

**United States Department of the Interior
National Park Service**

1642

DEC 8 2000

**NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name German Evangelical St. Johns Church / Deutsche Evangelische St. Johannes Kirche

other names/site number St. John Church, Hebron, North Dakota, 32 MO 68

2. Location

street & number 624 Church Avenue N/A not for publication

city or town Hebron vicinity

state North Dakota code ND county Morton code 059 zip code 58638

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register Criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

Signature of certifying official/Title

Samuel J. Wegner
Samuel J. Wegner
State Historic Preservation Officer (North Dakota)

11/30/00
Date

State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. (See continuation sheet for additional comments.)

Signature of commenting or other official

Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:

- entered in the National Register
 - See continuation sheet.
- determined eligible for the National Register
 - See continuation sheet.
- determined not eligible for the National Register
- removed from the National Register
- other (explain): _____

Signature of the Keeper

Edson R. Beall

Date of Action

1-11-01

German Evangelical St. Johns Church
Name of Property

Morton, North Dakota
County and State

5. Classification

Ownership of Property

(Check as many boxes as apply)

private
 public-local
 public-State
 public-Federal

Category of Property

(Check only one box)

building(s)
 district
 site
 structure
 object

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
1		buildings
		sites
		structures
		objects
1	0	Total

Name of related multiple property listing

(Enter "N/A" if property is not part of a multiple property listing.)

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

RELIGION / religious facility

Current Functions

(Enter categories from instructions)

RELIGION / religious structure

RECREATION AND CULTURE / museum

7. Description

Architectural Classification

(Enter categories from instructions)

Gothic Revival

Materials

(Enter categories from instructions)

foundation STONE: Sandstone

walls BRICK

roof ASPHALT

other WOOD

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing)

- A** Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B** Property is associated with the lives of persons significant in our past.
- C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D** Property has yielded, or is likely to yield information important in prehistory or history.

Criteria Considerations

(Mark "X" in all the boxes that apply.)

Property is:

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location.
- C** a birthplace or a grave.
- D** a cemetery.
- E** a reconstructed building, object or structure.
- F** a commemorative property.
- G** less than 50 years of age or achieved significance within the past 50 years.

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested.
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey

- recorded by Historic American Engineering Record

Areas of Significance

(Enter categories from instructions)

Ethnic Heritage: European/Scandinavian
Architecture

Period of Significance

1885 - c. 1900
1908
1951

Significant Dates

November 1908
October 21, 1951

Significant Person

(Complete if Criterion B is marked above)

Cultural Affiliation

N/A

Architect/Builder

Church: Architect: Hancock Brothers, Fargo, ND
Contractor/Builder: Henry Bomgarten
Stonemason: Conrad Kick, Hebron, ND
Parish House: Architect: Turner, Inc., Dickinson, ND
Parish: Contractor: Peter Kolling & Son, Dickinson, ND

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository:

Debus Museum, St. John Church, Hebron, ND
Hebron Historical Society Museum, Hebron, ND
State Historical Society of North Dakota, Bismarck
Kolling & Kolling, Inc., Dickinson, ND

German Evangelical St. Johns Church
Name of Property

Morton, North Dakota
County and State

10. Geographical Data

Acreage of Property 2.75 acres

UTM References

(Place additional UTM references on a continuation sheet)

1	13	724940	5198490	3			
	Zone	Easting	Northing		Zone	Easting	Northing
2				4			
	Zone	Easting	Northing		Zone	Easting	Northing

See continuation sheet.

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title The Rev. Thomas A. Zuhlke, Henry Mische, Erna Saxowsky, Erma Treiber, Pauline Diede
organization St. John Church and St. John Historical Committee date March 2 - November 13, 2000
street & number 620 Church Avenue, PO Box 102 telephone 701-878-4011
city or town Hebron state ND zip code 58638

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

- A **USGS map** (7.5 or 15 minute series) indicating the property's location.
- A **Sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional items

(Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of the SHPO or FPO.)

name Members of St. John Church, Hebron, North Dakota, George Saxowsky, Church Council President
street & number 624 Church Avenue, PO Box 70 telephone 701-878-4011
city or town Hebron state ND zip code 58638

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

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National Register of Historic Places
Continuation Sheet

Section number 7 Page 1

German Evangelical St. Johns Church
Morton County, North Dakota

Section 7: Description: Narrative Description

**St. John Church: The Forge which made the Stele and Mettle
The Stele's Beginnings**

A stele, Greek in origin, is a pillar of quadrangular shape, which bears an official inscription, often marking a burial place. (Osbourne, p. 1095; Mollett, p. 305) In Christian belief, it marks the place of resurrection, new birth and new beginnings. St. John Church, Hebron, North Dakota is the first stele of Hebron. It is located on lots 1 through 16, which is block 28 of the original townsite of Hebron, North Dakota, which was platted on papers drawn May 21, 1885 and recorded with the Register of Deeds, Mandan, Morton County, Dakota Territory, June 8, 1885. It is the most prominent building in the city, rising to a height of 127'. It is located on the street honored for its presence at 624 Church Ave., Hebron, North Dakota. It is five blocks from the Hebron Brick Co.

The Forging of the Stele

The Gothic Revival structure was designed by George Hancock of Hancock Bros. architectural firm, Fargo, North Dakota and was contracted to Mr. Henry Baumgartner, General Contractor. Mr. Basso, a carpenter, was sent from Chicago, by the German Evangelical Synod of North America to build the church. He was assisted by Ed Chase, a local carpenter. The contract to build was let in February 1908 and the building was dedicated Sunday, November 8, 1908. The church cost \$20,858 from Pledge and Total due figures and \$21,358 Total Paid Out figure with an incomplete itemization. (Minutes)

The Gothic Revival architecture features lancet windows of the Early English Architecture of the 13th century, decorated windows of the Decorated Style of Architecture of the end of the 13th century to the 14th century, and the multiple small shafts overlaid on the piers of arches of the Perpendicular Architecture of the 14th through the 16th century. The Early English Architecture was the first of the pointed or Gothic style arches with lancet forms, which succeeded the Norman Architectural style and its rounded arches. The Decorated Style of Architecture was the second of the pointed or Gothic styles and featured tracery in the pointed tops of the arches. The Perpendicular Style of Architecture was the third and last of the Gothic styles and featured perpendicular lines and paneling of flat surfaces. (Mollett.)

The Stele

Considering that a stele has a base, in this discussion, the church supports the bell tower stele, as its base. The walls of the structure are light brown dry compressed Hebron Brick and are reinforced with three-step buttresses with dark brown stone shoulder capping. Six pairs of buttresses of brick masonry atop perfect ashlar sandstone bases terminate in a brick corbel out brick masonry ledge, which corbeling supports a brick dripline below the eaves of the steeply pitched roof. The dry pressed brick process is no longer used in commercial production. The perfect ashlar sandstone, used for the foundation, was quarried from the farms of Ernest Saxowsky, and George L. Ding, southeast of Hebron, ND. Two additional tension reinforcing rods were placed through the east and west walls at the balcony level in the 1930s, to prevent bowing of the walls, due to settling and ground vibrations from the railroad trains, which are situated 1½ blocks from the church to the south.

Bell Tower

The bell tower rises at the center of the south gable and ends as a 15' 11¼" square brick tower surmounted with an octagonal pyramid spire. The square column is topped with a parapet; in each of four corners is a square spire capped by a hand crafted and fitted sheet metal finial. Between each finial is a smaller peaked facade. The spire rises to a metal cross finial.

The bell tower is comprised of six levels: the basement, main entrance, balcony, mid-level, belfry and steeple and is 127' above ground level to the ball of the peak's finial. Visually, it matches from ground level the segments of the bell tower of Trinity Church, New York City built in 1839 through 1846.

At the steeple level, the octagonal pyramidal spire points skyward nearly 60' and is constructed of heavy timbers, underlayment boards and green shadowed asphalt shingling, approximating the original green painted cedar shakes, a sample of which is in the Debus Museum.

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At the belfry level, in the Early English Style a pair of louvered Gothic lancet arches appear on all four tower faces below the base line of the steeple. Each set is encased in a rectangular brick casement with four layer brick corbelling at the top. During construction, timbers were placed through the window openings, which supported the exterior scaffolding for the steeple roofing.

The three bells, purchased in 1908 were cast by the
HY STUCKSTEDE B F CO
ST LOUIS MO.

Each bell has the donors names cast in them.

Small Bell	Medium Bell	Large Bell
GESTIFTET VON	GESTIFTET VON	GESTIFTET VON
GEORG URBAN	DEN JUENGLINGEN	FRIEDRICH SCHWEIGERT
UND GEORG BRATZEL	DER EV ST JOHANNES GEMEINDE	1908
1908	ZU HEBRON N DAK	
	1908	

On the south facing wall:

At the mid-level, also in the Early English Style is a window casement of three lancet stained glass windows.

At the balcony level is a Decorated Style window casement of two lancet windows with tracery. The tracery consists of three round stained glass windows, in trefoil pattern. (Liungman, p. 287) The entire casement mimics the same style of the entryway below them. The patterns and designs of the tracery woodwork and windows are very similar and identical in some features to products found in "Roberts' Illustrated Millwork Catalog, A Sourcebook of Turn-of-the-Century Architectural Woodwork."

At the main entrance level, the double entry doors are in a Gothic lancet arch casement with tracery. This tracery stained glass is classical Decorated Style, which has mixed symbolism. The top figure of the tracery is a quatrefoil, representing the four evangelists, Matthew, Mark, Luke and John. (Liungman, p. 283) In the quatrefoil is the number "1908." In the two lower figures are trefoils, symbolizing the Trinity. In them are the letters "A" and "D," representing the Latin phrase meaning, "Year of the Lord." 1908 AD is the year the church was dedicated. Kawneer aluminum casing thermal pane glass doors from Viking Glass Co., Dickinson, ND, replaced solid wood doors in September 1996. Atop the pointed arch of the fenestration is the arch stone carving of the English transliteration of the German: "Deutsche Evang. St. Johannes Kirche." Translated it means, "German Evangelical St. John Church." This is the inscription of the stele.

At the basement level's top half, ground level, a concrete landing and steps with brick banisters capped in dark brown sandstone lead up to the main entrance doors.

Sanctuary

The sanctuary includes two balconies, north and south, over the chancel (24' 10" wide by 12' 5" long) and over the nave (60' long by 39' wide), respectively. The nave has two 40" (3' 4") wide side aisles with 2 ranges of 79" (6' 6") wide side pews and a middle range of 220" (18' 4") wide pews. The sacristy is under the north balcony. The narthex is under the south balcony. Sixteen east side aisle pews, 14 middle pews and 15 west side aisle pews are the main floor seating. Pews are straight and uncushioned original oak and feature a carved 6 petal rosette on the ends. The plain straight backed wooden pews in the north and south balconies are from the original wood frame church of 1885.

The south gable end at the balcony and main levels has a set of one over one double hung windows set in a lancet casement on each side of the bell tower. These serve as skylights to the south balcony and sanctuary.

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German Evangelical St. Johns Church
Morton County, North Dakota

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Stained Glass Windows

Twenty stained glass windows allow diffused light to enter the building. Twelve lancet windows of the Decorated Style grace the sanctuary, on the lateral walls, each being 121 " high and 34½ " wide with the arch beginning 94 " from the base: two in the chancel, two in the quere, and eight in the nave. They vary in the number of horizontal saddle bars as flat bar or ½ " diameter rod from 5 in the "Good Shepherd" window to 8 in the decorative window of Christ Birkmaier. The maximum and minimum distances between saddle bars is 31¾ " in the Mische window and 7½ " in the Leutz and Birkmaier windows. No vertical iron standards are used. Leadwork joins and fretwork decoratively segments the glass pieces. (Gwilt, p. 671-672) Depicted in the chancel, quere and nave moving NW corner to SW corner to SE corner to NE corner, donors in parentheses, are

on the west wall from north to south,

in the chancel, a decorative window with light brown yellow floral quatrefoil with red circular center, encircled with a gold brown circle, the quarter sections filled with two pieces from the center outward: red and yellow followed by green. It is hereafter referred to as "the German pattern" because of the red and green colors. This window is the only one, which sets the points of the floral quatrefoil at 45° from the principle compass points. (Christ Birkmaier);

in the quere, "Jesus Knocking at the Door" a.k.a. "The Light of the World" (G. Schmahlenberger);

in the nave,

St. Matthew, pictured in a brown robe, holding a pen and closed book with a background purple tapestry designed with a floral quatrefoil; the halo is segmented with a three dimensional quality of "sparkling with fire." (Ferd. Leutz)

St. John, young looking apostle, robed in red, holding a pen and book, with a background purple tapestry designed with a fleur de lis. (Hebron Concert Band);

a decorative window with "the German pattern" paneled by rectangular hexagons with interconnecting square diamonds; the hexagons are of yellow, turquoise, green streaked opalescent glass; the diamonds are darker green. (Ferd. Mische);

a decorative window with "the German pattern" paneled by rectangular hexagons with interconnecting square diamonds; the hexagons are of horizontally streaked green opalescent glass; the diamonds are darker green. (Theo. Mueller);

on the east wall from south to north,

in the nave

a decorative window with "the German pattern" paneled by rectangular hexagons with interconnecting square diamonds; the hexagons are of horizontally streaked green opalescent glass; the diamonds are darker green. (Wilhelm Mueller)

a decorative window of rectangular hexagon borders with interconnecting square diamonds; the hexagons are of yellow, turquoise, green streaked opalescent glass; the diamonds are darker green. (Phil. Bratzel)

St. Luke, robed in brown, looking into a book, with pen in hand, with a background purple tapestry designed with an encircled quatrefoil (F. Schmahlenberger and L. Rehm);

St. Mark, robed in blue, writing in a book, with a background purple tapestry designed with a Jerusalem Cross with floral accents (Geo. and Wenz Ding);

in the quere, "Jesus, the Good Shepherd," holding a lamb (Christ Ewald);

in the chancel, a decorative window with "the German pattern" paneled by rectangular hexagons with interconnecting square diamonds; the hexagons are of yellow, turquoise, green streaked opalescent glass; the diamonds are darker green. (Jak Neidhart).

In the narthex SE corner is a decorative window (Christiane Braun.) and in the SW corner is a decorative window (Jakob Braun.) Pointed window arches are made of brick voussoirs.

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"The Light of the World" window is the evolved artistic format of daylight and cleaned antique door. Only a hint of brambles and weeds overgrow the door and thence do not fast bar the door to the human soul. Neither gloom of darkness nor painful crown of thorns, dimly lit by a lantern, shed Gothic spookiness. It differs from the original painting by William Holman Hunt, c. 1855. It follows the far more inviting, friendly and halloed Jesus in the New Utrecht Dutch Reformed Church at 18th Avenue and 83rd Street, Bensonhurst, Brooklyn, New York. (Sturm, p. 53) The enameled halo of Jesus differs from that window and all the other figures at St. John Church. It is non-segmented and transparent to the background.

"Jesus, The Good Shepherd" window is by posture of Jesus and the Lamb held in his arms identical to a pattern found in Roberts, p. 379, also located in the United Methodist Church, Langdon, North Dakota.

The windows use opalescent glass in the borders of the windows, as developed in the 1870s by Louis Comfort Tiffany and John La Farge, American painters, who became two of America's foremost stained glass artists. This glass has the distinct property of refracting and reflecting light. The halo of St. Matthew, a very lightly enameled pure opalescent yellow glass will "sparkle with fire" like a diamond, when one walks past it, as the sun is shining through it from the west.

Enameling of glass would stain the pieces, which were fired and then leaded. The figures of the windows are enameled, not mosaics of "pot metal" glass. They are like the figure of Jesus in "*Then Shall Thy Light Break Forth as the Morning*," by Clara Bund, 1913 in West End Collegiate Church, West End Avenue and 77th St, Manhattan, New York. (Sturm, p. 43)

The colors of the window borders are predominantly purple and the tapestries have floral and fleur de lis patterns, suggesting strongly that the artistic origins are French. The decorated windows carry the German colors of green and red and French fleur de lis pattern in the apex of the border. Such patterns and window designs were found in American millwork companies of the day. (Roberts)

The apse, on the north end of the building, although lower and narrower than the nave, carries through the same brickwork and stained glass decoration windows as the rest of the church.

Load Bearing Truss

The truss of the roof is composed of two principal rafters, a kingpost, collar beam and two struts. The collar beam is the attic level of the ceiling, approximately 11' above the rafter feet on the sidewalls. Struts from the rafters abut to the base and top of the kingpost's shoulders. The top is a notched mortise and tenon. The principal rafters are stabilized with a down notched purline above the collar beam. Roofing rafters are supported on the purline. (Gwilt, p. 596, 614ff, 606-607) The attic joint ceiling begins below the collar beam. From the interior, 5 pair of wooden timbers support a beam, beneath the collar beam, above. These wooden timbers are like the diagonal collar brace and the vertical pendant post elements of a hammerbeam truss and have a similar terminal ornamentation.. (Harris, 1983, p. 276)

Lighting and Interior Appurtenances

Eight low electrical lighting chandeliers flood the attic joint ceiling, which provides an indirect, soft and warm lighting to the walls and floor. To change the light bulbs, the sextants have to climb the bell tower to the mid-level and enter the attic to hand lower the chandeliers. An original glass chandelier globe is in the Debus Museum. The very first light was provided by kerosene lamps.

The interior is further decorated with a richly carved and routed Decorated style pulpit staircase newels, canopied elevated pulpit, balustrades, font and altar. By definition, the pulpit canopy is a sound board, measuring 52" in diameter in an octagonal shape. It is 8" wider in diameter than the pulpit, which is 44" in diameter. The pulpit panels are routed with Decorated Style lancet casements, containing ribbing and tracery. The altar features floral ornamentation on the spires, called crockets, also found on the spires of the Cathedrals of Rouen, France and Pamplona, Spain. (Swaan, p. 157 and p. 275)

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German Evangelical St. Johns Church
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In 1929 the heating system was changed; at this time the basement was made more usable for Sunday School with renovations to furnace room, walls, flooring and ceilings. In 1951 the Parish House addition was completed. In 1955 a new Reuter Pipe Organ was installed.

The Stele's Linkage of Architectural Design and Theological Meaning

Architect George Hancock shows a Master's skill of doing something new with some things old in the truest sense of a craft's development and evolution.

Theologically and architecturally, the design of St. John Church by Mr. George Hancock has similarities to some of his 57 other Episcopal church designs in North Dakota. The architectural application and theological meaning is also distinctively Evangelical.

- 1) The church employs groundedness by using natural materials found in the area. The first visual impact of the coloration in the foundation sandstone and bricks of Hebron clay is that the church rose up out of the good earth in this very place of Holy Ground, even as the Cathedral Mountains rose up in the Rocky Mountain chain.
- 2) The church has visual symbolism to theological principles and architectural concepts, like verticality.
The bell tower verticality is emphasized by
 - the pair of Early English casements with one over one pointed windows on either side,
 - the church's rising 3 step abuted buttresses and
 - the rising Norman arch staircase.The bell tower verticality represents the righteousness of God in the midst of his people. They are to ascend to the heavens and divine life on earth by God's full measure, like the plumbline (Amos 7:8) and by God's love, which has redeemed his children. (Romans 5:8)
The two very elongated lancet casements symbolize the armed guarding of the fortress entry, like lances, or the spiritual armed guarding of the temple entry with forearm, palm and fingers pointed vertically in praise, prayer and petition. (Proverbs 15:8, 16:17, and Psalm 25:20-21)
The 3 layer abuted buttresses remind us that the grace of God supports us to "live lives that are self-controlled, upright, and godly." (Titus 2:11-14)
The Norman rounded arch in the entry staircase is as a drawbridge to a mighty fortress over a moat, symbolized by the honeycomb brickwork, a ventilated English Cross bond, a.k.a. Dutch bond, of stretchers and headers with the headers absent, in the four courses above ground level. (Harris, 1993, p. 425, Phillips, p. 39) It is a drawbridge by which God's children pass over the waters from the world, ruled by Satan, and rise into the kingdom of God on earth as it is in heaven, ruled by Jesus Christ, our King. (1 Timothy 6:3-16 and Rev. 3:7-13)
The physical elevation of the whole person into the church, the lifting of humankind's spirit to the Lord and the resurrection's raising of the spiritual body unto eternity are all theological faith constructs of redemption, justification and sanctification, symbolized in the architecture and use of St. John Church.
It is a sure sign of excellence that
 - the architecture reveals God's salvation corporately to all believers for their justification inherently as a place of worship and
 - the same architecture reveals God's salvation individually to worshipers for his or her sanctification intrinsically through theological principles and faith constructs. (Finney, p. 16)
- 3) The physical layout incorporates the qualities of nature's elements in a creative harmonization with nature and God the Creator. It harmonizes the discernible with the mystical and the positivistic with the theological. (Calvin, p 463) The south facing wall allows the sun's light to flood the south balcony and narthex and wash into the sanctuary through the lancet windows, during the worship hour on Sunday mornings. It is symbolic of the Son's Light that floods our Life with Love and Mercy and refreshes our spirits, awash in the Holy Spirit of the Son Light. The changing of light with the passing of clouds animates the sanctuary, as the light "dances"

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German Evangelical St. Johns Church
Morton County, North Dakota

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with shadows and brightness on the interior walls, bringing motion with the indirect lighting. It is symbolic of the Light of God's Truth that dances through the interior of our being, moving into the dark corners, brightening the whole interior of the soul and bringing it to Light and Life. The interplay between changing natural conditions (dancing light as moving shadows and light) with changing spiritual states (redemption, sinful and saintly) is a positive correlation between lumination of the sanctuary and illumination of the temple of God, our bodies, minds and spirits. (Psalm 139:11)

The Stele's Revelations

St. John Church presents several architectural perplexities. The unraveling of them is not only educational but also excitedly entertaining. Let us go on an adventure of architectural time travel and historical journey.

One Tuscan pillar is centered beneath the south balcony. Six Corinthian pillars are set: two at the corners of the center pew section in the south end and two at each of the two corners of the chancel/quere in the north. These four points delineate the center section of the nave. The architectural question to be answered is why the simplest of the five orders of classical architecture, the Tuscan, would be found with a Greek architecture, the Corinthian, in a German Evangelical and Reformed church on the Northern Plains of North Dakota. It is known that the architect, Mr. George Hancock, studied classical architecture at the South Kensington Institute, now the Victoria and Albert Museum in London, England. He designed Episcopal churches on the Northern Plains, fifty-seven in North Dakota alone, using similar architectural Gothic Revival designs. He may have been influenced by the 1893 Columbian Exposition in Chicago, which brought back the classical architecture of this period and the Gothic Revival. It revived previous architectural forms that frequently became part of new structures of this time period. For example, the cupola on St. John Church's roof is proportionately and visually a match to the bell-cote or bell gable of the Episcopal Church of the Good Shepherd, at Lakota, ND. The matching parts are the sheet metal finial, the steeply pitched shingled spire, the same sharply outward sloping curve at the bottom of the spire, the Gothic louvered lancet casement in the mid-section and the broadening tapered base. Similarities exist with other Episcopal churches in North Dakota, namely Holy Trinity and Church of the Advent. The ventilation cupola might be called the signature piece of George Hancock.

If the principal of architectural design carryover is accepted, as is seen in the Norman, Early English, Decorated and Perpendicular Architectural Styles of St. John Church, Hebron, North Dakota and Canterbury Cathedral, England, (Swann, p. 175) then the presence of Corinthian capitals might also be similarly explained.

The sanctuary floorplan is the Christian Latin Cross with the foot, the summit and arms, originating as early as 1129 AD at St. Denis, France and 1194 AD at Chartres Cathedral, France. (Swaan, p. 119, 120) The elongated apse, sacristy, vaulted north balcony and vaulted chancel are the summit; the choir or quere is the left and right arms (the transept); the nave and narthex are the foot. The east and west aisle seating of the foot corresponds to the "aisle" sections of the cathedral floor plan (Macaulay, p. 12).

At Korazim, Israel, The Rev. Thomas Zuhlke, Pastor and Teacher of St. John Church, Hebron, ND, visited the archeological remains of the Jewish synagogue. (Eini, p. 70) Immediately he saw the peristyle of Corinthian pillars, which had supported the roof and the side balconies for the women and children. Beneath each balcony was the open walkway, called the cardo, corresponding to the aisle of the cathedral floorplan. Surrounded by balconies, the center of the atrium, on the ground floor, is the place where the Jewish minyan would meet for worship and study. The minyan is 10 or more recognized men of a synagogue. The men were separated from the women and children. At the time of St. John Church's building, the women and children sat separately from the men. If you would visually lower the Korazim side balconies to the synagogue's ground floor cardos and the cathedral's aisle, you would have the side pew seating of St. John Church. The side pew seating would be separated from the center section by the aisle, a walkway formed by what was left of the synagogue cardo and the cathedral aisle. The center section of seating would be delineated as a rectangle by the last center section pew in the south and the balustrade of the first center section pew in the north and by the north and south running side aisles and the sight line of the Corinthian pillars on the east and west, just like the peristyle delineated the minyan section of the synagogue. It is plausible that the seating pattern of St. John with two side aisles and not a center aisle, harkens back to the days of Jesus and the floorplan of existing synagogues and the succeeding cathedrals. It is also plausible that this is an architectural form carried over by the traditions of classical design, though the significance of its function had been obscured with the passage of time.

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A large ceiling to floor double pointed arch of the Early English Architecture with two Corinthian pillars supporting the two lancet arches carries forward the column usage from its predecessor style, the Norman Architecture, typified by Ely Cathedral, England, (Anderson, p. 29) through to the Perpendicular Architectural Style, the third and last of the English Gothic styles, typified by Lincoln Cathedral, England, (Swann, p. 197) These arches demarcate the chancel from the choir or quere, the arms or transept of the cross. The interior woodwork is original oak. The five pair of timber elements forming the attic roof of the nave are scarfed bolted pieces. The distance between them being 12' 6" suggests they are more decorative and functioning to support the plastered ceiling than they are structural and functioning for building strength. (Gwilt, p. 607)

An approximate relation exists between the exterior buttresses, measuring 12' 2" and the interior hammerbeams. However, an anomaly in the distance between centers of the southernmost corner buttress and the next northward pair. Their distance between centers is 9' 6". This anomaly causes one to examine the slight difference between centers of the exterior buttresses and the interior hammerbeams. Was an architectural reason behind the discrepancy? Investigation led to some new findings.

An observation was made by Nancy Zuhike that the north and south balconies, facing each other over the main floor seating, reminded her of the New England sailing ships, specifically the Mayflower II. Consulting Dr. Evans Sealand, Archivist of the Connecticut Conference United Church of Christ, an Internet web site reference was received to Old Ship Meeting House at Hingham, Massachusetts, (Howe)

http://www.bc.edu/bc_org/avp/cas/fnart/fa267/17th/hingham2.jpg

and to the Mayflower II at website

http://www.mayflowerfamilies.com/Mayflower%20Ship/mayflower_ship_facts.htm.

Further examination of the physical measurements of St. John Church reveals some startling insights to emigration history. The bird's eye view of St. John, looking through the roof, is two high balcony decks with seating sloping upwards from inward to outward end, facing each other with lower main floor seating between them in a rectangular shape with an elongated half octagon apse on one end, giving it a stout rounded end. The main floor sanctuary measures 60' 4". Adding the length of the chancel (12' 6") and elongated apse (20') or 32' 6" to the sanctuary totals 92' 10". The width of the center seating (18' 4") and two aisles of 40" (3' 4") each totals a width of 25'. The vertical drop from the attic joint ceiling to top of the side wall, which is the slanting part of the ceiling, is 11'. Five pair of attic joint ceiling beams and one pair of Chancel Arch piers, making six pairs, support the ceiling. The vaulted ceiling above the north balcony curves sharply into the roof line of the 6' 10" elongation of the half octagon apse, giving a narrowing appearance of an inverted ship's bow.

The Mayflower is described as a little larger than a canal boat with high forecastle and poop decks sloping upwards from inward to outward end with a low mid-ships upper deck and lower main deck. She was "broad of beam, short in the waist (and) low between decks." The dimensions of the Mayflower II are 90' long, 24 to 26' wide, with a hold, the slanting part of the hull from the keel to the side, that is 11' deep and has the main deck supported by six pairs of pillars below it. The bow of the boat curves sharply into the prow line.

Six pairs of independent characteristics can be statistically quantified as stating the random chance that six components would occur at the same time is $\frac{1}{2} \times \frac{1}{2} \times \frac{1}{2} \times \frac{1}{2} \times \frac{1}{2} \times \frac{1}{2} = \frac{1}{64} = 1.5\%$. Stated conversely, it is a 98.5% chance that this occurred intentionally. By scientific standards, this is at a significant and nearly highly significant level of probability.

Given the six comparable features and the fact that the architect studied at South Kensington Institute, London, England, with access to English sailing documentation, and that an American precedent in Old Ship Meeting House existed in his time, it is entirely plausible that George Hancock did a masterful job of combining into the symbolism of this unique building Gothic Revival and English Sailing Ship architectural influences. In the Stele, he memorialized the legacies of European Reformation and Colonization of America by crossing the sea, which are so much a part of North Dakota history and the founding congregation of St. John Church.

Another legacy is the relationship of the European families with Judaism. The central air vent is a cast iron circular filigree floral pattern of French lilies and seven leaflet palm branches, emanating from the six pointed Star of David.

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An Addition to the Stele

Parish House

The "Parish House", inscribed on the entry of the addition, was dedicated October 21, 1951. The 84' by 40' addition was designed by Turner, Inc. and built by Peter Kolling and Son, Inc. of Dickinson, ND. Using facing Hebron Brick #60R and #65R, the labor cost was \$9,390.40 of a total estimate of \$42,000. Paul Birkmeier was the supervisor of building and The Rev. Henry Reifschneider was the Pastor and Teacher of the congregation. Architecturally, it has a horizontal brown brick row, 7 light brown bricks below the eaves, and represents the architrave or main beam. It mimics the 4 layer corbelling "beam" of the church. Just under the eaves is a row of brown brick diamonds, made of three bricks to form a square image. These brick diamonds correspond to the decorative row of the frieze, above the architrave, which is supported by a column or wall of columns, a peristyle. The lower wall has a vertical brown brick row, 17 horizontal light brown bricks above ground level, which mimics the church's brown sandstone layer between the foundation sandstone ashlar and the Hebron brick of the walls.

The flat roof of the "Parish House" began to develop water leakage problems, so it was replaced in 1988 with a hip roof design with wooden truss rafters, covered with asphalt shingles. Brown metal soffits were placed under the eaves, representing the cornice above the frieze. Regrettably, the cornice capstone and two brick courses of the frieze were removed, corrupting the entablature of the structure. The entablature of the "Parish House" now visually and architecturally includes the single horizontal row of brown brick, representing the architrave or main beam, the row of decorative three brick diamond images, representing the frieze and the brown metal soffit, representing the cornice.

Landscaping

The landscaping of the grounds includes a column of tall northern red pine trees, *Pinus resinosa*, on both sides of the walkway, leading to the Parish House doors. The church grounds are surrounded on the south and west side by a row of tall pointed Badlands Cedars, *Juniperus scopulorum*, in a peripteral style pattern (Mollett, p. 251). The verticality of the trees accentuates the perpendicular emphasis of the Early English and Decorated Architectural Styles. In particular, the Badlands Cedars strongly accentuate the lancet window casements of the bell tower and stained glass windows. The Red Pines with their rising layers of boughs accentuate the rising three step abutted buttresses, capped with dark brown sandstone.

Maintenance

Maintenance, repairs and improvements are an ongoing process for St. John Church. A new handicap accessible walk with an overlarge patio at the door of Parish House replaced in 1999 a deteriorating walk with a two step porch. New carpeting of the basement of Parish House and the stairwell was laid in 1998. Recently completed are tuckpointing of the perfect ashlar fieldstone foundation on the north side, beneath the apse; replastering of the brick voussoir Chancel arch; tuckpointing of the brickwork of the entry staircase and repainting of the woodwork ribbing in the tracery of the main entrance arch. In planning is the re-opening of the Norman arch in the main entrance staircase to restore the moat with enhancing plantings of blue and white "Clip" campanulas to visualize the water.

Debus Museum: Contents

In 1983, the congregation set aside and built a permanent place for the memorabilia of its history, it is called the Debus Museum, honoring its first called permanent Pastor, The Rev. August Debus. He was born August 6, 1853 in Lahr Groszherzogtum Baden, Germany. He died January 12, 1928, and is buried in Fort Lauderdale Cemetery in Florida. Many stories are preserved about him and his beloved wife, Katherina Hilz Debus. Among them are these:

"Upon the pleas of the pastor, congregations in Nebraska sent several cars of corn. In order to receive more feed and seed, the pastor turned to the Northern Pacific Railway to reduce freight rates. This was granted with the stipulation that the pastor himself act as buying and selling agent to insure that no profit be made in these transactions. So the pastor also became a feed and seed dealer. Naturally this brought trouble and grief and even financial loss but the people were helped a little, at least." (Klick, p. 6)

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"Because there was no doctor available, the pastor was required to care for the people physically as well as spiritually. The medical needs of the scattered brought much extra work upon the pastor. When the pastor came home from teaching school, at noon, there were frequently six to eight people, and sometimes more waiting for him in the parsonage for medical help. After four when school was over, there usually was a team and buggy waiting for the pastor to take him out into the country where someone was too ill to travel. The pastor had made it a strict rule that his church and school work were not to be slighted because of his medical practice. Because of this most of the pastor's medical obligations were cared for at night. In winter this was not only burdensome, but frequently dangerous and when the weather was threatening, the pastor frequently risked his life in order to bring aid to those who were ill. For all this the pastor received no fees, and frequently, because the people were so poor, he donated the medicine, too. The pastor felt he received this gift of medical freely and so he felt he should give it freely also." (Klick, p. 7)

The Debus Museum contains many artifacts and historical works, among which are the following.

- 3 collection plates, one of wood, one of wicker and one of velvet with tassel bell
- Music Stand of wood and metal used until 1999
- a wooden cabinet used for choir music storage
- Frauen Verein (Women's Fellowship) Quilt
- Mrs. Debus' treadle sewing machine
- Surveyors Stand for transit used in building the church
- German Hymn books for church and the Sunday School some of which contain only the words, some only German, others with German and English, some with music scores
- Clock from the parochial school when Riess was teaching
- Kerosene lamp from original hanging chandelier
- Pump Organ and stool
- straw hat worn by A. C. Riess, manufactured by Kenilworth
- The Bible in German gifted by Kaiser Wilhelm and presented by German Consul Grunow in 1910 at the 25th anniversary of the church's incorporation. This was a distinct honor and a very rare occasion for St. John Church

From the first wood frame church of 1885:

- wood pew
- hymn board season signs with handpainted German of Himmelfahrt (Ascension), Christfest (Christmas Festival), Reform. Fest for Reformatzion fest. (Reformation Festival), Karfreitag (Good Friday), Neujahr (New Year), and Pfingstfest (Pentecost Festival); Handcarved and crafted Hymn Number Boards by Jacob Treiber.
- Parochial school brass handbell used by Revs. Debus, Koenig and Riess
- Picture of The Rev. August Debus with curved glass cover and wood frame from Chicago Portrait Co.
- Certificates: Tauf Schein - Baptismal Certificate of Oscar Hauser, baptized August 29, 1900 with Taufpathen or Baptismal Sponsors or Godparents
- Worship and Meditation aids: Stark's Daily Handbook, in German, published by Kohler Publishing Co., Philadelphia, PA, including Psalms, Prayers and Readings
- Concordia Picture Rolls: Life of Jesus and Paul's Missionary Journeys, color prints 18' by 24' from Concordia Publishing House, St. Louis, MO

Music aids:

- August Debus' violin lesson book, "Wichtl's Young Violinist"
- Choral book for organ accompaniment for Gesangbuch, which was presented to each confirmand.
- Choral Book: "Evangelisches Choral Buch" or Evangelical Choral Book for organ
- "Gesangbuch" of Emmanuel Terras, September 28, 1930, published by Eden Publishing House, St. Louis, MO and Chicago, IL

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STATEMENT OF SIGNIFICANCE Continuation Pages

St. John Church: The Forge which made the Stele and Mettle

Summary

St. John Church, Hebron, North Dakota, is being nominated for the National Register of Historic Places because of its significance in the areas of Architecture and Ethnic Heritage.

The Gothic Revival cathedral architecture was designed by Mr. George Hancock, a well known North Dakota architect. His work is prominent in the state with 57 Episcopalian churches, other churches, schools and institutions. (State Historical Society of North Dakota. "Episcopal Churches of North Dakota" National Register nomination) St. John Church's Norman and Gothic architectural styles reveal the Christian theological and metaphysical beliefs of the European Protestant Reformation and the German Evangelical Church.

The Ethnic Heritage of North Dakota includes emigrants from Russia, Eastern and Western Europe, Scandinavia and England from the 1870s through 1933, when the Office of Commissioner of Immigration was abolished, when William Langer was Governor. (Sherman, p. 15) Fifteen foreign languages were spoken by the immigrants, creating across the state immigrant colonies, speaking a common language. (Sherman, Appendix A)

The spirit of the freedom combined with the necessity of immigration and was motivated by the lure of free land and the promises of political, economic and religious freedom. (Faux, p. 76, 234) This spirit found a means of expression in the westward expansion of the United States during the post Civil War years. The West was the battle ground of the Indian Wars, the frontier of the pioneer settlements and the transcontinental railroads and the mission field of emerging American Christian denominations.

As the original and sole church of Hebron, ND, at its beginning, the sanctuary structure on deeded Northern Pacific Railroad land also became the structure of the community's physical, mental, social and spiritual development. Over the Chancel arch was hand painted, in German, "Jesus Christus gestern und heute und derselbe auch in Ewigkeit. Ebraer 13-8" "Jesus Christ is the same yesterday and today and forever. Hebrews 13:8" It expressed their sense of timelessness and time, as the "body of Christ" in the corporate body of the congregation.

The Mettle's Beginnings: The Historical Movements

Major historical movements created the opportunity for the incorporation and continuation of St. John Church, Hebron, North Dakota. Some movements were related to others. Economic freedom was related to the western homesteading of free land. Some movements were distinctive to their time. Immigration was a period of 1870s to 1933. Other movements overlapped in time several other movements. Religious freedom came and remains a societal force, overlapping the development of an educational system. Some movements are ongoing; others have come to an end. The Educational Movement is ongoing, while the American Missionary Movement was completed with the end of new settlement of towns and the population plateau. It is the right blend of all historical particularities that brought and sustained St. John Church into its being.

Religious Freedom

The Evangelical spirit began before the rumbling thunderstorm of July 2, 1505 at the Saxon village of Stotternheim, Germany and the lightning strike that shook the earth and man and in turn electrified the world and humanity. Every story needs a beginning and this will do. Martin Luther came through an Evangelical Experience and wrote, "Night and day I pondered until I saw the connection between the justice of God and the statement that 'the just shall live by his faith.' Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon, I felt myself to be reborn..." (Bainton, p. 65)

The development of nationalism in Medieval Europe created political entities strong enough to withstand the temporal powers of the Catholicism and the papacy. Under the protection of Frederick the Wise, elector of Germany, Martin Luther went into seclusion, on May 4, 1521, in Wartburg Castle. The struggle was fought in the religious courts, the civil courts and the court of public opinion.

The power of the printing press brought the opinion of the masses to bear upon all issues of substance, through editorials, cartoons, tracts, indulgences and printed Bibles, like Gutenberg and Fust's Mazarin Bible in 1453. (Grun, p.

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209) This power of the press was later used to great effect in the colonization propaganda of the railroads through the American Colonization Vereins to Europe to lure immigrants to the West in the 1880s.

The quest for religious freedom has begun.

Economic and Political Freedom

Subdividing lands through generations of farming families in western and eastern Europe and Scandinavia had dwindled the size of individual holdings that became too small to be divided further and still provide a living. Western and eastern European and Scandinavian migrations filled the Dakota Territory with pioneering homesteaders.

For at least half of North Dakotan immigrants, their story was part of the saga of the Germans from Russia. (Marzolf, p. 5), Catherine II, known as Catherine the Great, Empress of Russia, desired skilled farmers to colonize open land around the Volga River and the Black Sea, as well as to teach by example Russian farmers more progressive agricultural practices. In the first Manifesto of July 22, 1773, privileges would be granted to those choosing to become colonists. Many went to the Volga River area. In the second Manifesto, issued by Czar Alexander I in 1804, many Germans went to the Black Sea area, from which many St. John Church descendants came. Some 30,000 responded; many were from the German Palatinate region, who settled in the Odessa province, some in the town of Johannestal, along the Kutschurgan River, a tributary of the Dniester River. (Rath, p. 1, 4) In 1871, under Alexander III, a program of "Russification", making Russians out of Germans, the privileges were revoked. (Marzolf, p. 3) Oppression increased and pressure to emigrate increased. (Rath, p. 53)

The quest for political and economic freedom had begun.

Emigration

German emigration began before the Revolutionary War. Immigration records from Pennsylvania show German numbers rising from 20,000 in 1727 to nearly 32,000 in 1754. By the time of the American Revolution, German emigrants were estimated to number 225,000 in the 13 colonies. (Dunn *et. al.*, p. 4-5)

Pre World War I emigration from Eastern and Western Europe and Scandinavia brought the people to North Dakota, who were the true westerners: Ukrainians from Austria; emigrants from Belgium, Czechoslovakia, Denmark, England, Finland, France, Germany, and Greece; Banat and Bergenland Germans from Hungary; emigrants from Italy, Ireland, Luxemburg, Netherlands, Norway and Poland; Bessarabian Germans from Rumania; Black Sea Germans from Russia; emigrants from Scotland, Sweden, Switzerland and Syria; Lebanese, Dobrudja Germans and Greeks from Turkey; as well as Diaspora Jews. (Sherman, Appendix C)

The Hebron homesteaders came from this wave of 1880s and 1890's emigration and relocation of immigrants from other parts of the United States.

The following lengthy genealogical information is provided to illuminate the rich diversity of Hebron's ethnic heritage. Some of the current members of St. John Church with their ancestry are:

European Emigration

Jason Saxowsky is the seventh generation, originating from Dennewitz, Bessarabia, South Russia (Wandler, p. 274, map), a.k.a. Germans from Russia and from Horheim, Germany, a.k.a. Germans from Germany.

Jason Saxowsky family lines from Germans from Russia

Grandmother's Paternal Lineage

Adam Ziegler (b. April 26, 1806, Wittenberg, Germany and d. June 11, 1861, Dennewitz, Bessarabia, South Russia) married Katharina Tramitsky (b. in Poland and d. March 25, 1876, Dennewitz, Bessarabia, South Russia),

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parents of Wilhelm Ziegler (b. May 7, 1847, Dennewitz, Bessarabia, South Russia and d. July 9, 1935, Tripp, South Dakota, USA); Phillip Friedrich (b. May 11, 1815 and d. Dec. 26, 1899, Tripp, SD, USA) married Regina Flaig (b. Nov. 11, 1815),
parents of Barbara Friederich (b. Dec. 29, 1847, Dennewitz, Bessarabia, South Russia, and d. Feb. 22, 1934, Tripp, SD, USA) married Wilhelm Ziegler Nov. 10, 1867,
parents of Wilhelm B. Ziegler (b. Aug. 23, 1884 and d. Nov. 5, 1956, Hebron, North Dakota; Christoph Motz (b. Jan. 24, 1796, Horheim, Germany) married Margaretha Schlenker (b. Feb. 1817, Borodina, Bessarabia, South Russia),

Grandmother's Maternal Lineage

Margaretha Motz (b. Nov. 1, 1841, Borodina, Bessarabia, South Russia and d. Jan. 5, 1916, Kaylor, SD) married Adam Wiesz, Sr. (b. Jan. 19, 1839, Alt Posthal, Bessarabia, South Russia and d. Dec. 12, 1907, Kaylor, SD),
parents of Regina Weisz (b. Oct. 9, 1885, Tripp, SD and d. July 25, 1968, Hebron, ND) married Wilhelm B. Ziegler;

Grandmother

parents of Erna Ziegler (b. Jan. 26, 1920, Hebron, ND) married June 27, 1943, Hebron, ND, Erwin Saxowsky (b. Mar. 10, 1917, Hebron, ND and d. June 21, 1970, Hebron, ND),
parents of George E. Saxowsky (b. Feb. 11, 1950, Dickinson, ND) married Nyla Heinle (b. 1951 Hebron, ND),
parents of Jason Saxowsky (b. Oct. 3, 1980, Hebron, ND).

Henry Mische is the fourth and fifth generation, originating from Edingen, Germany, a.k.a. Germans from Germany and from Barnburg Lippe, Germany, a.k.a. Germans from Germany

Henry Mische's family lines from German's from Germany

Grandfather's Paternal Lineage

Georg Friedrich Treiber (b. March 1826, Edingen, Germany, died March 1896, Edingen, Germany) was a schreinermeister, a carpenter, married October 23 185?, Katharina Marg Jaeger (b. March 20, 1828, Edingen, Germany, died May 1903, Edingen, Germany);
parents of Jacob Treiber (b. July 28, 1853, Edingen, Germany, died August 8, 1933, Hebron ND) came to Hebron in November 1885. Jacob Treiber was a carpenter, like his father and he built much of the original furniture of St. John Church. The Hymn Boards used in the first church are in the Debus Museum.

Grandmother's Maternal Lineage

Johann Georg Jung (b. March 23, 1820, Edingen, Germany, died December 4, 1899, Edingen, Germany) a farmer, married, at Neckarhausen on April 8, 1844, Anna Barbara Gropp (b. October 6, 1820 Neckarhausen, Germany, died March 29, 1887, Edingen);
parents of Anna Margaretha Jung, (b. May 16, 1850, Ladenburg, Germany, died May 19, 1927, Hebron ND) married November 25, 1880 Jacob Treiber;

Parents

parents of Eliese Luise Margaretha Treiber (b. June 21, 1894 Hebron ND, died March 6, 1988, Hebron ND) married June 21, 1917 Wilhelm Mische (b. March 10, 1890 Hebron ND, died August 5, 1975, Hebron ND);

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parents of Henry Mische (b. September 7, 1921 Hebron ND) married June 20, 1946 at Peace Lutheran Church, Goodrich, ND, Gertrude Hintz (b. February 14, 1924)

Father's Lineage

Henry Mische is the son of Wilhelm Mische, who is the son of Carolina Redeker (b. 1862, d. 1938) married in Germany Ferdinand Mische (b. March 25, 1859, d. 1936), who came to Hebron in August of 1886. who is the son of Sophie Louise Boedeker (b. May 1, 1828, Alverdissen Lippe, died 1887, Bistrup Lippe Mischenburg, Germany, placed Almena) married October 29, 1847 Johann Christian Ferdinand Mische (b. February 11, 1820, Bistrup Lippe Detmond, Germany, d. 1885 at Bistrup Lippe, buried at Mischenburg, Germany), who is the son of Louise Julianna Landerman (b. October 12, 1798, Barnburg Lippe, Germany) married Johann Heinrich Ferdinand Mische (b. October 1, 1791, Barnburg Lippe, Germany)

Erma Treiber is the fifth generation, originating from Alsace-Lorraine, France and Katrinfeld, Austria or Hungary

Erma Treiber family lines from France and Hungary

Franciscus Duppong (Fr. Duppong, d. Oct. 14, 1850 in Katrinfeld, Austria) from Alsace-Lorraine migrated to Katrinfeld, Austria, Hungary;
parent of Thomas Duppong (b. 1822, Katrinfeld, Austria);
parent of Joseph Duppong (b. Oct. 17, 1856, Ernsthause, Banat, Hungary) married Magdeline Koch (migrated to USA by ship to Sault St. Marie, Canada in fall of 1893 then by train to Hebron, ND and homesteaded at Glen Ullin, ND);
parents of Katherina Duppong (b. Nov. 12, 1881. George L. Ding came from Edingen, Germany by ship, via Port of Baltimore, MD in 1892 and by train to Hebron, ND. George L. Ding married Katherine Duppong on January 11, 1900 in Hebron, ND, in the first wood frame church. They were active and long time members of St. John Church;
parents of Erma (Ding) Treiber (b. April 17, 1909, Hebron, ND).

Marge Reich is the third generation, originating from Bohemia of Czechoslovakia

Marge Reich's family lines from Bohemia

Mary Lang (b. Oct. 8, 1876, Bohemia near Vienna, Austria and d. April 20, 1938, Minneapolis, MN) migrated at age 8 to America and spoke and read German, English, Bohemian and Slavak, and married in 1895 Jacob Kapitz, (b. March 31, 1875, Czechoslovakia and d. July 5, 1931, Rib Lake, Wisconsin) who migrated to USA from Czechoslovakia at age 16 in 1891 and spoke and read Slovak, Polish, Bohemian, German and English and worked as a baker, butcher, grocery manager, real estate salesman and interpreter at the Rosebud Reservation in South Dakota. Mary and Jacob were the parents of 10 children; the fifth child was Lydia (b. March 21, 1902, Rib Lake, Wisconsin and d. Dec. 31, 1978, Hebron, ND) who moved to Antelope, ND, just west of Hebron, to teach school at the age of 17. She taught in rural South Heart and then Richardton. Lydia married on July 12, 1923 at Rib Lake, WI, David Diede, Sr. They lived at Antelope, ND;
parents of twin girls, Myrtle (b. Nov. 11, 1925 and Marjorie, b. Nov. 17, 1925). Marjorie married on June 20, 1943, Ray Reich (b. Feb. 14, 1923, Richardton, ND)
parents of Tim and Dennis.

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Scandinavian Emigration

In Norway and other countries, the subdividing of land to children over generations led to the inheritance of land too small to make a living. The search for land prompted many Scandinavians to emigrate to America.

Tanya Jo Underdahl is the seventh generation, originating from Norway on her grandmaternal side and originating from North Arstad, Nordvie, Eie, Norway, on her grandpaternal side.

Tanya Jo Underdahl's family lines from Scandinavian

Grandmother's Maternal Lineage

Tollein Monson (b. 1767) married Kjersti Tolleivsdtr (Hognuset) (b. 1776) in Norway, parents of Sever Tollefson (b. 1818) married in 1848 Annie Oien Holgrinsttr or Holgrinsdts (b.1826) came to New York USA and settled in WI, parents of Martin Tollefson (b. 2/16/1857, Primrose, Dane County, WI), moved to Harvard, Nebraska, came to Hebron, July 1886, married (Dec. 31, 1889 or 90 at Hebron, ND, St. John UCC) Lena Hoverson (b. 3/16/1871), parents of Mary Tollefson (b. 5/22/1895 at Hebron ND) married (2/16/1915 at Hebron ND, St. John UCC) Karl Krueger (b. 12/23/1888 at Berlin, WI),

Father's Maternal Lineage

parents of Margery Kathryn Krueger (b. 5/1/1917, rural Hebron, Stark County, ND) married (11/20/1941 at Hebron, ND, St. John UCC parsonage) Alfred Peter Underdahl (b. 5/17/1918, rural Hebron ND, Morton County), parents of Lynn James Underdahl (b. 9/28/1949 at Hebron ND) married (7/12/1974, Mandan, ND, Morton County, 1st United Methodist Church) Karen Jane Sprenger (b. 10/26/52, Elgin ND, Grant County) parents of Tanya Jo Underdahl (b. 3/3/1985, at Hebron ND, baptized May 12, 1985 at St. John UCC, Hebron ND)

Father's Paternal Lineage

Tanya Jo Underdahl, lives at Hebron ND, daughter of Lynn Underdahl, at Hebron ND,

Grandfather's Lineage

son of Alfred Underdahl, at Hebron ND, son of Martin Underdahl, (b. 2/26/1893 at Sims ND, Morton County) moved to Hebron ND, married Martha Margaret Petri (b. 2/25/1896), son of Karen Evanson (a.k.a. Anderson) (b. 10/3/1864 at Bergen, Norway) married (October 1883 at Cannon Falls, MN, Goodhue County) Peder Underdahl (d. 2/1895, buried in Sims Skandinavian Evangelical Church cemetery at Sims, ND), moved to Bismarck, Dakota Territory in March 1884, daughter of Even Anderson (b. June 20, 1829, baptized August 23, 1829, at Ottestad Church, Northern Arstad, Nordvie Eie, Norway) married Martha (Jensen) Anderson (b. February 12, 1831, baptized March 27, 1831at Ottestad Church) at Stange Church, overlooking Lake Mjösa, near Hamar, Norway, May 11, 1860, son of Ole Anderson of North Arstad, Nordvie, Eie, Norway, recorded at Hamar, Norway.

The Missionary Movement in Europe

The Protestant Reformation spirit in Europe was gaining catholicity, turning away from confessional disputes to turning out ordained missionaries with evangelical zeal. An premier example was Johann Oberlin. He was a French

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Lutheran pastor, who began the supervising and instruction of very young children, while their parents were working. He was involved in road and bridge building, improving crop production, agricultural extension services and farm economics. His practical pietism and social gospel is witnessed in the formation of Oberlinhaus, a German center for the treatment of the deaf, mute and blind. Oberlin's Pietism was shared by J. A. Urlsperger, who organized the "Christentumsgesellschaft," A Society for Christianity, the German counterpart of the British Society for Promoting Christian Knowledge. Out of the Christentumsgesellschaft came the Basel Mission Society.

From the German Swiss university at Basel, Switzerland, (Espenshade, p. 154) the Basel Missionary Society, founded in 1804, supplied educated missionaries and cooperated with the English "London Missionary Society" and the "Church Missionary Society," the evangelical wing of the Church of England (in England Anglican and in America Episcopal). The "Rhine Missionary Society" of Germany, also called the "Barmen Society," northeast of Wuppertal, Germany, (Espenshade, p. 236) an outgrowth of Basel's work, likewise joined the missionary effort and also worked with the London Missionary Society. (Dunn, *et. al.*, p. 152-153) This is the origin of the missionary zeal to evangelize the American colonies and their German western frontier. There is little organized infrastructure. The German unification movement of Reformed and Lutheran clergy and laity, under King Friedrich Wilhelm III, formed the Church of the Prussian Union, called 'The Evangelical Church' in 1817. It is an ecumenical idea brought to fruition, which responded to the call to ministry, "to make disciples of all nations, baptizing...and teaching."

The quest for evangelizing and "winning the world to Christ," had begun.

American Institutions of Higher Education

The need for educated clergy to serve the westward moving population created the need for seminaries. Harvard College, 1636 (Congregational), College of William and Mary, 1693, Yale College 1701, and Princeton, 1746, were ongoing institutions, founded primarily for the education of men and/or clergy. Oberlin College, 1833, is the first co-educational college and 1835, is the first to admit black students.

Oberlin College, Oberlin, OH, is the namesake of Johann Friedrich Oberlin, born Aug. 31, 1740, Strasbourg, France, died June 1, 1826, Walderbach, Bavaria, whose connection with St. John Church is in direct line with the evangelizing of the West. Oberlin College, Oberlin, OH, sent many men and women west to serve churches. They founded the churches of Illinois, Missouri, Wisconsin and Indiana. From these churches, came the money to send missionary pastors from American seminaries to the Dakota Territory and western frontier.

The American Missionary Experience

The European spirit to focus on mission is reflected in the same uniting spirit that formed the first *Kirchenverein*, Church Association, May 3, 1841, at Friedens Church, near St. Charles, MO. (Dunn, *et. al.*, p. 173)

In the General Assembly of 1866, the name change of *Kirchenverein* to *Synod* caused no difference in the character of the *Verein*, as it was a reflection of the status quo. (Dunn, *et. al.*, p. 190; Gunnemann, p. 128) In 1872, at the General Conference of the Synod of the West, meeting at Quincy, Illinois, (Dunn *et. al.*, p 203) the three Synods of the East (western New York and Ohio), West (Missouri and Iowa) and Northwest (Illinois, Michigan and Indiana) formed the German Evangelical Synod of North America. In 1927, the word German was dropped from the title. (Gunnemann, p. 189)

The German Evangelical Synod of North America, hereafter referred to as "Synod," sent out educated, ordained missionaries to the frontier. One of them, The Rev. John L. Kling came to New Salem in 1883 and Hebron in 1885.

"It was the hope, expressed by President Zimmerman, that these two churches would become the bases for numerous traveling preachers going out among the settlers along the line of the Northern Pacific Railroad." (Dunn, p 243)

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The Forging of the Mettle

The westward expansion of the United States under the political and national philosophy of "*Manifest Destiny*," is the melting pot of many influences. (Johnson, p. 371) St. John Church, Hebron, North Dakota is the forge which made the stele and mettle of a pioneer people.

The westward push began with President Thomas Jefferson's "unpublicized message to Congress, January 18, 1803, requesting \$2,500 'for the purpose of extending the external commerce of the United States.'" The Lewis and Clark Expedition of May 14, 1804 to September 23, 1806, starting and ending at St. Louis, MO opened the frontier book of knowledge. Isaac Stevens surveyed the track for the first northern transcontinental railway, the Northern Pacific, in 1853. (Stevens *et.al.*, p. 6, 12, 22)

Territorial Beginning

"The Organic Act of Dakota Territory," Act of March 2, 1861, Ch. 86, 12 Statutes at Large 239, 36 Congress, Second Session created the same and was signed by President James Buchanan. (Eriksmoen, p. 53)

On December 18, 1885, Thomas Riessbeck, Fred Kösel and Jacob Schmahlenberger, notarized by Charles Krauth, incorporated "The German Evangelical St. Johns Church," signed and sealed by M. L. McCormack, Secretary of Dakota Territory, with a Territory of Dakota Certificate of Corporate Existence.

The first Pacific Railway Act, July 1, 1862 and later enlarged in 1864, under President Abraham Lincoln, gave a 400 foot right of way, ten alternate sections of land for each mile of track and first mortgage loans per mile of track of \$16,000 on flat land, \$32,000 in foothills and \$48,000 in mountains. The Homestead Act, May 20, 1862, gave a quarter section, 160 acres, to anyone who would settle the land for three years obtain a patent of ownership with a final proof of residence. (Johnson, p. 491; State Historical Society of North Dakota Land Laws)

St. John was deeded land by Contract No. 1106, Deed No. 440, which reads:

"This Indenture, Made the Twenty third day of December in the year of our Lord one thousand eight hundred and eighty seven, by and between the NORTHERN PACIFIC RAILROAD COMPANY, a company created by and existing under an Act of Congress of the United States of America, entitled, "*An Act Granting Lands to aid in the Construction of a Railroad and Telegraph Line from Lake Superior to Puget Sound on the Pacific Coast, by the Northern Route,*" approved July 2, 1864, party of the first part, THE FARMERS LOAN AND TRUST COMPANY of the City of New York, TRUSTEE, under a certain Indenture of Mortgage or Deed of Trust, made by the said party of the first part, and bearing date the first day of May, A. D. one thousand eight hundred and seventy-nine, party of the second part, and Deutsche Evangelische St. Johannes Gemeinde of Hebron in the County of Morton and Territory of Dakota, party of the third part, ... AND WHEREAS, The said party of the first part has contracted to sell and convey to the said party of the third part, the parcel of the said lands which is hereinafter described, free from the encumbrance of the said mortgage, for the price hereinafter specific, being not less than the appraisal thereof approved by the said party of the second part; and the said Trustee has become a party hereto, for the purpose of releasing the said land hereby conveyed from the said encumbrance, so the said party of the third part, its successors and assigns, shall take and hold the same free from any lien existing by reason of said mortgage." ... for the "consideration of the sum of One ⁰⁰/₁₀₀ (\$1⁰⁰/₁₀₀) Dollars" ... "the following described tract - or parcel - of land, situate and being in the County of Morton in the territory of Dakota, that is to say: Beginning the Northwest (NW) Corner of Section Thirty three (33) in Township One Hundred and Forty (140), North of Range Ninety (90), West, thence South on Section line Six Hundred and Eighty four and five tenths (684 ⁵/₁₀) feet, thence North Eighty two (82) degrees and Eight (8) minutes East, Three Hundred and Thirty and three tenths (330 ³/₁₀) feet, thence North Seven (7) degrees and Fifty two (52) minutes West, Six Hundred and Forty six and five tenths (646 ⁵/₁₀) feet to Section line, thence West on Section Line Two Hundred and Forty

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seven and nine tenths (247 ⁹/₁₀) feet to place of beginning. - being four ³⁹/₁₀₀ (4 ³⁹/₁₀₀) acres in the Northwest (NW) Corner of Section Thirty three (33) in Township One Hundred and Forty (140) North, of Range Ninety (90) west of the Fifth Principal Meridian, containing, according to the United States Government survey, Four ³⁹/₁₀₀ (4 ³⁹/₁₀₀) acres, more or less." (Williams)

This Deed was filed January 6, 1888, by James B. Williams, Third Vice President of the Northern Pacific Railroad Company and January 12, 1888, by R. G. Rolston, President of The Farmers' Loan and Trust Company of the City of New York, with L. R. Kidder, Commissioner of Deeds in New York for Territory of Dakota. (Kidder) The "within Deed was filed for Record in this office, on the 31st day of January A. D. 1888 at 9 o'clock AM and duly recorded in Book of Deeds, on pages 310 to - inclusive." Signed by Joseph Miller, Register of Deeds of Morton County. (Miller)

"The Enabling Act" Act of February 22, 1889, Ch. 180, 25 Statutes at Large 676, 50th Congress, Second Session, preceded the "Proclamation of Admission, Issued by President Harrison, November 2, 1889," which admitted North Dakota as the 39th state of the Union. (Eriksmoen, p. 46, 58, 65)

The first church west of the Missouri River in the Dakota Territory is the Salem United Church of Christ in New Salem, North Dakota, in 1883, founded by The Rev. John L. Kling. Two years later, the same pastor, on November 15, 1885, founded with the congregation Deutsche Evangelische St. Johannes Kirche, when it created its first constitution, signed by forty seven members:

- | | | |
|--------------------------|------------------------|--------------------------------------|
| Thomas Riessbeck | Johannes Fruehauf | Jacob Schmalenberger (Schmahlberger) |
| Fred Koesel (Kösel) | Christian Steingrueber | George Ad. Mees |
| Ferdinand Leutz | Karl Krauth | Christ Ewald |
| Franz Brecht | Phillip Bratzel | Friedrich Schweigert |
| Phillip Stephan | Ernest Daniel Kaucher | Johann Kindsvogel |
| Jacob Fr. Weinbrecht | Hermann Glass | H. F. Eidmann |
| H. Hollst | Carl Finninger | Georg Steingrueger |
| George Jung | Friedrich Hartmann | Albert Teetz |
| Jakob Treiber | Karl Hartmann | Christian Salzer |
| William Hassebrock | Theobald Mees | Christian Hartmann |
| Henry Gewecke | Jacob Schill | Chas. Schmidt |
| Wendel Bratzel | Wm. Dieball | Louis Burkhardt |
| Rudolf Buchli | Louis Sark | Edward Sawalisch |
| Frederick Dichtenmueller | Christian Kiso | Christoph Birkmaier |
| John Riessbeck | Peter Treiber | Fredrich Rueter |
| Jacob Kreutz | Wilhelm Conrad | |

It incorporated December 18, 1885, in the Dakota Territory.

The first church service of St. John was held April 12, 1885, at the site of the then Peavey Elevator, now Modern Grain Elevator at the northwest corner of Elk and Main. "Birkmaier's kitchen table was covered with a white tablecloth and set up to serve as an altar. It was trimmed with some green cedar vines that someone had gathered from out near the Kindsvogel place and on it was placed the large Birkmaier family Bible. Rev. John L. Kling conducted the service and preached the sermon." (Jungers, p. 27)

Subsequent name changes

From "The German Evangelical St. Johns Church" name changes have been:

- to Deutsche Evangelische St. Johannes Gemeinde, December 18, 1928, signed by Christoph Birkmaier, President and Tony Neidhardt, Secretary of the congregation and received by Robert Byrne, Secretary of State, March 14, 1929;
- to St. John Evangelical and Reformed Church of Hebron, ND on May 13, 1940, signed by Jacob Hoerauf, President, Henry C. Hartmann, Secretary, Fred Schmalenberger, Trustee, Paul C. Birkmaier, Trustee,

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Geo. Ding, Trustee, and Arnold Klick, Trustee, nortarized by Kurt H. Krauth, received by G. A. Gibertson, Deputy for James D. Gronna, Secretary of State, June 27, 1940;
to St. John United Church of Christ on December 14, 1968, signed by Wilbert M. Hoerauf, President and Rudolf J. Heupel, Secretary, notarized by George Raber, filed with the Secretary of State, December 18, 1968;
to St. John Church, Hebron, North Dakota, on June 5, 2000, signed by The Reverend Thomas A. Zuhlke, Pastor and Registered Agent.

The Vitality between the Church Building and the People; the Stele and the Mettle

St. John Church has been the paramount entity and presence in the life of the people and community.

The following considerations, though not sufficient alone to warrant listing in the National Register, have had an accumulated effect that is greater than the sum of its parts. The stele and the mettle of St. John Church were forged with elements of religion, ethnic heritage, settlement, social history, immigration, transportation, education, literature, music, recreation, agriculture, commerce, politics and government. No description of this forging is adequate. It must be breathed as living history to come close to its essence.

Medicine on the Prairie

The first called permanent Pastor of St. John Church, The Rev. August Debus, having been trained in Europe for pastoral and medical service as a missionary, was also a country medicine man, setting bones and tending to the sick.

Frauen Verein (The Womens Fellowship)

Organized on November 27, 1897 with 24 Charter Members until November 1987 with 14 members. Each member embroidered their name on a block of the Frauen Verein Quilt, which was sewn by Mrs. Debus. The Frauen Verein the religious, cultural and social center of Hebron, whose members gave aid to the sick and injured, housing to the orphans, fellowship to the women of the community, music and education to their families, church and community.

Education on the Prairie

Education and the freedom to teach their children as they chose, motivated the prairie people to make sacrifices for their children's education. They would drive them in wagons and sleds for miles into Hebron to go to school. They would in the winter board the children in Hebron with family and friends for months at a time, enduring the hardship of being separated from family and home, just so they could educate their children. Many finished 4th grade, others went on through 8th grade and over the years, the increasing value of education created the goal of a high school diploma. Today in 2000 AD, college and vocational school education are prized achievements.

1886-1910, German School was conducted 4 months per year.

In 1910, David Koenig was hired as an instructor by the congregation "for the 3 Rs and the Word of God."

In 1913, A. Riess was hired as the instructor of German and Christian Education in the summer.

In 1916, the Vereins Haus was built for \$800.

In 1922, Sunday School was formally organized.

In 1929, English Services were added to the German Service and Confirmation studies began.

In 1931, the Jugend Verein (Youth Fellowship) was established.

In 1951, Parish House, serving as a fellowship hall and with Sunday School rooms was built.

Literature on the Prairie

Based upon the history accounts of Pete Jungers, the first mayor of Hebron, historian, collector, lawyer and editor, and the diary of Mrs. Debus, translated by Arnold Klick, member of St. John Church, and edited by Jane Berg and Kathy Elmer, "In the Beginning..." compiled the stories and legends of Hebron.

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Frau Pauline Neher Diede, member of St. John Church, has written seven period monographs, recording the philosophy and the times of the early sod house years on the Northern Plain. (Diede) From "Homesteading on the Knife River Prairies," p. 33, from the chapter entitled, "April and May: First Home, First Birth:"

"Sure enough, on May 6, your mother began to have labor pains, a sign that a midwife was needed. It was a beautiful day, almost like summer, but we could not enjoy the balmy weather because we had a thousand concerns. Ludwig took my team of horses and wagon to get Frau Jaeger. We were hoping the birth would take place during the day, but it didn't. The bigger children slept in the wagon. There was a thunderstorm brewing up from the northwest; we did not know yet how severe North Dakota storms could be, and not even Herr Jaeger expected the likes of a summer thunderstorm in May. We were unprepared. The older children were crowded into the wagon box at night, and I paced around outside telling the boys to go to sleep. The two littlest children were in the shack, along with Sophie, Ludwig, and Frau Jaeger. Your mother was screaming in pain, and thunder and lightning squaled with an occasional crack. We could not go into the shack, so Lena, the boys and I huddled together under the wagon and sat on a 'stroh-sach' (straw-filled cloth case). Luckily we had the old horse blanket the Walths had thrown in when we left them, and now it sheltered us in that downpour. We put our heads under it, but it didn't take long before we were sitting in water. The boys bawled, and Lena was screaming in fright, she, who usually was the one to stand as a brave scold to keep the boys in shape. But not that night. This is how Ottilia (later called Tillie) was born. Your Pa always said that North Dakota's first thunderstorm brought her."

The prairie hospitality that goes the extra mile, the thrown in horse blanket for shelter, the health and medicine approach of mid-wives, the transportation of the day by horse and wagon, the story telling literature and the social history of family genealogy that preserve a cultural legacy are all part of the significance of St. John Church in the life of Hebron and its extended rural community.

Music on the Prairie

The settlers of the Northern Plains made their own music with instruments brought from their homelands. The Rev. Debus played the violin, Mrs. Debus played the organ and then the town and many members of St. John Church formed the Hebron Concert Band. One of the church stained glass windows was donated by the Hebron Concert Band.

Music was part of the life in St. John Church.

Junior Choir for elementary through 13 years of age.

Mixed Choir (men and women) formed in 1890.

The Männerchor (men's choir) formed in 1903.

Mr. A. C. Riess was hired as the Organist and the Choir Director in 1913.

The 25th Anniversary Choir was formed in 1915.

The Reuter Pipe Organ was added in 1955. It is an antiphonal, two manual Console with a full Pedal Organ of 56 pipes. The Great Organ with 476 pipes is set in the tower balcony and the Swell Organ with 353 pipes and 25 tubular chimes is set in the chancel choir balcony, at a cost of \$16,480.09. (Minutes)

The congregation sang in German from the *Gesangbuch der Evangelischen Kirche*, published by Eden House Publishing House, St. Louis, MO and Chicago, IL. As a collection of Holy Scripture, including Psalms and Gospel lessons, and music, written for prose and musical responses, it was the liturgical hymnbook of its day.

St. John Church congregation has been involved in theater in several forms. Since 1885, a Christmas pageant of some form and combination of children and adults has been an inspiration to the community. In 1957 and 1958 the first Christmas Cantatas were conducted by organist, Anna Jaeger. In 1959, Ms. Margaret Klick began her tenure at St. John Church, directing 35 Christmas Cantatas by herself and others with assistance through 1990. From

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1991-1995, Ms. Erna Saxowsky and Ms. Claudia Meberg were the director and organist. Since 1995, Ms. Nancy Zuhlke has coordinated the pageant as a Community Christmas Cantata, involving more than 90 people.

Easter Cantatas were conducted in 1978 and 1980 by Mr. Gurmen Schmike, in 1964 by Ms. Margaret Klick and a Bicentennial Cantata in 1976 by Ms. Klick.

Worship on the Prairie

The Congregation sang the European Lutheran Responsorial Hymnody and Antiphonal Singing forms. The *Responsorial Hymnody* had a simple melody musical score, a step advanced from Plainsong, *cantus planus*, of 13th century Gregorian chant, lead by a cantor in alternation with the choir. Today, St. John Church has two cantors, Mr. John Urban and Ms. Robin Reynolds, under the direction of Ms. Barbara Ding, music director.

Cantatas and contemporary and traditional forms of worship include music with instruments and electronic compact discs.

The sacraments of Baptism and Holy Communion are celebrated in open invitation. Holy Communion was served with one cup until 1955, when pew communion was served with individual cups.

The rites of the church include confirmation, marriage, funerals, healing, consecration and ordination.

Sacraments and rites include music, liturgy, reading of the Word and preaching.

St. John Church has set the tenor of ecumenism with its community service projects and Community Christmas Cantatas.

Mission Fest is an annual offering for mission work. It is usually held the last Sunday of September with a missionary speaker, if available.

Pastoral Leadership on the Prairie

The first missionary Pastor was The Rev. John L. Kling, 1883-1886.

The first permanent called Pastor was The Rev. August Debus, 1886-1923, followed by

- | | |
|---|--------------------------------------|
| The Rev. Fred. Ewald, 1921-22 | The Rev. Max Strasburg, 1923-1929 |
| The Rev. Jacob Munz, 1929-1937 | The Rev. Henry Kroehler, 1937-1944 |
| The Rev. Henry Reifschneider, 1945-1955 | The Rev. Max Schultz, 1955-1967 |
| The Rev. Theophil Blaufuss, 1967-1973 | The Rev. Tyler Kriedeman, 1973-1974 |
| The Rev. Ralph Saylor, 1974-1987 | The Rev. Lyle D. Sellards, 1987-1988 |
| The Rev. Douglas Ostlund, 1988-1990 | The Rev. William Smart, 1990-1993 |
| The Rev. Myles Alexander, 1993-1993; | The Rev. Barbara Murray, 1993-1995 |
| The Rev. Thomas A. Zuhlke, 1995 - | |

Theater on the Prairie

In addition to the pageants at Christmas and Easter, the youth have presented Christian dramas at Easter Sunrise. St. John Church people have done plays for entertainment and have participated in the Hebron School Christmas programs, entertaining Hebron with songs and dance. Developing and incorporating the talents of children's drama in worship is part of the Christian Education, for example dramatizing Mission Drives like the Blanket Fund. Confirmation classes include readings and poetry with drama. Vacation Bible School has been held for generations, which include many dramas and even whole events like Marketplace, in which the days of Jesus are dramatized with shops and people of the day.

Sports facility on the Prairie

St. John Church has been fortunate to have 1/2 city block to use as a utility, all purpose area. Here, the members and friends play softball, soccer, whiffle ball golf, volleyball, horseshoes, races, Frisbee, baseball, football and cut meditation walk labyrinths in the grass. It is a resting area for CANDISC bikers and campers that is a safe and healthy place free of alcohol, tobacco or other drugs. It has been a place for horses, sheep, donkey and pets.

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Caretaking on the Prairie

St. John Church has had exceptional care of its facility including the labors and devotion of Fred Schweigert, Frank Klick, Henry Roth, George Mindt, Herman Weber (bell ringer), John Pockert, John Bender, Henry Schroeder, Carl Mayer, Reinhold Mayer, George Steingrueber and Janice Richter.

Commerce on the Prairie

When emigrants first came to Hebron, they often built their first home of sod or the first earthen bricks, made of native clays, mixed with manure and water, fortified with straw, then shaped and left in the sun to dry. (Coomber, p. 4, 6) As must every society that survives and thrives, the immigrants began to improve their future and economic base with industriously hard work. St. John Church was integral to that future and economic base. Founding member of St. John Church, Ferdinand Leutz, was a successful business man. In 1904, he formed a partnership with Charles Weigel, an immigrant from Uberingen, Germany. In August of 1904, they with their brothers, Eugene Weigel and Herman Leutz incorporated the Hebron Fire and Pressed Brick Co. In 1907, The German Evangelical St. Johns Church, now St. John Church, Hebron, North Dakota, voted to build a large new structure of Hebron brick. (Vyzralek, p. 37) As the largest building of Hebron, towering 127 feet into the sky, located one block from the Northern Pacific Railroad line, it was the most visible of all buildings in Hebron and was the outdoor advertising campaign of the brick company. All of the train passengers saw St. John Church and marveled that such a building could be found on the Northern Plains.

With the brick company's future, finished raw materials were available for the improvement of homes and businesses. St. John Church helped build the brick company's reputation and its prosperity over 96 years.

The Testing of the Mettle, the Character of a People

From J. Karen Krauth, September 12, 1999, a letter details the beginning of relations with settlers and Native Americans.

"Charles Theodore Krauth, a.k.a. Carl to his family, was born to Hiob and Johanna (Mueller) Krauth in Eberbach am Neckar, Germany on December 23, 1856. Charles had an adventurous spirit and decided to come to America with his boyhood friend, Ferdinand Leutz. Ferdinand was ill, so Charles came to America alone in 1881 or 1882 and found work in Chicago, where he waited for his friend to join him. Ferdinand did join him in 1883. Tired of city life and wanting more adventure and to seek their fortune, they started west. Going as far as Livingston, Montana on the train, they decided to return to Dakota Territory to settle at the Knife River Station. This is where they opened a Trading Post, which they named Moltke, after a German General. (Bismarck was already taken!) It was May of 1883.

Trading at Moltke were area ranchers and Indians. Mr. Krauth said the relationship between the settlers and the Native Americans in the area was good. When times were really bad and the crops were poor, Krauth and Leutz bought buffalo bones from the ranchers, who gleaned them from the pastures and brought them to Moltke. They in turn shipped them to St. Paul to be sold there to be made into fertilizer.

When a colonization society from Chicago arrived in 1885, a new town was chosen. Hebron and St. John Church were "born." The trading post was moved to Hebron and was the first business in the new settlement.

One of the members of the Chicago society was Hermann Hollst. Mr. Hollst was born in Hamburg, Germany, April 7, 1843. His wife, Dorothea (Harms) Hollst, was born October 25, 1839, also in Germany. In 1874 they immigrated to Chicago. The Holsts had two sons and two daughters. Their oldest daughter, Marie, was born in Blankenese, near Hamburg, Germany, on October 17, 1866. Marie Hollst married Charles Krauth on September 29, 1889 in Hebron, Dakota

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Territory. On November 2, 1889 Dakota Territory became North and South Dakota. Charles and Marie Krauth were the parents of Elvira, Elsa and Kurt Krauth, all born in Hebron.

Kurt Hermann Krauth, born in Hebron on March 9, 1895, lived in Hebron his entire life, except when he was away at school. He married Idah Johnson (born February 17, 1902) on November 10, 1923. They have five children. It was Kurt who provided the previous information to his wife and children, both verbally and in writings such as the Hebron Centennial History Book. Charles and Marie Krauth, Hermann and Dorothea Hollist, Kurt and Idah Krauth and their children were all members of St. John Church. Idah and daughter Karen are still members.

Signed by Idah Krauth and J. Karen Krauth, September 12, 1999"

A Frontiersman's Letter

From Carl (Charles) Krauth, Hebron, North Dakota to his brother Friedrich Krauth, Eberbach-am-Neckar, Baden, Germany, December 28, 1890, it is known that friendliness and animosity co-existed with the Native Americans, with whom they traded goods, while they held them in fear and respect as warriors, even as the Native Americans feared and respected the Plains Grizzly Bear, which ruled the prairie.

"Hebron, North Dakota, December 28, 1890

Dear Brother,

Your letter of the 8th of this month arrived several days ago, and I enjoyed receiving it. It was all the more welcome as it arrived the day of my birthday. Concerning the Indians, I believe that the greatest danger is past, and if we can give credibility to the recent newspapers the Indians who were unfriendly have decided to refrain from attacking the troops. It will soon be evident if the Indians will lay down their weapons and if not then the government will have to expect a general uprising in spring. Only because of winter the Indians have been restrained from a general uprising. If the soldiers can succeed in taking away the weapons from the Indians, then we will be safe in the future and will have no further fears. Six weeks ago our situation was critical, as the Indians were in a religious fanaticism that they had worked themselves into and this made us believe the worst. We are completely encircled by Indians. 15 hours away are Sioux Indians, one of the most populous of the tribes in the United States, north of us by 15 hours are Gros Ventres, Mandans, and Arikaras who in earlier times had fought the Sioux, but now wish to have something in common with the Sioux, as they believed that an Indian Messiah would come and help them to destroy the white race. They believe that the earth would be covered with 30 feet of ashes and it would cover and bury the whites and then the Indians would again reign supreme and the foolishness and nonsense would end.

One evening a report came that 7000 Sioux Indians had broken out of their reservation, a report that was not substantiated at a later time. That same night we sent that message to the farmers who came to Hebron as quickly as they possibly could in order to save their hides. The women in the city were sent to safety in Bismarck with the next train and this included my wife whom we carried to the train from her bed as she was about to give birth to our child. The next quick order of business was first to form a defense organization to which I belonged together with a number of other desperate men. We decided to build a fort in which we could defend ourselves. We selected a site on a hill about 800 meters from our little city, a site which was ideally suited for this purpose. This hill overlooks our little town and offered a large area of gun fire defense. The nearest plain is 400 meters away at the railroad dam and was a good target area. From there it is uphill with good visibility. The fort is 100 meters in diameter and round. The sod walls are three feet thick and 5-6 feet high. Outside these walls are a trench and beyond the trench a barbed wire fence with five strands. The fort is invincible to the Indians as they are wary attacking a place which is fortified. Actually, the Indians are very careful as they never attack soldiers out in the open. They only attack when they are numerically in greater force and when they can use the element of

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surprise. In the open 100 soldiers equal 500 Indians even though their weapons are equally good. During the first days they could easily have killed us all as we lacked not only weapons but also ammunition. Now we have about 200 rear loading rifles including many muzzle loaders and plenty of ammunition. If the Indians should get another idea to break out, and we would have time to assemble in our fort, they would receive a hot welcome. With 200 men I could keep all the Sioux Indians from the fort and in addition give them so much punishment that they would never forget it. Now we should have one or two cannons as cannon fire really scares the pants off them. Here one cannot depend on soldiers, so it is necessary to use your own resources. There are not many soldiers in America, and they are scattered all over the country. Only since two weeks ago do we have 3000 soldiers in North and South Dakota to hold the Indians in check. That however is not enough when you realize that the territory they must protect is almost as large as all of Germany.

Of course, the situation would be ended if the Indians met the soldiers in open warfare. When the soldiers attack, the Indians retreat to a new location several miles away, and when the soldiers attack here the Indians leave again with only a try for delay with rear defense. Warfare with the Indians is a kind of teasing hunt from which the Indians almost always escape. If they would stop and fight they would likely all be dead, so their being alive is a credit to this tactic.

As I wrote at the beginning of my letter soon all danger should be past. for the remainder of your letter, I sympathize with you for the heavy burden on you. What was wrong with your children?

As you already know, I am also married since September a year ago. My wife is a very sensible woman and we are very happy. I have my own home, and with the loving care of my wife I have become completely well. This October we had a little girl that only lived for a few minutes, as the child suffered injury during birth. The child had to be taken with a forceps as my wife could not force the birth.

Day before yesterday she left for Chicago with her 16 year old sister, and today they arrived there. She grew up in Chicago and will visit there with friends for several weeks. My sister-in-law will stay in Chicago for 1 year to go to school. Within several days I shall travel to Chicago to see my wife and from there we will travel for a trip.

Besides our store business we also are engaged in sheep, cattle and horse raising mainly. Eight days ago we bought 2000 sheep in Montana in the hopes of a mild winter this year, and because we have much hay on hand. We also have 2 heavy French draft stallions (Normans). One is 2 years old and weighs 1500 pounds. We have 50 horses in total but do not want to buy more as we want to run more sheep. Cattle we have about 100 head and want to sell these next fall as we can make more money with sheep. Please do not divulge this to other people as it may look to them as being boastful, and that I do not wish to infer. We raise many of our own sheep, and are in that business. This year we sold 4000 head. Next year we plan to buy 10,000 if we can buy them at the right price.

Of this you can be certain. We have a good business - we can profit much and also lose much.

I completely forgot to tell you that two weeks ago the Indian Chief Sitting Bull, the biggest enemy of the whites, was killed in a fight with Indian police. These Indian police were friendly to the whites and were sent to take Sitting Bull into custody. They surprised him at dawn at his camp on the Grand River 25 hours from here. There occurred a fight that resulted in 7 men from each side as casualties on the site. Two companies of cavalry with two cannon came to the aid of the Indian police else they would have been annihilated. After a few shots from the cannon the Indians dispersed and the fight came to an end.

Continued on December 31:

We have just learned that there was a battle between soldiers and Indians about 60 hours from here. About 150 Indians had surrendered, and when the soldiers stepped forward twenty

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steps to take their arms the unsuspecting soldiers suddenly were surprised by the Indians who used their arms to shoot the soldiers. This resulted in the deaths of 50 soldiers, and all the Indians. There was no pardon given for such treachery. It looks now as though we will have a general Indian war, but I do not think that it will reach us here as we are not to blame. It appears that the Indians will move off to the southwest. For that reason I do not fear that they will do us harm. With hearty greetings, I remain your brother,
Carl
Hearty greetings also to your wife and children."

Note: Translated from the original German script, handwritten by Carl (Charles) Krauth to his brother Friedrich Krauth of Eberbach-am-Neckar, Baden, Germany.

The Tempering of the Mettle: A Final Observation

The Rev. Thomas A. Zuhlke, Pastor and Teacher of St. John Church, Hebron, North Dakota offers these closing words from a pastoral perspective.

"To this day, the congregation of 357 members and over 400 of nearly 1660 confirmands of its history have maintained and preserved St. John Church, Hebron, North Dakota. It is in choice condition and has a high level of integrity.

In Forging, "tempering is the treatment of steel to bring it to the degree of hardness necessary for the work to be done. In carbon steels, this is accomplished by heating the piece to a cherry-red color, quenching it in oil or water temporarily, then, after an inspection of the color, giving it a final quenching. The hardening of special steels is accomplished by 'heat treatment.'" (Crispin, p. 407) In the tempering of the pioneers in the forge of North Dakota, one Anglo-Saxon "lamented in a letter to her friends back east:..The sun out here fairly bakes one and it is such a bother to always run for a sunbonnet..." (Sherman, p. 136)

In the harsh elements of summer's scorching heat and winter's arctic cold, the Northern Plains climate tempered the mettle of its people and brought it to the degree of hardness necessary for the work to be done. In the construction of this pioneer stele, it was the forged mettle of an unquenchable spirit that accomplished this feat.

In 25 years of ministry, from early on, I often wondered why so much money was invested in the brick and mortar of church buildings, when there was so much need for the poor among us. In the history of St. John Church, Hebron, North Dakota, I have found a satisfying answer. These people endured the freezing cold of winter and the sizzling heat of summer. They endured a climate that had no mercy upon the weak willed and was unforgiving of the arrogant. They knew their survival was often dependent upon their community of neighbors helping neighbors.

These people, many of whom lived in sod houses, the humblest of homes, built a church of bricks, stones of fired prairie clay. It was their sanctuary. Six days a week they labored hard. The seventh day they rested from their labors. They gathered on Sabbath. They ate and drank; they feasted on food and fellowship. Here was their place of rest from the world of work. Here was their refuge of relief from the world of elemental weather. They had heat in winter and cool shade in the summer. They worshipped and prayed; they baptized, confirmed, married and buried; they picnicked and partied; they sang and they danced in the Spirit; they celebrated their life together; they became a spiritual presence of the Lord. It is humbling to realize how significant a church can be to a whole people for generations.

"I am about to do a new thing;
now it springs forth, do you not perceive it?
I will make a way in the wilderness..." Isaiah 43:19 (NRSV)

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Mr. Victor Rothman, stained glass artist and historian, whose grasp of the essentials helped us to quickly narrow our search for vital information, regarding the stained glass windows.

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Verbal Boundary Description Sixteen city lots, comprising Block 28 of the city of Hebron, 300' by 400'

Boundary Justification The nomination boundaries are those historically associated with the property. The property excludes the parsonage, SE corner, which was built in the 1960's.