

TWO GENERATIONS OF THE VOSS FAMILY

- A Biographical Sketch -

Wisconsin Lutheran Seminary
Senior Church History
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I. Introduction

When one considers major historical events of the Wisconsin Ev. Lutheran Synod during its first fifty years he encounters the names of many prominent theologians, pastors, and teachers. It is safe to say, however, that the names of Julius F. Voss and his son Julius P. Voss would not be among those mentioned. These two men and their families hold a relatively obscure place in the annals of the Wisconsin Synod, and yet this writer chose their lives and ministries as the subject of his research. The reason for doing so was quite personal - these men are the writer's ancestors.

Specific information concerning the lives and ministries of these two men is minimal and scattered. Both men served Wisconsin Synod congregations for a relatively short period of time, and a variety of geographical locations must be considered in attempting to complete a sketch of their lives. This writer has attempted to gather whatever information is available from a variety of sources and to assemble a biographical sketch of these two generations of Vosses.

The writer's sincere appreciation is extended to Mrs. Adele Lietz and Mrs. Lillian Voss who are respectively the daughter and daughter-in-law of Rev. Julius P. Voss. Their personal recollections and insights provided invaluable assistance. The writer also acknowledges the cooperation of Pastors: Walter L. Strohschein, St. John's Lutheran Church, Princeton, Wisconsin; Henry E. Paustian, St. Mark's Lutheran Church, Watertown, Wisconsin; and Delton J. Tills, Zion Lutheran Church, Peshtigo, Wisconsin. These three congregations were

intricately woven into the lives of Julius F. and Julius P. Voss. Only with the assistance of the above mentioned pastors could this biographical sketch be attempted. Finally, a special "thank you" is extended to Prof. Heinrich Vogel of Wisconsin Lutheran Seminary for his work of transcribing a document written in German script, and to Prof. Victor Weyland of Northwestern Lutheran Academy for his work of translation.

In order to facilitate both the writing and reading of this paper the author will at times refer to the father, Julius F. Voss, as "Julius, Sr.," and to the son, Julius P. Voss, as "Julius, Jr."

II. Early Years In Germany

Julius F. Voss was born in 1835 in Reddis Kreis Rummelsburg, Germany. This city is located in the province of Pomerania not too many miles distant from the shores of the Baltic Sea. In addition to spending some of his early years in the city of Hamburg, Julius, Sr. attended institutions of higher learning in the cities of Bublitz and Koeslin. The nature of his formal education was specifically designed to prepare him for a life of teaching. Not only did he excel in the field of foreign languages, but he also became an accomplished pianist and organist.

Around the year 1858 Julius, Sr. married Marie, nee Loff (Lohff). Marie's father, Frederick Loff, who was an aristocrat and member of the German Senate, resided in the city of Pennekow, Pomerania. Marie grew up together with her two sisters, Antonia and Louise, and also with her two cousins, Mathilde and Bertha Loff. These two cousins came from Petershagen, Pomerania, to live with the Frederick Loff family after their father Ernst Loff died at an early age. It is interesting to note that cousin Bertha Loff was later to become Mrs. Bertha Pieper.

The Christian congregations in the area around the city of Pennekow had separated themselves from the Prussian State Union Church and had joined a strictly Lutheran group (The Pomeranian Separation). Frederick Loff was a fervent supporter of the congregation at Pennekow and reared his three daughters and his two orphan nieces in the historic

Lutheran faith. Thus all five girls became confessional Lutherans.

God blessed the marriage of Julius and Marie Voss with two sons. Theodore was born in 1860, and Julius, Jr. followed two years later, March 15, 1862. The family, now numbering four, did not remain near their beloved Baltic Sea for long. Like so many other Lutheran Christians they decided to make the long journey to America which held out the promise of greater religious and economic freedom. Little is known about their passage to America other than that it took place in 1864, when Theodore was four years old and Julius, Jr. was two.

III. Princeton Years

After surviving the long Atlantic voyage to America which usually took weeks to complete, Julius, Marie, and their two young boys set out for Wisconsin. Their destination was the little town of Princeton which is located about forty miles west of Fond du Lac. This year, 1864, was only sixteen years after the State of Wisconsin was constituted and six years after Green Lake County was organized. In addition, it was seven years before the town of Princeton had its first railroad. Consequently, the trip surely must have been arduous.

Having been fully trained in the field of education it was only natural that Julius, Sr. become involved in teaching. The opportunity presented itself in connection with the fledgling St. John's Lutheran Church of Princeton. The Lutheran Christians of Princeton had been served by the Wisconsin Synod's "Reiseprediger" in that area for several years prior to 1864. It was early in 1864, however, that sixteen families assembled to incorporate as St. John's Lutheran Church. Pastor J.J. Kern served the small group until 1865, and Pastor J.P. Lucas served until 1869.

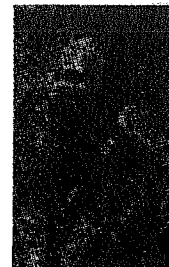
From its earliest beginnings, the members of St. John's Church were concerned about the spiritual growth and well-being of their children. Although an actual school room was not set aside until 1872, the congregation provided Christian education for its children practically from its very beginning. Between the years 1864 and 1868 the privilege of training these children was carried out by Julius

F. Voss, the congregation's first teacher. The classes were held primarily for the purpose of instructing the children in the German language, and school was held right in the pastor's home. Because St. John's School was in its infant stages during these years, it is doubtful that this was the only means of living that Julius Voss had.

Noteworthy is the fact that the town of Princeton and St. John's Congregation became a sort of home for the Julius Voss family. It was during the years 1880-1883 and again 1890-1904 that Theodore Voss, the elder son, returned to St. John's Congregation to teach in their Christian Day School. It was here, also, that he married his wife Alice and reared his three children. Pastor Strohschein, the present pastor of St. John's, reports that the home in which Theodore Voss and his family lived is still standing.

In addition to this, Julius and Marie Voss also returned to Princeton; this was in 1893. But this information we will insert in its correct chronological sequence.

St. John's Congregation, which began in 1864 with sixteen families, presently has well over one thousand souls. The humble beginnings of its Christian Day School have grown to include over one hundred students and four full time faculty members. These pictures of Teacher Julius F. Voss and his son Theodore Voss are found in St. John's Centennial Yearbook of 1964.



JULIUS VOSS



THEODORE VOSS

The centennial yearbook of St. Mark's Congregation has this to say regarding its school at this time:

With the coming of Teacher J. Voss (1869-1875) a new and better era dawned for our school. Now teachers began to arrive who had the full training of Prussian, Hessian, or Saxon teacher seminaries and who were interested in finding permanent teaching positions. Thus our congregation was blessed with many teachers the equal of whom the public school could not boast of for a long time. They did not command the English language, but that was considered no great drawback at a time when both congregation and community were predominantly German. These men were also trained to play the pipe organ. The singing of our congregation was thus given a solid foundation.¹

As was stated earlier, Julius, Sr. had been well trained in music while attending a Prussian Teacher's College in Europe, and was very accomplished at the keyboard. During his six years of service for St. Mark's he played the pipe organ for services. The organ was located in the gallery, and during services was usually surrounded by students who watched with delight as the organist played. Of interest is the frequent difficulty experienced by the congregation in finding and keeping someone to pump the pipe organ. The job had to be done by hand. In the earlier days the duty was performed by members of the church council, but later it was transferred to an official "Windmacher." Earliest records indicate that he was paid \$4 per year. This amount was soon increased to \$6, and then to \$10. Later, when no one could be found to take the job, the salary was raised to \$25 per year, provided that he would "make the wind for every public service."²

When Julius, Sr. came to St. Mark's in 1869 the school was a two-room school. Julius taught the upper grades.

The other teacher on the faculty at that time was Mr. August Gamm who served from 1869 to 1872. In 1871, however, the enrollment of the school increased to such an extent that a third class, made up of the youngest children, had to be added. This third class was taught by Julius' wife Marie. Because the building had only two classrooms, Marie conducted her classes in one of the rooms of their living quarters in the front of the building. When Mr. Gamm left in 1872 the middle grade classroom was taken over by S.J. Richter who stayed at St. Mark's until 1880.

In 1874 the congregation decided to build an addition to the rear of the school building which would provide classroom space for Marie's lower grade children. A school constitution which was adopted at this time states that the school's twofold purpose was to train the children in such a way that:

- (1) they not only are taught the way of salvation, but are also led to walk on that path and thus fitted for their heavenly calling, and
- (2) that they are provided with such knowledge and skills as will enable them to fulfill their earthly calling in a decent and honorable manner.³

Between the years 1869 and 1875, Theodore and Julius, Jr. were instructed by their parents in the classrooms of St. Mark's School. In addition to this, Julius, Sr. instructed both boys in keyboard technique, with the result that both became accomplished musicians.

It was quite often the case during the 1800's that when someone decided to immigrate to America from Europe they

would try to make contact with a close friend or relative who would then help them to make a start in the new and unfamiliar land. Julius and Marie Voss had the opportunity to offer this type of assistance during the time they were serving on St. Mark's faculty. Shortly after arriving in Watertown in 1869, Julius and Marie had the privilege of welcoming into their home Reinhold Pieper, the son of Bertha Pieper, nee Loff. And about two years later, following the death of her husband, Bertha Pieper and her four youngest boys also came to America. They too found welcome smiles and encouraging words in the Julius Voss home in Watertown. In his autobiographical notes, Professor August Pieper relates their trip from Germany in this way:

In 1870 my mother decided to immigrate to America with her four younger sons: Franz, Carl, August and Anton. They secured passage on the ocean liner, the Ocean Queen, a side-wheeler, very large, carrying 800 passengers. Built in America, the Ocean Queen at first sailed inland waters. To make more money, the owners equipped it for ocean travel. We boarded this liner at Stettin; at Wollin and Usedom we took on board about 400 Danes, mostly steerage passengers. Daily bickerings and fights took place between the Danish and German steerage passengers. These were frequently so serious that the ship's officers came with loaded revolvers and drawn swords to prevent bloodshed and to restore order. On the ocean we ran into a storm so severe that one of the sidewheels was put out of commission, causing the big ship to spin around continually. It took us four whole weeks before we finally arrived in New York Harbor.

Now what? Fortunately for us, the Missouri Synod at this time had an immigration mission at Castle Garden, managed by a Pastor Keyl. He took us under his wing, saw to it that we had something to eat and got us on our way via the Pennsylvania and Milwaukee-St. Paul Railroads. In a few days we arrived in Watertown, Wisconsin, where we had the good fortune to meet the depot agent, Mr. August Gamm. He was kind enough to bring us to the teacher of St. Mark's, Julius Voss, a relative, who two years previous had received our brother Reinhold.⁴

Cousin Bertha Pieper did find a place for her family to settle. Between the years 1871 and 1874 the widowed Mrs. Pieper served as housemother at the then six year old Northwestern College. She and her four boys lived on campus, and the boys, Franz, Reinhold, August and Anton, all attended classes at the college. (Carl did not care for formal education and struck out on his own.) It appears that a close association continued to exist between the two Voss boys, Theodore and Julius, Jr., and the Pieper boys during those Watertown years. Anton Pieper, the youngest of the Pieper boys, was in the class right between Theodore and Julius, Jr.

The year 1875 proved to be another traumatic year in the lives of Julius and Marie Voss. It was during this year that both of them resigned from their positions on St. Mark's faculty. No reason is recorded as to why they followed this course of action, but it is perhaps more than just coincidental that during that year St. Mark's Congregation felt constrained to relieve Pastor H.B. Heinrichs of his office as pastor of the congregation. Pastor Heinrichs had served St. Mark's for only one year when the majority of the congregation found his behavior to be unfitting for the holy office of the ministry. When Pastor Heinrichs left St. Mark's a portion of the congregation went with him, and under his guidance formed Immanuel Lutheran Church. This congregation then joined the Iowa Synod which after 1930 became part of the American Lutheran Church.

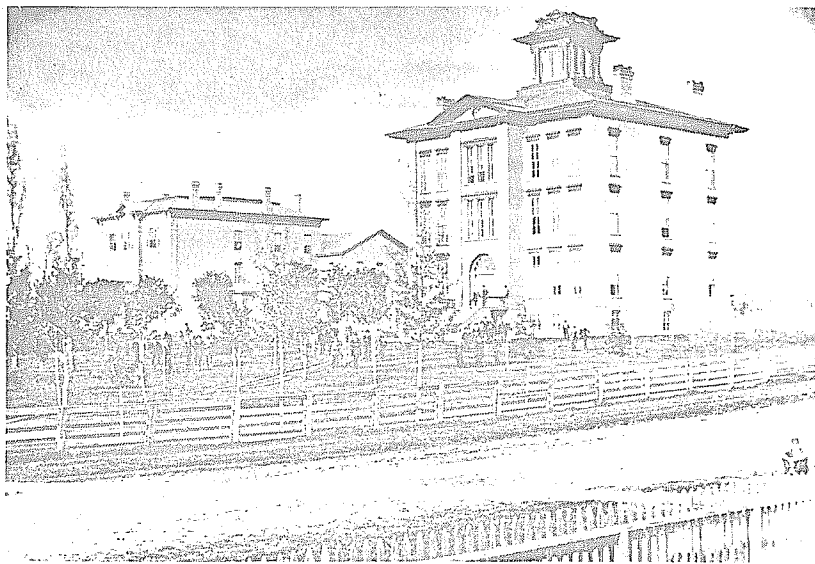
Although Julius and Marie severed their connections with St. Mark's Lutheran School, the faculty of St. Mark's School was once again to be served by a member of the Voss family. In 1883, after having taught at St. John's in Princeton for three years, Theodore Voss returned to Watertown to teach in the classrooms where he once had sat as a student. He served on St. Mark's faculty from 1883 until 1889.

When Julius and Marie resigned from teaching at St. Mark's they did not leave Watertown. Their boys were now both enrolled at Northwestern, and the parents had a strong desire to see the boys continue with their Christian education and eventually enter upon the work of the public ministry. Their dilemma was resolved in that an alternate form of employment presented itself. Cousin Bertha Pieper resigned from her job as housemother at Northwestern in 1874, and the position was now open. In 1875 Marie Voss took over the responsibilities of that position.

The Voss family now moved across town and took up residence on the campus of the college. The building in which they lived was the original building of 1865. The structure was tall and square, and it was topped by a small cupola. The over-all impression one got when viewing the entire building was that of a square, wooden coffee grinder, topped by a receptacle for the coffee beans. For this reason the building was affectionately nicknamed the "Kaffee-muehle."

The "Kaffeemuehle" was a three story brick structure with a full basement. More than half of the basement was above ground level which meant that it was dry and comfortable. It was in this lowest level that Julius, Marie, and their two boys lived. In addition to providing the living quarters for their family, the basement also housed the kitchen and dining room facilities for the college.⁵

The picture below is found in Prof. Kowalke's Centennial Story - Northwestern College, 1865-1965.



The college campus, with the 1875 dorm and the *Kaffeemuehle*, as seen from Western Avenue in the late 1870's

Although only the name of Marie Voss is found in the records of Northwestern College as holding a position on the staff between 1875 and 1889, it is most likely that her husband Julius was also involved with the same position. The terms "houseparents," "stewards," and "managers" seem to be used interchangeably, and, more often than not, the position was filled by a married couple. Some of the responsibilities that fell to the couple holding the position were: purchasing all the food and supplies, preparing all the meals, managing funds, cleaning, maintaining the buildings and grounds, and in some respects serving as "parents" for the students away from home.

Mrs. Lillian Voss, a granddaughter-in-law of Julius and Marie, remembers hearing Marie during these years being described as "a tall, stately woman who always had a chain about her waist which held a large ring filled with keys. Every day she would scrub the white floors until they were spotless."

Some family members recall Julius, Sr. being mentioned as serving in a teaching capacity at the college during these years, especially in the areas of music and Latin. Although he was well qualified to do this, his name is not mentioned in the lists of faculty members, tutors, instructors, or assistants. Surely the possibility does exist, however, that he may have served in a limited capacity of which no official record was kept.

Except for the two years between 1880 and 1882, Julius, Sr. and Marie carried out the responsibilities of houseparents at Northwestern from 1875 until 1889. During this time their sons Theodore and Julius, Jr. completed their high school and college education. After leaving Northwestern, Theodore immediately began serving as a Christian Day School teacher. Julius, Jr., on the other hand, after being graduated from Northwestern in 1881, enrolled at Wisconsin Lutheran Seminary. He completed the Seminary course of study and was graduated in 1883. Julius, Jr. was then assigned to serve as the pastor of Zion Lutheran Church of Peshtigo, Wisconsin. Before picking up the Peshtigo years, however, let us close the book on the Watertown years.

During these early years of Northwestern College the sphere of responsibility of the various offices was not always clearly defined and understood. There were times when strong differences of opinion arose between the members of the faculty, the board members, the president, the inspector (dean), and the houseparents or stewards. Just such an incident arose in 1889 which finally led to the resignation of Marie Voss as stewardess. It seems that Marie, as stewardess, was to be directly responsible to the inspector or dean, who, as of 1888, was Prof. John P. Koehler. Accounts seem to indicate that they were working in harmony and accomplishing those things necessary for the betterment of the school. There was, however, a local board member who

was dissatisfied not only with Prof. Koehler's activities but also with the actions of Marie Voss.

In his History of the Wisconsin Synod, Prof. Koehler relates an incident involving the installation of a toilet. Apparently Marie Voss on the basis of propriety had requested that toilet facilities be installed in the kitchen. Prof. Koehler, as Inspector, had okayed the installation. When the local board meeting was held, however, the board member mentioned above took issue and accused Prof. Koehler of high-handedness. This same board member apparently tried to make life miserable for Marie Voss. Working in this atmosphere finally led Marie to hand in her resignation. Prof. Koehler puts it this way:

During vacation, July 1889, Mrs. Voss, the stewardess, resigned her job, no longer willing to be bossed and bawled out by the ill-mannered board man, and was replaced by two single women, proteges of his. He had complained about Mrs. Voss at the June board meeting during synod, with the result that the board ordered that he be chairman of the local board and do the buying, that the inspector under the director have the supervision and together with Prof. Ernst and Dr. Notz draw up rules and regulations for the teachers, board members, and stewardess, and Prof. Ernst work out a general plan of administration (all to receive printed form).⁶

Thus, the Watertown years ended in 1889 with Marie's resignation. We will not be able to proceed forward in time, however, until we have filled in the activities of Pastor Julius Voss, Jr. in Peshtigo.

V. Peshtigo Years

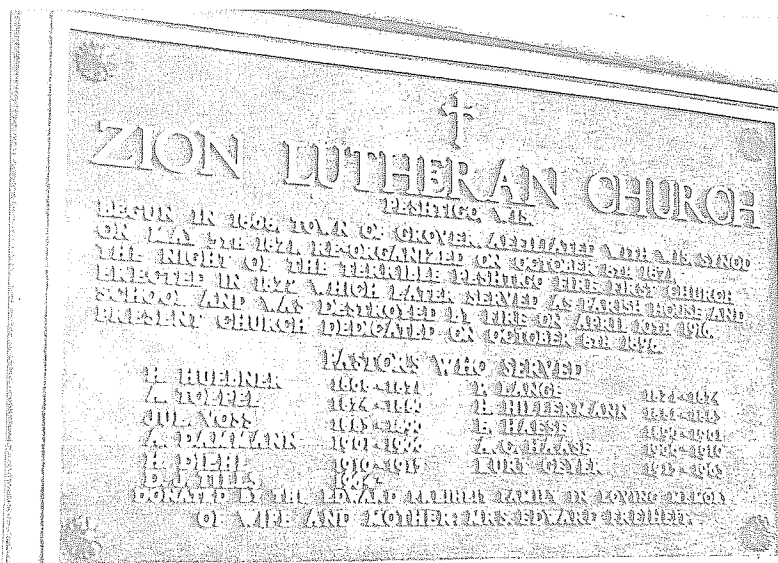
It was in the spring of 1883 that Julius Voss, Jr. was graduated from Wisconsin Lutheran Seminary. At that time the Seminary was located in Elmermann's Park on 13th and Vine Streets in the city of Milwaukee. He was assigned to serve Zion Lutheran Church of Peshtigo, Wisconsin. Before making the 175 mile trip north to Peshtigo, however, Julius got married. His bride was Caroline, nee Schroeter, of Watertown, Wisconsin. Undoubtedly Julius, Jr. and Caroline had known each other for a number of years, having grown up together in Watertown. Caroline's parents, the Otto L. Schroeters, were very well known members of St. Mark's Church in Watertown. They had been living there since 1870, having moved from Chicago, Illinois. Caroline's birthdate, Nov. 10, 1863, shows that she was only a year and a half younger than Julius; therefore, it is most likely that they even attended Christian Day School together at St. Mark's. The wedding took place on June 19, 1883, and after a few months time the young couple set out for Peshtigo.

In order to understand more fully the pastorate of Julius Voss, Jr. at Zion Lutheran in Peshtigo, some background is necessary on the turbulent beginnings of that congregation. The unique history of Zion Lutheran goes back to 1868 when Pastor Carl Huebner, the Wisconsin Synod "Reiseprediger" in that area, was periodically bringing the Gospel to the Christians around Peshtigo. In 1870 the people called Pastor Huebner to serve them permanently, and he accepted the call. The congregation immediately began

to erect a parsonage about five miles from the town, but it was destroyed by fire before completion. After this, the residents of Peshtigo requested Pastor Huebner to conduct services right in the village of Peshtigo, and this he did.

On the evening of October 8, 1871, the young congregation met for an evening communion service which was followed by a meeting for the purpose of reorganization. In the meeting the congregation decided to join the then twenty year old Wisconsin Synod. On that very night the terrible "Peshtigo Fire" broke out. Although this date coincides with the date of the great Chicago fire which received more notoriety, the Peshtigo Fire was in fact many times more deadly. It is estimated that on the night of October 8th, 1200 lives were taken by the fire. This figure is perhaps close to half of the total population of Peshtigo and the surrounding area in that year. According to the records of Zion Congregation, Pastor Huebner was not seen again after that night and probably lost his life in the fire.

A plaque attached to the present church building summarizes this early history.

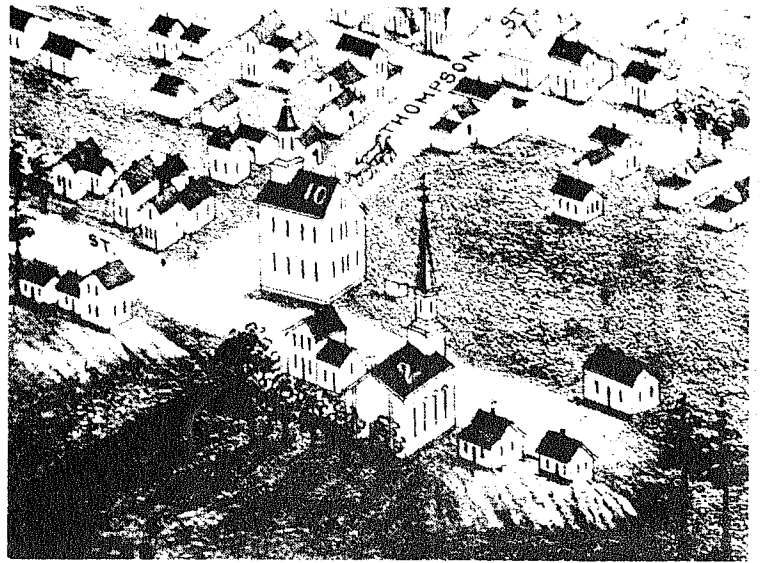


Many pathetic and almost unbelievable stories are told about the events of that night - stories about charred human flesh, "well broiled" carcasses of animals, suicides, drownings, heroic rescues, and broken families. The events of that night were to be remembered, retold, and dreamed about for decades to come. Perhaps most noteworthy is the fact that after the news of the disaster finally trickled out to the outside world, the young Wisconsin Synod raised over \$2200 and gave it as a gift to the surviving members of Zion Congregation to help them build a new parsonage and church. This building project was completed in 1872 when the congregation was under the care of Pastor Paul Lange who left in 1874. Two other pastors came and went in the next nine years, Pastor Adolph Toepel (1874-1880) and Pastor C. Hillerman (1881-1883).

Thus, just twelve years after the terrible Peshtigo Fire, 21 year old Pastor Julius Voss, Jr., with his new bride, arrived in Peshtigo to begin serving Zion Congregation. According to the 1903 Seminary Catalog he was ordained and installed by a Pastor H. Hillmann in 1883. From May of 1883 until Julius, Jr. and Caroline arrived in autumn, the congregation was served by seminary professors who came by train each weekend.

The picture on the top of the next page was taken from the centennial yearbook of Zion Lutheran Church. Even though it is not a photograph, it serves to give some idea of what the immediate surroundings were like in 1883.

The parsonage shown on the picture right next to the church building was completely furnished by Caroline's mother and father who were quite wealthy. Mrs. Lillian Voss recalls her mother-in-law Caroline saying, "When we arrived everyone was extremely gracious. The members had the parsonage in perfect order, even to the point of filling the cookstove with wood and paper. All I had to do was touch a match to it."



Our First Church and Parsonage
From an old steel engraving
of 1881

The atmosphere, however, was not always filled with joy and merriment. Mrs. Lillian Voss also remembers Caroline saying that much of the country side was still charred, and the burnt tree stumps stood up like cemetery monuments. Everywhere you turned there were graves and markers. The people of the town were often very gloomy, and spoke only of the horrors of the fire. She recalls one incident about which Caroline was told that involved a man from the church who had placed his family in their spring wagon and was racing to the safety of the river. Flames were leaping out at the wagon all the way, but he didn't dare turn around to look. Finally, when he arrived at the river's bank he turned to find in horror that the back half of the wagon had

burned away. The only other person alive was his son on the seat beside him.

Julius, Jr. served Zion Lutheran for seven years, from 1883 until 1890. They were a busy seven years as the records of the congregation bear out. Pastor Tills of Zion Lutheran states: "According to Volume II of our official church records, Pastor Julius Voss conducted 148 burials, 38 weddings, 96 confirmations, and 177 baptisms. Four of the 177 baptisms were of his own children." He also adds, "It seems to be that there may have been a diphtheria epidemic during his pastorate - therefore the great number of burials in comparison to the large number of baptisms."

The Lord did bless Julius and Caroline with four children during their years at Peshtigo. Otto Julius Theodore was born Nov. 18, 1885, Walther Friedrich was born Oct. 27, 1887, Margarethe Marie Caroline Ida (this writer's paternal grandmother) was born Feb. 20, 1889, and Julia Gertrud Mathilde was born March 8, 1890, just months before her parents left Peshtigo.

Conversation with Mrs. Lillian Voss confirmed the outbreak of diphtheria in Peshtigo during the years her parents-in-law were there. She spoke of a time when her great-grandmother Marie traveled from Watertown to Peshtigo in order to help out. Marie's medical advice to Caroline was to tie a cloth bag filled with certain leaves around the necks of the children. This was supposed to ward off the

possibility of their getting the disease.

For the most part Julius, Jr. enjoyed his ministry in Peshtigo. He^{even} became quite friendly with the Indians in the surrounding area. At times he would supply them with tobacco, and they in turn would make certain that Pastor Voss always knew where the best hunting and fishing spots were to be found. Mrs. Lillian Voss recalls her father-in-law saying that the Indians taught him how to row a boat in such a way that it took absolutely no effort.

His ministry, however, was also marked by difficulty and extreme pressure. Apparently the congregation was made up largely of Germans, many of whom had a tendency to be quite stubborn. Often arguments would arise over the simplest matters, and stubborn pride on the part of many (perhaps including the pastor) would only fan the fires of discontentment. Gradually well defined divisions among the members began to take shape. All of this unrest took a heavy mental and emotional toll upon young Pastor Voss. Apparently one of the "final straws that broke the Pastor's back," according to his daughter-in-law, was a full-scale disagreement over the altar and pulpit paraments. It seems that a group within the congregation vehemently protested that the figure of the lamb on the paraments was actually that of a ram. No doubt this incident was only one of many; nevertheless, shortly following it, Julius Voss, Jr. had a nervous breakdown which early in 1890 necessitated his asking to be released from his call to serve Zion Congregation.

President V. Rohr later reported to Synod that Rev. J. Voss had resigned for reasons of health.

Thus ended the Peshtigo years. Julius, Jr., Caroline, and their four children returned to Watertown. It is important to note that Zion Congregation did not foster feelings of animosity over-against their former pastor. This fact was clearly shown when the congregation invited Julius and Caroline to attend the celebrations connected with their fiftieth anniversary.

The picture at the right of young Pastor Voss was also taken from Zion's Centennial Yearbook.



Rev. Julius Voss
1883-1890

VI. Washington Years

Late 1889 and early 1890 was perhaps the most traumatic time of all for the Voss family as a unit. Perhaps it would serve a purpose to recount some of the occurrences during this time period. It was during this time that Marie Voss felt constrained to resign as stewardess at Northwestern, "no longer willing to be bossed and bawled out by the ill-mannered board member." During this same time period Theodore left the faculty of St. Mark's at Watertown and returned to Princeton, once again to teach on the faculty of St. John's Christian Day School. And finally, it was during these months that Julius, Jr. had his nervous breakdown, and he and Caroline left Peshtigo with their four children, one of whom was only a few months old.

What was to happen now? Caroline had had a difficult time delivering her last child. She needed the chance to rest and regain her strength. Travel for her was out of the question. Julius, Jr. was experiencing deep periods of severe depression over all that had transpired in Peshtigo. He needed to "get away from it all" so that he might be able to put the pieces back together. Julius, Sr. and Marie really had no outside obligations any longer. Their only desire was to do the best thing for their children.

The up-shot of all this was that in 1890 Caroline took the four young children, ages 5,3,1, and a few months, and went to live with her parents, the Otto Schroeter's in

Watertown. Julius, Sr. and Marie decided to take Julius, Jr. on a long rehabilitation trip to the state of Washington. No doubt they could remember the enjoyable days of their youth spent on the shores of the Baltic Sea. Perhaps they even thought that if they could get their son to the ocean, this relaxing atmosphere would have a therapeutic effect.

In any event, the three of them set out on a 2000 mile trip to Washington. They finally arrived at the town of Snohomish, which is located on Puget Sound, about 25 miles north of Seattle. Here they remained for the next three years. Some family members remember snatches of conversation which might be construed to mean that they intended to start a brewery while in Washington. If this was the case, no written record is available to substantiate it. Actually, no other particulars are known about the years spent in Snohomish. While there, however, Julius, Jr. began to show signs of being addicted to alcohol. It is quite probable that this dependence on alcohol was caused in great part by the heavy feelings of guilt which he bore in connection with the problems in the Peshtigo congregation and his resignation. Both the feelings of guilt and the dependence on alcohol were problems he carried with him for the remainder of his life.

In 1893 Julius, Sr., Marie, and Julius, Jr. left Snohomish and made the long return trip to Wisconsin. Again, the reason for this course of action at this particular time is unknown. Perhaps Julius, Jr. had progressed sufficiently

in matters of health to warrant their return. Perhaps their original plans to start a business had failed, and they felt that they might as well return. Perhaps it became clear that Caroline and the children would never be able to join them in Washington. Perhaps the health of Julius, Sr. was already beginning to fail, and it was his desire to return. Whatever the reason was, they returned, and the Washington years were over.

VII. Final Years In Wisconsin & Illinois

Upon their return to Wisconsin in 1893, Julius, Sr., Marie, and Julius, Jr. went to Princeton, where Theodore was living with his family and teaching at St. John's Christian Day School. Once again the entire family was together, with the exception of Caroline and the four children who remained with her parents in Watertown. According to Mrs. Lillian Voss, the Otto Schroeters were seriously concerned about the alcoholic tendencies of their son-in-law. In addition, they felt personally responsible for the welfare of their daughter Caroline and their grandchildren.

Mrs. Adele Lietz, daughter of Julius, Jr. and Caroline, recalls that it was at this time that her father sought help for his alcohol dependency from the Kilacure organization (comparable to Alcoholics Anonymous). She also feels that it was at this time that Julius, Jr. resigned himself to the fact that he would never again be able to serve as a pastor of a congregation.

Just one year after the return trip from Washington, Julius Voss, Sr. died. The date recorded in the record books of St. John's Congregation in Princeton is January 22, 1894. After a period of about two years, his widow, Marie, married a wealthy gentleman from Princeton by the name of Mueller. They lived in Princeton until Mr. Mueller also passed away. It was after the year 1900 that Marie Voss spent some of the closing years of her life with her son, Julius, Jr. and his family in Illinois. Both Julius, Sr.

and Marie were buried in Priceton, Wisconsin.

According to Mrs. Lillian Voss and Mrs. Adele Lietz, Julius Voss, Jr. turned much of his energy in the direction of his love for music after resigning from the ministry. As mentioned earlier, he was an accomplished pianist due to his father's careful and patient instruction. After his father's death and perhaps even during the Washington years, Julius, Jr. took part in numerous concert tours. His enjoyment of this phase of his life was evidenced by the fact that he often spoke of these travels with his children.

It was around the year 1895 that Julius, Jr. became the manager of a music store in Ripon, Wisconsin. This was accomplished with the financial assistance of his father-in-law, Otto Schroeter. Ripon is located about 15 miles east of Princeton and about 50 miles north of Watertown, where Caroline and his four children were still living. It appears that Julius traveled back and forth between Ripon and Watertown, perhaps only spending limited amounts of time at home with his family. Sometime later additional music stores opened even closer to Watertown. The Lord blessed Julius and Caroline Voss with two more children, both of whom were born in Watertown. Adele was born on Sept. 12, 1897, and Helen was born on August 5, 1899.

In the year 1900 Julius, Caroline, and their six children left Watertown, Wisconsin, and moved to Illinois. Over the years the family lived in various homes located

in Chicago, Forest Park, Cicero, Berwyn, and Villa Park. Julius supported his family by working for the Sefton Seals Paper Box Company. Even after the children were grown and married, the family remained closely knit. Often there were two or even three married children living in the same home with the parents.

Pastor Ernst Lams of Christ Lutheran Church in Cicero, Illinois, was more instrumental than any other person in helping Julius Voss, Jr. come to grips with his problems. Ever since those Peshtigo years Julius' emotions ranged from deep-seated guilt to bitter resentment. At the time of his death on April 5, 1937, however, the precious Gospel message of forgiveness had calmed his troubled heart and soul. He was at peace with his God. The Lord allowed his wife Caroline to live to the full age of 96 years. This writer is privileged to have many fond memories of his great grandmother. Caroline Voss died on November 12, 1959.

VIII. Conclusion

The objective of this writer was to gather as much information as possible on the Voss family and then to try to assimilate that information into a flowing biographical sketch. We have a sketch, but in many respects it is too sketchy. Surely there is much more information out there to be gathered. Perhaps the material contained in these pages will be of help to someone else in gathering more specifics in the future.

It is difficult to maintain a completely objective point of view in preparing a paper of this nature. For any unwarranted assumptions or conclusions that were made in the text, the writer apologizes.

Finally, it was extremely heart-warming and reassuring to note how the Lord of the Church used the subjects of this paper to strengthen and extend His Kingdom. If it had not been for the Vosses in Watertown, the Lutheran Church most probably would never have heard the name Pieper.

ausdrücklich für die Hoffentlich wieder zu erhaltenden
 Spracht und meine Pflicht herzlich anerkennen
 mögen. Für die besten Aufmerksamkeiten, die ich
 Ihnen, allwissend, zuwenden soll, die mich so gut
 in belohnt haben, meine besten Wünsche zu senden
 will ich mich freudig belohnen lassen.

In der Liebestreu:

Lied abtr., die ich jetzt nur ausruhen
 erlaubt, Ihre Absicht für mich herzlich
 Dankbarkeit anerkennen will. Ich bin
 Ihnen für Ihre Güte dankbar.
 Ihre treue
 Schwester
 Maria C. Hof, in
 Gießen.

St. Pauli, d. 1. d. 18. d. 18. d.

Sehr geehrte! Ich bin

Es ist mir ein großer Vergnügen, die
 erhaltene Briefe zu empfangen, die ich
 Ihnen und Ihren Kindern zu übersenden
 habe. Ich bin sehr erfreut, dass Sie
 sich so wohl befinden, und ich hoffe,
 dass Sie bald wieder in die Heimat
 zurückkehren werden.

Die Briefe, die ich Ihnen zu übersenden
 habe, sind sehr schön und ich hoffe,
 dass Sie sie bald erhalten werden.
 Ich bin sehr erfreut, dass Sie sich
 so wohl befinden, und ich hoffe,
 dass Sie bald wieder in die Heimat
 zurückkehren werden.

Die Briefe, die ich Ihnen zu übersenden
 habe, sind sehr schön und ich hoffe,
 dass Sie sie bald erhalten werden.
 Ich bin sehr erfreut, dass Sie sich
 so wohl befinden, und ich hoffe,
 dass Sie bald wieder in die Heimat
 zurückkehren werden.

Das walte

Amen!

Liebe Brüder!

Ihr seid von den Gliedern der hiesigen N.M. Gemeinde bei einer ordentlichen Wahl zu Vorstehern (u. Beamten) erwählt worden. Da nun eure Mitbrüder das Zutrauen zu euch haben, dasz ein jeder von euch sein Amt, dazu er erwählt wurde, nach Gottes Wohlgefallen treulich verwalten verdet und ihr solches auch erkennen und von Gott erflahen sollet, so wollet ihr bedenken, wie die heil. Apostel haben St. Stephanum u. andere Diakonen zu sich erwählen lassen, ihnen die Register u. Kirchengüter befohlen, auf dasz sie sich des heil. Amtes in der Gemeine und Lehre desto besser annehmen kömten. Und ist zwischen den ersten Diakonen u. den Aposteln in der Kirche unsers Herrn Jes. Chr. u. Vorsorge der Kirchengüter u. des Kirchenregiments solche Einigkeit brüderlicher Liebe u. Gemeinschaft gewesen, dasz auch St. Stephanus, der erste Vorsteher, wegen seiner Treue gestelldigt worden ist.

Wie aber auch der Satan mit den Vorstehern gespielet hat u. ihnen noch in die Länge lohnt, die in ihrem Kirchen-dienst Übel handeln u. vider ihre Pfarrherrn sich setzen, das hat die Erfahrung genugsam gelehrt. Darum vermahne ich auch in dem Namen des Herrn J. Chr.

dasz ihr wollet zu seines heil. Namens Ehre in eurem Amt treu sein, mit eurem Pfarrherrn in Einigkeit leben und erkennen, dasz ihr als Vorsteher in allen äusserlichen Dingen, was Kirchengüter, Häuser (Kirchhof der Gemeinde), Fortsetzung guter Ordnung anlanft, sein Mithelfer seid, eure in der Kirchenordnung auch vorgeschriebenen Pflichten erfüllet, u. Gott den Herrn bitten wollet, dasz er den Satz nicht zwischen euch kommen lasse, damit nicht bei euch groszer Unfriede u. Gefährlichkeit, noch der ganzen Gemeinde insgesamt groszes Ungemach u. Schaden entstehe.

Seid ihr das zu thun bereit? so antwortet: Ja (mit Gottes Hüffe). Lesset uns beten: Herr Jesu Christe, wir danken dir, dasz du deine Kirche auf Erden gegründet u. gegen die Pforten der Hölle, in allen Verfolgungen u. Stürmen der Zeit bisher erhalten u. ausgebreitet hast. Wir danken dir auch, dasz auch wir durch das Wasserbad im Wort zu dieser Kirche geboren u. durch die Predigt deines theuren Ev. zu seliger Gemeinschaft mit dir berufen sind, im Genusz der Gnademittel stehen u. durch den heil. Geist im rechten Glauben geheiligt u. erhalten werden. Und wir danken dir heute Insonderheit auch dafür, dasz du deiner Kirche noch immer Diener, Helfer u. Regierer schenkest, die durch deines heil. Geistes Kraft u. Gnade

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in allen zeitl. u. geistl. Angelegenheiten derselben treulich sagen: Nun, lieber Heiland, es ist deine Gemeinde, die du mit deinem Blut erkaufst hast. Wir bitten dich, du wollest sie ferner erhalten, dein Wort reichlich unter uns wohnen lassen in aller Weisheit, und dein Wort fördern an unsern Seelen. Siehe, o Erzhirte u. Bischof unserer Seelen, auch in Gnaden auf diesen unsern Bruder (unsere Brüder) herab, die in christl. Ordnung zu Vorsteher und Beamten (zu Vorstehern u. Beamten) in dieser Gemeinde gewählt ist (sind) und jetzt hier vor die stehen, ihr wichtiges Amt zu übernehmen. Erfülle sie mit deinem heil. Geist, desz sie deinen Sinn wissen, deinen Willen thun, u. desz ihr Dienst an dieser Gemeinde gesernet sein möge. Erfülle ihre Herzen mit Liebe ^{seinem} zu dir, zu deinem Wort, zu ihrem Seelsorger u. zu allen ihren Brüdern, und lasse sie mit gläubigen Aufsehen auf dich u. ^{seines} Vertrauen auf deinen Beistand den Pflichten ihres Amtes nachkommen u. ihren Dienst mit freudigen Herzen verrichten. Herr sei uns gnädig, und thue, was wir bitten um deiner grossen Liebe willen, der du mit dem Vater u. dem heil. Beate lebest u. regierest in Ewigkeit.

(Der Pastor reicht ihnen nun die rechte Hand u. spricht)

Ich wünsche auch Gottes Segen zur Verwaltung eures Amtes.

Der allmächtige Gott gebe auch Gnade und Friede. Er leite

euch durch seinen heil. Geist u. Stärke euch, desz ihr mit eurem Seelsorger unablässig für die Wohlfahrt dieser Gemeinde besorgt seid und eure Pflicht treulich erfüllen möget. Seid alsdann auch versichert, desz der treue allwissende gerechte Gott, der nichts Gutes unbelohnet lässt, eure Mühe segnen u. in Zeit u. Ewigkeit belohnen werde.

Zu den Ausretenden:

Euch aber, die ihr jetzt von euren Ante austretet, sage ich dank für eure Mühe in der Verwaltung eures Amtes u. für die darin bewiesene Treue.

Der himmlische Vater segne u. belohne euch dafür gnädig durch Jes. Chr. seinen I. Sohn, unsern Herrn u. Heiland. Amen.

Sermonette; On the occasion of the installation of new
Church Council - Zion, Peshtigo, Wis.

Written by: Pastor Julius P. Voss
Translated by: Prof. V.J. Weyland

For purposes of comparison, the translation is almost verbatim.

(God) grant! Amen!

Dear Brethren:

You have been elected in a regular meeting of this congregation as members of the Church Council. Since you (now) have the confidence of your fellow brethren, that you each in accordance with his assigned duties, will faithfully perform according to God's good pleasure, and (you) also acknowledge the same and ought to seek God's help, therefore, you might well recall how the holy Apostles have, among other deacons, elected St. Stephen and committed to them the list of duties and the church property, in order that they might better assume the holy office of the congregation and (its) teachings. And between the first deacons and the Apostles in the Church of our Lord Jesus Christ and (the) care of the church property and its ordinances there has been such brotherly unity of love and fellowship, to the end that also St. Stephen, the first elder, was stoned because of his faithfulness.

But experience has also sufficiently taught how Satan has played with the elders and still tries to persuade those who are (willing) to act treacherously in their church duties and against their Pastors. Therefore, I admonish you in the name of our Lord Jesus Christ that you be faithful in your office to the glory of His holy name, to live in unity with your Pastor, that you as Elders strive to be his assistant in all external matters which pertain to church property, houses, (church cemetery), continuance of good order, fulfilling your prescribed duties according to the Constitution of the Church and to that end would pray God that He not permit Satan to come between you, that no great strife and danger develop, nor (such) (come) to the entire church, specifically great shame and harm. If you are prepared to do that, then answer: Yes, (with the help of God).

Let us pray: Lord Jesus Christ, we thank You that You have established Your church on earth and hitherto preserved it against the gates of hell, in all persecutions and storms, and spread (Thy Kingdom). We also thank You that through the washing of Regeneration through Baptism (hast) caused us to be born into this church and (hast) through the preaching of Your precious Gospel called us into the blessed fellowship with You, (that we) stand in the enjoyment of the Means of Grace and are kept, by the Holy Ghost, in the true faith and sanctified. We also thank You today in particular that You still grant servants, helpers, and rulers who through the

power and grace of Your Holy Spirit in all temporal and spiritual affairs faithfully say: Now, dear Lord, it is Your Church, which You have purchased with Your blood. We pray that You would continue to preserve it, (that) Your Word may richly dwell among us in all wisdom, and that Your Word may prosper in our souls. O Chief Bishop and Bishop of our souls, in grace look after these our brethren who have been elected as Elders and officers in a Christian manner in the congregation and who now stand before You to undertake their important office. Fill them with Your Holy Spirit, that they may know Your mind and do Your will, and that their service in this congregation may be blest. Fill their hearts with love to You, to Your Word, to their Pastor, and to all their brethren, and enable them to carry out with faithful attention to You and in confidence in Your being with them in their service and to do it with joyful hearts. Lord, be gracious to us, and do as we pray, for the sake of Your great love, Who with the Father and the Holy Ghost lives and reigns in (all) eternity.

(The Pastor now hands them his right hand and says):
I wish you God's blessings in the carrying out of you office. May Almighty God grant you grace and peace, lead you by His Holy Spirit, and strengthen you so that you with your Pastor unflinchingly be concerned about the welfare of this congregation and faithfully fulfill your duty. Also be now assured that the faithful, omniscient, righteous God Who leaves nothing unrewarded will bless your effort in time and eternity.

(To those who are going out of office):
To you, however, who are now leaving your office I say: Thank you for your effort in the administration of your office and for your therein known faithfulness. The heavenly Father bless and reward you graciously for it; through Jesus Christ, His dear Son, our Lord and Savior. Amen.

X. End Notes

¹St. Mark's Ev. Lutheran Church, A Century With Christ, 1854-1954, P. 44.

²Ibid., P. 23.

³Ibid., P. 44

⁴Paul Pieper (ed.), Excerpts From Autobiographical Notes of Prof. August Pieper (Including Incidental Information About His Mother), Wisc. Luth. Seminary Library, Vertical File, 11/27/6

⁵Erwin E. Kowalke, Centennial Story - Northwestern College 1865-1965 (Milwaukee: Northwestern Publishing House, 1965), P.80.

⁶John P. Koehler, The History of the Wisconsin Synod (St. Cloud: Sentinel Publishing Company, 1970), P.183.

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