

WELS Historical Institute

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Editor Arnold O. Lehmann

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The Cover
Professor Frederick William August Notz

Proceedings of the 18. Convention of the German Evangel.- Luther. Synod Of Wisconsin and other States

In accordance with the adopted resolution of the previous year's synodical convention the German Evangelical Lutheran Synod of Wisconsin and Other States held its this year's convention from June 11 to 17 in the Lutheran Church at Racine, Wis., which is a member of the synod. The majority of pastors and delegates arrived already the day before the opening day and were quartered here and there through Pastor J. Konrad in the homes of congregation members.

The synodical convention was opened on Thursday, June 11, at 9 a.m. with a worship service in which the Hon. president of the synod, Pastor Bading, preached a sermon on I Cor. 15: 58, in which the question "When will God's kingdom be truly advanced on earth?" was answered. On Friday an evening worship service was conducted; Pastor Wald preached on Psalm 23, the theme being "Christ our shepherd and master." On Saturday at 4 p.m. The Hon. vice-president, Pastor Goldammer, preached the confessional sermon on Matt. 11: 28. Sunday morning Prof. Meumann preached on the Sunday's gospel lesson. Following the sermon Holy Communion was celebrated. In the afternoon a children's service was held, in which Pastors Ungrodt and Hilpert spoke. In the evening Pastor C. G. Reim preached on Matt. 6:6. On Monday a mission service was held in which Pastor Brockmann preached on Romans 10: 13-15, and Pastor Wiese spoke about his experiences as missionary among the Zulus. On Wednesday evening the concluding service was held. Pastor Gensike preached on I John 4: 19. The liturgical portions of all mentioned services were led by Pastor Conrad.

Proceedings and Business

First Session, Thursday, June 11, morning

The first session was opened with a liturgical service led by the Hon. president. Thereupon followed the roll call of the pastors and the handing in of their credentials by the delegates. The assembly consisted of the following members:

- | | | |
|----|----------------|------------------------|
| A. | Pastors | |
| 1. | J. Conrad | Racine |
| 2. | J. Bading | Watertown |
| 3. | D. Huber | Germany [Ft. Atkinson] |
| 4. | Ph. Koehler | Hustisford |
| 5. | W. Streissguth | Milwaukee |
| 6. | Ph. Sprengling | Sheboygan |
| 7. | C. Braun | Two Rivers |
| 8. | F. Waldt | Neenah |

- | | | |
|-----|-------------------|-----------------|
| 9. | C. Gausewitz | West Bend |
| 10. | W. Dammann | Milwaukee |
| 11. | J. Kilian | Theresa |
| 12. | H. Quehl | Hika |
| 13. | E. Strube | Fountain City |
| 14. | M. Ewert | Burr Oak |
| 15. | H. Sieker | St. Paul, Minn. |
| 16. | A. Denninger | Town Herman |
| 17. | C. G. Reim | Green Bay |
| 18. | H. Bartelt | Platteville |
| 19. | A. Lange | Lebanon |
| 20. | Ph. Brenner | Kilbourn Road |
| 21. | J. Brockmann | Town Mosel |
| 22. | Fr. Hilpert | Addison |
| 23. | A. Titze | Burlington |
| 24. | G. Vorberg | Milwaukee |
| 25. | A. Opitz | Town Leeds |
| 26. | G. Thiele | Watertown |
| 27. | E. Mayerhoff | Ripon |
| 28. | T. L. Gensike | Helenville |
| 29. | F. A. Kleinert | Port Washington |
| 30. | H. Hoffmann | Granville |
| 31. | H. Kittel | La Crosse |
| 32. | H. Liefeld | Columbus |
| 33. | P. Lucas | Reedsburg |
| 34. | R. Baarts | Greenfield |
| 35. | B. Ungrodt | Ahnepee |
| 36. | Insp. A. Hoenecke | Watertown |
| 37. | Prof. A. Martin | Watertown |
| 38. | Prof. Th. Meumann | Watertown |

Arriving during the first session

- | | | |
|-----|-----------------|----------------|
| 39. | C. F. Goldammer | Jefferson |
| 40. | J. Hoffmann | Mount Pleasant |
| 41. | Chr. Stark | Oshkosh |
| 42. | Th. Jaekel | Milwaukee |
| 43. | J. A. Hoyer | Eldorado |
| 44. | O. Ebert | Manitowoc |

Absent

- | | | |
|----|-----------|--------------------------|
| 1. | E. Sauer | Iron Ridge |
| 2. | C. Wagner | Newtonburg |
| 3. | F. Hass | Greenfield. LaCrosse Co. |

Advisory members

- | | | |
|----|-----------------|------------|
| 1. | Pastor Ebert | Ridgeville |
| 2. | Pastor A. Kluge | Reedsville |
| 3. | Pastor A. Wiese | |

Guests, as advisory members, participating in the proceedings, some the entire time, some during separate sessions: Pastor Grenz of the Evang. Luth. Buffalo Synod; Pastor Engelbert of the Missouri Synod; Prof. G. Fritschel and Pastor Vogel, delegates of the Evang. Luth. Iowa Synod

B. Voting delegates

- | | | |
|-----|---------------|---------------------------------------|
| 1. | N. Schoof | Milwaukee (Grace Congregation) |
| 2. | J. Brach | Racine |
| 3. | W. Wickert | Watertown |
| 4. | C. Kieckhefer | Milwaukee(St. John Congregation) |
| 5. | F. Nagel | Sheboygan |
| 6. | G. Nauholz | Newburg |
| 7. | C. Mueller | Milwaukee(St. Peter Congregation) |
| 8. | J. Haberkorn | Fond du Lac |
| 9. | D. Goelzer | Town Oak Creek(St. John Congregation) |
| 10. | A. Theilig | Town Mosel |
| 11. | W. F. Roecker | Town Addison(St. Peter Congregation) |
| 12. | F. Grotheer | Milwaukee(St. Matthew Congregation) |
| 13. | Jul. Roeske | Town Rosendale |
| 14. | F. Sommer | Princeton |
| 15. | A. Reul | Helenville |
| 16. | M. Schumacher | Granville |
| 17. | P. Michel | La Crosse |
| 18. | W. Garnatz | Burlington |
| 19. | F. Strangmann | Caledonia(Trinity Congregation) |
| 20. | C. Schmidt | Caledonia(Immanuel Congregation) |
| 21. | J. Dittmar | Manitowoc |
| 22. | L. Friske | Ridgeville |

The following were accepted as advisory members:

- | | | |
|----|----------------------|----------------------------|
| 1. | Mr. Koch | Town Leeds |
| 2. | W. Luehring | Town Herman, Sheboygan Co. |
| 3. | A. Kuhlig | Hartford |
| 4. | C. Niedecker | Germany [Ft. Atkinson] |
| 5. | G. Gamm | Watertown |
| 6. | Teacher G. Denninger | Fond du Lac |
| 7. | M. Horwinski | Milwaukee |
| 8. | A. Buetow | Racine |
| 9. | Joh. Muehlhaeuser | Milwaukee |

After roll call was completed, President J. Bading read his annual report. Before he had completed it, the assembly adjourned the meeting to 2 p.m. Closing prayer by Pastor Conrad.

Annual report of the President.

Honorable beloved pastoral brethren and congregational delegates.

This synodical convention is meeting under circumstances which it has not experienced in our nineteen year old synodical history. The synod has clearly entered into a

new phase of its history, the first having come to a definite close.

If we follow the historical particulars of our previous year's synodical happenings, we would first of all have to pause and reflect on the event which was brought to the attention of all of our pastors and congregations in last year's early fall issue of the *Gemeindeblatt*. I merely have to mention the name Muehlhaeuser, to immediately bring back to mind that the synod has lost its father, founder and mediator. Just as the synod is his work under God's grace, so also it bore his imprint, was even frequently called Muehlhaeuser's Synod and in its internal and external development until the last few years stayed unified more or less because of his work, spoken words and battles. The Lord let him see the fruits of his labors in his founding of congregations, in his rescue of individual souls from the snares of unbelief. Today is the first time that he is not present at our synodical convention, that his sincere, often powerful voice is not being heard. He has now entered the joy of his Lord through a blessed end, up to which time he uninterruptedly carried our synod in his true and fatherly heart.

Another important experience of considerable consequence during the now completed synodical year pertains to the relationship of our synod to the United Societies within the East Prussian National Church. We have been accused of a clandestine United-friendly sentiment by various Lutherans because of our relationship with friends in the United Church; our confessional faithfulness is being attacked, our synod labeled as non-Lutheran, and all was done to start a conflict by designating us as a non-Lutheran corporation. We want to publicly and honorably admit that even though the accusations made against us were exaggerated, unjust, hateful, and not made with love which improves matters, yet some of them were truly applicable. Our position, it is true, was for a long time a vacillating one. On the one hand we openly accepted all the confessional writings of the Lutheran Church, a fact which the synod pronounced virtually every year, yet on the other hand we considered the relationship with the societies which are incorporated with the United Church and the Union to be something proper. On the one hand, I dare say it, love to our dear church and its Symbolics, while on the other hand the feeling of thankfulness to our friends who helped us in times of need, also through the sending of forces, making us what we are, made the synod often appear in a light that neither friend nor foe could understand. Indeed the feeling of gratitude restrained the synod from letting its long existing inner confessional decision come openly to a full expression, and from repelling the accusations of a friendly feeling towards the Union with a candid statement against all Union doctrine and regulations.

The vacillations, Hon. pastoral-brothers and fellow-believers, must have an end. The Letter to the Hebrews states: It is good for our hearts to be strengthened by grace. The church tendencies of the present time press us forward to a decision; the honor of the synod, the importance of the situation, the truth and honesty with unequivocal strength demand that we, the church of God, tell our friends and foes, what position we have in mind to take in regard to the movements of the present time, to the heated battles between the Union and Lutheranism, and to the efforts of uniting the synods in this land.

We find our task as a Lutheran church body clearly stated in the account of the Children of Israel, when they built the walls of the temple with the sword in one hand warding off the enemy, and with the other hand wielding the trowel. Just as with Israel at that time, so we also have many enemies while building our Lutheran Zion. Unbelief, the spirit of sects, the Union's painstaking efforts, drive the forces of destruction against the Lutheran church even more so in our time than at their time. While the people were

sleeping, the enemy came and sowed the weeds. Indifference towards God's Word and pure doctrine led the Union in 1817 and 1830 to a definitely prepared foundation. Now when the Lutherans began to rub the sleep out of their eyes and again became aware of the glorious treasures of salvation inherited from their fathers, the Union drew the sword against them. Their motto is indeed peace and love, but while preachers of unbelief, teachers of false, corruptible doctrine, antichrists, spirits sunken in world and flesh under their regimen were enjoying freedom, tolerance and peace, and kindling a battle against the Lutheran church, they called the Lutherans fanatics in their church-controlled periodicals. Do not the royal decrees in regard to the church's future in the new provinces of the Prussian state all end with the wish and hope that the Union will finally become a unified organization of all the churches? Do not the steps that took place from Berlin to Hannover, the removal of faithful Lutheran preachers from their positions, and the talks and expressions of highly placed churchmen and influential church periodicals state abundantly that if the Lutherans across [the ocean] do not wake up, pray, battle, and not sit in an enclosed wall, but oppose the inroads of the Union, that the last hours for our church will close in on us?

A correspondent from Hannover wrote to a local Lutheran church-periodical: "Daily I see before my eyes that among us, under present conditions, one cannot remain as a pastor with a clear conscience. Daily attacks arise against the church. Now the schools are taken away from them; earlier the ordinances of the Lutheran Church were simply made subject to the Union, and what is still worse, the United and Reformed ordinances were required of Lutheran pastors; consistories and pastors offered either no, or very weak and insufficient resistance. Indeed the hand of God lies heavily on Germany! From day to day more and more who originally were either in favor of the Prussian annexation or believed that it would have no effect on the church, are feeling this. The church was so much involved, that after ten years in the annexed lands there is no longer any Lutheran Church, except some small fragments in separated congregations, as they subsist in Old-Prussia."

The Synod of Wisconsin is also obliged in such time of great and common danger to draw the sword from the sheath, to produce a clear tone with the trumpet, to break the earlier respectful silence, to declare to the utmost that we lament the introduction of the Union, which disregards all differences, as well as the annihilation of our dear church, and cry out to God, that he would ward off such a heavy judgment on us and would not, because of our great unfaithfulness and indifference, deal with us as we deserve to be dealt with. May no one accuse us of unthankfulness, we cannot do differently and we believe that thankfulness and love will be in partnership with our profession of the truth and the testimony against the wrongdoing.

But along with that, my brothers, it is also our task to build up our Zion with untiring zeal and repair its broken walls. The Lord has blessed us beyond all other Christians with utmost grace. Our church lies on the rock of God's work and has thereby all the treasures of his grace; it is the church of scripturally based confessions, freed from the regulations established by man and from man's reasoning. Since the days of the Diet of Worms at which time Dr. Luther demanded his foes to refute his doctrine with clear evidence from Holy Scripture, no opponent within or outside the boundaries of the church has been able to find any evidence against our confession in God's Word. It cannot be contested or refuted on the basis of Scripture. It is the same with the wonderful sacraments, which in their Scriptural setting sparkle like two precious stones in our church and completely offer the sinner what the Lord has promised to give through them.

Alone in their own way they stand out under the doctrine of the sacraments of the various church bodies; our doctrine concerning them has remained irrefutable for centuries, even though steps were frequently taken to rob them of their heavenly worth and reduce them to mere forms and symbols.

In the possession of such blessed grace and gifts one ought to think that the Lutheran church must be blossoming like the blossoms of the field, that the vigorous stream of grace would penetrate all of its members and parts, that peace had to live within its walls. And yet, how much isn't there in all to lament, how much to bring accusations against. Like a gaping abyss the divisions stare us in the face, which self-interest, pride, distrust, false doctrine and wrongful worship services have created in our boundaries. What powerful influence could our church have in this land against the progress of unbelief, of the sects and of the Catholic church, if the various Lutheran synods, which have bitterly fought against each other, and now still in part with drawn sword in their hands would form a large fellowship and speak to each other: "Let strife rather not exist amongst us, for we are brothers, but let us from now on instead of using the sword against each other, join hands and work together." A move towards unity has taken place. Ten synods, on the basis of our precious confessions, have formed a "Joint Church Consistory." Others are working toward the same goal remembering the High Priestly Prayer of Christ: "Father, my prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me." In most synods the Spirit, who wants to restore our confessions and strives for a confederation of all groups of like confessions, begins to move about. That our Lord through his grace has done and we want to thank him for that. Everything is not as yet what it should be; here and there true clarity of doctrine is still lacking, as is also the correct decision, to joyfully accept our confession and to relinquish altar and Lord's Supper fellowship with false believing Christians, who may still be found here and there. Thus we must with confidence place our hope on the Lord and live in confidence that he will conclude the well begun work. Since he completed the larger work, why should he not bring the lesser to fruition.

With all these attempts at confederation and other endeavors we dare not lose sight of the fact that such activity be considered correct and God-approved only if oneness in faith, in confessions, in doctrine is the basis and goal. A confederation which considers yea and nay, truth and error, light and darkness equal, cannot be God-pleasing. Again and again he tells us in his word: Live in harmony with one another. Love rejoices with the truth. Hold fast to one another in the same mind and in the same spirit. Watch out for those who cause divisions contrary to the teaching you have learned and keep away from them. Accordingly our dear Dr. Luther also writes: Certain unwise persons, deceived by the Devil, attest that one should not argue so heavily over one article and tear apart Christian love, even if one errs in a small matter, but otherwise is in agreement in everything else, one might relent somewhat and actually practice brotherly and Christian unity and fellowship. No, dear man, says he, but not of peace and unity, by which one loses God's word. Here one must not yield, nor concede love to you or other persons; but all things should yield to the word, be it friend or foe. The word or the doctrine should effect Christian unity and fellowship, where these are one and the same, there the rest will follow; where not, there will be no unity. Therefore don't talk to me about love or friendship, where one wants to do away with word and faith: for it is not

love, but the word brings eternal life, God's grace and all heavenly treasures. Accordingly then we also want to work and act by the grace of God. Do we want only constitutional unity, and within it allow error alongside truth, and let each one teach what he wants and how he practices his ministry, then let us remain undisturbed; but if one is searching unity in doctrine, faith, word and confession, then we are ready, with all haste and all patience to work in humility and deliberation so that everything gathered among us is of one mind and spirit according to our dear confessions of our church, that the breaches of our dear Zion's wall are healed, and that unity in doctrine and constitution among the Lutheran synods of this land is born and remains preserved, all resting on God's gracious pleasure. May God help us with that and bless also our present convention. Amen.

1. **The blessed departure of our Senior Muehlhaeuser.** Johannes Muehlhaeuser, born in Wuerttemberg in 1803 was educated in the Mission House at Barmen for ministerial work among the German immigrants in America. After he, as a member of the Lutheran Synod of New York, founded Lutheran congregations in Rochester and other cities in the east and served them for several years, he in 1848 went to Wisconsin in order to serve his Lord among the scattered members of our people and of our faith and establish congregations. He succeeded under unspeakable difficulties, self-denial and personal sacrifices to set foot in Milwaukee and to found Grace Congregation, the oldest in our synod. In 1850 he together with several other members of the Lutheran church joined forces and established the Synod of Wisconsin, whose leader and president he was for ten years. It is well known to most of us with what love and perseverance he nurtured the synod, and how faithfully he worked and prayed for it. After he in 1862 was allowed the pleasure to celebrate his 25th anniversary in the ministry and to take a trip to his fatherland to see his nearly 90 year old mother, his strength began to fail due to several attacks. At the time of our last convention illness in his lungs had already definitely weakened him, even though he always now and then could preach and take an active part in the proceedings of the synod. His last hour drew quickly near. On September 15 of last year he fell asleep, blessed and peacefully in his Lord. On the 18th, the day of his silver wedding anniversary, his remains were laid to rest with many members of the city congregations, synodical members and Milwaukee city officials present. May the Lord permit his remains to rest in peace till the day of the great resurrection.

2. Concerning **our Institutions**, they are progressing step by step, blessed by our Lord. Since the Board of Administration will give its report at the designated time, I do not here have to go into details. In general it can be stated that in the maintenance and continuance of our institutions we had to live through difficult days and overcome great obstacles. The seminary, which should have been borne like a young child on its hands by the synod, was almost completely forgotten. Most of our pastors and congregations virtually did as much as nothing for the gathering of professors' salaries and for the support of our students and other household matters. The thought and knowledge that there is such poor participation for the development of our institutions at least caused us who live in Watertown to carry the entire heavy load and burden and to be inspired and encouraged to further the work for this program which the synod as such neglects to such a great degree. The college, the fund of which has increased to nearly 64,000 dollars through pledges, is well attended and is gaining in reputation. But here also there is a heavy load, burden and concern, which almost surmounts our strength. Had the Lord given us an inkling before the founding about the difficulties which would befall us on the way, we would have at the outset probably refrained from executing our plans. But

now they are there like newborn babes desiring to be nourished and borne. Yes, they have entered into such a stage that their maintenance and development cannot be incidentally cared for as in the past, but now demands a full time man, be it the president of the synod, or from some other occupation—whichever way the synod might resolve—to visit our congregations and build up the bond of partnership between the individual congregations and the synod and awaken an active interest in our institutions. If the synod is willing to have our work succeed, it must not fail to discuss earnestly these clearly spoken thoughts and look about for a suitable man.

3. Concerning **our congregations**, in some, things look favorable, in others, tragic. I have had occasion on my trips to visit many of them and have been greeted with joy from most of them by the pastors as well as the congregations. In the position as president of the synod and agent for our institutions I could here and there gain a deeper insight into the life of congregations, as far as is possible for the praesidium. I also found in most of the congregations conditions which gave evidence of a blessed relationship between pastor and congregation, of internal flourishing of Christian living and of external growth of the congregation, also in some areas conditions were present which were detrimental for gentle and blessed labor by the pastor and prosperous growth of the congregation. In some places difficulties could be overcome only with great effort and rending damage healed, in others the pastor was advised to be transferred to a different place. More and more with such experiences it becomes evident that for the welfare of the synod and congregations regular recurring visits on the part of the synodical president or another designated official is of the utmost urgency and action should be set in motion. One of the oldest and most experienced Christians of our synod told me at a chance meeting: "In our congregation an investigation and a settlement of difficulties should have urgently been made by the president, but we could not bring it to pass."

A great number of our congregations are vacant and have been waiting for quite some time to receive the replacement of an eligible man. My basic suggestion, in light of this pressing lack of eligible ministers, that smaller congregations join larger congregations as sister congregations, that pastors be freed from school teaching duties, that individual congregations be urged to install school teachers and let the pastors in large parishes devote all their time to pastoral duties, but this meets with great opposition, because each little group strives to have its own pastor, and require him for most of his time to teach school. In one parish I am of the opinion that I will find an agreeable complaisance; might other smaller congregations do the same.

In several congregations new and attractive frame or brick churches have replaced the older log churches. Some of them I have dedicated, among them Trinity Church in Neenah, St. Jacobi Church in Theresa, and a church for the sister congregation of the Centreville congregation. For others I had to decline the invitation for church dedication because of lack of time, but did receive official notice of such festivals.

4. Concerning **the relationship of our synod to other church organizations** there is much to report, because it deals with matters in our country and outside it. As announced in official notices, in an assembly meeting in Fort Wayne on November 20 of last year a formally organized church body under the name "Joint Consistory of the Ev. Luth. Church in America" (*Allgemeiner Kirchenrath der Ev.-Luth. Kirche in Amerika*), was organized, the result of work begun at the joint church meeting of delegates from Lutheran synods held in Reading in 1866. Our synod through the acceptance of the doctrinal basis, and the constitution of the named Joint Church Consistory also became an integral part of this church association. Of the delegates elected at last year's conven-

tion, besides myself, Professors Hoenecke and Martin attended the meeting in Fort Wayne. By God's grace much was accomplished to proclaim this church unity to the outside, as the English minutes placed before us indicate.

Resolutions were adopted and a committee was named to compile a good English as well as a good German hymnal with a liturgical order of service corresponding to the old Lutheran order which we brought along with us to this land. Commissioned to work on the German hymnal were Pastors Wenzel from Pittsburg, Grossmann from Iowa and I from Wisconsin. As soon as the draft based on the work done by the Wisconsin Synod is completed, the joint hymnal committee shall meet and a printing of proof-copies will be arranged.

In addition much else in terms of church relationships took place. If we would infer that there is now full unity in the case of all questions concerning the confessions, we would be overstating ourselves. The Ohio Synod wants an answer to the questions, how does the assembly stand in regard to pulpit and Holy Communion fellowship, how it looks at the lodge question and what opinion it has on Chiliasm. The Iowa Synod joined the Joint Church-consistory dependent on the rejection of the proposed pulpit and Holy Communion fellowship, on the rejection of the secret societies in accordance with the Lutheran Confessions and on the acceptance of the proposal that the Joint Church Consistory have only an advisory position when it comes to the individual synods. The three delegates of the Synod of Wisconsin believed **themselves necessary** to be on the side of the Iowans and thereby to represent their **synod correctly in all these matters**. The Consistory handled these questions in committee sessions as well as in the full session of the assembly, but could come to no agreement. With the exception of the delegates from Wisconsin, Iowa and a few from Pennsylvania, the Consistory resolved that it was not as yet ready to endorse the statements of the Iowa Synod as being the correct, logical interpretation and expression of the items it considers negative to our confessions, and that the matter be referred to the district synods until, with the help of God, the Holy Spirit, and led by divine guidance, each point of practice and of church usage be clearly understood, no matter how long it takes, and until that occurs, the reaching of this goal be incessantly prayed for. As a result of this decision the delegates of the Iowa Synod indicated a delay of their joining the Consistory and we declared that we would present a report at our **next synodical convention** and that the synod would decide what its future position to the **Church Consistory** would be.

Our long relationship with the societies of Langenberg and Berlin has experienced a drastic change. Our last year's resolutions about the Union have provoked the New Ev. Church-paper; they have aroused regret and anger in both named societies and have caused the Ev. High Church-consistory to issue a complaint against some of our fellow members who have very close relations with our synod. After both societies asked me in letters for a clarifying explanation, but being in a position to take no other stand than the one outlined by the synod, I have released both official letters to the synod, which will be laid before you at the scheduled time at which an answer is to be formulated by the synod.

Our position of friendship with the old Pennsylvanian Synod prompted them of their own accord again in this year to offer our poorly paid brothers help and support which is deserving of acknowledgement and thanks. To our brothers in the east, in the name of all of our supported pastors, we express thanks and joy together with a sincere request to God that he, in accordance with his promise, would bless with physical and spiritual gifts what is also done in this manner for the furtherance of his word.

Our good relationship with the Minnesota Synod had us send a delegate to its synodical convention. With the German Iowa Synod it turned out to be so cordial and brotherly, that, as in the previous year, we likewise at this convention welcome several brothers from there, and that we have the joy to state that the time apparently is here for a more cordial and stronger bond of beliefs and love with each other.

An informal and private discussion with pastors of the Missouri Synod, who sincerely desire peace with us as we do with them, justifies the hopes that our relationship also to this church body will become more and more friendly and brotherly.

5. The implementation of last year's synodical resolutions were completed as much as possible.

The resolution to send an agent to Germany for the purpose of getting capable teachers for our vacant congregations, and for the establishment of a preparatory school [*Proseminar*] was implemented soon after the convention by sending our secretary there. The secretary will himself report on his experience and results.

The continued negotiations with Dr. Wichern in regard to the opening of a preparatory school for our seminary in Watertown, hindered because of the objections by our synod against the Union, found no further progress. Dr. Wichern sent the explanation that such being the case he could not offer Wisconsin any help, as much as he desired to do so, and that he had to return the interest of the money collected in Prussia and designated for this purpose. Other proposed means through Pastor Braun from Guetersloh will be reported in the secretary's report.

A meeting with Pastor Lange took place in accordance with the synodical resolution and he did not declare his departure from the synod.

An essayist on the Dorpat'sche statements was found in the person of Pastor Sieker, but he sent the notification that he would not be able to complete the task because of lack of time.

The resolution, at the request of Mr. A. Schmidt to write to the Synod of Minnesota and to ask them not to hold their synodical conventions at the same time we held ours, was implemented at the proper time. I named Pastor Streissguth to be delegate there. A delegate to the Iowa Synod convention has not as yet been named because its next synodical convention, as reported to me, will first be held next year.

6. Departures from our synod were not great, but those that did take place are cause for grief.

Pastor G. Bachmann because of illness saw it necessary to resign his position with the congregation in Farmington and at the same time to leave the north and go to the south to restore his health. Upon his request I gave him an honorable release from our synod. During the course of the past winter it happened that one of our pastors, W. Staerkel, published two books, which not only contained very unsound and non-Lutheran doctrine about the End Times, but also promoted heterodoxy into which he had fallen. Confronted by the Southern Conference of which he was a member, he was not to be swayed to listen with open ears and heart to correct advice and truth. Because of this a complaint was lodged against him by this conference to which I took the occasion to deal with him but without any kind of successful result. I invited him to come to Watertown for further discussion. But instead of accepting this invitation, he requested his release from the synod together with the note that he was thinking of returning to the Russian Volga Colony, his homeland. I gave him a recommendation together with a note stating that he had fallen from the Lutheran doctrine and until the end of his membership with us had closed his heart to advice and truth, and that God, our Lord, in grace

would open his eyes and heart and would restore his soul from the wrong path.

About the same time, alongside the complaint against Pastor Staerkel, a complaint against Pastor J. Hoffmann came to me from the Southern Conference. He has been guilty for some time now of unorthodox doctrines which oppose the word of God and the confessions of our church and has been conducting some of his official acts in a way which cannot be allowed. The Southern Conference as well as I have tried to deal with him, but with no success. Since the synodical convention was so near, I did not want to suspend him from his office, but rather report the matter to the synod in order for it to make a decision. I have officially invited him to give his answer to this assembly.

Pastor J. Ritter, formerly of Davenport, sought a release so that he might join the German Iowa Synod which is closer in distance for him. I sent him an honorable release.

Soon after last year's synodical convention the congregation in Kenosha announced its departure from our synod, because its Pastor Keller was not accepted for membership by the synod. Its daughter congregation in Town Paris did likewise. Negotiations which Prof. Hoenecke carried on at my instructions remained fruitless, since Pastor Keller constantly raised suspicions about the synod.

The congregation in Beaver Dam preferred to leave our synod because of the Freemasons and Oddfellows in their midst, in spite of the fact that a delegation from there was informed that the resolutions of the synod concerning lodges did not demand immediate dismissal of their members who were members of such a group, but rather made it the duty of the pastors of the synod to present earnest witnessing on the subject of secret societies and offer special counseling to those imprisoned in these dangerous nets.

7. The arrival of new workers and pastor changes in this year, especially in the case of the former were of no significance to the synod. Only two new workers came to us for assignment. Concerning pastor changes, that was of greater number than should have been.

About five months ago Pastor L. Ebert, a former member of our synod but since 1863 a member of the Minnesota Synod, came to me in order to return to our synod and to receive a position in it. After I had an interview with him and indicated to him to bring along an honorable release from that synod, I recommended him to the congregation at Ridgeville. He received a proper call and has taken up that position.

On the 23rd of last month Mr. A. Wiese, an ordained missionary of the Hermannsburg mission in Africa, met with me. He had worked among the Zulus for ten years and was highly recommended by Superintendent Hohls of that place. Since this present meeting was so close, I have not as yet suggested a congregation for him, but I recommend him for acceptance by the synod.

At the end of June last year Pastor Fr. Waldt of Eldorado accepted the call from the Ev. Luth. Congregation in Neenah.

That vacant congregation in Eldorado called Pastor Hoyer from Ridgeville. After he accepted the call, he was, somewhat delayed, installed by me in January.

Late last fall Pastor J. Conrad received a call to this congregation in Racine, where he had previously labored for five years. He was installed by Pastor Wagner at my request on Second Christmas Day.

With the departure of Pastor Conrad the vacant congregation in Theresa called Pastor J. Kilian of Root Creek, who accepted the call. Pastor Gausewitz at my request installed him there.

After the election of Dr. Meumann as professor of classical languages at the college

in Watertown, the congregation at Platteville became vacant. Pastor Barthelt accepted the call and started work there on New Year's Day.

Last October Pastor Sieker moved to St. Paul after he received and accepted the call sent him by the Lutheran congregation there.

Since my position as president of the synod and agent for our institutions made it necessary that a substitute take my place in Watertown, Pastor G. Thiele moved there in order to function as my substitute.

Before last year's synodical convention Pastor Meyerhoff received a call from the congregation in Ripon. He accepted it and has filled that position since September. Vacated by the death of Senior Muehlhaeuser, Grace Congregation in Milwaukee elected Pastor Th. Jaekel as his successor. He was installed by me on *Invocavit* Sunday. Pastor Baarts received a call from the congregation in Root Creek. After he accepted the call, Pastor Brenner, at my request, installed him on *Septuagesima* Sunday. Pastor H. Hoffmann took over the vacant congregation in Granville and at my request was installed by Pastor Thiele on *Septuagesima* Sunday.

Pastor A. Opitz was called by the congregation in North Leeds and was installed on the 11th Sunday after Trinity by Pastor A. Liefeld.

After the departure of Pastor H. Hoffmann, the vacancy in the congregation in Washington Co. was recently filled by calling Pastor A. Denninger.

To Pastor Denninger's former place in Addison Pastor Fr. Hilpert from Calumet was called. He took up his position there on the 22nd of last month.

Pastor Lukas of Princeton as a result of a call has moved to Reedsburg. He was installed by me in a festival service on *Cantate* Sunday.

After Pastor F. A. Kleinert received a call from Port Washington and accepted it, I requested Pastor Dammann to conduct his installation on Ascension Day.

To the parish in Newton, vacated by the departure of Pastor Kleinert, Pastor Wagner from Caledonia was called. He accepted the call and looks forward to his installation after the synodical convention.

These are the changes of pastors in one year. If one keeps in mind that it bestows blessings and honor to the congregation as well as to the pastor if the bond between the two remains cordial and long lasting, it therefore is to be highly lamented that so many changes took place. Much of this took place without my assent and against sincere considerations. May the Lord anyway bestow on each of us true lasting faithfulness and may he out of this wrong doing still permit well-being and blessings to increase for pastors and congregations.

8. The so necessary *Reisepredigt* [traveling preacher program] during the course of the year could not be taken up and continued, because no fitting man was at our disposal. Therefore, however, I, as much as possible, took pains to see that the many vacant congregations were served now and then with Word and Sacrament by the conferences in which boundaries these existed.

9. In that I now in conclusion will go overseas, I would like to recommend urgently the following to the Hon. synod.

1) Since the sources for pastors and teachers, which were open to us up till now with the United Societies in Berlin and Langenberg, are closed from now on, it is thus necessary with this loss of these spiritual forces, to find alliances elsewhere who are in the position to help us out as much as possible in this need. The Southern Conference in a memorial to be presented to the synod is proposing an alliance with Pastor Harms. May this produce a blessed result.

2) In a second memorial the same conference has asked me to have the Hon. synod make an attempt to win Dr. Muenkel for the Wisconsin Synod, because it believes that it recognizes him to be a theologian who would be of an incalculable blessing by the grace of God for the internal and external development of the synod.

3) Also the Board of Trustees, together with the Committee for the Revision of the Synodical Constitution has resolutions to make to the synod, which pertain to the work and tenure of the president. All of the resolutions will be given to proper committees after which the synod will discuss them and hopefully adopt them. Finally it is still to be pointed out to the Hon. synod that the time of the synod's officers has expired and that a new vote is to be taken.

And now Hon. fellow pastors and believers, I leave you and commend the rich grace of our great God and Savior Jesus Christ to you. May he bless our convention, guide the proceedings through his Spirit and bring to completion everything for the welfare of our church and for the honor of his name. Amen.

Johannes Bading, President

Second Session, Thursday, June 11, 2:00 p.m.

Opened with prayer by Pastor Huber.

The minutes of the morning's session were read and adopted.

After the Hon. president ended his annual report, it was resolved to accept it with thanks and to refer it to a committee for a report.

Since the terms of the present officers of the synod expired, a new election took place. The results are:

Pastor J. Bading, President

Pastor E. F. Goldammer, Vice-president

Pastor G. Thiele, Secretary

Pastor J. Conrad, Treasurer

Since the terms of three members of the Board of Trustees, Pastors Bading, Sieker and Vorberg likewise expired, a new election took place, and Pastors Bading, Streissguth and Quehl were elected to serve for the next three years.

Pastor Sieker explained, on condition and in expectation of an honorable release from our synod, what the reasons are for him to join the Ev. Luth. Synod of Minnesota, and he requested a release. After Pastor Sieker handed in his credentials as delegate from the Synod of Minnesota, it was resolved to welcome him as delegate of said synod and to accept him as an advisory member of the assembly.

For discussion in the present synodical convention the following topics were proposed and placed on the agenda:

1. Revision of the synodical Constitution.
2. Relationship of our synod to the Missouri Synod.
3. Memorials of the Southern Conference.
4. Report by the respective delegates to the first meeting of the Joint Church Assembly in Fort Wayne.
5. Report by the respective delegates about this year's convention of the Synod of Minnesota.
6. Report by Pastor Vorberg about his trip to Germany.
7. Filling of vacant congregations.
8. Relationship of parochial school teachers to the synod.
9. Relationship of the synod to the Ev. Luth. Synod of Iowa, in reference to the dis-

Third Session, Friday the 12th, 8:30 a.m.

Opened with a service led by the chaplain.

The minutes of the previous session were read and adopted.

The appointed committee to report on the Theses sent in by the Iowa Synod hands in its report. It reads as follows:

1. The committee did not see itself required to make a critical review of the theses since they are concerned with the Iowa Synod's position toward the General Council; this and our relationship to this body will be taken up by another committee in its report.

2. The committee could not express itself about our position to the Iowa Synod because the doctrinal position of this synod in the theses before us has been only partially come to light.

F. Sommer, Meumann

Brach, Hoenecke

Kittel.

After the report was heard it was taken up.

The questioned theses of the Iowa Synod were upon request read to the assembly.

As a result of the relationship of the Iowa Synod to the so called General Council as referred to in the committee report, the Hon. president, as delegate of our synod at the last meeting of the General Council (the so called new general synod), presented the information that the General Council was in agreement in many things, but not in all. Namely, preparation has not as yet been made to give definitive information about four of the Synod of Iowa's questions, which were actually first presented by the Ohio Synod, on the outcome of which both synods have made their joining dependent. The four points are concerned about: 1. Communion and pulpit fellowship; 2. Secret societies; 3. The authority of the General Council over against that of the district-synods; 4. The question of end times, especially Chiliasm. Since the General Council referred these questions to the district-synods, it is our obligation to examine them and we could go into a discussion about them now instead of waiting for the special committee report.

Resolved first to put the Iowa Theses aside and to go into discussion of pulpit and Communion fellowship. After the Hon. president presented the sense of the terms Communion and pulpit fellowship in everyday language, and especially a summary explanation of the differences between the Reformed and Lutheran churches, the debate about the matter in question began.

It was first brought up that there can be no doubt what the correct position on this question may be, since contradictory doctrine cannot be presented from the same pulpit; namely the synod cannot be uncertain about its position in this matter, after it indeed in the previous year gave definite testimony against the Union, in which exactly pulpit and Communion fellowship was the chief point of discussion; testimony against the Union is the same as testimony against Communion and pulpit fellowship.

Against the statement of a member of the assembly that a Lutheran preacher on invitation could preach from a pulpit of a different believing church while he himself however would not let a different believing pastor preach from his pulpit, Pastor Vorberg affirmed that a Lutheran who considers it wrong to let a different believing preacher in his pulpit, must also have an inner feeling not to go himself to a pulpit of a different believing church. Additionally one must make a difference between a voluntary acceptance and a legally required one. In regard to the first in the awareness of having relationships with those of other beliefs, he has no objections, also the synod had none earlier as is shown several years previous with the sending of the president of that

cussion of their theses sent us.

10. Relationship to the United Societies.
11. Charges against Pastors Staerkel and J. Hoffmann.
12. Discussion on the doctrinal differences between the Missouri and Buffalo Synods.
13. Synodical Archive.
14. Instructional Institutions in Watertown.

The president named the following committees:

- I. To report on the president's address: Pastors Streissguth, Koehler, Gausewitz, Mayerhoff; Delegates Roeske, Schoof.
- II. Seminary and College: Pastors Quehl, Wald, Jaekel, Lange; Delegates Gamm, Koch.
- III. Memorials of the Southern Conference: Insp. Hoenecke, Prof. Meumann, Pastor Brockmann, Delegates Broecker, Haberkorn.
- IV. Acceptance of new pastors: Pastors Kleinert, Lange, Bartelt; Delegates Kieckhefer, Nagel.
- V. Acceptance of new congregations: Pastors Brenner, Conrad, Gensike, Liefeld; Delegates Theilig, Goelzer.
- VI. Audit of Treasurer's books: Pastor C. G. Reim, Huber, Sprengling; Delegates Neuholz, Mueller.
- VII. Excuses of absent pastors: Pastors Ungrodt, Baarts, Opitz; Delegate Grotheer.
- VIII. Vacant congregations: Pastors Strube, H. Hoffmann, Lukas; Delegates Reul, Schumacher.
- IX. About the Iowa Synod Theses: Profs. Meumann, Hoenecke, Pastor Kittel; Delegates Sommer, Brach.
- X. Relationship to the United Societies: Insp. Hoenecke, Pastors Streissguth, Koehler, Kittel; Delegates Michel, Strangmann.
- XI. Relationship to the Missouri Synod: Pastors Meyerhoff, Brockmann, Bartelt; Delegates Wickert, Garnatz.
- XII. Departure of congregations from our synod: Pastors Brenner, Denninger, Kilian; Delegates Schmidt, Haberkorn.
- XIII. Charges against Pastors Staerkel and J. Hoffmann: Pastors Kleinert, H. Hoffmann, Koehler; Delegates Wickert, Roeske.
- XIV. Relationship to the General Council: Professors Martin, Hoenecke, Pastors Streissguth, Gausewitz; Delegates Sommer, Reul.
- XV. Pastor Vorberg's trip report: Pastors Goldammer, Stark, Jaekel; Delegates Roeske, Sommer.

Resolved that the president appoint a chaplain for the length of the synodical convention, who will open the morning worship services and close the afternoon sessions. The president appointed Pastor Koehler as chaplain.

At the close of the session the delegates from Iowa, Professor S. Fritschel and Pastor Vogel, were welcomed by the Hon. president, and were accepted with a resolution as advisory members of the convention.

Also resolved, the morning sessions be set aside chiefly for discussion of questions on doctrine. Then the pastors handed in their parish reports (See the attached table). Adjourned to Friday the 12th at 8:30 a.m.

Closing prayer by the president.

time to Germany.

To a proposed example, namely, to declare oneself against "unrestricted" or "indiscriminate" Communion and pulpit fellowship, cases do not lack where the Lutheran Church continued Communion fellowship with the Reformed, and with respect to pulpit fellowship there are Lutherans within the United Church who are against the Union, whom each among us would not hesitate to permit in his pulpit—to this proposed example it was countered by the other side, how this was only an illustration showing how bad examples corrupt good practice. It is a bad trait of our time to so eagerly make use of the practice of someone else for justification of one's own practice, but others can also err; with the weaknesses of others one wishes to cover his own faults. Besides that, the positions of our former men, from whom one wants to give evidence of such a lax practice in the Lutheran church, only included the pastoral handling of this particular question. How consoling it nevertheless may be to know that one is for instance in agreement with the Reformed in many things, yet these common things should not become the basis for ignoring the differences including pulpit fellowship. The synod must reject Communion and pulpit fellowship on the basis of the already referred to reasons and be responsible for the care and the welfare of its entrusted souls. They could easily be subjected to errors from an existing pulpit fellowship, if one does not know the sermon word for word which a different believing pastor would preach from a Lutheran pulpit. Who would with a dear conscience permit another into his pulpit and not have the guarantee that that person would preach truth. Yet the joint practices of the Reformed and the Lutheran churches are not as far apart as the United try to make the people believe; alone the doctrine of justification of the Reformed is altogether different from the Lutheran.

Pastor Vorberg replied to the above mentioned, that the synod is at the point of undertaking a change, four years ago he, being a member of the United Church, was accepted by the synod on his declaration that he subscribe to its Symbolics; another guarantee that he would teach Lutheranism was not required of him; and it would not even today be a sincere intention of the synod, if, for example, a former top representative of the Lutheran regimen of the synod, who returned to the United church, would not be permitted into a pulpit within our synod.

Pastor Kittel admitted that he in his congregation has Communion fellowship with persons of different beliefs as guests, and that he would not give this up because his conscience forbids him to deny Communion to Reformed whom he finds in our mission congregations, for the number of them is too small to organize a congregation, and since to him the difference in the doctrine is not great enough to reject the fellowship of the Reformed. He recognizes himself to be in fellowship with the Reformed and he shows this in permitting Reformed to go to Communion.

The response to this was that the question of Communion and pulpit fellowship is the A B C of church practice of a Lutheran Synod; the Lutheran church as such wants nothing to do with such a partnership. Concerning the earlier position of the synod, one has to thank God that it was overcome and that the synod has now come to a clearer understanding. Even if one does not really want to designate the earlier position of our synod as sin, one must however definitely admit that it was incorrect. Concerning pulpit fellowship, one must not look at personalities, but at the principle. Contradicting this must not be tolerated if it comes to this to acquire a firm position; there can somehow possibly be cases when someone could preach from the pulpit of a person who has different beliefs and not be in violation of the principle, yet such cases could not come into

consideration with the firm establishment of the principle itself; earlier inconsistencies cannot now be corrected.

To a brother, who does not want to acknowledge it to be a renunciation of the Lutheran Confession, if one permits Reformed members to go to Communion as long as they believe as Lutherans, and who also differentiates between those who believe differently from those who are from other denominations, the reply was given that such a position was untenable and full of holes, since a Reformed member who believes as a Lutheran, should also follow the Lutheran Confession and should let this change be known. There can be occasions when one does not ask about the Confession but only if one has faith, for example, in the case of illness; in that case the pastoral handling of this question does not belong under the strict adherence to the basic principle. Communion fellowship with those who believe differently is a contradiction in the Lutheran church and a rejection of one of its confessional acts. Whoever accepts the Augsburg Confession must also not practice Communion and pulpit fellowship.

Prof. Martin spoke to this effect about Communion and pulpit fellowship, that the relationship of the churches to each other in America is different from that in Germany; here one cannot speak of Communion fellowship that is legally ordered or conforming to the basic principle; here it is naturally only one of being a guest. Why it crept in, was only due to a lack of church discipline. Practice of the same puts our question itself in the right light.—Concerning pulpit fellowship, rejection of it would place stones in his way which would hinder him in fulfilling his work as pastor; he is not only called to preach, but also sent; a viewpoint of his office which he can wholeheartedly agree to with the confessional writings. The Lutheran church in America is a mission church; the indiscriminate rejection of pulpit and Communion fellowship casts a false impression of our church. This opinion is also held by the Lutherans in the east. The Wisconsin Synod is not the Lutheran church. The General Council has had only one meeting; with that a joint beginning of a subsequent healthy development was begun; one must take the historical development of the church into account; this goes forward step by step and not by leaps and bounds. He is reminded of a word by Hall more now than previously; he has always observed that where a good work is set in motion so that the devil can no longer stop it, there he would want to be a coachman in order to drive the horses to death.

In order to protest the accusation against him on the part of some as if his present position were ambiguous or duplicitous, Pastor Vorberg commented: He has come of the opinion that the Lutheran church in America is a mission church, not one forced out by the United church because it opposed that church. He shared that method of looking at this the way a Lutheran church in Prussia did; and he believed by his entry into the synod that he could be and remain a son of his church. Having come to follow the children of his church and his fellow countrymen, he joined the Wisconsin Synod, which declared its satisfaction with his confession of faith. When the synod sought a national collection in Prussia, this was granted on the declaration of the synod that it practice a "charitable and conciliatory Lutheranism." This declaration has not as yet been withdrawn in spite of the previous year's resolutions, as was demonstrated by the subsequent sending of a man to Germany for the purpose of negotiating with Dr. Wichern about the founding of a pre-seminary school.

Here the debate was broken off and the meeting was adjourned to 2:00 p.m.

Fourth session, Friday 2:00 p. m.

After the meeting was called to order the minutes of the morning session were read and adopted.

The committee, which is to report on the acceptance of new pastors hands in its report which is read and accepted.

The committee, through colloquies given the former Hermannsburg missionary August Wiese as well as Pastor A. Kluge of Reedsville, and with unanimous support of many members of our synod, has been convinced that the same are sound in doctrine as well as having good references and that it recommends with joy that the same be accepted into membership.

But concerning Pastor Ludwig Ebert, since he cannot present the committee with an honorable release from the Minnesota Synod, the committee cannot recommend his acceptance.

Karl Kickhefer, A. Lange

Friedr. Nagel, F. Kleinert

H. Bartelt

Resolved that Pastors A. Kluge and A. Wiese be accepted by the synod as voting members.

Further resolved that the acceptance of Pastor L. Ebert of Ridgeville be postponed until he presents an honorable release from the Minnesota Synod to which he belongs.

The discussion on Communion and pulpit fellowship which was halted at the end of the morning session was again taken up. The allegation made by one side this morning that the Berlin Society never influenced us and never wanted to set limits on us was refuted in the parting letters directed to our synod, which of all things articulated that one would have at least expected an indifferent attitude from us toward the Union. Our last year's declaration was looked upon as being an inimical act; only under the supposition of Union friendship on our part did the Berlin Society operate with us in a joint manner. Influence on our synod on the part of the Society cannot be denied; the synod was held in the ban through repeated declarations sent here from Berlin. When in its "Parting from the Wisconsin Synod" the Society bemoaned its manifold lack of gifts to differentiate the attitudes, to the extent that it had to see how several of the preachers it had sent out declared themselves against the Union, thus it was definitely thereby implied that the society had expected to see in us many different things, but definitely not opposition to the Union.

After the president once more gave a resumé at the conclusion of the debate, the proposal brought up at the beginning of the debate: "the synod should resolve, that it together with the entire correctly believing Lutheran church rejects all and each Communion and pulpit fellowship with the heterodox and people who believe differently as the doctrine and practice of the Lutheran church" adopted with a standing vote. All but four stood. Pastors Vorberg, Kittel, Lukas and Prof. Martin voted against it, while the delegate from Grace Congregation in Milwaukee abstained since he had no direction from his congregation how to vote on this matter, and the delegate from Helenville in a later (9th) session retracted his vote for the same reason.

On the following resolution by the synod to privately meet with the four brothers who voted differently, Pastor Vorberg expressed with a heavy heart his pain over the fact that the concluded proceedings led to this conclusion, and that he declines resolutely to enter further into private discussions. Also Pastor Kittel believes that he could not expect any healing and he also declines the private discussions.

The president, because of this activity, after Pastor Vorberg had spoken, gave evidence that Pastor Vorberg as long as he belonged to the synod, served the same faithfully and devotedly and he declared that it hurt him to his most inner soul to have to have lived through this dispute with four such dear brothers and he regrets sincerely that these can not continue with the synod.

Pastor Vorberg then gave a written report on his trip to Germany, which was received by the assembly with thanks and joy.

Adjourned to Saturday 8:30 a. m.

Closed with s service led by the chaplain.

Fifth session, Saturday, June 13, 8:30 a.m.

(first portion only)

Opened with a service led by the chaplain.

The minutes of the preceding session were read and adopted.

Pastors Vorberg and Kittel asked for their release from the synod because of the previous day's proceedings and the adopted resolution about Communion and pulpit fellowship. Resolved that Pastors Vorberg and Kittel upon their request be given an honorable release from the synod.

To the question, what will happen to the congregations of both brothers, and upon the resolution by Pastor Vorberg. to authorize two neighboring pastors to attend the next congregational meeting of his congregation and present the matter to them, the assembly resolved to authorize the president to attend the next meeting of Pastor Vorberg's congregation and either by himself or with the help of assistants take care of the situation. The same resolution was adopted in regard to the congregation in La Crosse.

(The remaining proceedings will be published in the October issue.)

Frederick William August Notz: His Influence on Northwestern College

Bill J. Tackmier

Next to President August Ernst, Dr. F. W. A. Notz was probably the most important person in giving Northwestern College the character it has had for most of its history. Pres. E. E. Kowalke, Ernst's successor, says in his *Centennial Story*, "He [Notz] and Professor Ernst formed a solid core about which all the activities of the college revolved and which determined the character of the school."¹ In another place Kowalke says, "Dr. F. W. A. Notz was, with A. F. Ernst, chiefly influential in determining the policies and course of studies at Northwestern during its first fifty years."² But Notz' influence lasted at Northwestern much longer than fifty years. One has only to read his Latin essay entitled *Ecclesiae Lutheranae Gymnasiorum Quae Propria Sint* [The Essentials of an Evangelical Lutheran Gymnasium], which he published in the Northwestern catalog his first year there (1872-73), and compare it with the graduation addresses of Pres. Carleton Toppe, Kowalke's successor, to see that Notz' vision of what Northwestern should be like was still alive and well right up into the 1980s. Toppe firmly believed Notz' dictum that what was needed at a pre-ministerial *Gymnasium* like Northwestern were the liberal arts with an emphasis on languages.

In order to have made such an impact on his school, Notz must have been a great teacher. And most of his students would agree that he was a great teacher. J. P. Koehler credits Notz for much of his intellectual development. In his history of the Wisconsin Synod, he says about himself, "Koehler's predisposition for history, literature, and art was home-grown; the stimulating teaching of Meumann, Notz, and Ernst, in his student days at Northwestern helped to foster it."³ August Pieper credited his thorough knowledge of Hebrew to Notz. While studying at the St. Louis Seminary, Pieper was asked by C. F. W. Walther to proofread the Latin, Greek and Hebrew quotations in his *Dogmatics* which was to be printed.

Pieper says about this incident, "This was exacting work, but very gratifying. I owed my knowledge of Hebrew to Dr. Notz in Watertown; he had spared no effort to give me a thorough understanding of this language."⁴ J. P. Meyer in writing Notz' obituary in the *Theologische Quartalschrift* compares Notz at Northwestern to Baron von Steuben in the American Revolution. In spite of Washington's good leadership, Meyer says, the Americans would never have won the war if it were not for von Steuben's drillwork. Likewise if it hadn't been for Notz' careful drillwork in the classroom, Ernst's plan for turning Northwestern into a German-American Gymnasium would never have been realized.⁵

Notz was definitely a scholar. But seldom will scholarship alone make a deep impression on students. Notz also had a good sense of humor that caused his students to admire him as well as respect him. Kowalke says that Notz was "good-natured, wise in the ways of boys, inclined to be lenient, often secretly enjoying a prank as much as the students themselves."⁶ And so Notz is a name that comes up often in NWC folk-lore as we will see.

Let's take a closer look at Dr. Notz' legacy to Northwestern (and ultimately to the synod's ministerium), looking first of all at what he brought with him from Germany and then zeroing in on his specific accomplishments on the Watertown campus.

I. What Notz Brought from Germany

A. Early Education

Friedrich Wilhelm August Notz was born February 2, 1841 in Lehren-Steinfeld, Wuerttemberg. His father, Gottlieb, was a pastor. His mother's maiden name was Luise Burger.⁷ Lehren-Steinfeld is a village a few kilometers east of Heilbronn. At this time Wuerttemberg was a small, independent kingdom. It lay in southwestern Germany where the Swabian tribe lives. Something that would later remain in the minds of Notz' students was his Swabian accent. One of the most notable characteristics of this dialect is that "s" is pronounced like "sch."⁹



Notz received his earliest education at home.¹⁰ At the age of ten he entered the Latin school in Leonberg, a suburb of Stuttgart. His teacher, C. Holzer, was a well-known classical scholar. When Holzer was promoted to a professorship at the Royal *Gymnasium* in Stuttgart (where the King of Wuerttemberg lived), Notz followed him. The year was 1853. Notz was 12 years old. He lived with Holzer's family and his teacher became somewhat of a father figure for him. During his two years of study there, he received two silver medals "for proficiency."¹¹

Notz' religion teacher at the *gymnasium* was Prelate Sixt von Kapf who was also the preacher at the *Stiftskirche* (college chapel) in Stuttgart. Although it was his father who confirmed Notz in 1855, it was von Kapf who gave him his confirmation instruction. According to Notz' obituary in the *Gemeindblatt* von Kapf had a lot of influence on Notz for the rest of his life.¹² The *Lutheran Cyclopedia* calls von Kapf a Pietist.¹³ It's interesting to note that at the impressionable age of 14 Notz' life was being shaped by classical studies and pietism.

In 1855 Notz passed the *Landesexamen*, a difficult test that was needed to enter the Maulbronner *Klosterschule*.¹⁴ This school was originally built in the 1100s as a Cistercian cloister. After the Reformation it was transformed into a preparatory school for boys who would eventually study theology at the university. It was financed by the state and its curriculum stressed the classical languages. Its medieval architecture and forested surroundings gave it a Romantic atmosphere.¹⁵ Notz was one of only 25 boys who passed the *Landesexamen* and received the scholarship to Maulbronn in 1855.¹⁶ Wilhelm von Baeumlein, "ephor" of the school at the time, was well-known for his writings on Greek grammar and Homer and for his commentary on John's Gospel.¹⁷

B. At the University

In 1859 at the age of 18 after passing his exam at the *Klosterschule*, Notz entered the *Stift* at the University of Tuebingen.¹⁸ The *Stift* was the Evangelical theological department of the university. At the time that Notz entered it, Tuebingen was being rocked by the controversy of the historic-critical method of Bible interpretation, which had been introduced by Professors Ferdinand Christian Baur and David Friedrich Strauss. Their claim was that the New Testament had arisen in the second century when two opposing types of Christianity (the Jewish-Christian type represented by Peter and the heathen-Christian type represented by Paul) were brought into agreement. Baur and Strauss' theory was a direct outgrowth of Hegel's (who had also studied in the *Stift*) philosophy of thesis-antithesis-synthesis.¹⁹ It of course caused vehement opposition because it did not take Scripture as Scripture presents itself, but claimed that what had come into being by inspiration of God was simply a historical phenomenon.

Notz no doubt rejected the historico-critical method. Unfortunately he doesn't mention it in any of his available writings. Most of his writings are on pedagogics and he makes very few autobiographical remarks in them. But as we'll see later, he does make some general remarks about the sad state of theology in Germany in his day. Probably the strongest statement Notz made against the historico-critical method is that he later claimed as his teacher in Tuebingen one of Baur and Strauss' Most vocal opponents, Johann Tobias Beck.²⁰ Beck stressed a return to the Bible. He demanded that all doctrine be based firmly on Scripture. However, his ideas, although more orthodox than Baur and Strauss', were not exactly the kind that would lead a young Notz to join a confessional church like the Wisconsin Synod in a little more than ten years. Beck stressed Scripture so much that the Confessions had little more than historical significance for

him. His view of inspiration was a little bit philosophical and he believed there could be errors in "irrelevant" matters in Scripture. He didn't look on justification as an objective declaration of God the Judge, but stressed faith as a dynamic gift producing personal righteousness as the cause of justification.²¹ One of Notz' other teachers at Tuebingen was Gustav Friedrich von Oehler, a specialist in Old Testament.²² Of him we know very little.

In addition to theology, Notz studied philology, pedagogics and philosophy at Tuebingen. In 1863 he passed his theological exam qualifying him for the ministry and was also awarded a Ph.D. on the basis of his dissertation on the early history of the Roman state. He then spent one more year studying philology at Tuebingen.²³ After leaving the university, Notz served for a time as a vicar under his father in Flacht. Then he became a private tutor for the family of Graf von Gersdorf.²⁴

C. To America

In 1866 Notz came to America and became a private tutor in the family of a Georgia planter.²⁵ A friend of his from Tuebingen, Prof. A. Spaeth, and an older Tuebingen scholar, Dr. W. Mann, who had both come to Pennsylvania, convinced Notz to take a call as Professor of German at Pennsylvania College in Gettysburg.²⁶ These two men were founders and leaders of the General Council, an organization of Lutheran synods. Mann was a strong opponent of the Definite Platform.²⁷

In 1869 Notz took a call as Professor of German at Muhlenburg College in Allentown, Pennsylvania. Here he also worked with Pastor S. K. Brobst on his widely read periodical, *Theologische Monats-Hefte*. A check of all of the issues of this periodical from the years when Notz was in Allentown disclosed no articles written by him. However, many of the articles are anonymous or signed with a pen name like "Philologus," which could very well have been Notz.

What brought Notz to America? One biographer of Notz, writing in 1890, says Notz left his homeland "to see more of the world." That seems like a simplistic explanation. Was it simply the Wanderlust? Or did America perhaps offer more career opportunities? Again Notz is silent on his motives. No doubt practicality played a big role. It was probably easier to get a job teaching in America than in Germany where positions were limited. But Notz' next move would seem to indicate that there were at least a few confessional reasons among his motives. In 1872 after only four years in Pennsylvania, he left his General Council buddies for the strictly confessional Synodical Conference, a Lutheran organization of five synods centered primarily in the midwest United States. From his Latin essay which was mentioned earlier, it's clear how convinced Notz was by 1872 that in America the true Lutheran church was once again flourishing. He stresses that the German church (and its schools) had wandered from the firm basis of God's Word while in the synods of the Synodical Conference true biblical doctrine was shining like a light. He says,

Although their [the Germans'] gymnasiums have made a considerable amount of progress in the study of arts and literature, they have abandoned the pure teaching of the gospel as much as the churches themselves have. But since now by a unique blessing of God the light of that sound doctrine once restored by Luther has again shone forth in this, our part of the world, it is also proper that those things be adopted which have so far been worked out and established in school matters by our synods which embrace that sound doctrine.³⁰

In the Latin essay, Notz stresses that all instruction in a Lutheran *Gymnasium* must be based solidly on God's Word. He quotes the Formula of Concord in one spot: "There is absolutely no other single rule or norm according to which all doctrines and all teachers are to be evaluated and judged than the prophetic and apostolic writings of the Old and New Testament."³¹ A little bit farther along, he says in his own words, "The canonical Holy Scriptures are to be considered the highest rule and norm."³² Notz even makes a firm *quia* subscription to the Confessions in the essay: "To the Scripture must be added the so-called Symbolical Books of our church as they contain nothing but a correct and appropriate interpretation of Scripture."³³

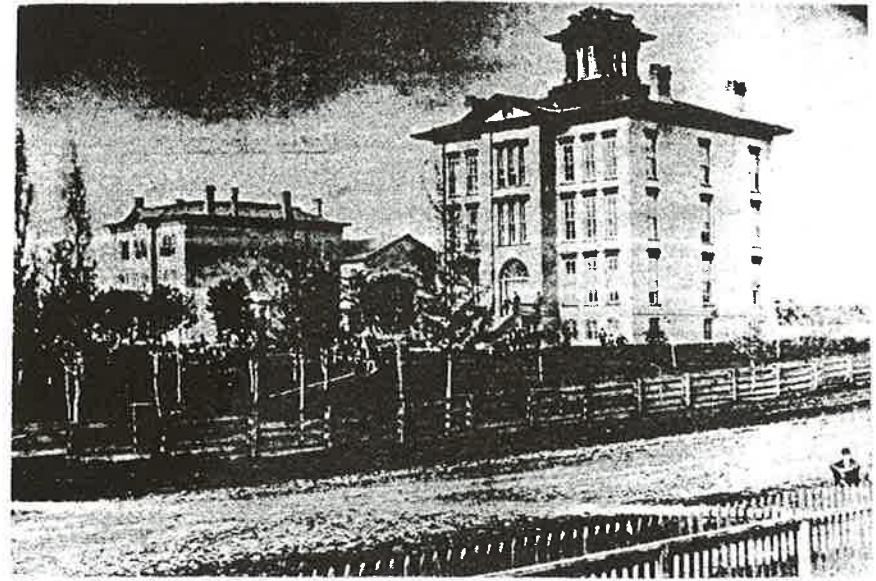
Notz had obviously come to some kind of conviction that what was being taught in Germany was wrong and that what the Synodical Conference stood for was right. Was this a conviction he came to during his four years in American Lutheranism? Or was it something that had already influenced his move away from Germany? It ought to be kept in mind that Notz was first of all an educator and then a theologian. And so an offer to teach may have been more decisive in his move to the Synodical Conference than its strongly confessional stance. His indirect route from the German church to the Wisconsin Synod shows that he wasn't a rabid confessionalist. But the fact that he stayed in Wisconsin for the rest of his life shows that, although he may have wandered into our camp, when he got there he realized he was home.

Take one last look at young Notz' German background: emphasis on classical studies, influence of Pietism and reaction to the rationalism of the historico-critical method. Place this young man in America where he's free to choose whichever theological direction he pleases. Result? The young man chooses confessional Lutheranism. What brought him to this conviction? Nothing in his background seems to have fostered it, but God somehow used that academic and pietistic background to bring Notz into a confessional church. It was no doubt God who led this scholar to the place where his church was in need of scholarship. In modern church history God seldom guides his servants as dramatically as he did in Old Testament times. But he does lead them with a calm, steady, unobtrusive hand.

What Notz Left Behind at Northwestern

A. Arrival at Northwestern

"Northwestern University" in the frontier town of Watertown, Wisconsin had by no means started out as a German *Gymnasium*. Its founders had stressed the use of English and had envisioned a broad offering of studies. But after the school had seen several regimes come and go within just a few years, a young German by the name of August Ernst was called as its president. It was Ernst's vision to turn Northwestern into a German humanistic *Gymnasium*. Of course the school was to retain the department known as the "Akademi" for many years. But even this was to be fashioned after the German *Real-schule*. The *Gymnasium* itself was to be divided into two parts: the *Obergymnasium* (college) and the *Untergymnasium* (preparatory department.) Several factors played into this development. One was the coming of highly gifted Dr. Theodore Meumann to the faculty. Under him the classics began to be translated into German in the classroom rather than into English. Another factor was the synod's break with the German mission societies. As the synod was drawn into the Missouri Synod's orbit, the idea became popular that the Synodical Conference should operate one big seminary and that each synod should develop its own preparatory school for that seminary. When



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

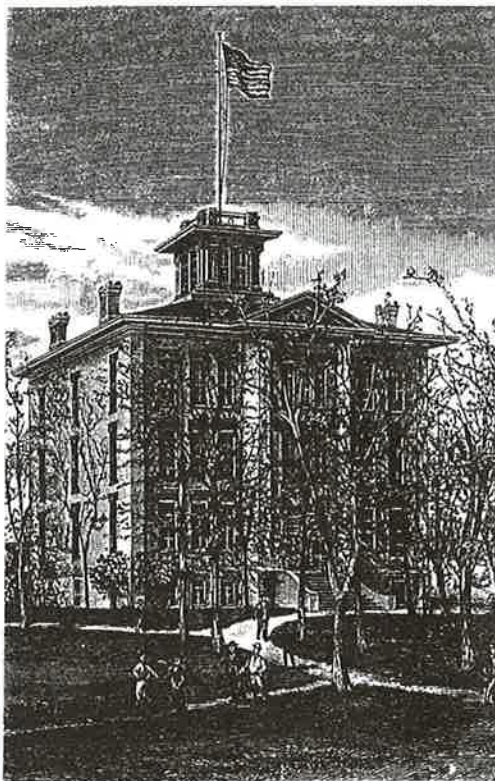
Ernst became president of Northwestern on March 9, 1871, he set about turning the school into a German *Gymnasium* whose main goal was to prepare men for the study of theology.³⁴

Meanwhile, Notz in Allentown ran across a copy of Northwestern's 1870-71 catalog and was impressed with it. Realizing that the school was still struggling to get on its feet, Notz donated some old Latin editions to Northwestern's library.³⁵ Thus he came into contact with some Wisconsin men. In 1872 they invited him to come to the first meeting of the Synodical Conference in Milwaukee to discuss teaching for the synod. At first the Wisconsin men hoped to present Notz as Wisconsin's professor at the St. Louis seminary (a position which Wisconsin never did get around to filling). But some Missouri Synod pastors at the conference suggested that since the faculty at Northwestern was understaffed it would make more sense for Wisconsin to keep Notz in Watertown. They approached C. F. W. Walther, the president of the Missouri Synod and seminary professor, with the question and he agreed. So Notz was called by the Northwestern College board as professor. The synod Proceedings from that year call Notz "einen tuechtigen Philologen und treuen Lutheraner" (A most able philologist and faithful Lutheran). On September 10, 1872 he was installed as professor by the president of the board. On March 4 of the following year the board named him Inspector at the request of Ernst who had up to that time been inspector.³⁶ Notz' salary was set at \$800 and he was given free living quarters in the dormitory-classroom building (the old *Kaffeemuehle*)³⁷. These may have been convenient arrangements for a 31-year-old bachelor, but living on campus and being in charge of the dorm was a demanding job.

B. Academic Contributions

Keep in mind that today the deans in our synodical schools usually have a reduced teaching schedule in comparison to the rest of the faculty. Notz had a full professor's schedule and he was teaching some of the most difficult classes: Hebrew, Latin and Greek. That first year at Northwestern Notz presented the Latin essay quoted above, *Ecclesiae Lutheranae Gymnasiorum Quae Propria Sint*. Throughout the essay Notz emphasizes again and again that every part of a *Gymnasium* must be based firmly on God's Word. And although he says that all the arts and sciences should be taught, he puts special emphasis on language instructions. "For," he says, "the gospel cannot easily be retained without the languages. They are like sheaths in which the sword of the Spirit is enclosed."³⁸ He goes on to say that the study of languages is necessary for sharpening the mind and for interpreting and defending Scripture. "It seems that all the languages are learned more easily if Latin is laid as a foundation for the others. Therefore more time is assigned to the study of it than to the other languages."³⁹ And that emphasis on Latin is reflected in the class schedule of that year. Latin had more class hours than any other subject. In each of the classes that Northwestern had at that time Latin was required eight hours per week. The authors read were no doubt the same as Notz had read at the Maulbronner *Klosterschule*: Cicero, Horace, etc.⁴⁰

Members of the graduating class were required to write six Latin essays—later four. The titles were printed in the catalogs up until 1877. Some of the titles were:



Kaffeemuehle

Uter in bello civili meliorem causam defenderit, Caesar an Pompeius?

De veterum Germanorum terra et habitu.

Optime de republica Atheniensium meritum esse

Periclem, paucis explicator.

Mortem non esse malum, quibus argumentis possit demonstrari.

Quibus argumentis Cicero Sext. Roscium Amerinum defenderit, ita explicetur, ut

appareat, tota orationis compositio quid ad reum absolvendum valuerit.

[Who supported the better cause in the civil war, Caesar or Pompeii?

Concerning the land and customs of the ancient Germans.

A brief explanation of why Pericles is most deserving of the Athenian republic.

Arguments by which it can be demonstrated that death is not bad.

Arguments by which Cicero defended Sextus Roscius Amerinus (explained in such a way as to show the value of the entire composition of the oration for resolving the matter).]

It's obvious that these essays were written in close connection with the literature the students were reading in their daily assignments.⁴¹ (The writer of the paper was intrigued to learn that they were doing this exercise in the final year at Northwestern College.) Dr. Notz no doubt went through the same exercise either at Maulbronn or at Tuebingen. This writer had opportunity to study classics at Tuebingen in 1985-86. This exercise, called the *Stiluebung*, still plays a big part in their Latin and Greek instruction. First a section of Caesar or some other author is read and translated by the students. Then the professor reads several paragraphs in German, the story line of which is similar to the section that was just read in Latin. The students write down the professor's dictation and then they translate it into Latin for the next session.

Next to Latin Greek received the most attention. Starting in the second last year of the preparatory department, it was taught six hours a week—the upper college class had it seven hours. Hebrew did not get as much stress. It was only taught twice a week beginning in the upper preparatory department class.⁴² This was in keeping with the model that Notz advocated in his Latin essay. There he says, "in the *Gymnasium* it is sufficient for the basics of the Hebrew language to be learned so that it can be used properly in the theological seminary where it is of most use."⁴³

In the language instruction Notz was the successor of Meumann who had recently taken a call. Although Ernst was the one who proposed that the curriculum be reshaped in order to be more like the humanistic gymnasium in Germany, it was really Notz who carried this out. John Philipp Koehler, who was a student during Notz' first years at Northwestern, writes, "Prof. Ernst was not of a creative bent or inclined to pursue original paths in learning and shape the school accordingly." In the reorganization it was Notz who "became the crack schoolmaster."⁴⁴

Whereas Meumann appreciated the contents in language study, Koehler says, Notz concerned himself more with form and grammar. Koehler attributes this to the fact that Meumann was a musician while Notz enjoyed drawing. As an artist he was always concerned about form more than content. In Hebrew class Notz would give special credit for drawing the Hebrew letters instead of just writing them. As a student he had drawn cartoons for a comic paper and during his first years in the synod he served as cartoonist for his friends at synod meetings. Later on in life, after his inspectorship was over, he began painting in watercolor and oil. Also in later years he took over a two-year course

in drawing for the preparatory department. In the class he stressed drawing simple geometric shapes, concentrating on perspective. He demanded exactness and neatness. All this goes to show that a sense of form was most important to Notz. In all arts, whether visual or lingual, he demanded exactness.⁴⁵

"In the study of the Latin and Greek authors," Koehler says, "he harped on grammar and meter and made of the latter the same fetish as in Hebrew of the rules of accent."⁴⁶ Notz was so picky about Hebrew accent that he put together a set of rules that was more detailed than any Hebrew grammar of that time. When reading authors like Horace, Aeschylus and Sophocles, Koehler says, Notz would seldom comment on the content which is necessary for understanding the spirit of such writers. Only when the content helped in understanding the peculiarities of the language would he bring it to the attention of the class. Drama and rhetoric didn't interest him.⁴⁷

Notz put much stress on speaking Latin. The first year, when Koehler was in his second preparatory department year, Notz had the students write down Latin phrases from Cornelius Nepos and Caesar in a notebook and then practice speaking them in class. In the upper preparatory department year he had them translate German dictations into Latin poetry and vice versa. Finally in the upper college year Notz used Latin as the language of instruction in reading Sophocles and in Hebrew class.⁴⁸

Notz also taught Greek and Roman history in the upper preparatory department year and in the first college year, although Koehler doesn't think that history was Notz' best subject. "He lacked the political mind that is in place there." Despite the fact that he didn't always grasp all the political workings of history, Notz could tell the stories well, showing that he knew the details.⁴⁹ In the Latin essay, Notz is not very enthusiastic about history. He says that the study of history is valuable in recognizing God's judgment, but there is so much material in history that it is best to study most of it in overview while studying a few important events in detail.⁵⁰

If it sounds like Notz must have had a lot of class hours, he did. Each professor taught an average of 32 hours a week in those early years. One year the average was as high as 36-37 hours. On top of that came the hours demanded for correcting papers. During the 1870s the faculty usually numbered six or seven. The enrollment for those years varied from 132 to 216, with about half of these in the Gymnasium.⁵¹

C. Other Academic Accomplishments

Dr. Notz was involved in several other academic undertakings. In 1876 his German translation of Conrad Dieterich's *Institutiones Catecheticae* was published. This Latin work is an exposition of Luther's Catechism in question and answer form. Dieterich was an orthodox Lutheran living between 1575 and 1639.⁵² Notz' translation came out to 505 pages and so was no small task for someone in charge of a dorm and teaching full time. In his introduction Notz gives us some valuable insight into his love for educating children in the truths of the Bible. Quoting Luther frequently he stresses how important the study of the simple catechism is—next to the study of God's Word the most important study. He stresses the importance of childlike faith.⁵³ He condemns the theological atmosphere of his day, calling the times "*glaubensarm*" [weak in faith]. He defends his translating such an old orthodox book by saying that his age doesn't need new "*Lehrsysteme*," but needs only to hold on to the Word.⁵⁴ Notz' introduction to *Institutiones Catecheticae* is ample proof that he was no adherent of the modern theology coming out of Germany but rather a pious follower of the orthodox teaching of Luther.

Another pedagogical undertaking of Notz was the editing of the *Lutherische Schul-*

Zeitung [Lutheran School Journal] which also appeared in 1876. It was published monthly by the *Lehrerverein* [Teachers' Association] of the synod. During his 18 years as editor, Notz wrote many of the articles in the *Schul-Zeitung*. They were aimed mainly at the elementary teachers of the synod's schools. Many of Notz' articles had to do with such things as penmanship and spelling since he was such a stickler for detail. Probably the best example of an article that shows his attention to detail is one entitled *Die Haltung der Feder beim Schreiben* [How to hold the pen while writing]. In the days when much of learning was done through dictation and rote memorization, Notz stresses such "visual aids" as the blackboard. Actually, even though pedagogics has made a lot of progress in the last century, many of the underlying principles that Notz advocates are still being taught today.

The title of his article "What is to be understood under the term 'Question'?" seems to explore a concept that is still very important in understanding how to teach the question/answer approach of the catechism. The editing of the *Schul-Zeitung* was given over to the faculty of Dr. Martin Luther College in New Ulm, MN in 1894 when Wisconsin's teacher candidates began to be trained there.⁵⁷

Perhaps the most unusual task assigned to Notz during his early years at Northwestern was as athletic director. He evidently hired the teacher of the Watertown Turnverein to come to the school and teach the boys gymnastics. After bringing a set of parallel bars and a horizontal bar to the campus, he gathered the boys for the first lesson. Koehler recalls that "it was only once, on the occasion of the town teacher's introduction, that we saw the Doctor hanging on the horizontal bar and then not even as much as chinning himself."⁵⁸

D. Inspectorship

In considering all of Notz' activities, don't forget his duties as inspector. A quick look through the faculty minutes from the years of his inspectorship is eye-opening. Cases of stealing come up surprisingly often. Church skipping, loafing in the streets on Sunday when students were to be at St. Mark's afternoon Sunday School, misconduct in church, frequenting saloons all come up frequently. Incarceration was first introduced as punishment in 1873 (interestingly Notz' first year as inspector).⁵⁹ The carcer was the square room on the top of the old *Kaffeemuehle* where misbehaving students were locked for a prescribed amount of time.⁶⁰ Attempts were made to solve the Sunday problems by gathering the student body and marching them down to St. Mark's en masse or making all the students sit together in the balcony with one member of the faculty in charge of discipline.

Koehler points out that many of the disciplinary problems that Notz faced during his first years were due to the growing number of dormitory students and to the fact that the students came from different backgrounds. Quite a large number of students initially followed Notz from Pennsylvania. There were also quite a few boys from Chicago and Milwaukee with no church background, the sons of rich merchants.⁶¹

Prof. Kowalke points out how fondly the early pastors of the synod remembered Dr. Notz and how indelibly connected he was in their minds to the two old dormitories, the old *Kaffeemuehle* and the dormitory built in 1875. Notz' office was strategically located off the corridor on the south side of the second floor of the *Kaffeemuehle*.⁶² One of the anecdotes often told about Notz' discipline is his punishment of making a student saw a large amount of wood late at night and then move that wood to a distant part of campus. When the student would return to tell Notz that he had finished, Notz would let

a smile come across his face and then say in his Swabian accent, "*Dann holsch wieder*" [Now bring it back].⁶³

One of the most oft repeated anecdotes about Notz is the inspector-on-the-rope story. Kowalke says that the story "is almost certainly legendary in part." Kowalke's version goes this way:

The story goes that one night the boys in one of the large rooms decided to have a feast. Since the toilets were out of doors, it was easy enough for a boy to leave the building without arousing suspicion, but to get back with a bag containing the various items necessary for a feast was a different matter. So they planned to let down one of the fires escape ropes with a large basket attached, into which the purchased items were to be deposited and at a signal hoisted up to the room. According to the story the signal was given by a determined jerk on the rope. The boys above pulled and decided that their errand boy must have crawled into the basket together with his goods. At any rate, it was all they could do to get the basket a few feet off the ground. Just then they saw their confederate slip around the corner of the building with a bulging bag in his arms and realized that they were hauling up the inspector in a basket, like St. Paul in reverse. There was only one thing to do: they let go of the rope. Here the story always ended, which makes one suspect that it was apocryphal or at least exaggerated.⁶⁴

Prof. Edward Fredrich's version of the anecdote goes this way:

The most memorable of the authenticated tales begins with Inspector Notz's discovery of a Paul-at-Damascus type of elevator to smuggle back into the dormitory those who overstayed their leave from campus. He noted the signaling set-up and then employed it one evening to trap the culprits. Unfortunately for him, the haulers recognized the rider when he was halfway up. They stopped the elevator pronto. In the ensuing dialog the Inspector pledged eternal silence in exchange for a safe landing. He broke that pledge at one of his anniversaries, but not before securing the consent of the human elevators in attendance—one of them soon to be a synodical school head.⁶⁵

If this anecdote has any truth to it, probably the funniest part about it is that Notz himself was responsible for getting the rope ladders installed in the buildings. In a board meeting of July 14, 1874, Dr. Notz pointed out a fire hazard in the *Kaffeemuehle* and it was suggested that rope ladders be installed which would reach from the second story windows to the ground.⁶⁶

In that same meeting, Notz informed the board that he would soon be getting married. The board decided to incorporate quarters for Notz' new family in the new dormitory it was planning.⁶⁷ In 1875 at the age of 34, Dr. Notz married Miss Julia Schulz of Watertown. They had five children, two sons and three daughters.⁶⁶

Raising a family in a dormitory must have been difficult. Dr. Notz got help with his dormitory responsibilities from other members of the faculty (Profs. Preller and Snyder),⁶⁹ but finally in December, 1885 he asked the board that he be relieved of the inspectorship. He complained that he found his quarters too cold and draughty, and he and his wife had often been sick because of it. The Notz' were considering buying a house

on the northwest corner of Western Avenue and Ninth Street. The board didn't want to release him because they knew it would be difficult to get another member of the faculty to take the dirty job of inspector. But they knew that Dr. Notz had already served as inspector for 13 years and that he was teaching difficult courses besides. Finally they convinced him to stay on as head inspector with two new graduates who had just been called as professors to serve as his assistants. John Henry Ott would be in charge of the 1875 dormitory and William Weimar in charge of the *Kaffeemuehle*.⁷⁰ In 1886 the Notz' moved off campus and Prof. Weimar later said that Notz never appeared in the dorm again. He was no doubt tired of the job. Notz was officially retired from the inspectorship in 1888 when J. P. Koehler was called as inspector.⁷¹ When the *Kaffeemuehle* burned down in 1894, Dr. Notz was again approached with the request to take over the inspection, but a call to the field soon filled the vacancy.⁷²

E. Later Years

In 1889 the synod became concerned over the Bennett Law which was passed by the Wisconsin state legislature. It put some very stringent state controls on private schools, stressing English as language of instruction, imposing its calendar on Christian schools, and discouraging religious and German instruction. Dr. Notz was one of the men the synod appointed to work for the repeal of the law. Working together with other churches, especially the Missouri Synod, the committee was able to get the bill repealed in 1891. Notz' part in the campaign won him the respect of some prominent Democrats in the state and as a result Governor Peck later appointed him as a regent of the Univer-



The Old Dormitory Built in 1875

The Notz family lived in a portion of the first floor; the bay window being a part of the living room. Bedrooms were across the hallway.

sity of Wisconsin.⁷³ On a Tuesday in June, 1897 Northwestern celebrated the 25th anniversary of Dr. Notz' professorship at Northwestern.

That morning his son, F. Wilhelm Notz, graduated from the college giving the German address entitled *Die geistige Erhebung Deutschlands nach der Unterdrueckung durch Napoleon* [The intellectual rise of Germany after the oppression of Napoleon]. In the afternoon the Alumni Society had arranged for the surprise anniversary celebration. Dr. Notz and his wife were driven to the new Recitation Hall that replaced the old *Kaffeemuehle* and found it decorated with flowers and black and red bunting (which colors Notz himself supposedly chose as Northwestern's colors because they were the colors of Wuerttemberg)⁷⁴ and filled with guests. After taking the seat of honor, Notz heard congratulatory speeches from President Philip von Rohr, President John Bading (of the board), Prof. Ernst, and others. The synod presented him with the gift of a landscape painting—appropriate for an artist. For the evening the faculty had arranged for music and a buffet luncheon. The celebration lasted till almost midnight. Pastor Christian Sauer from Juneau presented a humorous poem parodying Homer. It began, "Tell me, O Muse, of that man, the versatile teacher," and recapped the old Doctor's life from his student days to his experiences as inspector to his battle against the Bennett Law. At 10:00 while many of the guests were still there, a storm arose and lightning struck the flagpole of the Recitation Hall but did no damage to it as it did to the *Kaffeemuehle* three years earlier.⁷⁵

*Ich Mannefueh Gung pflegt seinen Vortrag, aber das Gung
allein gibts, das no fortgefael. Jor. 16,9.*

Zum Austausch an Simon Lufner

Watertown Jun 20. Maey 1877.

F. W. A. Notz.

Proverbs 16:9

In remembrance of your instructor

By now Dr. Notz was nearing the age of 60. His eyesight was becoming very poor. When someone would misbehave in class, he would come down off his podium to collar the boy. But by the time he got off the podium, he would loose his aim and often collared the wrong man.⁷⁶ Many stories from Dr. Notz' classroom were recalled in later years by his students. Notz was so fondly remembered because he knew how to get along with students. He enjoyed their youthful liveliness and was not above laughing at some of their pranks. "When he was really amused," Kowalke writes. "his enjoyment showed mainly about his ample middle, which then quaked with laughter." Only rarely would he explode in anger, but even then "his explosions were enjoyed rather than feared." As he grew older he became more and more dear to the students who called

him "*der alte Doktor*" or "Old Dox." His sense of humor was even rather earthy at times. Notz was sick at the time the new dormitory was being dedicated in 1905. He told one of the guests who had come for the event that he felt like Aeolus, the Greek god of winds. He "was unable to release the winds because the bunghole was stopped."⁷⁸



Joel Smith
Theodore Brohm

FACULTY OF 1875
Dr. F. W. A. Notz
President A. F. Ernst

Eugen Notz
Amos Easterday

During the 1910-1911 school year Notz became sick and had to stop teaching. A substitute was hired until he would regain his strength. But his illness lingered until he was finally retired in 1912. He retired to Milwaukee with his family. In 1913 the University of Tuebingen renewed his doctoral degree and Northwestern again celebrated the event with him.⁷⁹ Notz' life was drawing to a close and those who had learned from him were showing their respect and thanks to him.

On December 16, 1921 he died. Again all the important people in synod turned out to honor their teacher at his funeral. Pastor Gausewitz of Grace in Milwaukee had a 9:00 a.m. memorial service for him. The body was then transported to Watertown where he lay in state from 12:00 till 2:00 at St. Mark's and those who knew him came to pay their last respects. For the funeral Gausewitz preached on John 12:26: "Where I am, there shall my servant also be." J. P. Koehler, August Pieper and E. E. Kowalke presented eulogies. The entire student body then accompanied the body to Oak Hill Cemetery where he was buried. Among the pall-bearers were Profs. J. P. Meyer and William Henkel.⁸⁰

Notz' final legacy to Northwestern was a collection of 1200 books for the library. The collection consisted of Greek and Latin classical texts, books on philology, theology and pedagogy, Judaica and Hebraica, and books on art.⁸¹

Conclusion

F. W. A. Notz' influence on Northwestern was immeasurable. As a scholar devoted to classical education, he came to a little school on the American frontier, was asked to teach its most difficult courses and discipline its rowdy students. He faced such a situation with some lofty goals. He set out to teach those students some languages that hardly anyone could speak anymore. Against these great odds, he planted a firm idea of what pre-ministerial education should be like in the minds of the Wisconsin Synod's leaders—so much so that Northwestern College did not change its curriculum very noticeably in the many years since then. Especially when we compare Northwestern to all the other Lutheran colleges in the United States, we will have to admit that the ideals of men like Notz really stuck at Northwestern. He accomplished this not only because he was a great scholar, but also because he had a personality that got along well with students. He brought to Northwestern scholarship tempered with human warmth.

End Notes

1. Erwin Ernst Kowalke, Centennial Story: Northwestern College 1867-1965 (Watertown: Northwestern College, 1965), p.77.
2. Ibid., p.125.
3. John Philipp Koehler, The History of the Wisconsin Synod (Sauk Rapids, MN: Sentinel Printing Co., 1981), p. 190.
4. August Pieper, "Reminiscences," WELS Historical Institute Journal (vol. 1, no. 2, Fall, 1983), p. 56.
5. J. P. Meyer, "Notz," Theologische Quartalschrift (vol. 19, no. 1, January, 1922), p. 56.
6. Kowalke, p. 84.
7. O. Hagedorn, "Dr. F. W. A. Notz" Evangelisch-Lutherisches Gemeindeblatt (vol. 57, no. 1, Jan. 1, 1922) p. 10.
8. (This end note is unnecessary because of revision of the paragraph.)
9. Kowalke, p. 82.
10. Hagedorn, p. 10.
11. Jensson, p. 554.
12. Hagedorn, p. 10.
13. "Kapff, Sixt Karl (von)," Lutheran Cyclopedia (Erwin L. Lueker, ed., St. Louis: Concordia Publishing House, 1975), p. 439.
14. Hagedorn, p. 10.
15. Hermann Hesse, Unterm Rad (Frankfurt am Main: Suhrkamp Verlag, 1977), passim.
16. Koehler, p. 135.
17. Jensson, pp. 554-5.
18. Hagedorn, pp. 10-11.
19. "Baur, Ferdinand Christian," Lutheran Cyclopedia (Erwin L. Lueker, ed., St. Louis: Concordia Publishing Houge, 1975), p. 80.
20. Hagedorn, p. 11
21. Baur, Ferdinand Christian," pp. 80-1.
22. Hagedorn, p. 11.
23. Jahres-Bericht ueber das Schuljahr vom 4. September 1872 bis zum 24. Juni 1873 (Northwestern's 1872-3 catalog), p. 17.
24. Hagedorn, p. 11.
25. Koehler, p. 135.
26. Hagedorn, p. 11.
27. "Mann, Wilhelm Julius," Lutheran Cyclopedia (Erwin L. Lueker, ed., St. Louis: Concordia Publishing House, 1975), p. 515.
28. Hagedorn, p. 11.
29. Jensson, p. 555.
30. F. W. A. Notz, "The Essentials of an Evangelical Lutheran Gymnasium" (Bill Tackmier, tr.), p. 2.
31. Ibid., p. 2.
32. Ibid.
33. Ibid.
34. Arthur Hoermann, Unser Northwestern College: Sein Werden und Wachsen (Milwaukee: Northwestern Publishing House, 1915), pp. 16-26.
35. Koehler, p. 135.
36. Verhandlungen der 23. Versammlung der Deutschen Ey.-Luth. Synode von Wisconsin und anderen Staaten (1873) (Milwaukee: John D. Razaff and Co., 1873), p. 21.
37. "Excerpts from the Minutes of the Board of Control of Northwestern College 1864-1961," Erwin E. Kowalke, ed., p. 19.
38. Notz, p. 5.
39. Ibid.
40. Jahres-Bericht (1872-3), pp. 13-16.
43. Hoermann, p. 34.
42. Jahres-Bericht 1872-3, pp. 13-16.
43. Notz, p. 5.
44. Koehler, p. 137.
45. Ibid.
46. Ibid.
47. Ibid.
48. Ibid., pp. 137-8.
49. Ibid., p. 138.
50. Notz, p. 5.
51. Hoermann, pp. 36-7.
52. Conrad Dieterich, Institutiones Catecheticae (F. W. A. Notz, tr., St. Louis: Verlag von Fr. Dette, 1876), p. VI-VII.
53. Ibid., p. III.
54. Ibid., p. XI.
55. F. W. A. Notz, Lutherische Schul-Zeitung (vol. 6, no. 1, March, 1881), p. 3.
56. F. W. A. Notz, Lutherische Schul-Zeitung (vol. 4, no. 2, April, 1879).
57. F. W. A. Notz, "Abschiedswort," Lutherische Schul-Zeituna (vol. 19, no. 1, March, 1894), p. 2.
58. Koehler, p. 140.
59. "A Digest of the Minutes of Faculty Minutes 1865-1965," E. E. Kowalke, ed., p. 2.
60. Ibid., p. 12.
61. Koehler, p. 141.
62. Kowalke, pp. 81-2.
63. Hoermann, p. 32.

64. Kowalke, pp. 82-3.
65. Edward C. Fredrich, WELS History (part I, chapter 8), p. 21.
66. "Board Minutes," p. 21.
67. Ibid.
68. Jensson, p. 555.
69. "Board Minutes," p. 26.
70. Ibid., p. 30.
71. Kowalke, p. 133.
72. "Board Minutes," p. 38.
73. Koehler, pp. 184-5.
74. Kowalke, p. 118.
75. Watertown Weltbuerger (June 22, 1897) and Elmer Carl Kiessling, Centennial Memoir: Northwestern College Alumni Society 1879-1979 (Watertown: NWC Alumni Society, 1979), pp. 15-16.
76. Kowalke, p. 83.
77. Ibid., p. 84.
78. Faculty Minutes, p. 22.
79. Hoermann, pp. 60-61.
80. Hagedorn, p. 11.
81. "Alumni," The Black and Red (vol. 25, no. 8, Jan., 1922), P. 244.

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from the editor.....

Thanks to the Rev. Bill Tackmier, Citrus Heights, California, for his well researched article on one of the outstanding educators of the Wisconsin Synod. For many, many years his portrait, along with that of Pres. A. F. Ernst, graced the walls of the faculty room at Northwestern College. The article was written prior to the moving of Northwestern College to New Ulm Minnesota to form a department of Martin Luther College.

In the Proceedings the word "United" or "Union" appears. This refers to the church body which was established with an edict in 1817, combining the Lutheran and Reformed churches into one body. Devout Lutherans, as well as devout Reformed, objected to this Union, and many emigrated to America and other parts of the world. Many of the "United" church also emigrated, but not for religious reasons. Many left Germany seeking a better life, while others fled for political reasons. The German United Church in America took the name of Evangelical. It later amalgamated with the American Reformed church body. No year date is given in the title or in the opening explanation of the Proceedings. The date is 1868.

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The WELS Historical Institute was given formal approval by the Wisconsin Evangelical Lutheran Synod (WELS) in convention in 1981 to organize for the purpose of collecting and preserving historical data and artifacts that are related to the various periods of Lutheranism in America, especially of the WELS. In recent years the synod took over the responsibility of maintaining the archives. The Institute maintains a museum and publishes a *JOURNAL* and *NEWSLETTER*. Membership is open. Fees are as follows, which include the subscription fees: Single: \$15.00; Family: \$20.00 (2 votes but only one publication issue); Congregation, Library, Organization: \$30.00; and Student: \$10.00. Fees may be sent to the WELS Historical Institute, 2929 N. Mayfair Road, Milwaukee, WI 53222.

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