

BOONE'S LICK HERITAGE QUARTERLY



Stained glass windows in the Boonville Evangelical United Church of Christ, founded in 1853 by German immigrants. Left, Jesus and the Jewish Woman at the Well. Right, Jesus and Mary Magdalene.

The German Heritage in the Boonslick *Boonville Church Founded by Immigrants Celebrates 165th Year*

Boonslick Historical Society Spring Meeting

VOL. 17 No. 1 — SPRING 2018

BOONSLICK HISTORICAL SOCIETY PERIODICAL

It Started in Wittenberg . . .

Our scholarly lead article on nineteenth-century German immigration and church affiliations in the Boonslick (pages 4-13) provoked us to ponder the following: the role of religion among the many other factors that prompted large-scale migration from Western Europe to the New World between the seventeenth and late nineteenth centuries. This fine history is the fruit of several years of intense research into German immigration and related church history by Boonville native and international educator John D. Hopkins. An emeritus senior lecturer with the University of Tampere, Finland, Hopkins has maintained close ties with his hometown and its historic church, the Boonville Evangelical United Church of Christ. The history he has compiled is available on his website: <http://research.jdhopkins.fi/rau-toellner.html>.

When Martin Luther purportedly nailed his Ninety-five Theses to the door of All Saints Church in Wittenberg in 1517 (he also followed protocol and sent a copy with a cover letter to Albert of Brandenburg, the Archbishop of Mainz), he stirred the pot of an already simmering socio-religious revolution that was to spill over into the New World. The Protestant Reformation and the subsequent Catholic Counter-Reformation of the 16th century, along with other religion-based conflicts, war, and famine (think of Irish potatoes) were to play a role in encouraging migration from Europe to the New World, beginning with the Puritans in the early 17th century and continuing through the turn of the 19th century. And the Germans came in large numbers between 1830 and 1900.

The development of parochial and protestant churches in the New World by emigrants from Europe had a profound influence on westward expansion of a young United States. The churches were the major force behind the establishment of educational institutions, hospitals, and sectarian civic organizations that would shape the character of the new country. This is especially true of the Trans-Mississippi West, including Missouri and the Boonslick region in the 19th century.

In the decade of the 1830s alone over 120,000 Germans immigrated to America. During this period an estimated 40,000 German immigrants moved to Missouri in several large groups. They were inspired in part by a favorable report of the area by Gottfried Duden of Warren County, and by the resemblance of the Missouri River Valley to the Rhineland. The 1850s was the

peak period of German immigration to America, with 215,000 Germans arriving in 1854 alone. Many were attracted to Missouri not only because of its rich farmland, but because many of their countrymen were already there.

By 1860, Germans comprised more than half of Missouri's foreign-born residents. They brought their distinctive German culture with them, including wine and beer making, agriculture, festivals, language, religion, customs, and architecture, leaving an indelible imprint on Missouri and the nation. The Missouri Humanities Council has implemented a heritage tourism initiative highlighting Missouri's German culture and history along the Missouri River.

Following the lead article is a brief history (page 14) of the Boonville Evangelical United Church of Christ and the Heritage Days weekend (June 23-24) activities the church is planning for

the general public in celebration of its 165th anniversary as a congregation founded by German immigrants.

The spring meeting of the Boonslick Historical Society (page 15) will be held at the historic First Christian Church in Fayette the evening of April 13. Historian Brett Rogers of Boonville will present a program on Ludwig Abt. In a prolific career that spanned over a half century, the German-born architect designed some of the most important and recognizable landmarks in central and

northern Missouri. Between 1912, when he first opened his office in Moberly, until his formal retirement in 1965, Abt designed well over 250 structures, including the Fayette First Christian Church, which was completed in 1917.

Remember to Pay Your BHS Dues

We remind those BHS members who have not remitted their modest dues for 2018 that it's past time to do so. As with last year, dues for Individual members are only \$15, and for Family members (two) \$25. Other opportunities to support the BHS are: Sponsors-\$50, Patrons-\$250, and Life-\$500. Checks should be made out to the Boonslick Historical Society and mailed to the BHS, P.O. Box 426, Boonville, MO 65233. Persons not paying dues after this issue will no longer receive Boone's Lick Heritage Quarterly.

—Don B. Cullimore



Boone's Lick Heritage Quarterly is published four times a year by the Boonslick Historical Society, P.O. Box 426, Boonville, MO 65233.

We encourage our members and others interested in history to contribute articles or other information of historical interest, including family histories, pertaining to the region. Please address all contributions and correspondence related to the periodical to the editor, Don B. Cullimore, 1 Lawrence Dr., Fayette, MO 65248, or email to: Don.cullimore40@gmail.com, phone: 660-248-1732. Editorial guidelines may be obtained from the editor. Publication deadlines are February 1 for the March (Spring) issue; May 1 for the June (Summer) issue; August 1 for the September (Fall) issue; and November 1 for the (Winter) December issue.

The Boonslick Historical Society was founded in 1937 and meets several times a year to enjoy programs about historical topics pertinent to the Boonslick area. Members of the Society have worked together over the years to publish historical books and brochures and to mark historic sites. They supported the founding of Boone's Lick State Historic Site, marked the sites of Cooper's Fort and Hanna Cole's Fort and have restored a George Caleb Bingham painting on loan to The Ashby-Hodge Gallery of American Art at Central Methodist University, Fayette.

Membership dues are \$15-Individual, \$25-Family, \$50-Sponsor, \$250-Patron, \$500-Life. The dues year is January through December. Receive our publication, *Boone's Lick Heritage Quarterly*, and attend annual Society events highlighting the region's history. To become a member, send a check made out to the Boonslick Historical Society, P.O. Box 426, Boonville, MO 65233.

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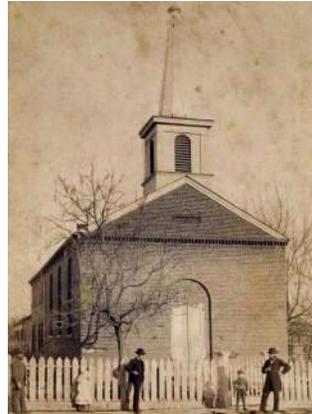
BOONE'S LICK HERITAGE QUARTERLY

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A history of 19th-Century German immigration into the Missouri River corridor, including the Boonslick region. It focuses on the influence of several immigrants who founded Cooper County Protestant churches and played key roles in business enterprises and other community activities.

Boonville Church Celebrates its 165th year Page 14



In August 1853, the German Evangelical Congregation was organized. On January 1, 1855, the Congregation adopted its first constitution. The church constitution was revised in 1892 and incorporated the official title "The German Evangelical Congregation." This name was later amended to "The Evangelical Church of Boonville, Missouri."

BHS Spring Meeting April 13 in Fayette Page 15



The Fayette First Christian Church will be the location of the BHS spring meeting. Historian Brett Rogers will present a program on Ludwig Abt, a Boonslick architect who emigrated from Germany. The congregation dates to the 1830s and the current church building was designed by Abt in 1917.

Cover photos by Don Cullimore. Contents page photos, in descending order, courtesy of John Hopkins, Don Cullimore, and James Steele

19th-Century German Immigrant Church Affiliations

Three Generations of the Johann David Rau Family in Cooper County

By John David Hopkins

Images courtesy of author

Editor's Note: This history, "19th-Century German Immigrant Church Affiliations," by John Hopkins is taken from his website, <http://research.jdhopkins.fi/rau-toellner.html>. Some parenthetical references in the text are to links on the website version that provide additional information about German immigration in Missouri and other church and historical data about the Boonslick.

Among the first acts of immigrants in the mid-19th century often was to establish churches in their native languages; these would become the focus of their community life and would help them adjust to their new lives in America. Collectively, the churches would help form a strong tradition of church membership and a role of religion in American life that continues today.

The experience of Johann David Christian Rau, who emigrated in the mid-1850s from Germany to central Missouri, is similar to that of many 19th century European immigrants, particularly those

who moved to regions where there were large numbers of their countrymen. This was certainly the case in Missouri: the 1850s was the peak period of German immigration to America (see timeline), with 215,000 Germans arriving in 1854 alone. Many were attracted to Missouri not only because of its rich farmland, but because many



(L) The 02 January 1859 wedding photo of Johann David Christian Rau and Rebekah Ann Goodman at the German Evangelical Church in Boonville, as recorded in the Frau Register of the church Kirchenbuch. (R) The 24 July 1901 wedding photo of William Martin and Christine Anna Toellner Rowe, at the Zion Evangelical Lutheran Church in Lone Elm. William was the son of David and Rebecca Rowe (as their names were now spelled) and Christine the daughter of Christopher and Anna K. Toellner.

John D. Hopkins is *emeritus* senior lecturer in American Language and Culture (tenured 1973) in the English Translation and Interpreting (ETI) Degree Programme of the School of Language, Literature, and Translation Studies of the University of Tampere, Finland. He retired in August 2014 at the completion of a 40-year career. A native of Boonville, Missouri, Hopkins is a 1964 graduate of Boonville High School and 1969 graduate of Westminster College. In 2001 he was honored with Westminster's Alumni Achievement Award, the highest distinction the college can give its graduates, for career accomplishment in international education, American Studies, and ICT innovation in European higher education.

of their countrymen were already there. Once established, the new German communities soon founded churches and other civic institutions in their mother tongue.

Rau was a founding member of three successive Cooper County churches: in Boonville, Clarks Fork, and Lone Elm. His son William Martin Rowe (the surname now anglicized), who married Christine Anna Louise Toellner, daughter of fellow German immigrants Christopher and Anna Timm Töllner, would continue his father's activity in the Lone Elm and Boonville congregations, as would his own children and grandchildren: the Rau/Rowe family connection to the churches of their ancestors would continue strongly into the third and fourth generations.

The Background of Johann David Rau in Germany

Johann David Christian Rau was born on 31 March 1834 in



Rettert, Germany, in the current Rhineland-Palatinate [*Rheinland-Pfalz*] region, formerly a part of the Duchy of Nassau. Rettert is roughly halfway between Koblenz to the Northwest and Wiesbaden to the Southeast, in Germany's wine-producing heartland roughly 20 kilometers east of the Rhine. Johann was oldest of four children of the farmer and stonemason Georg Philipp Rau (born 17 December 1798 in Bettendorf), and his wife Anna

Magdalena Bingel (born 20 May 1808 in Langschied), and was the only one to emigrate to America. Johann's siblings [all born in Rettert] were Philipp Peter Rau (born 27 September 1835), Philipp Jacob Rau (born 12 June 1840) and Maria Caterina Rau (born 08 November 1843).

Johann's grandfather, the shepherd Johann Peter Rau (born 27 June 1766) had been born in Bettendorf as well, as had his wife Elisabethe Catharina Zimmer [or Zimmerman] (born 09 August 1766) and his older brother Ferdinand Rau (born 31 March 1789).

PASSENGER	A G E	S E X	O C C U P A T I O N	P R I V I L E G E S	PASSENGER	A G E	S E X	O C C U P A T I O N	P R I V I L E G E S
MUST, REICARD	34	M	FARMER	BD000 UNK	FRIEDRICH	11	M	INFANT	HS000 UNK
WOLFFSBURG, JOSEPH	29	M	FARMER	BD000 UNK	GROPPE, CHARLOTTE	18	F	FARMER	HS000 UNK
JOH, SALOME	22	M	FARMER	BD000 UNK	SADY, JOHANN	41	F	FARMER	US000 UNK
JUNCKER, BENEDICT	42	M	FARMER	BD000 UNK	APPOLO	36	M	FARMER	HS000 UNK
THERESE	26	F	FARMER	BD000 UNK	JOHANN	6	F	CHILD	HS000 UNK
FRANCKISCA	11	F	INFANT	BD000 UNK	JOHANN	3	F	CHILD	HS000 UNK
FRICKMANN, BENEDICT	23	F	FARMER	BD000 UNK	ROLLER, FREDERICH	43	M	FARMER	HS000 UNK
ROSINE	26	F	FARMER	BD000 UNK	SPANY, PETER	24	M	FARMER	BY000 UNK
GOETZ, ROSINE	26	F	FARMER	BD000 UNK	KRAIN, CATHERINE	28	F	FARMER	BY000 UNK
ROSINE	08	F	INFANT	BD000 UNK	GHUS, CARL	28	M	FARMER	FR000 UNK
SCHMIDT, JOSEPH	18	M	FARMER	BD000 UNK	SCHIOINN, DIETRICH	34	F	FARMER	FR000 UNK
LIPS, FERDINAND	21	M	FARMER	BD000 UNK	KUGELIN, ELISABETH	26	F	FARMER	BY000 UNK
HANZMANN, JOSEPH	28	M	FARMER	BD000 UNK	HERR, CONRAD	23	M	FARMER	FR000 UNK
ELISE	23	M	FARMER	BD000 UNK	DURRSACH, MICHEL	23	M	FARMER	FR000 UNK
MAYER, THERESE	64	M	FARMER	BD000 UNK	RAU, JOHANN	23	F	FARMER	HS000 UNK
HERMANN, RHILIPPE	33	M	FARMER	BD000 UNK	BOLZINGER, HENRY	51	M	FARMER	HS000 UNK
FFISTER, CATHARINE	30	M	FARMER	BD000 UNK	ANNA-MARIA	48	F	FARMER	HS000 UNK
ELISE	22	M	FARMER	BD000 UNK	HEINRICH	23	M	FARMER	HS000 UNK
LEHMANN, XAVIER	23	M	FARMER	BD000 UNK	ANTON	9	M	CHILD	HS000 UNK
MARIE	20	F	FARMER	BD000 UNK	MICHEL	7	M	CHILD	HS000 UNK
LENZ, MOSES	16	M	FARMER	FR000 UNK	GOETZ, TOBIAS	31	M	FARMER	HS000 UNK
BERR, ISAAC	54	M	FARMER	FR000 UNK	APFOLONIA	30	M	FARMER	HS000 UNK
JEANNETTE	44	F	FARMER	FR000 UNK	ROSA	11	F	INFANT	HS000 UNK
SARA	20	F	FARMER	FR000 UNK	STORK, ABRAHAM	42	M	FARMER	WM000 UNK
CAROLINE	12	F	FARMER	FR000 UNK	FANNY	36	F	FARMER	HS000 UNK
ROSALIE	8	F	CHILD	FR000 UNK	MICHEL, JOHANN	31	F	FARMER	US000 UNK
FANNY	10	F	FARMER	FR000 UNK	BECKER, ALBAN	41	F	FARMER	US000 UNK
CARL	8	F	CHILD	FR000 UNK	JACOB	15	F	FARMER	US000 UNK
YAGEL	06	F	INFANT	FR000 UNK	LAUN, JACOB	48	F	FARMER	HS000 UNK
ARITH, HEINRICH	17	F	FARMER	FR000 UNK	JUNG, CATHARINA	48	F	FARMER	HS000 UNK
SPUR, CHARLOTTE	24	F	FARMER	BD000 UNK	LAUN, J. FREDERICH	19	M	FARMER	HS000 UNK
PIQUET, G. BAPTISTE	52	M	FARMER	FR000 UNK	ADAM	17	M	FARMER	HS000 UNK
TORNAY, ALEXANDRE	60	M	FARMER	FR000 UNK	CONRAD	13	M	FARMER	HS000 UNK
SQLOIT, VICTOR	37	M	FARMER	FR000 UNK	JOHANNES	11	F	FARMER	HS000 UNK
JULIE	10	F	FARMER	FR000 UNK	KILIAN	7	M	CHILD	HS000 UNK
HOFFMANN, NICOLAS	21	M	FARMER	FR000 UNK	WINK, CONRAD	30	M	FARMER	HS000 UNK
MAYER, ANDRE	35	M	FARMER	BD000 UNK	CATHERINE	46	F	FARMER	HS000 UNK
FERDINAND	18	M	FARMER	BD000 UNK	WILHELM	17	M	FARMER	HS000 UNK
GRILE, JOSEPH	13	M	FARMER	BD000 UNK	MARIE	11	F	INFANT	HS000 UNK
KUHN, RACHEL	60	F	FARMER	BD000 UNK	TIRRY, JOSEPH	19	M	FARMER	HS000 UNK
MARGARETH	25	F	FARMER	BD000 UNK	DORNBERGER, ADAM	30	M	FARMER	HS000 UNK
ANNA	20	F	FARMER	BD000 UNK	WOLFF, CHRISTIAN	18	M	FARMER	HS000 UNK
JUNG, BARBARA	14	F	FARMER	BD000 UNK	SCHONICK, AUGUSTE	28	M	FARMER	HS000 UNK

'Johann Rau' in the manifest of the SS Judith (The Glazier-Filby Germans to America series from which this was taken is known to be rife with errors).

The parents of Johann's paternal grandmother, Anna Magdalina Bingel [Justus Anton Bingel, born 11 April 1786, and Elisabethe Margarethe Brenser (or Brömsser or Brömser), born 11 December 1785] had likewise been born in Langschied, as had Anna. Until Johann left for America, at least three generations of his family on both sides had lived within a radius of only a few kilometers.

This changed dramatically when Rau, at the age of 21, together with several of his relatives, joined the wave of Germans who were leaving for America. In the 1980s research of Dorothy 'Dotty' Rowe, wife of Johann Rau's future youngest grandson, Kenneth Christian Rowe, Johann is thought to have arrived in the Port of New Orleans on January 26, 1855 aboard the S.S. Judith from Le Havre, being the 'Johann Rau' listed in the ship's manifest. His obituary says he remained in New Orleans 'a short time' before proceeding to Cooper County to reside. Family narrative reports that after landing he was separated from his relatives and never regained contact with them.

From New Orleans Rau would typically have travelled by steamship up the Mississippi River to St. Louis and then westward along the Missouri River to Boonville. The first confirmed records [to date] of his new life in America are from Boonville. 'David Rau' is one of 30 names on the first Constitution, dated 01 January 1855, which officially established the German Evangelical Church of Boonville.

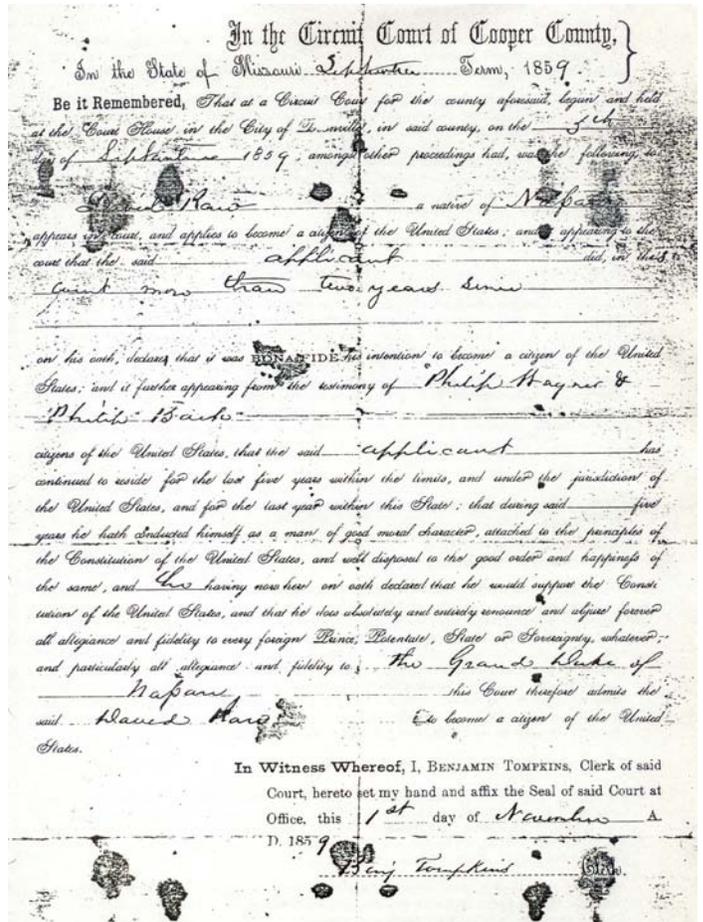
The Frau Register of the church's Kirchenbuch later records the marriage by the Rev. C.L. Greiner of 'John David Rau' to Rebekah Ann Goodman on 02 January 1859, with witnesses/sponsors having been Benj. Goodmann (sic.) and Peter Back. Rebekah was 18 years old, having been born in nearby Wooldridge, Missouri, on 17 October 1841, the daughter of Johnson Goodman (07 August 1797-19 May 1875) and Lucy Bailey (06 July 1795-11

November 1859). Johnson Goodman had been born 'of English descent' in Kentucky (or Virginia, as is variously reported) and had moved to the Clarks Fork region in 1817.

When Exactly Did Rau Arrive in America?

As may often happen with immigration records, when documentation is incomplete and the spelling of names varies, confirming identities and dates may be problematic. Did Johann Rau really arrive on the Judith in January 1855? His age in the manifest is 23; this would not match his birthdate. It is possible the age was recorded incorrectly, as the manifest also lists him as 'female.'

Several other details also would not seem to match the January 1855 arrival date. Rau's obituary described him as making the 49-day voyage at the age of 20, which would have had him arriving in 1854. Also, he became a U.S. citizen on November 1, 1859; citizenship requires a 5-year waiting period. This would match an arrival by mid-1854, but not one in 1855. Further, while 'Johann' was his first given name, no records apart from his wedding indicates that he used this name, with other records showing 'David' or 'David C.' Rau/Rowe.



David Rau's Nov. 1859 U.S. citizenship certificate. This testifies that Rau, formerly a subject of the Grand Duke of Nassau, had lived continuously in the U.S. for at least five years as of September 1859.

The Boonville *Kirchenbuch* (Church book) records 'David Rau' as one of its founding members; no other Rau or Rauh appears in early church records. Although the church was initially organized in August 1853, its constitution was adopted two years later, on January 1, 1855. This is the document on which David Rau's name appears. If Rau had arrived in 1854 (or earlier), he could have been a 'founding member' when the church constitution was adopted, but an 1855 arrival would make this problematic.

In other Boonville records of the time, a 'David Rauh' was an 1852-53 member of the *Sänger Chor* [which had been founded the same year; in 1868 it would merge with the Boonville Turn Verein, which had been founded in 1858, to form the Turn und Gesang Verein].

No other record has yet been found of a David Rauh (or 'Rau') in Boonville before 1855; the 1850 census for Cooper County District 23 did not include any persons named 'Rauh'; only 'Catherine Rau' from Germany, aged 22. However, in 1860 the spelling of 'Rauh' was used in in the records of the Clarks Fork Trinity Church, of which Johann David was also a founder, and variances in the spelling of German names were not unusual in records of the time.

Were '[Johann] David Rau' and 'David Rauh' different persons? Was another 'David Rauh' in Boonville 2-3 years earlier than Johann David? If not, his immigration date would need to be at least 2 years earlier for him to have been an 1853 member of the *Sänger Chor* and an 1853 founder of the church. Perhaps supporting the idea that they might be the same person is that Johann David was known for his singing; musical ability was also apparent in his descendants. Thus one may have expected him to have joined a singing group. This, however, is only speculation.

The genealogist Virgil Hein, who has studied the Toellner family history, feels Rau could instead have been the 'Johann Rau' who arrived in New Orleans on the ship *Argo* from Le Havre on 30 June 1849 at the age of 15. This would have made possible his membership in both the *Sänger Chor* in 1852-53 and involvement in even the initial organization of the Evangelical Church in 1853. However it conflicts with the report of Rau's obituary that he arrived at the age of 20 (Hein feels this is the point most prone to error). Research continues on his date of arrival.

Why Central Missouri and Boonville?

The question of how and why Rau ended up in Boonville is also open. It is known that the 1829 publication in Elberfeld, Germany, of Gottfried Duden's *Report on a Journey to the Western States of North America [Bericht über eine Reise nach den westlichen Staaten Nordamerika's]* [see book excerpt] had motivated many Germans to immigrate to the rich farmland alongside the Missouri River west of St. Louis [see also more detail on this from a 2002 study by Dorris Keeven about Duden's influence on Missouri settlement]. It is further known that a rather large number (relative to the population of this rural area) of immigrants from Rettert/Roetter and its surroundings in the Duchy of Nassau had immigrated to Cooper County, Missouri (of which Boonville is a part) both prior to Rau's arrival and thereafter (see Germans From Rettert/Nassau in Boonville, mid-1850s). It has also been reported that Rau had left Rettert for America 'with relatives'

(presumably also from Rettert or its nearby villages). One might thus speculate that many Rettert emigrants left with the specific destination of Cooper County, where they would join others with whom there were some relationships from the homeland. However, what exact connections, if any, may exist between these points is at present not known.

Religious Background of Early Churches in Boonville

The Duchy of Nassau from which David Rau had immigrated had a strong Evangelical tradition, a result of Frederick William III, King of Prussia from 1797 to 1840, having forcibly combined the Lutheran and Reformed churches into the Evangelical Church of the Prussian Union (this was subsequently to form the basis for the Evangelical Synod of North America after German immigrants brought their Evangelical faith to America). Thus the Evangelical faith would have been familiar to David Rau. However, family narrative says that David Rau was Lutheran.

In the early 1850s the Methodist (1830s), Presbyterian (1841), Episcopal (1845) and Baptist (1847) churches were well-established in Boonville. However, all were English-speaking. They also sympathized with the American South and its practice of slavery, with which the Germans did not agree. Thus as the Germans arrived, they founded their own churches, with three starting between 1850-1853, as well as cultural organizations like the *Sänger Chor* and Turn Verein.

German Methodists organized in 1850 and built a church in 1852 on the southeast corner of 6th and Vine. German Evangelicals and Catholics at first shared a building adjacent to the present Catholic Church, holding services on alternate Sundays. Both built their own churches soon thereafter, across the street from each other on the northeast and southeast corners of 7th and Spring streets, respectively.

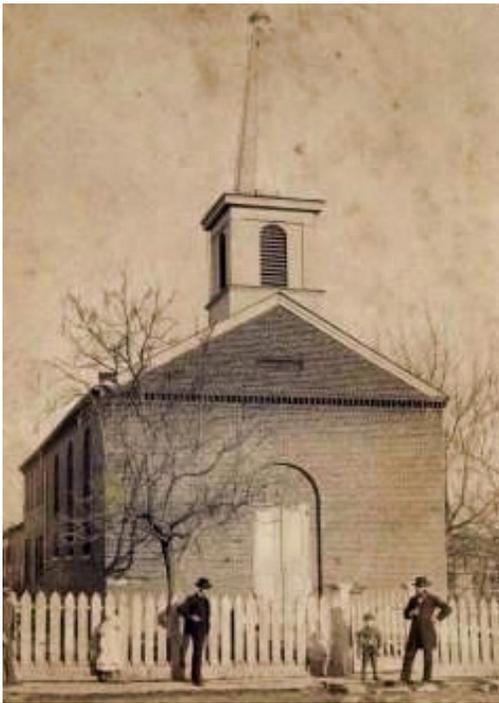
There was no Lutheran congregation in Boonville at the time, although when Rau later moved to Clarks Fork, there were enough other German Lutherans in the area to establish their own church.

An Early Pattern of Cooperation

These patterns suggest that in their early years, German churches were characterized by a shared language and culture, which at first prevailed over sectarian distinctions. The congregation of the Evangelical Church included Lutherans and other non-Evangelical Germans. It is apparent that the churches and their members cooperated during their initial struggle to establish themselves in a new country and new language.

Indeed, this cooperation was part of a larger ecumenical support at the time, as the first pastors of the new church were subsidized by annual grants from the Presbyterian Church Mission Board. These grants began in 1850, when there were not yet enough members to form a self-sustaining church, and ended in 1856 after the congregation, now in its own building, had completed a year of operation under its January 1855 constitution.

[Initially the Presbyterians subsidized 'circuit rider' pastors, who visited Boonville twice a month. The first resident pastor, Johann Wettle, began in 1853 and served until October 1856, when the Evangelical Church called the Rev. C.L. Greiner to be their first independent pastor.]



The first German Evangelical Church in Boonville (erected 1854/55, rebuilt in 1887, enlarged in 1915)

However, over the coming decades, this cooperation would not always last. As the immigrants' children assimilated into American culture and their German identities diminished, sectarian differences sometimes sharpened, and congregations would divide or dissolve. While the Evangelical and Catholic churches are still active in 21st-century Boonville, the German Methodist church would vanish in the early 20th century, along with the *Turn und Gesang Verein*.

German Influence in Growth of Church and Town

The industriousness of the German immigrants helped the new town of Boonville prosper. While the 'Boonslick' region was first settled in the first decade of the 1800s, the town itself was only platted in 1817 and incorporated in 1839. Thus when the German Evangelical Church formed, Boonville itself was in just its second decade. Yet both town and county were growing rapidly: whereas in 1830 the county population had been only 5,901, by 1840 it was 10,484; by 1850 12,908; and by 1856 15,082.

In turn, the 1830 population of Boonville is estimated at only some 600, although by 1840 it was 1,666 and by 1853 2,800, with an increase of roughly 140 a year. The increase from 1853



George Vollrath's Boonville Pottery, ca. 1870 (on Locust Street, where David Barton School now stands)

was largely due to the influx of Germans, whose contributions to the community were soon seen everywhere, not least with the construction by German brick masons of many homes and businesses now comprising 'historic downtown Boonville.'

One of the most influential members of the new Evangelical Church was George Vollrath, an immigrant potter, vintner and miller from Saxe-Coburg who arrived in Boonville in the late 1830's. In 1840 at the age of 29 he purchased the 7-year-old Boonville Pottery from its founder, Marcus Williams (who had recently been elected Mayor of Boonville, and was having trouble running both the town and his pottery), and rapidly expanded it into the largest stoneware business in Missouri, responsible for an estimated 70% of all the pottery produced in Missouri by the beginning of the Civil War. At his death in 1865 his estate was worth over \$35,000 (\$543,000 in 2018), a fortune for the time.

Vollrath was one of the founding members, and first trustees, of the Evangelical Church. It was largely through his energy and financing that the first church building was constructed in 1854/55, as well as a school just south of the church for the congregation's children in 1857. While he made his fortune as a potter, he was also an active vintner, where his interests overlapped with at least three other prominent church founders, William Haas, Jacob Neef and John Henry (J.H.) Boller.

Many of the early German immigrants were from Germany's wine-producing regions, and soon realized the rich potential of Cooper County for wine production. Soon there were numerous vineyards inside and outside the town, leading to Boonville being known at the time as the 'Vine-clad City.' Virtually every German family grew grapes to eat, to preserve in jams and jellies, and to produce their own wine. (The German custom at the time was to offer visitors to one's home a glass of one's own wine, produced from their own grapes, apples or dandelions, much like offering coffee today.)

Grapes were an abundant and economical crop; any extra grapes German housewives were not able to eat, preserve or use for wine would have a ready market in the commercial wine producers which were springing up, chief among which was the Boonville Wine Company started by Emile Haas, which neighbored the vineyards of George Vollrath, Jacob Neef, William Haas and J.H. Boller.

Emile Haas had first founded Haas Brewery, just west of Boonville's Harley Park where the bluffs slope down to the Missouri River. He later expanded the Brewery into the Boonville Wine Company, which boasted the largest vineyard in the county, with some 115 acres of grapes and apples. (Major William Harley, after whom Harley Park is named, was Haas' partner in the Wine Company.)

Incorporated in 1855, the Boonville Wine Company quickly grew to be the area's largest industry, with a magnificent 4-level stone building fronting the Missouri river above eleven arched underground storage cellars. One of its wines, Haas' Catawba, received a first prize at the 1876 Philadelphia Fair, and was widely sold throughout Missouri and in the eastern states. The wine (and beer) was often preserved and sold in stoneware jugs produced by George Vollrath's pottery.

As the immigrants began to flourish, from their wines, pottery and otherwise, a portion of their growing prosperity always



Remains of the Haas Brewery/Wine Company (Click for a closeup). In the foreground are the former vinyards; in the background the Katy railroad bridge. Photo ca. 1905 by M.E. Schmidt

first regular pastor, the Rev. C.L. Greiner. Just inside the cemetery's present entrance are aligned the graves of the church's longest-serving pastor, the Rev. Emil F. Abele; 20-year cemetery secretary and church board member William Mittelbach (whose marker is a fountain given by the cemetery in commemoration of his two decades as its Superintendent and Secretary); and longest-serving musical director and choirmaster, Woodard B. Hopkins, Sr., and their families. It is also the final resting place of David and Rebecca Rowe and their son William Martin Rowe (who long served as treasurer of both the Cemetery Board and his Church Board) and his wife Christine Töllner

went to their church, which gradually grew in status within the community.

But it was not only in construction, pottery, wine and beer that church members left their mark in town. Many among the church's first generations, including Jacob Gmelich, William Mittelbach, Charles, Julius and Henry Sombart, and Drs. Charles and Alex van Ravenswaay, among many others in addition to Vollrath, Haas, Boller and Neef, have been cited among Boonville's most influential historic citizens for their contributions in business, medicine, education and community life.

Among their most lasting contributions is Boonville's renowned Walnut Grove Cemetery, atop Locust Street hill above

Rowe, as well as successive generations of the Rowe family.

David and Rebecca Rowe Leave Boonville

At present it is not known how David Rowe had earned his living after arriving in Boonville. He might have been employed in enterprises owned by fellow church members, or he may have been a farm laborer outside Boonville, or both. However it is known that David and his bride Rebecca had earned enough money to be able to buy their own farm in rural Clarks Fork Township, southeast of Boonville, shortly after their marriage on January 2, 1859.

Their move from Boonville to Lone Elm, in Clarks Fork Township, is evident from church and birth records. There are no further references in the Boonville *Kirchenbuch* to David and Rebekah Rau after 1859. However, in 1860 'David Rauh' is recorded as one of the 28 founding members of the new (German) Trinity Lutheran church of Clarks Fork. David and Rebecca Rowe (the 'Johann/John' is no longer recorded, 'Rebekah' is now 'Rebecca' and 'Rau/Rauh' has been anglicized to 'Rowe') are cited often in Clarks Fork Trinity church marriage and baptismal records between 1860 and 1888. Further, their first child, Mary Catherine Sophia, was born on October 17, 1859, 'in Clarks Fork near Washington School,' as it is recorded in the genealogy notes of Dorothy Rowe, further evidence that they had moved to Clarks Fork shortly after their January wedding.



David and Rebecca Rowe's headstone in Boonville's Walnut Grove Cemetery

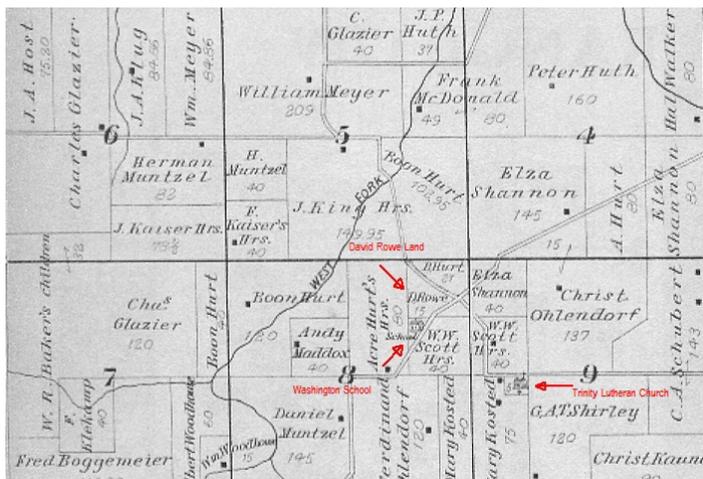
George Vollrath's pottery. The cemetery's initial property was purchased in 1852 by Carl Franz and Eliza Aehle, with its development influenced significantly by fellow church members Jacob Gmelich (see below) and William Mittelbach.

While the cemetery has been public since 1881, and those of all faiths have always been influential in its development, a special relationship between the German Evangelical Church and the cemetery has existed from the beginning.

Among the cemetery's first burials in 1877 was the church's

The reason why David Rowe moved from Boonville to Clarks Fork was to start farming; land records show that he owned a farm near Lone Elm in Clarks Fork township, as can be seen in Section 8 of the Township 47N, Range 16W Cooper County plat map from 1897 [the detail for Section 8 is the same in the 1877 plat map, but the 1897 edition is easier to read]. Further, Rebecca's obituary says that "after her marriage in January 1859 she began married life in her home community, later moving to a farm in the Washington school district of Clarks Fork where she and David lived for many years."

[The Clarks Fork Trinity Lutheran congregation met in the



Extract of Section 8, Township 47N, Range 16W. Arrows point to David Rowe's property, the Washington School immediately to the south, and the Clarks Fork Trinity church to the southeast.

Washington School before a church building was constructed. The Washington School building, now a private home, still stands, and can be located via Google Earth at 8 degrees 51 minutes 22.50 seconds North Latitude; 92 degrees 41 minutes 21.74 seconds West Longitude, just south of where David and Rebecca Rowe's farm had been.]

While little detail survives of the Rowe farm, German immigrant farmers in Cooper County generally employed a diversified, efficient mixture of animals and crops which aimed at self-sufficiency. Chickens were raised for their meat and eggs, pigs for meat and lard, cows for meat and milk, sheep for meat and wool, and horses to pull wagons and plows. Hides were tanned, wool was spun and then used for clothing, and the manure from all animals would eventually be tilled back into the soil.

Wheat, corn, and oats were raised for family consumption, and hay and clover as animal feed or for composting, with any surplus sold or exchanged for sugar, salt, herbs, spices, cotton cloth and other staples. Every farm would grow, in addition to seasonal crops, potatoes, cabbage, carrots and other staples of the traditional German diet that would keep well through the winter in root cellars or be canned or (in the case of cabbage) preserved as sauerkraut. Likewise, apples were grown for eating or for preservation as applekraut or apple wine. Every farm would also have a grape arbor, with the abundant fruit used for eating, preservation as jams and jellies, or for homemade wine.

The 1910 census, the last for which Rowe was alive, records him and Rebecca as living in Lone Elm on a mortgaged farm, with 7 of their [now adult] children still living. These were Mary Catherine Sophia (born 17 October 1859); Alice Maggie (born 31 August 1861); Laura Joan (born 23 May 1863); Louise Frances (born 23 May 1868, died 26 November 1877); George Philip (born 11 October 1870); William Martin (born 11 June 1873; Ida May (23 July 1880); and David Carroll (28 February 1883). A ninth child, Henry Otto (born 25 January 1866 and christened 'Ferdinand Heinrich Albert Otto' at Clarks Fork church on 25 March, died 23 April 1866, just short of 3 months old).

David Rowe died on January 28, 1917, at the age of 83 years, 9 months and 27 days (as his obituary noted), at the home of his daughter Ida near Tipton. Rebecca died on February 23,

1925, at the home of her daughter and son-in-law, Mr. and Mrs. Harry Sponcler, in Kelly Township, southwest of Bunceton.

John King, David Rowe, and the Holstein Germans

Most of the Germans who had immigrated to the Boonville area thus far had been from southern Germany, including the Rhineland-Palatinate, Saxe-Coburg, Baden-Württemberg and neighboring regions. The coming years were to see the arrival of northern Germans as well, many from the Schleswig-Holstein region north of Hamburg.

Responsible for many of these was one John King (originally Koenke or Koehnke or Koehnecke), born on February 15, 1828 in Holstein. According to the National Historical Company's 1883 *History of Howard and Cooper Counties, Missouri* (see page 949), he immigrated to America in 1853, arriving in New Orleans and travelling from there up the Mississippi to Davenport, Iowa. In 1854, hearing about the free land available in the new Kansas territory, he returned to St. Louis and boarded a steamboat for Kansas. However, along the way he stopped at Boonville and there met several other Germans who convinced him to stay. Whether David Rowe was one of these Germans is not known, but the lives of King and Rowe were thereafter to be closely related.



John King (Koenke)
(Photo: Johnson's History of Cooper County, 448)

King first worked as a stage-coach driver and then as a farm laborer. In 1859, like David Rowe, he had saved enough to buy a tract of land in Clarks Fork Township, just north of the future Lone Elm Church in Sections 13 and 24 of Township 47N, Range 17W (the "J. King" whose property borders David Rowe's land in the previous plat map is that of Jacob King, also a founding member of the Clarks Fork church). Also like Rowe, John King married in January 1859, to Sophia Friedmeyer, daughter of Bernard and Sophia (Karnes) Friedmeyer.

[Jacob King (18 July 1817-23 February 1878), also from Holstein, immigrated in 1857 and bought in 1867 what came to be known as 'Valley View' farm just northwest of David Rowe's land. In 1866 he married Anna Nohrenburg, brother of Peter Nohrenburg, who was also a founder of the Clarks Fork church. Jacob King's son Johan Washington ('John W.') King inherited Valley View.]

[The fact that many Clarks Fork church and land records are only labelled "J. King" has been a source of much confusion, along with the fact that both Jacob and John had sons named Henry — 'Henry M.' for Jacob and 'Henry O.' for John. (Lone Elm church records do not have this confusion, as Jacob died in 1878, before the church was founded in 1896.) At present it is not known if Jacob and John King were related; if so they were at best cousins, as John had only one surviving brother, named Auble.]

Also like David Rowe, in 1860 John King was to be one of the 28 founding members of the Clarks Fork Lutheran Church, of

which he was to serve as deacon for nearly two decades. Later, again with David Rowe, he would be one of the founders of the Zion Lutheran Church in Lone Elm.

Yet the connections between John King and David Rowe did not stop there. Through King's influence many other Holstein Germans learned of their prospects in Cooper County and were encouraged by King to emigrate; King would even aid them financially and travel to New York to assist them with their journey to Missouri. Among these Holstein Germans were several who would closely interact with David Rowe and his family

The Töllner Siblings and Future Spouses from Holstein

The Holstein Germans included the brothers Herman and Christopher Toellner (originally Töllner) and their sister Meta; as well as Herman and Christopher's future wives, Sophia Schnack and Anna Katherine Louise Timm. Herman (born 05 November 1845), Christopher (born 11 July 1849) and Meta (born 20 May 1864) Toellner emigrated from Krempermoor; Sophia Schnack from Quickborn, Hoernerkirchen, Hemdingen; and Anna Timm from Barmstedt, all in Holstein.

The three Toellners emigrated separately. Herman was the first to leave, arriving in New York from Hamburg, according to his U.S. passport application dated 21 April 1900, 'on or about January 26, 1867.'

Christopher followed a year and a half later, arriving in New York on the *Holsatia* from Hamburg on June 22, 1868, at the age of 19 (assuming he is the "Tollner, farmer, age 19") in the ship's manifest. This general date of arrival is confirmed by his April 21, 1900 U.S. passport application, on which he states he arrived on the *Holsatia* 'on or about July 10, 1868.'

Three years later, on 10 May 1871, Christopher filed his intention to take U.S. citizenship; he received it six years later, on 04 April 1877, at age 28.

Meta Toellner joined her brothers 13 years later, with Hamburg exit records showing her as leaving on 10 April 1881 and New York entry records showing her, age 17, arriving from Hamburg and Le Havre on the ship *Cimbria* on 23 April 1881.

Sophie Schnack arrived in New York on June 23, 1870, at the age of 20 on the *S.S. Hammonia* from Hamburg and Le Havre, possibly with other members of her family (see her wedding record below). At present, it is not known when Anna Timm immigrated.

Shortly after arrival, Herman and Christopher joined the Boonville Evangelical Church. The November 15, 1872 marriage of Herrman (sic) Toellner (born 1845) to Sophia Snak (sic) (born 1841) is recorded in the Kirchenbuch only a few [un-numbered] pages after the marriage of 'John David' and 'Rebekah Ann' Rau. Witnesses were Christoph (sic) Toellner and Lena Snak (sic).

However, there are no further references to the Toellners in the Kirchenbuch after 1872. Trinity Lutheran records show that Christopher and Herman moved to Clarks Fork within two years after their marriage, first appearing in baptismal records in January 1874. Their Clarks Fork church records continue through 1896, when both of the Toellners and David Rowe, along with John King and others, transferred their membership to the newly-established Lone Elm Zion Lutheran church (see below).

Like David Rowe, Herman and Christopher (now known as



(L-R): Christopher, Meta and Herman Toellner on the front porch of Chris's home in Lone Elm (early 20th century; date unknown)

'Christ' or 'Chris') Toellner left Boonville for Clarks Fork Township to begin farming. Herman and Sophia's property can be seen in the same plat map as David Rowe's [above], in Section 19 (spilling over into Section 30 beneath it), a bit to the south and west from David Rowe's in Section 8.

Chris Toellner bought land further south and east from David and Herman in the Lone Elm sector of Clarks Fork Township, as can be seen in Section 23 of the Township 47N Range 17W plat map [which adjoins the plat map showing David Rowe and Herman Toellner's property]. Chris Toellner's land in Section 23 is separated only by that of Henry Timm from the Zion Lutheran Church of Lone Elm, to the east across the present County Road "B" in Section 24, and is diagonally just across the road from the property of John King.

Christopher and Anna Toellner's Family in Lone Elm

After Chris Toellner immigrated to America, he worked as a farmhand for several years, saving his earnings first to rent land, and eventually to purchase his own farm. On 25 February 1876 he married Anna Katherine Timm at Clarks Fork Trinity Church. The following year he bought 100 acres of 'unimproved prairie land' in the Lone Elm neighborhood of Clarks Fork Township. Over time he built a large home with several outbuildings, and in 1895 purchased an additional 100 acres of land.

Chris and Anna Toellner had nine children: Sophie Meta Catherine (born 12 January 1878); Christine Anna Louise (born 26 August 1879); Hermann Johannes (born 11 August 1882, died

1927); Emma Lourine Dorothea (born 29 March 1884); Matilda Magdalena (born 21 December 1886); George Heinrich (born 13 January 1888); Heinrich Christian (born 25 July 1890); Walter Wilhelm Christian (born 09 March 1892); and William Albert Carl (born 20 February 1896). Another child, Gotgab [or Gottgab, old German for 'god-given'], was apparently stillborn on 28 August 1894.

Rowes and Toellners Transfer to Zion Lutheran Church

On Dec 27, 1896, members of the Clarks Fork Trinity congregation who lived in Lone Elm [which is also in Clarks Fork township] were authorized to establish a daughter congregation closer to their homes, as the 4-5 mile trip to the Trinity church had been an arduous journey on primitive roads. Both David Rowe and Herman and Christopher Toellner and their families transferred from Clarks Fork Trinity to the new Zion Evangelical Lutheran Church.

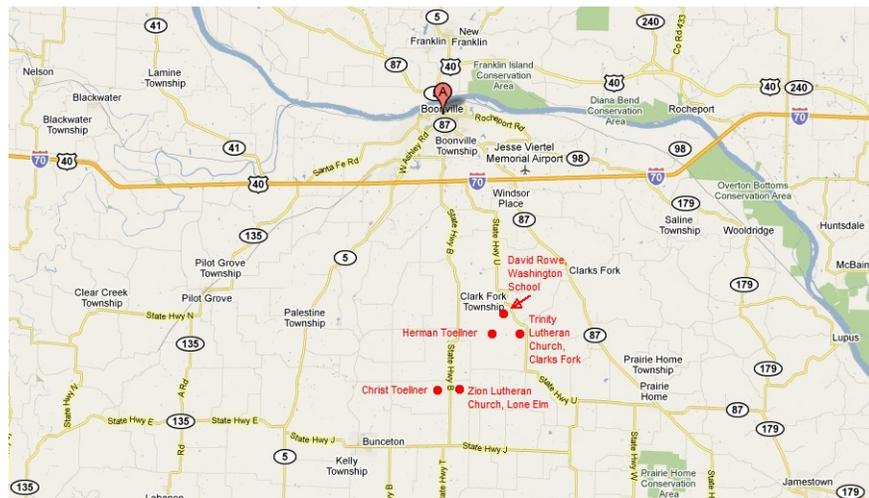
While poor roads and closer proximity to the Lone Elm church are the reasons cited in the church history, family relationships were undoubtedly also a factor. The Lone Elm church was indeed closer to Chris Toellner's property (about a 10-minute walk), but it was significantly further away from David Rowe than the Clarks Fork church, and also further for Herman Toellner (although apparent distance on this 2010 map may have been different with the roads of the time).

The family connections involved more than Chris and Her-



Miss Christine Anna Louise Toellner (ca. 1895).

The Toellner brothers remained lifelong members of the Lone Elm church. Both are buried in the church cemetery, along with their families and numerous descendants. David Rowe remained a member of Zion Lutheran until his death in 1917, although he and Rebecca are buried in Boonville's Walnut Grove Cemetery, the early history of which had been so strongly associated with the German Evangelical Church he had helped to found.



The Rowe and Toellner farms relative to the Clarks Fork and Lone Elm churches (2010 roads)

man being brothers; there were close connections between the Chris Toellner and David Rowe families as well. Not only did William Martin Rowe marry Christine Anna Toellner in 1901, soon after the Lone Elm church was founded, but three years later, on 01 June 1904, William's brother George Philip would marry Christine's sister Emma Lourine. The close family connections which culminated in four of their children marrying may have influenced Rowe's decision to transfer his membership to Lone Elm even if it did involve a longer journey between home and church.

However, by 1917 the word "German" had disappeared from the name of the church, as English rapidly began to replace German as the church language. Church records and certificates were still in German in the first decade of the 20th century (see for example the 1903 Boonville Church's 50th Anniversary Commemorative Booklet and the 1906 Lone Elm baptism certificate for Erna M. Rowe), but this would soon also change.

The speed of the changeover from German to English is apparent from pages 7 through 12 of the English translation of the 50th Anniversary Booklet. While in 1893 the church felt that "keeping up the German language was of critical importance for the congregation (p.7), in 1899 one English evening sermon a month was being given in English (p.8), and by 1900 all evening sermons were given in English, the Sunday School and confirmation instruction was given only in English, and new church youth groups such as the Endeavor Society used only English (p.8). The Endeavor Society's founding constitution noted that "the language used by the society would be English, as the young people of our congregation are not able to use the German language" (p.12).

The second and especially third generations of the church's founders were no longer fluent in German, and the churches were



The Lone Elm General Store operated by W.M. Rowe

forced to change from German to English in order not to lose their younger members. While the 1903 Anniversary Booklet was still published only in German (see the original German publication, and the name of the church was still "The German Evangelical Congregation", the approach of World War I made any connection to German or Germany politically risky, and within the next ten years most of the German churches would operate solely in English.

William Martin Rowe and Christine Toellner Marry and Return to Boonville

On July 24, 1901, David Rowe's son William Martin married Christine Anna Louise Toellner, daughter of Christopher Toellner and Anna Katherine Louise Timm, at the Zion Evangelical Lutheran Church of Lone Elm.

Born on June 11, 1873, William Martin Rowe first worked as a farmer until 1896, but then began a prosperous career in business and public service, with his first employment at the Lone Elm general store, then owned by Julius Hosp.

On 03 September 1900 he was appointed Postmaster in Lone Elm. On August 1, 1901 (a week after his marriage to Christine), he took over the operation of the late George H. Meyer's store in Clarks Fork, returning to Lone Elm in November 1905 to become Julius Hosp's partner in the Lone Elm store.

On July 4, 1909, he sold his interest in the Lone Elm store and moved with Christine and their three oldest children to Boonville (their fourth child Vera was born 3 days later), to become President of the new Boonville Mercantile Company, a position he would hold until his death.

After their move to Boonville, The family and their six surviving children returned to the original home church of their grandfather Johann David Christian Rau. The church was now known as the Evangelical Church in Boonville (later the Evangelical and Reformed Church, presently the United Church of Christ).

William and Christine Rowe's surviving children were Alverta Ann Rowe Souder (born 05 April 1903);

Edwin Herman Rowe (30 September 1904); Erna Matilda Rowe Hopkins (23 July 1907); Vera Elizabeth Sophie Rowe Grathwohl (12 July 1909); William Toellner [W.T.] Rowe (28 September 1915); and Kenneth Christian Rowe (24 September 1916). A seventh child, Virgie Christine, was born on 13 August 1906 but died one day later.

The Rowe family lived at 513 Third Street (shown here in the early 1920s), one of the first two homes built atop the crest of Third Street across from the future 'Hitch House' on the Kemper Military School property, until the children married and left home. The home was only a short walk from both the Boonville Mercantile Company and Hopkins Grocery, later to be owned by William and Christine Rowe's daughter Erna and her husband Woodard B. Hopkins (Senior). Erna Rowe Hopkins and Vera Rowe Grathwohl would remain life-long Boonville residents and

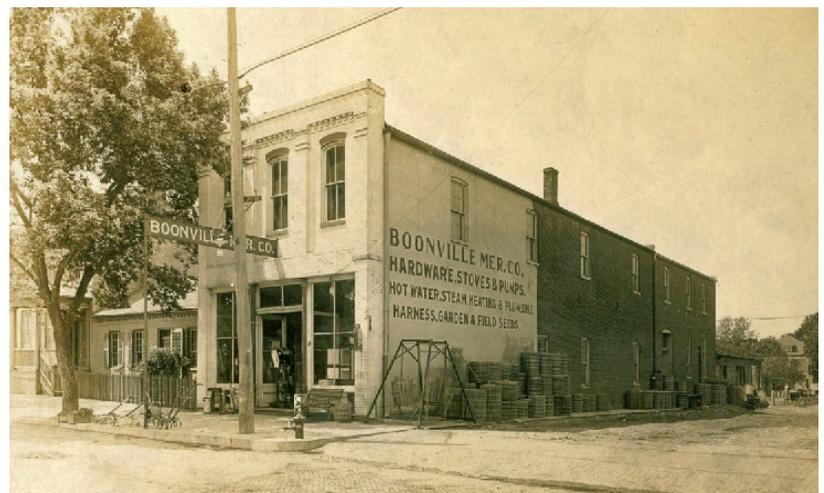
Evangelical church members.

William Rowe was active in the church his father had helped found. He served as Treasurer of the church board for 22 years, and headed the committee to expand the church building in 1915 (just after he had expanded the Mercantile building). He was Vice-President of the church board at the time of his death.

Rowe was also a long-standing member and treasurer of the church choir. For the last three years of his life he sang under the direction of his son-in-law Woodard B. Hopkins, who was just beginning his three-decade tenure as the church's musical director and choirmaster.

In addition, William Rowe served as clerk in the Missouri State Legislature and as a member of the Boonville city council, as well as Board Member and Treasurer of the Walnut Grove Cemetery Association.

William Rowe died on 29 March 1936; Christine on 30 September 1960. William Rowe's funeral was the first occasion on which the choir wore the robes it had been his project to obtain, which were completed just in time for the service. In his memory



The Boonville Mercantile: W.M. Rowe, President (before Rowe expanded the building in 1914-15). The house at left was demolished for the expansion and had belonged to Major William Harley.



Christine and William Martin Rowe in the early 1930s at the peak of his influence in church and community.

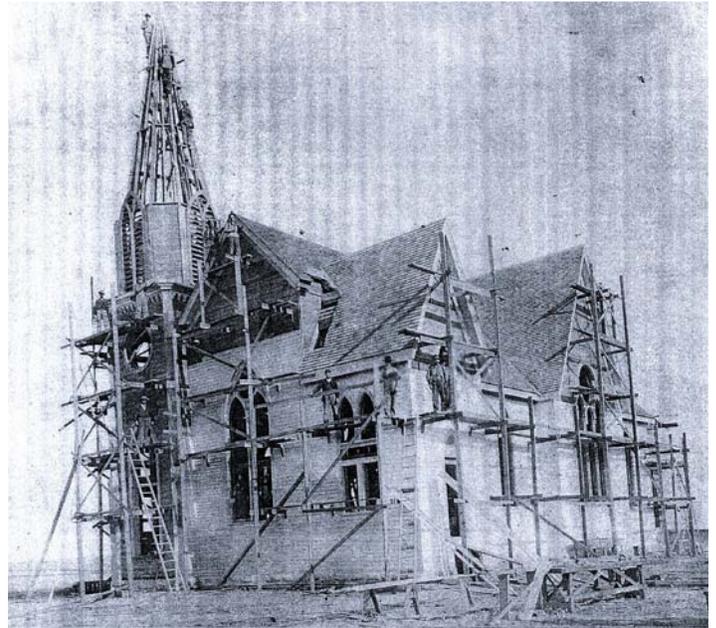
a church Memorial Fund was created which still exists today.

A Close Association With Three Churches, All German in Origin

David Rowe, Christopher Toellner, John King and their families shared a close association with German immigrant churches from the beginning of their new lives in Missouri until the end. Rowe helped start all three, first in Boonville, then in Clarks Fork, and finally in Lone Elm.

The Rowe family experience was largely representative of other immigrants as well. Wherever immigrants arrived, they established churches which provided sanctuaries in their own languages and the cultural values of their former homelands; from this secure 'home' in their new country the interactions of all the churches in each community would help the immigrants to gradually assimilate into a 'common' American culture.

This pattern established a strong tradition of church membership and a role of religion and church in American life which continues today. While not all immigrants would be as active as David Rowe in helping to found three successive churches, virtually all were closely involved with their fellow countrymen in religious and cultural institutions initially transplanted from their homelands and subsequently adapted to the American milieu: one of many ways in which immigrants helped form the present-day fabric of America.



Construction of the original Zion Lutheran Church in Lone Elm, Missouri



Clarks Fork Trinity Lutheran Church (1868 photo). It was built from wood instead of brick.

A Brief History of the Boonville Evangelical United Church of Christ



The Boonville Evangelical United Church of Christ, a congregation founded by nineteenth-century German immigrants to the Boonslick region, is celebrating its 165th year. It was founded in August 1853, when the German Evangelical Congregation was organized.

On January 1, 1855, the German Congregation adopted its first constitution and elected a council of four men. Several reorganizations were to follow the founding. The church constitution was revised in 1892 and incorporated the official title "The German Evangelical Congregation." This name was later amended to "The Evangelical Church of Boonville, Missouri." During the year 1898, the Boonville Evangelical Church became a member of the "Evangelical Synod," and voted to have one service a month conducted in English. The English service was held on Sunday evening.

A new parsonage was dedicated on November 15, 1903, fifty years after the founding of the church. In 1915, the Evangelical Church of Boonville voted to expand the church to the South. The cornerstone was laid on October 17, with the work on the annex being completed January 6, 1916. A new 14-rank, vacuum-electric pipe organ, was placed in the new addition, and is still being used today.

1935 was the year that the Evangelical Church merged with the Reformed Church to become the Evangelical and Reformed Church. In July 1953 the Church was redecorated. It was also during this year that the basement was completely renovated by members of the congregation volunteering their services. It was also during this time that the congregation voted to begin a

building fund for the purpose of constructing the Educational Building that is now located south of the Church. It was dedicated April 24, 1955.

In 1941 the Congregation voted to renovate the sanctuary, provide a formal chancel area and relocate the pipe organ. It was at this time that the chimes were added. By 1957, the church was to have yet another name. The Evangelical and Reformed Church joined the Congregational Christian Church to become the United Church of Christ.

1978 brought the dedication of the History Corner in the Lay Center (located in the basement of the church) and the church celebrated its 125th Anniversary! A chairlift was added in 1981, to the church building near the front steps, to make it more accessible for the elderly, disabled and injured members. In May of 2005, the old chairlift was replaced with a new safer and more convenient chairlift.

In 2014 a New Handicap chair lift was purchased and replaced the older one, on the east side of the church. Also, in 2014 the Parsonage was sold to a former member, and made a personal residence, and memorabilia center for past

Evangelical United Church of Christ events.

The church celebrated its 150th Anniversary in 2003. "Our History is rich, and our people are active and enthusiastic," says Kurt Grathwohl, Church Council and Education Committee member. The membership consists of approximately 160 resident members and 21 non-resident members. Long-time area resident Jeff Glandon is pastor of the Church.

Heritage Festival Days Events Celebrating Church's 165th Year

Grathwohl says that the Church will celebrate its 165th anniversary this June during Heritage Days weekend. "Some of you may remember it as the Evangelical and Reformed Church located at 7th and Spring Street," Grathwohl says. "It is the church located between the Catholic Church and the Catholic School."

Current plans are to have an open house/tour Saturday afternoon (June 23) with a display of photos of past ministers and old German Hymnals—samples of artifacts and documents Grathwohl found in Church archives. Sunday (June 24), Grathwohl says the Church will have worship followed by a luncheon along with "an opportunity to share stories from past years about this wonderful church."

Grathwohl asks that if anyone on here has any old photos or other documents involving the church, "Please share them or let me know." He can be contacted by email: chevyman3_11@hotmail.com or by phone at: 660-888-2854. The Heritage Days weekend activities planned by the church will also be listed on its website: <http://BoonvilleEUCC.yolasite.com> or Facebook site: www.facebook.com/EUCCBoonville

Historian Brett Rogers to Speak at BHS Meeting *April 13 at Fayette First Christian Church*

Missouri historian Brett Rogers will be the guest speaker at the Boonslick Historical Society Spring meeting April 13 at the historic Fayette First Christian Church, 307 N. Church St. The meeting begins at 7 p.m. and the general public is invited.

Rogers will make a presentation that explores the life and work of Ludwig Abt, one of the most important Missouri architects of the 20th century, and his impact on the architectural landscape of small-town Missouri. Special attention will be paid to Abt's work in Howard, Cooper and surrounding counties and the preservation of these unique architectural landmarks.

In a prolific career that spanned over a half century, the German-born Abt designed some of the most important and recognizable landmarks in central and northern Missouri.

Between 1912, when he first opened his office in Moberly, until his formal retirement in 1965, Abt designed well over 250 structures—schools (including the Lincoln School for African Americans in Fayette), churches (including the First Christian churches in Fayette and Boonville), hospitals, theaters, lodges, residences, and other types of private and public buildings throughout the region and beyond.

Other structures in mid-Missouri designed by Abt included St. Joseph Hospital in Boonville, the Colonial Revival home located at 709 W. Broadway and the Heidman-owned Peck Drug Store, both in Columbia, and Sacred Heart Catholic Church on Locust Street in Downtown Columbia. Abt also contracted to build the church, which was completed in 1914.

Rogers, who specializes in architectural history, holds undergraduate and graduate degrees in social studies and history from

the University of Missouri-Columbia. A resident of Boonville and member of the Boonslick Historical Society Board of directors, Rogers is an instructor of history at Missouri Valley College. He also teaches history at Columbia College and William Woods University.

The Fayette First Christian Church (Disciples of Christ) was organized about 1830 and originally met in homes and possibly in a log school building. In 1845, members purchased the Methodist Church building at the corner of what is now Church and Spring streets. This original frame building was replaced in 1886. When that building burned, the current church edifice, designed by Ludwig Abt, was completed in 1917.

An annex was added in 1960, with a multipurpose building constructed across the street in 1972. The 1917 building was renovated, and made handicapped accessible, in 2006. The original 1929 pipe organ was replaced in 2010 with a modern digital organ. Beginning around 1910, the congregation has been affiliated with the Indianapolis-based Christian Church (Disciples of Christ).

The Boonslick Historical Society was founded in 1937 and meets several times a year to enjoy historical topics pertinent to the Boonslick area. Society members have worked together over the years to publish historical books and brochures and to mark historic sites. The Society supported the founding of Boone's Lick State Historic Site, marked the sites of Cooper's Fort and Hannah Cole's Fort and restored a George Caleb Bingham painting on loan to The Ashby-Hodge Gallery of American Art, Central Methodist University.



Fayette First Christian Church will be the location of the Boonslick Historical Society spring meeting on April 13th. Historian Brett Rogers will present a program on German immigrant Ludwig Abt, who designed the current church building in 1917. Abt became a major architect in the Boonslick region in the 1920s. He is pictured at right in a photo taken in 1916 in front of St. Joseph Hospital in Boonville, which he designed. Church photo by Don Cullimore, Abt photo courtesy Friends of Boonville



Boonslick Historical Society

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Fayette First Christian Church, designed by Boonslick architect Ludwig Abt and built in 1917, will be the location of the Boonslick Historical Society spring meeting, April 13. Snow picture was taken by James Steele.