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IOWA HISTORICAL LECTURES.

THE EARLY CLERGY OF IOWA,

COMPILED FOR THE

State Historical Society of Iowa,

BY

J. L. PICKARD, LL D.,
OF IOWA CITY, IOWA.

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THE EARLY CLERGY OF IOWA.

INTRODUCTORY NOTE.



THE following pages are given as nearly as possible in the words of those who have so kindly aided the compiler. Extensive correspondence has been supplemented by the examination of libraries both west and east.

Most of those to whom application has been made for information, have very promptly responded. A few have made no reply.

The work is by no means complete. Errors will be discovered and the compiler will be very grateful for their correction. The early clergy were too busy in *making history* to devote much time to recording their deeds. Each denomination should put upon record its earliest efforts in the "making of Iowa." Many of the statements contained in this compilation will be found in print for the first time. It is hoped that they may be verified and thus become an accurate history of church movements in territorial days. Participants have in great measure entered upon their reward. Their immediate successors are few who survive. The present clergy of the State are strangers to the toil and sacrifices which accompanied the lives of men and women who prepared the field for their cultivation.

COMPILER.

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ROMAN CATHOLIC CHURCH.

THE following statement is by Rev. Father John F. Kemper, of Adair, Iowa, author of *History of Roman Catholic Church in Iowa*.

Since the time of Father Marquette and of Father Hennepin, it is not definitely known that any one of their number set foot within the present limits of Iowa until about the year 1828. From that year, until 1832, Fathers J. A. Lutz, C. F. VanQuickenborne and St. V. Badin, made several visits in this region. However, the accounts of these are very meagre, nor did they find much opportunity of exercising their apostolical zeal, since the settlements were very insignificant, and scattered at long intervals along the banks of the river. Rev. St. V. Badin was the first priest ordained in the United States. Rev. J. A. Lutz was a very zealous and amiable young German priest, of the diocese of St. Louis. Although it is known of him that he made repeated visits along the river, the only account that can be found of these is the mention of a protracted visit in 1831 to the people of Prairie du Chien.

Rev. C. F. VanQuickenborne was a zealous and most exemplary Jesuit priest of the province of St. Louis, and of him it is said that he held divine service in the lead mines of Dubuque about the year 1832.

The Very Rev. Samuel Mazzuchelli was sent as missionary priest to the northwest, with stations at Mackinaw Island, Green Bay, Fort Winnebago, Prairie du Chien, and amongst the many fruits of his pious labors he counted the conversion and baptism of nearly fifteen hundred Indians in this region from the time of his arrival until 1835.

Rev. J. McMahon in the autumn of 1832, took up his residence at Galena, Illinois. Under his charge came the lead mines of Dubuque, where he is said to have held divine service in 1833. On the 19th of June, 1833, he fell a victim to the cholera scourge.

In the early part of 1834, Rev. C. J. Fitzmaurice came as the duly authorized pastor, dividing his time between Galena



and Dubuque, alternating with divine service on Sundays, taking up his residence part of the time in Dubuque. He entered claims for church grounds, obtained a subscription for one thousand one hundred dollars, had the boards and timber engaged, and the contract for building given out to a carpenter, when he was snatched away by the dire scourge and all the building arrangements were abandoned. In the same year Dubuque witnessed the construction of a church by another denomination.¹ In the early summer of 1835, the Very Rev. Samuel Mazzuchelli succeeded to the pastorate and at once commenced the construction of churches, both in Galena and Dubuque, extending his missionary visits also to many other places of the vicinity. Among other places he visited Davenport as early as 1835, commenced the building of a church there in 1837, and completed the same in 1838. The blessing of this last named church took place on the 23d of May, 1839, by Bishop Loras.

The first priest who extended his visits to the southern part of the state was Rev. P. P. Lefevre. He came in 1834, founded two or three little missions in the "Black Hawk Purchase," and made occasional visits until 1837. In that year Father August Brickwadde, of Quincy, received charge of the Iowa district then known as the "Wisconsin Territory" and for several years visited the people of Fort Madison, West Point, and Sugar Creek.

The first church in Lee county was built of logs by the early settlers at Sugar Creek in the summer of 1838.

The Dubuque, Davenport, and Sugar Creek churches were the only edifices of worship for the Catholics in Iowa upon the arrival of Bishop Loras on April 19th, 1839, excepting an Indian chapel at Council Bluffs. At the close of the month of May, 1838, Fathers Verreydt and DeSmet, Jesuist missionaries, took up their quarters at Council Bluffs, where they were solemnly received by a number of the Indians and their chiefs. A deserted government fort was at once converted

¹ Methodist Episcopal, see page 101.

into a chapel, and several other log cabins were built in the neighborhood as a residence for the good fathers and a school for the Indian neophytes.¹

The diocese of Dubuque, comprising Iowa Territory, was erected July 28th, 1837, by Pope Gregory XVI. Very Rev. Mathias Loras, Vicar General of Mobile, Alabama, was appointed the first bishop; and he was consecrated at Mobile December 10th, 1837, by Rt. Rev. N. Portier, assisted by Rt. Rev. A. Blanc.

Father Mazzuchelli met the Bishop at St. Louis, accompanied by Rev. Joseph Cretin and Rev. J. T. M. Pelamourgues, and taking the first boat, they arrived at Dubuque April 19th, 1839. The Bishop also had obtained four ecclesiastical students, namely, Peter J. Causse, Remigius Petiot, Augustin Ravoux and Lucien Galtier. Rev. Remigius Petiot was ordained in the autumn of 1839, and the other three gentlemen were ordained priests on January 5th, 1840; and, with the exception of the Jesuit priests at Council Bluffs, the paragraph shows the entire number of Catholic clergy in January, 1840, having charge of Iowa Territory, including the present Minnesota and part of Wisconsin.

Bishop Loras took charge of the cathedral in Dubuque, engaged in actual missionary work wherever he was, made frequent visitations throughout his vast jurisdiction, encouraged the churches which had been established, and used all his charitable influence in founding new churches. He also had a keen interest for the conversion of the Indians, whom he estimated to number thirty thousand in his diocese and even as early as 1841 appointed missionaries to give them special care: to-wit: Father Pelamourgues, for all those in the southern part of the diocese; Father Cretin, for those in the north of present Iowa; Father Ravoux for those at Ft. Snelling and in west

¹The year 1839 seems to have been a year of church establishment among the various Protestant bodies, as well as of increased activity in the Roman Catholic church, under the inspiration of their first bishop in Iowa, Bishop Loras.

Iowa; and Father Galtier in the regions from Ft. Snelling to Dubuque and to the eastward.

Father Ravoux continued active in this duty, acquiring the Sioux language and securing some converts. He also attended to the Catholics in his missions, some years being the only priest amongst them.

Rev. L. Galtier was stationed at Ft. Snelling in 1841. He built a log church, at the present site of St. Paul, Minnesota, dedicated it in honor of St. Paul, and from this originates that city's name. In 1844, Father Galtier built a log church in Keokuk, continued there about one month; then returned to Dubuque and from there was appointed pastor of Prairie du Chien.

On May 23d, 1839, Bishop Loras dedicated St. Anthony's church in Davenport, and in the autumn appointed Rev. J. A. M. Pelamourgues as pastor, who opened a school the same year; and who, in addition to Davenport, frequently had charge of Rock Island, Illinois, Iowa City, Muscatine, and also made occasional visits to Burlington and smaller stations.

Father Petiot was appointed to Galena and Illinois, which remained the sphere of his activity.

Father Mazzuchelli built St. Paul's church in Burlington, in 1840; St. Mary's church in Iowa City, in 1842, and until 1843 was pastor of this section, doing frequent missionary work in Iowa City, Burlington, Muscatine (called Bloomington in its early days), Old Man's Creek, Maquoketa, and missions in Illinois.

In 1842, Bishop Loras had two churches joined and framed of lumber at Prairie du Chien, and rafting them down stream, he donated one to Muscatine, St. Mathias' church; the other to Bellevue, where he purchased two lots when the town was laid out.

Very Rev. J. Cretin was appointed Vicar General, was much engaged in the cathedral, had the principal direction of a higher school established at Dubuque, where he was frequently one of the professors, and also attended several mis-

sions in his territory, including Garnavillo, Guttenberg, New Vienna, and Ft. Atkinson, where churches were built.

In 1841, Rev. J. C. Perrodin arrived, and was appointed pastor of the Maquoketa church, situated in Jackson County; also attending Bellevue and other stations.

In 1840, Rev. J. G. Alleman came here from the Dominican priests in Ohio, and built a brick church in Ft. Madison, about sixteen by sixteen feet in dimensions. He built a larger church in 1844, and throughout the territorial days of Iowa, attended Ft. Madison, where he also occasionally conducted a school and aided in introducing apple trees and orchards; West Point, where he built a church in 1842, sometimes residing here for months; Keokuk, where he made visits at stated times; also attending such stations as Sugar Creek, Primrose and Farmington. Quite often he did missionary duties in Burlington, and he made visits to Dubuque and other points on the river.

In 1843, Rev. John Healey was appointed pastor of Burlington, and later resided with the Bishop at Dubuque, and as pastor at Bellevue.

In 1843, Rev. A. Godfert was appointed to Iowa City and from there also made visits to Muscatine, Burlington, Old Man's Creek and Washington county.

In Washington county, Richmond and St. Vincent's were organized congregations at the close of this period, and were under the charge of Iowa City.

Rev. James Causse was engaged a part of the time at Dubuque, but later resided chiefly at Potosi, Wisconsin.

In 1846, Rev. Henry Herzog was pastor in Burlington.

In 1843, Rev. T. J. Donaghoe came to the diocese and was active in Dubuque, also having charge of motherhouse of the Sisters of Charity, and of the church of Holy Cross on Turkey River, in Dubuque county.

All these clergymen were very assiduous and diligent in their sacred trust in directing the spiritual welfare of the people, and promoting the prosperity of the many scattered

congregations and encouraging new colonizations. They also did what was possible for instruction and education. We find a school in Dubuque and in Davenport, in 1839. The three-story brick house which the Bishop built there in that year was intended to give rooms for a higher school and seminary. In 1840, Bishop Loras contemplated introducing Sisters of Charity for the schools; but failing he prevailed upon the Sisters of Charity of the Blessed Virgin Mary, in 1843, to remove their educational establishment from Philadelphia to Dubuque, who arrived the same year under the guidance of Mother Francis Clarke and immediately established schools in their new home. Thus 1846 finds us with an academy for boys at Dubuque, having an attendance of sixty, and taught by the priests of the cathedral. At the same time Mother Francis Clarke had in her community thirteen Sisters and seven novices, their academy being attended by at least sixty pupils.

The Indian mission at Council Bluffs took possession of log barracks which had been abandoned by the soldiers, and converted it into a church; they also built a log house for their residence and another for a school to educate the Indians (the Pottawattamies.) The names of these Jesuit Fathers were Rev. Felix Verreydt, and Rev. P. DeSmet, and with them was a lay brother. Rev. Christian Hoeken also was on duty here from time to time. On August 15th, 1838, they had the first high mass, at which the Indians chanted the mass-songs in Latin. Although the missionaries had nearly all these Indians under instruction they baptized only about one hundred the first year. In 1841, Father Hoeken baptized fully four hundred. With the removal of the Pottawattamies to Kansas, this Indian mission was discontinued.

Bishop Loras was given by these Indians a donation of forty acres (not far from the present St. Peter and Paul Church in Council Bluffs); but he never could get all the Chiefs together at the same time for the necessary signature.

These few pages show an interesting life of the Catholic faith in pioneer and territorial Iowa, although many beautiful features of missionary life could not be portrayed here.

METHODIST EPISCOPAL CHURCH.

THE compiler is indebted to Dr. W. F. King, President of Cornell College, for the use of documents which contain full reports of early Methodism in Iowa. Most of the facts presented are taken from these documents, to-wit: Proceedings of the Iowa Methodist State Conventions of 1871 and 1881. The reports were made by Revs. Dr. Golliday, Dr. Keeler, E. H. Waring at the convention of 1871, and by Rev. E. H. Waring at the convention of 1881.

AT the opening of the Black Hawk Purchase to settlement in 1833, waiting claimants rushed across the Mississippi. Among them were the ever alert Methodists, who acted under the inspiration of the father of Methodism in Illinois, Rev. Peter Cartwright and of his energetic co-worker, Rev. John T. Mitchell. At the session of the Illinois Conference, September 25th, 1833, Rev. Barton Randle (Randal) and Rev. John Mitchell were appointed to the Galena and Dubuque mission. Rev. John Sinclair as presiding elder, watched over the field extending from Chicago to Dubuque westward, and to Peoria southward. Mr. Sinclair visited Galena, but he did not extend his visit to Dubuque that year.

On account of the difficulties attending the crossing of the Mississippi River, Rev. Barton Randle (Randal) assumed charge of the Dubuque part of the mission, leaving Mr. Mitchell at Galena. On Saturday, November 6th, 1833, Mr. Randle (Randal) preached the first Methodist sermon in Iowa, at the tavern of Jesse M. Harrison, on the site of the present Julien House. Mr. Randle (Randal) finding his stay at the tavern unpleasant, sought "a more quiet place to read, think, pray, write, sleep, and eat; and also chose an upper room in a large unfurnished ware-house for a preaching place." He fitted up a shanty for his house where he could enjoy his own "boughtenfeed." He soon established preaching stations in

the country about Dubuque. At Peru, four miles above Dubuque, he preached in a billiard hall which was prepared as explained by a witness: "The table was shoved to the wall, the trapezium neatly covered by a cloth, the balls rolled into the sockets, and the mace rods, carefully concealed. The people gathered in to see and to hear what the preacher would do in the billiard room." The table resembled a coffin and Mr. Randle (Randal) preached the funeral sermon of the place, and had the satisfaction to learn "that the devil never returned to remove his traps." The place was sold and the proceeds applied to religious uses. Early in the spring of 1834, moved thereto by "friendly sinners," he began the erection of a house of worship, the first of its kind in the territory now known as the State of Iowa. We are able to present a fac simile of the subscription paper. June 23rd, 1834, work was begun; July 25th, Mr. Johnston, one of the trustees, records the fact, "raised the meeting-house with a few hands and without spirits of any kind." The church was finished within four weeks of its commencement. Mr. Randle (Randal) with pardonable pride exclaimed, "well done, to collect money, build a splendid log meeting-house, and pay for it, hold a two days' meeting and receive twelve members, all in four weeks. O! it was the Lord's doing; let Him have the glory. Amen." Mr. Randle (Randal) preached his last sermon in Dubuque, August 10th, 1834, having received for his year's labor, one hundred dollars, ten of which was the donation of a gambler of the town. He remained in the active ministry till 1845, when injured by a stroke of lightning, he was laid aside from preaching, but was living in 1881, an honored superannuated member of the Illinois Conference.

Turning now southward, we find the first settlers at Flint Hills, now Burlington, in 1832, but no permanent settlement till May, 1833. Dr. Ross, a zealous Methodist among the first settlers, applied to the Rev. Peter Cartwright in the spring of 1834, to furnish them a preacher.

Barton H. Cartwright, a native of Auburn, New York, who

"Subscription for a Chapel for the Methodist Episcopal Church, in the town of Dubuque.

A Plan of the house. — to be built of heavy logs; 20 by 26 feet in the clear; one story, 10 feet high; lower & upper floors; Shingled roof; Plastered with lime & sand, one batten door; 4, 20 light & one 10 light windows — cost estimated for completing in good plain style \$955.00.

The above house is built for the use of the Methodist Episcopal Church — but when not occupied by said Church, shall be open for Divine service by other Christian Denominations; and may be used for a common school, at the discretion of the trustees. Woodbury Malsey, John Johnson, Wm. Kelley, Marcus Atchison, and Oak Smith are the board of trustees, who are authorized to receive subscriptions and control the interests of said house, for the uses above mentioned.

We, the undersigned agree to pay to the above trustees the several sums annexed to our names, for the building of said house;

Subscriber's Name.	\$	cts.	Subscriber's Name.	\$	cts.
Woodbury Malsey pd	25	00	George Scott	5	00
John Johnson	10	00	John P. Cobb	5	00
William Kelley pd	10	00	Mrs. J. B. Denton	5	00
Mrs. S. Atchison pd	15	00	Wm. J. Deane	5	00
Wm. W. Lewis	5	00	John S. Lewis	5	00
O. T. Howard pd	10	00	Timothy Clark pd	5	00
Wm. Howard pd	5	00	Robt. Waller Paid	5	00

The accompanying fac simile plates are from the original paper preserved in the State Historical Society's Collection. It is written on both sides, and while the ink has faded in some degree, it is yet quite plain. The reproduction here given is about one-fourth the size of the original paper.

Subscribers Names	\$	cts.	Subscribers Names	\$	cts.
Wm O. Smith	5	00	Samuel Kean	1	00
Jy Becker & Kiecho	5	00	Wm Lindgren	1	00
Higham Morgan	2	00	David Linton	1	00
Thos Child	5	00	J. C. Jackson	1	00
Wm C. Camp	10	00	A. B. Webber	1	00
Jacob Love	3	00	Wm. Mott	1	00
William Dady	2	00	Joseph P. Cooney	1	00
Geo J Booth	3	00	Joseph Richardson	1	00
Abraham Wilson	5	00	Wm. J. Smith	1	00
Rowdolph Sandlin	5	00	Wm. J. Smith	1	00
Hardin Nowlen	5	00	Wm. J. Smith	1	00
Jas. Fleming	5	00	Wm. J. Smith	1	00
John Regan	5	00	Wm. J. Smith	1	00
Philip J. Webb	5	00	Wm. J. Smith	1	00
H. C. Clark	5	00	Wm. J. Smith	1	00
Thos. A. Braden	5	00	Wm. J. Smith	1	00
Wm. C. Camp	2	00	Wm. J. Smith	1	00
Charles Miller	1	00	Wm. J. Smith	1	00
E. Brice	1	00	Wm. J. Smith	1	00
Uncle Tom	6	00	Wm. J. Smith	1	00
Caroline Brady	0	12 1/2	Wm. J. Smith	1	00
L. Dyer	5	00	Wm. J. Smith	1	00
John Wharton	1	00	Wm. J. Smith	1	00
Sam. Webb	25	00	Wm. J. Smith	1	00
George Peacock	50	00	Wm. J. Smith	1	00
J. Duval	50	00	Wm. J. Smith	1	00
Wm. Dogg	5	00	Wm. J. Smith	1	00

had previously received from Mr. Randle (Randal) "a license to exhort," crossed the river to Flint Hills and received frequent calls to exhort. "I went about," he says, "breaking prairie and talking to the people—they called it preaching."

March 22nd, 1834, Peter Cartwright handed him a license to preach, in accordance with a vote of the Quarterly Conference of the Henderson (Illinois) River Mission. Desiring to be independent, he refused to receive any pay for his ministerial work. And so he started with four yoke of oxen, a breaking-plow and a load of provender. He broke prairie for the settlers by day, and preached by night. When he was in need of money, he "carried wood on the steamboats." He took no collection at his services and received no pay for preaching. He soon gathered a band of the faithful about him with W. R. Ross, a class-leader, whose log cabin of one room standing on North Hill, served as kitchen, parlor, chamber, and meeting-house. The young missionary is described as "dressed in plain linen pants, home-made cotton vest, common shoes without socks, with no coat and a common chip hat." By another it is said "his head was large, his breast broad and shoulders heavy; his mouth was plentifully wide—his lungs capable of the highest degree of intonation—he could make bass enough for the whole congregation and sustain a prayer meeting to the end without fear, favor or affectation, and he was as honest as old Abe Lincoln himself."

The celebrated Peter Cartwright visited Burlington late in 1834 and preached to the people, standing upon a bent sapling and using as a desk, a board resting at one end upon a stake driven into the ground beside the sapling and at the other end upon the top of the sapling which had grown erect at a little distance from the root beside the tree which had fallen upon and bent the sapling.

The Missouri Conference, as Peter Cartwright expressed it, "jumped his claim"¹ and Rev. J. M. Jamison on the Palmyra

¹ The claim of Mr. Cartwright of the Illinois Conference is disputed by Mr. Jamison of the Missouri Conference, who claims to have been the first preacher at Burlington.

circuit extended his work fifty miles up the Des Moines, and during the spring of 1834, preached upon the "Half Breed Tract." In the fall of that year, October, 1834, Rev. Learner B. Stateler was assigned to the Canton (Missouri) circuit, with instructions to attach thereto all the societies on the "Blackhawk Purchase." His work extended to Yellow Springs, Mt. Pleasant, Keosauqua, Ft. Madison and Montrose. His circuit required travel of three hundred and fifty to four hundred miles, over untracked prairies and unbridged streams.

Rev. B. H. Cartwright organized several societies in the neighborhood of Burlington.

The histories of the "Dubuque Missions" and of the Burlington Circuit run in nearly parallel lines from the last date above written, till the year 1839.

October 1st, 1834, Rev. N. S. Bastion succeeded Rev. Barton Randle (Randal) at Dubuque—and he was succeeded by Rev. H. W. Reed, October 1st, 1835.

The first quarterly meeting in Iowa was held at Burlington May 30th, 1835. Rev. Andrew Monroe acted as Presiding Elder from the St. Louis District.

The second quarterly meeting was held at Dubuque, November 14th, 1835. Rev. Alfred Brunson from the Wisconsin side of the river acting as Presiding Elder.

At the session of the Missouri Conference in the fall of 1835, the work in Iowa appeared so unpromising that the Bishop called for volunteers. John H. Ruble, an east Tennessean by birth, ventured "to carry the free gospel to the poor and scattered settlers of Iowa." With Mr. Ruble, John W. Dole was also appointed to Burlington but Mr. Dole does not seem to have accepted the appointment and Mr. Ruble, a single man, established himself at Mt. Pleasant. Fully convinced that it was not good for a Methodist minister to lead a single life he married Miss Diana Bowen February, 1836, who in two months later was left a widow. Mr. Ruble, combined the qualities of intellectual strength, zeal and piety. With his death a happy change came to Methodism in Iowa by the transfer

under authority of the General Conference, May, 1836, of the Iowa churches from the Missouri Conference to the Illinois Conference. In the few months between the death of Mr. Ruble and the session of the Illinois Conference, Rev. West and Rev. Daniel G. Cartwright, who had preached as early as June, 1833, at Rochester, Cedar county, supplied the churches of Burlington circuit. In the fall of 1836, Rev. Norris Hobart was sent to Burlington. A new circuit was organized north and northwest of Burlington, called the Iowa River Mission and Rev. Daniel G. Cartwright was appointed as missionary.

Before the organization of the Iowa River Mission, churches seem to have been planted at Rockingham, four miles from Davenport, and at Maquoketa—to the former of which Rev. Chauncey Hobart was assigned by the Illinois Conference of 1836, and to the latter, Rev. George Smith. It is not known what other churches constituted the Iowa River Mission at this time.

The poverty of the churches is apparent from the fact that the receipts of the Dubuque church from its organization to 1838, did not exceed one hundred dollars annually.

The conference of 1837, meeting at Jacksonville, Illinois, appointed to Dubuque Mission, Rev. Wellington Weighley; to Bellevue, Revs. John Crummer and John Gilliam; and to Rockingham, Rev. Norris Hobart.

Upon the Burlington circuit, in 1837, two additional charges were formed at Mt. Pleasant and at Fort Madison. "Zion Church" edifice was built this same year, and has the distinction of serving as a church, as a capitol for Wisconsin Territory and for Iowa Territory, as a court house, as a city hall, as an academy and as an amusement hall. In the appropriation bills of early legislatures, appear items for rent—so the church was helped by the State toward the payment of debts contracted in erection of its house of worship.

The summer of 1838 witnessed a larger immigration including many Methodists, and churches grew rapidly. At the

Conference of 1838 the churches of northern Iowa numbered seven hundred and forty members, and those of southern Iowa numbered five hundred and ninety-four members.

From this time we must content ourselves with naming the new preachers and the new churches.

1838.

Rev. Garrett G. Worthington, whose table expenses for the year were eighty-five dollars and sixty six cents.

Rev. William Simpson.

Rev. Henry J. Bruce (Brace).

1839.

Bishop Morris organized the "Iowa District" in spite of protests and united in this district the two circuits heretofore existing.

Rev. H. Summers was made Presiding Elder, and William H. Taylor, Joel Arrington, M. H. McMurtrie, James F. Flanders, Thomas W. Pope, I. I. Stewart, Jesse Herbert and Joseph L. Kirkpatrick are added to the list of the clergy.

Fox River, Manchester and Richland are names of new stations.

Rev. T. M. Kirkpatrick reports being present at a quarterly meeting of the Rockingham circuit where Rev. B. H. Cartwright and Rev. Henry J. Bruce (Brace) were the preachers, both married men. The total quarterage reported was a silver dime, which the three found it difficult to divide equitably. Rev. Henry J. Bruce (Brace) was compelled to borrow a coat in which to make himself presentable at Conference in 1840.

1840.

The Illinois Conference was divided into three Conferences—Wisconsin, Rock River and Illinois Conferences. The Iowa churches came under control of the Rock River Conference and so continued until the organization of the Iowa Conference in 1844.

Bartholomew Weed as Presiding Elder and Revs. Chester Campbell, John Hodges, Philander S. Richardson, Henry Hubbard and Washington Wilcox appear as new clergy.

Space will not permit the continuation of the names of new clergy and of new stations, as Methodist churches grew very rapidly.

One name among the clergy who came to the State during the year 1840, deserves more than a passing mention.—Rev. Samuel Clark, to whom a worthy tribute is paid by his son, in the July *Annals of Iowa*. At Xenia, Ohio, during the Harrison campaign, a prominent opponent to the Whig party rose and stalked out of the house, when he noticed Mr. Clark take his place to preach. Mr. Clark at once announced his text—"The wicked flee when no man pursueth" before the gentleman was out of hearing. It was not the text he had chosen for the day, but his sermon is spoken of as one of the most forcible sermons ever preached in Ohio.

Another instance of his readiness to meet emergencies is related by Judge Wright as occurring at a camp-meeting near Keosauqua, in 1842. A disciple of Abner Kneeland gave him a text as he entered the pulpit—"The unknown God whom ye ignorantly worship."—"I have never heard," continues Judge Wright, "nor did any one that heard it, ever hear the equal in power and greatness, and massiveness of argumentation of the sermon Mr. Clark then preached."

He died in 1858.

The first religious service held in Iowa City was in the fall of 1839, conducted by Rev. J. S. Kirkpatrick. The church was organized in 1840, under Rev. G. G. Worthington and the church edifice was erected in 1842.

As the Indians removed in 1842, settlements were made up the Des Moines River, and in the spring of 1843, the Des Moines District was formed by division of the Burlington District. The missions founded were Farmington, Pittsburgh, Soap Creek, Muchakinock,¹ Des Moines, Fairfield and Birmingham.

Henry Summers was first Presiding Elder of the Des Moines District.

¹Wapello county.

At this date, 1843, the membership reached 3,626 and Iowa Territory was honored with a session of the Rock River Conference at Dubuque, August 23rd, 1843.

1844.

This was a memorable year in Iowa Methodism.

The General Conference of this year determined upon the organization of the "Iowa Conference." This was effected at Iowa City, August 14th, 1844.

The charter members were Revs. H. W. Reed, George B. Bowman, Bartholomew Weed, J. G. Whitford, Wm. Simpson, I. I. Stewart, Joseph S. Kirkpatrick, Henry Summers, T. M. Kirkpatrick, Joel Arrington, Andrew Coleman, Jesse L. Bennett, Sidney Wood, David Worthington, Isaac Searles, S. W. Ingham, and Moses F. Shinn.

Three districts, Dubuque, Burlington and Des Moines, were organized. The members of the churches numbered 5,463 at the first report of the Conference.

The question of education was prominent in this Conference. There were two rival claimants for the endorsement of the Conference. The Mt. Pleasant Collegiate Institute and the Iowa City College. The Conference lost its opportunity for building up one strong school which, in the field of higher education, should for all time represent the denomination. It was a mistake by no means peculiar to Methodists. The first named school grew into the Iowa Wesleyan University the second was merged into the Mt. Vernon Collegiate Institute and then became Cornell College. Upper Iowa University, Simpson College and Methodist University have been added to the list.

1845.

Missionary operations were started in Marion, Monroe and Lucas counties; also at Fort Des Moines and the regions beyond.

The first sermon preached in Des Moines was by Rev. Ezra Rathbun, in the spring of 1846.

The German Methodist work was inaugurated by Rev. Dr.

Nast in 1835, but no distinct German mission was organized till 1844, in Keokuk County.

The records of the Methodist Episcopal Church in Iowa are complete since the organization of the Iowa Conference, in 1844, and this brief sketch must suffice.

BAPTIST CHURCH.

FOR facts herein set forth credit is due to Rev. Charles E. Brown, of St. Joseph, Missouri.

THE first Baptist Church, west of the Mississippi River, north of the State of Missouri, was organized in a little log cabin, nine miles west of the present city of Burlington, upon June 20th, 1834, one year after the completion of the first "Black Hawk Purchase." It was called the Long Creek Church and consisted of eleven members—now Danville Church. A little more than five years later the first Baptist Association, called the Des Moines Association, was organized upon a prairie lawn near the log cabin.

Early in June, 1839, Rev. Rudolphus Weston, of Carthage, Illinois, made a trip up the Mississippi River preaching as he proceeded, until he reached the place now known as LeClaire. Here he founded a church June 10th, 1839, and called it Bath Baptist Church in memory of the early New York home of its first members. Services were held for several years in a private house. The people living along the road between the houses of two prominent members knew when a meeting was to be held by seeing "Sister Palmer riding a favorite old horse and Brother Palmer walking by her side." Mr. Weston was called to the pastorate and accepted the call. A serious illness while on his way to this new field prevented his entering upon the work.

During the early spring of 1839, Rev. Calvin Greenleaf preached for two months at Davenport. He was succeeded

by Rev. Titus Gillett, who also preached at Rock Island. A church was organized September 14th, 1839 and for several months was ministered to by a young man - Oliver Emerson, of Ohio, but on account of his views regarding the Lord's Supper, he was not ordained and afterwards became a Congregational minister.

In June, 1841, Rev. Ezra Fisher, of the Baptist Home Missionary Society began his labors in Davenport and Muscatine in less than a year leaving Davenport.

August 9th, 1840, a church was organized at Dubuque by Rev. Warren B. Morey, a missionary residing at Galena, Illinois. Rev. Barton Carpenter became pastor of the church in the spring of 1841. During his pastorate of three years, the first church edifice for Baptist worship in the Territory was erected - the second soon after at Davenport.

June 26th, 1841, the church at Iowa City was organized with Rev. W. B. Morey as its first pastor. His field was extended to Marion in Linn county and to the Cedar River. Rev. Dexter P. Smith became pastor in 1845.

October 30th, 1841, Rev. E. Fisher organized a church at Bloomington (now Muscatine) and was its first pastor.

The State Baptist Association was organized at Iowa City in the month of June, 1842, when an arrangement was made for a meeting at Davenport to form an association of churches north of the Iowa River similar to the Des Moines Association in southeastern Iowa.

September 16th, 1842, the Dubuque Association was organized at Davenport in the chamber of a small frame building on Front street. The churches represented were Bath, 1839; Davenport, 1839; Dubuque, 1840; Bloomington, 1841; Iowa City, 1841; Forks of the Maquoketa, 1842.

One other church existing on the line between Jones and Delaware counties, with Rev. Ira Blanchard, as pastor, was not represented. Seven churches in all.

Rev. C. E. Brown, pastor of Maquoketa Church gives a sketch of some of the difficulties attending travel. "When

the time came to prepare to go to Davenport, our good brother Doolittle would furnish a horse, but the wagon we had for the trip to the meeting of the State Association at Iowa City, had left the settlement. The horse I could ride, but that would not fill the bill. All were anxious that Mrs. Brown should go, so I secured the loan of the hind wheels and axle-tree of a Hoosier lumber wagon, went to the fence and got poles suitable for thills, and with a board on wooden pegs, we were soon ready for the forty mile trip. We had a bundle of oats for a cushion and enjoyed the ride across the prairies and through groves unmarred by the vandalism of man." The prototype of the common road cart of to-day.

August 31st, 1842, Rev. C. E. Brown as a missionary, organized a church at the Forks of the Maquoketa. He had come from New York in May preceding, under the pledge of a salary of one hundred dollars and whatever could be obtained upon the field. A log cabin was erected for his residence, into which he moved before doors or windows were in place. To secure stove pipe he had to ride to Dubuque, a distance of forty miles. On account of the severity of the winter 1842-3 he was compelled to go to Davenport where he remained, with the exception of a visit to his home in New York, till 1847, returning then to Maquoketa whose church he found in a comatose state.

During the summer of 1843, Mr. Brown made a missionary tour up the Mississippi. Previous to his leaving Davenport a man with a halter tied around his shoulders called upon him with the statement that he was hunting stray horses and a Baptist minister to come to Camanche and baptize himself and wife, his brother and several others who had become Christians in a revival there. His missionary tour, therefore, extended as far north as Camanche, where he organized a church late in June, 1843.

Near the same time Rev. W. B. Morey, of Iowa City, organized a church at Marion and another at Cedar River.

The good nature and quiet humor of Rev. C. E. Brown,

from whose reminiscences the above statements have been compiled, appear throughout his narration. One instance will suffice, and at the same time will confirm the impression that the clergy are not averse to the pleasures of the table. He says at the time of the organization of the Dubuque Association, the question of the time for holding its annual meetings was discussed. Two considerations presented themselves.

1. They must avoid, if possible, the sickly season. 2. They would meet if possible, at a time when vegetables were at their best and when chickens had reached the period of delicate fatness.

“But as all these, sickly times, and fat chickens, and fresh vegetables came at the same time of the year, of the two evils we concluded to take the least and have the chickens and take our chances with the ague.”

The opportunity for a feast of good things must have had a strong temptation to those who could rely upon not more than one hundred dollars in cash for a year's services.

The time for annual meetings was determined on as the Friday before the third Sunday in September—until wise men came from the east and changed it to the great detriment of the spiritual and devotional parts of the meeting.”

As the reminiscences of Rev. C. E. Brown have their location largely upon the field of his own labors, north of the Iowa River, the compiler is compelled to gather information from other sources regarding the field south of the Iowa River within the bounds of the Des Moines Association. So far he has been unsuccessful, except with reference to the church at Keokuk which was organized February 5th, 1847. Its first pastor was Rev. J. N. Seeley. During the same year a church edifice was begun, and to secure aid in its building the pastor spent several weeks among older churches outside the State. He returned with “forty-four dollars and twenty-two cents in cash, two common stoves with eight joints of pipe, one keg of nails, a small roll of calico, and a bible and hymn book for the pulpit.”—a liberal donation for the time when the pas-

tor was only promised three hundred dollars for a year's salary provided one hundred and seventy-five dollars could be obtained from the Missionary Society of the church.

(Letters written have not been answered and the sketch is therefore imperfect.)

State Association met as follows: 1843, at Davenport; 1844, at Mt. Pleasant; 1845, at Bloomington; 1846, at Iowa City.

Churches aside from those already noted were reported at Washington, Burlington, Columbus City, Brighton and Jefferson.

Clergymen not named above appear as follows: H. Johnson, A. Sherwood, A. P. Tannyhill, and — Spainhower.

Colleges in the State under Baptist control, have been Burlington Collegiate Institute, Central University at Pella, Des Moines University at Des Moines.

CHRISTIAN CHURCH.

THE compiler is indebted for information regarding the Christian Church, to Rev. N. A. McConnell, of Greeley, Iowa, Rev. A. M. Haggard, of Colfax, to James Howie, Esq., of Dubuque, and to "*The Iowa Pulpit*," one article in which was prepared by Rev. J. R. Vawter, of Des Moines.

THE authorities alluded to do not agree in all points as to the early movements of the church in the Territory of Iowa.

Mr. Howie claims that the first Christian Church in Iowa was organized at the mouth of Catfish Creek, two and one-half miles from the present Dubuque postoffice, in 1834. It consisted of forty members with John Baugh as pastor.

Rev. N. A. McConnell gives the Dubuque Church organized in 1835 as the first in the Territory, with Elder Lancaster as its pastor. He says that there were other preachers who did not give their time wholly to preaching. James Brown-

lie at Long Grove, Scott county, Mordecai Mobley at Dubuque, James Rumboldt also in Scott county, Dr. John Ross, Lost Creek, Lee county. This last named gentleman is also claimed as a "zealous Methodist" and probably does not belong in this list.

Rev. Mr. Vawter claims that the first service of the Christian Church held in Iowa was at the cabin of Isaac Briggs, near Lost Creek, Lee county, in 1836, with David R. Chance as preacher and that in July of that year the Lost Creek Church was organized with a membership of eight persons. The *Christian Oracle* in giving an account of the fiftieth anniversary of the Lost Creek congregation in 1886, also gives a transcript of the record of the organization of the church at Dubuque in 1835.

Of the churches now in existence, the preponderance of testimony favors that of Dubuque as the first organized, with Elder Lancaster as the first settled pastor of the denomination.

The Lost Creek Church has the honor of erecting the first church edifice of the Christian denomination.

The Dubuque Church purchased from the Congregationalists the "Old Stone Church" about the year 1840. No information has been obtained in regard to other church edifices previous to 1846.

Church organizations had been effected after those of Dubuque and Lost Creek, at Davenport, Mt. Pleasant, Marion, Oskaloosa and Fort Madison. The list of preachers indicates also the location of churches at other points.

— Lancaster at Dubuque, David R. Chance at Lost Creek, Peter Shook at Eddyville, Charles Rigdon at Oskaloosa, John Rigdon at Wapello, Henry Mott at Oskaloosa, S. H. Bonham at Frank Pierce. — Thompson at Lost Creek, Arthur Miller, Levi Flemming, H. H. Hendrix, H. P. Gatchell, James Brownlie at Long Grove, Charles Levan at Davenport, Aaron Chatterton, H. C. Mott, J. W. Gill and N. A. McConnell. The list embraces known pastors previous to 1850. Of those coming before 1846, Rev. Peter Shook is the only survivor.

The first State meeting worthy of the name, was held in Marion, May 23rd--26th, 1850. At this meeting thirty-nine congregations were reported with a membership of 2,009.

The first organ of the denomination was published in 1850, at Mt. Pleasant, called "*The Western Evangelist*" and edited by Rev. Daniel Bates.

Mr. Haggard writes, "we take a little pride in the fact that we are the only one of the six or eight strongest evangelical denominations so called that is strictly American in its rise or origin."

A church was organized at Richmond, Keokuk county, 1840 (?) and a church edifice built in 1847.

Another church is reported as organized in Jackson county in 1844 by Rev. B. F. Chastain.

The denomination has taken a prominent place in educational work and maintains "*Drake University*" at Des Moines, and "*Oskaloosa College*" at Oskaloosa.

The *Christian Standard* and *The Christian Oracle* are the Iowa representatives of the Christian Church.

PROTESTANT EPISCOPAL CHURCH.

THE brief statement following is the result of information gathered from documents in the possession of S. N. Watson, D. D., of Iowa City, and from a history of Trinity Episcopal Church of Muscatine compiled by J. P. Walton.

FROM a diary kept by Bishop Kemper¹ it appears that he passed up the Mississippi River in the summer of 1838. July 14th he writes, "I am again in a new country, and am now farther north than I have ever been since I was a Bishop. Into the new Territory of Iowa the people are rapidly flocking. I hope to be at Dubuque the 19th."

¹Rev. Jackson Kemper was sent as an evangelist from Pennsylvania to territory north of 36° 30'. He was made Bishop of Indiana and Missouri in 1836--of Wisconsin and Iowa later, and in 1853 of Wisconsin.

Under date of July 23rd, he continues, "a week ago Mr. Minard, Mr. Gear and myself went in a steamboat to Dubuque where we spent a day and I preached." This was probably the first Protestant Episcopal Church service held in Iowa.

Early in 1839, Matthew Matthews, with his son and two brothers, with their wives and children, came to Bloomington and organized the first Episcopal Church in Iowa. Mr. Walton suggests as its model the family church noted in Gen. vii. 13. Bishop Kemper visited this church September 30th, on a tour from Galena through Dubuque, where he preached September 19th and 22nd, and thence passed down the east side of the Mississippi to Stephenson (Rock Island), crossing to Davenport in a sail-boat. He preached at Stephenson and Davenport September 29th but "found no Episcopalians at either place." After stopping at Bloomington a short time he proceeded down the river to Keokuk, and St. Louis.

The following year, 1840, October 22nd, the Bishop officiated at Dubuque, and October 31st at Bloomington to the church now consisting of seven members. "November 1st administered the communion and solemnized the rite of baptism to two children of the Matthews family."

Mr. Matthews had appropriated a good lot near the public square for a church edifice, and had drawn some lumber upon the lot, but was unwilling that a missionary should be sent until the edifice was completed. The Bishop promised one hundred dollars to pay last bills in its erection.

Leaving Bloomington November 4th, Bishop Kemper visited Grandview, Harrison, Wapello, Florence, Yellow Springs (at which place he found a clergyman from Virginia, Rev. Zachariah Goldsmith cultivating a farm and preparing to open a school the next spring) and Burlington.

During the month of July, 1840, services were held at Rockingham just below Davenport, and following these a church was organized at Davenport, which became so prosperous under the rectorship of Rev. G. H. Goldsmith as to

promise during the year 1841, the sum of five hundred dollars for missionary work in Iowa.

Though steps were taken toward the erection of a church edifice at Bloomington, in 1840, it is probable that the church in Davenport was the first *completed* and *occupied* in 1841.

The first service held in the Bloomington Church before its completion, was the funeral service of Mr. Matthews, its most liberal donor, March 16th, 1842. It was conducted by the Rev. John Stocker, the Presbyterian clergyman of the place.

The history of the building of the Bloomington Episcopal Church is somewhat peculiar. The edifice "was a frame building, twenty-two by fifty feet, one and three quarter stories high, with eight side windows, each having fifteen lights of eight by ten glass, with a small vestry room about seven by nine feet in the clear. The lower story was eight feet high and had a row of square columns extending along the center aisle. The pews were made of black walnut, painted white. Walnut was the best wood to be had for them, but it was too common without having it painted." The upper story was added by the Masonic fraternity, and was occupied as a lodge room till 1854. By reason of the Masonic occupancy, Bishop Kemper refused to consecrate the building. This was the first church edifice erected in Muscatine county for any denomination and was used by the Presbyterians through courtesy of the Episcopal society. The Presbyterian bell mounted upon the vestry served the purpose of both congregations. The first sermon was preached in the church by Rev. G. H. Goldsmith, May 1st, 1842.

Bishop Kemper upon his occasional visits to the family of Mr. Matthews, took occasion to urge the founding of a college in Iowa. His labors bore fruit at a later date in the establishment of Griswold College.

The only history obtainable of territorial days is found in Bishop Kemper's diary and in Mr. Walton's history of the Muscatine Church. The clergymen whose names appear are Rev. Zachariah Goldsmith, Rev. G. W. Goldsmith, of Daven-

port, Rev. Samuel Sherwell who came to Burlington, May 12th, 1843, from New York and who was deposed from the ministry after fair trial in 1844, and Rev. James Keeler, an elderly man, who as it was thought turned over his "barrel of sermons" rather too frequently, and who was at one time presented with several quires of paper accompanied by a polite request that he would prepare some new sermons. The congregation increased somewhat as those who had given the hint desired to observe its effect. At the time of the opening of the Bloomington Church for regular services, no Bible suitable for the reading desk could be found nearer than St. Louis and the ladies of the church collected money enough to procure one.

As with churches of other denominations, there was no rapid increase in numbers until the "iron horse" crossed the Mississippi and immigrants came rapidly in its train.

The church was organized at Iowa City, 1847, by Rev. A. Louderbach, of Davenport.

It was not till August 17th, 1853, that a preliminary Convention was called to organize the diocese of Iowa. Seven churches only were represented. The clergy present were:

Rev. John Batchelder, missionary for Des Moines county.

Rev. A. Louderbach, rector at Davenport.

Rev. William Adderly, rector at Burlington.

Rev. R. D. Brooke, rector at Dubuque.

Rev. John Ufford, rector at Muscatine.

Rev. Samuel Goodale, rector at Cedar Rapids.

Rev. C. C. Townsend, missionary at Iowa City.

Ten parishes and stations were reported.

At the first annual meeting May 31st, 1854, Bishop Kemper was present. Rev. George Denison appears in addition to those named above—and the mission at Iowa City is not represented.

One hundred and fifty-seven communicants are reported from eight churches.

The organization of the diocese was not perfected until the

coming of Bishop Henry Washington Lee from the rectorship of St. Luke's Church of Rochester, New York, October 18th, 1854.

Rev. Samuel Watson came to the State with Bishop Lee and was prominent in the organization of churches in both the eastern and western parts of the State. 1857 was a fruitful year in the establishment of churches.

The organ of the denomination is *The Iowa Churchman*, published at Davenport.

PRESBYTERIAN CHURCH.

CREDIT is due Rev. J. B. McBride, of Princeton, Iowa, for information regarding some of the earliest clergy in the Territory of Iowa.

His notes have been supplemented by items taken from the Minutes of the General Assembly of the Presbyterian Church in the United States, and from such private sources as were within reach.

THE first Presbyterian Church in the territory now known as Iowa, was formed at West Point, Lee county, June 24th, 1837, by Rev. Launcelot G. Bell and Rev. Samuel Wilson.

The former was a preacher in Tennessee in 1830, came to Illinois in 1837. Both were members of the Schuyler, Illinois, Presbytery.

The first Presbyterian clergyman to locate in the Territory was Rev. John Stocker, a native of Vermont, who thought the State a good State to be born in and to emigrate from" and so came "clear to the very front," stopping on the way for a time in Indiana, where he became a member of the Old School Presbytery of Logansport. From Monticello, Illinois, he came early in 1839, to Bloomington (Muscatine) and upon the 6th day of July, 1839, organized the second Presbyterian Society of the Territory. This society did not affiliate with

either wing of the Presbyterian Church until nearly three years after its organization. Mr. Stocker continued to minister to them from 1839 to 1845. A large portion of his people left the church and entered into relations with the New School body in 1842.

Mr. Stocker is described as a small, light built man, genial, affable, and always at home with any proper company, always made all about feel that he was no burden to them. "Mrs. Stocker was a tall, slim, strong-minded woman, haughty and aristocratic, so far as she was able to be, but very much of a lady to those she considered her equals."

Mr. Stocker held services all over the country and for three years he had a monopoly of the preaching. He died in 1848, in Muscatine, though he had been out of active service for three years.

Mrs. Stocker survived her husband a few years, supporting herself by teaching school in the old energetic way.

Soon after the organization of the Bloomington society, Rev. Launcelot G. Bell took part in organizing the church of Kossuth, August 4th, 1839, and also one at Mt. Pleasant, April 25th, 1840, and at Iowa City in August, 1840. Mr. Bell seems to have been quite prominent in Presbyterian circles till the time of his death, in 1868.

He preached the opening sermon at the organization of the first Presbytery of Iowa at Muscatine, November 6th, 1840. He was moderator of the Synod of Iowa, which was organized at Muscatine, October 14th, 1852 and also moderator of the Synod of Southern Iowa, organized at Fairfield, October 8th, 1857.

For several years he was pastor of the Presbyterian Church at Fairfield. From 1850 to 1853, Mr. Bell was principal of a Female Academy in Fairfield, and at the same time acted as pastor of the churches at Shiloh and Libertyville. In the year 1864, he had removed to Monmouth, Illinois, and was without a charge.

Mr. Bell was a zealous advocate of parochial schools of a

high grade and thought the church committed a grave mistake in not making an effort to establish such schools in Iowa.

In the later years of his life he visited Iowa in the interest of a school which his son-in-law, Rev. O. J. King, was endeavoring to establish in southwest Iowa.

Until 1853, the Presbyterian churches of Iowa were under the supervision of the Synod of Illinois. Mr. Bell was delegate from the Presbytery of Iowa in 1842 and 1848. Closely associated with Rev. L. G. Bell in the organization of the Presbytery of Iowa, November 6th, 1840, were Rev. Michael Hummer, Rev. J. M. Fulton and Rev. Enoch Mead.

Rev. John Stocker came to the Presbytery from Logansport, Indiana, and Rev. Salmon Cowles from the Presbytery of St. Clairsville, Illinois. Rev. Salmon Cowles probably did more missionary work than any other clergyman of his time. He began as a missionary in Alabama as early as 1821. He must have been somewhat advanced in years when he came to the Territory of Iowa.

In 1846, Mr. Cowles is reported as in the employ of the Home Missionary Board, whose faithful servant he had been for several years (since 1840 at least). He then had charge of twelve stations with an aggregate membership of one hundred and sixty-six. The next year, still an itinerant, he entered upon another field with a membership of thirty-two. The next year he looked after eleven stations, including the town of Marion, with a total membership of eighty-one.

In 1853, he was settled as pastor of Unity Church, Wapello county. Two years later he assumes the oversight of the academy at West Point, in connection with Rev. W. C. Holyday—Mr. Cowles also supplying the church—the first organized in Iowa. The school was not prosperous, though Mr. Cowles was sanguine of its ultimate success. He died at West Point, 1868.

He is spoken of as a man of great earnestness, industry and perseverance. He was a most efficient instrument in planting Presbyterianism in Iowa.

At the organization of the Iowa Presbytery, churches were reported at Burlington, Ft. Madison, Round Prairie, Davenport, Mt. Pleasant, Iowa City, Spring Creek and Rockingham. The years immediately following the second Black Hawk Purchase (1837) were specially fruitful in church building by all denominations.

In 1841, there were twelve churches and six ministers.

In 1842, there were eighteen churches and seven ministers.

A New School Presbytery was organized, April 28th, 1842, called Des Moines Presbytery, with four ministers enrolled, viz: Rev. W. W. Woods, Rev. W. C. Rankin, Rev. Charles R. Fisk and Rev. James A. Clark. At this meeting Rev. A. T. Rankin was received from the Presbytery of Cincinnati. The names of churches are not mentioned.

The Iowa Presbytery had:

In 1843, nine ministers and twenty-two churches.

In 1844, eight ministers and twenty-one churches.

In 1845, nine ministers, and twenty-six churches.

In 1846, eight ministers and twenty-eight churches.

In 1847, nine ministers and twenty-six churches.

In 1848, eleven ministers and twenty-nine churches.

In 1849, fourteen ministers and twenty-nine churches.

In 1850, thirteen ministers and thirty-two churches.

In 1851, eleven ministers and twenty-two churches.

In 1852, six ministers and thirteen churches only were reported, but this year being the year of the organization of the Synod of Iowa, no delegates were sent to the Synod of Illinois.

At the first annual meeting of the Synod of Iowa, three Presbyteries, Iowa, Cedar and Des Moines, reported twenty-five ministers and forty-three churches.

The clergymen most prominent in the history of Presbyterianism before the organization of the Synod of Iowa, in addition to those already named, were: Revs. F. A. Pratt, J. C. Sharon (deceased 1869), James S. Fullerton (deceased 1874), J. D. Mason, James G. Shinn, John M. Fulton, Thomas H. Dinsmore, John Hudson, Samuel McCune, Joshua T. Phelps,

D. V. Smock, R. T. Dinsmore (deceased 1854), Justice T. Umsted.

All are reported as connected with the Old School wing of the church. About the time of the organization of the New School Presbytery, Congregationalism obtained a standing in the Territory of Iowa, and drew to its membership many Presbyterians of New School tendencies.

Two Presbyterian churches existed in Iowa City, Old School holding its meetings in the Assembly Chamber of the State Capitol—New School occupying for the same purposes the Senate Chamber. During the summer, when doors were left open, the clergymen faced each other and it was humorously remarked by one "now we begin to see, eye to eye."

On the subject of education, there had been on the part of Presbyterian clergymen from their first coming to the Territory decided interest, as has been already stated. The school at West Point was discontinued when the Synod withdrew its favor transferring the same to what is known as Lenox Institute, at Hopkinton, Delaware county. Parsons College followed the Female Seminary at Fairfield.

While the school at West Point grew into "Des Moines College" Rev. J. C. Sharon was Professor of Languages and Rev. T. H. Dinsmore Professor of Mathematics. In 1853 the number of professors was increased by addition of Rev. F. B. Dinsmore.

Coe College at Cedar Rapids is under Presbyterian control.

CONGREGATIONAL CHURCH.

IN THE TERRITORY OF IOWA, 1838-1846.

WILLIAM SALTER, D. D.

Prior to the organization of the Territory of Iowa, July 4th, 1838, a few Congregational clergymen had visited the "Black Hawk Purchase," which was first a part of Michigan Territory, 1834-5, and afterwards of Wisconsin Territory, 1836-7.

They were the Rev. Wm. P. Apthorp, Rev. Asa Turner, Rev. Julius A. Reed. These clergymen were natives of New England, and graduates of Yale College. They brought to the interior of the continent those principles and institutions of christianity which the Pilgrim Fathers two centuries earlier brought over the ocean and planted in the then wilderness of the new world. Rev. Asa Turner wrote to some brethren whom he invited to this work: "Come with the spirit of your Pilgrim Fathers, and plant their principles in this rich soil. Do not be ashamed of your mother as soon as you cross the Alleghanies, as many of our good brethren are. The principles of church government planted on Plymouth Rock are, in my apprehension, the same as those taught by the Savior and His apostles, and I am free to wish they might spread over this great valley."

The first Congregational Church in Iowa was organized at Denmark, Lee county, May 5th, 1838, then Wisconsin Territory.

Rev. Asa Turner and Rev. Julius A. Reed, gave all their after lives to the planting of the gospel in Iowa, and their ashes rest in its soil, the former living to the age of eighty-six years, the latter to eighty-one years. Rev. Reuben Gaylord came to Iowa in 1838, and Rev. Zerah K. Hawley in 1839; they were natives of Connecticut, and also graduates of Yale. Rev. Charles Burnham, a native of New Hampshire, Rev. John C. Holbrook, a native of Vermont, Rev. Oliver Emerson and Rev. Allen B. Hitchcock, natives of Massachusetts, came in 1841. All the above named clergymen are deceased with the exception of the Rev. Dr. Holbrook, pastor for seventeen years at Dubuque, who recently preached on his eighty-sixth birthday, January 7th, 1894, with much of his former vigor, at Stockton, California.

At the call of the Rev. Asa Turner, pastor at Denmark, eleven students in the Theological Institution at Andover, Massachusetts, of the class of 1843, organized an "Iowa Band," and came to Iowa, nine, in 1843, and two in 1844.

They were, in the order of age, Harvey Adams, Edwin B. Turner, Daniel Lane, Erastus Ripley, James J. Hill, Benjamin A. Spaulding, Alden B. Robbins, Horace Hutchinson, Ephraim Adams, Ebenezer Alden, Jr., William Salter. They were all college graduates. Rev. William A. Thompson came in 1843 from the Theological Department of Yale College. Rev. David Knowles, the first Welsh preacher in Iowa, came in 1845.

Such were the men, with a few others, whose stay was only transient, that laid the foundations of the churches of the Congregational order in Iowa. They were the earnest advocates of education, of temperance, of the moral order of human life, and of the abolition of slavery. They identified religion with intelligence, with virtue, with liberty, with righteousness of life, with the bettering of the world. In their labors they faced opposition and endured hardness. They began their work in humility and poverty. They worshiped God in the cabins of the pioneers, in barns and log school-houses, in blacksmith shops, in groves under the dome of the sky. From those beginnings, and from similar sacrifices and toils of the pioneer clergy of other denominations, has come the miracle of Time, this advanced commonwealth of Iowa, rich already in the best institutions of modern civilization, richer still in hope and promise for times afar.

"The General Association of the Congregational Churches and Ministers¹ of Iowa" was organized at Denmark, November 6th, 1840, with Rev. Asa Turner as Moderator.

Successive meetings were held as follows during territorial days:

¹The Congregational clergy seem to be distinguished for longevity and for long pastorates. Of those named by Dr. Salter as here in territorial days, Ephraim Adams, Harvey Adams, John C. Holbrook, Alden B. Robbins, William Salter, are still living.

Dr. Robbins is residing at Muscatine, whose church he served as pastor for fifty years.

Dr. Salter is now in his forty-ninth year as pastor of the church at Burlington. Dr. Salter was pastor at Maquoketa from 1843 to 1846. J. L. P.

April 30th, 1841, Fairfield.	Asa Turner.	Moderator.
Nov. 4th, 1841, Hartford (Danville)	Julius A. Reed.	..
May 19th, 1842, Davenport,	Julius A. Reed.	..
October 6th, 1842, Brighton.	Charles Burnham.	..
April 13th, 1843, Denmark,	Charles Burnham.	..
Sept. 14th, 1843, Iowa City,	John C. Holbrook.	..
October 3rd, 1844, Brighton,	Reuben Gaylord.	..
June 12th, 1845, Muscatine	John C. Holbrook	..
June 4th, 1846, Dubuque,	Daniel Lane,	..

Of eighty-eight clergymen still connected with Ministerial Associations of the State, whose date of ordination is known, eleven have been in the ministry *more than fifty years* and one, Rev. M. N. Miles, for nearly sixty years.

Colleges under Congregational control are, Iowa College at Grinnell and Tabor College at Tabor.

The organ of the denomination in the State is "*Congregational Iowa*," published at Grinnell.

UNITED PRESBYTERIAN CHURCH.

BY JAMES DAWSON, WASHINGTON, IOWA.

THE first organizations of this church were under the title of Associate Reformed Church, or Associate Presbyterian Church. The name was not changed to United Presbyterian until 1855.

The Associate Presbyterian Church had six organizations in Iowa previous to 1846.

1. The Pisgah Church, at Crawfordsville, Washington county, organized October 14th, 1838. Its first pastor was Rev. William Smith, 1841-1849.

2. Birmingham Church, Van Buren county, organized 1841. First pastor was Rev. D. Lindsay, 1842-1854.

3. Morning Sun (Virginia Grove) Church, organized 1841. First pastor was Rev. J. Duff, 1844-1847.

4. Washington Church, organized October 14th, 1841, with eleven members. First pastor was Rev. G. C. Vincent, 1841-1847. Mr. Vincent preached the first sermon ever heard in Washington, February 7th, 1841.

5. Columbus City Church was organized 1844. Its first pastor was Rev. W. H. Andrew, 1848-1851.

6. Pleasant Valley Church (Dutch Creek Association), organized 1846. First pastor was Rev. J. T. Tate, 1854-1870.

Rev. John Scott labored also in these churches.

The *Associate Reformed Presbyterian Church* had three organizations in the Territory of Iowa:

1. New London. 2. Washington. 3. Brighton. The clergymen were Rev. Wm. Graham, Rev. S. F. Vannatta, Rev. — Sturgeon and Rev. — Patterson.

Later, churches appear as follows: Keokuk Associate Reformed, 1853, with Rev. Wm. Bayse as pastor, 1853-1861.

Keokuk Associate, 1855, with James Brown, D. D., as pastor, 1856-1875.

The *United Presbyterian Church* was organized at Washington in 1855, the successor of the Associate Church, organized 1841. Rev. S. F. Vannatta ministered to this church and the Brighton Church, 1855-1863.

CHURCH EDIFICES.

The Associate Congregation of Washington (now First United Presbyterian Congregation) erected a building in 1842 at a cost of about two hundred dollars. The first sermon heard in Washington a year before, was delivered in a room sixteen feet square and all persons living within five miles were present and found plenty of room, and your humble servant led the singing without either pipe organ, flute or fiddle.

Some years later a second edifice was erected, costing one thousand dollars and this has given place to one costing sixteen thousand dollars.

The Associate Reformed Church (now second U. P. Church) erected a church edifice in 1856, which is now replaced by one costing fifteen thousand dollars.

But with these evidences of prosperity, we recall early days in which both ministers and people were compelled to practice much self-denial in order to sustain their churches.

As an illustration of what economy will do Rev. G. C. Vincent came to Washington in 1841, without any money in his pocket. He preached two-thirds of his time at Washington and one-third at Grandview, upon a yearly salary of three hundred dollars. When he left us in 1847, he paid all his debts and carried with him the sum of six hundred dollars, saved after supporting his family. The membership increased during these seven years from eleven to one hundred and twenty-eight.

Mr. James Dawson, to whom we are indebted for the above facts has been a resident of Washington county for fifty-five years. He has been a ruling elder in the church for fifty-three years and is the only living elder elected as early as 1841. His election was upon the day of the organization of his church, October 14th, 1841.

HISTORY OF THE SETTLEMENT OF FRIENDS IN
THE TERRITORY OF IOWA,
WITH SOME SUBSEQUENT INCIDENTS.
BY LAWRIE TATUM.

THE first Friends who immigrated to the Territory which became the State of Iowa in 1846, appear to have been Isaac Pigeon and family, who located in Henry county, in 1835, near where Salem was subsequently built. He was soon followed by Henry W. Joy; Gideon, Thomas and Stephen Frazier; Stephen, John and Nathan Hockett and their families; also Wm. Hammer and others, all of whom located in that vicinity in 1835.

In eighth month, 1837, they commenced holding religious service in the dwelling house of Henry W. Joy.

Thomas Frazier was their first minister. In sixth month, 1839, a meeting-house was used for church purposes. It was made of hewed logs, twenty-two by forty-four feet, divided into two rooms with sliding partition.

While Iowa was still a Territory, Cedar Creek and East Grove meetings were organized a few miles from Salem. Joseph D. Hoag was the minister at East Grove.

The prominent Friends during those early years were, Thomas Frazier, Joseph D. Hoag, Elwood Ozbun, Seborn Dorland and Reuben Dorland. The latter was a prominent school teacher, exerting an influence that is felt to this day.

The next settlement of Friends appears to have been at Pleasant Plain, Jefferson county, to which place William Pickrell and family moved in 1837. In 1839 and 1840 he was joined by Isaiah Hinshaw, Amos Hoskins, John Jones, John Beals, Wm. Pickering, Jesse Arnold, Phineas Huston, Joseph Roberts and their families. By 1846 there were further additions of John Andrews, Jonathan McConnell, and their families, with a number of others. Lydia McConnell was their first minister. All of the above were prominent in church affairs; also Benjamin C. and Mary Andrews. Of later years the latter was an efficient clerk of the Women's Yearly Meeting of Friends.

They commenced holding church service in their private houses in 1840. In early spring of 1841, they built a meeting-house of hewed logs, eighteen by twenty feet, with clapboard roof.¹ The room was warmed with charcoal burned in the center on a square of earth left without flooring.

The first Friend who located in Mahaska county was Jesse Arnold, who took "a claim" fifth month, first, 1843, the day that the "New Purchase" was opened for settlement. A month or two later, Wm. Powell, Thomas Stafford, and Brantley Stafford settled in the same vicinity, near where Os-

¹Clapboards were a kind of shingles split out of native timber three feet long. Two layers were placed on together, so as to break joints, and they were usually kept to their place with heavy poles placed on them.

kaloosa was afterwards located. In 1844, David Crispen settled in the same vicinity.

The first meetings were held in Thomas Stafford's house (a double log-cabin) in 1845. They had no resident minister, and the meetings were sometimes held in silent waiting upon the Lord, and their spiritual strength was renewed. Joseph D. Hoag, a minister from Salem, visited them in the autumn of 1845. As the women filled the house, a large fire of logs was made on the outside, and the men stood around it. The minister stood in the door and preached the first Quaker sermon in Mahaska county. Subject, *The Fall of Man and Restoration through Christ*. Agnes Sopher was their first resident minister. A meeting-house was built in 1847 or 1848.

Oskaloosa has since become an important center for Friends. The yearly meeting-house and Penn College have been located there.

In 1844, Lawrie Tatum located near where Springdale now is in Cedar county. John H. Painter and family with Stephen Dean located there in 1845. Religious service was not held until 1849. J. A. Grennell was the first minister there. It became a large settlement of Friends. It is probable that there were a few other settlements of Friends in the Territory, but the limited time for procuring the history of them, has prevented the writer from ascertaining the facts.

Up to the present time some of the most influential and prominent members of the church have been David Hunt, Elwood Ozbun, Joseph D. Hoag, Lindley M. Hoag, Mary Pinkham, Rodema Newlin, John Henry Douglas, Charles Hutchinson, John Bond, John Y. Hoover, John Pennington, Matilda Adkinson, Isom P. Wooton, Lawrie Tatum, Benjamin Trueblood, Absalom Rosenburger, and Barelay Hinchman.

According to the United States census of 1890, there were seventy-four church organizations of Friends in Iowa; seventy-three church edifices, with seating capacity of 19,795; value of church property \$102,632; membership, 8,146. The present membership is probably nine thousand.

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Iowa yearly meeting of Friends is held in Oskaloosa in the fore part of ninth month. The first session was held in 1863. Delegates of men and women are appointed by quarterly meetings to attend, but it is a mass-meeting. Ministers and lay members, men and women are all entitled to a voice in the meeting. Men and women are alike eligible to the ministry when the church believes that they are called of God to the service.

In 1868, the subject of making an effort to do something for the benefit of the Indians was brought before Iowa yearly meeting, and a small committee was appointed to have the subject in charge. The yearly meeting proposed to the other yearly meetings of Friends in the United States to appoint committees to unite with them in considering the subject, and take such action as might seem best. After other yearly meetings appointed their committees, they met and canvassed the subject, and then asked an interview with President Grant in the spring of 1869, which he courteously granted. They then suggested to him to take into consideration the propriety of appointing religious men for Indian agents, rather than mere politicians, with the thought that a religious agent would, so far as practicable, surround himself with religious employees, and the Indians be honestly dealt with, so far as the authority of the agents extended, which had not always been the case in Indian agencies.

After hearing their plea he said, "gentlemen, your advice is good; I accept it. Now give me some names of Friends for Indian agents, and I will have them appointed." This prompt action of President Grant was unlooked for by the committee, and after considering the subject, they responded to his wish.

The Central Superintendency comprising the Indians in Kansas, and the wilder tribes of the Indian Territory, numbering seventeen thousand in all, was placed under the charge of Friends. Enoch Hoag of Muscatine, Iowa, was appointed superintendent, and under him were nine agents. Two of these, Brinton Darlington and Lawrie Tatum were of Iowa.

The former had charge of the Cheyenne and Arapahoe Agency in central western part of Indian Territory. The latter was assigned to the Kiowa and Comanche Agency in the southwestern part of the Territory. This was the commencement of "The Peace Policy" of President Grant.

The result was so satisfactory that the President requested other churches to make nominations for the Indian service. Consequently nearly, or quite all of the Indian agents in the various Territories were members of the prominent religious denominations during his administration.

CHURCH OF UNITED BRETHERN.

W. M. BEARDSHEAR, D. D.

THE first organization in Iowa was made in the house of Mr. Edgington in Henry county, the fourth Sunday of October, 1841.

Rev. John Burnes had settled in Lee county as early as 1836 and preached occasionally as opportunity offered.

In the same year Rev. Christian Troup settled in Linn county, and preached among the settlers, as circumstances would allow. These men were not regularly settled pastors, but served as missionaries. They may be considered as the first pastors in our church history in Iowa.

The first house for public worship was erected some time between 1844 and 1850, according to Rev. W. L. Shuey, but the exact date and location can not be ascertained.

Western College at Toledo was founded in December, 1850 at Western and afterwards removed to Toledo.

There is no denominational organ published in Iowa. The *Religious Telescope*, published at Dayton, Ohio, is the accredited organ.

UNIVERSALIST CHURCH.

REV. C. E. PERKINS.

THE First Universalist Society of Iowa City¹ was organized November 6th. 1841. at the house of Edward Foster.

The first pastor was Rev. A. B. Gardiner. He was succeeded by Revs. Messrs. Libby, Kelso, Peck, Bunn, Westfall, Weedhouse, Sanford, Francis, Kinney and Miss Chapin. How many of this list were in charge of the church during territorial days, I am unable to say.²

GERMAN EVANGELICAL LUTHERAN CHURCH.

THE Synod of this church, embracing parts of Illinois and Missouri, and Iowa was organized in 1854, with four pastors.

They have now a Theological Seminary at Dubuque, a College at Clinton and a Normal School at Waverly. The Synod is composed of more than sixty churches.

MORMON CHURCH.

THESE people reside at Lamoni, Decatur county. Their origin dates back to Nauvoo, Illinois, in the year 1846. They removed from Nauvoo to Wisconsin and thence to Plano, Illinois, thence to Iowa in 1883. Their leader was Joseph Smith, Jr. So far as known, all members are monogamists.

¹So far as can be learned, this was the first society in the Territory of Iowa.

²From other sources, it is learned that Mr. Gardiner began services here as early as 1839 and that his immediate successor was a Rev. Wm. Fisher, who was pastor when the brick church was erected corner of Iowa Avenue and Dubuque street, and remained till 1844 and was succeeded by Rev. Mr. Westfall. The others named were pastors at a later date or were supplies for a brief time.

JEWISH CHURCH,

No congregation has been traced to territorial days. Solomon Lyons, Esq., of Keokuk, reports a Benevolent Society organized at Keokuk, 1856, and that Davenport had a synagogue at an earlier date. In 1862, under Rabbi Rosenthal permanent quarters were erected at Keokuk.

METHODIST PROTESTANT CHURCH.

ORGANIZED at Iowa City, May 4th, 1841. House of worship erected 1841.

Further information not obtainable, except that the church edifice passed into the hands of the Christian Church and was taken down a few years since.

AMISH MENNONITES.

This people settled in Iowa in 1846. Their first church was organized at Amish in 1857 and their first pastor was Elder Jacob Swartzendruber.

UNITARIAN CHURCH.

The earliest organization was effected at Keokuk in 1853.

AMANA SOCIETY.

This organization came into Iowa in the year 1855.

ENGLISH LUTHERAN CHURCH.

No congregation organized before 1846.







THE STATE HISTORICAL SOCIETY OF IOWA.

This Society was instituted by the Legislature of 1857. A Library and Cabinet are rapidly accumulating, and the HISTORICAL RECORD is issued quarterly. To gather the rapidly wasting historical material of the State, the Curators of the Society solicit the following contributions.

1. Old letters, journals and manuscript statements of pioneer settlers, relative to the early history and settlement of the State, with sketches of prominent citizens of Iowa, either living or deceased, and acts relative to the Indian tribes, chiefs and warriors; and also Indian implements, ornaments and curiosities.

2. Newspapers, exchanges or papers of old and curious print and date, pamphlets, magazines, catalogues of institutions of learning, minutes of ecclesiastical associations, conventions, conferences and synods, with their origin and history. All such are placed on file and bound when volumes are completed.

3. Books of all kinds, and especially such as relate to American History, travels and biographies in general, and in the west in particular, family genealogies, maps, historical manuscripts, autographs of distinguished persons, coins, medals, paintings, portraits, statues and engravings.

4. Editors and publishers of newspapers, magazines and reviews, will confer a lasting favor on the Society by contributing their publications regularly for its Library, or at least such numbers as may contain articles bearing upon Iowa history, biography, geography or antiquities; all of which will be carefully preserved for binding.

THE IOWA HISTORICAL RECORD.

This is a quarterly publication. Its object is to collect and preserve in a permanent form, facts connected with the history of the State. Of the various classes of historical facts, it will be its special endeavor to publish—

1st. Such as relate to transactions of its early days, which are liable to be soon lost by the passing away of the participants.

2d. Descriptive sketches of localities in the olden time, as their primal features are pictured upon the memory of observers.

3d. Biographical sketches of prominent citizens.

4th. The origin growth and development of the *Institutions* of the State, with their bearing upon the various interests which have called them into existence.

5th. From time to time such of the hitherto unwritten history of the great war of modern times as relates to the valorous deeds of Iowa soldiers, practicable for introduction, or which seems necessary to preserve it from passing from the knowledge of men.

6th. Reminiscences of early settlers of every character of fact pertaining to pioneer life.

To aid in the accomplishment of this purpose, contributions are requested of those who have in memory any portion of the early history of the State, and those having material for history, or authentic manuscripts, will confer a favor by forwarding them to the Secretary.

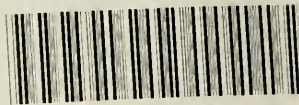
The subscription price of the HISTORICAL RECORD is one dollar a year, in advance.

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