



Pre-Application Meeting Required
Planner _____
Date _____
Application Number _____
L- _____
Date Received _____

6 East 6th St.
P.O. Box 708
Lawrence, KS 66044

www.lawrenceks.org/pds

Phone 785-832-3150
Tdd 785-832-3205
Fax 785-832-3160

**APPLICATION FOR LANDMARK DESIGNATION IN
THE LAWRENCE REGISTER OF HISTORIC PLACES**

1. Property Nomination Information

Historic Property Name:	German Methodist Episcopal Church
Property Address:	1000 New York Street
City, State, Zip Code:	Lawrence, Kansas 66044
Legal Description:	NEW YORK STREET LT 94

2. Applicant Information

Name:	Zachary N. Ingalls
Street Address:	1626 W/21st Street
City, State, Zip Code:	Lawrence, Kansas 66046
Home Phone:	913-306-3424
Work Phone:	913-306-3424
Email Address:	Zachary.Ingalls@yahoo.com

3. Owner Information

Name:	Thomas Harper
Street Address:	2152 Owens Lane
City, State, Zip Code:	Lawrence, KS 66046
Home Phone:	785-218-6357
Work Phone:	785-841-4500
Email Address:	tomharper@stephensre.com

Is this an owner initiated nomination?: Yes No
 If not, has the owner been notified by the applicant of this nomination?: Yes No
 If sponsored by an organization:

Organization Name:
 Organization Address:
 Organization City, State, Zip Code:

RECEIVED

Nomination Application
 JAN 24 2014

 City County Planning Office
 Lawrence, Kansas

L-14-00028

4. This property is being nominated for its:
 Historic Significance:
 Architectural Significance:
 Association with an Important Local, State or National individual or event:

5. Historic Background Information

Date Built: 1872	Estimated Documented <input type="checkbox"/>	Source: The German M.E. Church of Lawrence, KS 1857-1918	Comments: Books
Date of Building Alterations or Additions: 1950	Estimated Documented <input checked="" type="checkbox"/>	Source: Evidence of its construction	Comments: Not conforming to original structure

Description of Building Additions or Alterations:

Original Owner: German M.E. Church	Source: Douglas Cty Reg. of Deeds
Original Builder or Architect: UNKNOWN	Source:
Original Use: CHURCH	Source: "

6. Architectural Significance

The structure is built in the Gothic Revival Style and retains many of its original features.

7. Historic Significance

Built by the German Methodists, it was an important structure to the German community in the early decades in Lawrence, Kansas.

8. Authorization and Certification

I, the undersigned do hereby have the legal authority to submit this nomination and I certify that the information provided on this application is true and correct to the best of my knowledge.

Signature: Zachary M. [Signature] Date: 01/23/2014

Signature: [Signature] Date: 1/23/2014



JAMIE SHEW
DOUGLAS COUNTY CLERK
1100 Massachusetts
Lawrence, KS 66044
Phone: 785-832-5267
Fax: 785-832-5192

Marni Penrod
Chief Deputy Clerk

Benjamin Lampe
Deputy Clerk-Elections

January 22, 2014

A CERTIFIED PROPERTY OWNERSHIP LIST WITHIN 250 FT OF 1000 NEW YORK ST
(U00449-01). 01/22/2014. REQUESTED BY TOM HARPER.

JOHN R NICHOLS
ACCOUNT CLERK
PHONE 785-832-5147
FAX 785-832-5192
EMAIL jnichols @ douglas-county.com

Douglas County Real Estate Division
County Clerks Office. I do hereby certify
The Real Estate Ownership listed hereto,
to be true and accurate

A handwritten signature in black ink, appearing to be "John R. Nichols", written over a horizontal line.



DISCLAIMER: Maps are for informational purposes only. They do not represent a legal survey. Every effort has been made to ensure that these data are accurate and reliable. Douglas County cannot assume any liability for any errors or omissions on this map, nor as a result of the failure of the data to be used. Douglas County makes no warranty, expressed or implied, nor any liability for such warranty.

Map produced 1/22/2014, GIS
Douglas County, Kansas 2013

JOINPIN	SYSALACRE	owner1	owner2	owner3	address	city	st at e zip	plate	PID	Quickrefid situs
079-31-0-10-16-002.01-0	3.33149206	UNIFIED SCHOOL DIST #497			110 MCDONALD DR	LAWRENCE	6604 KS 4	U00278-01A	023-079-31-0-10-16-002.01-0	R15540 936 NEW YORK ST
079-31-0-10-15-019.00-0	0.13398413	HILL MARK S			PO BOX 1581	LAWRENCE	6604 KS 4	U00445	023-079-31-0-10-15-019.00-0	R15531 933 NEW YORK ST
079-31-0-10-15-011.00-0	0.13401784	EDWARDS WAYNE L			934 CONNECTICUT ST	LAWRENCE	6604 KS 4	U00628	023-079-31-0-10-15-011.00-0	R15523 934 CONNECTICUT ST
079-31-0-10-14-009.00-0	0.13406793	DYCHE BRYAN			935 CONNECTICUT ST UNIT 2	LAWRENCE	6604 KS 4	U00627	023-079-31-0-10-14-009.00-0	R15508 935 CONNECTICUT ST
079-31-0-10-15-018.00-0	0.13395174	HOLLADAY CLARA A			939 NEW YORK ST	LAWRENCE	6604 KS 4	U00446	023-079-31-0-10-15-018.00-0	R15530 939 NEW YORK ST
079-31-0-10-15-012.00-0	0.13398680	MCCOY MATTHEW J TRUSTEE			212 NEBRASKA ST	LAWRENCE	6604 KS 6	U00630	023-079-31-0-10-15-012.00-0	R15524 938 CONNECTICUT ST
079-31-0-10-14-010.00-0	0.13403745	CARLETON PETER	CARLETON DAYNA M		937 CONNECTICUT ST	LAWRENCE	6604 KS 4	U00629	023-079-31-0-10-14-010.00-0	R15509 937 CONNECTICUT ST
079-31-0-10-15-017.00-0	0.13392082	BLAINEY JOEL C	BLAINEY NEIL		31 ROSLYN RD	ROSLYN HEIGHTS	N 1157 Y 7	U00447	023-079-31-0-10-15-017.00-0	R15529 943 NEW YORK ST
079-31-0-10-15-013.00-0	0.13395440	GILL TYLER C			940 CONNECTICUT ST	LAWRENCE	6604 KS 4	U00632	023-079-31-0-10-15-013.00-0	R15525 940 CONNECTICUT ST
079-31-0-10-14-011.00-0	0.13400563	KRAL NICOLAS S			941 CONNECTICUT ST	LAWRENCE	6604 KS 4	U00631	023-079-31-0-10-14-011.00-0	R15510 941 CONNECTICUT ST
079-31-0-20-17-011.00-0	0.12040425	RALSTON JOHN P	RALSTON CHERIE W		940 RHODE ISLAND ST	LAWRENCE	6604 KS 4	U00829	023-079-31-0-20-17-011.00-0	R15943 940 RHODE ISLAND ST
079-31-0-10-15-016.00-0	0.06089489	POUSSON ADAM N			406 E 10TH ST	LAWRENCE	6604 KS 4	U00448-01	023-079-31-0-10-15-016.00-0	R15528 406 E 10TH ST
079-31-0-10-15-015.00-0	0.07299407	LAUFER PETER J	LAUFER ELIZABETH S		407 E 10TH ST	LAWRENCE	6604 KS 4	U00447-01A	023-079-31-0-10-15-015.00-0	R15527 404 E 10TH ST
079-31-0-10-15-014.00-0	0.13392425	FRYDMAN RICHARD A	LEE AMY J		701 TENNESSEE ST	LAWRENCE	6604 KS 4	U00634	023-079-31-0-10-15-014.00-0	R15526 946 CONNECTICUT ST
079-31-0-20-17-013.00-0	0.05954492	BACKUS OSWALD P IV	BACKUS LAURETTA H		1082 E 1157 RD	LAWRENCE	6604 KS 7	U00830A	023-079-31-0-20-17-013.00-0	R15945 946 1/2 RHODE ISLAND ST
079-31-0-10-14-012.00-0	0.13397404	HAMILL DAVID E			1735 LEARNARD AVE	LAWRENCE	6604 KS 4	U00633	023-079-31-0-10-14-012.00-0	R15511 945 CONNECTICUT ST
079-31-0-10-22-003.00-0	0.08809932	BLOOM ROBERT E TRUSTEE	BLOOM NORMA A TRUSTEE		4040 W 14TH ST	LAWRENCE	6604 KS 9	U00831A	023-079-31-0-20-17-012.00-0	R15944 946 RHODE ISLAND ST
079-31-0-10-22-003.00-0	0.13419911	HARPER TOM	ERICKSON-HARPER TERRI		2152 OWENS LN	LAWRENCE	6604 KS 6	U00449-01	023-079-31-0-10-22-003.00-0	R15633 1000 NEW YORK ST
079-31-0-10-23-001.00-0	0.26702765	LAUFER PETER	SEDLA MARY E		407 E 10TH ST	LAWRENCE	6604 KS 4	U00449A	023-079-31-0-10-23-001.00-0	R15654 407 E 10TH ST
079-31-0-10-23-002.00-0	0.13350226	KANSAS SEVENTH DAY ADVENTIST	CONFERENCE ASSN THE	C/O TOMPKINS JOEL	3440 SW URISH RD	TOPEKA	6661 KS 4	U00634-02	023-079-31-0-10-23-002.00-0	R15655 1000 CONNECTICUT ST
079-31-0-10-24-001.00-0	0.13346408	ECK ERNEST H	KARLIN PATRICIA S		726 OHIO ST	LAWRENCE	6604 KS 4	U00634-01	023-079-31-0-10-24-001.00-0	R15678 1001 CONNECTICUT ST
079-31-0-20-32-001.00-0	0.13343648	KENNEDY SANDRA J TRUSTEE	KAY PATRICE D TRUSTEE		21523 W 51ST PL	SHAWNEE	6622 KS 6	U00836	023-079-31-0-20-32-001.00-0	R16161 1000 RHODE ISLAND ST 1
079-31-0-10-22-004.00-0	0.13419954	SCHNEIDER LOIS R			3708 STETSON DR	LAWRENCE	6604 KS 9	U00451	023-079-31-0-10-22-004.00-0	R15634 1004 NEW YORK ST 1
079-31-0-10-23-003.00-0	0.13347076	KIMBALL PHILIP	BROWN JENNIFER A		1004 CONNECTICUT ST	LAWRENCE	6604 KS 4	U00636	023-079-31-0-10-23-003.00-0	R15656 1004 CONNECTICUT ST
079-31-0-10-24-002.00-0	0.13343148	RECTOR WILLIAM R	RECTOR DEBORAH A		1000 E 1000 RD	LAWRENCE	6604 KS 7	U00635	023-079-31-0-10-24-002.00-0	R15679 1005 CONNECTICUT ST
079-31-0-20-32-002.00-0	0.13340417	CALLAWAY RENTALS LLC			2008 JENNY WREN RD	LAWRENCE	6604 KS 7	U00838	023-079-31-0-20-32-002.00-0	R16162 1004 RHODE ISLAND ST
079-31-0-10-22-005.00-0	0.13419949	LEHMANN OWEN E			PO BOX 442200	LAWRENCE	6604 KS 4	U00453	023-079-31-0-10-22-005.00-0	R15635 1008 NEW YORK ST
079-31-0-10-23-019.00-0	0.13346638	HESS ADAM			1009 NEW YORK ST	LAWRENCE	6604 KS 4	U00452	023-079-31-0-10-23-019.00-0	R15677 1009 NEW YORK ST
079-31-0-10-23-004.00-0	0.13343985	ROSENFELD MICHELLE L			1008 CONNECTICUT ST	LAWRENCE	6604 KS 4	U00637	023-079-31-0-10-23-004.00-0	R15657 1008 CONNECTICUT ST
079-31-0-10-24-003.00-0	0.13339972	RECTOR WILLIAM R	RECTOR DEBORAH A		1000 E 1000 RD	LAWRENCE	6604 KS 7	U00636-01	023-079-31-0-10-24-003.00-0	R15680 1009 CONNECTICUT ST
079-31-0-20-32-003.00-0	0.13337294	AKIN MARK			1008 RHODE ISLAND ST	LAWRENCE	6604 KS 4	U00840	023-079-31-0-20-32-003.00-0	R16163 1008 RHODE ISLAND ST
079-31-0-10-22-006.00-0	0.13419909	WALKER RANDOLPH J			1012 NEW YORK ST	LAWRENCE	6604 KS 4	U00455	023-079-31-0-10-22-006.00-0	R15636 1012 NEW YORK ST
079-31-0-10-23-018.00-0	0.13343623	PRYOR MATT	KOSIROG CHRISTINE		1015 NEW YORK ST	LAWRENCE	6604 KS 4	U00454	023-079-31-0-10-23-018.00-0	R15676 1015 NEW YORK ST
079-31-0-10-23-005.00-0	0.13340812	KREBS LYDIA H			1012 CONNECTICUT ST	LAWRENCE	6604 KS 4	U00639	023-079-31-0-10-23-005.00-0	R15658 1012 CONNECTICUT ST
079-31-0-10-24-004.00-0	0.13336845	LAWSON JACK M TRUSTEE			1013 CONNECTICUT ST	LAWRENCE	6604 KS 4	U00638	023-079-31-0-10-24-004.00-0	R15681 1013 CONNECTICUT ST
079-31-0-20-32-004.00-0	0.13334285	JONES SYBIL E			1012 RHODE ISLAND ST	LAWRENCE	6604 KS 4	U00843	023-079-31-0-20-32-004.00-0	R16164 1012 RHODE ISLAND ST
079-31-0-10-22-007.00-0	0.13419981	BURR LANCE W TRUST			16 E 13TH ST	LAWRENCE	6604 KS 4	U00457	023-079-31-0-10-22-007.00-0	R15637 1016 NEW YORK ST
079-31-0-10-23-017.00-0	0.13340227	ERICKSON SUSAN S TRUSTEE	ERICKSON JONATHAN TRUSTEE		1118 NEW YORK ST	LAWRENCE	6604 KS 4	U00456	023-079-31-0-10-23-017.00-0	R15675 1017 NEW YORK ST
079-31-0-10-23-006.00-0	0.13337610	BACKUS OSWALD P IV	HENDRICKS-BACKUS LAURETTA		1082 E 1157 RD	LAWRENCE	6604 KS 7	U00641	023-079-31-0-10-23-006.00-0	R15659 1016 CONNECTICUT ST
079-31-0-10-24-005.00-0	0.13333810	SHIBLEY JEFFREY K			5128 S OSCEOLA ST	LITTLETON	C 8012 O 3	U00640	023-079-31-0-10-24-005.00-0	R15682 1017 CONNECTICUT ST
079-31-0-20-32-005.00-0	0.13330991	SCHMITT LOUIS P			1016 RHODE ISLAND ST	LAWRENCE	6604 KS 4	U00845	023-079-31-0-20-32-005.00-0	R16165 1016 RHODE ISLAND ST
079-31-0-10-23-016.00-0	0.13337246	POLK JO ANNE			1490 N 1000 RD	LAWRENCE	6604 KS 6	U00458	023-079-31-0-10-23-016.00-0	R15674 1023 NEW YORK ST
079-31-0-10-23-007.00-0	0.13334516	BACKUS OSWALD P IV	HENDRICKS-BACKUS LAURETTA		1082 E 1157 RD	LAWRENCE	6604 KS 7	U00643	023-079-31-0-10-23-007.00-0	R15660 1020 CONNECTICUT ST
079-31-0-10-24-006.00-0	0.13330583	DVORACHEK MARY A			1201 N KENTUCKY ST	IOLA	6674 KS 9	U00642	023-079-31-0-10-24-006.00-0	R15683 1021 CONNECTICUT ST
079-31-0-10-23-015.00-0	0.13333988	THOMAS SARAH			1025 NEW YORK ST	LAWRENCE	6604 KS 4	U00460	023-079-31-0-10-23-015.00-0	R15673 1025 NEW YORK ST
079-31-0-10-23-008.00-0	0.13331392	PATIENCE LLC	KELION OF LAWRENCE LLC		PO BOX 505	LAWRENCE	6604 KS 4	U00645	023-079-31-0-10-23-008.00-0	R15661 1022 CONNECTICUT ST
079-31-0-10-24-007.00-0	0.13327382	HAREWOOD & ASSOCIATES LLC	RAYTON FRED A P	C/O SHEPHARD CAROLINE B	678 E 1900 RD	BALDWIN	6600 KS 6	U00644	023-079-31-0-10-24-007.00-0	R15684 1025 CONNECTICUT ST













Small Town Germans: The Germans of Lawrence, Kansas, from 1854 to 1918

by Katja Rampelmann

Masters Thesis, University of Kansas

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D: The German Methodist Episcopal Church

The majority of German Protestants were raised under the Lutheran faith in their home states. Germans first encountered with Methodism after they crossed the ocean. The increasing numbers of German immigrants had alarmed the Methodist church in the late eighteenth century. Francis Asbury, one of Wesley's most important missionaries, felt the "acute need" to send Methodist missionaries to German settlements.^[#48] Therefore, Methodists began to include Germans into their ministry.

In 1835, the Methodist Church found William Nast who began to introduce Methodism to Germans in a more intellectually sophisticated and successful way. Nast was born in Stuttgart, Germany in 1807. He received his education in German schools and then entered a theological seminar of the Lutheran Church. In 1828, he emigrated to the United States. Dissatisfied with the Lutheran faith, Nast attended a camp-meeting of the Methodist Church and converted to Methodism in 1835. He saw his mission in preaching the gospel to his countrymen in German. Therefore, he was sent as a missionary to the Germans of Cincinnati. There he started the first German Methodist Church and translated the General Rules of the Methodist Episcopal Church into German. From Cincinnati, the movement spread quickly into surrounding areas. By the late 1840s, German Methodism could be found in New York and Texas as well as in between. In 1838, Nast began to publish the first German Methodist newspaper called *Der Christliche Apologete*.^[#49]

In doctrine, church policy and procedure, the German Methodist Church was indistinguishable from the English-speaking church. German Methodists had adopted the same hierarchy as their English brothers. According to Carl Wittke, "licensed exhorters" were on the bottom of the scale of the preaching hierarchy. Their authority derived from the supervising minister, and their appointment depended on recommendations from the local classis. "Exhorters were required to serve a probationary period, after which, upon examination by a conference of ministers in the district, they could be admitted to "full connexion." Meanwhile they could preach but not administer the sacraments." Next in line was the local preacher who was headed by the circuit rider.^[#50] The Methodist Church conducted quarterly and annual meetings in local, district and general conferences. In these meetings, the members discussed and exchanged all kinds of businesses. The general conference was the law-making body of the church.

In 1858, Karl Stueckmann was the first German Methodist preacher to enter the Kansas Territory. He set out from Leavenworth on his pony to preach to German farmers and settlements in the area.^[#51] He was one of many circuit riders who spent most of his days on horseback spreading the gospel. Besides their preaching, circuit riders usually offered printed material and subscriptions for such church publications, such as the *Methodist Magazine*, the *Ladies*

Repository, and also *Nast's Der Christliche Apologete*.[#52](#) | The riders received little pay. Their annual income rarely exceeded one hundred dollars a year.[#53](#) |

The first German Methodist presence in Lawrence can be traced back to June 1859, when six German Methodists settled in Lawrence. All of them came from Berea, Ohio, one of the centers of German Methodism. Since Lawrence's congregation was so small, Lawrence was placed into one circuit with other settlements in the area. From 1858 to 1861, Lawrence shared a circuit with Leroy, Howane and Tecumseh, from 1862 to 1875, it was connected to Franklin and Baldwin City, from 1880 to 1881 with Topeka, and from 1892 to 1893 with Eudora and Captains Creek. From 1893 until it was disbanded in 1918, Lawrence was by itself.[#54](#) | The circuits were served by one circuit rider who rode back and forth to be with all congregations.

In December 1862, the Lawrence German Methodist Episcopal Church bought the old Turner Hall which was located on the southwest corner of New York Street and Berkeley Street (Tenth Street). The members of the [Turnverein](#) sold their building because most of them had volunteered to serve in the Union Army during the Civil War. The old wooden structure was purchased by the church for \$ 500.00. The early purchase was probably made possible because the German Methodists received financial support from the American Methodists. In 1872, the German Methodists bought the lot across from their location on the southeast corner of New York and Berkeley Street (Tenth Street) from Frederick Bromelsick, one of their members, and built their brick and stone structure which is still standing today. Originally, the structure had a steeple and a belfry which were not rebuilt after the church was remodeled. In 1896, the property at 1045 New Jersey Street was also purchased for the preacher's home.[#55](#) |



The German Methodist Episcopal Church at 1001 New York Street

The membership of this church was always much lower than the membership of the Lutheran Church because more Germans were Lutherans than Methodist. In 1859, the church started out with six members. By 1880, the number had increased to twenty-five. In the early twentieth century, the membership had climbed to 70 and fluctuated between 65 and 75. [#56](#)

Until the early 1900s the services were conducted primarily in German, but soon after that both German and English were used in sermons and scripture. According to Edith Howard:

"there came a time when some in the congregation, namely children of immigrants and those Germans who adapted without difficulty to the English language. Therefore, the pastors began to use both languages in the service. One method was that the sermon being delivered in German, followed by the same sermon given in the English tongue in sermonette form. The scripture was quoted in both languages." [#57](#)

Besides the language, church life was similar to other churches at that time. Sunday school was usually held at 9:30 a.m. followed by the worship service at 10:30 a.m. On Wednesday nights, a prayer meeting was offered. One main social event during the year, was the annual picnic which was held at Bismarck Grove or one of the city parks. On this occasion, the church furnished lemonade and the members brought food. The meals were followed by games for children and a watermelon feed. [#58](#) The other major event was the annual Christmas celebration. As in the German Lutheran Church, the German Methodists decorated their church with a Christmas tree "with the traditional star on the uppermost branch. Christmas carols were sung by all, and the children participated with recitations and songs. The evening was climaxed by the appearance of Santa Claus with a bag of candy and nuts for each child." [#59](#)

In 1895, the church organized a *Frauenverein* (Ladies Aid Society). The club was formed to meet church connected expenses. The congregation often found it difficult to raise money to pay the minister's salary. Therefore, the women met once a week at a member's house to make quilts and other handcrafts which were sold in an annual bazaar. The money was also used for the upkeep of the parsonage or for the support of foreign missions. According to Edith Howard, the average attendance was from twelve to eighteen women. [#60](#)

During the period from 1859 to 1918, thirty pastors served the church at an average of little under two years each. Nearly all of them were natives of Germany who had converted to Methodism after they came to the United States. [#61](#) They were trained for their jobs by the West German Kansas-Nebraska Conference which sent them to the location of their service.

Four times a year, a Quarterly Conference was held where Lawrence's elected church delegates came together with other officials from the area to exchange news on Sunday school services, church attendance, and financial matters. The meetings also served to control the churches since they examined whether or not the congregations followed the rules of the Methodist Church. Certain disciplinary requirements were imposed upon all members of the church, and they were set down in detail in a book of discipline and regulations. Methodists regarded theater, dancing, card playing and ballet as un-Christian and, therefore, they were strictly opposed to these activities. These views collided with the general atmosphere most Germans had grown up in. Furthermore, most German immigrants regarded Sundays as a day for pleasure and recreation, at least after they had fulfilled their church responsibilities in the mornings. In the United States,

many of them found it difficult to adjust to the American celebration of Sundays which were "quite as tombs". In 1856, William Nast published a paper in which he outlined the proper way to celebrate the Sabbath. "He advertised getting up early and praying for the preacher so that his message might bring a blessing to the congregation. He warned against discussing politics, business, pleasure, or any worldly matter on Sunday, and urged good Methodists to refrain from even thinking worldly thoughts on the Sabbath."^{#62} Carl Wittke interpreted the fact that most German Methodists accepted the church regulations as "the most striking evidence of their wholehearted acceptance" of the Methodist teaching.^{#63}

The Lawrence congregation must have followed the strict rules of the General Church. The 1892-92 minutes of the Eudora, Deer Creek and Lawrence Circuit report several incidents of "misbehavior" among members. At the German Methodist Church Quarterly meeting in February 1893, two members of the Eudora congregation were singled out and their behavior was openly discussed. Both members had missed the Sunday service without excuse. The discussion was carried on until the May meeting when the minister could finally report that "Brother Lapple promised the minister to come to church and Father Kohler is to be asked what relationship he should assume toward the church."^{#64} One year later, the behavior of another church member was sharply criticized when the minister declared: "Fred Bartz joined the Deutsche Turnverein (Note - a beer drinking club)."^{#65} German Methodists believed in total abstinence and denounced German beer drinking customs. It is therefore, not surprising that among the members of the German Methodist church, none were members of the Lawrence Turnverein whose activities conflicted with the Methodist beliefs. At the time when America became involved in World War I, the German Methodist Church discontinued its services, and sold the building one year later to the Kansas Seventh Day Adventists Conference Association.

E: The Role of the Churches in Lawrence

Because the Germans who entered Lawrence came from different parts of Germany and the United States, the German religious landscape was very diverse. German Catholics as well as Jews settled in Lawrence along with a great number of Protestants. But only German Lutherans and Methodists established separate German language churches in town. Other believers had no choice since their numbers were relatively small, and they became members of English-speaking congregations. But even a greater number of German Protestants did not attend the ethnic churches but were members of the English Lutheran Church or the First Methodist Church in town. These churches were bigger and had more services to offer their members which went beyond the struggle of survival. Since many Germans were businessmen, they probably thought it wiser to attend English-speaking services along with American business-partners and customers to secure and preserve connections needed in business life. Others decided that they immigrated to the United States to become American citizens and, therefore, should attend English services. German parents realized that since their children grew up in the New World, their religious education should be in English.

Nevertheless, the German speaking churches played important roles in the lives of those who attended. Interestingly, both churches were connected to specific families. The German Methodist Episcopal Church was closely linked to the Bromelsick family, and the German

Lutheran Church and its development was influenced by the Albert family. The Methodist Church had purchased their second location from the Bromelsicks who were deeply involved in church activities. August Bromelsick was trustee, Sunday school teacher and representative of the church at quarterly circuit meetings for a number of years. Frederika Bromelsick was an active member of the *Frauenverein*.

Church activities and affairs of the German Lutheran Church were influenced by the Albert family. William Albert was treasurer of the church for nineteen years, his daughter Lena held the office for twenty-eight years, and a second daughter, Clara, was the church's organist for a number of years. At the time when the church was sold, Mrs. William Albert literally became the church since she was one out of the two members left. The family involvement became quite apparent by looking at the location of the church. Until 1889, the church did not have a building, but met in Turner Hall. When the congregation collected enough money, the church building was erected on Illinois Street, only two blocks from the Alberts' residence on the west side of town away from the locations of other German centers.

Both churches differed in organization and ideology. The Methodist Church was tied to a close network of the general German Methodist Church in the United States. They followed the rules and regulations set forth by an authority, and followed the hierarchical code of the Methodist Church. The advantage of a network was that the German Methodist Church of Lawrence was financially supported by the Synod and, therefore, had the chance to purchase and build a building at a very early time to serve the needs of the congregation. Methodist preachers were assigned to the church by the authorities and not picked by the members themselves, which saved time and disagreements. Sharing circuit riders with congregations in the area also meant that the church had a regular exchange with others, but also demanded uniformity. The church, therefore, seems more static and inflexible in ideas and ideology.

The Lutherans, on the other hand, enjoyed independence and freedom of ideology since they were not bound into a network. They were generally tied to the religious beliefs of the Lutheran Church to be classified as a Lutheran Church, but since they were not bound into a formal church network, they had greater flexibility to adapt to certain situations. One area of conflict which was faced by the church in the dealing with German immigrants was that most German families enjoyed their beer and the activities of the Turnverein, an organization usually not favorably looked upon by church administrations. But realizing that in a small town, the number of Germans was very limited, the church relaxed its views on Sunday laws and about drinking to meet the needs of its congregation. Members of the German Lutheran Church could also be members of the Turnverein without facing major conflicts. Traditionally, Turners and churchgoers were two different sets of people. In a small town like Lawrence, such distinctions became less clear.

Furthermore, German *Freidenker* (Freethinkers) realized that life in a town where church life was the center of many families, was not easy. In a town where the second question was, "What church do you go to?" there was not much room for rebellious ideas, especially not if you wanted to maintain a successful business in town. Being a member of a church signaled to others the respectability of a family. The German Lutheran Church in Lawrence recognized these pressures, and tolerated the doings of the Turnverein to secure its own congregation. Since Lutherans and

Turners worked for the same end, namely the preservation of German culture and language, cooperation could be expected. If the Lutheran Church would allow German immigrants to spend their Sunday afternoons in beer gardens and at card tables, then those immigrants were more willing to spend their Sunday mornings in the church's pews. In a small town, compromises were unavoidable.

The Methodist Church, on the other hand, opposed the doings of the Turnverein, because it did not have the flexibility to do otherwise. It lacked the chance for adjustment to the needs, and, therefore, was much smaller and faced a harder struggle for survival.

Both churches, nevertheless, were places to hold on to tradition and the German language. There, Germans met and exchanged news among people of the same ethnic background who shared similar values. As John Bodnar has pointed out, "immigrants participated in church communities not simply because they were drawn to particular forms of belief or ideology but because these communities continued to provide forms of mutual assistance... . In a strange land it was especially satisfying to listen to the gossip and information of congregations where newcomers knew most everyone by sight". [#66](#) Furthermore, the practice of religious rites such as baptism, communion or marriage, gave a sense of security, and maybe lessened homesickness. Youth clubs and *Frauenvereine*, engaged in benevolent work and also provided support and friendship in times of trouble.

Nevertheless, both churches had different goals. The German Lutheran Church aimed to preserve German language and identity. It can, therefore, be seen as a vehicle for promoting German consciousness. The Methodist Church saw itself as instrument for the Americanization of its members. Lutherans were able to hold German language services for a longer period of time than the Methodists. The Methodist Church had abandoned its German services as soon as it was unnecessary, and children and church members demanded English services. William Nast himself, the father of German Methodism in the United States, understood the role of the church to help Germans become good citizens. According to Carl Wittke, Nast "was generally interested in the Americanization of the immigrant and always contended that preaching Methodism to the Germans would make them better citizens and help them to become Americanized". [#67](#)

At the outbreak of World War I, the German Methodist Church saw its mission succeeded and was willing to be absorbed into the American Methodist Church. This did not cause too many problems because all along, the German Methodist Church had followed the Methodist ideology. The Lutheran Church, on the other hand, had to show its flexibility again by changing language and name, but managed to survive for thirty more years before it closed its doors.