

Chronicle of Evangelical Lutheran Trinity Congregation

Recorded by the Reverend Johann Christoph Wilhelm Lindemann, Pastor
Cleveland, Ohio, 1863

In April 1843, the Evangelical Lutheran Zion Congregation was founded. Because of rationalistic teaching and unionistic practice, several members of the so-called Brick [*“Schifflein Christi”*] Church severed their association with that congregation and founded Zion Congregation. David Schuh was called to be pastor, however, since he lived out of town, could visit the congregation at intervals at the beginning, until he settled in Cleveland later on. The worship meetings were held in the upper story of a house on Superior street.

[Prior to [Cleveland City] Ordinance No. 47575-A, *Providing for the Renaming of Streets* of 1905, only the actual name of the street was capitalized, such as Superior street, Prospect street, Maiden lane, etc.]

In No. 16, Volume 5, of the *Lutherische Kirchenzeitung*, published by Fr. Schmidt, an article is found about Zion Congregation, which, except for a discourse about the symbolic books, contains only the following:

“From April 1st to June 10th, Pastor D. Schuh has made four visits. He is to preach every 14 days in the future also. The licensed candidate L. Richter preached in the meantime. The congregation numbered about 60 members on June 10th. On Pentecost, the first Communion was held at which 45 communicants took part.” – This article is signed by L. Richter, by the Vestrymen: Christian Herth, Joh. Jacob Roth, Christian Pfaff, Daniel Morder and Fried. Wilhelm Weiss, and by the Elders: Adam Haas and Friedrich Fey.

On July 9th, at 7 o'clock in the evening, the first wife of Pastor Schuh, Elisabeth, née Schönberger, died at the age of 41 years, 7 months and 20 days. She was born in Middletown Valley, Frederick Co., Md. and married Pastor Schuh on March 26, 1821. She is survived by two sons and three daughters.

1845.

In that year, after D. Schuh had resigned, August Schmidt became pastor of Zion Congregation. He maintained that he was a born Mecklenburger, people from Thuringia, however, claimed to have known grown up with him there.

A conference was held in September in Cleveland at which the founding of a truly evangelic Lutheran synod was discussed and decided [upon]. Present were: [*space was left here for names*]

1848.

On January 20th, Zion church was dedicated. It was built at the corner of York (now [at the time the Chronicle was written] Hamilton street and Division alley, for about 6,000 dollars. Pulpit and altar were made by Gottlieb Gerstenberger.

1851.

On February 16th, Pastor A. Schmidt resigned his office. He had preached until then not without worry; little by little, however, many a dissatisfaction about the administration of his office made itself heard, and finally someone claimed to have seen him kissing Mrs. Weiss. This allegation, however, turned out afterwards to be pure malicious slander. When this

was yet known to only a few, two officers [of the congregation] went to Pastor Schmidt, told him what they had heard and made it known to him – as their private opinion – that under the circumstances the best advice would be to resign his office. They gave this wrong advice with the good intentions to suppress the rumor and to avoid a public inquiry.

Regretfully, Pastor Schmidt consented to this suggestion and composed a short explanation, on the strength of which he resigned his office without a further declaration of the reason; and which was read to the congregation on Sunday, February 16th. It, however, wanted to know the reason.

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Pastor Schmidt now sent in a further explanation in which he said approximately: He would give further information verbally at the request of individuals; however, he was convinced that under the prevailing circumstances, it would be best if someone else would take his place, for which he would recommend Pastor Röbbelen [Roebbelen], at that time in Liverpool [Valley City], Medina County, to the congregation. With that he remarked verbally: He already has a prospect for another office [parish]. The congregation consented to this suggestion. Pastor Röbbelen was unanimously called, however, he declined and referred the congregation again to Pastor Schmidt. This gave rise to uneasiness. A faction requested that the pastor should again resume his office, others opposed that, and P. S. [Pastor Schmidt] declined. There were unpleasant scenes; the confusion was great and a split seemed almost unavoidable.

P. S. as well as the faction of the congregation siding with him, as also finally the other faction – everyone for himself – turned to Dr. Sihler in Fort Wayne, with the request to come here posthaste, to advise and help in this sad affair. Dr. Sihler complied with the triple invitation shortly before Easter (1851). The neighboring Pastors Röbbelen and Steinbach were drawn into it and the inquiry at a public congregation meeting was undertaken. Every[one of the various] parts had composed its complaint in writing. Point for point was gone over. That rumor had proved itself wrong already earlier. For the rest it turned out that Pastor Schmidt certainly experienced many an injustice, however, he was guilty of various matters in the administration of his office that were not insignificant. The wrong done by all sides was earnestly corrected, discerned, admitted; nor denied by P. S. The question remained now at the end of the last meeting, what is to be.

Pastor Schmidt preferred not to be present at this meeting, explained, however, beforehand to a vestryman, after explicit questioning, it is very doubtful, whether he would agree to

accept, should the congregation call him again; and to Dr. Sihler, he declared most certainly he does not wish to be placed in office again, would also turn down a possible call back, and offered the possibility that for the time being he would travel along to Fort Wayne and there give Dr. Sihler a hand until he possibly would be called to another position.

In the fourth and last meeting, everyone realized and admitted that P. S. could very well be called again. The following congregation resolution was drawn up and entered in the book of minutes:

“Resolved that we declare Pastor Schmidt not in the least unfit to administer the office of holy ministry further, although in the administration of his office, though not maliciously and deliberately, he has committed many an error and offense, which he sincerely realized and confessed following remonstrance. However, with this declaration linked to the other one, we do not feel bound by our conscience to call him back as our teacher and pastor, since it would be wiser not to do that under the above circumstances.”

The congregation was moved to the latter declaration, because the supporters of Pastor Schmidt had many doubts about him being recalled. It was deemed for the best to call someone else in his place. Because Pastor Röbbelen, whom the congregation would have liked to have, had now already received a call to Frankenmuth, Mich., thus Pastor H. C. Schwan at the solicited suggestion of Dr. Sihler, was elected unanimously.

Dr. Sihler departed thereupon; P. S., however didn't follow him, but, on the same or the following day, he declared that he is already a professor at a local non-Lutheran college.

From June 18th to the 23rd, the Synod of Missouri a. o. States held its 5th annual meeting at Milwaukee, Wisc. Zion Congregation desired and found admission to the same. P. Schmidt also had submitted a request for admittance, which was, however, held back for the present, on account of the incidents related above.

Zion Congregation was served by Pastor Steinbach from Liverpool at this time.

At the end of August, Pastor H. C. Schwan, born in Horneburg, Landrostei Stade, Kingdom of Hannover, arrived in Cleveland.

About this time, Pastor Schmidt had expressed himself here and there, as though it were possible that he start to preach afresh. Also, several other people had become dissatisfied with the prevailing course of affairs. Since, however, Pastor Schmidt, when he was visited by Pastor Schwan, didn't hint with one little word, that an injustice was done him at the inquiry, even admitted, he had thoughts occasionally in the long interval, whether he shouldn't preach again, now, however, he is glad that P. Schwan finally has arrived. He also expressed himself to everyone about the justice of the proceedings on the part of Dr. Sihler [and that] only one voice prevailed; thus P. Schwan assumed his duties in God's name. He was publicly installed by Pastor Steinbach and gave his first sermon on August 30th.

Now Pastor Schmidt tried to establish an English congregation. When it, however, came to an end soon, as did the professorship, he told some people that especially through a cordial and insistent letter from Dr. Sihler, he is doubtful about his present position, and yearns to again assume ministerial duties. Also, he has already informed St. Louis of his willingness to do so; therefore it is possible that he may get a call from there soon. Yet, he rather stay here or in the vicinity; whoever wants him has to hurry. Similarly and even more obvious, he expressed himself to some members of the congregation in East Cleveland and Euclid. He offered them his services as pastor repeatedly and literally; assured them he would be satisfied with everything; he has yet other means of subsistence; and tried to convince them to call him, without saying anything about it to P. Schwan.

Those people, who had yearned for their own pastor, were not disinclined to call him, but didn't want to do it secretly. They consulted with P. Schwan; assured him of wanting to remain in unity with the Cleveland congregation; promised to likewise join the synod and to call P. S. only under the explicit condition that he also, as soon as doable, apply for admission into the synod.

Since there was nothing objectionable to discern, the congregation released those members from their congregation, and pastor Schwan drafted the call for P. S., wherein he inserted the condition by explicit wish.

Pastor Schmidt accepted the call and gave his first sermon on the first [Sunday in] Advent. He preached now mostly on Sundays in Euclid, delayed, however, moving there giving various reasons.

1852.

Immediately at the beginning of that year, it was rumored that Pastor Schmidt intended to gather a congregation in Cleveland. Since he, however, was earnestly warned against it by Dr. Walther traveling through Cleveland on his way to Germany, thus one did not take further notice of it.

However, towards the end of March in No. 11 of the “*Informatorium*” an article by Professor Winkler about the occurrences in Cleveland was published, in which the congregation was called a mob and Pastor Schwan a rabble preacher. The latter with two officers [of the congregation] set out to see P. S. and ask for an explanation whether he sent these words or similar ones to Professor Winkler, or if he caused them in some way. Pastor Schmidt assured them that he neither directly nor indirectly gave cause for them, that the assertion is not his opinion. He also promised to declare this publicly and for this purpose submitted the explanation found in No. 20, Volume 9 of “*der Lutheraner*” (“*The Lutheran*”).

Soon thereafter, Pastor Schmidt said he was finally ready to move out to Euclid. The congregation there, however, becoming aware of the various peculiar utterances of their pastor, requested a plain explanation beforehand, whether he is disposed to keep all stipulations of his call, or not. He answered this question in the affirmative; promised, that as soon as he'd come [to Euclid], to join the Missouri Synod; and thus he was taken to Euclid.

Approximately at this time, Professor Winkler paid a visit to Cleveland.

Scarcely was P. S. in Euclid, he started to complain about his meager income and expressed it publicly: He had been wronged in Cleveland; he trusts no one from the Missouri Synod anymore; also it wouldn't occur to him to join the same, possibly the Buffalo Synod; and the like. He missed his school period often; he stayed in Cleveland nearly as much as in Euclid at times; read articles from the "*Informatorium*" to the members of the congregation in Cleveland; invited them to his worship services; warned the one [to be aware] of the other; looked at building lots and houses; also inquired directly whether they will side with him when he preaches in the city again; etc. He did all of that while his congregation in Euclid thought that he's collecting money for a church that was to be built there, and when he was asked about one or the other of these matters, he denied them or gave evasive answers.

August 15th.

Today, the 10th Sunday after Trinity, P. Schmidt asked the men of his congregation in Euclid to remain after the end of the worship service. He said then: There are many souls in Cleveland that are attached to him [Pr. Schmidt] and who are now going astray, since he doesn't preach anymore [in Cleveland]. Wondering about them doesn't let him rest day or night; he couldn't justify himself if they were lost; thus he has decided to move to Cleveland again the next day, where, from the next Sunday on, he will preach at the courthouse. He, however, if need be, will come out every 3 to 4 weeks, and look around for a schoolteacher for them. With that, he reached for his books and wanted to go. All were dumbfounded. A vestryman of the congregation in Cleveland, who by chance was visiting his relatives in Euclid, asked for permission to speak. He said then, if the people who cling to him [Pr. Schmidt] are anxious to go to Heaven, pure Word and Sacrament are to be had in Cleveland, and thus it's not at all necessary that he preach there again – or would he possibly maintain that its pastor and congregation are heterodox. (Here, P. S. shrugged his shoulders.) If, however, those people are seeking something special and it is more about this preacher or that preacher rather than about the preaching of the Word as appearances indicate, thus he would only strengthen them in their ignorance and in their willful separation, thereby leading them more astray. Accordingly, the congregation can't possibly give its consent to this step; thus, he is asking him very sincerely to refrain from it.

Thereupon, P. S. replied: He knows well where all of this originates from. Pastor Schwan has sent him (the vestryman); he [Pr. Schwan] must be afraid; soon it shall get hot enough for him; his band [gang] will soon melt down; however, just let him dare to grumble; he [Pr. Schmidt] will show him [Pr. Schwan], and more. Also he (P. S.) didn't come to ask his congregation for its approval, but to notify it of his decision. He [Pr. Schmidt] is not the shoeshine boy of the congregation like the Missouri pastors who are merely the fifth wheel on the carriage, as Professor Walther himself has written that pastors

are only to assist the congregation. No! He is no errand boy but the chief, and the congregation has to listen.

Mr. Conrad put forward to him [to Pr. Schmidt], by the acceptance of a proper call, he [Pr. Schmidt] has obligated himself to the congregation, whether it is right to break this call so arbitrarily without a reason.

P. S. replied thereupon: "Of what concern to me is the call? I am ordained; I preach where I want." He [Pr. Schmidt] has even questioned the congregation's right of a call; also, believed that the pastor by rights must have the deed and the keys to the property. All beseeching and admonishing was in vain. He took of with the words: Whoever would like to hear him [preach] should come to the courthouse!

August 16th.

Pastor A. Schmidt moved today again to Cleveland and, of course, into an area where many members of Zion Congregation lived. When P. Schwan learned about this, he wrote a letter to P. S. in which he placed his [Pr. Schmidt's] wrong[doing] before him; earnestly admonished him to refrain from his intention; and declared himself willing for any further discussion, whether privately or publicly. Additionally, two church officers, who had always enjoyed his [Pr. Schmidt's] special confidence, were sent to him for the same purpose. Futile. P. S. was bitter and scornful; ascribed these steps to the great fear which P. Schwan and his congregation had of him; expressed himself mockingly about [Pr. Schwan's] letter, and boasted of all that he was going to answer [and boasted about all the things he was going to say].

On August 22nd – the 11th Sunday after Trinity – he [Pr. Schmidt] preached for the first time in the courthouse, however, he never answered his letter. Depending on the circumstances and the persons, he now gave different reasons as to why he left his congregation. Sometimes it was, he received too little compensation, and you can't expect a man such as he to live with farmers in the bush; sometimes, he hinted that there was no true Lutheran Church in Cleveland; or also: Zion Congregation actually was still his [congregation]; sometimes, he admitted, this congregation [Zion] is orthodox, but who is to keep him from starting a second congregation since Zion Church, after all, is already too full; and, indeed, the English [(speaking) Americans] are doing it like this, too. Others supposed that Pastors Winkler and Graubau [Grabau (?)] put him up to it. Besides, many a means was employed to entice the members away from Zion Congregation and to create an opening for him otherwise. An announcement appeared in the newspaper; he invited Pastor Schwan's church members, even with the pretense that so and so would join him, too; altogether half of the congregation would devolve upon him. People spread the rumor that considerable sums have already been collected from the Americans for the erection of a church – and the like. However, all of these underhanded ways and means had no other success except that P. S. had to learn that not even one member was enticed away from Zion Congregation. All of his troubles were in vain.

The congregation in Euclid, after many futile verbal and written admonitions, notified him that it will now call a different pastor.

October 17th.

Today, St. Paul's Church in Liverpool [Valley City], Medina Co., was dedicated by Pastors Schwan, Besel, Strieter and Steinbach.

1853.

From June 1st to June 11th, inclusive, the Synod of Missouri, Ohio and other States held its seventh annual conference at Zion Church, at which occasion the forming of a church and school in Ohio City was earnestly proposed and discussed in the congregation.

July 20th.

After careful consideration, the congregation decided today to erect a church and schoolhouse in Ohio City and to call a pastor who, at first, will also take care of the school; as well as, that from now on there should be two pastoral districts whose boundaries should be formed by the Cuyahoga River for all times. The pastors should then preach in both churches alternately, however, each one is to minister only in his district.

Subsequently, Mister Johann Christoph Wilhelm Lindemann, from Göttingen in the kingdom of Hannover, was unanimously called as assistant pastor for Ohio City, and [it was] established to give him 350 dollars fixed compensation for the time being; he, however, has to provide lodging himself.

August 12th.

Pastor Lindemann arrived with his family (wife and four children, Georg, Christiane, Friedrich [(Fritz)] and August) in Cleveland and was for the time being welcomed into P. Schwan's house.

August 21st,

13th Sunday after Trinity, the new church in [South] Euclid was dedicated by Pastors Schwan, Steinbach and Strieter, and at the same time Pastor H. H. Kühn [Kuehn] was installed into office.

August 28th.

14th Sunday after Trinity. P. Lindemann was ordained by P. Schwan in Zion Church today and installed into office.

September 17th.

The building of the church and school in Ohio City was completed today by Heinrich Schake. The structure was 40 feet long and 26 wide and at that time stood at the rear part of the church grounds where now the schoolchildren have their playground. This building was later bought by Heinrich (Jacob-) Meyer and furnished as a residence. It now stands on the southwest corner of Chatham and (Green) Penn street.

September 18th.

The church in Ohio City was dedicated today to the service of the Triune God. The congregation met in the pastor's residence, at that time Hinklear's house, York st. near Lorain. After ending the singing of the words: "*Unsern Ausgang segne Gott*" ["Bless our going out, dear God, in like manner, our entering, Bless our daily bread and lot, Bless all our ways and doings. Lord, bless us with a blissful death, and heaven unto us bequeath.'], the procession moved now to the church. Having arrived there, the first verse of the hymn: "*Allein Gott in der Höh sei Ehr*" ["All Glory Be to God on High" (LBW

215)], was sung and then the church door, under the invocation of the Triune God by P. Schwan, was opened. After the congregation was seated, the hymn: "*Herr Jesu Christ, dich zu uns wend*" ["Lord Jesus Christ, Be Present Now" (LBW 201)], was struck up, and then 1 Kings 8 was read. Now followed the church dedication hymn: "*Dreifaltig-heilig großer Gott*" ["Threefold-Holy Mighty God"], and finally, P. Lindemann preached the dedication sermon about Col. 2:6-9, wherein he put forth how the living building stones of the house of God should be constituted. Following the sermon, the last verse of hymn 168 ["Threefold-Holy Mighty God" was sung], after which the actual act of consecration was solemnized by Pastor Schwan. The singing of the hymn: "*Nun danket alle Gott*" ["Now Thank We All Our God" (LBW 443)], and the blessing constituted the conclusion.

In the afternoon, the Rev. Pastor Schwan preached about Matth. 16:18 from which [the passage's] words he put forth: The respite [*Verfristung*] of the Lord Jesus Christ. That the gates of hell shall not prevail against the holy church. He pointed out that this respite was not given to a separate church [*Partikularkirche*], not [to] a local congregation, not [to] an individual, but to the whole congregation of saints; and examined closely the conditions under which a local congregation can find solace in the respite of Christ, namely: that it must profess the entire Word of God; that it must be founded in Christ through faith; and finally, that it must be united in love.

The collection raised on this day amounted to \$27.57. – The following persons made the church the following gifts, namely: Fried. Joh. Walker and Franz Fahle, the number board; Aug. Warnecke, the altar candlesticks; Aug. M. Rort, Christian Hüllsen, J. Conrad and Christian Voigtländer, a crucifix; Miss M. A. Brinker and several female friends, the baptismal font; H. Huhlman, the mats in front of the door.

September 25th.

The first communion was celebrated in the new church at which 30 communicants took part. – From now on, regularly three worship services were held on all Sundays, namely, mornings and evenings, sermon; and afternoons, *Christenlehre* [catechetical instruction]. The two pastors alternated, so that he who had preached in the morning in Ohio City, gave the same sermon in Cleveland. The congregation meetings, too, were held alternately in both churches.

September 26, 1853.

Today, school instruction was begun with 30 children, of whom, however, only the fewest belonged to the congregation, for, at that time, only about 20 families belonged to the congregation district in Ohio City, and the majority of those were just recently married people.

October 23rd to the 24th.

In this night, E. F. Tönsing [Toensing], Fr. Möller [Moeller], H. Nierhoff, Fr. Reese, Fr. Aufdemkampe, and several others took part in an apple theft, which resulted in the start of church discipline. The persons involved were repeatedly admonished by P. Lindemann in the days following immediately, regrettably without success.

In the fall of this year, Andreas Puls and his brother-in-law Joachim Senel went to Australia, ostensibly on behalf of urgent family affairs; in truth, however, only – as it indubitably turned out later – to gain a lot of gold fast to get rich.

January 23, 1854.

In today's congregation meeting (Ohio City), permission was given the congregation members near Newburg [Garfield], Independence Township, to form their own congregation from now on, and, at the same time, a collection for building their church was decided upon.

January 23, 1854.

(Cleveland); Pastor Lindemann notified the congregation that the participants in the apple theft (see above) were admonished in vain to repent. The congregation decided to admonish them publicly now, and therefore they were summoned to the next congregation meeting.

January 30, 1854.

All those summoned according to the resolution of the previous congregation meeting attended. With God's gracious help, the congregation succeeded, through diligent exhortation and supplication, to persuade the majority of them not only to see and admit their wrong, but also to beg for forgiveness for the trouble they caused the congregation. Only Ernst Fried. Tönsing refused the latter, although he, too, could not deny his sin. Not only showed he no trace of repentance, but talked insolently and blasphemously, and behaved in every respect like a godless person. He finally took off defiantly. The congregation decided to again summon him to the next meeting and, namely, with the note that if, as a result of this invitation, he does not attend without excusing himself, his failure to appear is to be viewed as though he excluded himself from the congregation, whereupon it the must deal with him according to Matth. 18:17. – In thankfulness towards God, Who on this evening had real visibly worked in the congregation with His grace, the meeting was closed with the singing of the hymn "Now Thank We All Our God." (This congregation meeting was held in Cleveland.)

February 7, 1854.

E. F. Tönsing did not attend today's congregation meeting held in Cleveland; however, reported through others that he doesn't want to and will not come; disclosed also, in a letter sent to the congregation, his hostile disposition towards God more fully. Thus, the congregation regrettably had to satisfy itself that Tönsing is persistent in his impenitence and that it therefore is compelled to expel [excommunicate] him. The congregation unanimously acknowledged that it is convinced of Tönsing's willful impenitence and acknowledges that it is right that he be declared a "publican and heathen."

During these days, an invitation to a ball appeared in the German newspapers which is to be conducted by the so-called "Unterstützungsverein der N. D." [Benevolent Society of North Germans] to which regrettably also several members of the congregation belonged. For that reason, the congregation decided unanimously that both pastors should, in the name of the congregation, warn everyone against participating in this public nuisance.

February 12, 1854.

Today, Septuagesimae Sunday [Seventh Sunday after the Epiphany], following the sermon, E. F. Tönsing was publicly denounced as heathen and publican, and expelled from the congregation. He was hereby the first of Zion Congregation that this happened to.

February 19, 1854.

In the course of the elapsed week, the "*Wächter am Erie*" [German language newspaper "Guardian at (Lake) Erie"] contained the following article:

Scaring People Does Not Count.

To the German Public Generally.

The rev. clergymen of the so-called Evangelical Lutheran Zion Congregation of Cleveland and vicinity seem to be concerned too much with our society particularly since we are now holding a ball. They even came to our president's house to advise to the contrary. They have even resolved in a congregation meeting as well as preached from the pulpit here in Cleveland against this "sinful pleasure" of a ball, as they believe. Naturally, they can do this on our account, however, should these gentlemen again dare to cause our society unpleasantness, we, too, will take steps which won't be very flattering for them, however, the matter remains: Scaring people doesn't count, and the ball proceeds and at the same time will be really magnificent.

When a member of this laudable congregation compared us with Odd and Good Fellows and thereby, God knows what ill [he] meant to say about us, we have nothing to object against such a comparison, and even if Zion Congregation also considers members of these lodges as unworthy to become Zion Congregation members, the Odd and Good Fellows probably don't yearn for admittance at all. Besides, it seems to us that the Zion watchman above knows neither the principles of those lodges nor those of our society.

Cleveland, February 10, 1854

Der Unterstützungsverein der N. D.

J. H. Dröge, President

P. Ficken, Secretary.

[* It seems that the article "Scaring People, etc." was printed in the *Wächter am Erie* (sometimes referred to simply as *Wächter*) on Feb. 10th and in the *Anzeiger* on Feb. 11th. (The two papers merged eventually into the *Wächter und Anzeiger*.)]

In the congregation meeting held today in Cleveland, both of the undersigned, since they are members of the congregation, were summoned to the next meeting in order to justify themselves and, if possible, to change their minds.

Christian Pfaff, having been under ecclesiastical discipline because of neglect of the worship services since the beginning of the year and having been repeatedly summoned, has not appeared this time either. He was to be suspended now, as he has been repeatedly notified and threatened, in case he won't attend.

With the exception of Friedrich Fey and Gottlieb Gerstenberger, everyone voted for it. Both of them were of the opinion that they had no responsibility of having to give the congregation any reason for their "No" [vote]. However, since the decision to exclude Pfaff was not unanimous, the execution of it was postponed for the time being.

February 27, 1854.

A congregation meeting was to be held in Cleveland, namely to question Dröge and Ficken because of the article in the *Wächter*. Besides several members of the *Unterstützungsverein* and other godless people who were brought along previously, the excluded Tönsing, too, turned up. When he was asked to leave, he refused with defiant words, and all of the like-minded persons encouraged him to stay. Several had armed themselves with sticks, so that it had the appearance as though they had a mind to inflict blows. Friedrich Hempe and G. Heinr. Walker behaved themselves the most insolent and most godless. The meeting had to be stopped after futile attempts to restore order and silence. – In the following days, the *Wächter* contained the following article:

NOTICES.

What Goes On at a Meeting of Zion Congregation.

The article in the *Wächter* “Scaring People Does Not Count,” which had as its purpose to rebuff priest-like arrogance, specifically to give the clergymen of Zion Congregation the warning: “Do not meddle in other people’s affairs.” This article has had its effect. The congregation was not a little stirred up about this elucidation or rather the shepherds of the congregation and they immediately announced a meeting in order to summon the sinners. On February 27th, they met in the church in Ohio City. Mr. Melcher was nominated to be chairman and, although he didn’t receive the majority of votes, however, was declared elected. The Reverend Pastor Schwan made the motion to eject Mr. Ernst Tönsing, because he had been excluded from the congregation. Mr. Tönsing desired to stay, because matters concerning him were to be deliberated. At the voting about this, in our opinion, too many votes were counted to make the expulsion valid and too few concerning the [question of him] staying. Nevertheless, a majority decided for [him] *staying*. This, of course, was very undesirable for the reverend but in his plight was succor. Several of his most loyal lambs entered and in the confidence of gaining a majority for expulsion, the reverend called once again for a motion. The friends of a fair and just procedure, however, were opposed to it and in order that the priestly dignity would not be all too much shipwrecked, Rev. Schwan mad the motion to adjourn the meeting. Mr. H. Dröge remarked, however, he was asked to appear at the meeting and desires it to be settled this very day and to know what they desire of him. Thereupon, Rev. Lindemann stated that it was concerning a certain article in the *Wächter*, which slanders toe reverend clergymen and the congregation, and he now asked Mr. Dröge under whose name the article was published, if it contributes to the praise or to the discredit of the congregation. Mr. Dröge replied simply, that they should just read it for themselves and arrive at an answer themselves.

Mr. P. Ficken, who also was asked to attend to give an account of himself because of this article, said then: He wants to ask the reverend clergymen whether a lie was said in the respective article. To this question the reverend clergyman made no reply and the Rev. Schwan again

repeated his motion for adjournment. The outwardly devout (*Kopfhänger*) [literally: persons with bowed (hanging) heads] supported him; however, the friends of proper proceedings, on the contrary, saw that the presence of a former member of the congregation was no reason for adjournment and wanted to keep on deliberating; this caused chaos and the meeting broke up.

We are publishing these proceedings, because, in the method of the reverend clergymen, we intend to furnish the silliest proof of how right we acted, when we opposed the impudence of these “pious gentlemen.” They employ the forms of liberty, behave as though they let the meeting pass its own resolutions, and do not tolerate the least opposition; they fear the public, fear the presence of a man who does not obey them blindly, and – they have cause for that.

Ohio City, February 28, 1854.

Several Friends of the General Public.

March 5, 1854.

The congregation meeting scheduled for today at Cleveland had to be cancelled also without reaching its purpose, because, despite the explicit prohibition by the congregation, a great number of godless people appeared in order to cause disturbances.

March 12, 1854.

In the congregation meeting held today in Cleveland, H. Dröge and P. Ficken testified that they realized the wrong they caused to let that newspaper article from the *Unterstützungsverein der N. D.* be published under their names and promised a public retraction. The congregation forgave them under this stipulation. It expressed unanimously that no one without sin can participate in that beneficial society, as long as he has not publicly disavowed that trashy article. It was also decided to place Fried. Hempe and G. Heinrich Walker under church discipline because of their godless behavior on Feb. 27.

During the course of the following week, the following two notices were published in the *Wächter**:

Heinrich Dröge declares for his part to retract the article in the *Anzeiger [Advertiser]* of February 11th, entitled: “Scaring People Does Not Count,” because he realizes it is an injustice.”

The composition of February 10th, “Scaring People Does Not Count” is hereby retracted by the then secretary of the Society of N. D., since he now realizes that he has not acted justly.

March 19, 1854

In today’s congregation meeting held at Cleveland, the six tenets regarding the execution of ecclesiastical discipline, which are found in the back of the current constitution, were adopted.

Those summoned, Walker and Hempe, didn’t appear and were therefore cited anew. Likewise, E. H. Hellmann also was put under ecclesiastical discipline and summoned to the next meeting, because he not only had attended a dance carousal and was publicly drunk, but also because he was put in jail twice.

During the course of the past week, Pastor Lindemann had lost a suit against Heinrich Schroeder, and had to pay the court

costs. When the occurrence was related to the congregation, it not only approved his course of action unanimously, but also paid all expenses. The incidence was this:

A certain Gustav Müller, residing at that time with H. Schroeder in Chatham st., wanted to have a child baptized by P. Lindemann. He was to perform the baptism, refused, however, to accept Mrs. Schroeder as godmother, because she was not only partial to one party, but also because she had fallen away from the Lutheran church for insignificant reasons. This incensed H. Schroeder to whom P. Lindemann's words, perhaps distorted and exaggerated, were reported, so that he, during P. Lindemann's absence (there was a conference at Pastor Schwan's [church]) came to P. Lindemann's house, displayed the greatest coarseness toward P. Lindemann's wife, and threatened: he is going to smash all of P. L.'s bones [to pieces.]

Being somewhat edgy because of the attacks and threat by godless people, P. Lindemann let himself be easily persuaded by the conference that was meeting just then, to have Schroeder brought before Squire Honywell. As a result of this, bail was issued for Schroeder and on the following day, a so-called inquiry took place. Sch. Not only engaged lawyer Diez, but also produced about a dozen witnesses – Horst, Hirsch, Tönsing, Hемpe, etc. – who testified under oath that Sch. Is a quiet, peaceful man, and so on. P. L. had neither a lawyer nor witnesses; lost, therefore, not only the suit and had to pay the expenses, but had to suffer a great number of insults from Diez and associates.

The congregation took the position noted above. In the newspapers, however, the following articles appeared.

To the Public of Cleveland and Especially of Ohio City.

In the next issue of the *Wächter am Erie*, the undersigned will offer disclosures about the behavior and doings of one of the holy(?) servants of the Christian church in Ohio City. Therefore pay attention when you get the next issue of the *Wächter!*

Heinrich Schröder.

Mr. Editor of the *Wächter am Erie!* – You know with what impudence and intolerance most followers of the priests' clique, above all those of the Roman-Catholic church, have always appeared and nowadays still appear, by what selfishness, by what malice and greed they are possessed, and how they seek to brand as heretical and to persecute those who put obstacles in their way and in the way of their doings, or those who are not blindly resigned to them. People accuse the Roman-Catholic priests of particularly constituting the phalanx of the sinister faction of retrogression; people say that the first battle cry of the champions for intellectual freedom must be directed against them. I, however, believe that our battle must be applied indiscriminately against all clerics (*Pfaffen*) [a contemptuous term], for *Pfaffen* are *Pfaffen*, whether they belong to the Roman-Catholic or the Lutheran or any other church; they all are Jesuits according to their principles and endeavors; they all have the same object and are equally dangerous to liberty, to peace and to the prosperity of all nations; they all want to turn man [humans] into an obedient, mechanical

instrument of their despotic will, and to degrade him to a stultified slave who is on the same level as an animal, who in a foolish delusion tramples upon his own rights. – Here in America, the priests of the Lutheran church seemingly want to compete with the satellites of the monster in Rome in many regards, in order to match their shamelessness. In your vicinity, in Ohio City, such a *Pfäffelein* [little cleric] of the worst sort is found who deserves to be disgraced publicly: he is pastor at the “Old Lutheran (*Altlutherischen*) Zion Congregation” – his name is Lindemann. This fine example of a servant of God was to have baptized a child of a resident of Ohio City, Gustav Müller some time ago. Besides others also, the wife of a man named Heinrich Schröder, who is of respectable character, but perhaps has not proven himself to be an obedient son of the church like His Reverence demands, was to be godmother. Pastor Lindemann was not satisfied with that and explained that Mrs. Schröder couldn't be godmother to the child, he excluded her and didn't want her as godmother in the church, because she is not a member of the same. When Mrs. Schröder went to the residence of the Priest-By-The-Grace-Of-God after that, the clerical gentleman was not at home, only his wife was there and he said to her, in a momentary outburst of his feelings, still angry about the miserable behavior of the priest, that, if he should meet him somewhere, he would explain to him in plain fashion what kind of deserts a man like he deserves for his behavior. Lindemann now accused S. before a squire in Ohio City, in order to have bail set for him, because he threatened his life, so that he (L.) didn't feel safe. He must, therefore, apart from [the fact] that it was never S.' serious intend to lay hands on His reverence, have attached no value to the protection of God in Whom he as a believing servant can confidently put his trust, and must have regarded the protection of a justice of the peace more effective and dependable in order to be secure from mortal danger. Mr. S. had to appear before the squire; engaged, however, Mr. Dietze as his lawyer and the latter dared not only to rub the truth under the nose of the Rev. Priest, which was certainly most unchristian, but also by producing very many witnesses all of whom were known to be respectable persons, vouched for Schröder's good character, that that what S. said to L.'s wife wasn't meant to be so serious and dangerous, that, on the other hand, the conduct of the Clerical Gentleman was not justifiable behavior and was the kind of demeanor to fill S. with legitimate indignation. Pastor Lindemann was turned down, had to pay court costs and went home like a wet poodle, probably deeply distressed and furious that a clergyman (*Schwarzrock* [literally: black gown]) has to let himself be so vexed without, as in the Middle Ages, being able to take refuge in torture and the stake, in order to take revenge.

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The Catholic *Pfaffen* prohibit their laity from entering in a mixed marriage; they, therefore, ostracize only those who don't belong to their religious sect; Priest Lindemann, however, ostracizes even those who belong to his own religious sect if they aren't members of his congregation, the church or congregation over which the so-called minister

(*Seelsorger*) presides, thus only because they aren't members of his congregation. He extends his hatred and his zealotry thus further than the former. It is evident that what the former are doing is for their sect, for their religion whose priests they are, or, in other words, the power of the Roman-Catholic Priests' clique and Jesuitism; Mr. Lindemann, however, has – it becomes very evident by his methods – only his personal ego, only his own interests at heart; his doings aren't at all related to his sect, but only to his purse. Priest Lindemann wants to force the people to join his church, so that his congregation, which he considers to be a flock of sheep, increases; whoever is not or does not want to become a good sheep of his congregation, is unworthy to enter the church and in it be a godparent to a little child at baptism, if he doesn't belong to that Christianity which Lindemann recognizes, i.e., who pays him, whose cash flows into his pocket.

Lindemann loves only those Christians who, as submissive penitents, bring him hard cash, who say to him: "Dear Venerable Father Confessor," (this is how the members of his congregation must, according to his own command, address him when they want to confess before they receive Communion); "we condescend to do all that you impose upon us and we and our earthly possessions are always at your disposal." That is how he imitates the founder of the original Christian doctrine of unselfish charity Who said to His disciples: "Go and teach all nations!" etc., and Who, poor and persecuted, took no pay for what He did and taught, but pronounced war on all usurers, egotists, frauds and public enemies!

Mr. Schröder and his wife are both Christians, too, however, as far as I know, they perceive themselves as persons who advance humaneness as the prime basic law and morality as the highest principle of religion. Whether Mr. Lindemann is a teacher of humaneness and morality, a teacher of human rights, thus of liberty and truth; this he should ask himself and he will have to answer: "No! I am a priest of the religion of humbug, of self-interest, of usury, of stultification and oppression; my religious cult is a profession like many other professions which are pursued only to exploit the one at the expense of the other."

May an end be put to all the activities of *Pfaffen* soon, very soon, so that finally reason and justice will triumph and humanity will be free and happy.

Final Observation: Wouldn't this matter offer an opportunity for Mrs. Base of the *Germania* who likes so very much to take upon herself the defense of every filthy humbug and who is such an intimate friend and protector of *Pfaffen*, to draw the sword and try to whitewash Mr. Lindemann? – *Nous verrons*. [We shall see.]

– W. Müller.

[The following article was probably published in the *Germania*. The *Germania*, having gone out of existence shortly after 1854, was started up again some years ago, and is still being published.]

At the end of an extremely dry tale (told in the *Wächter*-style) [relating what] happened between H. Schröder and

Pastor Lindemann before the justice of the peace in Ohio City, a certain "W. Müller" makes the following final observation:

"Wouldn't this matter offer an opportunity for Mrs. Base of the *Germania* who likes so very much to take upon herself the defense of every filthy humbug and who is such an intimate friend and protector of *Pfaffen*, to draw the sword and try to whitewash Mr. Lindemann?"

O holy blockhead! We have just talked against the humbug of our mustaches (*Schnauzbärte*) in the previous issue and, immediately after, this man enters and says we defend every filthy humbug! Isn't this strange? One could almost believe that the intellect of such heroes is located solely in the mustache!

The reason that we never meddle in the affairs of religious congregations is that our paper is exclusively devoted to politics and municipal matters.

Everyone who joins a congregation and signs the constitution of that congregation, must know what he has signed. The pastor as well as the member of the congregation has to submit to this constitution. If it doesn't appeal to a member any more, he has the freedom to leave; if the pastor indulges in encroachments, the congregation can dismiss him, or the offended congregation member finds protection and justice before the courts, as W. Mueller certainly proofs by his article.

However, that the *Wächter* allows articles to be written by idlers like W. Mueller, who loafs all day long on our streets and who has now vanished without a trace, characterizes the platform on which it stands.

Only an equally idiotic fellow as the "*Wächter*" can establish from the questionable article that we tenderly shook Pastor Lindemann's hand in our last issue.

April 2, 1854

In today's congregation meeting, Hempe and Hellmann were again summoned, since they didn't appear. H. Walker, however, was excused because he requested to be excused by letter.

April 9, 1854.

The German "Evangelical Protestant Church" on Bridge st. was dedicated by Pastor Philipp Stempel.

April 10, 1854.

The above-mentioned pastor opened his parochial school today.

April 24, 1854.

For today's congregation meeting held in Cleveland, Christoph Pfaff finally appeared. He was reprovved and lovingly admonished, because of his persistent neglect of the worship services and for keeping away from the congregation altogether, to not only recognize but also to confess and apologize for this wrong and offense. Instead of following the admonition, Pfaff sought rather to put the blame on the congregation, because it has introduced various regulations and ceremonies which he doesn't care for. After a feeble attempt to justify his behavior using the Book of Concord, he finally left with the comment that he herewith withdraws from

the congregation, but doesn't wish to be excluded from the church publicly.

The congregation realized unanimously that Pfaff's impenitence was now revealed completely and that they had to deal with him accordingly.

Heinrich Walker had also appeared in this meeting, but he showed so little a penitent inclination that he was revealed as a slanderer in a new matter. Since he ran off, it was decided to summon him once more to the next meeting and, if he shouldn't appear or shouldn't excuse himself sufficiently, his absence should be viewed as though he doesn't want to hear the congregation. The same was decided concerning Friedrich Hempe. Also, H. Hellmann was summoned to the next meeting, because he had himself excused through P. Fiken this time.

April 30, 1854.

Miscordia Domini. [The second Sunday after Easter.]

Christoph Pfaff was publicly excommunicated today. As a result, the following article appeared in the "Wächter":

Inquisition. Who does not feel dreadful at the mere thought of the rack and stake which are to punish heresy and which are to assure obedience to the church? More tolerable times have arrived and the *schwarze Brut* [black brood, the clergy] can only threaten with torment of hell and damnation, and it [the clergy] prefers to do this secretly, in order that it shouldn't be derided and be denied the effect. But it cannot help doing it and inquisitions aren't a rarity also here in the land of liberty. Therein excel especially the Reverend Pastors of Zion Congregation in Cleveland and Ohio City, to whom we devoted our attention often already, and who on their part, too, did not fail to mention the *Wächter am Erie*, for which we will never forget to thank properly.

Lindemann and Schwan are the impudent *Schwarzröcke* [black gowns], who, in idiotic, egotistical and hypocritical arrogance, perform such medieval scenes, who anathematize and who send willful ones into eternal damnation. Certainly, this won't bother the heretics neither in this or in the other world, however, after all, attention must be drawn to these sinister doings. Mr. Pfaff provides a small sample thereof; one has only to read the "Open Letter" in this issue. Truly, whoever has a vestige of reason must turn away from this kind of priesthood and church in disgust.

Open Letter

to the Reverend Pastors Schwan and Lindemann.

Gentlemen!

I feel bound to tell you, most reverend gentlemen, a word in confidence.

I, Christoph Pfaff, am one of the original founders of Zion Church.

Our object was to organize a genuine Lutheran congregation, and the matter had a fairly good start and continuation. Pastor Schmidt was then engaged as preacher. This guy started various ceremonies, made the sign of the cross, wanted to change the constitution, wanted to introduce auricular confession, and railed quite fiercely against all who didn't attend his church, interfered with family affairs, caused trouble and confusion here and there, preached

always about Christian love and took pains to not only stop short at theory but also put it into practice. I did not care for all the hocus-pocus which he practiced; I attended church only seldom, and I stated not to intend to remain a member of Zion Church any longer; several vestrymen of the church tackled me with questions and asked me not to leave the congregation and I thus remained a member. This base world of ours brought Pastor Schmidt into certain suspicions and the majority of the congregation didn't find pleasure in the example which he set for the congregation concerning the way he practiced love, and dismissed the gentleman.

Right Reverend Schwan! This Mr. Schmidt was your predecessor in office; I, likewise, didn't care for the way you do as you please in the congregation and how you mind everyone else's business, the outrage with which you proceed; for that reason, I didn't attend church too often. Your arrogance has yet grown since Zion Church has established a sister congregation in Ohio City. In Pastor Lindemann, who is engaged there, you have found a competent coworker. And soon, Zion Congregation will throw up its hands, because it has let itself be persuaded to be put under the protection of the [Missouri] Synod and to have its clergymen be imposed upon.

My stern gentlemen, I was asked to appear in front of the congregation on Monday, April 24th, in order to give an account why I don't attend church anymore. That was like a summons to the inquisition. Both of you reverends presided, and the church vestrymen who aren't allowed to think and see and speak any more than you permit, were your obedient assistants. I have then, too, stated that I am leaving the congregation voluntarily, because I don't like it anymore under the present circumstances, and I have requested to have my name struck and not to bring up the matter from the pulpit. However, on Sunday Miscoicordias [sic] Domini, April 30th, you, most reverend gentlemen, Schwan in the Zion pulpit in Ohio City and Lindemann in the Zion pulpit in Cleveland, have announced that I, Christoph Pfaff, have been expelled from the congregation.

Following these proceedings, I have to direct a word to your ministering hearts. I left Zion Congregation voluntarily, thus it didn't require anathematizing. By the way, I don't care whether fellows [such as you] anathematize me or not, and I can, at most, only laugh about it. You call yourselves servants of the Lord. Tell me, what is the name of the Lord Whom you serve? Isn't He, after all, the meek Christ about Whom you talk constantly? This Christ taught the people and preached to them, and He didn't even accept payment for it, for church history mentions not one word about Him procuring a salary. He laid down the tenet: "Love your neighbor as yourself." He taught the one should embrace all people with equal love and not just [certain] individuals, as the likes of you love to do. You told me, if I break away from your church, I could never attain eternal salvation. I answered, I could just attend another church, but you, Rev. Pastor Schwan, replied, there isn't one church in Cleveland where one can be saved.

Mr. Schwan, if you and Mr. Lindemann are the only clergymen who can provide salvation, I thank politely for this salvation. To my remark that I can also pray at home, you, Mr. Schwan, said that everything that I pray at home is prayed in the devil's name, etc. I have called your attention, reverend sirs, to several Bible passages, but that doesn't suit your plans, and was ignored.

You call yourselves Lutherans. Luther was an energetic man who fought to papacy and other nuisance courageously. You fight also, but for what and against what? You fight against common sense and [you] desire that your flock allows itself to be led by you like sheep by the bellwether. The pope sought to secure supremacy for himself; you do exactly the same; and soul and body and purse of your parishioners are to be at your disposal. I ask you, most reverend gentlemen, what does the ceremonial system that you are introducing into your congregation reek of? What does private confession that you have introduced reek of? For what reason do you want old Pastor Schuh to give up baptizing and marrying? For what reason do you refuse to baptize children when the sponsors at baptism are not members of your church? For what reason do you so unmercifully put members from your congregation, who are perhaps somewhat impertinent, under the ban? For what reason do you preach that all who do not belong to your church are eternally damned? For what reason do you forbid your congregation members to attend balls, music, etc? For what reason aren't the men of your congregation allowed to be members of secret societies? For what reason do you forbid your congregation members to read the "Wächter am Erie"? Don't bother to answer these questions, for the answer is clearly evident to everyone who is somewhat familiar with you and your rabble's doings. However, in case that my remarks and questions are not plain enough for you, you can get plainer information if you personally appear at my residence.

I am and remain, most reverend gentlemen, sincerely yours,

Christoph Pfaff.

Cleveland, May 2, 1854.

May 7, 1854.

Dr. Sihler from Ft. Wayne, who is currently president of the Central District of the Missouri Synod, made an inspection of the congregation today. Therefore, there was a morning worship service only in Cleveland, an afternoon worship service only in Ohio City, and a congregation meeting in the evening in Cleveland. He expressed his pleasure that he was able to come and speak to the congregation in an entirely different manner than was the case several years ago., and he exhorted the congregation not to be misled by the offenses by individuals, to remain faithful to the Lord, and, if need be, to earnestly demonstrate this faithfulness also by ecclesiastical discipline commanded by the Lord.

In one of the following congregation meetings (regrettably, the date cannot be given, because the book of minutes from that time can't be located.) Mr. Heinrich Walker was now also excluded. When, not long after that, they (Tönsing and Walker) attended a congregation meeting held on the West

Side and would not go away after repeated friendly imploring, both were removed (Tönsing forcefully) by being led outside by the vestrymen. Consequently, Tönsing brought legal action against them before Squire () who couldn't settle the dispute, but had to bring it before the probate court. There, however, the matter was quashed and never came to trial. By the way, the witnesses for the congregation were paid conduct money by order of the court, which, surely, can be considered sufficient proof that the plaintiffs were turned down. Nevertheless, Tönsing had the gall to publish the attached "Rectification" on Dec. 30, 1854.

TOWARD RECTIFICATION.

The undersigned feels himself compelled – in view of the stories that are in circulation concerning a lawsuit against the vestrymen of Lutheran Zion Congregation – to explain that he and his co-plaintiff have not withdrawn the complaint and have not borne the accumulated costs, but the gentlemen of the vestry have forfeited their surety, since they didn't appear on Monday, the appointed time of the hearing, and consequently have to pay all costs, too.

Those who, by chance might have already struck up a Christian hymn of praise, because the vestrymen got away unpunished for their brutality, have been too hasty.

E. F. Tönsing.

Around the same time, the following "Circular Letter" was circulated. A copy of it was nailed to the fence of the church lot on a Sunday morning. In itself without any worth, this writing, however, characterizes the dominant agitation of the time, and, therefore, it may well find a place here. The vestryman remained unknown; it was undoubtedly printed in the office of the "Wächter."

"FIRST CIRCULAR LETTER TO LUTHERANS.

Brethren in the Faith! Lutherans!

[etc., etc., etc.]"

After the rogues were expelled from the congregation, [things] quieted down, and [the members of Zion] were able to be edified in their most holy faith in peace.

July 26, 1855.

Mr. David Schuh, former pastor of Zion Congregation, died today. He lived for 62 years, 1 month and 11 days. He was chaplain of a company of German soldiers and grocery keeper. He was buried by Pastor Allardt.

September 25, 1855.

The 300th ion Congregation, along with the neighboring congregations from Euclid and Newburgh, gathered on the so-called Heights. Pastors Schwan and Lindemann delivered addresses appropriately suitable to the purpose, after they had given the necessary historical instruction several weeks previously already. The collection of 35 dollars raised at this occasion was specified for the construction of Concordia College.

Aug. 18, 1856.

Joseph Herrmann from Bavaria was engaged as school-teacher today. He stayed, however, only until the end of May 1857, when he was dismissed because of incompetence.

Nov. 30 (First Sunday in Advent), 1856.

Church dedication in Cleveland, East Side. Since Zion Church was located entirely too far from the center of the city, while most congregation members and church attendees lived in just the opposite part of the city, a lot on Bolivar st. near Erie [E. 9th] st. was purchased after long consideration and the church was moved there. After it was restored to good order, also, after it was painted in- and outside, it was rededicated today, at which occasion the Rev. Pastor Kühn [(Kuehn) of St. John's, South Euclid] gave the celebration sermon.

June 8, 1857.

It was decided today that both congregation districts should from now on exist independently from each other in all external matters.

June 15, 1857.

The first separate congregation meeting on the West Side was held today; the building of a new church was agreed upon, and signed by 60 signatories [60 pledges] for 1,390 dollars. (Compare with the minutes.)

June 19, 1857.

The present church was sold to Heinrich (Jacob) Meyer for 200 dollars; the building of the new church was assigned to Mr. Carl Gnese, and it was resolved that the congregation should from now on bear the name "Trinity Congregation" (Compare minutes.)

June 25 & 26, 1857.

The old church was removed from the building site.

June 29, 1857.

The first preparations for the erection of the new church were made.

In the following 14 days, Pastor Lindemann was absent from here while he complied with an invitation to Baltimore, in part with the hope to be able to attain a schoolteacher from there.

August 24, 1857.

Cantor J. Heinrich Gils arrived here today.

August 30, 1857.

After the ground floor of the new church was completed, the so-called foundation stone was laid which now forms the base of the pulpit. (What occurred there, see "Lutheraner," Volume XIV, page 182.)

October 28, 1857.

Wednesday. After completion of today's evening worship service, G. Heinrich Walker publicly asked for forgiveness and was absolved. He had settled in Minnesota at the time, but had come here to marry again. (See Family Register.)

November 18, 1857.

The first snow has fallen. With it, a cold biting wind, at times hurricane-like. Likewise on the 22nd and 23rd heavy snowfall, amply one foot deep. The steeple is till open ; the windows on the south side of the church likewise.

November 19, 1857.

The first singing practice was held in order to learn the melodies of the new liturgy.

December 20, 1857.

Fourth Sunday in Advent. Held worship service according to the new Agenda for the first time.

January 27, 1858.

This afternoon, about 4 o'clock, the steam boiler burst in the pail factory in the Flats, whereby Carl Georg Heinrich Woltmann, who worked there as a stoker, was heavily burnt almost over his entire body, when the boiling water spurted on him. He died the following morning at 7 o'clock, and was buried on the 29th, in the afternoon. The word of the Lord was fulfilled here: "He who despises father and mother, the ravens in the brook shall hack out the eyes. He lived in bitter dispute with his own parents residing in Buer, Hannover, had emigrated to America without wife and child, and now has passed away in his irreconcilability.

March 28, 1858. Palmarum[, the Sixth Sunday in Lent.]

Wilhelm Bennhoff was excluded. He was not only given to drink for many years and had therefore scorned all admonitions directed to him, but had now, against all morality, soon after the death of his wife married another of ill repute; and had employed the help of a strange pastor for it. In addition, he is to have lied grossly to the congregation, and did not heed the summons.

May 16, 1858.

In today's congregation meeting, it was unanimously resolved "that from now on, the hitherto existing two congregation districts are to be two congregations completely independent of each other."

May 30 and 31, 1858.

The church just built was solemnly dedicated. See about it the "Lutheraner", Volume XIV, page 181. At this occasion, the memorial tablet hanging in the church, was presented by Heinrich Kuhlmann.

July 1, 1858.

This evening, the Rev. Pastor Johann Rupprecht, appointed for the congregation in Dover [Saint Paul, Westlake], arrived here. He preached here on the 5th Sunday after Trinity, and was installed into office by Pr. Lindemann 8 days later [i.e., a week later]. The congregation in Dover was branched off from Trinity Congregation during this time.

July 4, 1858.

Pastor Allardt gave the following sermon in the so-called Brick Church today. As useless as it in itself is, it serves to characterize the times and persons. For this reason, it may find a place here, just as the one inserted between pages 22 and 23.

"Sermon given on July 4th, 1858 by Pastor Allardt here in the German Evangelical Church on Erie [East 9th] street in Cleveland, O., published at the request of the church council of this congregation.

"Text: 2 Cor. 3:17. 'Where the Spirit of the Lord is, there is liberty'." [The sermon now follows in its entirety.]

July 19, 1858.

The new congregation regulations, discussed in several successive congregation meetings, were finally adopted and signed today. At the rendering of accounts, which occurred today, it turned out that the congregation has a debt of only \$3446.75.

July 26, 1858.

In today's congregation meeting, the instructions for the vestrymen, trustees and sextons were adopted.

August 28, 1858.

Miss Regina Preising died today. See the "Lutheraner," Volume about it.

October 3, 1858.

In association with the neighbor[ing] congregations, a mission festival was celebrated today. In the morning at Zion Church, the Rev. Pastor H. H. Kühn preached on Sunday's Gospel: 'We must have mission out of love for God and for one's neighbor.' We went out to the Heights in the afternoon. Pastor Lindemann gave a report about the Hermannsburger Mission; Pastor Strieter told about the [American] Indians, and Pastor Schwan expounded John 6. The collection [that was] raised amounted to 68 dollars; half of that sum was earmarked for our mission [work] and half for the Hermannsburger Mission.

At 9 in the morning, as he intended to drive to the mission festival, Valentin Limpert fell from his wagon injuring his hip considerably.

From October 13 to 19, 1858,

the sessions of the Central District of the Synod took place at Logansport, I[ow]a. I. H. Nolte was present as delegate of the congregation.

Dec. 19, 1858.

Pr. Lindemann held private confession today for the first time, of which 11 persons availed themselves.

Jan. 26, 1859.

Today, six-year-old Sophie Rost, with her ten-week-old sister in her arm, fell into the cellar, without the least injury to either one. Aren't the angels altogether ministering spirits, sent to us to serve those who shall inherit salvation?

March 2, 1859.

Today, G. H. Fricke murdered child conceived in adultery with his sister-in-law. He was arrested on the following day. The entire course of events of this terrible business is the following:

Gerhard Heinrich Fricke, until then, was a faithful and diligent man of his craft as shoemaker. He lived with his wife, who had born him two children, in the best of terms. Her sister, Marie Prose, still unmarried, was suffering for a prolonged time already from hysterical fits; had made much use of physicians and was finally taken into the home of her brother-in-law, in order to receive better care. She had, until then, enjoyed the reputation of a Christian and was sincerely pitied by everyone because of her long suffering. Her illness got worse. It became necessary to watch her at night. Fricke did this often. Temptation was imminent then. They did not resist it; didn't watch and didn't pray. F. presumably lay down, when he got tired, also, finally in the bed of his sister-in-law. Thus they came to one deed – adultery – which, yet in itself dreadful, were to bear the bitterest fruits. M. P. became pregnant.

The hysterical fits of M. P. stopped with the increasing pregnancy. She, however, does not think that she finds herself in this condition (at least, she maintained this later). She is told so by her physicians, however, denies the possibility, and falls prey, the longer the more, to the spirit of lies (*Lügengeist*). She told Pr. Lindemann, who still visits her frequently, that,

according to the doctors' opinion, she is suffering from the dropsy. He had no idea about what had happened and believed her words; oddly enough, he never met [with] one of her doctors, so that he could possibly have learned the truth. The lie about suffering from the dropsy was now repeated often, also to other people and at other occasions. Fricke, too, was deceived by that at that time, and deceived himself with it. Her glance was incessantly more fearful, more restless and more troubled; one could see that she was troubled by something; she was entreated by Pr. L. to reveal what was depressing her, so that he could advise her. He did this repeatedly. However, she maintained continually that he must be mistaken, that her peculiar glance arose from her headache, and that she had already told everything of what she was actually aware of. Thus, she willfully rejected the hand of God offered for her salvation, and gave the Enemy of her soul continually more control over it [her soul]. She fell completely under the control of the *Lügengeist*.

Despite the increasing pregnancy, despite the clear symptom of the presence of another life under her heart, despite the certainty the her condition would surely be revealed sometime, she still deceived herself with the foolish notion that possibly she not be pregnant after all, there may be another cause for her discomfort, and the like. Fricke, too, at times very restless, lets himself be appeased anew by it. Sin causes such blindness and foolishness! His wife, being full of hope, has little to do with the patient; he [Mr. Fricke] assumes all service [care], and so she [Mrs. Fricke] had no suspicion concerning her sister's condition.

The one pregnant consoles herself at other times with the thought that she would die before the time of her delivery; she would then seek Pastor Lindemann's support, call upon the name of the Lord Jesus, die a Christian and take her shame with her into the grave. Later she admitted this and other things already told. Oh, how much anxiety and shame she could have saved herself, if she would have only said one word about how things actually stood with her. But the *Lügengeist* controlled her; she lied to everyone who visited her, and especially to her pastor. He finally visited her with dislike. He certainly had no idea of the true state of things, but he, however, noticed that the former candor was gone; in its stead, insincerity, deliberate concealment. He had the moral conviction that she willfully and deliberately hid something important, but he had no proof of it; he, least of all, suspected that Marie Prose was an adulteress. He continued his visits only out of duty.

Fricke had continually the most troubled conscience. He thought often of disclosing himself to his pastor, but the false, foolish hope that everything could still be kept secret, deadened the best resolve. The Spirit of God reproved him and drove him to confession of his sin particularly in a congregation meeting. A case was dealt with where a man (Michael Eitelmann) immediately after the death of his wife, without any exigency, married again and thereby, also with explicit oral testimony, revealed the lewd disposition of his heart. This was reproved, naturally, also it was pointed out how Eitelmann for some time walked about as a hypocrite

according to his own admission, and for that reason is now disgraced before the people also. Just then Fricke stands up to confess his sin. At that instant another (Klüver) begins to speak and while he speaks, the liar [Fricke] says to him: "Indeed! There is no need; everything remains hidden, and if not, there is always time yet. Thus God's hand of mercy was pushed back again. This could only bring terrible fruits.

The time for the delivery of M. P. came steadily closer. Approximately six weeks earlier, the midwife, Mrs. Hubert, who happened to visit, told her [Prosse] how things stood with her. But she [Prosse] denied it persistently. She now has the baby. It was March 2nd in the morning. Intensive labor pains set in. She had revealed her condition to no one, thus she could not apprise anyone about the meaning of these pains – if she possibly did not know it yet, but certainly because she was blinded by Satan – she imagined these pains to be cramps like the ones she had earlier; she thinks, now she is going to die. She wants to call upon the name of the Lord Jesus now, and for that, the pastor should help her. He is to be summoned quickly. At first, Fricke want to hurry to him; he already has dressed himself for that purpose, but then the sick one is getting worse; her sister dared not to stay with her alone, thus the husband stays and the wife goes to fetch the pastor. (Fricke lived at that time on Monroe st. in the current Bergmann house, hence near to the pastor's residence.)

Hardly is the wife out of the house, the birth ensues. A well-formed boy comes into the world, but he gives no sign of life; he seems to be dead. No one is present except the two adulterers. The Evil One speaks into the man's heart: "Behold, the child is dead, no one is here, hide it, bury it secretly, and no one knows what has happened." This is accomplished quickly. The seemingly dead child is put in a pail and is placed into the (empty) pigsty, in order to bury it later. The bloodied floor is then quickly washed and the bed is somewhat put in order.

The wife returns now from the parsonage. She was hardly gone ten minutes. Hardly [enough time] for her to deliver the necessary request to come, she hurried crying, because she thought her dearly beloved sister to be in peril of death. In order to shorten the way, she does not turn into Monroe street, but goes through the alley, climbs over the fence and thus approaches her house from the back. Her way takes her past the pigsty. There she hears a soft whimpering and whining. However, in the hurry in which she finds herself – besides, she is distracted and bewildered, probably somewhat superstitiously fearful, too – she does not investigate, does not even take a glance, but says to the nearby neighbor woman: "What might this be? I will quickly call my husband!" Marie Prosse, too, heard the child of her womb, but there was no pity in her heart. Isn't Satan a liar as well as a murderer? He suffocated motherly love towards the little helpless mite, who piteously cried for help.

Mrs. Fricke goes into the house. "Husband," says she, "go outside quickly and see what is lying in the sty, something is whining there, just as though a child were crying; surely, no one would have put something there." (In order to understand the sense of these words, one has to bear in mind that a

convent of the Sisters of Mercy was quite near and that in the neighboring streets and houses children were often abandoned there in order to get them into the hands of the nuns.)

He leaves! He goes into the pigsty. Behold, the child is still alive! Surely, everything is now revealed! "Kill it, no one knows about it!" says the murdering spirit (*Mordgeist*). And, atrociously, the father takes the child conceived by him, the child who is whining at his feet and who calls to him for help – he takes it and chokes until it is dead. He then carries it openly in his hands, not thinking about discovery, to the privy and throws it into it. Later on, he confesses under the shedding of tears: "I don't know how it happened, don't know where my thoughts were at; I was furious and had to do it; I considered nothing." (By the way, he is very cold and phlegmatic by temperament.)

A neighbor (Mrs. Louise Tönsing) saw him carry something to the privy. She asks: "What do you have there?" He: "Oh, nothing! – Young cats which I have killed."

He returns to the house then. The wife asks: "Well, what was it?" He answers: "It was only a small child, but half dead already, and it had a monkey face; I threw it into the privy then." To that she says with great dismay, but still not suspecting whose child it is: "What, you have done this? Get it out quickly, so that we bury it properly at least." "No," says he, "it is too late now; I will do it this evening when no one sees it." The wife acquiesced out of fear. All this has happened just as fast as the time the reader needs to read it.

Now the pastor comes into the house, shortly following the wife who had called him. He found all of them excited and bewildered. Fricke sat on his cobbler stool, looking as white as the chalk on the wall. Yes, "murder" was written on his face. Only, the pastor did not understand this writing, because he hadn't the key for it yet. The wife cried and wrung her hands; Marie lay in bed shaking with the chills that her teeth chattered. In all other houses, this would have seemed highly peculiar to Pastor L., here he believed to know the reason. He had seen almost stranger things at former occasions, and believed to see only a new attack of illness upon M. P., and that the consternation of the others had its origin in the fear of death of M. P.

Soon he was satisfied that no peril of life was present and began to console the people because of their long-lasting misery. When he is sitting by M. P. then in order to speak especially with her, she says: "What sort of bad people there surely are. Someone was here yesterday who said the people are talking amongst themselves that I was pregnant." Pastor L. asked then: "Is it so?" To that she answered: "certainly not!" Other people entered now, among them the wife of the brother of M. P. and [of] Mrs. Fricke. Since Pr. L. thinks that there is no particular danger present now, and having to prepare the evening sermon, it being Wednesday, he goes away.

Mrs. Prosse stayed until 2 o'clock in the afternoon. As she was leaving, Mrs. Fricke went outside with her. In front of the door the latter [Mrs. Fricke] says to the former: "Alas, my heart is so disquiet; my husband found a child in the pigsty this morning and threw it into the privy." To this Mrs. Prosse replied: "God grant that our parents (living in Euclid) don't

hear about this; there is talk out there that Marie is pregnant!" Only then did the horrid truth dawn upon her. The thought flashed through her soul like lightning: Could my sister have born the child? She hurries inside and yells: "Marie, was that your child?" And to her horror she receives a "yes!" as an answer. "Who, then, is the father of the child?" she asks further. Answer: "Fricke!" The pain overwhelming the poor woman is beyond all description. Consider this, you who will read this some day sooner or later.

A night of anguish, of restlessness, of fear, of qualms of conscience follows now. Alas, indeed, the terrible murder would not have happened, if the sinners would only have confessed one word at the right moment. They wanted to flee from the sin and the misery through concealment; now waits unutterable misery, unutterable disgrace for them.

The neighbors had heard and seen many a thing, which aroused their suspicions that surely not everything was all right. They informed against them. The next morning (March 3rd), police officers appeared. Fricke, sitting on his stool, sees them through his window. He thinks: "I could still escape, but no, I deserve it, I will let them arrest me." Meanwhile, the door is opened; he is arrested and taken away immediately.

The privy is examined; the corpse of the child is discovered with a deep cut at the neck. Coroner Hartmann was immediately called to investigate. It is proven that the child lived after the birth and the jury unanimously pronounces that the child found its death by the hand of G. H. Fricke.

Pastor L. knew absolutely nothing about all of this. Vestryman Wilhelm Walker came to him only towards noon to tell him about it. When he [Pr. L.] sees him [W.W.] enter with a bewildered look, he [Pr. L.] thinks, Walker perhaps wants to announce the death of Marie Prose, begins already to be glad that she and her family are delivered from the prolonged affliction. However, he then has to hear something entirely different. Now the scales are falling from his eyes; now he understands the deceitful nature, the height of insincerity. He immediately goes to the house of horror. A crowd of people is still standing in the streets, talking about the terrible occurrence. When Pastor L. is spotted, shouting, deriding and threatening starts up, for, according to the view of the rabble, surely all clergymen are at fault when people from their congregation commit sins. One yelled: "This accursed guy should be killed at once." But it didn't proceed beyond empty words.

The pastor finds M. P. on her bed crying and wringing her hands. She admits to adultery with her brother-in-law right away, however, maintains most obstinately not to have known that she was pregnant. She is reproved severely by her pastor at first, but then he also holds up the grace of God in Christ Jesus to her, because he fears that she might fall into despair. Regrettably, he had to experience the exact opposite later on.

The murderer now had to look forward to his trial. The unsolicited, obtruding lawyers advised him to resort to denial, since either death or permanent imprisonment was waiting for him. But Pr. L., who visited him in jail immediately, counseled him to confess his crime and to accept temporal punishment in order to avoid eternal punishment. What a

struggle ensued there in his soul can only be understood somewhat by those who, if not experienced for themselves, have witnessed something like that. Both cannot be attained. If he wants to avoid temporal punishment, he has to suffer eternal punishment; if he wants to escape eternal punishment, he has to suffer long imprisonment or even death. But God's Spirit triumphed in him. Although it interferes with the chronology, the ending may, however be reported here presently for the sake of continuity.

Fricke was brought before the bar. (At that time, the old Courthouse was still standing.) The public prosecutor (Mr. Prentice) reads his indictment; he calls the crime murder in the second degree, which calls for confinement in a penitentiary for life. After the reading of the charge, the judge (Foote) asks the accused: "Guilty or not guilty?" He replies loudly and distinctly: "Guilty!" The judge, lawyers, the audience present—all of them—are surprised; it is unheard of that a murderer readily pleads guilty. The judge asks if the accused even knows what the consequences will be if he pleads guilty. Pastor L., who was present there, assures that he knows it well, since the indictment was not only read and translated earlier, but also the punishment awaiting him, was made known to him. Thus the trial was then ended, without jury, without witnesses, to the regret of the jurists. Fricke is led back to his cell.

Regrettably, Fricke let himself be deluded to retract his "Guilty." One of the German lawyers (Mister Freund) present at the above proceeding caused him to consider: The man [Fricke] was deceived by the *Pfaffen*, there is still something that can be done. In the courtroom yet, he starts a conversation with him, visits him later on in jail and lies to him: The judge has sent him in order to induce him (Fricke) to initiate a new trial; if he only would make use 200 dollars, he would soon be free. Fricke lets himself be persuaded. He thinks: if the judge himself has sent the man, there must surely be hope to get off. He consents. On the following day a formal contract is to be entered into. He has himself brought before the judge again, withdraws his: "Guilty" and pleads "Not guilty!"

Pr. L. knew nothing about this. On the way to visit the murderer in jail, he runs into Mr. Prentice, who relates the whole matter. He [pr. L.] was now greatly upset that anyone would play such a trick on him. Only in the hope to avoid a lengthy trial, had he [Mr. Prentice] let himself be convinced to indict [Fricke] with murder in the second degree; now, he says, he will certainly bring the fellow to the gallows. Out of kindness, he hands Pr. L. the new charge. It reads, murder in the first degree, and was so worded that it certainly would have brought the accused to the gallows, since the appearance and all circumstances testified against him.

Pr. L. now rushed to Fricke, convinced him of the deceitfulness of that lawyer and earnestly put forward his temporal and eternal danger. He was of a changed mind again and once more had himself brought before the judge in order to retract his "Not guilty!" and to return to his first "Guilty." It was allowed out of mercy. After several weeks, his sentence was pronounced.

March 6, 1859.

Saturday Evening. Marie Prosse, in response to her urgent request, was absolved by Pastor L. in front of several witnesses. She was seemingly repentant and also physically so miserable that everyone feared she would die during the night.

June 20, 1859.

Today, Marie Prosse, who was not only physically dreadful [*grausam*] but also again rather confident and impudent, requested of Pr. L. to arrange for her to confess and beg for forgiveness before the congregation. She, however, denies today still not have known anything about her pregnancy until the hour of the birth. The treatise attached at the back [of this ledger] gives information about how she was dealt with further, how she behaved, how Ilsebein Hüge took part in it, and what outcome the matter finally had.

June 29, 1859.

G. H. Fricke was escorted to Columbus to lifelong penitentiary confinement today.

July 24, 1859.

The well-deserving treasurer of the General Synod, Mr. Friedrich Wilhelm Barthel, who [was concerned (?)] about all synod congregations, died at 9:45 in the morning at St. Louis. He was born on April 2, 1791 at Rosswein in the Saxon Erzgebirge [Ore Mountains].

August 28, 1859.

In the evening, between nine and ten o'clock, a magnificent aurora borealis was visible in the sky. An unbroken blood-red streak moved from west to east. From all regions of the heavens bright stripes coming from the northwest united in the zenith to form a splendid crown. In the night of Aug. 31st to Sept. 1st, the phenomenon repeated itself in yet a more beautiful manner.

Sept. 15, 1859.

Ch. Füllung [Fuelling], bricklayer, fell from a scaffold this morning about 8 o'clock. He, indeed, had nothing broken, however, suffered great pain.

Sept. 24, 1859.

During the past night, Wilhelm Bernhoff, who had been expelled, murdered Conrad Weiger in North Dover. He had previously lived with the former's wife. He lived now at Bernhoff's house and sought a new intimacy with the former sweetheart. This was the motive for the murder.

Sept. 25, 1859.

Marie Prosse made public penance after the completion of the morning worship service. She left for Milwaukee on the 28th.

Oct. 4, 1859.

Johann Hellmann was injured by the saw in Seaborn & Hempe's factory today, shortly before 12 noon. It grabbed the left hand, cut off the little finger completely and the two next to it so far that they dangled, and then traveled crosswise through the hand.

Oct. 5 to 11, 1859.

Conference of the Western District of the Synod in Indianapolis. Joh. Heinr. Fortlage, delegate.

March 4, 1860.

Today, Sunday afternoon about 2:30 o'clock, Clara Elisabeth Dremann, staying with Heinrich Hemann, was found dead in the yard. As it seems, she had wanted to go to the privy and suddenly suffered a stroke.

June 13, 1860.

Wednesday. After the evening worship service, a fire broke out in the church. How? That was not to be determined, but it is very likely that at the extinguishing of the altar candles a small spark fell into the altar starting the fire. Only the altar burned up.

The pulpit was only singed; the entire church, however, was blackened by the smoke. By the way, the water thrown inside by the fire engine did more damage than the water itself. The insurance company granted a considerable reimbursement, with which not only everything could be restored in the best possible manner, but also yet many a new [thing, addition, etc.] like the church gallery could be procured. C. Griese supplied the necessary masonry work; Aug. Griese, the painting in oil, and Hemmer & Co., the painting in fresco.

Sept 9, 1860.

The quite lovely restored church was rededicated today. The Rev. Pastor Schwan, who recently had returned from a trip to Germany, preached in the morning, and the Rev. Pastor Ernst, in the afternoon.

Sept. 23, 1860.

Ilsebein Hüge was finally expelled today. She had trespassed against the pastor and the vestry with willful lies and slander for more than a year already. She was taken to task and admonished about it not only by individuals but also by the vestry, but she had always shown herself to be self-righteous, arrogant and hypocritical. Various attempts were made to induce her to appear before the congregation so she could produce and prove her often expressed complaint that she has been wronged at the meeting of the vestry. However, she has scorned this and can now be considered by us as nothing else as a person who willfully walks [away] from God and His Word, who willfully does not want to do penance. – She sides with the Reformed for months already.

November 25, 1860.

Clamor Heinrich Wiedhoff was expelled today. He is known for years by everybody as a drunkard and for that reason has been frequently admonished by the pastor, by individuals, by the entire congregation to keep from his sin. He certainly had promised now and then to change for the better; he has nevertheless persisted in his sin. Also, he has revealed himself more and more as a liar and hypocrite. About nine months ago, the congregation suspended him from all his congregational rights; it did not expel him then, because he promised to reform. He did not reform, but remained willfully in his sin. When he was taken to task at the previous congregation meeting and had asked for more patience, he was at that time again revealed as a willful liar. Therefore, it was finally deemed right to expel him.

Oct 9 to 16, 1861.

The Synod, Central District, was held at our Trinity Congregation. A synodical report has not been distributed this time, but the synod members, the parochial report and the theses concerning sanctification were communicated in the *Lutheraner*.

March 16, 1862.

Johann Heinrich Feth was expelled today from the congregation. On Nov. 6th of last year, he beckoned Mrs. Vormfelde into the store where he works and then made an adulterous assault upon her, details of which, due to its shameful nature, shall not be repeated here. On Nov. 11th, he was earnestly chastised by the vestry when he naturally denied much of what the woman had claimed; revealing himself in the main points, but not admitting them. He maintained repeatedly, even after serious remonstrance, that he did the evil deed without all evil desire of his heart. He admitted also that he has never held a family-devotion in his home, that he has never sung, prayed or read with his family. On Nov. 18th, he was also chastised in a public congregation meeting because of his sin, at which he however, revealed a terrible thoughtlessness in his entire conduct and speaking. After many remonstrances made to him, he finally admitted in a blatant careless manner that he was doubtlessly driven to that sin by the evil lust in his heart, and also that he is a fornicator and an adulterer for that reason. However, when the pastor reproached him because of his dreadfulness and baseness, he went away. In the previous congregation meeting, March 10th of this year, after Feth had four months time to reflect, he has recanted what he already had admitted, and maintained to having confessed this only because he was pressured to do so. Even now, he did not want to know anything about the evil desire of the heart at the beginning, also, he was not aware of the lust of the heart (although he was in church discipline because of fornication about eight years ago). When the pastor now, only to help him, explained what the evil desire is, and that every human has it in his heart, he said that he was not better and did not want to be better than other people, and that he might also have evil lust in his heart. He was then asked if he realizes that the sin, which he committed comes from this desire. To that he replied, he does not! Despite frequent remonstrances and meetings continued for hours, he persisted in that; also gave no answer to further questions. Since he has now started Christian instruction as well as having been a member of the congregation long enough to know at least from where such sins come, it could certainly be assumed that he lied willfully. Through his obstinate persistence at this obvious lie, his impenitence and godlessness was fully revealed to everyone, and it was unanimously realized that he has to be expelled, which happened today. See the minutes about this matter.

March 17, 1862.

At today's congregation meeting the resolution was passed unanimously to buy Freese's lot situated next to the parsonage for \$550.00. This was done yet that same evening. In the following weeks, Freese's house was sold to Bergsicker; the parsonage was moved to this lot, and a large kitchen was built behind it.

July 19, 1862.

During this night (from the 19th to the 20th), lightning struck the northern chimney of the church without causing any further damage than pressing the rectangular smoke spout round and to split the upper part of the chimney.

October 1 to 7, 1862,

The sessions of the Central Synodical District were held at Neudettelsau, Marion County, O.

During the same time, the lot for military service was drawn in Cleveland. In the 11th Ward in, which most congregation members lived, because the required number of substitutes was furnished. From Trinity Congregation, the lot fell only on Valantin Limpert, residing in Parma Township, who then bought himself off. Heinr. Albers, Joh. Tönsing, Wilh. Fatthauer and Heinr. Brinker had joined up voluntarily.

Dec. 2, 1862.

J. H. Feth came to Pastor Lindemann this evening in order, as he said, to see if he can put the old matters right. Earlier, in June already, he had made an attempt to that end. At that time, on June 12th, a meeting of the vestry was held on his behalf at which the following took place:

Except for J. F. Walker and F. Reese, all members were present. Pr. Lindemann said that Mr. Feth, who had seen him the night before in order to be reconciled with the congregation if possible, was the cause of this meeting, however, he considered it best to deal with him at the meeting of the vestry and that is why he has asked him to come here. When Feth entered, he was asked, if he was expelled for good reason or not. He answered to that: "I was expelled justly." He was asked further, if he was sorry for his sins. He assured [the vestry] that he regretted them heartily. He was then urged, to approximately specify what is bothering him. He replied that he was sorry that he attacked the woman, that he was so stubborn at the congregation meeting to recant the earlier confession of his guilt and that he did not want to give an answer to the congregation. But he said nothing about the last and actual reason for which he was expelled.

Pr. L. said then, all of what he mentioned has certainly occurred, but he has not mentioned the actual main point; he should try to recall it. Feth answered, he doesn't know differently than that he was expelled because he recanted his earlier admission of guilt and didn't want to answer the congregation; he can't state anything else; he can't think of anything else.

(He had said the same thing the evening before already. After repeated urging to really try to remember, he replied time and time again, he couldn't recall anything else.)

The pastor said to him then, that it would be very gratifying, at any rate, for all those present if he would still know why he was expelled, and then to be able to demonstrate his contrition regarding it. It is a peculiar thing not to remember that anymore, since he had been reproached about this one matter for hours, inasmuch as it is an easy, unmistakably understandable matter besides. Feth persisted that he couldn't remember anything else.

Pastor L. ask him then, if he was expelled because he has made the adulterous assault at he woman. He answered, no, but because he revealed himself to be an unrepentant man. He was asked further, by what was this impenitence then finally

plainly evident to everyone? Feth replied, he couldn't say anything else, except for him having been obstinate and refusing to answer.

Pr. L. then said to him that on that evening in the congregation meeting he had insisted not to know what the evil lust and desire were, of which he (Pr. L.) had spoken and had said that his sin originates from them. He replied, that he had indeed said that he had not considered that at that time; he was annoyed and sulky, didn't think about it and thus truly didn't know it that evening.

Pr. L.: He has already been told about this desire in the meeting of the vestry and the congregation meeting, was again reminded about it four months later; he was reproached about it for hours; it is quite peculiar that he had not thought about this.

Feth persisted that he didn't know it at the last congregation meeting, that he didn't mull it over at that time; this, however, he has done earnestly and variedly since then. [In response to] Pr. L.'s questions, he repeated this yet five or six times and asserted he is certain about it, and what he is saying is indeed the truth.

Pr. L. explained to him then that the matter is thus: he was expelled by us because he maintained not to know whether that sin emanated from the evil desire of his heart or not; they, however, — the entire congregation — were all convinced that he actually knew this when he said he didn't know it; that he lies knowingly and willfully. All of them perceived that at that time; there is no doubt about that, and when he still says today that he didn't know it then, he is still stuck, at any rate, in the same impenitence.

When Feth then saw where this was leading, he said, yes, he certainly did know it that night; he just didn't want to say so. To the question repeatedly addressed to him, if this utterance now is in accordance with the truth [whether he is now telling the truth], if he is sure of it and isn't mistaken, he maintained, however, that this is the truth, that on that evening at the congregation meeting, he knew well that the assault on the woman arose from the evil lust of his heart. He admitted also, that on that evening he knew from the start what he was saying; that he was lying.

Pr. L. said to him then, shortly before he had assured them about six times that he didn't know it, now, however, he admits that he knew it; this proves clearly and incontestably that he still is the same willful liar and hypocrite that he was previously; no trace of penitence is to be found; it only mattered to him to be of good terms with the people, but not to obtain forgiveness from God.

To the pastor's question directed to the rest of the members of the vestry, whether they, too, perceived this [as being] thus, everyone attested particularly [individually] with a "yes", that they were of the same conviction; indeed, Feth himself had to acknowledge that he has lied again quite grossly, knowingly and willfully.

He was now corrected and admonished by almost everyone present to humble himself truly before God, after which the reconciliation with the people would then happen soon. Many

heartfelt words were directed to him until he was finally dismissed.

(The foregoing concerning the meeting of the vestry on June 12th, was read to the members of the vestry by Pr. L. (who had written it down right away on the following morning), all of whom attest that the entire proceedings were described faithfully.)

Although Feth was revealed as a gross liar hereby, he had the impudence to make a renewed attempt on Dec. 2nd to extricate himself by lying. He arrived with E. F. Brinker. To the question directed to him by the pastor, by what means would he prove his repentance, he replied, he acknowledges that he has sinned and he regrets it. Pr. L. said, this he had said a short time ago in the meeting of the vestry also; however, it was then discovered that he has lied most shamefully at that time. Feth asks totally seriously: "Why?" — Pastor L.: He has maintained not to know why he actually was expelled and finally had to admit nevertheless that he had known it well that evening. Feth then made the absurd reply: He only admitted to have known in the meeting of the congregation what the evil desire is, but he had not admitted that he knew it from the start at the meeting of the vestry. The pastor as well as Mr. Brinker emphatically demonstrated the opposite, so that he finally had to be silent.

Since he recently not only attended the church dedication in Euclid, for which only the congregation was invited, but also remained for a congregation meeting held after Bible study, he was asked, why he did this. He opined, he didn't have any bad intention, and he remained at the congregation meeting to see what was going on there. He behaved then as always, completely carelessly. Pastor L. chastised his proven duplicity and said earnestly to him, he does not desire to be lied to by him anew every few months, and he may not come again until he really changed. He then left. May God grant him true repentance.

June 21, 1863 – Third Sunday after Trinity.

It was publicly announced to the congregation today that F. E. Kleemann no longer belongs to the congregation. The files that belong here are in the back of this book.

July 25, 1863, Saturday.

The Rev. Pastor Adam Ernst, until now at Euclid, departed for Canada to his new congregation. His wife had left already on the previous Wednesday.

August 28, 1863.

Mrs. August Kuhlmann fell into the cellar the other day. Likewise, three-year-old Karl Brinker fell ten feet from a window. Both were protected from all harm through the protection of the holy angels.

During this month, several cases of the smallpox occurred in the congregation. Mrs. M. Stockhaus died from it; others, however, are recovering again.

Sept. 2, 1863, Wednesday.

In the congregation meeting held today after the evening worship service, it was unanimously resolved to buy Kirsch's lot in order to build a schoolhouse now and later on also teacher residences on it. On the next morning, the sale was

carried out. The congregation paid 1,300 dollars. The building of the school began the following week.

September 5, 1863.

Zion Congregation member Ullmanrick working at Seaborn & Hempe's factory lost his life. He got between the machine, was crushed, even partly torn apart. He was regrettably very given to brandy.

Sept. 28, 1863.

Justus Schwan, youngest son of Pastor Schwan died this morning at 4 o'clock. His body was buried the following day.

Oct. 14 to 24, 1863.

During these days the sessions of the general Synod took place at Fort Wayne. E. F. Brinker was the delegate from the congregation. He gave his report in the evening of Nov. 2nd.

Nov. 2, 1863.

In a congregation meeting held today, Mr. Theodor Eissfeld was called as teacher of the second class. He arrived from Milwaukee during the following week and began instruction.

Feb. 1, 1864.

During this winter, the smallpox raged in Cleveland in a horrible way. Although proportionally only a few of those contracting the disease died, the number of the latter was very large that even the schools had to be closed in part. Over a hundred persons, largely children, fell ill in the congregation,

however, praise God, only a few died from it, as the death registers show.

Feb. 17, 1864.

Mr. August Ohlendorf, a pupil at the Teachers' Seminary in Fort Wayne, arrived here today to provide for the instruction of the first school class instead of cantor* Gils, who took ill. He had a hemorrhage in the morning of January 30th which made him unfit for keeping school for the time being after ailing for some time. Ohlendorf shall discharge his duties until his full recovery without any deduction from his compensation.

May 3, 1864.

Our dear cantor*, Mr. Johann Christ. Heinrich Gils died this evening between five and six o'clock. He was born in Meine, District Gifhorn, Kingdom of Hannover, on May 18, 1838. He was trained at the Teachers' Seminary, Fort Wayne, entered his duties here on August 24, 2857, which he administered faithfully until the beginning of this year. Faithfulness was the principal trait of his character. The congregation watched with deep concern as the illness of its beloved teacher grew constantly more serious and is now standing grief-stricken and weeping round his mortal remains. They were laid to rest from the church on the day of the Ascension of our Lord, May 5th.

[*It was customary in our Lutheran Churches that the teacher was also the congregation's organist, choir director, etc., therefore the title "cantor."]