mrs. Steinfeld), Louis, Mayme, Rose (deceased), Frank, Catherine (Mrs. A. Koelker). Later Clem Kramer married Mrs. Elizabeth Reitz, a widow from Chicago, who had one son, August Reitz. He spent his last years on a farm near Lexington, Oklahoma.

Mr. Kramer died, enroute to his brother Frank's funeral at Dyersville, on November 4, 1906. Unidentified, he was buried in Kansas City, Missouri. A week later his family hearing he had not arrived at Dyersville traced the body, had it exhumed and taken to Lexington, Oklahoma, for burial. Mrs. Kramer died in 1895.

Mr. Kramer was one of the organizers of the Star Creamery Company of Dyersville. He also served as trustee of St. Francis Parish for years.

MR. AND MRS. FRANK (IRISH) KRAMER, SR.

Frank Kramer was born in Steinfeld, Oldenburg, Germany, of Mr. and Mrs. Herman Henry Kramer on November 16, 1840. He came to America with Mr. and Mrs. Gerhard Beckmann about 1857. Mrs. Beckmann had been Agnes Kramer, Frank's sister.

He married Mary Ellen Hendricks in 1866. She was born in Albany, New York, March 17, 1841. After marriage they made their home on a farm five miles east of Dyersville, neighboring the Charles Kramer, Sr. homestead. The Frank Kramer farm is today the Will Kluesner farm.

Their children were: Herman W., George J., Mary (Mrs. John Keller), Joe C. (deceased), and Kathryn (Mrs. Leo Keller).

In 1904 Mr. and Mrs. Kramer retired from farm life to their residence in South Dyersville, the present home of Herman W. Kramer. Mr. Kramer was the organizer and first secretary of the Hickory Valley Creamery. He died November 3, 1906 and his wife passed away on June 20, 1910.

MR. AND MRS. J. HENRY KRAMER

John Henry Kramer was born in Steinfeld, Oldenburg, Germany, of Mr. and Mrs. Herman H. Kramer on August 12, 1838. He came to America with his uncle Anton Kramer about the year 1856. On October 10, 1860 he married Carolina Klostermann who was born in Oldenburg, Germany, October 4, 1838.

After marriage they moved to a farm in Dixon Settlement and belonged to the New Vienna parish. Their children were: Anna (Mrs. John Naber), Joseph, Josephine (deceased), Clem, Elizabeth (Mrs. Clem Vaske), Frank, Mary (Mrs. Frank Rolfes), and Henry C.

MR. AND MRS. HERMAN HENRY KRAMER

Herman Henry Kramer was born at Steinfeld, Oldenburg, Germany, on February 17, 1810. In the year 1833 he married Mary Katherine Krogmann, born 1810, and in 1858 with his wife, five sons and three daughters came to America. 1858 is the year when Herman H. Kramer and family came to America. This is definitely established by emigration papers his granddaughter, Mrs. J. X. Bullinger, still possesses, which were dated that year. The oldest son, Henry J., came to America previously with Herman Kramer's brother, Anton, at least as early as 1856. Frank and Charles came over the following year 1857, making the journey with Mr. and Mrs. Gerhard Beckmann. The next year the family followed.

From Dubuque they walked to New Vienna and soon after settled on a farm northeast of Dyersville, which is at present known as the George Menke farm. The sons were the late Henry, Joe, Frank, Clem and Charles Kramer, and the daughters Agnes (Mrs. Gerhard Beckmann), Lizzie (Mrs. Herman Pape) and Josephine (Mrs. F. J. Klostermann), of Remsen. Mr. and Mrs. Kramer lived their entire life while

in America on this farm. Mr. Kramer's eyesight failed him in his last years, and he passed away November 28, 1889. His wife had died December 24, 1879. They were buried in St. Francis Cemetery. Mrs. F. J. Klostermann is the only survivor of this family, and she lives at Remsen, Iowa.

Mr. Kramer was a member of the second committee of parish trustees and served in that capacity for many years.

MR. AND MRS. JOSEPH KRAMER, SR. (BERNARD ENGELKEN)

Joseph Kramer was born in Steinfeld, Oldenburg, Germany, of Mr. and Mrs. Herman Henry Kramer during the year 1850. He came with his parents to America in 1858 and grew up on the Herman Kramer homestead northeast of Dyersville, now the George Menke farm.

On October 14, 1874, Joseph Kramer married Elizabeth Boeckenstedt, born September 19, 1856 of Mr. and Mrs. Frank Boeckenstedt at New Vienna, Iowa. After marriage Mr. and Mrs. Joseph Kramer continued living on the Herman Kramer homestead, taking care of Mr. Kramer's parents who lived with them.

Their children were: Herman C., Catherine (Mrs. Joe Sturm), Anna (Mrs. Anton Osterhaus), and Joseph.

Joseph Kramer died April 20, 1883. On July 6, 1886, Mrs. Elizabeth Boeckenstedt Kramer was next married to Bernard Engelken born at Sustrum, Aschendorf, Germany, January 12, 1860. Mr. and Mrs. Bernard Engelken continued farming the old Kramer homestead, and cared for Mrs. Engelken's father-in-law, Herman Henry Kramer, who was afflicted with blindness in his last years.

Mr. and Mrs. Bernard Engelken had the following children: Frances (Mrs. William Nadermann), Bernard, Frank, John, William, and Mary (Mrs. Frank Freking).

Mrs. Engelken died December 7, 1927, and Mr. Engelken lives with his son William.

MR. AND MRS. HENRY KRAMER, SR.

Henry Kramer was born in 1857 on the Anton Kramer homestead, which is now the Herman Becker farm. His parents were Anton Kramer and Angela Koelker. On February 11, 1879 he married Mrs. Christine Schliekelmann.

Christine Schliekelmann was the widow of Herman Schliekelmann, brother of Clem, whom she had married in 1876 and who died about

a year later. Christine was the daughter of Mr. and Mrs. Henry Jasper, Sr., born at Ramsdorf, Germany, in 1857 and emigrated to this country with her family in 1866.

After marriage Mr. and Mrs. Kramer settled on the present Tony Funke farm southeast of Dyersville. They retired from farming to their residence on highway 20 at the east border of Dyersville. Their children were as follows: Henry I., Art, Mary (Mrs. Hamilton Leigh), Frances (Mrs. Chas. Phillips), Gunilda (Mrs. John Drees), Albert, Fred, and Walter. Both of these pioneers enjoy good health and the comforts of the parents of many children and grandchildren. On February 16, 1939 Henry and Christina Kramer celebrated their sixtieth wedding anniversary.

MR. AND MRS. ANDREW KRAPFL

Andrew Krapfl was born in 1826 in Bavaria. He came to America in 1846 with his widowed mother, Mrs. Jacob Krapfl, and lived with her on the Krapfl homestead. His brother George bought one hundred and sixty acres on section 15, on April 24, 1846. Andrew bought a part of the present Leonard Krapfl farm on section 10, in 1852. In 1854 he married Catherine Heisler who was born January 22, 1835, at Kylertown, Pennsylvania. Her parents were Mr. Heisler and Margaret Rubly, who had come from Alsace-Lorraine, settled in Pennsylvania and finally came to Luxemburg.

After marriage Mr. and Mrs. Andrew Krapfl moved to Dubuque, and engaged in the grocery business. They stayed there eight years, then ran a brewery at Luxemburg for three or four years. Next they came to Dyersville and started a Lumber Company in 1867 with Fred Freiburg, the Freiburg and Krapfl Lumber Company. Later Mr. Krapfl bought out the Freiburg interest and ran that business alone until he sold it about a year before his death.

During these years the Andrew Krapfl family lived in their residence on Pine Street, today the home of Mrs. Harry Woestmann.

Their children were: Catherine, Jacob, Cecilia, John, George, Mary (Mrs. Albert Hahn), William, Joe, Anna (Mrs. John Tauke), Edward and Margaret.

Mr. Krapfl died in 1885; his wife on March 4, 1916.

MR. AND MRS. GEORGE KRAPFL

George Krapfl married Josepha Janse who was born of Mr. and Mrs. Henry Janse on the Andreas Krapfl farm September 13, 1858. The Rev. Maasjost of Petersburg officiated at their wedding. After marriage Mr. and Mrs. Krapfl lived on their farm one mile south of Petersburg and were always members of the Petersburg parish.

They had the following children: George, Frances, Edward, Rose, Ottilia (Mrs. Henry Bohnenkamp), Richard, Clara (Mrs. Art Wessels), Agatha (Mrs. George Boeckenstedt), Freda (Mrs. Wm. Althaus), and Monica (Mrs. Floyd Henkels).

On May 6, 1901 Mr. Krapfl died and was buried at Petersburg. In 1912 Mrs. Krapfl retired with the remaining family to her residence on West Main Street in Dyersville. Here she resided with her daughter and son-in-law until her death December 23, 1937. Her funeral Mass was sung at Dyersville by Rev. H. J. Janse, her nephew, and she was interred at Petersburg.

MRS. JACOB KRAPFL

Mrs. Jacob Krapfl came from Bavaria and settled at Dyersville in 1846, on the old Krapfl homestead, today occupied by Leonard Krapfl. Her oldest son, George, was married and came with a family. His grandson, Leonard Krapfl, preserves an earthen jug on which the following inscription in gold lettering is found: "Geo. Krapfl and family, Hielenbach, near Waldmunchen, Oberpfalz, Bavaria. Emigrated 26 June, 1845."

Her husband died at sea during the trip across.

With her came her children: George, Michael, Andrew, Jacob, Anna (Mrs. Fred Freiburg), and John.

In 1854 Mrs. Krapfl moved to Dubuque where she lived with her daughter, Mrs. Fred Freiburg.

She lived in Dubuque about ten years. Then returned to Dyersville and lived with her daughter, Mrs. Fred Freiburg, at the place of John A. Steger's residence on East Main. Here she died about 1869.

MR. AND MRS. NICHOLAS KREMER

Nicholas Kremer, born in Luxemburg, Germany, about 1844 came to Dyersville around 1865 and clerked in a store. He married Josephine Boeckenstedt, who was born of Mr. and Mrs. Frank Boeckenstedt at New Vienna in 1849.

After marriage Nicholas continued clerking a period at Trick and Son Store. At various times he engaged in the following enterprises: Conducted a soft-drink parlor near the site of the Emporium building; built a residence on East Main Street, lot 434, today known as the Kalb residence, clerked for Holscher Bros.; operated the Nic Kremer store at the corner of East Main and Willow Streets, on lot 432, site

of the George Steger home; moved his business to the corner of Main and Union, lot 372, the present E. M. Steger Drug Store, and joined the Peter Freymann Company; again ran the store at his former stand, lot 432.

Mrs. Kremer died on March 22, 1886. She was the mother of the following children: Anna (Sr. M. Nichola, O.S.F.), Joe, Frank, Angela (Mrs. Otto Briese) and Julius X. The birth of the last child cost this noble Christian mother her life. Julius X. Kremer was adopted by the F. X. Bullinger family, Mrs. Bullinger being a sister of Mrs. Kremer, and so J. X. Kremer came by his present name, J. X. Bullinger. Mr. and Mrs. Nicholas Kremer had also exercised true charity toward the Leo Fritz family. When the Fritz children lost father and mother in 1872 and 1873, Nic and Josephine Kremer adopted the second youngest boy, Henry Fritz. Thus Henry F. Kremer, who has been prominently connected with the banking profession at Dyersville for several generations, came by his name. With just pride Henry points out the significance of his middle initial, and glows with gratitude when he recalls the splendid home and training he received from his step-parents, Nic Kremer and his wife, Josephine, who was a first cousin of Henry's mother. On July 22, 1889 Nicholas Kremer married Susanna Henrycy of St. Donatus, Iowa. Soon after that he moved to Aurora, Iowa, and farmed. He took sick, came back to Dyersville and died at the former Fred Bahning residence on Rivoli Street in West Dyersville on December 27, 1895. He had two children in his second wedlock: Emil and Clara (Mrs. Claude Bogart).

Mrs. Susan Kremer later built a residence at the corner of Pine and Walnut Streets, lot 452, known as the Johannes home. After some years she went to Rochester, Minnesota, where she stayed with her daughter, Mrs. Bogart, and died July 9, 1937. She was buried in St. Francis Cemetery.

MR. AND MRS. JOSEPH KROGMANN

Joseph Krogmann was born in Oldenburg, Germany in 1837. In 1864 he married Anna Rouber at Steinfeld, Germany. She was born in Oldenburg June 24, 1844. Mr. and Mrs. Krogmann with their two sons, Henry and August, came to Dyersville about 1866 and settled on a farm south of Dyersville. Mrs. Krogmann's mother, Mrs. Rouber, also came to America with them.

They retired from farming in 1901 and spent their last years at their residence in Dyersville. Mr. Krogmann died February 2, 1915. Mrs. Krogmann died August 26, 1921.

MR. AND MRS. AUGUST KUHLMANN

August Kuhlmann was born in Eggenrade, Westphalia, Germany, on August 15, 1826. In 1863 he married Catherine Baehler who was born in 1836 at Ludinghausen, Westphalia. In 1870 August Kuhlmann with his wife and three children, also his mother, Mrs. Elizabeth Kuhlmann, came to Dyersville.

Mr. Kuhlmann was a laborer and worked at various trades while at Dyersville. Mrs. Kuhlmann was a professional midwife, having passed her examination in Germany and received her diploma in Anhausen. She will be remembered by many old settlers in Dyersville and vicinity as she visited many homes and went through many discomforts over rough roads and snow blockades to reach the homes where her services were needed.

The Kuhlmann's lived in the little house that stands between Mrs. Elizabeth Berger's house and the Clete Koelker home on West Victoria, a block east of St. Francis School. This property Mr. Kuhlmann sold to Henry Berger, Sr. when the former moved to Danbury, Iowa, to take up farming. Among their nine children, four of whom died in infancy, there were: Bernadine, William, Bernard (died in Germany), Frederick, Henry, and Elizabeth (Mrs. Henry Detten, Farley).

August Kuhlmann died June 26, 1916, and his wife on August 4, 1930. Both are buried at Bolivar, Missouri.

MR. AND MRS. CLEM H. KUHLMANN

This Kuhlmann family was at Dyersville at least as early as 1866 because in that year Clem H. Kuhlmann served as a juror in the peace court of justice John Christoph. Mr. and Mrs. Kuhlmann had three children, Mary (Mrs. John Rohenkohl), Louise, and a son. They were born very likely at Cincinnati, Ohio, whence they came to Dyersville. Louise was an accomplished singer, for years a prominent member of St. Francis Choir. She also taught school at Dyersville for years.

Mr. Kuhlmann was for many years a clerk in the A. Limback & Company Store. The Kuhlmanns lived first on East Florence Street, the present Frank Augustine residence. Later they lived at the corner of West Victoria and Temple Streets, lot 319, the property of Henry Tauke now, but the house in which they lived was moved to lot 273 and is the present home of Mrs. Elizabeth Berger. Mr. Kuhlmann died on November 16, 1886, and Mrs. Kuhlmann also is said to have died at Dyersville. Louise settled at Waterloo with her brother-in-law, John Rohenkohl.

MR. AND MRS. FRANK KUNKEL

Frank Kunkel was born on August 10, 1850, in Neuhuetten, Bavaria, Germany. At the age of six years he emigrated to this country with his parents settling in Grant County, Wisconsin. As a young man Kunkel came to Iowa and settled on a farm about three miles east of Dyersville. On June 8, 1875 he was united in marriage to Margaret Gerken in St. Francis Church. She was the daughter of Herman Gerken. They took up their residence on the Kunkel farm and after residing there for twenty-eight years moved to town. In 1896 Mrs. Kunkel died whereupon he married Sophia Gerken, who preceded him in death in 1909.

Mr. Kunkel was the father of the following children: Rev. Father Wm. A. Kunkel, Barbara (Mrs. J. Keffeler), Anna (Mrs. D. Keffeler), Amelia (Mrs. Ed Ament), Meta (Mrs. Chas. Beckmann), and Paula. He died January 18, 1936.

MR. AND MRS. MICHAEL (MICKEY) LANNON

Mr. and Mrs. Mike Lannon, an elderly couple, lived in early days in a single room dwelling at the east end of Ash Street near the Vogl dwelling. Mr. Lannon worked as a section hand for the railroad. Later, being invited by a son, they moved to Fort Dodge, Iowa.

MR. AND MRS. JOSEPH HERMAN LEMBECK

Joseph H. Lembeck was born in Germany and married Mary Elizabeth Vogler. They came to Dyersville as early as 1863 if the tradition which has persisted is true, that Joseph Lembeck provided school desks for the first parochial school which opened in 1863 in the Maurice Venk residence.

Mr. Lembeck was a saloon keeper some years it seems, working for Bernard Bisping who conducted a saloon at the present Anton Soppe corner. Later Mr. Lembeck operated a store at this same location. Mrs. Lembeck had a millinery store at the present site of the Walker Cafe, north side of East Main between Union and Chestnut Streets. Their children, who were all baptized in St. Francis Church between 1865 and 1874, were the following: Anthony, Louise, Mathilda (Mrs. J. Kleinsmith), Amelia (Mrs. Wall), and Joseph.

Mr. and Mrs. Lembeck moved away from Dyersville. Mrs. Lembeck died December 25, 1921.

MR. AND MRS. PETER LENHOFF

Peter Lenhoff was born in Germany, December 12, 1832, and came to Dubuque County in November, 1853. He was a brick mason and after following this occupation for a while at Dubuque, took up shoe-making and later continued this occupation in Cascade. In 1860 Mr. Lenhoff married Mary Kramer who also was born in Germany, July 16, 1839, and came to America with her brother Peter.

After marriage Mr. and Mrs. Lenhoff settled on a farm east of Worthington. They were members of St. Francis Parish from at least as early as 1866 until 1874. They had the following children: Susanna (Mrs. Lehman), Catherine (Mrs. Nick Feltes), Mary (Mrs. Ernest Gerber), Anna Mary, Jacob, Lena (Mrs. A. Mairose), Appolonia (Mrs. Anton White), and Mary Elizabeth (Mrs. Mike Wiederholt).

Mr. and Mrs. Peter Lenhoff were the grandparents of the Rev. Louis White, son of Anton and Appolonia Lenhoff White. Peter Lenhoff died at Worthington on July 22, 1916, and Mrs. Lenhoff on July 26, 1921.

MR. AND MRS. ANTHONY LIMBACK

Anthony Limback, a son of John William and Barbara Limback, was born in Wheeling, West Virginia, May 18, 1834. In 1857 he came with his parents to Delaware County, Iowa, settling on a farm ten miles north of Dyersville and in 1862, in company with his brothers, Joseph H. and John N., organized the firm known as A. Limback & Co. at Dyersville. General merchandizing and shipping of livestock and farm products was the business of the firm. The firm was dissolved in 1898.

Mr. Limback was married on April 28, 1863, to Josephine Botsford, born September 28, 1844, in Newton, Connecticut, who became a Catholic at this time. The following children were born to this union: John A. Limback, Joseph B., William, Eva J. (Mrs. Conrad May), Anna Mary, Mary Isabelle, Henry M., Charles, and Arthur.

Anthony Limback was elected state representative of Dubuque County in 1888 and attended the full session of the 22nd General Assembly. He was a charter member of the R. C. M. P. Society, St. Francis Branch, and also its first president. In 1873 when the town was incorporated Anthony Limback became one of the first councilmen and served in that capacity for a number of years. In 1876 he was elected city treasurer. In his later years Hon. Limback took great delight and pride in an unusually fine coach drawn by a beautiful team of horses. He could be depended upon to be at the railroad sta-

tion and to offer the comfort of his vehicle whenever any distinguished visitor was expected to arrive. He died on September 19, 1907.

MR. AND MRS. JOHN N. LIMBACK

John N. Limback was born in Wheeling, West Virginia, December 13, 1843, the son of John W. and Barbara Limback. He came to Iowa in 1857 and to Dyersville in 1862, where he engaged in the mercantile business with his brothers, Anthony and Joseph H., until his death. He married Elizabeth Jacobs, of Hamilton, Ohio, July 25, 1871 and was the father of three children, Frank J., Ella, and Alfred who died in infancy. John N. Limback died in Dyersville, October 13, 1880, at the age of thirty-seven.

MR. AND MRS. JOHN W. LIMBACK

John W. Limback, Sr. was born in Bavaria, Germany, in 1807 and emigrated to the United States in or about 1830. At Wheeling, West Virginia, in 1832, he married Barbara Straub, born 1808, a native of Wuerttemberg, Germany, who emigrated to Columbiana County, Ohio, in 1828. They lived at Wheeling for ten years and in 1845 moved with their three sons, Anthony, Joseph H. and John N., to West Alexandria, Pennsylvania, whence they moved in 1857 to Delaware County, Iowa. In 1862 the three sons came to Dyersville and merged into the mercantile business under the name A. Limback & Co. In 1864 Mr. and Mrs. Limback also moved to Dyersville where John W. died in December, 1873, and Barbara, his wife, on November 27, 1887.

MR. AND MRS. JOSEPH H. LIMBACK

Joseph H. Limback, a son of John W. and Barbara Limback, was born in Wheeling, West Virginia, May 10, 1842. In 1857 he came with his parents to Delaware County, Iowa, and in 1862, in company with his brothers, Anthony and John N., organized the firm known as A. Limback & Co. General merchandizing and shipping of livestock and farm products was the business of the firm. After the death of his brothers, Joseph H. Limback disposed of his interest in this mercantile business to his nephews and he continued in the livestock and grain business. He was twice elected to the office of mayor of the city and held many other public offices of trust, being the last surviving member of the first town council and one of the charter members of the R. C. M. P. Society. He was married September 3, 1866, to Anna Andrews Dyer, daughter of James Dyer, Jr., founder of Dyersville. Anna Dyer became a convert to the Catholic Church

previous to her marriage. They were the parents of two children: Edith M. (Mrs. T. J. McGrath) of Keokuk, Iowa, and Florence E. (Mrs. George Ham) of Dyersville. Joseph H. Limback died May 22, 1926, and Anna, his wife, died May 22, 1931.

MR. AND MRS. ANTON LIPPERT

Anton Lippert and his wife, nee Anna Miller, came from Pittsburgh, Pennsylvania by boat down the Ohio, up the Mississippi, by oxen team from Dubuque to Dyersville late in 1856 or early 1857. Anna Miller was born in Germany in 1820, came to America in 1828 and married Anton Lippert in 1840. Mr. Lippert had been a man of considerable means at Pittsburgh. He was a building contractor, employing many laborers. When the panic of the 1850's appeared and banks failed he lost most of his money. He sold his houses to pay off his laborers to the last cent and thus came to Dyersville a poor man. In June, 1858, Lippert bought one hundred and twenty acres on section 24, Bremen Township, for \$1,000. It was the present Lucas Fangmann farm. The house they found here was a mere hovel built on the side of a hill, a dwelling that nearly broke Mrs. Lippert's heart for she had been used to a fine home and furnishings.

Mr. Lippert's building experience was a great asset to the pioneers when they were attempting to build their first church at Dyersville. He also made some of the pews and the first altar, and donated the large mission crucifix of 1873. When the altar had been built and preparations were made for the sacrifice of the Mass, the missionary asked for a crucifix to be placed on the altar. Mr. Lippert offered his crucifix which he had brought along from Pittsburgh.

Mr. Lippert was a musician of ability, having played with his violin for church services in the East. He trained his oldest daughter, Philomena, in vocal music with the aid of his violin. One learns of some of the disappointments and privations that our pioneers endured when one reads that this family after bringing with them some fine furniture, including a piano, were forced to sell these things at a great sacrifice because there was no room for such things in the little huts in which they began to make their start in this new country.

Mr. and Mrs. Lippert had a large family of fifteen children some of whom had died in the East. Among the children who came along to Dyersville were: Philomena (Mrs. Jessie Cook, later Mrs. Lehner), Magdalena (Mrs. George Eichacker), Anna Catherine (Mrs. Joseph Billmeyer), Theresa (Mrs. Nicholas Richard), Mary, Joe, Anton, Paul, John, George, and Henry, the last two being baptized at Dyersville in 1860 and 1862. Mr. Lippert died October 21, 1879 and his wife on September 14, 1895. Both were buried in St. Francis Cemetery.

MR. AND MRS. PAUL LIPPERT

Paul Lippert was born in Pittsburgh, Pennsylvania, on the 25th day of February, 1849. When a small boy his parents came to Iowa and settled on a farm northwest of Dyersville. On May 26, 1875, he married Mary Jane Toomer, who was born on the Toomer farm southwest of Dyersville, a daughter of William and Sophia Toomer. At the time of her marriage she became a convert to the Catholic Church. Nine children were born to this union: Frank, Ed, Mayme (Mrs. Wm. Strock), Henry, Anthony, Charles, and Florence. The first two boys, John and William, died when infants. He was a carpenter by trade and later took up undertaking which trade he followed until his death. His wife assisted him in the undertaking business. In his later years he built the Lippert building on Main Street and started a book and variety store. He passed away on September 25, 1905.

MR. AND MRS. FRANCIS LOOSBROCK

Francis Loosbrock was born in Holland, on February 2, 1824. He came to America in 1854, and married Johanna Janssen at Cleveland, Ohio, in 1855. She had come from Holland in 1853. They lived a few months at Dubuque, then settled on a farm at New Vienna, and finally moved to a farm west of Dyersville in 1869, the farm now occupied by Carl Trumm. Their children were: John who died when two years old, Mary (Mrs. John Trumm, Jr.), John A., Herman, William, Rev. Henry, and Helen. Mr. Loosbrock was a millwright and cabinet maker having learned this trade in Europe. He made some of the pews that were installed in old St. Francis Church when it was enlarged.

A pirlmill for preparing barley for home consumption, a machine which Francis Loosbrock made with his own hands, caused his death. While running at high speed during the pirling of some barley, the millstone exploded and its flying fragments almost tore its operator's body in twain. He died several hours later.

Mrs. Loosbrock was herself a bed-patient at this sad time. Christian charity urged good Mrs. Bernard Plaster to leave her own house and family and take charge of the distressed and orphaned Loosbrock home for weeks. Members of the Loosbrock family have ever since held the Plaster family in highest regard and grateful memory.

Mr. Loosbrock died January 10, 1872 and Mrs. Loosbrock died at Petersburg October 13, 1920.

MR. AND MRS. MATT LUTGEN

Matt Lutgen came to Dyersville in 1868 and married Josephine Wuchter. She was born March 3, 1848 in Rottenburg, Germany, and came with her parents to Dyersville in 1854.

Mr. Lutgen conducted the Pennsylvania Hotel. After some time he moved to Worthington where he conducted a saloon.

He died at Worthington in 1885. His wife died in Louisville, Kansas, December 3, 1928.

MR. AND MRS. FERDINAND LUTHMER

Ferdinand Luthmer was born in 1833 at Oldenburg, Germany. In 1840 he came with his parents to America. Death took his parents after a few years and he and one sister were left orphans. He was taken in and reared by a Schemmel family. In 1858 he married Elizabeth Vorwald born in Hamilton, Ohio, in 1839. Her father was Francis Vorwald, the renowned schoolmaster who settled at Dixon Settlement, north of New Vienna.

Around 1863 Mr. and Mrs. Luthmer began to operate a General Store at Dyersville, next door to the Dyer Drug Store. Their children were: Henry, Catherine (Mrs. Geo. J. Krapfl of Kingsley, Iowa), Joseph, Frank, Edward, William, Albert, Anna, and three infants.

Mr. Luthmer died in Dubuque in 1904. Mrs. Luthmer died in Dubuque in 1922.

MR. AND MRS. HENRY MACKE

Henry Macke and his wife Mary Anna came to this township with their two boys not later than 1869 when they moved onto the Becker original homestead in section 21, New Wine Township, which Henry Becker rented to them when he bought another farm. They came from Steinfeld, Germany, and were relatives to Christopher Becker whose wife was a sister of Henry Macke. The two Macke sons died within a few days of each other from some throat affliction.

In 1873 the Mackes requested their nephew Joseph Schlarman, whose mother was a sister of Mrs. Macke, to come from Germany and live with them. Joseph was eighteen years old when he came. The Mackes then bought a farm in section 33 where Mr. Macke died on December 31, 1881 at the age of sixty-four. Mrs. Macke died on this farm March 15, 1907 at the age of eighty-four, whereupon Joseph Schlarman inherited the farm. Both were buried in St. Francis Cemetery.

MR. AND MRS. PATRICK MARKAHAM

Patrick Markaham worked on the railroad and served as section boss at Dyersville for some time. On November 14, 1869, he married Mary McCarthy at St. Francis Church. The Markaham family were poor but they bore their poverty in the true Christian spirit. Mrs. Markaham, a good soul, is remembered as coming to church with a little girl at her side, both poorly clothed. They would stand in the back of the church and take no seat because of their appearance and also because she could not rent a pew. But if she had a penny to give she would drop it eagerly in the collection box, her face lighting up with joy that she had something to give. After her husband's death she worked hard to support her home.

Around 1915 Mrs. Markaham was a charity patient at Mercy Hospital at Dubuque, as resigned to her suffering as she had been to her poverty. Some years later she died at the County Poor House at Julien, near Dubuque. Her daughter, Mrs. Roache, lives in Chicago.

NICK MARSH

Nick Marsh was a bachelor. His hands were crippled from burns he suffered as a child. Unable to do any heavy labor, he made his living for a while grooming and feeding horses at the livery stables which did a thriving business before the automobile age arrived.

Sam Cunningham also tells that Mr. Marsh operated a little saloon at the corner of East Main and North Walnut Streets, lot 428, where the Iowa Oil Station is now located. He lived in a little house at the corner of East Victoria and North Milton Street, lot 344, the present residence of Theo. Mock. He moved away some years later.

MR. AND MRS. TERRANCE MCCAULEY

Terrance McCauley born in County Leitrum, Ireland, in 1830, married Ann Kelly who was likewise born in County Leitrum the same year. Married in 1850, they left Ireland for America that year and settled at Dyersville in 1861.

The McCauleys farmed two and a half miles south of Dyersville on the Mike Brown place. They had four children: Mary Ann (Mrs. Nick Haas), Ellen (Mrs. Edward McGuire), Alice (Mrs. John Arnold), and James.

In 1871 Mr. and Mrs. McCauley left Dyersville, moving to a farm four miles south of Earlville. Here Terrance McCauley died on December 29, 1872, and his wife passed away October 9, 1897. Both were buried in the Delhi Catholic Cemetery.

MR. AND MRS. WILLIAM MCGOWAN

William McGowan was born in the parish of Baltaugh, County Londonderry, Ireland, in 1827, and emigrated to America arriving on the second day of May, 1847.

He married Kathryn Young at Manayunk, a suburb of Philadelphia in 1850. She was born at West Meath, Ireland, in 1823. For some time he was employed as gardener for a wealthy Philadelphia family while Mrs. McGowan served as the cook. Several years later they came to Dubuque where Mr. McGowan was employed in the brick yards.

The McGowans came to Dyersville probably in 1862. Here Mr. McGowan was the local express agent at the new railroad station for many years. He also was Dyersville's first street commissioner and was instrumental in laying out many of the streets in Dyersville.

In the later years of his life this versatile Irishman returned to the occupation that was his first love, landscaping. His residence was the little home that stands near and behind Henry George's residence and he cultivated a garden that comprised the whole of the block on which the house stands today.

Their children were: William, Thomas, John, Mary Jane, and Catherine (Mrs. M. B. Kane).

Mr. McGowan died in May, 1905, and his wife a few months later in August.

MR. AND MRS. FERDINAND MEIS

Ferdinand Meis was born in Paderborn, Germany, in 1828. His wife was Martha Hoffart, who was born in Baden, Germany, in 1836. They emigrated to Cincinnati and were married there. Having come to Dyersville in 1854, they settled on a farm about three miles northwest of Dyersville. Their place was near the present William Goerdts farm but nothing remains of the early dwellings. Finally they settled on the present Mrs. Agnes Koopman farm east of Dyersville. Their children were: William, Louis, John, Henry, Mary (Mrs. Joe Westemeyer), Frank, Josephine (Mrs. Arthur Orpin), Frances (Mrs. Frank Holscher), Herman, Joseph, Anton, Rose (Mrs. Dr. Goodhue). They retired from the farm in 1892 to their residence north of the creamery. Mr. Meis died in 1897 and Mrs. Meis on August 10, 1907. After Mr. Meis' death Mrs. Meis built a residence on West Victoria Street, the home occupied today by Simon Thillen. Mrs. Meis died in Dyersville in the home that she had built. A grandson of Mr. and Mrs. Ferdinand Meis, the youngest son of Henry Meis and his wife, the former Tillie Freiburg, was ordained a priest, June 3, 1939, at Oklahoma City, Oklahoma.

MR. AND MRS. FRANK MEIS

Frank Meis, born on November 25, 1829 at Siddinghausen, Paderborn, Germany, came to America in 1847. He carpentered at New Vienna until 1855. On February 14, 1855 he married Mary Anna Vorwald who was born at Hamilton, Ohio, on September 27, 1837, of Mr. and Mrs. Francis Vorwald. In May, 1855, they bought a farm in the northwest corner of section 20, north of the present Joe Goerdt farm where they lived some years. No buildings remain there today. Later they made their home on the present Joe Lansing farm east of Dyersville.

Their children were: Margaret (Mrs. Herman Schultz), Elizabeth (Mrs. Barney Heying), Henry, Louis, Frank, Jr., John, Josephine, Catherine (Mrs. Tom Dacy), Joseph, Dr. William, Dr. Herman, Dr. Ed., Alphonse, Anna (Mrs. Theodore Denkhoff, Jr.), and Matie, adopted daughter (Mrs. Geo. Frommelt). In 1894 Mr. and Mrs. Frank Meis retired to their residence in East Dyersville, the present home of Dr. T. J. Gilloon. Mr. Meis died September 10, 1907 and his wife November 10, 1903.

MR. AND MRS. JOHN MESSING

John Messing was born in Westphalia, Germany, in 1847 and came to America in 1866, going directly to the Henry Jasper farm home northeast of Dyersville. Mr. Messing was a good mechanic and cabinet-maker. There was little work of that nature to be found however, and consequently this young German craftsman turned to building and construction work. He gradually drew around him a band of carpenters, teaching them to do fine carpenter work while they worked for him. Mr. Messing had as many as twelve men working for him when he did practically all of the outstanding construction jobs around this territory. It is said that many of Dyersville's native carpenters learned their trade from him.

Mr. Messing married Elizabeth Jasper at St. Francis Church on May 4, 1875. She was born in 1854 of Mr. and Mrs. Henry Jasper at Ramsdorf, Germany, and came with them to the Jasper homestead in 1866. The residence of Mr. and Mrs. Messing stood first on lot 10, Stanton's Addition, East Victoria Street, the present home of Mrs. Mary Drees. Next door on lot 11 stood the Messing Wood Shop where he plied the cabinet-maker's skills in later years, making many fine pieces of furniture for the early settlers of Dyersville. Eventually he converted the shop into a residence in which he and his wife lived until they died.

They had the following children: Anna (Mrs. Frank Fortmann), Will, Emma (Mrs. Fred Walker), Cecilia (Mrs. Ray Atkinson), Clara (Mrs. Neil Brink), Florence (Mrs. Leo Meyer).

Mr. Messing died February 27, 1929, and Mrs. Messing on December 8, 1931.

MR. AND MRS. BERNARD MEYER

Bernard Meyer was born in Westphalia, Germany, in May, 1814. He came to Cincinnati in 1850. In 1851 he married Theresa Schliekelmann, sister of Herman Schliekelmann. She was born July 24, 1824, in Steinfeld, Oldenburg, Germany. In 1856 they moved with their family to Iowa and located in New Wine Township and farmed the old Hullermann farm, northeast of Dyersville. They became members of St. Francis Parish at least as early as 1866. Mr. and Mrs. Meyer had the following children: Bernard, John, Herman, Henry, Louis, Clemens, Mary who died at the age of seven, and Sophia (Mrs. Clem Keuter). Mr. Meyer died June 9, 1870. Mrs. Meyer died January 18, 1911.

MR. AND MRS. FERDINAND MIEDING

Ferdinand Mieding was born at Hildesheim, Hanover, Germany, about 1834. On February 3, 1863, he married Theresa Baule at Dubuque and in 1865 they moved to Dyersville.

Theresa Baule was born at Woltingerode, Germany, on January 25, 1841. At the age of two years she came to this country with her parents. Her father had been a gardener at a castle in Germany. They first landed at New Orleans and after a short stay there her father was persuaded to move to Dubuque. Soon after, both her father and mother died. She was taken in and cared for by a family who were fallen-away Catholics. She received her early schooling at the Cathedral school and received instructions and was prepared for First Holy Communion by Bishop Loras from whom she received her First Holy Communion. Because of the circumstances of her young life Bishop Loras was especially kind to her. He repeatedly encouraged her not to follow the example of her guardians and on rainy days the Bishop would invite the little girl to have dinner with him. She received her higher education at St. Joseph's Academy.

Mr. Mieding was a wagon-maker and operated his shop in the back part of the Higgins Blacksmith Shop which stood where the present Gerken Blacksmith Shop stands today. The Mieding house was originally the second parochial school in St. Francis Parish. It was moved from the corner of West DeWitt and Vine Streets to lot 275

on West Victoria, the present site of the John Goetzinger residence. Here the Miedings lived for many years.

Seven children were born to this union. Two sons, Joseph and Anthony, died in infancy. Those surviving are Frank, residing at Los Angeles, California, Anna (Mrs. Wm. Kramer), Clara (Mrs. John Goetzinger), Mae (Mrs. Wm. Lappe), all of this city, and Rudolph of Dubuque. Mr. Mieding preceded his wife to the grave on January 25, 1905. She died in May, 1923.

MR. AND MRS. HENRY MUEHE

Henry Muehe was born April 30, 1859 at Dyersville. He was the son of August Muehe and his wife Rose Auerbach. On May 9, 1882 he married Anna Mary Benn who was born February 28, 1863 at Dyersville of Wm. Benn and his wife Anna Farrell.

Mr. Muehe worked for his father in the store for a while and also engaged in the farm machinery business spending much of his time traveling in the interest of his business. He was postmaster for four years at Dyersville.

Their children were: Anna (Mrs. Henry [Sport] Goerd, Sr.), Albert, Eva (Mrs. Earl Elscham), Harry E., Frank, August, Ira, Alton (Mrs. Tom Igou).

Mr. Muehe died April 26, 1926. Mrs. Muehe lives at her residence in East Dyersville.

MR. AND MRS. ANTON MUELLER

Anton Mueller was born April 28, 1835 at Schaffhausen, Alsace-Lorraine. He came to America in 1853, settling on a farm at Monticello. In 1860, he married Mary Anna Stoll. She was born in Alsace-Lorraine at Kesseldorf, February 17, 1838. In 1866 they came to Dyersville where Mr. Mueller opened a saloon at the place of the Clemens Meat and Grocery Store. He was in the business thirty-five years and owned important property sites on Main Street.

Their children were: Tillie (Mrs. Paul Streit), Anna (Mrs. Frank Rieger), Amelia (Mrs. John Brass), Antonett (Mrs. Ben Benson), Anton, Louis, John, Mary (Mrs. Frank Clemens). Mr. Mueller died September 18, 1919. Mrs. Mueller died January 27, 1877.

MRS. JOSEPH MUELLER

Catherine Mueller, wife of Joseph Mueller, was born in Schaffhausen, Alsace-Lorraine in 1810. She came to Dyersville with her son Anton in 1866, and died here September 24, 1884.

DR. AND MRS. N. J. MUELLER

N. J. Mueller was born in Appeldorf, Luxemburg, in 1844. He studied medicine at Nancy, France. On December 26, 1869 at St. Francis Church he married Theresa Wernke who was born at Dayton, Ohio, in 1855.

Dr. Mueller practiced about a year at Dyersville and in 1871 moved to New Vienna. Sometime during the 1880's he again located in Dyersville.

To Dr. and Mrs. Mueller were born: Dr. John, Rose (Mrs. G. Weidenbacher), Dr. Emil, Leonetta, Eugenia (Mrs. John Feldman).

Dr. N. J. Mueller died at Dyersville in 1906.

Mrs. Mueller died in Dubuque.

MR. AND MRS. ANDREW NACHTMANN

Andrew Nachtmann, a brother of John Nachtmann, was born in a district of Germany bordering on Bohemia, known as German-Bohemia in 1814. He married Theresia Hoeckerl who was born in 1820 at Hoehl, Bavaria. In 1857 Mr. and Mrs. Nachtmann and two daughters, Justina and Theresia, emigrated to America and came directly to Dyersville. After living some time at the John Nachtmann home they bought the Andrew Nachtmann farm in 1860 about four miles southwest of Dyersville, the farm today owned by Henry Timmer whose wife is a granddaughter of Mr. and Mrs. Nachtmann.

In 1868 the Nachtmanns retired from farming and moved to their residence on West Main, now the home of Mrs. Mary Jasper and Mrs. Anna Murphy, one block west of St. Francis Church.

Andrew Nachtmann donated a bell to St. Francis Church and in his will bequeathed \$300 to the parish and \$500 to St. Francis Orphanage, Dubuque, Iowa. Their daughter Justina who taught school for several years near Dubuque and later in Fresno County, California, gave a piano to St. Francis School. She married Dr. John Connolly in California. Theresia, the second daughter, was the wife of Sebastian Albang, Sr.

Mr. Nachtmann died September 8, 1892 after being an invalid for five years. Mrs. Nachtmann died on October 16, 1906.

MR. AND MRS. FRANK NACHTMANN

Frank Nachtmann, a cousin of the John and Andrew Nachtmann families of Dyersville, was born June 17, 1852 at Hostau, German-Bohemia. In April, 1868 he came with a party of four cousins to

America. These four cousins of the Nachtmanns were Frank, two Siegel girls and Magdalena Rudlof (later Mrs Theodore Reittinger). All were quite young, Frank being sixteen, and Miss Rudlof only fourteen years old. When they reached Chicago they discovered their common funds too low to bring all to Dyersville, their destination. They decided to pool their funds and sent Frank on ahead to Dyersville while the rest waited until he obtained money from his uncle, John Nachtmann. Eventually all were united safe and happy again under the roof of their common uncle. The two Siegel girls worked a while around Dyersville, then went on to Spillville and married there.

On May 15, 1875, at Petersburg, Frank Nachtmann married Mary A. Steinkirchen who was born at Kylertown, Pennsylvania, on September 22, 1856. They settled with her widowed father, Michael, and brother, Chris, and sister, Mary (Mrs. Matt Mersch), on the Steinkirchen (present Thole farm) farm two and one half miles southwest of Petersburg in 1866. Mr. Steinkirchen and his first wife, Mary Ann Miller, came from Bavaria, Germany, in 1850 and settled in Pennsylvania. Mrs. Steinkirchen died there in 1857. Michael Steinkirchen's second wife whom he married after he came to Iowa was a lady from Baltimore, Maryland. Mrs. Mary Steinkirchen, the second wife, retired to Dyersville some time after the death of Mr. Steinkirchen, who died November 30, 1873. On January 3, 1882, Mrs. Steinkirchen married Michael Stackerl, but lived her last years at the home of Michael Neyens where she died in 1901.

Mr. Nachtmann was a plasterer by trade. Their residence stood near the corner of East Hamilton and Walnut Streets, lot 61 or 62, the present home of Frank Hess. Mr. and Mrs. Nachtmann had the following children: John, Henry, Theresa, Peter, Verona (Mrs. John White), August, Lawrence, Joe, Frank, Laura (Mrs. Theodore Schmidt), and Harold.

The Frank Nachtmanns moved to Dubuque in 1915; here Mr. Nachtmann died August 12, 1929. Mrs. Nachtmann enjoys a ripe old age of eighty-three years living with one of her family at Dubuque.

MR. AND MRS. JOHN NACHTMANN

John Nachtmann was born of Joseph Nachtmann and his wife, Barbara Hillebrand, in Bohemia, in 1809. In 1830 he married Teresa Tauer, born 1806 in Waldmunchen, Germany. They left for America in March, 1855, and came directly to Dyersville. The same year he bought the Nachtmann homestead, now the Rudolph Rettig farm.

Their children were: Margaret (Mrs. Paul Steger), Elizabeth (Mrs. John Kern), and Joseph. Mrs. Nachtmann died in 1888 and her husband in 1890.

MR. AND MRS. JOSEPH NACHTMANN

Joseph Nachtmann was born in 1842 in Bohemia of John and Teresa Nachtmann who came to Dyersville in 1855. He started his career in the brewery business at Spillville. Some time in the 1860's he came to Dyersville and joined with Joseph Gehringer in the Germania Brewery Company. When Mr. Gehringer sold his interest to the Esch Bros., Mr. Nachtmann continued in the business with his new partners. Some time later Joseph Nachtmann sold his interest to the Esch Bros. and then joined his aged father on the Nachtmann homestead, today the Rudolph Rettig farm.

Joseph Nachtmann married Veronica Strobel who was born in Brux, Bohemia, on December 8, 1848. Their children were: John, Frank, Paul, Nicholas, and Anna (Mrs. Rudolph Rettig).

Mr. Nachtmann died on July 9, 1885. Mrs. Nachtmann died on July 28, 1915.

MR. AND MRS. MARTIN NATHER

Martin Nather is remembered as a lather and a plasterer. He and his wife, Anna Mary, had one child Anna either an adopted girl or a step-daughter. They were at Dyersville at least as early as 1865 when they appear as baptism sponsors. They lived first on Rockville Street in southeast Dyersville but their last residence was on the corner of East Main and Walnut Streets, lot 368, and that home is incorporated in the present residence occupied by J. J. Settlemayer.

Mr. Nather died April 4, 1894 while his wife died during 1897.

MR. AND MRS. MICHAEL NEYENS

Michael Neyens was born of Mr. and Mrs. John Neyens at Yunglinster, Grand Duchy of Luxemburg, on June 26, 1845. In April, 1865, he accompanied his family to America and settled with them at Cascade. The Neyens were stone masons for generations past and this work Michael Neyens also continued in his adopted land.

On October 10, 1872, Mr. Neyens married Mary Woestmann at St. Francis Church. She was born in Telgte, Westphalia, Germany,

of Mr. and Mrs. Henry Woestmann on May 10, 1856, and came to Dyersville with her parents in 1865. After marriage Mr. and Mrs. Neyens settled down to housekeeping in Dyersville. Neyens built the present Greg. Mock residence at the corner of North Chestnut and Arch Streets which was the Neyens home. Originally he owned the whole block from Chestnut to Walnut Streets.

Many of the foundations under St. Francis Parish buildings were laid by this well-known mason. The first of these walls built by Michael was the foundation for the brick school of 1876, later the Sisters' Convent which is now extinct. He laid the foundation for the large addition to the old Rectory during the pastorate of Father Heer. Xavier High School rests securely on the stone work of Mr. Neyens, as does the St. Francis Academy annex.

Many present members of St. Francis Church remember Mr. Neyens as the stern usher and marshal of order in church for years under Father Heer. He had a dais with a little pew where the north side rear confessional now stands and from this raised position kept watch like a sentinel for good order during church services.

Michael was also a life-long member of St. Francis Society and one of its active workers. To him belongs the credit for designing the St. Francis Processional Arch which was always set up outside in front of the main portal of St. Francis Church on festive occasions like Corpus Christi, First Communion Sunday, First Solemn Mass of a priest. This arch was swept away in the flood of 1925 since it had been used that morning at the Corpus Christi procession and had as yet not been put back in its usual storage place.

Mr. and Mrs. Neyens had the following children: Elizabeth (infant), Anton who died in 1906 while serving in the Hospital Corps of the U. S. Army and was buried in St. Francis Cemetery, Nick and Henry who were both electrocuted, Anna (Mrs. John Schaack), Jennie (Mrs. Joe Ertz), Gerhard, John, Herman, Mary (Mrs. Mike Leyendecker), and Jake. Mrs. Michael Steinkirchen spent her last years at the family home of the Neyens.

In 1922 Michael Neyens and his wife moved to Cascade to live with his younger brother John. Here Mr. Neyens died August 25, 1926. Mrs. Neyens died at Watauga, South Dakota, December 2, 1932. Both were buried in St. Francis Cemetery.

MR. AND MRS. HENRY NIGGELING

Henry Niggeling was born at Eppendorf, Germany, in 1826, and left his native land for America in May, 1852. He married Mary Engeldinger at Holy Cross June 25, 1855, Rev. Michael Lynch per-

forming the ceremony. She was born in Luxemburg, Germany, in September, 1823, and with a step-sister, Susan Offermann, came to America in 1853.

Mr. Niggeling was a carpenter and farmer, and about 1862 began to farm two miles north of Dyersville. There were the following children: Henry, baptized at Holy Cross October 11, 1857, Anna (Mrs. H. E. Plathe), Catherine (Mrs. Anthony Scharphoff), John, and Margaret. The last three were baptized at Dyersville. A grandson of Mr. and Mrs. Niggeling, the Reverend H. J. Scharphoff, is today the pastor of the Catholic parish at Garnavillo, Iowa.

The Niggelings left Dyersville in 1891 and moved to Luxemburg, Iowa, where Mr. Niggeling died in 1895. Mrs. Niggeling died at New Hampton, Iowa, on February 12, 1921.

MR. AND MRS. JOHN NIX

John Nix was born in Luxemburg, Germany, about 1827. He left his native land when he was about twenty years old. He married Mary Ann Heiberger who was born in Trarbach, Alsace-Lorraine, March 8, 1838, and came to America with her parents who settled near Bankston, Iowa.

Mr. Nix was a miller by trade and worked in the surrounding towns. His family lived at various times at Dyersville, Earlville, and New Vienna. They were at Dyersville as early as 1866, the year Joseph was born and baptized here. The last residence of Mr. and Mrs. Nix was on lots 91 and 92 of Stanton's Addition in East Dyersville, the present residence of their daughter, Mrs. Herman Meyer. Here Mr. Nix died December 9, 1898.

Their children were: Philomena (Mrs. Joe Meyer), Mary (Mrs. Hensey), Catherine (Mrs. Herman Meyer), Anna (Mrs. Wanderheid), Margaret (Mrs. Geo. Rubly), Cecilia (Mrs. Henry Fetschle), John, Joe, Fred, and Michael.

Mrs. Nix spent her last years with her daughter, Mrs. Joe Meyer, at Dyersville, and died October 8, 1921.

MR. AND MRS. HENRY NOETHE

Henry Noethe was born November 11, 1832, in Recklinghausen, Westphalia, Germany. When he was about thirteen years of age his father died. His mother then married John Bohnenkamp and came to America with her children and settled on a farm near New Vienna

in 1846. For a complete story of the John Bohnenkamp family read the biography of John Noethe.

On October 23, 1856, Henry Noethe married Catherine Bueschelmann at Holy Cross, Iowa. One child was born to them which however died in infancy. They farmed the present Charles Steffen farm north of Dyersville. In 1880 Mr. and Mrs. Noethe moved to Alton, Iowa, where they farmed until 1888 when they retired to their residence in West Dyersville. The last few years of their life were spent at St. Francis Home of the Aged, Dubuque, Iowa.

Mr. and Mrs. Noethe had acquired a considerable fortune and they gave most of their wealth to religion and charity. To St. Francis Parish they bequeathed their home and four lots, a gift from which \$6,600 was realized for the congregation. After this contribution was received Father Warning was able to declare St. Francis Parish free of debt for the first time since the building of the new church had been undertaken. Both Mr. and Mrs. Noethe had at a previous time donated \$1,000 to the church, and in 1905 they paid \$2,000 additional for the frescoing of the church. They also gave a part of a lot for a Corpus Christi chapel on West DeWitt Street. Henry Noethe enriched Loras College with one of his farms which was located northwest of Adrian, Minnesota. This bequest was made around 1909. The college sold the farm for \$17,000 and after satisfying some heirs a sum of ten to twelve thousand dollars was realized. In gratitude for the fine donation the officials of the college created the Henry Noethe scholarship of \$5,000 at Loras College on March 17, 1910.

Mrs. Noethe died at St. Francis Home of the Aged August 15, 1909, while Mr. Noethe died there January 6, 1910, and both were buried in St. Francis Cemetery.

MR. AND MRS. JOHN NOETHE (BOHNENKAMP)

John Noethe came from Recklinghausen, Westphalia, Germany, probably in 1846. He came with his step-father and mother, Mr. and Mrs. John Bohnenkamp. Mrs. John Bohnenkamp before her second marriage had been the widow of Mr. Noethe, the father of John, Henry, Anton, William, and Gertrude (Mrs. William Bohnenkamp, Sr.) Noethe. Because of her later marriage to John Bohnenkamp the Noethe children sometimes bore the name Bohnenkamp. This whole family emigrated together. Mr. and Mrs. John Bohnenkamp had two sons, Herman and Theodore.

William Bohnenkamp, Sr., a brother of John Bohnenkamp, married Gertrude Noethe, the step-daughter of his brother. This couple settled

on section 30, Colony Township, west of New Vienna. Their son William, Jr., having reached an advanced age high in the eighties, enjoys today a splendid memory of the lives of his ancestors and to him this biography is indebted. The Wm. Bohnenkamp, Sr. homestead is today farmed by John and Joseph, his grandsons.

The first subject of this biography, John Noethe, married Barbara Stackerl at New Vienna on January 17, 1865. Barbara Stackerl was the daughter of Mr. and Mrs. Michael Stackerl, one of the original pioneer families of Dyersville, who settled on a farm about three and a half miles northwest of Dyersville. Barbara was the sister of Joseph Stackerl and Anna (Mrs. Chris Christoph).

John Noethe pursued his shoemaking trade at New Vienna until his poor health forced him to the outdoors. So he farmed a year near the Wm. Bohnenkamp farm, and subsequently at Conception, Missouri, in Kansas, at St. Mary's, Warren County, Iowa, and lastly, near Alton, Iowa. Mrs. Barbara Noethe died in Kansas.

John Noethe died at his residence in Alton, Iowa, where he was tenderly nursed in his last years by his daughter after he had lost his vision. Mr. and Mrs. John Noethe had the following children: John, Jr., Mary (Mrs. Gunst), Anna, Louis, Andrew, and Jacob.

Mr. Noethe was a brother of Henry Noethe, one of the great benefactors of St. Francis Parish.

MR. AND MRS. PATRICK NOONAN

Patrick Noonan was born in 1828 at Queenstown, Ireland. He married Catherine Carr who was born in 1819 also at Queenstown. They left their native land immediately after the wedding and came to America about 1850. They settled at Galena, Illinois, for a number of years and finally came to Dyersville during the year 1869. All their children were born before they settled at Dyersville.

Their children were: Mary (Mrs. Jerry Warren), James, Catherine (Mrs. Pat Warren), and Elizabeth (Mrs. Ed Warren). The three daughters married the three Warren brothers.

Patrick Noonan died on November 29, 1877 and Catherine Noonan passed away September 4, 1910, and both were interred in St. Francis Cemetery.

MR. AND MRS. FRANK OCHSENKEHL

The Ochsenkehl family came to Dyersville the latest in 1860. Mr. Ochsenkehl was a teamster and he is said to have hauled the first rock for the Maquoketa bridge at Dyersville. Three children of this family, Frank, Lena, and Mary, attended the first parochial school in

1863. They lived in East Dyersville. Two children were born here, Anna Barbara (1860) and Rosena (1862). From Dyersville they moved to parts unknown.

MR. AND MRS. FRANK OSTERHAUS

Frank Osterhaus was born in Steinfeld, Oldenburg, Germany, December 1, 1847. He came to America in 1866 with Henry Scherbring and farmed several years near Bear Grove, a half-way point between New Vienna and Petersburg. In time he helped other members of his family to emigrate to America.

On February 18, 1873, Frank Osterhaus married Elizabeth Klaus. She was born of Mr. and Mrs. Henry Klaus near New Vienna on August 11, 1856. In 1868 her family moved to a farm southeast of Dyersville whence they attended St. Francis Church.

After marriage the Osterhauses farmed a year on the present Ray Biermann farm. Then they bought the Osterhaus homestead where the Osterhaus Bros. live today. In 1895 they moved to the present Ben Osterhaus farm northeast of Dyersville. Thence they retired in 1911 to their residence in West Dyersville, lot 890, immediately north of the Steger and Hoffmann Funeral Home. Here Mr. Osterhaus died August 13, 1924.

Their children were: Henry F., Anton, Joe, Catherine (Mrs. John Roling), Anna (Mrs. Wm. Segbers), Josephine (Mrs. Henry Becker), Frank, Ben, and Fred.

Mrs. Osterhaus spent the happy days of her ripe old age with her children, principally at the home of her son Frank, and upon her death June 20, 1938, was buried beside her husband in St. Francis Cemetery.

MR. AND MRS. PETER PAETSCH

Peter Paetsche born at Slowakei, Austria, came to Dyersville probably around 1857 and stayed at the farm home of John Nachtmann who came here in 1855. Mr. Paetsche was a peddler who carried his store of household articles and trinkets in a portable cabinet which he placed on his back as he walked from house to house throughout the towns and farms of the western part of Dubuque and the eastern part of Delaware Counties. Being well known and trusted he found a welcome lodging wherever evening twilight overtook him in his travel. Children were delighted to see him come because he had a romantic store of nice things and if he stayed at their home overnight he would give them some little trinkets or playthings in gratitude.

On June 3, 1873, Peter Paetsche married Theresa Nachtmann at St. Francis Church, Father Kortenkamp officiating. Theresa Nachtmann, a sister of Frank Nachtmann, and cousin of the John and Andrew Nachtmann families, was born at Hostau, German-Bohemia, in 1842. She came alone to Dyersville in 1858 and stayed at the John Nachtmann home where she met her future husband, Peter Paetsche.

After marriage they moved to Petersburg where Mr. Paetsche operated a general store until 1880. Giving up his store at that time Mr. Paetsche moved to Dyersville and returned to his former occupation, selling merchandise from house to house. At Dyersville the Paetsche family lived on West Victoria, a half block west of St. Francis School, lot 316, now vacant.

They had the following children: Anna (Mrs. F. J. Palen), Margaret (Mrs. W. J. Meier), Emma (Mrs. L. V. Lorang), Birdie (Mrs. E. W. Koppes), Rose (Mrs. Geo. Ragatz, Jr.), and Frank T.

Mr. and Mrs. Paetsche and family moved to Dubuque in 1892 where both Peter and his wife Theresa died.

MR. AND MRS. JOHN PIRSCH

John Pirsch married Anna Woestmann at St. Francis Church on November 19, 1870. She was born at Beelen, Muenster, Germany, of Mr. and Mrs. Henry Woestmann and came to Dyersville with her parents in 1865.

Mr. and Mrs. Pirsch lived at Dyersville all their life. They had the following children who were baptized at St. Francis Church: Mary Elise, Anna Margaret, Anton Louis, Mary Elizabeth, Margaret, Gerhard Henry, Mary Agnes, and Mathias.

Mrs. Pirsch died at Dyersville on March 7, 1891, and was interred in St. Francis Cemetery. Mr. Pirsch died on May 5, 1893, and was laid to rest beside his spouse.

MR. AND MRS. BERNARD PLASTER

Bernard Plaster and his wife, nee Catherine Schmitz, and family settled in Dyersville in 1862. They left Germany in 1848, spending six weeks in crossing the ocean, and lost one child while at sea. They settled first in Sauk City, Wisconsin, and within one year moved to Dubuque, Iowa. In 1858 they moved to Worthington, Iowa, and in 1862 came to Dyersville.

At Dyersville, Mr. Plaster with the help of his son conducted a blacksmith shop which stood near the site of the Whiting building on West Main Street. One son, William, died in December, 1872 while studying for the priesthood at St. Francis Seminary. He was in the second year of theology and was buried in St. Francis Cemetery.

After William's death a second son, Henry W., left the blacksmith's forge and began his studies for the priesthood. He was ordained on December 12, 1879, and said his first Mass at Dyersville. Father Plaster belonged to the Fort Wayne diocese and naturally his parents desiring to be near their son, left Dyersville and moved to Indiana.

Mr. and Mrs. Plaster also had a daughter, Henrietta, who was married to J. B. Horchem, and upon his death married Henry Hittenmiller. Mr. Plaster died at Covington, Indiana, in September, 1886.

MR. AND MRS. JOSEPH POETZLL

Joseph Poetzll and his wife came from Austria. When they came and where they settled first is not known. A Joseph Petzell bought a forty acre farm in section 9, Bremen Township, in 1863. They had the following children: Philip, Andrew, Michael, and Frances. Philip went to Oregon, Andrew went to Kansas, and Michael had a harness shop at New Vienna for a number of years, but later moved to a farm in Dakota. Frances joined the Convent at Oldenburg, Indiana, and died after seven years of religious life.

Mrs. Joseph Poetzll died very probably in the 1860's. On February 23, 1868, Joseph Poetzll married Theresia Kappel, a native of Hungary, in St. Francis Church, Father Kortenkamp officiating. Frank Pratschner, also a Hungarian, was witness to the wedding. Where they lived after marriage is not known definitely but it was on a farm about three miles directly north of Dyersville. Here their first child, Mary, was born. On March 28, 1870, Mr. Poetzll bought the property on West Victoria and Rivoli Streets, lots 290, 292, 293, and 294, a part of which is today the Henry Dunkel property. This was the Poetzll home for years.

A second and youngest child, Francisca, was born here January 9, 1872. Mary Poetzll joined the Sisters of St. Francis at Dubuque in 1884. She is now Sr. Genevieve, O.S.F., who for years has been and still is active in the domestic department at St. Francis Hall, Loras College, Dubuque.

Mr. Poetzll died and was buried at St. Francis Cemetery on December 27, 1891 at the age of eighty-five years. Francisca, then

following the example of her sister, also joined the Franciscan Sisters on September 10, 1896, and is known as Sr. Mechtildis, O.S.F., on the missions at Portland, Oregon. Mrs. Poetzll went to Dubuque at the same time with her daughter and stayed for some time at the Orphanage near the Convent until St. Francis Home of the Aged was built. At this Home she spent her last years and died May 25, 1916, at the age of eighty-eight years, and was also buried there.

MATT POTT

Matt Pott came to Dyersville in 1868. He had emigrated from Germany in 1865 and settled for a while at Luxemburg. Then he came to Dyersville. He was a harness maker by trade and conducted a harness shop at the corner of West Main and North Vine Streets. His residence stood on the site of the Standard Oil Company Station at the corner of North Vine and West Main Streets. He lived with his brother and sister on the second floor of this building and conducted his shop on the first floor. Citizens remember him for his lusty sneeze. They could hear him sneeze all over town, or at least two blocks behind closed doors. W. C. Loosbrock worked for him for ten years. He was eccentric but a very good Christian, a faithful member of the church. He was single and therefore left no descendants. The Heiring brothers bought his business. He died August 12, 1913, and was buried here.

MR. AND MRS. FRANCIS PRATSCHNER

Frank and Anna Pratschner bought the present Linus Koopmann farm southwest of Dyersville on section 36, Bremen Township, Delaware County, in 1864. They were natives of Hungary. Two Pratschner boys, George and Frank, attended the school that Miss Scher taught in 1863. Mr. Pratschner was a tailor, making and selling suits, while his boys worked the farm.

One girl, Josephine, was born here and baptized in St. Francis Church in 1866, and in 1871 Anna Magdalen was baptized here.

The Pratschners later moved to California.

MR. AND MRS. JOHN HERMAN PRIER

John H. Prier was born at Ramsdorf, Germany, in 1861. He emigrated to Dyersville with his parents, Henry Prier and Gertrude Abbing Prier, and his two sisters, in 1868.

John Prier married Maria C. Heiring in 1882 at Dyersville; the same year he bought the farm on which Mr. Prier lives today, two miles east of Dyersville.

Their children were: Gertrude, Katharina, Henry, Regina, John L. and Edward B. Mrs. Prier died in 1898.

MR. AND MRS. WILLIAM RAFFAUF

William Raffauf, son of William and Catherine Bower Raffauf, was born at Kesselheim, near Coblenz, February 6, 1833. He received a good education in Germany and was particularly proficient in mathematics. At the age of eighteen he learned the cooper's trade. Opposed to militarism he visited relatives in France when twenty-one years of age and from there sailed to America in 1854. He went directly to St. Louis and became a waiter in the then well-known "Planters Hotel." A year and a half later he went to visit his friend John Wenk at Walcott, Iowa, and there took up farming for a while. At this time he married his schoolmate Catherine Wenk on October 25, 1859, in St. Mary's Church, Davenport, Iowa.

In the spring of 1861 they moved to Cassville, Wisconsin, where Mr. Raffauf plied his trade. During the first week in May, 1867, they moved to Dyersville where they bought some lots and built a little home on West DeWitt Street. That first home stood between the present Reynold Althaus home and the old Raffauf residence now owned by Anton Honkomp.

Mr. Raffauf worked at the cooper trade for the Esch Bros. Later he opened his own shop and made butter tubs for the creameries around Dyersville. As business increased he opened a Butter Tub Factory in the building now occupied by William Ferring. In 1891 Mr. Raffauf built the large Raffauf home now the Honkomp house and in 1892 retired from active business.

William Raffauf was an unassuming, kindly man, never very strong, a true friend, a good neighbor, a lover of nature. He enjoyed hunting and was always fair to his quarry. An expert marksman he was a charter member of the "Schuetzen Verein" and frequently attained the honor of "Schuetzen Koenig." He served on the school board, and was a lover and reader of books. The last years of his life he was compelled to use a cane being lamed by a tubercular knee. This ailment became more serious and caused his death on July 17, 1901.

Catherine Wenk, daughter of Stephen and Anna Marie Anheiser Wenk, was born at Kesselheim, near Coblenz, on February 19, 1833.

She finished her education with a course in Domestic Science. The year 1856 saw her coming to America to visit her brother at Walcott and thus she met her future husband. After making their permanent home at Dyersville she was able to indulge her taste for flowers and books. She was a great reader of history and poetry, possessing a marvelous memory of the things she read. In 1908 she suffered a paralytic stroke which caused a complete paralysis of her left side. In spite of this affliction she lived to see her ninetieth anniversary and died June 17, 1923. She left the memory of a noble, Christian, home-abiding mother.

To Mr. and Mrs. Raffauf were born the following children: Henry William, William Jacob, Louise, Charles, August, Catherine, and Helen. The last two children were born at Dyersville.

MR. AND MRS. JOHN RAUSCH

John Rausch was born at Bludenz, Tyrol, Austria, in 1823. He married Mary Anna Meyer in 1850, who was born in 1833 also at Bludenz. In 1851 they came to America and settled at New Vienna before 1858; Mrs. Rausch died there that year. She was the mother of three sons, John, Nick, and Frank. Nick drowned at Guttenberg in 1868; John died in Switzerland in 1885, and Frank died in infancy.

Mr. Rausch was a teacher and organist by profession. In 1860 he married Sybella Schmidt at New Vienna. She was the daughter of Mr. and Mrs. Joe Schmidt, pioneers of Dyersville, who engaged with their son-in-law, Herman Schemmel, in the brewery business here. Professor Rausch taught school and directed church choirs at St. Mary's Church, Dubuque, at New Vienna, at Petersburg, and at Burlington, Iowa. He also taught the parochial school at Dog Prairie, Missouri, and at Caledonia, Minnesota.

In 1880 Mr. and Mrs. Rausch moved to western Iowa where Mr. Rausch again taught school at Arcadia and various country schools. Mrs. John Rausch died at her home in Breda on February 4, 1912. Mr. Rausch died there on October 14, 1913.

They had the following children: Elizabeth (Mrs. Bernard Grotu), Agnes (Mrs. William Geier), Charles, Christina (Mrs. A. M. Langel), William, Frank, and Mayme. Three children died in infancy.

MR. AND MRS. LOUIS RECKER

Louis Recker was born January 27, 1841 in Dayton, Ohio, and came to Iowa with his parents about 1847 settling on a farm near New Vienna. His brother, Frank Recker, who at the age of ninety-

four was the oldest resident of Dyersville when he died in 1938, came with them. In March, 1863, Mr. Louis Recker married Elizabeth Trumm at St. Francis Church. She was born of Mr. and Mrs. John Trumm, Sr. on June 6, 1846, at Sessenhausen, Germany. In 1852 she came with her parents to Peru, Illinois; six years later the Trumms moved to Dyersville.

After marriage, Louis Recker farmed one year at McKee Settlement, then conducted a store for two years on the corner where Henry George's Tavern stands today. But Mrs. Recker longed for the country life, so Louis resumed farming southwest of Dyersville. In February, 1890, the Reckers moved to State Center where they bought and operated a farm. In August of that year Mr. Recker died of blood-poisoning caused by a wire-barb that pierced one of his fingers. After the death of her husband Mrs. Recker continued farming another five years, then sold the farm and returned to Dyersville. She also had the remains of her husband transferred to St. Francis Cemetery. She built the Recker residence on West Main Street, today the Nic Gross home.

There were the following children: Elizabeth (Mrs. L. McQuirk), Henry, Louis, Emma, Frank, Theodore, George, Mary, (Mrs. Billmeyer), Anna, Fannie (Mrs. Leo Bahning), Louise (Mrs. John Ovel), Lena, and Rose. A son of George Recker, the Rev. Clarence J. Recker, was ordained priest and offered up his first Holy Mass at Gresco, Iowa, June 4, 1939.

Mrs. Recker died October 22, 1926.

MR. AND MRS. ANTON REITTINGER

Anton Reittinger, born 1808, came from Bavaria, Germany, to New Wine Township in 1846 with his wife and two children, and settled on a one hundred and sixty acre farm north of Dyersville, the present Frank D. Maiers farm. At Chicago they took passage on a railroad train which terminated somewhere in Illinois, and thence walked to East Dubuque. The railroad ended in a cornfield. There were no houses or towns in sight and the weather was cold, for it was the fall season. A negro happened to appear who built them a fire and provided them with turnips for food. They carried their belongings on their backs and finally reached East Dubuque. From this exposure Mrs. Reittinger and the youngest child contracted pneumonia and died two months after arrival here. Thus Anton and his son, Mike, were left alone.

They attended church services at New Vienna, either walking or driving an ox team. Mr. Reittinger married Susanna Hutterer, his second wife, on January 6, 1849 at St. Raphael's Cathedral in Dubuque. Bishop Loras officiated at their wedding.

Three children were born to Mr. and Mrs. Anton Reittinger. Theodore, Margaret (Mrs. Theodore Denkhoff, Sr.), and Joseph.

Mr. Reittinger died May 26, 1870 on the Reittinger homestead and was buried at St. Francis Cemetery.

Mrs. Reittinger married Herman Plathe March 14, 1871. They had no children. In 1885 at the time of the wedding of their son, Joseph, to Rose Elizabeth Dunkel, they retired to their residence in West Dyersville. They lived at the site of the Gus Kramer residence on West Victoria. She was entirely blind during the last years of her life.

Herman Plathe was an old pioneer around Worthington who walked to Dyersville to church during the early days. He was born at Stadtlohn, Germany, July 6, 1844. After Mrs. Plathe's death, Herman Plathe became the third husband of a widow who had been married first to a Mr. Ricken, and after his death to a Mr. Tacke, whose death again left her a widow. There were no children to Mr. Plathe's second marriage. Mr. Plathe died July 21, 1916.

MR. AND MRS. MICHAEL REITTINGER

Michael Reittinger was born of Mr. and Mrs. Anton Reittinger on November 18, 1840, at Bavaria, Germany. In 1847 he came to this territory with his parents who settled on the present Frank Maiers farm. Michael married Bernadine Brandt on August 13, 1865, in St. Francis Church. His wife preceded him in death. There were six children: Mary (Mrs. Herman Westemeyer, Dubuque), Barbara (Mrs. Clem Meyer), Anna (Mrs. Nels Curry), Elizabeth (Mrs. Henry Krogmann), Joseph, Margaret (Mrs. John Hildebrand) and one adopted son, Paul. He died February 18, 1922.

MR. AND MRS. THEO. REITTINGER

Theodore Reittinger was born of Mr. and Mrs. Anton Reittinger August 27, 1852, on the Reittinger homestead, today the Frank Maiers farm north of Dyersville. In 1873 he married Magdalene Rudlof, a cousin of Frank Nachtmann. She was born in German-Bohemia on December 28, 1854, and came to America in April, 1868, with a party of four cousins. For fuller details see the Frank Nachtmann biography.

Mr. and Mrs. Reittinger farmed on the Theodore Reittinger homestead, the present Tony Reittinger farm, on section 25, Bremen Township. They retired to their residence in East Dyersville around the spring of 1916.

They had the following children: Theresa (Mrs. Joe Steger), Joe, Maggie (Mrs. Herman Steger), Susie (Mrs. Norman Enger), Anna (Mrs. J. J. Hittenmiller), Anton, Andrew, Lena (Mrs. Andrew Woerdehoff), and Theodore, Jr.

Mr. Reittinger died in 1916. Mrs. Reittinger lives at her residence in East Dyersville.

MR. AND MRS. FRANK ROHENKOHL

Frank Rohenkohl was born January 16, 1845, at New Vienna. His parents were Frederick and Catherine Fangmann Rohenkohl who bought a quarter section in section 1, Bremen Township, on September 4, 1843. In 1863 he came to Dyersville with his father who built a store here. In 1867 he married Catherine Vorwald, who was born at Iowa City on October 30, 1849 of Francis Vorwald, the well-known schoolmaster, and his wife Anna Scherbrock. In the winter of 1868 he moved to a farm in McKee Settlement, the farm directly south of the school. He raised two crops there and then joined Ferdinand Luthmer in a general merchandise store known as Luthmer and Rohenkohl. After two years of this partnership, he bought out Luthmer's interest and Clem Kramer joined him in the business, known thereafter for three or four years as Rohenkohl and Kramer. Then the firm was in the names of Rohenkohl and Freiburg until it was bought by Messrs. Weidert and Schupanitz. The store stood next door East of the old Dyersville National Bank building, the present National Tea Company Store.

Their children were: John, Mary (Mrs. W. C. Loosbrock), Anna (Sr. M. Eleanor, O.S.F.), Rose, William, two infants, Armila (Mrs. Peter Goetzinger). Their residence was the present home of Mrs. William Rohenkohl. Mrs. Rohenkohl died June 2, 1914. Mr. Rohenkohl served many years as a capable trustee of St. Francis Parish. To him the author of this history is indebted for some very valuable information about the early years. He died December 21, 1937 at Dubuque and was buried in St. Francis Cemetery, Dyersville, Iowa.

MR. AND MRS. JOHN ROHENKOHL

John Rohenkohl, brother of Frank Rohenkohl, was born at New Vienna. He married Mary Kuhlmann, daughter of Mr. and Mrs. Clem H. Kuhlmann, pioneers of Dyersville.

Mr. and Mrs. Rohenkohl moved to Dyersville at least as early as 1868 when their child was baptized at St. Francis. Mr. Rohenkohl was in the merchandising business, clerking many years in the Collings and Schemmel Implement Shop, and in the Blue Store. They lived at 311 East Hamilton Street. Around 1888 the John Rohenkohls moved to Waterloo where he opened a store. After a period there they moved to Chicago. Their children were: Fred, Louis, Marg. Louise Frances, Catherine Henrietta Louise, Mamie, and George. Both John Rohenkohl and his wife died in Chicago.

MR. AND MRS. HENRY SCHAEFER, SR.

Henry Schaefer, Sr. was born on August 6, 1828, at Hegensdorf Kreis Buren, Westphalia, Prussia. He came to America in 1853 and settled at New Vienna. In September, 1854, he married Bernadine Henkenius. She was born in September, 1829, at Schmechten, Kreis Hoxter, Westphalia, Prussia, and came to America in 1853 on the same boat as Mr. Schaefer, where she first met him. She worked at Louisville, Kentucky, for a year before coming to New Vienna.

They lived at New Vienna a short time after their marriage and in 1855 bought a farm about four miles southwest of Petersburg in the northeast quarter of section 15, Bremen Township. In 1876 they sold this farm to George Krapfl and moved to Dyersville. Henry next farmed two miles west of Dyersville until he retired in 1892, again moving to Dyersville. Henry Schaefer is said to have furnished the rock from his stone quarry for the abutments in the brick walls of the new church.

Mr. and Mrs. Schaefer had the following children: Dorothy, William, Herman, Mary (Sr. M. Philomena, O.S.F.), Conrad, Teresa (Mrs. John Leifeld), Christine (Mrs. Anton Dalhoff), Henry, Jr., Bernadine (Mrs. Joseph Vollmer), Elizabeth (Mrs. Wm. Loerdemann), and Frances (Mrs. Conrad Pape). Mr. Schaefer died November 29, 1893. Mrs. Schaefer died April 1, 1895.

MR. AND MRS. FRANZ JOSEPH SCHELLE

F. Joseph Schelle was born February, 1850, in Kreis Paderborn, Germany, of Joe Schelle and his spouse Frances Henkenius. His father died of the cholera in Germany. His mother then married Henry Janse. With them he came to New Vienna in 1857. He was a member of St. Francis Parish after 1862, and received his First Holy Communion in 1864. He stayed with the Janse family until 1873

when he married Maria Anna Berning. She was born of Gerhard and Maria Berning in Hanover, Germany, about 1852. The Bernings lived about a mile north of the Krapfls.

After marriage, F. Joseph Schelle moved to Carroll County and farmed there for a number of years. When Mrs. Schelle lost her good health, he rented the farm and moved to Breda where he started a furniture store. There Mrs. Schelle died in 1884. Four children had been born to this union: Maria Anna, Francisca, Anna, Joe. Only Anna (Mrs. C. A. Stallmann) is living today.

Then Mr. Schelle married Victoria Ludwig of Breda. They had the following children: Elizabeth (Mrs. Ben Weber), Joe, Herman, Colletta (Mrs. William O'Toole), Josephine (Mrs. John Reiling), Henry, and Charles.

Mr. and Mrs. Schelle are living today at Carroll, Iowa.

MR. AND MRS. HERMAN SCHEMMELE

Herman Schemmel was born of Mr. and Mrs. Stephen Schemmel in Hamilton, Ohio, on March 17, 1837. He married Margaret Schmidt on June 1, 1857 at New Vienna. She was born of Mr. and Mrs. Joe Schmidt at Hofen on the Rhine on December 22, 1839, and came to New Vienna with them in 1856.

Mr. Schemmel engaged in the retail business and in 1862 bought lot 428 on East Main at Dyersville where he built the Schemmel Brewery on the corner of Main and Walnut Streets. This brewery, after additions in 1874, had a maximum output of one thousand barrels of beer a year. A tragic accident occurred in this brewery when one of the Schemmel children fell into a huge boiler and was fatally scalded in 1874.

In 1867 Mr. Schemmel's father-in-law, Joe Schmidt, became a partner or possibly sole owner of the Schemmel Brewery. Thereafter Joe Schmidt's sons, William and Bertram, were also connected in some way with the brewery. In 1881 the Schemmel Brewery property passed into other hands. Herman Schemmel was a partner in the Collings and Schemmel Hardware Store for some years. He sold his interest to Mr. Collings who in turn sold out to James Armstrong in 1880. This hardware company was the present J. G. Koelker Store.

Joseph was the first child of Mr. and Mrs. Herman Schemmel, born at New Vienna on October 11, 1859. He had unusual talents for music and received organ instructions from one of Dyersville's pioneer music instructors, Professor Raphael Burkle. He made such progress that quite early Mr. Burkle had to confess that in this case the pupil surpassed the master. At one time it happened that the organist at St.

Francis Church, then Professor Dornes, could not be present to play for the Mass. This was in 1873 when Joseph was only fourteen years old, but his mother, knowing his ability, asked him to play the church organ that day. Joe agreed to it but only on this condition, "if you will sing I will play," which was done.

At Pio Nono College, Milwaukee, Joseph's musical education was completed. Returning to Dyersville he directed a brass band and, upon the departure of Professor Dornes for Lyons, Iowa, Joe Schemmel became St. Francis Choir director and organist from 1877 until sometime between 1881 and 1883. Around this time he departed for LeMars, Iowa, where unfortunately he fell victim to an accidental pistol-shot from a pistol that a friend thought was empty.

Mr. and Mrs. Herman Schemmel had the following children: Joseph, Henry (died young), Louis, Laura (Mrs. Fred Fritz), Amelia (Mrs. J. G. Jones), Lottie (Mrs. T. J. O'Reilly), Alphonse, Constance (Mrs. J. A. McHale), and James Rudolph.

The Herman Schemmel family left Dyersville sometime in the 1880's and settled in Texas. Herman died at Denison, Texas, on November 27, 1899, while Mrs. Schemmel passed away at Galveston on June 19, 1918.

MR. AND MRS. WILLIAM SCHEMMELE

William Schemmel was born of Joseph Schemmel and his spouse, Elizabeth Wente, at New Vienna, on January 16, 1858. It was William's father and Andreas Rahe with John Klostermann who bought the Pacific Mills along the North Maquoketa including about sixty acres of land in North Dyersville in 1865 and supplied flour therefrom to this vicinity for years. On May 5, 1891 he married Margaret Fromm who was born April 25, 1860. Mr. and Mrs. Schemmel lived continuously in Dyersville where Mr. Schemmel owned and conducted a Hotel-Saloon.

Their children were: George J., Alvina (Mrs. Ike Tegeler), Alfred L., Atala (Mrs. Clete Koelker), Martha (Mrs. Al Kelley).

Mr. Schemmel died at Dyersville on July 1, 1936. Mrs. Schemmel lives at her residence on East Pine Street, Dyersville.

MR. AND MRS. SIMON SCHERMER

Simon Schermer was born April 20, 1850, at Charleston, South Carolina. His parents were Simon Schermer, Sr. and Dorothea Emping Grawe. His father died in 1854 at Charleston. Around 1856 or 1857 his mother came to New Vienna bringing along Simon Jr. and

Josephine. In 1858 he came to Dyersville with his parents, his mother having married Thomas Kesch. He married Mary Wacha on April 14, 1873 at St. Mary's, Dubuque. After their marriage they moved to the Bernard Tegeler farm, the Schermer homestead.

Their children were: Thomas, Simon, Mary (Mrs. Wm. Arens), Anna (Mrs. Geo. Beckmann), Josephine, Frank, Anton, Henry, John, Celia (Mrs. Norton Bloom), Elizabeth (Mrs. Joe Mahoney), Loretta (Mrs. Chas. Frith), and Albert. Mrs. Schermer died from the shock of her son's accidental death in 1901. Mr. Schermer married Anna Wacha about five years later. He was active in founding the Golden Star Creamery Company of Dyersville.

They retired from farming and moved to the Schermer residence on West Main. He next moved to Kansas. In 1927 he returned to his residence here where he died August 24, 1927. His second wife died at 1470 Washington Street, Dubuque, Iowa, on March 27, 1938.

MR. AND MRS. GEORGE SCHINDLER

George Schindler was born of Mr. and Mrs. George Schindler, Sr. on the present Joe Langel farm, the old Schindler homestead, on September 21, 1849. In 1870 he married Catherine Steger, born November 20, 1851 in Iowa Township, Dubuque County, of George Steger and his wife, Anna Maria, nee Hutterer. He farmed the Schindler homestead until he retired from active work in 1901 but continued living with his son Joseph, who worked the farm for another three years. In 1904, when Joseph Schindler moved to Dyersville, George Schindler moved with them and has lived with them ever since. The last few years he has spent most of his time with his son, Frank X., in South Dakota.

Mr. Schindler has today at the age of ninety years a delightful youthfulness of mind and a remarkable clearness of memory. It is to him that the author of this history is most indebted for the information contained in the chapter, "Organization of St. Francis Xavier Parish," and the story of those six years of mystery, 1856-1862. Not only mentally but physically he is hale and hearty; "better on his pins than I am," testifies his son. At the age of eighty-eight he still undertook to drive a car alone on a journey from South Dakota to Dyersville, Iowa.

Mrs. Schindler died July 31, 1900. Their children were: Frank X., Joseph, Mary (Mrs. Jos. Pfab), and a child that died in infancy.

MR. AND MRS. GEORGE SCHINDLER, SR.

George Schindler, Sr., brother of Mrs. Michael Stackerl, came with his wife and two children, John, thirteen, and Catherine, one, to the vicinity of Dyersville in 1846. He belonged to that colony of Catholic Bavarians who formed the nucleus of St. Francis Parish in 1846. He bought land directly from the U. S. Government at \$1.25 an acre on April 24, 1846, and established the Schindler homestead north of Dyersville, now the Mrs. Jos. Langel farm. Here another son was born on September 21, 1849, George of Dyersville.

Mr. Schindler retired from farm life and built a residence on lot 235 at the corner of East DeWitt and Walnut Streets where he lived for seventeen or eighteen years. When his wife died he returned again to the farm to live with his son George and died there.

MR. AND MRS. JOHN SCHINDLER

John Schindler was born of Mr. and Mrs. Geo. Schindler, Sr., April 15, 1833, in Bavaria, Germany. He came to America with his parents in 1842. The family resided at Buffalo, New York two years and another two years at St. Louis, Missouri. In 1846 they came to Iowa. In 1856 John Schindler married Elizabeth Christoph at New Vienna. She was the daughter of Mr. and Mrs. Michael Christoph and was born in Bavaria in 1835. They lived on a farm north of Dyersville until they retired to their residence in East Dyersville.

Their children were: John, Theresa (Mrs. Henry Meyer), Mary (Mrs. Clem Meyer), Elizabeth (Mrs. Bierner), Valentine, Anton, Theodore, and Henry. Mr. Schindler died March 29, 1913 and his wife on February 14, 1908.

MR. AND MRS. HERMAN SCHLIEKELMANN

Herman Schliekelmann was born in Steinfeld, Oldenburg, Germany, in 1819. He came to America in 1850 with his sister Teresa and Bernard Meyer. At Cincinnati Herman married Elizabeth Mumke in 1854. After running a dairy farm one year in that vicinity they came to New Wine Township and built the Schliekelmann homestead on the northeast corner of section 21 on a parcel of land which they bought in 1855, now a part of the Hullermann Brothers farms. They sold this place to Herman Wilmhoff about 1886 and moved to Alton, Iowa, to live with their daughter, Mrs. Frank Bockelman. There Mrs. Schliekelmann died.

Mr. Schliekelmann came back to Dyersville and lived with his son Clem, until his death on March 29, 1893. The Schliekelmann children were: Herman, Sophia (Mrs. Henry Bockelman), Mary (Mrs. Frank Bockelman), John, Henry, Elizabeth (Mrs. Tony Balster), and Clem.

MR. AND MRS. BERTRAM SCHMIDT

Bertram Schmidt was born of Mr. and Mrs. Joe Schmidt at Hofen on the Rhine in 1844. He came to New Vienna with his parents in 1856, and later settled with them at Dyersville at the latest in 1867 when the Schmidts joined Herman Schemmel in the brewery business.

On October 17, 1871, Bertram married Anna Mary Becker at St. Francis Church. Anna Mary was the daughter of Mr. and Mrs. Christopher Becker who came from Steinfeld, Germany, to Cincinnati in 1843 and to New Wine Township in 1853 where Anna Mary was born that year.

After marriage Mr. and Mrs. Schmidt left Dyersville and settled at Sioux City. Here Mr. Schmidt made an unexplained departure from his wife and two sons and was never united to them again. According to some report he died in South Dakota in 1913.

Mrs. Schmidt returned to Dyersville and lived with her mother for some time on the old Christopher Becker homestead. Later she moved to a residence in West Dyersville, the last house on the South Elm Street Road, where her mother lived and died in her care. Mrs. Schmidt was very active doing all types of work to support her two sons, Joe and Frank. She died at Dyersville March 2, 1930 and was buried in St. Francis Cemetery.

MR. AND MRS. JOE SCHMIDT

Joe Schmidt was born at Bonn, Germany, in 1810. In 1837 he married Agnes Schwellenbach who was born at Hofen, Germany, in 1812.

Mr. and Mrs. Schmidt and their five children left Germany in 1856 and came to New Vienna. Mr. Schmidt was a blacksmith by trade. Around 1867 the Schmidts came to Dyersville, where they bought lots 428, 452, and 429 on East Main and Walnut Streets from their son-in-law, Herman Schemmel, and engaged with him in the brewery business at that location.

In 1872 Mr. and Mrs. Joseph Schmidt moved to South Dakota

where he worked again at the blacksmith trade. The brewery property passed again into the hands of their son-in-law that same year. Their daughter, Mrs. John Rausch, invited them to live their last years at her home at Breda, Iowa, where Mr. Schmidt died in October, 1881, and his wife in June, 1884. Their children were: Margaret (Mrs. Herman Schemmel), Sybella (Mrs. John Rausch), Christina (who died at the age of eighteen), William, and Bertram.

MR. AND MRS. WILLIAM SCHMIDT

William Schmidt was born at Hofen on the Rhine in 1842, and came with his parents, Mr. and Mrs. Joe Schmidt, to New Vienna in 1856 settling at Dyersville about 1867. In 1871 he married Marie Broxterkamp. While at Dyersville William worked for his father in the Herman Schemmel Brewery. Probably about 1872 the William Schmidts moved to Cincinnati where Mrs. Schmidt died in 1885 and her husband in 1887. They had three daughters: Agnes, Bertha, and Lucy.

MR. AND MRS. JOHN SCHMITT

John Schmitt came from Bonn, Germany, with his brother-in-law and sister, Mr. and Mrs. Peter Clemens, and his brother, Peter A., in 1859 and lived with them a while at Brooklyn, New York. With them he moved to St. Paul, and Guttenberg, and settled at Dyersville in 1867.

John Schmitt married Teresa Mott, a sister of Louise Mott; Louise Mott later married Adam, a brother of John Schmitt. They worked a farm northwest of Dyersville. A son, Peter, was born to them July 28, 1868. Soon after that they moved to Carroll County. There they had two more children, Teresa and Carrie. Mr. and Mrs. Schmitt lived and died at Templeton, Iowa.

MR. AND MRS. PETER ADAM SCHMITT

Peter Adam Schmitt was born in Bonn, Rhenish Province, Germany, about 1840. He left Germany with his brother-in-law and sister, Mr. and Mrs. Peter Clemens, and a brother, John, in 1859 and lived with them a brief period at Brooklyn, New York. Also with them he moved to St. Paul, Guttenberg, and Dyersville, settling here about 1867.

Mr. Schmitt was a blacksmith by trade and worked with Mr. Clemens in their wagon shop which stood directly north of St. Francis Church on West Main Street. On May 15, 1875, Peter A. Schmitt married Louise Mott of Guttenberg at St. Francis Church, Dyersville.

Mr. and Mrs. Schmitt lived in a stone house, today the residence of Chas. Goerdts on West DeWitt Street. Mrs. Schmitt died July 5, 1877, as a young mother of nineteen years, from burns received when a kerosene can exploded at her kitchen stove. Her little son Peter Adam died several months later. Years later Mr. Schmitt went to Carroll County, Iowa, where he joined his brother John and died there.

MR. AND MRS. BERNARD SCHNIEDERS

Bernard Schnieders was born in 1800 and his wife, Elizabeth Vogt, in 1817, in Germany. They came with four children to America in 1865.

Their children were: Henry, Anna, Elizabeth (Mrs. John Thier), and Gertrude (Mrs. Barney Wentz, Sr. of New Vienna). They moved to the farm now occupied by Joe Thier. Mrs. Bernard Schnieders died in 1888. Bernard died about 1882. Henry, his son, who never married, continued to work the homestead until he died in 1914. Anna stayed with him on the farm until her death in 1901.

MR. AND MRS. ANTON SCHOCKEMOEHL

Anton Schockemoehl was born of Mr. and Mrs. Carl A. Schockemoehl on September 12, 1834, at Lehm, Steinfeld, Germany. He married Caroline Krogmann in 1862 before leaving Germany. Caroline Krogmann was born of Franz Ferdinand Krogmann and his spouse, Maria Elizabeth Freking, at Vechta, Steinfeld, Germany, on January 4, 1840.

Mr. Schockemoehl, having finished seven years of service in the German army, was given an honorable discharge. In July, 1866 he embarked with his wife and her mother, Mrs. Franz Krogmann, and their two daughters, Josephine and Wilhelmina. The grandmother died at sea.

They came directly to Iowa settling on a farm between New Vienna and Petersburg, now the Bagge farm. Here they lived until 1870 and attended services at St. Francis Church. That year they moved to North Fork Township in Delaware County and acquired the

Schockemoehl homestead on the northwest corner of section 22, the present George Werner farm. They belonged to St. Francis Parish until Worthington had its own pastor.

In 1891 Mr. and Mrs. Schockemoehl retired to their residence in West Dyersville on the corner of West DeWitt and Rivoli Streets, the present residence of Barney Fortmann. Mr. and Mrs. Schockemoehl had the following children: Josephine (Mrs. Conrad Schmuecker), Wilhelmina (Mrs. James J. Brunkan), John Bernard, Catherine (Mrs. Frank Goerd), Mary (Mrs. Henry Koopmann), Teresa (Mrs. Gus Koopmann, Jr.), Rose, Anna, and Emma.

Mrs. Schockemoehl died June 18, 1899, at her residence, and Mr. Schockemoehl died March 31, 1906. Both were buried in St. Francis Cemetery. Their children in 1907 gave the Sorrowful Mother statue that rests on the gospel side altar in the chapel and which was purchased at a cost of three hundred dollars.

MR. AND MRS. HENRY SCHROEDER (MRS. BERNARD KERKHOFF)

Henry Schroeder was born in Paderborn, Germany, in 1831, and came to America during the latter part of the 1850's. He worked on a farm near New Vienna until he married Theresa Ostwald who was born in Paderborn in 1839. She left Germany with her parents and a sister and brother and landed at Dubuque about 1855. There a Mr. Gerken met them with a lumber wagon drawn by a team of oxen. They stayed with the Gerken family for a while and then moved to New Vienna where Michael Ostwald, Theresa's father, a mason by trade, helped build the foundation for a church. Theresa worked at different farm homes until she became the wife of Henry Schroeder around 1861.

After marriage the Schroeders moved to Quincy, Illinois. About 1863 they moved to Dyersville where Mr. Schroeder worked for the Holscher Brothers until 1866 when he bought a farm near Petersburg about three and a half miles southwest of Petersburg, the northwest quarter of section 20, Bremen Township.

Their children were: Mary (Mrs. Henry Ovel), Elizabeth (Mrs. F. X. Mayer), Margaret (Mrs. John Nachtmann), Henry, and Anna. The last two died of the diphtheria in 1880. Henry Schroeder died October 4, 1872.

On May 6, 1873 Bernard Kerkhoff married Mrs. Theresa Ostwald Schroeder and Mr. and Mrs. Bernard Kerkhoff continued farming the Schroeder homestead. Mr. Kerkhoff was born in Coesfeld, Germany,

March 8, 1836, and came to America in 1866. About 1888 Mr. and Mrs. Kerkhoff moved to their residence in South Dyersville, the present home of Barney Langel. They had no children. Mrs. Kerkhoff died here December 30, 1905. Mr. Kerkhoff next acquired the residence on lot 277, corner of West Victoria and Vine Streets, which for five years had been the residence of the Brothers of Mary. Here Mr. Kerkhoff died October 8, 1921. Mr. Kerkhoff bequeathed his residence to the Catholic missions cause, and through the direction of Msgr. Theo. Warning the property was deeded to Most Rev. R. A. Gerken, D.D., Archbishop of the truly missionary diocese of Santa Fe.

Mr. and Mrs. Bernard Kerkhoff contributed toward the cost of the new confessionals in St. Francis Church.

MR. AND MRS. HENRY J. SCHROEDER

Henry Schroeder worked as a day laborer around New Vienna during the 1860's. He returned to Germany just before 1870 and during his visit was drafted in the German army for the Franco-Prussian War. To escape war service he thinned himself on vinegar so effectively that he obtained exemption from duty. Without delay he returned to Iowa and this time settled at Dyersville working as a clerk in the Bailey-Fortral store. On November 28, 1871 he married Elizabeth Kirchhoff. She was born in 1848 of Anton and Mary A. (Meyer) Kirchhoff who settled on a farm northwest of Dyersville in 1847.

After marriage Henry Schroeder continued clerking for a while longer, then worked in a mill, and finally operated a clothing store in the east part of what is now the Emporium building. This store Mr. Schroeder sold to F. X. Mayer.

Mr. and Mrs. Schroeder had the following children: Frank, Albert, and Mamie (Mrs. C. Dickenson). They lived on East Victoria at the site of Leo Bahning's home and the Mid-Continent Oil Station. Here Mrs. Schroeder died on May 12, 1886. On July 23, 1889, Henry Schroeder married Antoinette Mairose. Five children were born to this union: Leo, Amelia (Mrs. W. J. Blink), John, Louis, and Cornelius. At his death, January 28, 1903, Mr. Schroeder was mayor of Dyersville, the only mayor in the history of this community to die during his term of office. Mrs. Schroeder has been living at Waterloo since 1916.

MR. AND MRS. FRANK SCHULTZ

Frank Schultz who came to America from Paderborn, Germany, in 1846, was accompanied by his wife, nee Margaret Blume, and several children. Margaret Blume was born in Arron, Kreis Buren, Germany, on November 11, 1810. The Schultzes settled and lived for several

years at West Point, Iowa. In 1848 this family moved to a farm six and a half miles northwest of Dyersville on the southwest quarter of section 10, Bremen Township. Being among the first to seek fortune and a home on the open prairie of Bremen Township, Mr. Schultz was long called the "Prairie" Schultz. After farming about twenty years Frank Schultz took up the business life and conducted a store which stood on lot 431, corner of East Main and North Willow Streets, the present site of the Turley Flats on East Main; he bought this property from Frederick Rohenkohl in 1869. Mr. Schultz had acquired some real estate in Dyersville as early as 1861. He bought hogs and cattle, and later converted his store into the Schultz Hotel. The Schultz family lived above the store. Mr. Schultz also conducted a livery barn where many farmers put up their teams while attending church services on Sundays. Frank Schultz was a member of the first committee of trustees of St. Francis Parish and with the other trustees mortgaged his land to raise funds for the completion of the church of 1858.

There were the following children: Henry, Catherine (Mrs. Henry Holscher), William, Herman, and John.

Mr. and Mrs. Schultz died at their residence above the store, Mrs. Schultz passing away May 27, 1886, and Frank several years later.

MR. AND MRS. HENRY SCHULTZ

Henry Schultz was born of Mr. and Mrs. Frank Schultz in Paderborn, Germany. He came with his parents to Dyersville before 1848, and around 1862 married Mary Westemeier. They lived on a farm at Petersburg, but belonged to St. Francis Parish until 1875. Since then the family attends church at Petersburg.

Their children were: Francis, Margaret (Mrs. Joe Bohlke), Elizabeth (Mrs. H. Boune), and Herman, Jr.

Mrs. Schultz died in 1870. Henry Schultz married a second time. His second wife was Dorothy Farke of Petersburg. To them the following children were born: John, Jr., Catherine, Theresa, Mary, and Lena.

Henry Schultz died January 3, 1898, and was buried at Petersburg.

MR. AND MRS. HERMAN SCHULTZ

Herman Schultz was born about 1853 of Mr. and Mrs. Frank Schultz who came to Dyersville in 1848. He married Margaret Meis, who was born in 1857 of Mr. and Mrs. Frank Meis. Their marriage took place at Dyersville probably around 1874. Two children of this

union were baptized at Dyersville, namely: Franz Joseph (1875) and Anna Mary (1883). Probably soon after 1883 they moved to Remsen where Mr. Schultz died March 1, 1901, and Mrs. Schultz around 1934.

MR. AND MRS. JOHN SCHULTZ

John Schultz was born of Mr. and Mrs. Frank Schultz on their farm northwest of Dyersville November 28, 1855. He married Catherine Schon who was born December 8, 1853. Their wedding took place at St. Francis Church February 26, 1878. Soon after their marriage they moved to South Dakota where they engaged in farming. They had no children. They retired to Dubuque where Mrs. Schultz died April 15, 1913. Mr. Schultz lives at Dubuque.

MR. AND MRS. HENRY SELLE

Henry Selle married Mary Barrington at St. Francis Church on September 7, 1875. She was born of Mr. and Mrs. Thomas Barrington at Dyersville on March 19, 1857. After 1882 Mr. and Mrs. Selle moved to Emmetsburg, Iowa. Mrs. Selle died there July 1, 1922. The following children were born to them before they left Dyersville: Catherine, Henry, Mary (Mrs. T. Geehry), and Thomas.

MR. AND MRS. ANTON SELLNER

Anton Sellner was born in 1803 in Bohemia of German parents. On June 26, 1855, he married Maria Schaller who was born October 8, 1830 also in Bohemia of German parentage. They came to America the same year, landing at New York, thence to Dubuque where they were met by some Dyersville people. They spent the first night at Dyersville in the Joe Stoeckl home.

Mr. Sellner worked in Dyersville about three years, mostly at the building of the railroad. Then he bought a forty acre farm in Dixon Settlement north of New Vienna. They lived there about eight or nine years and then bought a farm of eighty acres on Plum Creek northwest of Dyersville where they lived since the spring of 1867. They continued to attend church at Dyersville.

Their children were: Joseph and Frederick.

Mr. Sellner died on the Sellner homestead on April 27, 1870, and his wife died there September 5, 1912.

MR. AND MRS. MICHAEL SEXTON

Michael Sexton was born in Ireland and came to America with his parents when he was yet a child. In 1866 he came to Dyersville with his wife, Catherine O'Callahan, whom he married at Garryowen, Iowa in 1864. She also was born in Ireland and came to this land with her parents.

Before coming to Dyersville Mr. Sexton operated a grain shop, "The Blue Barn," which was later the site of the Bishop's Building on lower Main Street in Dubuque. He engaged in the same business at Dyersville, but later worked for the Limbacks at their elevator. Their residence was at the corner of East DeWitt and Walnut Streets.

Their children were: John, Henry, Mary Frances (Mrs. F. McLean), Catherine (Mrs. J. Connery), Elizabeth, Alice (Mrs. Alice Haerus), Michael William, Frank Charlie, Mary, and Daniel. Charles and Daniel enlisted in Company I, 4th U. S. Infantry, and served three years in the Philippines during the Spanish American War.

Michael Sexton died at Dyersville in 1891, and his wife died in Asbury during the year 1898.

MR. AND MRS. EDWARD SHERLOCK

Edward Sherlock, born in County Mayough, Ireland, came to America when twenty-five years old in the company of his mother, Mrs. Bridget Sherlock, and his sister, Mary Sherlock. He married Margaret Nagle who was born at Queenstown, Ireland, and came to America at the age of fifteen. After marriage Mr. and Mrs. Sherlock settled on a farm three miles south of Dyersville. They were members of St. Francis Parish during the years 1864 to 1873. Their children were: Mary (Mrs. George Hyler), John, Robert, Edward, Delia, Etta, and Bridget (Mrs. Wm. McCaffrey).

Mr. and Mrs. Sherlock moved to Manchester about 1890 where Edward died in 1893 and his wife in 1915.

MR. AND MRS. ROBERT SHERLOCK, SR.

Robert Sherlock was born about 1818 in Ireland. He came to America with his sister Mary and two brothers, Edward and John. For a number of years they farmed somewhere in Vernon Township and attended church at the New Melleray Abbey parish.

On May 9, 1861, Robert married Mary Anglin at Bankston. Mary

Anglin was the widow of John Anglin who worked on the railroad construction project from Dubuque to Dyersville in 1856-57. He died in 1859. Mr. and Mrs. Anglin had been married in Ireland about 1850. Mrs. Anglin was Mary Fitzgerald before marriage and was the sister of John and William Fitzgerald, also pioneers of Dyersville. After the death of her husband Mrs. Anglin worked at Epworth to earn a livelihood for her three sons, Thomas, Jerry, and John. She attended church in the monastery parish where she met her second husband.

After marriage Mr. and Mrs. Sherlock settled on section 19, Dodge Township, Dubuque County near Rockville, the present farm of Martin Sherlock, a grandson. Mr. Sherlock died here in 1887, Mrs. Sherlock on February 14, 1910, and both were buried at Worthington.

Their children were: Edward, Robert, and Richard, of whom the first two were baptized at Dyersville in 1863 and 1865 respectively.

MR. AND MRS. MATTHIAS SHORN

Matt Shorn, born in 1815, and his wife Josephine, born in 1811, came from Bavaria to Dyersville in 1857, and bought a farm in the northwest quarter of section 14, Bremen Township about five miles northwest of Dyersville. The Shorns were close neighbors and intimate friends of the John Drexler, Sr. family and the Krapfls who had all settled along the banks of the Bear Creek.

Shorn and Krapfl operated a brewery on the bank of the Bear Creek at this settlement. Small traces of the brewery can still be seen today not far east of the Leonard Krapfl home. The Shorn brewery was moved to New Vienna after a short time where eventually it was sold to Baumlee and Ferring. On December 30, 1863, the Shorns became property owners in Dyersville. At that date they bought lot 391, on West Main. It is very likely that the Shorn Building (presently owned by Laverne Cunningham) was built during the following year. If the Shorns had moved to New Vienna for a few years, the coming of Father Kortenkamp to Dyersville quickly induced them to take up their permanent residence here in order to be among countrymen of their own dialect. The Shorn Building served both as a residence for its owner and as a combination saloon and grocery and dry goods store. Mr. Shorn conducted the saloon, his wife the grocery store.

The Shorn place near the corner of South Elm and West Main, a minute's walk from St. Francis Church, became a most popular ren-

devout for the pioneer members of St. Francis Parish on their Sunday trips to church. Little today do westside citizens of Dyersville, who pass this building daily, surmise what Benedictine-like hospitality prevailed within its walls, how many a pioneer prairie-breaker exchanged tales of his strenuous life with neighbors over a congenial cup of well-capped German beer, or in times of trial received a word of encouragement and even a financial lift from the fatherly host behind the little bar who was older than the average pioneer family-head, had actual experience of pioneering on a Bremen Township farm, and had acquired a comfortable fortune. No one knows how many a self-sacrificing wife and frugal manager of a bare log house on the prairie enjoyed once in a while the luxury of a little warming lunch that she did not have to prepare herself because loving Mrs. Shorn did such things for people. The Shorn house was the only building on its block along Main Street at that time. The open space to the west of this house served as a parking camp where the families unhitched their teams and tied them to the wagon or sled as the case might be, while they attended church services. If the weather was cold the parishioners first visited the Shorns and warmed themselves at their stove. After Mass they would again warm up well at the same place before setting their faces toward the north and west. If the weather was particularly severe and stormy, Mrs. Shorn would invite families whom she pitied most to sit down at her table and eat a warm meal before starting to their homes.

Mr. and Mrs. Shorn had no children of their own, but adopted one girl named Teresa Schmitt, daughter of a Schmitt family in New Vienna. Teresa went to California later where she married. Deprived of this natural outlet for the exercise of charity, they opened their hearts to mankind of their neighborhood. The baptism register of St. Francis Church is a testimonial of the warm spot this couple occupied in the hearts of many pioneers.

A remarkably large number of children had Mr. and Mrs. Shorn for their sponsors, a religious function that is always reserved for relatives or closest friends, and the Shorns had no relatives in this community that anyone recalls.

Mr. Shorn in 1881 presented the Crucifixion group of statues that stands in the center of St. Francis Cemetery. The wooden cross rotted away and was recently replaced but the Corpus Christi and the other statues presented by him still stand. He also gave the two side altars for old St. Francis Church, altars that now stand in the chapel. In 1871 Matt Shorn sold his farm in Bremen Township to Andrew Krapfl. Mrs. Shorn died on December 1, 1880, and Matthias suc-

cumbed to a dreadful cancer on February 1, 1883. His property on West Main was bought by one of his life-long friends, John Drexler, Sr. in 1887. Other spots in Dyersville were a haven of welcome, encouragement, and assistance to the pioneers, but unfortunately the glory of the one or the other was dimmed by some regrettable feature or activity. The Shorn story deserves to be singled out as representative of the charitable and neighborly spirit that prevailed among the pioneers. If Bremen Township ever produces a bard who desires to immortalize the doers of good deeds to his ancestors he might well resurrect characters like these and weave their story into his epic.

MR. AND MRS. ANDREW SIEGEL

Andrew Siegel was born in Austria November 17, 1851. He came to Dyersville around 1870 and married Barbara Sellner in St. Francis Church on January 28, 1881. Barbara was born at Petersburg on February 2, 1861.

Mr. and Mrs. Andrew Siegel lived at Dyersville, where he worked as a teamster. Their children were: Catherine (Mrs. B. E. St. John), Elizabeth (Mrs. Ray McVey), Andy, Anna (Mrs. Geo. Lattner), Lena (Mrs. John Gootee), Rose (Mrs. L. J. Lillibridge), and Frances (Mrs. P. C. Soesbe).

Mr. and Mrs. Siegel died respectively at Dyersville on December 21, 1905, and at Manchester on November 2, 1925.

MR. AND MRS. JACOB STACKERL

Jacob Stackerl was born in 1844 in Bavaria of Michael and Anna Stackerl who were members of the first colony of German Catholic pioneers to settle at Dyersville in 1846.

Reared and educated in the schools of Dyersville whither the Stackerls had moved from the farm after the tragic death of Mrs. Stackerl, Jacob went to work as a clerk in a general store here for the now incredible salary of twenty-five cents a week. During this time he married Abbie Dillon who was born November 20, 1847 of Jacob and Sarah Dillon at Kingston, New York. They came to Dyersville in 1862 and settled on a farm about four miles south of Dyersville, the present Lawrence Funke farm. The Dillon descendants still own their residence at Kingston which was used as headquarters by General Washington during the Revolutionary War. The Dillon family

brought colored servants with them who were buried on the Dillon farm. The Dillons were not Catholics but Abbie was received into the Catholic Church by Father Kortenkamp on the 17th of November, 1865. In lieu of the absence of any record about the marriage of Jacob Stackerl and Abbie Dillon it may be presumed that they were wed about this time.

About 1869 Jacob Stackerl became a partner in a general store. He often made trips to New York City to buy merchandise. Later Mr. Stackerl sold his interest in the store and acquired a considerable amount of land in the Dakotas which necessitated the family leaving Dyersville and moving to Sioux City which they did in 1893. However before he left Dyersville Jacob Stackerl had developed an extensive commerce in horses. He is said to have carried on the greatest horse shipping business west of the Mississippi, transporting verily train-loads of horses to the Dakotas and western Iowa, new frontiers, which he sold to early settlers there.

Mr. and Mrs. Stackerl had the following children: Mary (Mrs. Charles Counsell), Annie, Arthur, Lillie (Mrs. Chas. Kneedler), Charles, Estella (Mrs. Humphrey Statter), and Catherine (Mrs. O'Dell English).

Mrs. Stackerl died in 1911, and Mr. Stackerl was ninety-one years of age when he died July 4, 1935.

MR. AND MRS. MICHAEL STACKERL

Michael Stackerl and his wife, Annie Schindler, a sister of Geo. Schindler, Sr., came with three children, Jacob five years old, Ann three, and Barbara, an infant, to Dyersville with the original colony of Bavarian Catholic pioneers in 1846. They settled on the present Clarence Recker farm in section 13, Bremen Township, three and a half miles northwest of Dyersville; the farm consisted of one hundred and twenty acres which Michael bought in forty acre parcels from 1850 to 1853. This farm no doubt would have been the Stackerl homestead had it not been for a most tragic incident. One day Michael Stackerl found his supply of flour running very low and himself very ill. So he had his hired man put his bed on a wagon and they left for Dubuque for the much needed supplies. During his absence Mrs. Annie Stackerl took suddenly very ill and passed away leaving the children without food or attention for two days until the father returned and discovered the death of his wife. Michael Stackerl left the farm and moved to Dyersville probably around 1865 when he sold his farm and bought property in Dyersville. His resi-

dence stood on the corner of Pine and Walnut Streets, lot 453, later the site of the Clemens Meat Market until fire destroyed the store. Ann Stackerl became the wife of Chris Christoph, and Barbara was married to John Noethe (Bohnenkamp) of New Vienna.

Mr. Stackerl spent his last years with Mr. and Mrs. Theodore Denkhoff, Sr. who lived in his home and cared for him. He died March 24, 1888, at the age of seventy-six and was buried in St. Francis Cemetery. Some persons are under the impression that the Stackerl name is a later variation of Stoeckl. This does not seem to be true because on his earliest records Michael Stackerl always spelled his name as it appears here.

MR. AND MRS. JOE STANGL, SR.

Joe Stangl and his wife, whom he married just as they left the native land, came with the original colony of Bavarian Catholics in 1846 and settled northwest of Dyersville. He bought a part of what is today the Nic Nachtmann farm, in 1850. After some years of farming they moved to Dyersville and conducted a little candy store on West Main, lot 388, where St. Francis Church stands today. Still later they moved to Carroll County where Mrs. Stangl died in 1891. Mr. Stangl died about 1895.

Their children were: John, Mike, Aloys, Elizabeth (Mrs. Wessendorf), Mary (Mrs. Otto Westemeyer), August, and Joe. Aloys Stangl married Agnes Bohlke at St. Francis Church on January 7, 1873. Joseph married Dorothy Halbing here in November, 1875, while August married Bertha Henkenius at Dyersville on February 4, 1880. All the last three mentioned sons moved to Carroll County.

MR. AND MRS. JOHN STANGL

John Stangl was the first son of Mr. and Mrs. Joe Stangl, Sr., being born to them on their farm northeast of Dyersville about 1847. In November, 1867 he married Catherine Stoll at St. Francis Church.

MR. AND MRS. MIKE STANGL

Mike Stangl was born November 1, 1848, of Mr. and Mrs. Joe Stangl, Sr. on a farm northwest of Dyersville. On February 11, 1873, he married Anna Pitzberger at St. Francis Church. She was an orphan girl, reared by a Stoll family at Worthington.

Mr. and Mrs. Stangl rented various farms around Dyersville. They had six children of whom three died in infancy. August was killed

at Seattle, Washington, and Charles died at Clarkston, Washington, in 1936. Eva became the wife of Peter Spoden at Luxemburg, who became residents of Dyersville in 1939. Mrs. Stangl died April 7, 1882, and was buried in St. Francis Cemetery.

Mike next married Elizabeth Krogmann. Elizabeth Stangl is the only child living who was born to this union. She lives at her residence on highway 20 in East Dyersville, on lots 1 and 2 of Sarah Green's Addition. Mr. Stangl died at Mercy Hospital, Dubuque, though a resident of Luxemburg at the time, and was buried in St. Francis Cemetery on October 22, 1914. Mrs. Stangl died at the home of her daughter Elizabeth at Dyersville on February 15, 1929.

MR. AND MRS. CONRAD STEFFENSMEYER

Conrad Steffensmeyer was born August 20, 1846, in Westphalia, Germany, and came to America in 1867 and settled at St. Louis. He came to Dyersville in 1869 and rented the Andrew Krapfl farm. Then he bought the Steffensmeyer homestead east of Dyersville. On September 29, 1878, he married Anna Sudbeck. She was born August 25, 1856, at Steinfeld, Oldenburg. She came to America about 1875. They had the following children: Mary (Mrs. Aug. Knipper), Anna (Mrs. Aug. Knipper), Henry, John, Rose (Mrs. Anton Pottebaum), Clara (Mrs. Wintheiser), William, and Emil.

They retired from farming in 1923 to their residence on East Victoria. Mr. Steffensmeyer died December 14, 1925. Mrs. Steffensmeyer died February 25, 1936.

MR. AND MRS. GEORGE STEGER

George Steger was born October 30, 1849, in Center Township, Dubuque County, of George and Anna Hutterer Steger. In 1859 he came with his parents to the George Steger, Sr. homestead west of Dyersville. On July 2, 1872, George Steger married Mary Pfeiler at St. Francis Church. She was born in May, 1851, of Joseph and Mary Pfeiler at Holy Cross, Iowa.

After their wedding Mr. and Mrs. George Steger settled on a farm three miles northwest of Dyersville, the present Wm. Deutmeyer farm. In 1906 they retired to West Dyersville where Mr. Steger built a residence on West Victoria, lot 293, the present Wm. Lappe home. During his last years Mr. Steger followed the carpenter trade.

They had the following children: Anna (Mrs. Joseph Lasche),

Catherine (Mrs. Ed. Drexler), William, Emma (Mrs. Elmer Harder), and Anton. Mrs. Steger died at her residence on April 15, 1927, and Mr. Steger passed to his reward on July 15, 1927.

MR. AND MRS. GEORGE STEGER, SR.

George Steger, brother of Michael and Paul, who were also pioneers of this territory, was born in Bavaria. He came to America in 1837 with his brother Paul. Around 1847 he settled at Dyersville and in that year married Anna Hutterer who came to Dyersville with her widowed mother and four sisters in 1846. She was born in Bavaria March 12, 1823.

Some time after marriage, Mr. and Mrs. George Steger moved to the George Steger homestead about three and a half miles northwest of Dyersville, the August Joester, Sr. farm. Their children were: Anton (died a boy), George, Joseph, Stephan, John, Elizabeth, (Mrs. Joe Pfeiler), Catherine (Mrs. George Schindler), Mary (Mrs. Barney Jasper), and Susie (Mrs. Joe Kipp).

Mr. and Mrs. George Steger were the grandparents of the Rev. John H. Steger, Wilmont, Minnesota, and Rev. Clement B. Steger, Rose Creek, Minnesota, sons of Stephan Steger, and of the Rev. Henry Kipp, Deadwood, South Dakota, son of Joseph and Susie Steger Kipp.

George Steger died at his farm home in January, 1883, while Mrs. Steger was called to her reward November 28, 1911.

MR. AND MRS. JOSEPH STEGER

Joseph Steger was born of George and Anna Hutterer Steger at Dyersville on August 15, 1857. On January 13, 1885, he married Anna Kramer at St. Francis Church.

Mr. and Mrs. Joseph Steger farmed near Hopkinton for some years, then moved to the present Gregor Steffen farm one mile east of Dyersville. Thence they retired to their residence in East Dyersville near the park. Joseph Steger died April 13, 1930; his wife February 10, 1939. They are survived by one daughter, Mrs. Fred Soppe.

MR. AND MRS. MICHAEL STEGER

Michael Steger was born in Bavaria, Germany, September 3, 1831. He came to America in 1846 and to Dubuque County with his parents on December 20, 1846. Mr. Steger died August 18, 1908, at Dyersville, Iowa.

Barbara Herd was born in Mayence, Germany, May 25, 1834. She came to America in 1857 and came to Dubuque County with her parents on June 5, 1857. She died May 16, 1919, at Dyersville, Iowa.

Michael Steger and Barbara Herd were married in Holy Cross, Dubuque County, Iowa, on February 7, 1860, and moved to the present Mrs. Mary Reitinger Loeser farm just west of St. Francis Cemetery in 1868. Thence they retired on February 15, 1894, to the present Theodore Steger residence on East Victoria and Grove Streets.

Mr. and Mrs. Steger had the following children: John A., George, Frank, and Theodore.

MR. AND MRS. PAUL STEGER, SR.

Paul Steger, brother of Michael and George Steger who were also pioneers of Dyersville, was born in Bavaria, August 9, 1825. He came to America in 1837, and appeared at Dyersville around 1847, though his brother Michael settled first at Holy Cross and came to this territory some years later.

Paul married a Miss Schuster to whom two sons, Mike and Matt, were born. Then Mrs. Steger died. Margaret Nachtmann became the second wife of Paul Steger. She was born of John and Teresa Tauer Nachtmann in Austrian Bavaria, November 9, 1840, and came to Dyersville with her parents in 1855.

After their marriage Mr. and Mrs. Paul Steger and two step-sons lived on a farm near Dubuque until 1864. Around that time they settled on the Paul Steger homestead near the Petersburg Spur, today the Richard Steger farm.

Their children were: Andrew, John, Joseph, Teresa (Mrs. Anton Scheyer), Veronica (Mrs. Henry Hense), Paul, Herman, Elizabeth, Frank J., and Margaret (Mrs. Frank Trumm).

Mr. and Mrs. Paul Steger died at their farm home on March 12, 1901 and February 21, 1905 respectively.

MR. AND MRS. JOHN STEINACHER

Little can be learned about John and Franciska Steinacher. They were at Dyersville in 1863 when Mary Anna Philippina was born to them and baptized here. In 1865 Mary Anna was born and baptized in St. Francis Church and was buried here five days later. John Martin, the third child of this union, was also born here. In each of the three baptisms Martin and Anna Maria Nather were the sponsors.

MR. AND MRS. ADAM STOECKL, SR.

Adam Stoeckl was born in Zienreth Parish, Dentz, Bavaria, on September 15, 1834. He came with his parents, Mr. and Mrs. Jos. Stoeckl, to Dyersville in 1846. He married Magdalen Braun who was born at Teunz, Oberpfalz, Bavaria, and came to Dyersville with her parents, Mr. and Mrs. Adam Braun in 1857.

Their children were: Margaret (Mrs. Theodore Goerdt, Jr.), Mary (Mrs. Anton Schindler), Adolph, Catherine (Mrs. Simon Kortenkamp), Michael, Adam, Jr., and Anna (Mrs. Geo. Billmeyer).

Mr. Stoeckl died April 9, 1916. Mrs. Stoeckl died January 30, 1921.

MR. AND MRS. JOE STOECKL, JR.

Joe Stoeckl was born in November, 1845, at Hamburg, Germany, as his parents were taking ship for America. He came with his parents, Mr. and Mrs. Joe Stoeckl, Sr., to Dyersville in 1846. In September, 1865, he married Teresa Tierschel who was born in Neubau, Austria, November 9, 1842, of Michael Tierschel and his wife Margaret Nachtmann who came to Dyersville in 1856.

Mr. and Mrs. Stoeckl lived on the Stoeckl homestead, the Frank Weber farm today, until Mr. Stoeckl died on December 8, 1895.

Their children were: Anna (Mrs. Geo. Heusler), Magdalena (Mrs. John Teschler), and Catherine (Mrs. Anton Kortenkamp, later Mrs. Jos. Wessel).

Mrs. Stoeckl moved to Dyersville after her husband's death and died February 4, 1911.

MR. AND MRS. JOSEPH STOECKL, SR.

Joseph Stoeckl was born in Zeinreth, Bavaria, in 1807. His wife Margaret was born in Bavaria in 1805. Mr. and Mrs. Joseph Stoeckl left their native land in 1845 with three children and their fourth and youngest child, Joseph, Jr., who was born to them at Hamburg, Germany, as they were preparing to take ship for America.

The Stoeckls settled on the Frank Weber farm northeast of Dyersville in 1846. Their children were: Adam, Sr., Elizabeth (Mrs. Bernard Holscher), Barbara (Mrs. Adam Wombacher, later Mrs. Louis Kiebler), and Joseph, Jr.

Mr. Stoeckl drowned in Bear Creek while crossing the swollen stream on the bridge near the present Frank J. Steger farm on June 28, 1865. Mrs. Stoeckl died November 21, 1888.

MRS. ELIZABETH STOLL

Mrs. Elizabeth Stoll was the wife of Anton Stoll who died before they came to Dyersville. Mrs. Stoll was born November 19, 1808 at Kesseldorf, Alsace-Lorraine. Mr. and Mrs. Stoll came to America with their family in 1850 and settled at St. Louis. About 1853 they moved to Cascade, Iowa. Here Mr. Stoll died in 1858. Mrs. Stoll came to Dyersville with her family about 1860. She bought the residence where Frank Schueth, Sr. now lives.

She had the following children: Mary Anna (Mrs. Anton Mueller), Kate (Mrs. John Stangl), Barbara (Mrs. Fidel Imholz), Dr. Louis, Mike, Gus and John.

Mrs. Stoll died at Dyersville, December 10, 1887, and was buried here.

MR. AND MRS. LOUIS STOLL

Louis Stoll was born in Kesseldorf, Alsace-Lorraine, in 1843. He emigrated with his parents to America in 1850.

His wife, Sarah Elizabeth Trentor was born in Wheeling, West Virginia, November 30, 1846. She came to Dubuque County in 1853 with her parents and located in the vicinity of Dyersville. She was united in marriage November, 1867, to L. L. Stoll, who was at the time a drug clerk in D. S. Smith's Drug Store and was assistant postmaster. They resided in this city until 1873 when they moved to Arcadia, where Mr. Stoll opened the first drug store.

In 1899 they moved to Smithland, Woodbury County, Iowa, where the doctor has been a practicing physician. They have one son living in Fontanelle, Iowa, and one daughter, Clara Gertrude at Smithland.

Mrs. Stoll died December 10, 1912, at Smithland.

MR. AND MRS. GERHARD BERNARD SUDMEYER

Gerhard Bernard Sudmeyer, born in 1818, in Hanover, Germany, bought on May 7, 1846, eighty acres of government land located in section 3, Bremen Township, Delaware County. Previous to his arrival in Iowa he had married Anna Catherine Mormann in St. Louis, Missouri. Mr. and Mrs. Sudmeyer settled on their farm two miles directly east of Petersburg along the west bank of Bear Creek in the so-called Bear Grove locality.

The fate of their eldest son, Bernard, born in 1845 or 1846, was to be the first great sorrow of these brave pioneers. When Mrs. Sud-

meyer with her second son, Henry, went one day to the spring on Bear Creek to fetch water for cooking, little Bernard was left alone at home supposedly in entire safety. Upon returning, the unhappy mother found him afire suffering burns from which he soon died.

When the third child was born on February 12, 1852, they named him Bernard in memory of their first born, a custom quite common in pioneer days when child mortality was very high. Tragedy struck again in the Sudmeyer home taking Henry, five years old, who died from frost bite when he wandered unnoticed from home in bitterly cold weather.

Shortly after this sorrow Gerhard moved with his wife and third son, Bernard, to Dyersville. This was in the middle of the 1850's when Dyersville was a sprouting frontier town where Sudmeyer found employment as a carpenter. It is vaguely remembered that he lived on East Victoria between Wood and Florence Streets for some years. During 1868-1869 Gerhard Sudmeyer and Francis Loosbroock were the principals among the carpenters who built the extension to old St. Francis Church.

Mr. and Mrs. Sudmeyer had the following children besides the three already mentioned: Mary, Catherine, and Andrew. The Sudmeyers moved to LeMars probably early in the 1880's where Mrs. Sudmeyer died on July 10, 1895 and Gerhard on July 14, 1896. Both were buried in St. Joseph's Cemetery, LeMars, Iowa.

MR. AND MRS. IGNATZ SUMMER

Ignatz Summer was born in Voralberg, Tyrol, Austria, in the year 1845. He came to America in 1864, directly to Iowa and made his home at Dyersville. He married Gertrude Kortenkamp, a sister of Rev. Kortenkamp. She passed away in the year 1883. They had no children.

On January 7, 1885, he married Elizabeth Holscher born September 22, 1864, at Dyersville, a daughter of Henry and Catherine Holscher.

Ignatz was a painter by trade, and taught the painting trade to practically all the old painters here. In 1880 he established the Eagle Point Plow and Wagon Works in East Dyersville. Mr. Summer often tendered his painting skill to the embellishing of St. Francis Church and School. Mr. and Mrs. Summer had the following children: Henry, Caroline (Mrs. Al Gaynor), Coletta (Mrs. Frank Ryan), Hilda (Mrs. Lester Schuster), Marcella (Mrs. H. J. Lott), Ida (Mrs. Chas. Lippert), and Clarence.

Mr. Summer died October 31, 1905, and Mrs. Summer on January 28, 1932.

MR. AND MRS. GERHARD TEGELER

Gerhard J. Tegeler was born in Dixon Settlement May 15, 1856. His parents were Gerhard Tegeler, Sr. and Antonette F. Belm. In 1865 Gerhard came with his parents to McKee Settlement. On April 20, 1880 Gerhard Tegeler married Anna Brunsmann who was born to Joseph Brunsmann and his wife Maria Wernke near Luxemburg, Iowa, on April 20, 1863.

After their marriage Mr. and Mrs. Gerhard Tegeler farmed about a mile and a half east of Dyersville. Then they worked the Brunsmann homestead southwest of Dyersville, today the Joe C. Tegeler, Jr. farm. There they lived until they retired to their residence on West Main Street in 1927.

Their children are: Gerhard A., Clara (Mrs. John Recker), Catherine (Mrs. A. H. Heiring), Veronica (Mrs. Anton Billmeyer), Gregor, Ida (Sr. M. Sanctina, O.S.F., P.A.), George, John A., Ed, and Joe C. Mr. Tegeler died at his home on November 2, 1938 and was buried in St. Francis Cemetery.

MR. AND MRS. GERHARD TEGELER, SR.

Gerhard Tegeler came originally from Hanover, Germany, and worked at Quincy, Illinois. Then he sent for his future wife, Antonette Belm of Hanover, Germany, who came and joined him in matrimony at Quincy, Illinois. About 1854 they moved to Dixon Settlement north of New Vienna.

In 1865 Mr. Tegeler bought a farm from the English settlers of McKee Settlement northeast of Dyersville, in the northeast corner of section 22, New Wine Township. The Tegelers were the first Catholics to break into this English settlement.

Mr. Tegeler had a good team of road horses and with these he often took Father Kortenkamp on his mission trip Sundays to Worthington. This anecdote is told about Father John Tegeler when he was a boy on the farm. Someone had mischievously told him of a good way to set a hen with eggs. He promptly tried the idea, dug a hole in the ground, placed the eggs in it, set the hen over them, and then covered her with ground up to her neck. Of course the hen died and his father discovered the strange setting. John probably escaped a good punishment only because Thomas Kesch, then painting there, pleaded for him. The sequel of this is told in Thomas Kesch's biography.

Mr. and Mrs. Gerhard Tegeler had these children: Henry, Gerhard, Kate (Mrs. Gerhard Sudmeyer), Bernard, Rev. John Tegeler, Joseph, and Louis.

Mr. Tegeler died on December 27, 1900 and his wife died December 9, 1901.

MR. AND MRS. HENRY TEGELER

Henry Tegeler, born at Quincy, Illinois, in 1852, came to Dixon Settlement about 1854 with his parents, and in 1865 moved again with them to McKee Settlement. Henry taught school for several years after pursuing a higher education at St. Francis Seminary, Milwaukee. On October 18, 1877 he married Anna Burkle, born October 25, 1859, of Mr. and Mrs. Raphael Burkle, Sr. at Dyersville, and operated a rented farm for one year. Then he bought the Benn farm on the eastern edge of Dyersville, now the Greg. Steffen farm. Some time later he bought a farm from Anton Kramer which came to be known as the Henry Tegeler homestead, the farm now occupied by Vitus Langel.

Mr. Tegeler served as a member of the 33rd General Assembly of the Iowa State Legislature as Representative from Dubuque County in 1909. From the farm Mr. and Mrs. Tegeler retired to their residence in Dyersville in 1915. Henry Tegeler was one of the organizers of the Golden Star Creamery Company of Dyersville.

Their children were: Antoinette (Mrs. Joseph Beckmann), Alois, Frank, Anthony, Anna (Mrs. John Drees, Hospers, Iowa), Leo, Hugo, Victor, Irene, Eleanor (Mrs. H. Schaefer), Hildegard (Mrs. Marc. Drexler); Modesta, and Walter.

Mr. Tegeler died July 8, 1932. Mrs. Tegeler lives with her daughter Irene at her residence and, because of her great interest in and her fine memory of Dyersville history, has given great assistance to the compilation of this history.

MR. AND MRS. JOHN THIER

John Thier was born January 4, 1840, at Billerbeck, Westphalia, Germany. He came to America in 1866, and spent a half year at Quincy, Ill. In the summer of 1867 he came to Dyersville. He worked here as a farm hand until June 29, 1869, when he married Elizabeth Schnieders.

Elizabeth Schnieders was born June 2, 1842, at Coesfeld, Westphalia, Germany. In 1865 she came to America with her parents, Mr. and Mrs. Bernard Schnieders. After their marriage John Thier and his wife settled on a farm in the northeast corner of section 26, New Wine Township, the present Frank Thier farm, which John bought from Henry and Bernard Holscher and Frank Schultz in the fall of 1868. This farm had no buildings on it, nor water, but forty acres were fenced when the Thiers took possession of it. Special historic interest clings to this farm. It has the oldest abstract record of any piece of land in this part of Dubuque County. Joseph Hewitt sold this land to David Crawford on August 12, 1839, having acquired it from the government four days previous. This is the first title and transfer of any land in the western part of Dubuque County, possibly in all Dubuque County outside of city limits.

Their children were: Bernard, John, Elizabeth (Sr. M. Antonette, O.S.F.), Henry, August (Rt. Rev. Msgr. A. Thier), Louise (Mrs. Frank Heiring), Frank, Joe, Anna (Sr. M. Augusta, O.S.F.), and Gertrude. John Thier died October 20, 1931 and was buried in St. Francis Cemetery. Mrs. Thier was tenderly cared for by her devoted daughter, Gertrude, at the Thier residence on West Main Street until death summoned her on February 8, 1938. Her funeral Mass was sung by her son, Msgr. Thier, in the presence of His Excellency Francis J. L. Beckman, Archbishop of Dubuque. The funeral sermon was preached by the Rev. August Bomholt.

MR. AND MRS. JACOB TIEFENTHALER

Jacob Tiefenthaler came from Tyrol, Austria, with his cousin Martin about 1870. He lived with Martin while at Dyersville and worked for Ferdinand Mieding in the latter's Wagon Shop which was in the back part of Higgins' Blacksmith Shop. Jacob was also a brick mason and did work on the first church at Petersburg. On October 2, 1877, he married Elizabeth Woerdehoff at Petersburg and after living there a year or two moved to Carroll County.

MR. AND MRS. MARTIN TIEFENTHALER

Mr. and Mrs. Martin Tiefenthaler came from Tyrol, Austria, around 1870. Mr. Tiefenthaler worked in the Herman Schemmel Brewery which stood on the corner of East Main and Walnut Streets. His family lived above the F. X. Bullinger Store, today the Harry Collins Tavern, lot 378, West Main. The following children were

born to Martin and Catherine Tiefenthaler at Dyersville: Catherine, John, and Anton. The Tiefenthalers moved to Carroll County about 1879.

MR. AND MRS. JOSEPH TIERSCHEL, SR.

Joseph Tierschel was born in Neubau, Austria, on August 24, 1849. He came to America in 1856 with his parents, Mr. and Mrs. Michael Tierschel. On July 3, 1878, Mr. Tierschel married Barbara Kern who was born in 1859 at New Vienna, of Mr. and Mrs. John Kern, later residents of Dyersville. After marriage Mr. and Mrs. Tierschel moved to the Michael Tierschel homestead northwest of Dyersville, now farmed by Anton Konzen.

Their children were: Joseph, Theresa (Mrs. Frank Hess), Maggie (Mrs. Andrew Siegel), Kate (Mrs. J. F. Oberbroeckling), Anna, Ed, Frances (Mrs. Ed Tschirgi), Magdalena, Mary, and Rose (Mrs. Anton Steger). One son John died in 1918.

Mr. and Mrs. Tierschel moved to their residence in south Dyersville in 1918 where Mr. Tierschel died on September 7, 1929. Mrs. Tierschel lives at her residence in the company of her daughter, Mary, and through her fine memory of pioneer characters contributed much to this history.

MR. AND MRS. MICHAEL TIERSCHEL

Michael Tierschel was born in Neubau, Austria, on March 1, 1811. He married Margaret Nachtmann, sister of John Nachtmann; she was born on May 23, 1808, in Neubau, and came to America in 1856. They stayed with the John Nachtmann family during the first winter and the next spring bought the Tierschel homestead now owned by Mrs. Jos. Tierschel, Sr. and farmed by Anton Konzen.

Their children were: Barbara (Mrs. C. L. Meis), Anna (Mrs. Geo. Hildebrand, Sr.), Theresa (Mrs. Jos Stoeckl, Jr.), Catherine (Mrs. John Jaeger), and Joe, Sr. Mr. and Mrs. Tierschel both died at their farm home. Michael died on February 8, 1898, and his wife on February 13, 1886.

MR. AND MRS. HENRY TIMMER

Henry Timmer emigrated from Munsterland, Westphalia, Germany, to Ohio before the Civil War. He enlisted for two terms of service in the Union Army though not an American citizen at the time. After the war, in which he was wounded and received therefore a government pension in later years, he returned to his native land for a brief period.

In 1866 he returned to America by a boat on which he met the Henry Jasper family who were minded to settle in Iowa. With them he came to New Wine Township. Here he worked for Bernard Henry Klostermann several years. On February 6, 1872, he married Louise Nergenan at St. Francis Church. She had been employed at the home of Anton Kramer before her marriage. After marriage Mr. and Mrs. Timmer lived four years on a farm in McKee Settlement. Next they lived on a place between the Mary Beckmann and Joe Schlarmann farms east of Dyersville. Nothing remains of that dwelling place now.

In 1890 the Timmers bought their homestead on the center of section 2, North Fork Township, Delaware County, the present Reth farm. There were the following children: Nettie (Mrs. Joe Heying), Anna (Mrs. Henry Honkamp), Henry, Jr., Mary, Ben, Frank, John, Veronica (Mrs. Henry Nesler). Mr. Timmer died on October 25, 1902, at his farm. Mrs. Timmer died at the home of her daughter, Mrs. Joe Heying, at Breda, Iowa, about 1923.

MR. AND MRS. MAURICE TOBIN

Maurice Tobin was born at Tipperary, Ireland, on May 5, 1845. Leaving the Emerald Isle in 1865 he came directly to Worthington and was employed by the Railroad Company. In October, 1867, he married Bridgit Carrell in St. Francis Church. She was born October 5, 1848 in New York State and came to Dubuque County with her parents and two sisters in the beginning of the 1860's, for her father died and was buried at Farley in 1862. Her sister Mary became the wife of John Hittenmiller, Sr. After marriage Mr. and Mrs. Tobin made their home in Worthington. They belonged to St. Francis Parish until 1874 and often walked to Dyersville from Worthington to attend church.

They had the following children: Tom, Will, John, James, James II, Frank, Edward, Andrew, George, Mary (Mrs. Anton Burger), George and Charles.

Mr. Tobin died April 2, 1907, and his wife June 16, 1903. Both rest in SS. Peter and Paul Cemetery at Worthington.

MR. AND MRS. HENRY TRENKAMP

Henry Trenkamp was born in Oldenburg, Germany, November 27, 1854. When he was about fourteen years of age the family emigrated to this country, coming directly to Iowa, and taking up

their residence on a farm southwest of town. On January 31, 1876, he was united in marriage to Elizabeth Hoefler at New Vienna, after which he began farming where the family has lived ever since. They had fifteen children, four of whom preceded their father in death. Those living are John, Elizabeth (Mrs. Anton Recker), Rose, Theodore, Barney, August, Anton, Lucy, Caroline, and Henry. Henry Trenkamp died January 27, 1912. Mrs. Trenkamp lives at her farm home with her married son, Anton.

MR. AND MRS. JOHN A. TRUMM

John A. Trumm was born at Peru, Illinois, May 23, 1853. About 1858 he came to Dyersville with his parents, Mr. and Mrs. John Trumm, Sr. He married Maria Loosbrock who was born of Mr. and Mrs. Francis Loosbrock on May 15, 1859. Mr. and Mrs. Trumm farmed the present Henry Schnieders farm two miles northwest of Dyersville. They retired to their residence in West Dyersville, today the home of Dr. B. C. Luehrsmann. Their children were: Frank, Elizabeth, Helen (Mrs. Frank Steger), Mayme (Mrs. John Friedel), William, Clara (Mrs. Jake Engler), Amelia (Mrs. Edward Roche), Louise, John, Peter, Julia (Mrs. Herman Krogmann), Amy (Mrs. Henry Krogmann), Olivia, Alois, and Ralph.

Mrs. Trumm died at her residence on August 3, 1914. Mr. Trumm died there December 5, 1931.

MR. AND MRS. JOHN TRUMM, SR.

John Trumm was born in Sessenhausen, Germany, January 10, 1810. On December 19, 1837, he married Elizabeth Schlias, born in Sessenhausen, Germany, October 19, 1818. They came to America in 1852, and lived in Peru, Illinois, until very probably early in 1858 when they came to Dyersville. They moved to a farm north of town, it seems the original Michael Christoph farm on section 19, New Wine Township, which the Trumms bought from Chris Christoph and made their homestead.

Their children were: Anna Maria, Christine (Mrs. Mentgen), Mary (Mrs. Bulfer), Elizabeth (Mrs. Louis Raker), Rev. Peter A. Trumm, and John. These were all born in Germany. Helena (Sr. M. Michael, O.S.F., St. Francis, Wisconsin), Theodore, George W., Anna M. (Mrs. Matt Feltes), were born in America, the last two at Dyersville. John Trumm died June 11, 1890, and his wife on February 26, 1873.

MR. URBANG

A Mr. Urbang is mentioned with the group of original German Catholic pioneers who arrived at Dyersville in 1846. However nothing is remembered about him except that he is supposed to have settled in the north part of section 20, the present George Menke farm. After a short while he moved elsewhere.

MR. AND MRS. JOHN VAN LAND

John Van Land and his wife Ida came to Dyersville not later than 1868. They lived here about eight or nine years and moved to Arcadia in Carroll County, Iowa. One child, Frank, was baptized here in 1869.

Other children were: Henry, George, John, and Kunigunda.

MR. AND MRS. FRANK VORWALD

Frank Vorwald was born at Iowa City, September 5, 1844. His parents were Francis Vorwald, the renowned and beloved schoolmaster of pioneer days, and Anna (Scherbrock) Vorwald, who moved to Dixon Settlement with their family in 1851. Frank Vorwald married Mary Scher who was born at Frederick City, Maryland, on February 27, 1845. Mary Scher was the first teacher Father Kortenkamp engaged when he opened St. Francis Parochial School in 1863. She also played the organ and directed the choir in St. Francis Church during her term of teaching and even after her marriage. She was an able equestrienne and often she rode horseback from her farm at McKee Settlement to church to play for church services.

Mr. and Mrs. Vorwald were married on February 12, 1867, at the Cathedral in Dubuque. Some time soon after marriage they settled on their farm in McKee Settlement directly across the road from St. Francis School (rural). Frank Vorwald's father taught this school at that time and Mrs. Catherine Vorwald Nebel relates how her father worried about the safety of Grandfather Vorwald living alone in the school-house during the hard winter nights. The Vorwald children at times slept in the school with their grandfather that they might call for help if any misfortune should overtake the venerable gentleman.

Francis Vorwald was the type of Catholic layman of which the late Holy Father Pius XI said the church and society stand in need at this world crisis. He taught three different schools and at each school

he set up a statue of the Blessed Virgin Mary in a little chapel. At St. Francis School he also provided an altar and all appurtenances for Holy Mass, which was read there the first time by Bishop Luers of Fort Wayne, Indiana. When there was a death at some home within his school district, Teacher Vorwald would take the school children to that bereaved home to recite the rosary for the dead. The rosary was likewise recited on the way both going and returning.

About 1883 the Vorwalds moved to a farm southeast of Dyersville, the present Aloys A. Klostermann farm, section 16, Dodge Township. Frank Vorwald died here January 1, 1916.

Their children: Catherine (Mrs. John Nebel), Anna (Mrs. Tom Conrad), Emma (Mrs. Tony Hesselmann), Frances (Mrs. Joe Schulte), John, Joe, Fred, Frank, and Eleanor (Mrs. Harry May). On August 24, 1923, Mary Scher Vorwald died at the home of her daughter, Mrs. John Nebel, who cared for her in her last years.

MR. AND MRS. JOHN WAECHTER

John Waechter was born in Germany in 1811. He came to Dyersville before 1868, and, a cobbler by trade, had a shoe shop at the site of the Dyersville Commercial Office, on lot 375, East Main Street. He was a widower when he came to Dyersville and had a little daughter, Mary (Mrs. John Ritz, now Mrs. John Regnery).

On October 26, 1868, he married Francisca Heit Weidenbacher who was born in Baden, Germany, in 1833. She was a widow who had lost her second husband in Germany and came to Dyersville with her three sons, Jacob, Herman, and Peter Weidenbacher, in 1867. Her brother, Martin Heit, preceded her to Dyersville and sent money for his sister and her family to come to America.

After marriage Mr. and Mrs. Waechter lived at the address of the Waechter Shoe Shop which also comprised living quarters. They had no children. Here John Waechter died December 5, 1882. Mrs. Waechter's son Herman then operated the shop of his stepfather for several years. When he sold out and moved away Mrs. Waechter made her home most of her remaining life with the Jacob Weidenbacher family. She died on August 22, 1895.

MR. AND MRS. JERRY WARREN

Jerry Warren was born in County Cork, Ireland, June 7, 1845. In 1868 he left Ireland and settled at Dyersville in 1869. Mary Noonan became his wife at St. Francis Church, on August 19, 1873.

She was born at Galena, Illinois, August 17, 1851, and came to Dyersville with her family in 1869.

Mr. Warren was a horse-shoer and blacksmith and operated his shop on the east bank of the Maquoketa at the dead end of East Victoria Street. Several years later he was joined in business by his brother, Pat Warren. Another brother, Ed, also came to Dyersville in 1876. He was a mason contractor. An interesting thing about these three brothers is that they married three Noonan sisters.

Mr. and Mrs. Jerry Warren lived on East DeWitt Street in Eagle Point. Mr. Warren was very active in the Red Jacket Fire Company, and also served several terms as member of the School Board. Their children were: James E., John P., Mary Agnes (Mrs. W. B. Cooksley), Frances (Mrs. Thos. F. Brennan), Anna (Mrs. Wm. Tobin), Clare, Helen (Mrs. Louis Allinger). They moved to Chicago from Dyersville.

Mrs. Warren died in 1900 and Mr. Warren in 1917.

MR. AND MRS. NICHOLAS WEBER

Nicholas Weber was born in Luxemburg, Germany. He married Mary Henry at Dyersville in April, 1866. Mary Henry was the daughter of Mr. and Mrs. Joe Henry who moved to Dyersville in 1855.

After their marriage Mr. and Mrs. Nicholas Weber moved to Dubuque where he conducted a saloon. They had one boy and three girls. Years later they moved to St. Louis, Missouri.

MR. AND MRS. VALENTINE WEBER

Valentine Weber was born in Baden, Germany, on November 3, 1830. He came to America in 1853 and worked in Rochester, New York. The following year, 1854, he came to Dyersville where he followed his trade, that of contractor and builder.

On November 20, 1860, he married Barbara Christoph, sister of the Hon. John Christoph. They made their home in Cassville, Wisconsin for five years, returning to Dyersville in 1865, where, in those pioneer days, Mr. Weber was employed as steward at the Clarendon Hotel. He built a homestead on Pleasant Hill in north Dyersville. Five acres of grove adjoining this home were made into a park, called Union Park. Many were the fancy balls and gay celebrations held there. The Schuetzen House was located on this ground, and here the annual Schuetzen Fest was held.

In 1872, Mr. Weber was elected city and township assessor and held this office for thirty years. He served as director and president of the Board of Education. He constructed the Heu De Bourgh Castle, the Germania Brewery, the Blue Store, and many dwellings and business places in this community. He was also city surveyor for many years.

Mrs. Barbara Weber died at Dyersville, March 28, 1892, at the age of fifty-one years. Valentine Weber died on July 26, 1907. Their family consisted of seven children: Rose, Mrs. Nelson Pecor of Minneapolis, Minn. (deceased); Gustave of Milwaukee, Wis. (deceased); Valentine of Dubuque; Anna, Mrs. Arthur Klocker of Dyersville; Joseph of Grand Rapids, Mich. (deceased); Christopher of Eureka, California; and Louise, Mrs. L. W. McBride of Milwaukee, Wis.

MR. AND MRS. JACOB WEIDENBACHER

Jacob Weidenbacher was born in Baden, Germany, in 1843. He came to America in 1867. He married Elizabeth Holhert, a native of Bohemia, in 1868, at St. Francis Church. Mr. Weidenbacher worked for the Holscher Bros., the Limback Bros., at various times, and during his spare hours did odd jobs for Father Kortenkamp around the church property. In later years he conducted a saloon and a wholesale liquor business.

The Weidenbachers lived at first on the site of the present George Naber residence on West DeWitt Street. Then they moved to a house which stood just west of the old Sisters' Convent on a lot now a part of the children's playground. After that they moved to East Dyersville and lived at the present Herb Westemeier residence on East Victoria. There Mrs. Weidenbacher died October 26, 1902.

Their children were: Anna (Mrs. Chas. Schumacher), Bertha (Mrs. Henry F. Kremer), Gus, Elizabeth, Frances (Mrs. Arthur Holbrook), Marie, and Anthony.

Mr. Weidenbacher died April 23, 1931.

MR. AND MRS. JOSEPH WEISS

Joseph Weiss was born at Bruchstal, Baden, Germany, and came to America in 1855. With him came his parents, Daniel and Anna Mary White, and his brothers, Bernard, John, Dr. Anthony, and two sisters, Pauline and Catherine (Mrs. Henry Ament). Daniel Weiss, the fa-

ther of Joseph, settled at Worthington and his sons began farming with the help of their father.

Joseph Weiss married Otilia Plaster who was born of Mr. and Mrs. Bernard Plaster in Germany around 1840, a sister of Rev. Henry Plaster. Her family left Germany in 1848 and lived at Dubuque and Worthington before coming to Dyersville in 1862. Mr. and Mrs. Joseph Weiss were married in 1861 or 1862. After farming near Worthington they came to Dyersville about 1870 and conducted a saloon in West Dyersville in the little brick building touching the west side of Morton's Hatchery, the first residence of Thomas Kesch.

They had the following children, who were all baptized at St. Francis Church: Anna Catherine, Anton Daniel, Anna Louise, William, Bernard Paul, John Henry, Herman Aloys, Josephine Mary, and Anton Henry. Mrs. Weiss died January 17, 1889, and was buried in St. Francis Cemetery.

Joseph Weiss took a widow, Mrs. Mary Meyer, from Lyons, Iowa, for his second wife. Their acquaintanceship was started through Prof. Dornes. She owned farms at Cherokee, Iowa, and thither Mr. and Mrs. Weiss moved, where Joseph died and was buried. This branch of the Weiss family preserves the original form of their name to the present day.

MR. AND MRS. GEORGE WERNER

George Werner and his wife from Rael, Trier, Germany, came to Worthington in the company of their son-in-law's family, Mr. and Mrs. Mathias Achen, in 1865. They settled on a farm six miles southeast of Worthington and belonged to the Dyersville parish until 1874.

Their children who were all born in Germany were: John, Catherine (Mrs. Mathias Achen), Anna Catherine (Mrs. Chris. Hentges, Jr.), Mary (Mrs. Hubert Achen), and Peter.

MR. AND MRS. JOHN WERNER

John Werner and his wife, Susan Klein, natives of Germany, settled on a farm between Worthington and Dyersville about 1865. They lived there six years and moved to the George Werner farm five miles northwest of Worthington.

Their children were: Margaret (Mrs. Anton Woestmann), Jacob, Matt, John, Peter, George, John, and Christ. Six of them were baptized at St. Francis Church.

MR. AND MRS. FRANZ WESTEMEIER

Franz Westemeier, born December 12, 1818, and his wife, Helene Sant, born in 1828, came to America from Westphalia, Germany, in 1850 by sailboat. They settled at St. Louis for three years. He was a carpenter by trade. In 1853 they emigrated by oxen from St. Louis and, arriving at Dyersville, bought in the southwest quarter of section 15, on October 11, 1854, now the Henry Gerken farm. He later built a home half a mile west known as the Caspar Westemeier farm. Mr. and Mrs. Westemeier donated one of the colored windows in St. Francis Church, and Mrs. Westemeier later presented the statue of St. Francis of Assisi which stands in the winter chapel. According to some informants the Westemeiers also gave the Holy Family statue which adorns St. Joseph's Altar.

Their children were: Otto, Elizabeth (Mrs. August Kirchoff), Marie, Margaret (Father Kortenkamp's housekeeper, later Father Brinkmann's at Guttenberg), Caspar, and Helene (Mrs. Julius Weber). Mr. Westemeier died at Dyersville September 25, 1896. Mrs. Westemeier died at New Hampton, Iowa, January 12, 1902, but was buried at Dyersville.

MR. AND MRS. CASPAR WESTEMEYER

Caspar Westemeyer was born in Westphalia, Germany, in 1837. He came to America in 1856 or 1857. Carpentering was his trade. At Dyersville in 1862 Mr. Westemeyer married Mary Ryan who was born November 24, 1842, near Buffalo, New York. Her father was a laborer on the Erie Canal. The Ryan family moved to Delaware County in 1853 where they lived on a farm three miles west of Petersburg.

After marriage Mr. and Mrs. Westemeyer lived one block east of St. Francis School, on lot 273, in a little house which still stands east of the Mrs. Henry Berger residence. Later he built on lot 393, West Main, west of Matt Shorn, where his family lived and he made wooden shoes. Lastly they moved to a farm three miles south of Dyersville, today the Ploesl farm.

Their children were: Herman F., Elizabeth, Catherine, Frank, Jacob, Mary Helen, Margaret, Mary, Theresa (Mrs. William Hagerty), Joseph, and Henry.

Mr. Westemeyer died in Chicago October 15, 1918, during the flu epidemic and was buried there. Mrs. Westemeyer died in Dyersville June 18, 1914.

MR. AND MRS. HERMAN WESTEMEYER

Herman Westemeyer was born in Westphalia, Germany, in 1833. He came to Dyersville in 1855 and married Philomena Hanksbach who also came here about that time.

Mr. Westemeyer was a laborer and worked at various trades, brewing, milling, buying and selling livestock and poultry. He was also church janitor for a while and some people still recall that on occasions he would go up into the bell tower of St. Francis Church and play the bells in a not unpleasant harmony. He built the stone residence that stands today on West Victoria, lot 306, between Elm and Rivoli Streets.

Their children were: Joseph and Leona (Mrs. Frank Wertz). Mrs. Westemeyer died in 1893 and her husband on March 15, 1905.

MR. AND MRS. THEODORE WESTMARK

Theodore Westmark was born in Muensterland, Westphalia, Germany, in 1840. He came to Dyersville around 1865. His wife was Anna Altmann. They lived in the present Ed Marold residence on East Victoria Street. Their children were: Anna (Mrs. Frank Kallaway), John, Anton, Elizabeth (Mrs. Alexander), Maggie, and Ignatz.

Mrs. Westmark died in 1889. Mr. Westmark died in 1910.

MR. AND MRS. BERNARD WHITE

Bernard White was born March 7, 1833, of Mr. and Mrs. Daniel White at Bruchstal, Baden, Germany. He married Teresa Daer who was born in the same locality in Germany. Soon after marriage Mr. and Mrs. White left for America with the rest of the Daniel White family to seek a new home, and arrived at Prockport, Monroe County, New York, in the spring of 1855.

Bernard White hired out as a farm hand to an English farmer named Dorchey. His wages were eight dollars a month during that summer. His wife stayed at his parental home at Prockport which he visited on Sundays and during which visits the topic of intense consideration and deliberation was the buying of a homestead in some good farming region in the vast U. S. A. After gaining some command of the English language Bernard finally broached the subject of buying land to his employer. "My one great desire," he said, "is to become the owner of a good farm. Land here is too expensive for

my means. I must go to the virgin prairies where land is cheap but I do not know how far or where to go." Mr. Dorchey was touched by this manly German's honest ambition and promised to help him.

When the season of field work closed and the corn had been husked, the kind old farmer introduced Mr. White to an elderly gentleman named Mr. Ireland. Ireland had a son somewhere in eastern Iowa acquiring and opening new farm lands. A letter of introduction was given to Bernard White and his brother Joseph as they started out in November, 1855, for Iowa, on the great adventure of finding the home of their purposeful dreaming.

The White brothers came by rail to Dubuque. At Dubuque a stagecoach route running southwesterly out of Dubuque promised to take them close to their destination. They mounted the coach clinging to their baggage as they rolled over rough prairie trails and got out to walk when the hills were too steep to permit the horses to pull the full load. When they reached the banks of the North Maquoketa they alighted on the spot where the Rockville bridge stands today. Thence they walked on foot southward until they found the little hut of Mr. Ireland, Jr. on the site of the present Theodore Ament farm north of Worthington. Their letter of introduction from Ireland's father effected a hearty welcome for the White brothers who were next referred to the more commodious home of a Mr. Lovelace who owned large tracts of land south of Worthington.

Mr. Lovelace gave Bernard and Joseph some employment on his ranch and allowed them to live at his house during the winter. They wasted no time in selecting a one hundred and sixty acre farm for their father, one and a half miles northeast of Worthington, of which town not a trace existed then. Thereupon they sent word to Prockport inviting the rest to come. During this sojourn of Bernard in Iowa his first son, John, was born on November 24, from whose fine memory of eighty-five years the vivid details of this story were learned. The Whites praise the gracious and neighborly hospitality of the English pioneers who helped them establish their fortunes here.

While Daniel White was preparing to move his family to Iowa, Bernard and Joseph were not idle. Having selected a farm with the assistance of Messrs. Ireland and Lovelace, they set to work cutting wood in the timber that was so plentiful at that time. They needed wood for fuel, logs to enlarge the little log-house on their farm, and posts and rails for fences. When they had cut sufficient timber for their needs, their English neighbors advised them to buy a team of horses to haul this wood to their farm and for other long-distance hauling they would do necessarily in the future. A yoke of oxen was

their next purchase. The oxen were to be used to break the new land. With these simple resources they laid the foundation of their fortunes in America.

In February, 1856, the Whites were again united and happy in their new homestead. Bernard with his wife and son continued to live at the home of his parents for four years. By that time the team he had bought for his father reared a fine team of colts which, broken to the bridle, his father gave to Bernard. With this sole dowry as payment for his fidelity Bernard started farming for himself. He rented first a farm east of Worthington. When Daniel White in 1860 bought land west of Worthington, Bernard White soon followed his example and settled on the present Lawrence White farm in the same locality.

The Bernard White family attended church at Cascade during the first years, but became members of St. Francis Parish soon after Father Kortenkamp gave permanency to this parish. Their children received instructions from Father Kortenkamp who at regular times came to Worthington and gave catechism instructions to their children in the Frank Hefner house now the John Wolfe Store on the corner of Main Street and highway 136. When the first church was built in Worthington in 1868 the instructions were given there before Mass on one Sunday a month. When the time came to make their First Holy Communion John and Will White boarded for six or eight weeks at the home of F. X. Bullinger at Dyersville and attended St. Francis School.

Mrs. Teresa White died about 1864 and was buried in St. Francis Cemetery. She was the mother of the following children: John, Frances (Mrs. Martin Jaeger), Will, Anna (Sr. M. Justine, O.S.F.), Frank, and Odelia (Mrs. Victor Stoll).

In 1865 Bernard White took Barbara Karcher for his second wife. She was born in Baden, Germany, September 28, 1841. They had the following children: Mary (Sr. M. Dolorosa, O.S.F.), Charles, Josephine, Anton, Ludwig, Paul, and Lawrence. Anton, born 1873, was the last child to be baptized at St. Francis Church. Through the marriage of their daughter Frances to Martin Jaeger, Bernard and Teresa White became the grandparents of a priest, the Rev. Leo Jaeger, D.C.L., while through the wedlock of their son Anton with Appollonia Lenhoff, Bernard and Barbara White became the grandparents of a second priest, the Rev. Louis J. White.

Bernard White died at Worthington December 23, 1922, and Barbara White passed away April 15, 1926.

MR. AND MRS. DANIEL WHITE

Daniel White and his wife, Anna Mary, with their family consisting of Bernard and his wife, Joseph, John, Catherine (Mrs. Henry Ament), Anton, and Pauline, left Bruchstal, Baden, Germany, for America in the spring of 1855. Daniel, the patriarch of this colony, emigrated to this country at the suggestion of his physician for his health's sake. They settled first at Prockport, Monroe County, New York State. His health did not permit Daniel's engaging in any gainful occupation but his sons Bernard and Joseph hired out immediately to English farmers in Monroe County.

In the fall of 1855 Mr. White advised his sons Bernard and Joseph to go to Iowa and pick out the site of the future home of the Whites. In February, 1856, the rest of the Whites arrived at Worthington and settled on a one hundred and sixty acre farm one and a half miles northeast of Worthington. They paid \$10 an acre for this land, a high price at that time, but this parcel of land was considered the very best in the vicinity and was rated as an improved farm because a few acres had been broken and there was a little log house and a straw shed for a few animals.

In 1860 the railroad was built into Worthington which ran through their farm and endangered their stock which roamed rather freely in the days of few fences. Therefore Daniel White soon after 1860 bought a bigger tract of land west of Worthington which became the well-known White homestead. John White served in the Union Army during the Civil War from 1861 to 1865. Daniel White died March 14, 1865, and was buried in St. Francis Cemetery. Mrs. White died April 3, 1877. They and their children during the first years attended church at Cascade ordinarily but on special feast days they went to New Vienna. As soon as St. Francis Parish was established they joined this congregation to which they belonged until 1874.

Their son Anton became a doctor, and Pauline a school teacher who died in Los Angeles, California, April 20, 1939, at the age of ninety-four.

The Whites' original name was Weiss, the German equivalent of the English word. Once the English speaking neighbors understood the meaning of their name they insisted on calling the Weiss family the Whites. So when Daniel White filed his first title to property he decided to convert his name into the English form to avoid confusion. One son Joseph, however, adhered to the original name, and his descendants at Cherokee, Iowa, still bear the name Weiss.

Mr. and Mrs. Daniel White were the great-grandparents of three priests, the Revs. Leo Jaeger, Ernest Ament, and Louis White.

MR. AND MRS. FRANK WHITING

Frank Whiting, only son of Robert, a Methodist Circuit preacher, and Hannah Whiting, was born at Somersetshire, England, on October 20, 1848. When he was three months old his parents brought him to this country and settled at Dyersville. He received his early education in the first private school in Dyersville. Later he went to school in Dubuque. He then worked as a farm-hand around Dyersville until his marriage. On April 23, 1872, Frank married Elizabeth McQuirk at Colesburg.

Elizabeth was born of James and Margaret McQuirk on January 18, 1854, in Delaware County, New York, and was baptized in Delhi Center, New York. Her parents were of Irish descent though not residents of Ireland. Mr. McQuirk was born on the Isle of Man. They came to America immediately after marriage in 1844 and settled first at Brooklyn, New York. Thence they moved to Delaware County, New York, and in 1855 again to Colesburg, Delaware County, Iowa. James McQuirk was a cooper by trade and made casks and tubs which he sold at Dyersville. About 1872 Mr. and Mrs. McQuirk retired to Dyersville and lived at the Theresa Wuchter house on Grove Street. Mr. McQuirk died at LeMars where he had gone to help one of his sons. Mrs. McQuirk lived her last years at the home of her daughter, Mrs. A. M. Reeves, Sioux City, Iowa.

In 1869 Elizabeth McQuirk came to Dyersville and was a permanent resident ever after. She had prepared herself for teaching by attending a Select School in Delaware County. That year while teaching another school the County Superintendent sent her to finish a school term in North Fork Township where a male teacher was deprived of his teaching certificate. Her first school stood across the road from the farm place which later became the Frank Whiting homestead.

After marriage Mr. and Mrs. Whiting settled down to housekeeping on a farm southwest of Dyersville. Three years later they moved to western Iowa but remained there but one year. Returning again to Dyersville the Whitings purchased their homestead in the southeast corner of section 11, North Fork Township, four miles southwest of Dyersville. They resided there until about 1905 when they retired and moved to Dyersville. Mr. Whiting became a convert to the Catholic Faith and was an exemplary member of the Church until his death.

Mr. and Mrs. Whiting had the following children: Mrs. Aurelia Harden and Laurence. Three children died during the diphtheria epidemic. Fifteen years after her marriage, Mrs. Whiting took up

teaching again in order to help her husband recoup his fortune after a fire destroyed their home. Mr. Whiting died October 6, 1934. Mrs. Whiting lives at the Whiting Building on West Main Street, enjoying venerable old age and preserving vivid memories of pioneering especially in the settlement of Colesburg.

MR. AND MRS. HERMAN WILMHOFF

Herman Wilmhoff was born in Steinfeld, Oldenburg, Germany, in 1833. He married Caroline Haskamp in Steinfeld, Oldenburg, in 1861. She was born in Steinfeld in 1830. They came across in a sailboat in 1866, coming directly to Dyersville. Four children were born to this union, two dying in infancy in their native country. One daughter, Maria Anna, born on April 21, 1865 in Steinfeld, Oldenburg, came across with her parents at the age of one year. Another daughter, Elizabeth, was born at Dyersville in 1869. Immediately after arrival here they bought the present Leo Hullerman farm. About 1886 they acquired the Herman Schliekelmann farm which adjoined their property. Mr. Wilmhoff died September 26, 1904, and Mrs. Wilmhoff died March 2, 1900.

MR. AND MRS. JOHN WITTE

John Witte married Teresa Janse who was born January 3, 1855, in Kreis Paderborn, of Henry and Frances Henkenius Schelle Janse. She came to New Vienna with her parents and step-brother, Franz Joseph Schelle, in 1857, learning to take her first steps on board the ship.

When Franz Joseph Schelle married in 1873, John Witte became the hired man for Henry Janse. A courtship between him and Teresa followed and about 1875 they married. After marriage they moved to Carroll County and farmed for a period. Mr. Witte, being a carpenter, moved to Templeton, Iowa, and pursued his trade there.

Their children were: Rose (Mrs. J. L. Cronan), Mary (Mrs. Otis Scott), Florence (Mrs. George Hongland), Henry, John, Louis, and Joe.

Mr. and Mrs. Witte died and were buried at Templeton.

MR. AND MRS. CONRAD WOERDEHOFF

Conrad Woerdehoff was born in Paderborn, Westphalia, Germany, in 1812. He married Margaret Wubecke in 1843. She also was born in Paderborn in 1821. In 1857 Mr. and Mrs. Woerdehoff and their

five children, William, Aloysius, Elizabeth (Mrs. Jacob Tiefenthaler), Mary (Mrs. Anton Polking), and Herman came to America. After a fourteen weeks' sea journey in a sail boat they came by rail to Dubuque, thence by oxen to Dyersville.

On July 13, 1857, Conrad bought forty acres in section 9, Bremen Township. Locating on the Woerdehoff homestead one and a half miles south and a quarter mile east of Petersburg they were at first members of the New Vienna parish, but in 1862 joined the young but thriving St. Francis Parish. Here they worshipped until Petersburg began its parish.

The following children were born here: Margaret (Mrs. Peter Waltermann), Anton, Bernadine (Mrs. Anton Sumpmann), Catherine (Mrs. Geo. Waltermann), and Henry.

Mr. and Mrs. Conrad Woerdehoff were the grandparents of Rev. A. C. Woerdehoff, the son of William and Josephine Krogmann Woerdehoff. Conrad Woerdehoff died May 7, 1870, and was buried in St. Francis Cemetery. Mrs. Woerdehoff died March 6, 1893.

MR. AND MRS. GEORGE WOESTMANN

George Woestmann was born at Beelen, Regierungsbezirk Muenster, Germany, on June 4, 1853. His parents were Mr. and Mrs. Henry Woestmann. He came with them to Dyersville on October 24, 1865. On November 13, 1883, he married Anna Deyen who was born of Mr. and Mrs. Henry Deyen at New Vienna on January 28, 1859.

In December, 1883, Mr. Woestmann became a partner of the Haas and Woestmann firm, dealers in Farm Implements. Later Mr. Woestmann was a traveling salesman for the firm. He served as city marshal of Dyersville several years.

They had the following children: Harry, John, William, Mayme (Mrs. Guy Moyer), and Reynold.

Mr. Woestmann died June 20, 1920. Mrs. Woestmann died April 7, 1932.

MR. AND MRS. HENRY WOESTMANN

Mr. and Mrs. Henry Woestmann immigrated from Beelen, Muenster, Germany, to Dyersville in 1865. They had the following children: Teresia (Mrs. Haas), Elizabeth (Mrs. John Bruch), Anna (Mrs. John Piersch), Mary (Mrs. Michael Neyens), Gerhard (George), Anton, and Herman.

Henry Woestmann died and was buried at Dyersville on October 18, 1876, at the age of sixty-six years.

MR. AND MRS. ADAM WOMBACHER
(MRS. LOUIS KIEBLER)

Adam Wombacher lived first in Dubuque. His first wife, a Limback, died about nine months after their marriage. Mr. Wombacher then came to Dyersville and married Barbara Stoeckl at St. Francis Church in May, 1864. Barbara Stoeckl was born of Mr. and Mrs. Joseph Stoeckl, Sr. in Bavaria, in 1841. She came to Dyersville with her parents in 1846.

Adam Wombacher was a tailor by trade and conducted a tailor shop and a saloon at Dyersville. His family lived on Water Street. They had two children: Adam, Jr. and Elizabeth (Mrs. Henry Berger).

Mr. Wombacher died around 1873.

Some years later Mrs. Wombacher married Louis Kiebler of Dubuque. They had two sons, Henry and Joe. Mr. Kiebler died April 29, 1904. Mrs. Louis Kiebler died January 9, 1929, and was buried at St. Francis Cemetery.

MR. AND MRS. AUGUST WUCHTER, SR.

August Wuchter was born of Mr. and Mrs. Jacob Wuchter, Sr. at Rothenburg, Wuerttemberg, Germany, August 23, 1845. About 1847 he came to this country with his parents settling first at Buffalo, where they lived twelve years. Then they moved to Holy Cross and farmed there a few years, and finally about 1867 moved to Dyersville onto the Wuchter farm three and a half miles east of the city. On July 6, 1870 Mr. Wuchter married Frances Weikmann at St. Boniface Church, New Vienna, Iowa, her uncle, the late Rev. J. B. Weikmann, officiating. Frances Weikmann was born November 19, 1852, at Grosskuchen, Wuerttemberg, Germany. At the age of sixteen she came to this country with her parents, Mr. and Mrs. Karl Weikmann, who spent several months with the late Father Joseph Weikmann at New Vienna before they moved onto a farm at North Washington.

Mr. and Mrs. Wuchter farmed the Wuchter homestead east of Dyersville until they retired to their residence in Dyersville in 1908. They had the following children: Rev. Albert, Mellen, Wisconsin, Theresa of this city, and Margaret, now Sr. Patricia Lucille, of the Order of the Sisters of Providence. Mr. Wuchter died August 21, 1928. Mrs. Wuchter died October 21, 1933.

MR. AND MRS. ED. WUCHTER

Ed. Wuchter was born of Mr. and Mrs. Jacob Wuchter, Sr. at Buffalo, New York, on April 24, 1853. At the age of six years, in the year 1859, he came to Iowa with his parents, where they settled near Holy Cross. After living there a time he came about 1867 with his parents to the Wuchter farm east of Dyersville. On November 19, 1885, Ed. Wuchter married Paulina Weikmann at North Washington. Pauline Weikmann was the daughter of Mr. and Mrs. Karl Weikmann of North Washington.

Mr. and Mrs. Ed. Wuchter owned the farm which is now the Dyersville Park and which place they sold to the Commercial Club about 1914. After that the Wuchter family lived in Dyersville at the corner of East Victoria and Willow Streets. Four children were born to them: Mary (Mrs. John Ungs of Charles City), Charles of Chicago, Josephine and Albert of Dyersville. He died April 10, 1929. Mrs. Wuchter died August 20, 1939 and was buried in St. Francis Cemetery.

MR. AND MRS. JACOB WUCHTER, JR.

Jacob Wuchter was born of Mr. and Mrs. Jacob Wuchter, Sr. on July 15, 1847, while they were crossing the Atlantic. His parents settled first at Buffalo, New York. In 1859 they came to Iowa settling near Holy Cross, where they engaged in farming. After living there about seven years they moved to Dyersville, settling on the Wuchter farm three and one-half miles east of this city.

In 1880, Jacob Wuchter was united in marriage to Josephine Diekmann, in St. Francis Church. She was the daughter of Mr. and Mrs. Bernard Diekmann of Petersburg and was born at Steinfeld, Oldenburg, Germany, in 1858. Five children were born to them: Frank, Hubert, Josephine (Mrs. Clem X. Fangmann), August, Jr., and Ed. Mr. Wuchter died January 1, 1929, and his wife died on July 8, 1936, at the home of her son August. Both were buried in St. Francis Cemetery.

MR. AND MRS. JACOB WUCHTER, SR.

Jacob Wuchter was born at Rothenburg, Wuerttemberg, Bavaria, on June 10, 1802. Mr. Wuchter was a cavalry soldier in the army of the Wuerttemberg Kingdom for six years and on April 4, 1829, received his honorable discharge. His first wife died in Germany after becoming the mother of the following children: Carl, Paul and Pauline, Edward John, and Caroline.

Next Jacob Wuchter married Mary Bleifuss in 1844. After the birth of Josephine and August to this second union, Mr. and Mrs. Wuchter left for America about 1847. Jacob, Jr. was born during the sea journey. They settled for about twelve years at Buffalo, New York. Around 1859 the Wuchters came to Iowa and settled at Holy Cross. Finally they came to Dyersville and settled on a farm southeast of Dyersville, the present Gus Wuchter farm on section 3, Dodge Township. This farm, bought by the Wuchters in April, 1867, has been the Wuchter homestead since.

Jacob Wuchter's oldest son, Carl, was a sailor, and lost his life during a severe storm at sea when he was thrown into the churning sea from a high mast by the driving wind.

Mr. Jacob Wuchter had the following children by his first marriage: Carl, Paul and Pauline, Edward John, and Caroline. By the second marriage there were: Josephine (Mrs. Matt Lutgen), August, Jacob, Jr., Mary (Mrs. Barney Bunkers), and Ed.

Mr. and Mrs. Wuchter both died on their homestead on January 11, 1881 and January 27, 1897 respectively, and were buried in St. Francis Cemetery. Through the wedlock of their son August to Frances Weikmann, Mr. and Mrs. Jacob Wuchter became the grandparents of a priest, the Reverend Albert Wuchter.

