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LP2009.013.123

Lange, Dora Knuth

1967

Interviewed by Arlie Riggs

UI: Westcliffe, Colorado, early in 1967. The subject of the interview is Mrs. Dora Lange and Mrs. Riggs is doing the interviewing.

AR: Are you a native-born Custer Countian?

DL: Yes.

AR: Right. And how long ago? How many years ago?

DL: It'd be 83 this 29<sup>th</sup> of May.

AR: Oh, we're very near your birthday then. We'll have to have a celebration. And you're still real active and live by yourself. Where were you born, Mrs. Lange?

DL: Seven miles south of Westcliffe.

AR: Do you have any identification? Did they call this community any particular name, like Colfax, or-

DL: No, no.

AR: What was your maiden name?

DF: Lange, uh, Knute.

AR: Knute? Now, that is a real old one, goes way back. Would you tell us what you know about the arrival of the German colony?

DL: Well, my mother and father who had came to America 1868, settling in Chicago. They was there for more years and they, father wasn't well there, so they come out with the colony, 1870, from Chicago, settling here in the valley. I think there was about 14 families that come out.

AR: How did they come, Mrs. Lange?

DL: Well, with oxen and there was no railroads nor anything here.

AR: Well, this was 1870.

DL: Yes.

AR: Was the first colony 1869?

DL: No, that was just when they started out from Germany to come to Chicago.

AR: Oh, and your folks had been in Chicago for a while.

DL: Yeah, well, since 1870, from 67-

AR: '67 to '70. Or probably two years because they went to Chicago in 1869. They left with oxen team from Chicago?

DL: Well, I think so because they didn't have nothing else to go by.

AR: Now, what route did they come into Custer County?

DL: Well, I couldn't tell you that.

AR: This is something I wanted to clear up but I'll put it on this tape because lately, I've been reading all I can about the arrival of the colony and I have read everything from coming up the Huerfano through the Gardner country to up the Hardscrabble and even the Oak Creek Road, and you don't know which one they-

DL: No, I don't really know.

AR: Did your mother ever tell you anything about the trip from Chicago?

DL: Well, she didn't tell me much, see, I was the youngest and by the time I grew up, so I could ask her so many questions, she had kind of forgot things.

AR: You don't recall any good stories of danger along the way or anything like that?

DL: Well, no, she didn't say. Only when they got here, I know there was Indians here because Wulstein, he was the, I don't know, I guess he was the overseer you know. He had the flour and such a stuff you know, and then each family could come each day and get some, so they'd have to divide it so they get along. When she went over there to get some flour one day, she come back and here was an Indian in the house standing looking at the baby.

AR: Oh dear! Did that frighten her?

DL: No, she kind of thought she'd seen him once before and then, he would stand there and he liked buttermilk so she give him a pail of buttermilk and he went on. He never hurt the baby at all. He said something, but she couldn't understand him and he couldn't understand her.

AR: Do you happen to know what tribe that was?

DL: No, I couldn't say.

AR: I don't believe I've ever heard either. I've heard a reference but no one's ever been able to tell me what tribe they were. Were they here, do you think, just in the summertime? Or were they here year-round, the Indians?

DL: Well, I wouldn't just exactly know.

AR: Now this colony, would you tell me something about the setup, on the sort of socialistic idea of

community property when they first came?

DL: Well, they had, I guess they first settled there at Colfax and then, of course, after a while, they took up some land I guess and-

AR: Well, the first, they sort of have it as I said, a socialistic bit. You mentioned your mother checking out supplies from the wagon master or whoever was the head of the colony.

DL: Yeah.

AR: Now, I understand that this was the idea, that it was to be a colony of people sharing together, and working together.

DL: Yeah.

AR: This didn't work. So, what, a year, two years after they came, they separated and went their own individual way. I wonder, could you tell me something about the formation of your church here?

DL: Well, there was 14 families that they was Lutherans, you know, and they tried to get a congregation but there was no pastor around and they, the first pastor come, come from Nebraska and when he come up here, he come, well, he'd either have to walk behind the wagon or he had to pay so awful much for coming up from Pueblo, up the canyon and this way. So, they said that he'd better not preach. Otherwise, they'd hang him.

AR: Who said this?

DL: Some of the people, you know, where he wanted to preach in Pueblo.

AR: Oh, I see.

DL: And find out how many Lutherans there was there. So, they said they better not start that or they'd hang him.

AR: Well, that was good. So, he came on up here.

DL: He came up with us, yeah. He walked behind the wagons, some freighter come up, and then he went around here and he found 14 families that would want to join the congregation.

AR: So, you told me, can you name those 14 families or most of them?

DL: Well, I'll read the names.

AR: Just read the names.

DL: John Knute, William Ocklebun, August Menzel, Gottlieb Grabski, Carson Kunradt, Fritz Keen, Fritz Sieske, Heinrich Keppler, August Chlose, William Henyitts, Goebbert Hutbar, Heinrich Gozen, Fred Waldy. That's all.

AR: The original Lutheran colonists, German Lutheran naturally. And do you know what year the minister came? Do you happen to have that in your records?

DL: November 12, 1872.

AR: So, it didn't take them long after they had a settlement to get a minister, and he was here for a number of years, I believe. Do you know his name, Mrs. Lange?

DL: H.W. Tayman.

AR: Tayman. Now, that's one that's new to me, and when you were reading the 14 families, this was the first time I realized the Hartbauers were the original colony. I'd heard most of the others, you know as referenced. Go ahead and read us what you have there, we'll get it on tape, ok?

DL: (reading) In September of 1873, the congregation received their first pastor on the 13<sup>th</sup> Sunday after Trinity, candidate H.W. Hayman was ordained by the Rev. H. Brower of Denver, the service being conducted in the unfinished log cabin on the William Kanute place, about 5 and a half miles west of Westcliffe. Chairs had been provided for the two pastors while the congregation sat on planks. During the right for ordination, Pastor Hayman knelt on the bare ground.

Well, that's all from that unless the building.

AR: What was the first church? Where was the first church built?

DL: You know where Willie Knute lives out here?

AR: Yes.

DL: It's on that place. It wasn't where the house was. It was further down in the field.

AR: Do you know, have you ever heard that church described or did you ever go to church there yourself?

DL: No, you see, I wasn't born then.

AR: How many were in your family?

DL: Eight. Seven girls and one boy.

AR: Oh! I'll bet he wasn't spoiled.

DL: Well, he was an invalid. He passed away at 17 years.

AR: oh, that was very tragic, wasn't it?

DL: Yeah.

AR: Do you have more in regard to the church because this is something that nobody has touched on at all, is your Lutheran church.

DL: Well, such as what it was made of.

AR: Go ahead and read it if you'd like to, Mrs. Lange.

DL: Church Building. The congregation soon built a small church of aspen poles, about 12 x 20 feet on

August Menzel's place. The building originally stood about one half mile southeast of the present William Knute building. This first church of the congregation had neither floor nor windows and was used only about eight months. A class of three communicants, John Friedrich Knute, Mary Elizabeth O'Gresky was confirmed in this church on May 3, 1874. Because this location was so wet, it was decided not to put a floor into that church but to erect another building in the northeast corner of the August Menzel homestead on Parrot Creek.

This second of the congregation must have been erected during the summer of 1874. It was built of large hewn pine logs, was 26 feet long and 20 foot wide and was used as a house of worship until the summer of 1888. On August 22, 1886, it was again decided to build a new church. The cornerstone of the building still standing there and known as the Valley Church was laid in September of 1887 and the church was dedicated on July 29, 1888. This church measured 30 by 50 feet with a vestibule entrance on 8 x 10 feet. Towards the end of the century, services were also held in Westcliffe, for a long time, only once a month. In 1917, our present church was erected and dedicated. The building measures 35 by 75 feet with a tower, the cross of which reaches 96 feet above the ground.

That's this church now in here.

The total cost was \$15, 263. The Rev. J. Ranningan planned and survived the building operation and also built the pulpit and altar. Pastor residence, Pastor Hayman, during the early past of his ministry here wore his with Gottlieb O'Gresky and John Knute. Later, he lived in a small log cabin on the John Knute place on Grape Creek. The outline of the foundation and fireplace on this building can still be recognized.

Well, not now anymore.

AR: Now that was written, who wrote this?

DL: I wrote this all. It was in the paper you know but the pastor had it with him, I guess.

AR: Thank you.

DL: Should I go on?

AR: Continue, yes.

DL: Later, after his marriage in 1875, a partition was built through the church on Parrot Creek so that the rear part of the building might serve as the pastor's living quarters. In a meeting on December 16, 1877, during the parsonage of the Rev. J.H. Hirschman, it was decided to build a parsonage 28 x 28 feet in size. The pastor was chosen to serve as Building Supervisor and the congregation promised to provide all the lumber. In 1893, a 12 by 28 foot addition was built on to the west, half of which was to serve as cellar and the other half as kitchen. On April 28, 1918, the congregation decided the pastor should live in town. A house was first rented but soon, some members bought another house which was used until 1920 when the present parsonage was built at a cost of \$5240.

Now comes from the schools.

AR: Yes, I was wondering when the Lutheran school was built and how long it left and so forth.

DL: The congregation first special school building served till 1906 when it was torn down and framed structure, 20 by 40 feet was erected. At our present location in town, the basement of the church has always served as a schoolroom, even before the congregation had a special school building, the

instruction of the children was by no means neglected. In his memory written 25 years ago, Pastor Hayman refers to his experiences in school. After he had been teaching for a time, he secured a certificate from County Superintendent and also taught public school for a period of four months at \$45 a month.

In the first meeting conducted by the Rev. E.W. Saubert on January 2, 1882, it was decided to put a new roof on the log church to make it more comfortable because it also had to serve as a school and Mr. Nicholas Menzel was instructed to make more school benches. In September of that year, the congregation voted to make an exception to paragraph 22 of the constitution and to permit the pastor to conduct a public school in the church building but with special considerations for the parochial school. For many years, the confirmation school was conducted for about six months during the winter and for several months during the summer. The German school would be held teaching German reading and writing besides the catechism and Bible history. School was always taught by the various pastors until 1917 when the congregation resolved to call a regular teacher. The first teacher was Mr. R. Stalk. He could serve only one term, until he was drafted to serve in the World War. The next term was taught by Miss Marie Millner.

Because of financial straits, the congregation in July 1919 voted to ask the Pastor to teach the school again, but the next year, teacher J.L. Gunderman was called. In July of 1921, the congregation voted to grant him a peaceful dismissal and on April 2, 1922, it was reported to the congregation that Mr. C. Keller had accepted the congregation's call. He served as teacher till 1928 when he resigned. Since then, the following have taught the school – student Atta Schleilermill, 1928-29, student Arnold Weeding, September to December 1929, student T. H. Schultz from January 1930 till June 1941, and candidate A.R. Bowman, 1941-42.

Now the pastors.

When Pastor Hayman came to the valley in September of 1873, he found a happy little congregation, happy at the thought that now they could go to church every Sunday. The people were extremely poor, so poor that they could not promise their pastor a stimulated salary but they did have something precious for their pastor, namely cordial love and esteem, which moved them to life for their pastor according to their ability. He shepherded his little flock here faithfully until 1876 when ill health, chronic headaches, compelled him to resign from the ministry. He spent some time recuperating at his home in Missouri and later devoted his life to teaching a parochial school.

A vacancy of about a year must have followed then when we find the Rev. J.L. Hirschman who was up here for his health. Apparently, he had been serving the congregation for some time already before the first meeting of which we have record, December 16, 1877. In this meeting, Pastor Hirschman was chosen by a fold as the congregation's pastor. He accepted the call-in spite of his physical weakness and ailments because the congregation promised to be satisfied with the services which he could render. In a special meeting on September 21, 1879, the congregation decided to join the Missouri Synod and authorized Pastor Hirschman to sign the constitution of Synod at the convention of the Western district which was to convey during that week. In that same meeting, Pastor Hirschman offered his resignation as Pastor of the congregation because his increasing ill health would not permit him to teach school that winter. There must have been another vacancy of more than a year, then from 1881 to 1883, the Rev. E.W. Sabbert was pastor of the congregation. Among those baptized by him and still members of the congregation, are C.W. and Frank Kelly, Emilia Kitzman, Louis Hopgar and M.H. Lynch.

The first couple married by Pastor Sabbert were F.W. Carr and Mattie Kimberlin of Rosita. The parents of our governor, Mr. Ralph L. Carr, also married by him, Robert L. and Martha O'Gresky on April 16, 1882, still members of our congregation. From 1883 to 1885, the congregation was served by the Rev. L.W. Darnzite who was pastor of the congregation in Denver. The congregation's next pastor was Rev. H.J.

Mueller who served the congregation from January 1886 to 1894 when he followed a call to the congregation in New York. During this year, the congregation experienced a very rapid growth so that in July of 1893, there were 52 voting members. Next, the Rev. Joseph Esch was called. He had been a travelling missionary, serving congregations and preaching stations in Nebraska, Colorado, southwestern Nebraska and northeastern Kansas. His call stimulated an annual salary of \$350 with a promise that that would be increased if times and conditions would permit. Installed here in August 1894, he served till May of 1900, when he asked the congregation to grant him a peaceful dismissal because he would no longer endure the high altitude.

Then, several calls were issued but without success. During a vacancy of more than eight months, Pastor Carr of Denver was vacancy pastor and the logical student William Mueller of Denver served the congregation, preaching and teaching school. Then followed the longest parsonage, pastorny in the congregation's history. The Rev. Carl Lange having been installed in February 1901 served till January 1913 when he followed a call to Troy, Illinois. He was succeeded by the Rev. O'Hocksall who was called on March 9, 1913 and who served till January 1915 when he resigned from the ministry during the vacancy which lasted more than a year, the congregation was served by the Rev. August E. Broward of Pueblo. In March 1915, he also ordained the Rev. Otto Voss who upon his graduation from the seminary in Springfield, Illinois, had been called to serve congregations in Brazil, South America. The Rev. J. Ranning, called from Trade Center, Kansas, was installed by Pastor Brawer on March 6, 1916. After only three and a half of self-sacrificing labor, he died on September 16, 1919. After several unsuccessful calls, the Rev. Otto Herlader called from Topeka, Kansas, was installed as pastor of the congregation by the Rev. O. Lissenhuff on March 7, 1920. He served till January of 1929 when he followed a call to a congregation in Hinsdale, Illinois. The next pastor was the Rev. John Hink, called from Potter, Nebraska. His pastern lasted from April 1929 to October '33. The Rev. Elmer Gunther of Ordway, having accepted the congregation's call, was installed in February of 1934 and served till January 1940 when he followed a call to congregation in San Bernardino, California. The present pastor, the Rev. G.A. Minely, formerly of Ft. Morgan, was installed by the Pastor J.E. Fermin April 7, 1940.

## Membership

At the present time, your congregation numbers 223 baptized members, 158 communicants and 50 voting members, 14 children attending the parochial school during the past year. The Sunday school enrolled is 51. The present officers Pastor G.A. Minely, Elders F.H. Wagner, M.H. Lynch, H.W. Kastendick, trustee C.W. Kelly, Elsie Hartbauer, August Lange. School board W.G. Henyous, William F. Kelly, William Lange. Financial Committee Mel Kastendick, Henry Henning and W.F. Schultz. Finance Secretary Frank H. Wagner, treasurer Martin O. Rankin, Chairman Mel Kastendick, secretary O.H. Woss, head ushers Marvin Rankin and Jess Kastendick.

AR: Now this is all 1940.

DL: Yes.

AR: Thank you. Do you have anything else there?

DL: The organizations, the Ladies Aid-

AR: Well, ok, go right ahead. We might as well get all this while we're at it ok.

DL: Organizations. The Ladies Aid was organized in June of 1916. Its present membership is 27. The officers are Mrs. Menzel, President, Mrs. Margaret Strokey, Vice President, Mrs. Martha Gietsky, Secretary, Mrs. Hibbe Hartbauer, Treasurer.

The Young Peoples' Society, organized in July 1920. Today, 20 members. Officers Edmund Watts, President, Evelyn Miller, Vice President, Caroline Hartbauer Treasure, Julia L. Strokey and Arnold Hartbauer, Executive Board members.

The Priscilla Club organized October 17, 1935 and consisting chiefly of the younger ladies in the congregation. Has 19 members, its officers are Mrs. Ruth Vinery, President, Minnie Kelly, VP, Mrs. Gladys Miller, Sec, Mrs. Essie Kastendick treasurer.

The Men's Club, numbering 18 members was organized July 1, 1936. Officers Elmer Miller, President, August O'Gresky, VP, Mel Kastendick, Sec., Harry Schultz, Treas.

Notes of interest: The following have been voting members for more than 40 years - Garver Delsus since April 31, 1882, 60 years; Louis Miller since January 2, 1889, 50 years; Frank Wagner since October 6, 1901; Frank Kelling, A.W. Kelling and Edward Menzel since January 1, 1902. In the meeting on October 28, 1888, it was decided to arrange a children's Christmas service on Christmas eve and on that occasion, a Christmas tree should be decorated in the church. The first Mission festival was celebrated in July of 1890. On April 6, 1902, it was decided to have services on Ascension Day from now on. July 3, 1902, Mr. William Ocklebein was chosen as First delegate to represent the congregation at a district convention which was held in Topeka that year. Each member was assessed \$1.50 to pay travelling expenses for the pastor and lay delegate. Since our Colorado district was organized in 1921, several of the district's conventions have been held in our midst. Viewing our congregation's history, we are constrained to confess the Lord hath done great things for us where we are glad. Psalm 126, verse 3.

AR: Thank you! That's real good. And one thing I think we should say, before we get away from this, even though the material you just gave us was in 1940 you wrote it, in 1967, you still have your wonderful Christmas program with the children doing work on Christmas eve. I know this is one of the outstanding things your church does every year, right? And you have quite a number of youngsters participating now, I believe.

DL: I don't know how many members there are now. I'm still writing on this.

AR: Good, good. You bring it up to 1967 and I'll be right back with my tape recorder. I have several questions I'd like to ask you. The pastor Carl Lange that served so long, now is he a relative?

DL: He was my husband's brother.

AR: Brother. Ok.

DL: But they're both gone.

AR: Yes, yes. But I thought I would establish that. I was sure that's where the, is he the first Lange that came into the area?

DL: Yeah.

AR: I know there are quite a lot of descendants, aren't there? What is meant by peaceful dismissal? You referred to that several times in your-

DL: Well, that's saying you were satisfied with your pastor, I think, and that you give him a peaceful dismissal so there's nothing to come back on him. I don't know. I couldn't explain that to you.

AR: I guess it'd be similar to an honorable discharge from the service, right>

DL: Yeah. Something like that.

AR: You said that you sent out a call. That meant that you said there's a vacancy and would like to have a minister.

DL: Yeah, uh huh.

AR: And you establish the fact that you're in the Missouri Synod.

DL: Yeah.

AR: Is that the way you pronounce that, SYNOD?

DL: Mm hmm.

AR: Ok. Would you tell me, now where did you go to school?

DL: I went to school; they called it the Knute school there. It's from, well, where they first settled, my father, you know where Colman's at?

AR: William Coleman, yeah.

DL: Well, there's my uncle lived there and father lives right in the north of it, road. And then it was two miles up the road for where my schoolhouse, where I went to school.

AR: Well, was there not anybody of the Knute's children go to school?

DL: Yeah.

AR: Just thought I'd ask but for the most part, that's who went, right?

DL: Yeah.

AR: Tell me a little something about your schooling. Did you enjoy it? How long did you go each year and so forth?

DL: Well, we only had four months of school in winter, you know. That wasn't hardly enough but we didn't have teachers at that time you know that could teach like now so-

AR: Well, didn't the weather have something to do with it too.

DL: Well, not so much. Of course, sometimes, it was bad weather and some of them I guess wouldn't go there but-

AR: Do you recall what you learned? What did you study in school?

DL: Reading, writing and arithmetic and history, grammar. I only got through the 4<sup>th</sup> grade.

AR: Why, that's doing real well, I'm telling you. Did you go by readers. Somebody was telling me the other day that they graded by readers.

DL: Barnes, they had. Readers. Hygiene, we had that too.

AR: Well, did you have mostly men teachers or did you have-

DL: Well, we had some lady teachers. We had Mrs. Hine and there was another one. I forgot her name. She was an elderly teacher but she was a good teacher, but mostly we had men.

AR: Right. You think of any outstanding incidents, any funny things that happened at school or?

DL: Well, not so much.

AR: Let's go back to this Christmas tree a minute. Do you remember when the Christmas trees were decorated with lighted candles?

DL: Yeah, yeah. That was my time.

AR: More beautiful than anything you see now?

DL: Well, I don't know. It was just beautiful but it was more dangerous if those lights would fall, they'd start to burn but we never did have an accident like that.

AR: Would you have these at home as well as at church?

DL: Yeah, we always had a tree at home. Father said, it wasn't Christmas if we didn't have a tree.

AR: Right. Was father a domineering influence at home?

DL: Yeah, he definitely was a disciplinarian-

AR: And probably the man that pays for everything, right? Whatever he said, you did? At what age were you married, Mrs. Lange?

DL: What year?

AR: What age?

DL: 18 and a half, I guess.

AR: Well, did you work before you were married? Out of the home at all?

DL: No. I just helped my father. I didn't have no brothers and I worked like a man.

AR: Oh, you were outside most of the time. Tell me a little bit about the farming at that time.

DL: Oh, it was everything hand work, where you push rakes. Now they have the bailers you know. You had to take the wagon and horses and you'd have to rake the hay and then you'd have to put it on the wagon by hand and then unload it on the stack and stack it.

AR: How long did it take you to make hay?

DL: Just about the season that they always used.

AR: All summer. Or most of it, right?

DL: We dredged grain you know.

AR: What kind of grain?

DL: Oats and barley and wheat and Father would cut and I would chop. My other sisters were gone then. They was married.

AR: And you said you were the youngest.

DL: Yes.

AR: So, you were your father's right-hand farmer, right?

DL: I done everything except run the binder. I plowed and harvested and drilled.

AR: Did you have a nice riding plough or did you have a walking plough?

DL: No, we had a riding plough.

AR: Oh, you were real elite. How much acreage did your father farm?

DL: Well, there was 160 but there was some pasture and some hay land and some ploughed ground.

AR: What kind of cattle did you have?

DL: just the common cattle?

AR: Just mixed variety?

DL: Yeah.

AR: Ok. Do you remember any real unusual characters, unusual people that you might tell us about? Outstanding people that were a big influence on your life or-

DL: Well, I can't think of anything just right off.

AR: Well, you think about it a little. A lot of memories come back. You'll think of something that you've left out but this is one thing that we would like to know about, or real outstanding people, if you can think of them. Now, I don't quite know how to put this question but do you think your strong church today is because of the oh, the strong time that the Germans had with their Lutheran church when they first came? You've seen a lot of the years of the church and you've seen it. Of course, you no longer have your school. That became financially impossible and then you had too few students I believe, right?

DL: Yeah.

AR: What's the name of your Lutheran church?

DL: Well, our church is Hope Lutheran Church.

AR: Hope Lutheran, ok. The Hope Lutheran is very definitely an outstanding example of a strong church in this day and age. I just wondered what you attributed that to. That's what I was trying to ask you.

DL: Well, everybody as much as they can, I pay \$1.75 a week.

AR: You tithe in your church. You think that's one of the main reasons-you don't have a resident minister?

DL: Yes, we have Rev. Albers. Of course, it depends on how long he stays and how many years, you know.

AR: But he doesn't live here?

DL: Well, he wants to live here two months in summer. He lives in Salida.

AR: And he also preaches at Salida?

DL: Yeah, he's got the two places.

AR: I see. Ok. Can you tell me anything about your social life after your sisters, after you were through with your schooling until, did most of your social life revolve around the church?

DL: Yeah.

AR: You came to meetings and so forth. Were you in the choir and that type of thing.

DL: Yeah, I was in the choir.

AR: Did you go to dances and-

DL: Oh, not much.

AR: Not much. I don't think I'm going to find out. I just don't believe you're going to answer my question. Do you remember anything about the railroads when they were in here?

DL: Well, just this little rail, I don't even remember what year=

AR: From the old country?

DL: From the old country?

AR: And she worked out as a young lady?

DL: Yes.

AR: Do you recall anything that she told you about the difference in their life in Germany and their life here?

DL: Yeah, here they had it a little bit better than in Germany they was kind of poor, too, poor people, and they would go to the sea, ocean I don't know, and they'd do their rinsing with the clothes there. In winter, I'd say that was terrible, that cold water.

AR: Icy, right? Beat their clothes with rocks, that type of thing?

DL: I guess her mother and father died before she was really up for age. She worked at her brother first, and then after a while, she took another job at another place.

AR: Mary Lowens told me when I talked with her here a while back how excited she was when she saw that her father had horses, when she come over. She had never seen a horse in Germany except pulling a beer wagon. Did your mother ever make any reference like that?

DL: No.

AR: You don't recall that. You know they came in with an oxen team. Well, that's good to establish. I have a friend who's sure they came up Oak Creek but I am not sure anymore. I'm getting confused so we'll see if we can find someone that can really tell me. Is there anything else that you think of right now, Mrs. Lange, that we haven't touched. You really gave us a lot of good church history there and I thank you very much for it.

DL: No, I don't. If I think of something, I'll just jot it down a little bit.

AR: OK.

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