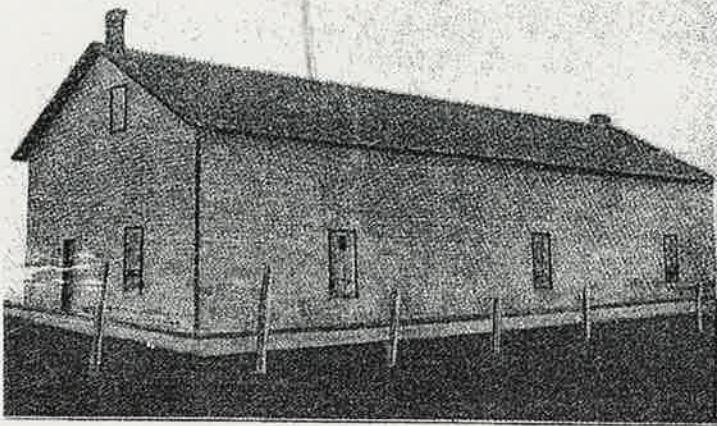


WELS Historical Institute

Journal

Volume 25, Number 2
October 2007

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The Cover
The first gymnasium c. 1890

**Proceedings
of the
Twenty-third Convention
of the German
Evangelical-Lutheran Synod
Of
Wisconsin and other States**

**held in the German Evangelical-Lutheran Friedens Congregation of
La Crosse, Wisconsin
from June 12 to 17, 1873**

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.

The board members are: Dr. Mark Braun, president; Prof. Alan Siggelkow, vice president; Naomi Plocher, secretary; Duane Kuehl, treasurer; Prof. Robert Bock, Pastor Curt Jahn, Pastor Joel Pless, Clarence Miller, and Steve Miller. Advisory members are: Prof. John Hartwig, Dr. Arnold Lehmann, and Charlotte Sampe, curator.

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The Evangelical Lutheran Synod of Wisconsin met in accordance with the previous year's resolution on June 12, 1873, 9:00 a.m., in the House of God of the Ev. Luth. Friedens Congregation at La Crosse. It was opened with a festive service, at which the Hon. president of the synod, Pastor Joh. Bading, preached on I Cor. 3:9-15. On the basis of this Scripture passage he answered the question: How can we truly expand the building of God's Kingdom for time and eternity? 1. If we as God's laborers ourselves place our trust on the only firm foundation, which is Jesus Christ; 2. If we on this foundation do not build up a perishable structure, but an imperishable one.

In the afternoon of the same day the first session took place, which was opened by the Hon. president with a fitting prayer. All other sessions, of which there were eight in all, were opened with a hymn, reading of a portion of Scripture, and a prayer by the synod appointed chaplain, Pastor Brockmann, and closed with the Lord's Prayer led by the Hon. president. Also resolved by vote that the mornings from 8:30 to 11:30 be devoted to doctrinal matters, and that the afternoons from 2:00 to 5:00 be devoted to business matters.

The presence of the following synodical members was established by a roll-call:

A. Pastors		
Name	Hometown	Post-Office
1. C. F. Goldammer	Green Bay	Green Bay, WI
2. J. Conrad	Theresa	Mayville, Dodge Co.
3. J. Bading	Milwaukee, St. John Cong.,	416 Prairie St.
4. Ph. Koehler	Hustisford	Hustisford, Dodge Co.
5. Ph. Sprengling	Beaver Dam	Beaver Dam, Dodge Co.
6. C. F. Waldt	Racine	Racine
7. C. Gausewitz	Herman	Iron Ridge, Dodge Co.
8. C. Strube	Fountain City	Fountain City, Buffalo Co.
9. Dr. Th. Meumann	Fond du Lac	Fond du Lac
10. §W. Hass, 1)		La Crosse
11. A. Denninger	Herman, Dodge Co.	Hartford, Washington Co.
12. C. G. Reim	La Crosse	La Crosse

13. Ph. Brenner	Oshkosh	Oshkosh
14. A. Hoenecke	Milwaukee, St. Matth. Cong.	1002 Beaubien St.
15. J. H. Brockmann	Fort Atkinson	Fort Atkinson
16. A. Opitz	Farmington	Watertown
17. C. Mayerhoff	West Bend	West Bend
18. Th. L. Genske	Helenville	Helenville, Jefferson Co.
19. F. Kleinert	Forest	Dotyville, Fond du Lac Co.
20. Th. Jaekel	Milwaukee, Grace Cong.	Milwaukee
21. H. Hoffmann	Granville	West Granville, Milwaukee Co.
22. A. Liefeld	Caledonia	Caledonia Centre, Racine Co.
23. P. Lukas	Franklin	Milwaukee
24. R. Baarts	Hamburg	La Crosse
25. §B. Ungrodt	Jefferson	Jefferson
26. A. Kluge	Reedsville	Reedsville, Manitowoc Co.
27. F. Schug	Wrightstown	Wrightstown, Brown Co.
28. A. F. Sieglar	Ridgeville	Tomah, Monroe Co.
29. C. Oppen	Columbus	Columbus
30. R. Adelberg	Milwaukee, St. Peter's Cong.	Milwaukee
31. §Prof. A. F. Ernst	Watertown	Watertown
32. H. Dagefoerde	Bostvic Valley	Barre Mills, La Crosse Co.
33. H. J. Haack	Hortonville	Hortonville, Outagamie Co.
34. Ph. Kleinhans	Herman	Howards Grove, Sheboy. Co.
35. C. Jaeger	Two Rivers	Two Rivers
36. Chr. Reichenbecher	Platteville	Platteville, Grant Co.
37. F. Guenther	Burr Oak	Burr Oak, La Crosse Co.
38. C. Huebner	Manitowoc	Manitowoc
39. §W. Schimpf	Woodland	Woodland, Dodge Co.
40. J. Meyer	Winchester	Winchester, Winnebago Co.
41. W. Hagedorn	Neenah	Neenah
42. §Prof. Th. Brohm	Watertown	Watertown
43. J. Koehler	Greenfield	Root Creek, Milwaukee Co.
44. J. Haase	Freedom	Appleton
45. §C. Diehlmann		Cambridge, Columbia Co.

Accepted during the Convention

46. §J. Hodtwalker	Bay View	Bay View, Milwaukee Co.
47. C. Althof	Menomonee	Menomonee, Dunn Co.
48. §Prof. Dr. W. A. Notz	Watertown	Watertown
49. P. Lange	Peshtigo	Peshtigo, Oconto Co.
50. G. Hoelzel	Ripon	Ripon
51. G. Thiele	Burlington	Burlington

Absent Pastors

52. J. J. E. Sauer	Leeds	Leeds, Columbia Co.
53. J. Killian	Lomira	Theresa, Dodge Co.

54. C. Wagner	Newton	Newtonburgh, Manitowoc Co.
55. F. Hilpert	Addison	Addison, Washington Co.
56. J. A. Hoyer	Princeton	Princeton
57. L. Junker	Morrison	Morrison, Brown Co,
58. Chr. Dowidat	Centreville	Heka, Manitowoc Co.
59. G. Denninger	Kilbourn Road	Paynesville, Milwaukee Co.
60. H. Hoops	Nikime	Vandyne Station, Fond du Lac Co.
61. E. Jonas	Ahnepee	Ahnepee, Kewaunee Co.
62. §Chr. Popp	Kenosha	Kenosha

B. Teachers

1. C. Brenner	Milwaukee	Milwaukee
2. J. Denninger	Oshkosh	Oshkosh

Accepted during the convention

3. H. Behrens	Milwaukee	Milwaukee
4. J. Voss	Watertown	Watertown

Absent teachers

5. E. Oberdorsten	Fond du Lac	Fond du Lac
6. A. Warnecke	Milwaukee	Milwaukee
7. A. Rissmann	Milwaukee	Milwaukee
8. C. Nitschke	Milwaukee	Milwaukee

C. Congregational Delegates

1. H. Trost from the Ev. Luth. Zions Congregation, Columbus
2. L. Mueller from the Ev. Luth. St. John Congregation, Bostvic Valley
3. H. Lieber from the Ev. Luth. St. John Congregation, Greenfield
4. L. Dressendorfer from the Ev. Luth. St. Michael Congregation, Fountain City
5. C. Buck from the Ev. Luth. Bethlehems Congregation, Hortonville
6. H. Mielke from the Ev. Luth. Congregation in Watertown
7. W. Schumann from the Ev. Luth. St. Peter Congregation, Mosel
8. J. Eggebrecht from the Ev. Luth. St. Peter's congregation, Milwaukee
9. C. Kieckhefer from the Ev. Luth. St. John Congregation, Milwaukee
10. J. Andrae from the Ev. Luth. Grace Congregation, Milwaukee
11. A. Hunsiker from the Ev. Luth. St. Matthew Congregation, Milwaukee
12. Chr. Pingel from the Ev. Luth. Friedens Congregation, Oshkosh
13. C. F. Gerhardt from the Ev. Luth. Trinity Congregation, Neenah
14. G. Vogel from the Ev. Luth. Congregation at Burr Oak
15. C. F. Krueger from the Ev. Luth. Congregation at Beaver Dam
16. C. Brenner from the Ev. Luth. Bethany Congregation, Hustisford
17. W. Roeper from the Ev. Luth. St. John Congregation, West Bend
18. Th. F. Marquardt from the Ev. Luth. Grace Congregation, Ripon
19. F. März from the Ev. Luth. St. Jac. and St. Joh. Congregation, Reedsville
20. F. Pergande from the Ev. Luth. St. John Congregation, Ridgeville
21. H. L. Joosten from the Ev. Luth. Friedens Congregation, La Crosse

Note 1. Those names preceded by § indicate professors and pastors who are stand-

ing advisory members.

Note 2. Since the teachers are standing members of the synod, they should no longer be counted as congregational delegates

The following were welcomed as guests and accepted as advisory members: Pastors Jahn and Schmidt of the Hon. Minnesota Synod; Pastor J. Mueller from the Hon. Missouri Synod; Teacher Richter from Watertown; Mr. Adam Koenig and Mr. Heinrich Klein from Buffalo City.

Annual Report by the President

In the name of the Father, of the Son and of the Holy Spirit.

Honorable, in Christ beloved fellow brothers and congregational delegates.

As the Lord began his pastoral duties on earth, he went among the people with these words: "The time has come, the kingdom of God is near. Repent and believe the good news!" With these words he announced to the people that the time had arrived which the prophets had prophesied as being the beginning of the New Testament kingdom of God, and he at the same time told them the manner by which participation in this kingdom was possible.

There is no strange meaning to these words of our Lord. We as Christians have often heard them and as servants of our Lord and preachers of Christ's words have often proclaimed them to the sinful world. If our sermons were constantly the true expression of Scriptural doctrine and if our work on the souls constantly had salvation of the same and the declaration of Christ as the goal, then the admonishing words of the Lord: "Repent and believe the good news" even at the close of the synodical year have come from our mouths; for there is no other way to enter the heavenly kingdom than the one here designated. There is no other manner by which the bestowing of salvation and the kingdom of God is tied than that spoken here by our Lord, because God in his nature cannot and will not grant forgiveness to him who does not confess his sins, and God cannot consider him worthy to stand before the throne of his glory, who has not become worthy because of his lack of faith in the meritorious work of Christ. To this end it says in Scripture: "Flesh and blood cannot inherit the kingdom of God. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned."

How do things now stand with the willing and devout reception of this manner designated by our Lord for the kingdom of God. On the whole there is much to complain about and to make charges. The admonition for sincere confession and active faith does not find an entrance way among our people as it should among sinners. Stark hindrances oppose confession and faith in our time, hindrances that in part have always been there, but also especially in part have their basis on the present spiritual mindset.

The hindrances which have opposed the call to confession and faith in all times are the inherent enmity of natural man toward God, the hatred of darkness to light, the unbelief and heart hardness of the sinful soul, all of which will not forsake sin, and will not give themselves over to God and his gospel, because relinquishment of a proud and fleshly-minded "I" and a continual self denial is tied to it. Against this mighty hindrance Christ had to battle during the time of his labors on earth. How striking the lamentation "How often I have longed to gather you together, as a hen gathers her chicks under her wings, but you were not willing" and how earnestly does Stephan recall to the rulers: "You uncircumcised in hearts and ears, you always resist the Holy Spirit, just as your fathers. so also you." Against this hindrance the testimony of truth will strike, from it

the call to confession and to faith will fall back, as long as the word remains strong: "What is born of flesh is flesh; the man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him and he cannot understand them," because it does not please the Holy Spirit to pound the sinful heart with the hammer of the Law.

In addition to the hindrance that has been in existence at all times, there are still others which especially appear in the present life style. These are the spirit of the lack of discipline, which resists confession and the reigning spirit of the lack of confessional belief which wants nothing to do with faith. We are not overstating when we maintain that thousands and thousands of our fellow-countrymen are struck with the illness of these prevailing evils of our time.

Influenced by the spirit of NO discipline, the mighty as well as the weak reject the fact of humbling themselves in fear and trembling under the meaningful Law of God; they cast it away as far as possible, so that it does not arouse a wholesome alarm in their conscience and drive them to confession. Our time will have no real discipline, no confession which is connected with hatred against wickedness, against sin and against the devil, but will have self-produced, wishy-washy, insincere love which lacks all earnestness and all strictness towards themselves, which agrees with sin and which is nothing else but self-worship and adoration of the creature. If one preaches to these weak-believing folk of our time: "You will die in your sins; the wrath of God will fall upon you because of your lack of confessing," they in their light-mindedness caused by their lack of discipline ridicule such admonition for confession as hypocrisy and exaggeration; if they, however, are wearing the clothes of Christian Piety, they speak in beautiful phrases of freedom from the law and from the Savior. Briefly, they have in great fashion in their lack of sincerity, not the least inclination to permit the Word of God to penetrate the heart as a sharp two edged sword, so that it cuts bone and marrow, heart and feeling, and be a judge of thought and feeling of the heart.

If there is no result with confession, the case of believing in the gospel fares no better, because faith is the precursor of confession. However they are on the whole, at least visibly, less opposed to the preaching of faith as against the so-called hypocritical talk of sin and confession. But, as I said, this is only visibly, because the belief which the people of today's world are satisfied with, must be as much as possible all-inclusive, broad and without a clearly definite confession. The more one emphasizes the truth of the gospel, the more definite the substance of faith is promoted, so much more is such a faith ridiculed by the spirit of our time which lacks confession and knowledge, and if we step up with the response that in our church we profess the complete and pure truth alone, then all kinds of expressions concerning tolerance, freedom of faith and of conscience are brought against us. Our time wants to profess a faith which is as free as possible of hatred and of testimony against untruth. They want a united faith, which, with Pilate, asks: What is truth? They will not accept for themselves only one truth, but only a variety of views of truth for which they demand equal consideration and like recognition. Haven't such kinds of efforts also become evident among us? Doesn't this spirit make a constant determinate front against the sincere battlers for truth and correct faith in our former fatherland? And what is especially noteworthy, the people who raise their voice the loudest for tolerance, for joining the United group, for considering all views equally, yes indeed, subtly going about with the most terrible untruths of the times, show themselves as soon as the confessions of our church are questioned, to be intolerable to the highest degree; fanatical Protestant-Unionists and those of similar spirit dare

to conduct their matters undisturbed and unmolested, while on the contrary, true Lutheran pastors are harassed in many ways in their work. and oppressed in their conscience. Why this is happening is easy to answer; they notice that the decisive confession on our part has to eventually bring death to their non-confessional belief.

The more such and similar hindrances oppose confession and faith, the more courageous and eager we must be to preach this truth from the roof tops. Not only in the church where those who are in need of confession and of faith are seldom seen should it ring out, but also in the homes, in church literature, in tracts one should be informed of the call, so that in all of life's circles the people learn to understand and believe that they are poor lost sinners and that the poor sinner is not justified and saved by works, but by grace through faith.

Dear Brothers, God, in his mercy has permitted us to receive an heirloom from our fathers for which they with wealth and life, existence and death labored. Let us see to it that the spirit of lies of our time does not tear this costly inheritance from us. It approaches the Christians in all kinds of seductive forms in order to confuse them through false doctrines and keep them far from justified confession and faith through false reports of hypocrisy and misery. Scripture testifies clearly that we are duty bound to obey the doctrine that confession and divine affliction are a necessary passageway to faith and both are demanded of sinners as conditions for eternal life. Away therefore with all equalness in doctrine, with non-confessions in faith-life, whereby all church life is checked; away with all wishy-washy undisciplined matters which do not allow for sincere confession. Will the wisdom of our time cause us to consider Lutheranism as dead in true beliefs, as biased and narrow-minded? Let's not make a mistake. Will it with manners of speech lead us against our confession through a so-called higher standard of Christianity of the heart? Let us not lend an ear to that. Our assignment as pastors and Christians is: To remain true to the plain, simple and wonderful confession of our church, to sincerely and earnestly profess confession to God and faith in our Lord Jesus Christ, to build on this foundation the kingdom of God and daily draw from the spring of God's Word, in order to increase in wisdom and grace, and to bring salvation to us and to those who hear us. May God give help. Amen. In that I now will present to the Hon. synod the annual activity report, permit me to refer next to

1. The Synodical Conference.

The same in accordance with its resolution and an invitation had its first meeting in our synodical confines and indeed in the church of St. John Congregation in Milwaukee on July 10 to 16 of last year. The representatives of the member synods were great in number. All of the representatives of our congregations were in attendance. As the printed minutes of the proceedings indicate, in depth and very instructive discussions over the origin and effect of all evangelical doctrines, over the doctrine of justification of a poor sinner before God, and important discussions of practical actions for the retention of those members and children of our church to the true doctrine which more and more is turning to the English language, and about inner missions took place.

The establishment of this church organization should be considered an endeavor of incalculable results for the Lutheran church of this country. For the first time a larger meeting of regular representatives of a larger number of synods was held in which all had been informed: We are of one mind, and are in agreement in all parts of the saving doctrine; the words of Paul: "All of you agree with one another so that there be no divisions among you and that you may be perfectly united in mind and thought" is accepted

among us as truth. That comes from the Lord and is in our country a wonder before our eyes where true churchly speech-confusion and strongly marked particularism reign. The Lord, in these last turbulent times in which the enemies of his church in the form of lodges, antichurch societies, state laws and other alliances join together in great strength against the camp of the saints, does mighty deeds so that he leads his own more and more to a common faith, knowledge and confession. May he, who has begun the good work, continue to lead it forward for the welfare and increase of his church in our country, indeed beyond its boundaries, for many souls for salvation and grant it a blessed increase and buildup.

In the narrower confines of our synod I will now report on

2. Our Educational Institution.

Our gymnasium-institution in Watertown, which for years has been a child of sorrow and anxiety, is in recent times developing more and more to our great delight and is beginning to bear fruit for the church. Among the professors, whose number has grown since our last convention, there exists a spirit of unity and of accord in the basics of the education and development of our students which cannot but bring health and blessings to the institution. The first of our students could be graduated last fall with good recommendations, and all of them decided to study theology, and have completed one year of instruction in St. Louis. In regard to making sacrifices for the support of our institution we have greater reason this year to look back with an "O give thanks unto the Lord" than could be said in previous years. Interest for educational buildup in our midst has grown in our congregations, and this devotion has brought about the understanding to willingly gather and dispense means and gifts which are necessary for the support and successful development of the institution. Our union with the Hon. Minnesota Synod has, in regard to the institution, shown to be a blessing, and we hope that it will bring only blessings in the future. For the education of our theological students nothing major could be accomplished. Steps which were taken for filling the vacant professorship found no result. It however was made clear to us in oral conversation with Prof. Walther that all means and efforts at our disposal should be concentrated on Watertown in order not only to develop a higher institution for us but also for the members who represent the Missouri Synod at Northwestern and who desire to make use of the same. Our students have enjoyed the same arrangements in regard to instruction and costs as the Missouri Synod offers its own students, which should be recognized by us with great thanks, since on our part very little or no support for the theological seminary has been given. Anything further about the institution as well as about the addition to the faculty, acquisition of more space and other specifics will be presented to the synod in the special report by the Board of Control.

From our educational institution we move on to

3. Our Congregations

In general great or deeply affecting activities either for good or for bad have not shown up in our congregations. Actually in only three cases was the help of the synod requested. God's Word worked unnoticeably like yeast, and whatever fruits this spiritual work brought about in doctrine, discipline and admonition, eternity will show us some day.

The newly instituted visitation program has shown its importance and need. Several incipient difficulties could be stifled in the bud. In many cases counsel for settlements

of rising difficulties had for the most part good results. On the whole, congregations saw visitation as favorable and perceived and recognized its necessity with joy.

Among the various evils and imperfections which by chance became openly known during visitations, belongs in several cases the granting of doctorates to pastors, which here and there is heavily practiced, so that one is in doubt if you have before you a doctoring pastor or a pastoring doctor. Rumor wise it has come to my ears that this evil practice is also present in congregations in which the visitation program has not as yet been employed. Nothing else can be done, this evil has to be considered a terrible misdeed by the particular pastors, and the synod in all seriousness is requested to step into action against them as well as against the congregations which are a part of this damaging corruption.

In the Western District six congregations were visited, in the Northern five, while in the Southern several congregations requested the help of the president and visitor.

Concerning

4. Position Changes, Ordination and Installation

the following is to be said about that:

As already reported last year, Pastor Chr. Popp had accepted a call from the Ev. Luth. Congregation in Kenosha. After he received his honorable release from the Missouri Synod he was installed on the fourth Sunday after Trinity by Pastor Liefeld at my request.

In July of last year the Ev. Luth. parish at West Bend and surrounding area called Pastor Mayerhoff to be its preacher and carer of souls. With the agreement of his congregation he accepted the call and at my request was installed by Pastor Gausewitz on the 11th Sunday after Trinity.

In July of last year Candidate J. Hodtwalker, who completed his theological training in St. Louis and passed his prescribed examinations there, came to us to take over the congregations on Howelsroad and in Bay View. He was ordained and installed on the 11th Sunday after Trinity at my request by Pastor Dammann. Along with Candidate Hodtwalker, Candidate Althof completed his theological studies in St. Louis and passed his examinations. He received a call from the congregation in Menomonee and was ordained and installed on the 11th Sunday after Trinity by Pastor Adelberg at my request.

Last September I received a notice from Pastor Jaeger that he was called to fill the vacant position in Two Rivers, caused by the death of the sainted Zuberbier, and that he accepted the call in agreement with his congregation. Pastor Quehl installed him there on the 18th Sunday after Trinity.

In September of the previous summer the two Hermannsburger students, G. Hoelzel and P. Lange arrived in Wisconsin. After both had taken and passed their examinations by the standing examination committee in Oshkosh, G. Hoelzel was called by the congregation in Ripon and was ordained and installed on October 2 in the presence of the congregation by Pastor Brenner with the assistance of Pastor Meumann. Candidate Pet. Lange found his working area in Peshtigo and was ordained and installed there by Pastor Huebner.

Last fall Pastor Junker sent me the notice that he had received a call from the Ev. Luth. Congregation in Town Morrison. Since his congregation was agreeable with his move there, he accepted the call. He was installed by Pastor Kluge at my request on the 19th Sunday after Trinity. With the departure of Pastor Junker, the vacant pastoral position in Town Forrest called Pastor Kleinert from Port Washington. He accepted the call

and was installed by Pastor Meumann in November of last year.

At the end of November Pastor Huebner informed me that he was called by the congregation in Manitowoc to take over the vacant pastoral position there. He was installed by Pastor Jaeger in Manitowoc on the third Sunday in Advent.

The vacant congregations in Wrightstown and Depere turned to Pastor Schug to take over their pastoral position. Their request was fulfilled in that Pastor Schug accepted this call with the agreement of his congregation. The installation took place on March 2 by Pastor Huebner. The congregation in Burlington again had the good fortune to have their vacancy quickly filled in that Pastor Thiele, having returned from Germany, declared himself ready to accept in Germany the call sent him. Pastor Waldt installed him on Sunday Reminiscere at my request.

In April of this year Pastor Dagefoerde received a call from the Ev. Luth. Congregation in Bostwick Valley. After his congregation gave its approval he moved there. He was installed on May 11 by Pastor Reim.

Shortly before Pentecost the St. Peter's Congregation in Milwaukee sent a call to Pastor Adelberg. After his congregation gave their approval; he accepted it. He was installed on Trinity Sunday by myself with the assistance of Pastors Hoenecke and Jaekel.

After the congregation in North Leeds called Pastor Sauer, he moved there during the present days with the approval of his congregation. He will be properly installed after this convention.

5. Departures from the Synod

occurred in several cases.

The occasion of the first departure was the death in the Lord of one of our synod brethren. In June of last year I received the sad news that our brother Adolph Zuberbier fell asleep in the Lord, after he had suffered chest problems for some years. He worked with great loyalty in his congregation and was respected and loved by his congregation members. Great was the suffering before his early departure home. His mortal body was committed to the earth on June 16 in the cemetery in Two Rivers before a large attendance. His sorrowing widow, who soon after her husband's death had also to give up her youngest child, decided to return to Germany with her still living oldest child and settled in Hermannsburg. She is eligible for support from the synod for which I recommend the convention at the proper time to establish the amount of support.

In November I received a letter from Pastor Spehr with the information that the Ev. Luth. St. John congregation in Sheboygan dissolved itself for the purpose of uniting with the Ev. Luth. Trinity Congregation, and has joined the latter. The joint congregation expressed the desire to join the Hon. Synod of Missouri, Ohio, and other States, and he likewise was ready to join the named church organization. He indicated his departure from the Wisconsin Synod and asked for a certificate of release which I granted him on December 9.

About the middle of October I received notice from Pastor Quehl that he had resigned his position with the congregation in Manitowoc, because his stay there became virtually impossible. He asked me under the terms of severe distress to immediately take the necessary steps to fill the vacancy, in that he has left congregation, city and synod.

In the course of the past winter bad rumors sprang up in St. Peter's Congregation in Milwaukee about their pastor, which in a short time spread throughout the city in all directions. An investigation of the rumors found that the named offenses attributed to the pastor could indeed not be proved, but that his conduct was not in line with God's

Word: "Avoid all evil appearances." The confidence of the congregation in their pastor was so shaken because of the rumor as well as of other long standing conflicts that a longer blessed laboring in the same was impossible. Since a peaceful solution between pastor and congregation did not take place, the latter released him, while he with a small breakaway group of the church organized a new congregation and on May 3 he declared his departure from the synod. The minutes of this affair and the literature of Pastor Dammann, of the congregation and of the investigating committee will be presented at the proper time to the synod for further discussion and action.

To these departures of pastors from synod finally comes the departure announcement of the congregation in Port Washington, which, because of departures and falling away of its individual members, ceased to be a congregation.

9. Widows and Orphans Support

of the Hon. synod offers the following information that I through adequate sending of collections for this purpose was in the position to carry out the resolutions of last year and recommend all pastoral widows for further support, I close with the wish and prayer to God that he will acknowledge in his grace our work as he has so faithfully and richly done up till now, and that he let us experience in this year's convention that his promise will be fulfilled: "Look, I am with you all the days until the end of the world."

Johannes Bading, president

A. Doctrinal Matters.

[There is no heading or title, but three theses are listed:]

1. The holy preaching office [*Predigamt*] is essentially a public practice [*Ausübung*] of the power of the keys through selected persons.
2. That such a preaching office should exist in the church as a standing order is God's will and order; the holy preaching office therefore is created by God.
3. Since the keys of the heavenly kingdom are given directly to the church, the preaching office according to its contents (*materia*) rests in the church, i.e. the congregation of believers.

B. Business Matters.

Presidential Report.

Committee report: The committee which was assigned the president's report submits respectfully to the Hon. synod the following resolutions: 1. The synod bespeaks to the president its thanks for his faithful and careful carrying out of his official duties and it approves the official actions taken by him. 2. The synod accepts the expressions of the president concerning pastors obtaining doctorates as its own and expresses its expectation that this nonsense cease completely from here on.

Concerning the other points of the president's report, the committee passes over them since special committees will report about them.

Respectfully, Pastors Th. Meumann, A. Hoenecke, Ph. Brenner
Delegates Jul. Andrae, H. Trost

Both resolutions of the committee report were adopted after a discussion of the second resolution.

Acceptance of New Pastors and Teachers.

Committee report: The committee on acceptance of pastors and teachers reports respectfully: That a colloquy of the following men took place: Pastors Prof. Dr. Notz; Hodtwalker; Hoelzel; Lange; Althof; Teachers Behrens and Koss, which satisfied the committee so that all of these are recommended for acceptance. Concerning Teacher Richter of Watertown the committee proposes that he be recognized as a member of the synod as soon as he hands to the president of our synod an honorable release from the Hon. Synod of Missouri, of which he is a member up till now.

Pastors A. F. Ernst, C. F. Goldammer, J. H. Brockmann
Delegates C. Kieckhefer, W. Schumann

The presented committee report was accepted and thereby the named pastors and teachers together with a previous synod member, Pastor G. Thiele, were accepted as members of the synod.

Acceptance of New Congregations.

Committee report: The committee for reporting about the acceptance of new congregations recommends to the synod the acceptance of:

1. The Ev. Luth. St. Joh. Congregation in Shippans Cooly.
2. The Ev. Lutheran St. Matthew's Congregation in Coon Valley, Vernon Co.

Concerning the request of several members of the Luth. congregation in Schlesingerville which once were served by our synod for a longer period of time, but now were served by a United pastor, from whom the respective members have declared their departure, and now request the Hon. synod to accept them, the committee recommends: that the Hon. President go to the place and get the exact information, and then take the next proper steps.

Respectfully,

Pastors A. F. Siegler, A. Kluge, W. Schimpf
Delegates F. Krueger, G. Vogel

In regard to 1. and 2. it was resolved that the named congregations present to the president their constitutions for examination. If they agree with the confessions of our Lutheran church, the president be empowered to declare the named congregations as adopted into synodical membership. In regard to the congregation in Schlesingerville, the committee report was adopted.

Departure of Pastors and Congregations.

Committee report: The committee which is to report on the departure and release of pastors and congregations from the synod takes the liberty to report to the synod the following:

1. In the matter of Pastor Dammann in Milwaukee the committee recommends to the synod his discharge on the part of the St. Petri congregation in Milwaukee, to concur with the presented written reasons and to recognize his departure from the synod.
2. In the matter of the former Pastor H. Quehl the committee recommends to the Hon. synod the sad regret to express its opinion that the same under disturbing conditions saw it necessary to resign from his position with his congregation in Manitowoc and declare his departure from the synod and that for him this would be certified by the Hon. president in an agreeable form.

3. Concerning the release of Pastor O. Spehr in Sheboygan from the synod, the committee recommends the procedure taken by the Hon. president be approved.

4. Concerning the departure announcement of the congregation in Port Washington, the committee recommends to the Hon. synod to acknowledge the departure of the congregation.

Respectfully,
Pastors Ph. Koehler, B. Ungrodt, A. Opitz
Delegates H. Lieber, H. L. Joosten

Part I of the committee report was adopted by the synod after the reading of the minutes of the congregation's meeting in which the deposition of Pastor Dammann by the St. Petri Congregation was adopted, and after a more exact and serious examination of the facts took place. Parts 2, 3 and 4 were also adopted.

Excuses of Absent Pastors and Teachers.

Committee report: the committee on excuses of absent pastors recommends to the Hon. Synod: The Pastors Sauer, Wagner, Kilian, Hilpert, Hoyer, Junker, Dowidat, G. Denninger, Hoops, Jonas, Popp and Teachers Oberdorsten, Rissmann, Warnecke and Nitschke be excused.

Pastors B. Ungrodt, E. Mayerhoff, H. Hoffmann
Delegates W. Roeper, E. Pingel

The resolution in the committee report above was adopted. Also resolved, that the parishes, if they do not send a delegate, should excuse themselves in writing.

Joint Annual Pastoral Conferences.

Committee report: Since the uniting of the various orthodox synods, the wish for joint pastoral conferences has been frequently expressed without actually taking place up till now. From the Wisconsin Pastoral Conference of the Hon. Synod of Missouri the proposal has been extended to our synod during the course of this year to actually bring it about that such conferences between them, the members of the Norwegian Synod and us might be established here in Wisconsin. The committee appointed for this matter concur with such a request and it takes the liberty to request the Hon. Synodical Conference to earnestly consider the matter and if necessary to pass resolutions so that in the future such joint conferences are no longer a wish.

The committee
Pastors C. Gausewitz, J. Ph. Sprengling, F. Kleinert
Delegates H. Mielke, F. Marquardt

The above committee report caused the resolution, that a committee on our part with a committee of the Missouri and Norwegian synods make arrangements in this respect. It was further resolved that this committee should consist of our representatives to the Synodical Conference.

Delegates to the Synodical Conference.

As representatives of our synod to this year's Synodical Conference were elected: Pastors Vice-Pres. Brenner, R. Adelberg, Pres. Bading and the Delegates W. Waegner, M. Ebernau, and C. Kieckhefer. As alternates: Pastors C. Huebner, B. Ungrodt, A. Hoenecke and Delegates Sander, Haase, and Pieper.

Educational Institutions in Watertown. Annual Report of the Board of Control of Our Educational Institutions in Watertown.

Dear Brothers!

If we, in looking back on the church of God and its manifold institutions which are there for its existence and expansion, must designate our present time as a period of insignificant things, it should not draw special attention if our synodical institutions are also included in this designation. Indeed such experiences lay the question on our hearts, if we in sincere intercession and joyful participation have given them thought, as we should and could? But they also remind us of the truth of God's Word, that it does not rest on someone's wanting and running, but on God's mercy. All good gifts come down from above and "the *Groschen* [small coin] which the faithful worker in the vineyard of the Lord receives, comes to him no less for his services and worthiness than the ten thousand pounds which was given to the deeply in debt and unable to pay servant." Everything is grace. And that the Lord, also in the present time of minor matters, has richly provided our institutions with his grace which will be easily seen in what we have to report about them for last year.

We actually had so many students as could be housed in the institution's building, and so many students that the class rooms were actually filled; 86 students living in the institution and 68 living or quartered outside attended the classes; thus in total 154 students, 18 more than last year, enjoyed the blessings of Christian discipline, and of instruction carried out in a Christian atmosphere. Of these 154 students 77 were in the *gymnasium* and 77 in the academy, and 67 of them have indicated the dedication of themselves to the service of the gospel. To the latter 35 belong to the Missouri Synod, 28 to ours and three to the Minnesota Synod. If we count the nine theological students in St., Louis, we have 37 young men who desire to dedicate themselves to the gospel. At the end of this school year, God willing, five of our students and one from the Missouri Synod will enter the theological seminary in St. Louis, and in addition, if God again grants him good health, another will enter the practical seminary there. For the new school year about 20 students have made application; they will enter two of the three sections of the *gymnasium*. Special thanks to the gracious supervision of the Lord over our institutions are due from us for the fact that the faculty and students were spared serious illnesses, and that the spirit of relationship to each other was on the whole more satisfactory, and that severe discipline cases did not come up. Except for the yearly repeated unfortunate circumstance that a small number of students, soon after their entry, left the institution on the grounds that they did not like the strict discipline, only one student, who, because of his bad behavior and his rash speech, which had bad influence on others, was released, with approval of his parents. In some minor cases incarceration was effective, or a strong warning from the college faculty sufficed.

Mrs. Pieper, a widow, was in charge of dormitory care, under the supervision of the inspector of the institution. In her we found a very competent and particular housekeeper. She together with a servant took care of the household to our complete satisfaction. The collections for the household were less this year than in former years, yet we are hopeful that the expenses will not be greater than the income.

For school funds \$1135.50 was received; \$36.00 are still due us; that makes a total income of \$1175.50, thus \$417 more than last year. Likewise the sum of used school

scholarships was \$496. [ed. note: the combined income is added and printed incorrectly in the original]. In regard to the faculty the following is to be reported to the Hon. synod: After we had to dismiss the thought of seating Pastor K. Ernst of Hannover into the theological professorship in St. Louis, the Board of Control searched for another theologian to fill the vacant professorship and it invited Prof. Dr. W. A. Notz from Muhlenberg College in Allentown for an interview. He appeared at the time of the Synodical Conference meetings in Milwaukee. Before further discussion of the matter could be continued with him, the Board was informed that some pastors of the Missouri Synod had expressed their opinion that they held it to be unwise to fill the professorship in St. Louis while the professors in Watertown are overburdened with the amount of classes they have; that the institution would suffer evident damage if the faculty were not increased, and therefore thought should be given to call a professor to Watertown. Since they added that they had discussed this with Prof. Walther, the Board asked Prof. Walther to come to one of its meetings. After Prof. Walther appeared, he declared in connection with our proposal that he could not release us from our obligations, but he fully realized that, as long as we did not have at our disposal sufficient funds, we are obligated to take care of Watertown first with providing sufficient faculty members, also so much the more since an increase of the faculty at our institution benefits the Missouri Synod as well as the Wisconsin Synod. On the basis of this advice the Board of Control resolved to call to our institution Prof. Dr. Notz, whom we had the occasion to learn to know as being a most competent philologist. He accepted the call and was installed by the president of the Board in a meeting on September 10 of last year and in a meeting on March 4 of this year, upon request of Inspector Ernst, was elevated to Inspector of the Institution. In him the institution gained not only a competent educator, but also an educational talent for discipline. Three German and three English professors labored in the institution, and indeed, through God's special goodness, in sincere unity and great faithfulness and devotion, over which we must express our appreciation because of the highly satisfying results of their labors.

Concerning the construction of a duplex for professor dwellings as planned at last year's synodical convention, the Board of Control, after thorough consultation with knowledgeable men, came to the conclusion that first of all such a duplex would cost as much as two single houses, and secondly there would be a variety of disadvantages for the families living there. It was resolved therefore not to build a duplex, but to build two single houses for which an architect from Milwaukee presented the plans. Five contractors, after reviewing the plans, gave their estimates, with the lowest being \$4365 and the highest \$6910. Since all of the estimates were higher than what the synod had set, and the Board of Control was not inclined to make a decision on such significant higher estimates than what was originally set, it was resolved to hold a Board meeting during the Synodical Conference convention in Milwaukee and invite the members of our synod attending the convention to attend the meeting, and that, in case they were ready to accept the response with us, and felt satisfied with the report of the Board members from Milwaukee on the competency and trustworthiness of Mr. Herr, who sent in the lowest bid, to have him build the two houses under the condition that he would be paid for the houses only after their completion and after they had been inspected by an architect and declared good. Since in this meeting Mr. Herr announced that his mason with whom he made the estimate had backed down from his offer, and he therefore found it necessary to withdraw his own offer, and since further consultations of the Board with the members of our synod present at the meeting did not result in any decision about the completion of the building, in other words about the estimates which were higher than

the synod had estimated, it was finally resolved to at least build one of the two houses which was an absolute necessity. Mr. Johann Mueller of Milwaukee offered to build one according to the designed plan for \$2600, but he wanted first to check out the place in person before he would sign a contract. Following his return he stated that after he examined the local pertinent conditions in Watertown, he could not build such a house for less than \$2750. Since we knew of no other way to get it done cheaper, the contract was signed with Mr. Johann Mueller, and at the last named figure. As a loan for the building, \$2650 were remitted to the treasurer from various persons, a small portion at no interest, and larger amount at 5 to 7% interest. The condition of the institution's treasury we will get from the respective treasurer's report, which we allow now to be presented:

Annual Report

of the treasurer from June 1, 1872 to June 1, 1873.

Receipts

Collections	\$2,528.45
Capital	496.20
School money	1098.58
Cash on hand June 1, 1872	<u>51.78</u>
Total	\$4,175.01

Disbursements

Repairs	\$193.69
Professors' salaries	3,280.62
Interest	141.11
Board and transportation for our students in St. Louis	142.00
Insurance	212.45
Settlement	92.75
Miscellaneous	35.56
Seminary treasury	<u>75.00</u>
Total	\$4,173.48

Recapitulation

Total receipts	\$4,175.01
Total disbursements	4,173.48
Cash on hand June 1, 1873	1.53

Up to July 1 of this year the following professors' salaries are still to be paid:

Prof. A. Ernst	\$83.34
Prof. Dr. Notz	66.67
Prof. Th. Brohm	233.34
Prof. Mr. Kaltenbrunn	<u>68.81</u>
Amount in arrears	\$451.36

Geo. Gamm, treasurer

Report

of the treasurer June 1 to 14, 1873

	Receipts
In the treasury of the previous treasurer	\$ 1.53
Collections	381.42
Scholarships	<u>35.00</u>
Total	\$417.95
Disbursements	000.00
on deposit	\$ 417.95

This amount together with the school funds in the hands of the president will cover the salaries of the professors still due them.

A. Adelberg, treasurer of the Board
La Crosse, Wis. June 14, 1873

Everything which we, dear Brothers, were able to report here about the treasury situation and about the present situation of our institutions has to make an impression on us, that we live in a time of limited things with the work in our institutions, as well as with all our work. And this impression would hardly be a different one if we were to add to the report our hidden sins which attach themselves to the work, and the hidden demonstration of grace, which so frequently in like manner is distracted from our vision. But no less does the evidence definitely show us that the Lord Sabaoth was with us and the God of Jacob was our refuge. We cannot rejoice over magnificent deeds and shining results; but we also cannot deny the silent, blessed dominion of the Lord over us. In consideration of our privileges, of which our institutions, in comparison with many other similar ones of our country are very happy, we do not want to cry out: "this is the proud Babel that I have built," but we also do not want to be silent, but with humble and joyful thanks proclaim that the Lord has helped us through much oppression and many difficulties and has done great things for us. In the last year a gradual growth inwardly and outwardly has been perceived, and for that we thank him who has dealt with us not because we have earned it or are worthy of it, but because of his goodness and faithfulness. Let us now by taking a peek into the future not forget that the Lord indirectly sends his blessings, and so that he can do this, let us be faithful, and always become more faithful in sincere intercession, joyous labor, and great assistance, so that the words are fulfilled: "Whoever has, to him will be given, so that he will have plenty."

J. Bading, Pres., B. Ungrodt, Sec.

Committee report.

The committee assigned to the report of the Board of Control of the Institution in Watertown takes the liberty to report to the Hon. synod:

1. The synod should acknowledge the manner of the handling of the construction of one of the professor homes as resolved by the synod.
 2. To express sincere thanks to the accountant and the entire Board of Control.
- Respectfully, Pastor Ph. Brenner, Pastor C. Gausewitz, Pastor J. H. Brockmann
Delegates C. F. Gerhardt, Delegate Mielke

The proposals made in the above report were adopted by resolution.

Auditing of the Books of the Various Treasurers.

Committee report. The committee on the auditing of the books of the various treasurers takes the liberty to present the following report to the Hon. Synod.

1. The committee has examined the books and accounts of Pres. Bading, Pastors Conrad and Adelberg, and Mr. Geo. Gamm and found them to be in good order.
2. Since the books on the *Gemeindeblatt* treasury could not be closed and in addition Pastor Adelberg, in charge of the treasury, will ask the synod for permission to close his books at the end of the [editorial] year for the *Gemeindeblatt*, the committee believed not to examine these books any further.
3. Finally the committee takes the liberty to recommend that the Hon. synod extend a most sincere thanks to the treasurers and accountant for their unselfish and exhausting work.

Pastor Th. Brohm, Pastor A. Kleinhans, Pastor C. Huebner
Delegate A. Hunsiker, Delegate L. Mueller

The above report was adopted. It was further resolved that the treasurers publish their treasury reports in the *Gemeindeblatt*.

Support of Pastors' Widows and Orphans.

Committee report. The committee to report on the support of pastors' widows recommends to the Hon. synod to resolve:

For the coming synodical year

1. to Mrs. Muehlhaeuser the same support, consisting of the payment for the board of her second son at our institution in Watertown;
2. to continue the same support for Mrs. Braun, Mrs. Bartelt and Mrs. Wiese;
3. to grant Mrs. Zuberbier support of \$100.00.

Further, the committee recommends the Hon. synod, since our synodical widow treasury is in very bad shape, to request the pastors and teachers of our synod to pay \$5.00 a year to the synodical widow's treasury, so that each widow may have the right to claim for herself \$100 and for each child 14 and under \$25.00.

Respectfully, Pastor A. Liefeld, Pastor Th. Gensike, Pastor C. Jaeger
Delegate F. Maerz, Delegate F. Pergande

Parts 1 and 2 were adopted. Part 3 was amended as follows - that the president have the power to do so, in case Mrs. Zuberbier asks that the support be raised to \$150.00 because of need.

In regard to the proposal of the committee that pastors and teachers be required to contribute a definite annual amount, it was resolved that the pastors and teachers be asked for a freewill contribution, thereby to continue the present distribution of means for the widows' treasury; for next year's convention a committee consisting of Pastors Brockmann, Adelberg and Gensike should work out a conclusive solution.

Election of Trustees.

Since the term of office of three members of the Board of Control, namely Pastors Adelberg and Ph. Koehler and Mr. Gamm have expired, an election took place which resulted in the election of Pastors Adelberg and Gensike and Mr. D. Kusel. The wish of various members: that the Board of Trustees consist of a like number of pastors and

laymen was taken care of with the election of Messrs. Julius Krueger, Lieber and Grimmer as members of the Board of Control.

Visitation.

The committee report presented the proposal that in the future the appointed committee should not report on the results of visitations, but on the activities of the visitors. Pastor Adelberg requested to be relieved of his visitation office, because of his moving away from his district; at the urgent request of the pastors of his district he found himself moved to complete his term of office until the end of the coming synodical year.

Gemeindeblatt

According to oral information of the manager of the *Gemeindeblatt*, the number of subscribers has increased to about 300. However about \$800 in funds are still due for past volumes. To curb this bad situation, it was resolved that all agents for the *Gemeindeblatt* are responsible for the payment of their copies. However, for their difficult administration and handling of the funds for the periodical that they receive a free copy for each seven.

At the beginning of the new year [volume], the *Gemeindeblatt* will be printed in Milwaukee. To avoid a double closing of the books, the treasury of the *Gemeindeblatt* should be audited at the end of the year [volume] by a committee appointed by the president.

Hymnal [*Gesangbuch*].

Committee report. The committee to report on the hymnal matter takes the liberty to recommend to the Hon. synod the following:

1. To designate the funds donated by Mr. G. Brumder from the sale of the hymnals which amount to \$263.80 to the institution's treasury.
2. To accept the friendly offer from Mr. G. Brumder to donate ten cents instead of the five cents now offered for the sale of each copy of the hymnal.

Respectfully, Pastor J. Conrad, Pastor A. Denninger, Pastor F. Guenther
Delegate L. Dressendoerfer, Delegate C. Buck

The above committee report was adopted.

Agenda.

The Northwestern Conference has handed in a memorial in which it requests the publication of a new Agenda, which introduces a new and already present approved agenda with all eventual additions for the purpose of establishing a unified worship service order in our synodical circles. After a discussion of this important matter it was resolved that the individual conferences of the synod take this matter up for discussion and send their reports to the president by March 1. On the basis of these reports a proposed copy should be made for next year's convention by a committee named by the president.

Traveling Preacher Program [*Reisepredigt*].

The necessary traveling preacher program has to unfortunately be left in limbo. As soon as a competent person for this position can be found, the president should be given the authority to appoint him to that position.

Church Construction in Hortonville.

The congregation in Hortonville lost its house of God through a disastrous fire. Since the church was not insured, also there still was a \$900.00 debt on the building, therefore the number of members of this small congregation will need help from fellow believers for the rebuilding of their house of God. For this reason it was resolved that the pastors approach their congregation to take up a collection for the church construction in Hortonville. Said collection should be sent to Vice-President Brenner in Oshkosh, so that it can be applied in the proper manner to the rebuilding of the church.

Worship Services during the Synodical Convention.

In addition to the referred to opening worship services, the following services took place: On Friday evening Pastor A. Siegler preached on St. John's Revelation 1: 4-6. Theme: The greeting which John sent to the seven churches in Asia Minor. 1. What was this greeting. 2. From whom he got it. 3. On what did he base it. On Sunday morning Pastor Mayerhoff preached the confessional address; then Pastor Reichenbecher preached on the gospel of the day. Theme: The condemnation. 1. Whom does condemnation strike. 2. What does it consist of. 3. How can one avoid it. After the sermon the celebration of Holy Communion took place. On Sunday evening Pastor Thiele preached on Acts 15:11. On Monday evening's mission service Pastor Sprengling preached on Matt. 24.14.

The Next Synodical Convention.

Pastor C. F. Goldammer offered the friendly invitation of his congregation to host next year's synodical convention in its midst; therefore, resolved, that on the first Thursday after Trinity Sunday 1874, God willing, we will meet in the Ev. Luth. Congregation in Green Bay.

Synodical Report.

Resolved, to have 700 copies of this year's synodical report printed and sold for the price of ten cents.

Conclusion.

After it was still resolved that special thanks of the synod be conveyed to the congregation members as well as to other families in La Crosse for their friendly welcome and hospitable reception of the synodical persons in attendance, also to the Milwaukee and St. Paul Railroad Co. for the granting of reduced railroad ticket prices, the synod adjourned on Tuesday noon at 12 o'clock with the praying of the holy Our Father by the Hon. president.

For the correctness of the above proceedings
Friedrich Schug, Secretary
Wrightstown, Wis. July 15, 1873.

“Doc Ott” As I Remember Him

by Arnold O. Lehmann

K eh vou lay vou fair seh ma tan? Je voo dray per teer par lay prem yea trann poor Paree. Phonetically! The above sounds are what we who were studying French with Prof. Dr. Ott of Northwestern College in 1935-36 heard every period from a phonograph recording immediately after the class period began. Sometimes the eight or so of us began to say these lines before the Doctor had time to wind up the phonograph. More on this later.

This article is being started in this manner to show initially but briefly how Dr. Ott was a bit of a different instructor, and how we students granted him respect as a person and as an educator. No one that I know disliked Dr. Ott.

It is not my intention to write a biography; I merely want to recall some of the contributions and impressions which this professor with the longest tenure at Northwestern College left with me. Unfortunately not much information of his early life is available, as we shall see. What is written here is based on my recollection, reinforced by taped interviews of two decades ago with persons who had a closer relationship with him, by personal correspondence and by published articles. A disappointment to me—his daughter Margaret was a high school teacher in Watertown for many years. After her retirement I tried on several occasions to interview her and get information about her father's work and life, but every time we set an appointment she would ask for a postponement. Then one day her obituary appeared in the *Watertown Daily Times* and with that any personal family information passed.

John Henry Ott was born on January 4, 1861 in Tell City, Indiana, the son of Conrad and Mary (nee Senn) Ott. Conrad and Mary emigrated to America in 1851, probably from the area of Zurich in north central Switzerland, where Conrad was a factory worker. Where they settled is not known but many Swiss at that time were emigrating to America and settling in the vicinity of Cincinnati, Ohio, and Conrad and Mary may have been among those, for in 1858 they answered a call by the Swiss Colonization Society to join with the founding of a Swiss colony on the Ohio River in Indiana, which eventually was named Tell City, after the fabled person of William Tell, who was a 13th century fighter for liberty and peace for the Swiss people.

In the spring of 1856 a group of Swiss sent out a call in Cincinnati for the formation of a Swiss Colonization Society. A group gathered, held a meeting, elected officers and then sent out information to the newspapers in some of the major cities suggesting that branch societies be formed in their areas. By 1857 a convention of a dozen or so branches met in Cincinnati. With preparations having been made and presented, the project for building up Tell City took place. Among the members were Conrad Ott and his wife, and in 1858 they established permanent residence in Tell City. There Conrad ran a planing mill.

The religious persuasion of John Henry Ott is not known until after he came to Watertown.

The three chief religious groups among the Swiss that immigrated to America were Swiss Mennonites, Roman Catholics, or Swiss (Zwingli) Reformed. Also whether John Henry was baptized is not recorded. Neither is there any record of a confirmation.

Not much is known about John Henry's early education. It is known that he attended Tell City elementary school. Whether he had any formal secondary education is

also not recorded, but he probably had none, because he learned the printing trade when he was quite young, and employments in several cities are listed, among which are Louisville, Leadville, Colorado, and St. Louis, Missouri. Apparently he became quite efficient and involved for he joined the printers' union in Colorado.

While he was in St. Louis a friend suggested that he attend Northwestern College in Watertown, Wisconsin. The reason for this is unclear. There are several possible explanations. Why would a young man of about age 19 suddenly change from a union card carrying printer to become a student at a more or less local small town Lutheran pre-theological college in a state where he had not been? The friend probably was a Missouri Synod Lutheran who was familiar with the educational plan of the Missouri Synod for persons desiring to study theology. As such he would also be familiar with the arrangement made with the Wisconsin Synod concerning Missouri's relationship with Northwestern College in Watertown, WI. But why John Henry would want to study theology is left up in the air.

After several years of preliminary discussions by several Midwest Lutheran synods, all of which accepted the same Lutheran doctrines, the Synodical Conference was organized in 1872. One of the topics which concerned the Wisconsin and Missouri Synods was the educating of church workers. Briefly, a decision was made between the Missouri and Wisconsin synods to combine and share such institutions in the Midwest. The Wisconsin Synod was having financial difficulties with its seminary and its college in Watertown, WI, the latter being Northwestern College. A plan was proposed and followed through to have the Wisconsin Synod run a pretheological college in Watertown and the Missouri Synod to do the same with a seminary in St. Louis.



Dr. J. H. Ott c. 1915

In the agreement the Missouri Synod was to supply a professor for Northwestern College to help with the increased size of the student body, and the Wisconsin Synod was to supply a theological professor for the St. Louis seminary. In 1869 the college professor, Pastor C. W. Stellhorn, appeared in Watertown and was added to the Northwestern College faculty. In 1870 the Wisconsin Synod closed its seminary and sent its theological students to St. Louis.

The Wisconsin Synod was unable to fulfill its requirement to send a professor to St. Louis, originally because of the lack of finances to support the family in St. Louis. When the financial situation improved, the first person called declined the call for health reasons. The second person called accepted the position, but had to relinquish his decision also because of health problems. The synod was in the process of calling a person for the third time when several Missouri Synod pastors suggested that instead of calling a seminary professor, the synod should call another professor for Watertown because it appeared to them that the faculty load was too great for the number of teachers. Even the professor of the St. Louis seminary, Dr. C. F. W. Walther, agreed to that suggestion so the Northwestern College Board of Control called Dr. F. W. A. Notz to Watertown in 1872 and he accepted the call. In 1874 Prof. Stellhorn left the college in Watertown and went to Concordia College in Ft. Wayne, Indiana. About 40 Missouri Synod students went with him. The arrangement with the seminary continued until 1878 when the Wisconsin Synod decided to reopen its seminary in Milwaukee. For various reasons individual students of the Missouri Synod continued to study at Northwestern College until the dissolution of the Synodical Conference in the 1960s, and some Wisconsin students studied at the St. Louis seminary, or in later years at the Missouri Synod's other seminary in Springfield IL.

When the Missouri Synod and the Wisconsin Synod set up their curricula and study courses, each accepted the German post-primary education system, namely six or seven years of pretheological studies. Even the German name *Gymnasium* was used instead of preparatory school and college. The order of classes was as follows: (Septima), Sexta (6), Quinta (5), Quarta (4), Tertia (3), Secunda (2) and Prima (1). Septima (7) was offered in the early years because some of the younger students had not received all the pre-secondary instruction required for entry into the pretheological course. In Germany, after six years of general study at a *Gymnasium*, which would include pretheological study, the student would study his major at a university. Many students went to a university to study theology rather than go to a seminary or Bible college. In our synods the student would transfer to a pastor or teacher seminary.

The Missouri Synod retained the practice of having only six years of pretheological education, and thus the Concordia Colleges as they developed in the United States were called Junior Colleges. When the first president, Pastor Adam Martin, came to Northwestern, he stated that this college would be based on the American system and he established Northwestern as a four year college. Until about 1910, the Tertia class was a kind of mixed class. It served as the fourth year high school class and it served as the Freshman class of the college. My father (B.A. 1910) was among the last students to receive the B.A. degree in seven years. The four year college program was continued under the presidency of Dr. A. F. Ernst. In the fall of 1910 the eight year program began at Northwestern College, and it has continued to this day. Some have asked what the college classes were called in Latin. The names were Untersecunda, and Obersecunda, Unterprima and Oberprima. (*Unter* means lower and *ober* means upper). These college class names were still being used by some of the older professors when I attended

Northwestern College and its preparatory department in 1928. Northwestern College may have been suggested to John Henry because of its more complete program, especially in the classical languages.

John Henry Ott came to Watertown in 1880 to enroll at Northwestern College. An interesting coincidence. When he went to the registration desk, a younger man was standing there waiting to enroll. This younger student, named William Weimar, indicated that he knew German and also had some secondary education, and that he felt he could enter the school as a Quartaner, even though Greek in addition to the Latin was a part of the curriculum of the Quarta class. This still was the schedule when I was in Quarta in 1930-31. The language courses that we had in Quarta were English, German, Latin and Greek. These in addition to geometry, history and music filled the schedule of six periods per day, Monday through Friday, and four periods on Saturday morning,

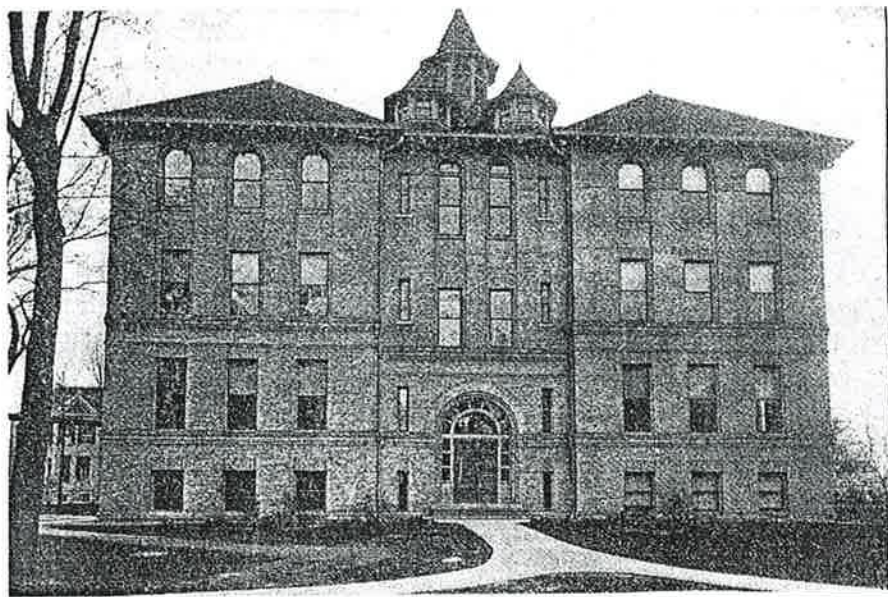
Kowalke in his book writes that Weimar, who also with Ott became a Northwestern College faculty member upon graduation from the college, mentioned to the registrar, who was Prof. A. Ernst, that he felt he would be able to carry the Quarta load and Ernst agreed, so Weimar was enrolled as a Quartaner. When John Henry Ott came to the desk he is reported to have indicated that if this gentleman can do it, I can too, and so Ott also started Northwestern as a Quartaner, at age 19. Kowalke also states that both men completed three years of Latin in Quarta, and by the time they reached Tertia, both were completely in line with their fellow classmates in all studies.

John Henry, we'll refer to him as Henry because that is how he is listed in the Northwestern University catalogues, was a very good student. It would take quite a bit of research in old Northwestern records to find his grades, etc. However, I remember him in my student days as being much interested in the physical body. He seemingly from his college days was not interested in sports. The college had no structure in which gymnastics could be practiced. In about the 1870s the students built a small rickety structure called the "shack" where they could smoke. Apparently the building was also used for exercising especially in bad weather. Some exercising equipment had been installed. However there was no heat in the building, and students would get quite cold awaiting their turn to use the exercising equipment. In the mid-1880s athletic activities beyond sports seemed to increase, so, without going into detail, students formed a group and called it the "Turnverein" (gymnastics club). Leader among this group was Henry Ott, who was elected the president of the group. Later he and William Weimar, after they were added to the faculty, became the faculty advisers. While he was still a student, this group gave thought to getting a larger building. Since funds were lacking for a new building, it was decided to revamp and enlarge the shack to include a running track. The College Board gave the permission to proceed with their building plan. But from where were the funds to come? Dr. Wentz relates an interesting source.

In those days students were required to buy their own kerosene for their study lamps. This was usually done by walking to Main Street and filling a one gallon kerosene can whenever needed. Someone got the brilliant idea to have the kerosene delivered to the school in larger barrels at reduced prices. The students would then buy their kerosene at school and pay a one cent tax on each gallon of kerosene they bought. This would go into a fund to pay for the lumber and other materials to redo the gym. A volunteer student would dispense the kerosene. The collected tax, and the subsequent payments for the materials were in the hands of Henry Ott. The only thing left was to make arrangements with the lumber dealer to pay for the material on a monthly basis. Such an agreement was made. While we are at it, we might as well refer to Dr. Ott's favorite form of gymnastics—swimming.

Many a student learned to swim in the Rock River from Dr. Ott. He was an excellent swimmer and as someone said, he was an interesting sight to see from the shore, floating down the river with only his beard really visible above the water. The beach, about two miles east of the college, was the same favorite bathing beach that the students used even during my attendance at Northwestern and after my graduation in 1936. We used to walk the electric train tracks toward Milwaukee to get there. According to Wente, whose father lived in Watertown at the time, Ott got permission from the farmer who owned the surrounding land, to have the students use his lane to the water.

The kind Dr. had another way of having non-swimmers learn how to swim. Besides swimming, Dr. Ott liked to canoe, but only above the dam on the east side of Watertown where the river at its normal flow was not deep. He would invite students to go canoeing with him. At times he would take students who could not swim and canoe up the river to fairly shallow water. All of a sudden the canoe would flip and these youngsters, thrown into the river, would start dog-paddling toward shore. They would then get a lesson in how to swim. After his graduation, along with those of William Weimar and four others from Northwestern in 1885, he soon received a call to teach at the college, as did Weimar. Weimar became known as an excellent mathematics teacher and remained at Northwestern for about 18 years, at which time he moved west to take over a fruit farm. Dr. Ott was capable of teaching most Letters and Science courses, and in the years of his tenure did so. Almost immediately after his appointment to the faculty in 1885 he became the college's librarian, about which we will go into detail.



*The Recitation Hall, c. 1915.
Constructed after fire destroyed the "Kaffeemuehle" in 1894
Replaced about 60 years later with the present building*

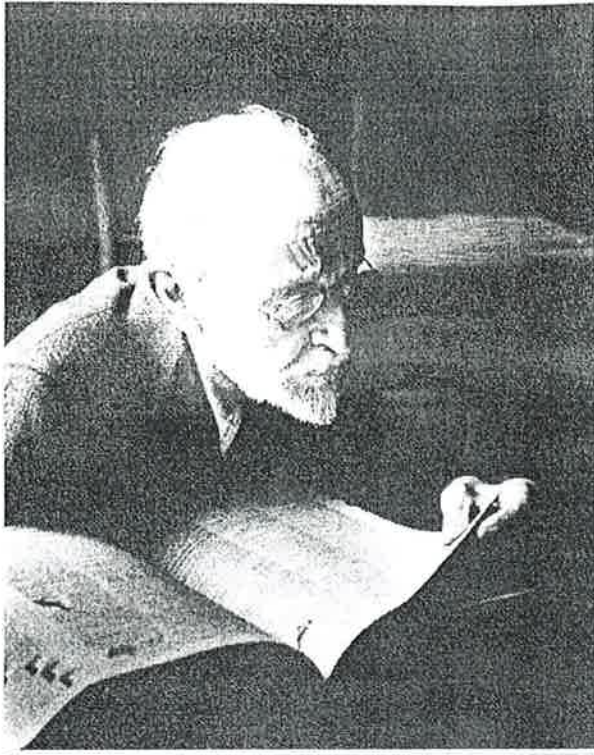
When he finished his college courses at Northwestern, Dr. Ott was very knowledgeable in the languages he studied, especially English. That was his course rated the highest by most of his students. In addition to that he also taught history, and on occasion science courses. To my knowledge he never taught a foreign language in the regular curriculum. Because of his interest in having students receive a well-rounded education he offered to teach French. Since this course was not required, it is difficult to determine how often he did teach it. It was the only elective course in the entire college curriculum but was always placed on the schedule. It was available to college seniors only. The grade received in French did not affect the predicate on one's diploma. There were eight in the class when I took the course. I received enough of a dabble of the language to be able to get by in an elementary fashion in North Africa in WWII.

In checking back I have found that Dr. Ott served Northwestern College and the community of Watertown in many ways, some of great import. At Northwestern he taught English, History, Science, French, served as the librarian for his entire tenure, ran the bookstore, was college bursar, vice-president, in the early years assisted the inspector, supervised the gymnastics program, served as treasurer of the alumni society, and in general was the environmental overseer of the whole campus; for the community he served on several boards and committees to establish the Watertown Free Public Library as a member, president and spokesman.

After teaching at Northwestern for five years, Dr. Ott was granted permission to go to Europe for advanced study. He attended two universities and returned home with a PhD degree, and after only two years of study after having earned a B.A. degree. It may be for this reason that his friends, as I remember, used to tease him by saying that he bought his PhD from the university of Halle for \$5.00.

As already stated, his interest in acquiring books began when he became a faculty member. Although the gathering of books for a library at Northwestern College goes back to the 1860's, yet proper storage wasn't provided. Many of the books were geared to the theological studies and available to pastors throughout the synod. The books were rarely borrowed, and if one was borrowed, it was seldom returned on schedule. There was really no place to keep the books until the new recitation hall was built, after the old one had been destroyed by a fire caused by a lightning strike.

In the mid 1800s a young men's association in Watertown decided to collect books for a library. However, it was not successful and the association disbanded. In the 1880s many of these books were given to Northwestern for its library. Undoubtedly Dr. Ott later catalogued these, because he made every effort possible to save as many of the books from the library as possible after the recitation building was struck by lightning. Of course, it was not possible to save many. This unfortunate destructive event took place the night after the Dr. and his daughter returned home from a two months vacation trip to Europe. In the 1890s a small amount of money was set aside by some interested person for the start of a library fund for the city of Watertown. Two years later a local citizen, Mrs. Frank Woodward sent out some 20 invitations for a meeting at her house. The secretary of the Wisconsin Free Library Commission was the guest speaker. He informed the group about the values and benefits of a public library. In order to conduct some business, Dr. Ott was asked to serve as chairman, and then he was asked to appoint a committee of twelve to look into the matter. Another meeting was held a few weeks later in the same month, at which meeting Pres. A. F. Ernst of Northwestern was the chairman. At this meeting it was decided that a committee of 12 be appointed by Pres. Ernst and the mayor of Watertown. The first person appointed was Dr. Ott. The other



Dr. Ott looking up a word in a recently published dictionary.

appointees were prominent citizens of the area, mostly business people. In a few months they collected \$5,000.00. The Watertown city council then gave its approval to the project and agreed to pay the running expenses. The mayor then named a board of library directors, among which again was named Dr. Ott. An announcement was published in February 1903, reporting the formal opening of the Watertown Free Public Library in the lower floor of a building located at 104 Main Street. The president of the library commission, Prof. Ott, would deliver a short address. Dr. Ott continued to be involved with the city library.

At the same time he began his search and cataloguing of books for the college library, which was on the first floor of the new recitation hall in the southeast corner. There he had his desk, the shelves for storing the books and a small work area. I recall the first time I went to the library to get a book, I thought it would be like going to the Watertown City library. You would identify yourself if not known, and then go into the stacks to find your book. When I arrived at the little door or gate of the counter to enter into the library stacks, because that is all one could really see, I heard some voice stop me. I was asked what I wanted, and the Dr. said that he would get the book. Then the procedures were explained to me. For this very reason that one had to ask specifically for a book caused many students at my time to go to the Watertown library. However Dr. Ott was very courteous and helpful in finding books for you. However you had to know which books you wanted or rely on his suggestions. You could not browse.

Dr. Ott was very meticulous about the care of his books and their references. Every book that arrived during his tenure as librarian he would catalogue onto a separate card with a clear handwriting. During his lifetime it is estimated that he hand catalogued more than 20,000 books. He did not use any definite system of cataloguing, but filed the books according to their acquisition. Thus, if a history book came in and was catalogued and shelved, was followed by a theological book, the latter was catalogued and shelved next to the history book. For this reason it was almost impossible for anyone to find a book except for the kind Dr. who knew where each book was shelved. To say the least—when Prof E. Schroeder took over the librarian position, he had quite a job organizing the books so that he could file them according to subject matter.

When I perused and checked out the variety of books, especially reference books, that Dr. Ott collected for the library, it was beyond one's belief of the variety of good books selected. For anyone desiring to do research work in L and S subjects, or religion, it seems that the books, magazines, theses, etc. in both English and German were there. An example. A few years back, while the Dr. Ott library was still in Watertown, I was writing a history of St. Luke's Lutheran Church, Watertown. It is generally known, or at least was, that St. Luke's did not begin as a Lutheran congregation but as a German Protestant organization. Also in its very early years it did not have its own pastor, but a man came out from Milwaukee on occasion. There was no way of determining anything much about this man with the material in the church archive or the Watertown Library. I decided to look for a possible source in Dr. Ott's library collection, and sure enough, there was an old German book on Milwaukee that gave a fair account of this first pastor.

To help anyone researching the Midwestern Lutheran church in the United States, the complete *Gemeindeblatt* was shelved as well as the Missouri Synod's *Lutheraner*; also a second journal published in St. Louis for Lutherans - *Abendschule*. Many other English and German periodicals, especially of the 19th century were collected and filed by Dr. Ott. As far as it is known, Dr. Ott did not write or publish any original material, at least for public consumption.

To many students Dr. Ott is remembered as a man interested in the beauty of nature and as an environmentalist. As an environmentalist he was interested in the improvement and welfare of the environment, especially of the college campus, - but not in the senseless, antiscriptural activities and practices of so many who maintain themselves to be environmentalists today. In his earlier years he and a colleague planted colorful maple trees on the campus on Western Ave. and the southern portion of College Ave. At a later time he supervised the planting of many elm trees on the remaining portion of the College Ave. campus and on the northern border. A few decades ago all of these elms were destroyed by a disease, causing many of us old-timers great sorrow to see all this hard work by the Dr. being so quickly and completely destroyed. Some may remember the two massive elms that stood west of the old gymnasium - today's music auditorium. They were there when the college was started in 1865. They finally completed their life's journey because of age and not because of the elm disease. The Dr. also planted trees and shrubs, not native to the area. I remember a tulip tree just south of the old Recitation Hall, as also a catalpa tree. Along this line it might be mentioned here that he maintained a large primarily vegetable garden that was kept weed free.

The house in which he and his family dwelt stood approximately where the library building now stands, with the garden extending eastward to the old cemetery area, towards the hill where the water tower stands. Also just a bit south from the present bell tower was a rather deep well from which all drinking water—for study rooms and dining hall—came. How much he had to do with the establishment of a day which is still



*Dr. Ott working on the campus on
Arbor Day about 1934/35.*

on schedule today, namely Arbor Day, is really not known, but he definitely was involved in the activities of the day. In the early years, and most years thereafter, he was the only faculty member that could be seen with some implement or other device working with and alongside the students to cleanup and refresh the campus.

We began this article with a phonetic rendition of an opening French question and answer which opened most of our French class periods during the first quarter of our senior year. In those years there were absolutely no electives for any of the eight classes, Prep and College. Every subject taught was a required subject for graduation from the college. There may have been some exceptions with students in the preparatory department who planned not to take the full pastoral course. Several girls took the complete college course but were allowed not to have to take Hebrew. The only course a college senior could elect to take was French. I received letters from former students who wrote that they were so sorry not to have elected to take French. Dr. Ott was successful in giving us a good start in the language, and as I stated it helped me a bit in Africa in WWII.

One thing that I learned from Dr. Ott was to pronounce English words correctly. I know I am careless with that today. He made me very conscious of the pronunciation of words beginning with "wh" as in "what." The word is to be aspirated, in other words, the "h" is to be sounded. Most people pronounce this word as WAT, but it should be W H AT. The "H" should be aspirated, which is done by including a sound of moving air together with the "w." Another example is "weather" and "whether." Another letter he referred to was the letter "s." How you pronounce the "s" in "resound" indicates what you want to say. When you pronounce the "s" like a "z" the word has one meaning and if you pronounce it with the hissing sound, there is a different meaning. Looking about, one can find quite a few examples of careless English speech.

Inside the library room the Dr. had a small store where he sold student needs, such as pencils, pens and ink, a variety of papers, notebooks, and some text books. All the profits from the sales went into the library fund for books.

All of us have some personal quirks and expressions. Dr. Ott was no exception. If you made a statement or asked a question that provoked a slight irritated response or if it was really stupid on your part to ask, he would begin by saying "No, now." Some class periods had quite a few "No, nows." In his later years, for he was 75 when I was a senior, he often would have trouble walking. The desk in his classroom was on a platform, about 10 inches or so high. Many a time he would walk about the classroom during the class period, and then want to go to his desk. He would go to the platform, try to make the step up, but couldn't, so he would back up several steps, start walking a bit faster so that he had forward motion when he made the step onto the platform. I do not want to ridicule him, but these little insignificant things are what one often remembers years and years later when thinking about a teacher or person in general.

To sum up—I remember Dr. Ott as a gentleman, erudite, a teacher of English, French, English and American history, a librarian from whom you not only could get books but also get answers to many problems and questions, a stationery or small book store operator, the college vice-president, the bursar, a person interested in body development primarily through swimming, a campus caretaker and gardener who was interested in flowers, trees and shrubbery, and above all as a sincere Christian, for Dr. Ott and his wife walked from the vicinity of the present chapel on the Luther Prep campus to St. Mark's Lutheran Church for all services unless illness or absence from Watertown prevented their attendance. They usually found their place in the same pew because they were intent on not being late. In conclusion, the most used adjectives that were encountered from correspondents about Dr. Ott were "versatile" and "loyal," and that's how I also will remember the professor who had probably the greatest effect on more Northwestern College students than any other professor because of his faithful service for 58 years.

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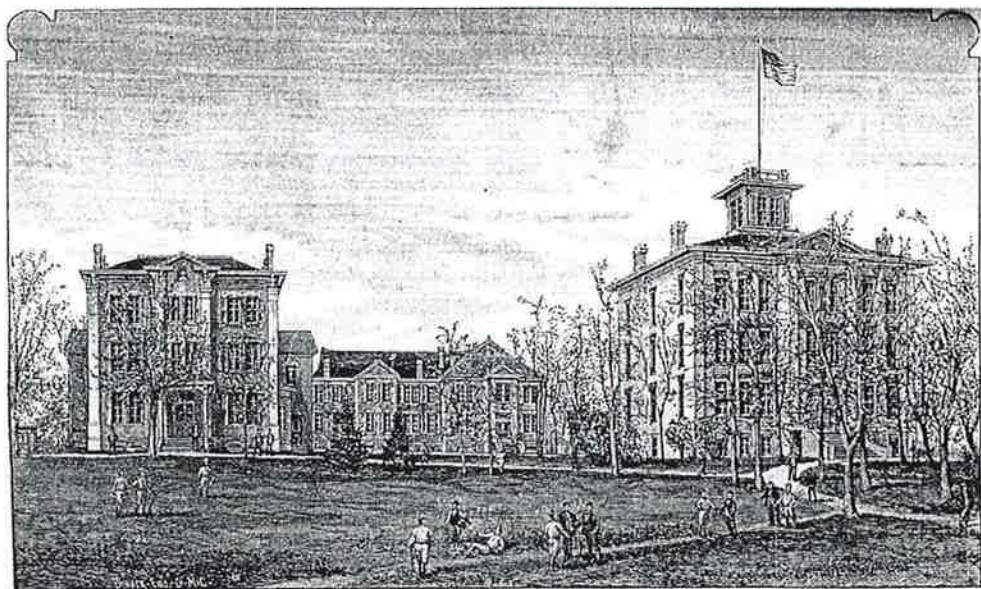
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PERSONAL CONVERSATIONS AND TAPES

Werner Franzmann
Erwin Scharf
Walter Wente

PERSONAL RECOLLECTIONS



*View of the campus from the west in 1890
From left: 1875 dormitory; 1875 refectory; "Kaffeemuehle"*

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from the editor...

by Arnold O. Lehmann

The complete Proceedings of the 1873 Synodical Convention is included in this issue so as not to separate the statements made by the president concerning the synodical problems with their educational institutions and those made by the Board of Control. Recalling the similar report from the previous year's Convention, it may be noted that the problems today are not new. To help solve the problems in the 1870's, the Wisconsin Synod closed its seminary and sent the students to St. Louis. This lasted eight years, at which time the Wisconsin Synod reopened its seminary, but in Wauwatosa instead of in Watertown.

The article on Dr. Ott is not to be considered a complete biography. It is hoped that some day someone will research thoroughly the life of Dr. Ott and his contributions. The Dr. was involved much more with the development of the Wisconsin Synod's ministerial education program than is stated or implied in this brief article.

Concerning the photo of Dr. Ott peering into a large dictionary, a familiar pose, the story behind this photo can be found in the WELS Historical Institute JOURNAL, Vol. VII, No. 1 (1989). The photo was taken by my classmate, Waldemar Hoyer, in 1941.

An index of the articles printed in past issues of the NEWSLETTER will be printed in the next issue of the NEWSLETTER.

Finally, I want to thank those who sent correspondence concerning their remembrances of Dr. Ott, those with whom I had personal contacts, those who allowed our conversations to be taped, and those who discussed the topic in casual conversation.

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