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# Journal

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**Journal**

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Cover Photograph: Mrs. Hilda Wacker's first trailer clinic at Lumano —1955.

## The President's Report

**W**HEN THE ISRAELITES crossed the Jordan River into the Promised Land, Joshua had them erect a monument of twelve stones from the Jordan, one for each tribe of Israel.

Then he told the people, "In the future when your descendants ask their fathers, 'What do these stones mean?' tell them, 'Israel crossed the Jordan on dry ground. For the Lord your God dried up the Jordan before you until you had crossed over. The Lord your God did to the Jordan just what he had done to the Red Sea when he dried it up before us until we had crossed over. He did this so that all the peoples of the earth might know that the hand of the Lord is powerful and so that you might always fear the Lord your God' " (Joshua 4).

### Salem Lutheran Landmark Church

The Wisconsin Evangelical Lutheran Synod also has a unique memorial, Salem Lutheran Landmark Church. Located on the northwest side of Milwaukee this building serves as the WELS museum. It is an appropriate building, dating back to 1863. And it is an appropriate site — it was in an even older church building at Salem that the WELS was born in 1850.

This issue of the journal contains a second listing of groups that have toured Salem. Tours include a narration of the early history of Salem and the Wisconsin Synod. If you wish to arrange a tour, please contact: Mrs. Evelyn Schafer, W145 N7336 Northwood Dr., Menomonee Falls WI 53051. Phone 414/251-4093.

### Archives

For many years the official archives of the Wisconsin Synod were stored in a basement room in the Synod Administration Building. With the move of the synod offices in 1984, it was decided that the archives would more logically be stored at the seminary in Mequon, Wisconsin. The seminary is soon to remodel its old gymnasium/auditorium into classrooms and, if funds allow, permanent archives.

To move the archives to the seminary will have several long-range benefits. Because of the proximity to the seminary library, it will facilitate research. The seminary library staff, faculty and student body will also be available to help get the archives in order and keep them that way.

A plan has been drawn up for archives of 2150 square feet. This includes temperature control, shelving and other special features. The cost will be \$77,821. We are looking into the possibility of a grant.

Do you have records for the synod archives or display items for the museum? Don't hesitate to contact the institute.

### Memberships — Gifts

If you would like to get a friend to join the institute, use the registration form in this journal as a gift membership. Notice that there is also a space where you can fill in a gift for the institute.

To date the Lord has blessed the WELS Historical Institute with generous support. May he continue to do so!

Roland Cap Ehlke

## Foreword

**O**N SUNDAY, OCTOBER 19, the African medical mission will celebrate its 25th anniversary. The roots of the medical mission go back to the 1957 convention of the synod when it adopted a resolution that "in accordance with the policy on medical missions set up by the Board for Foreign Missions, [such] limited aid be [supplied] by the synod. We encourage ladies' groups and other societies to contribute toward this need through the synod."

The world board had presented to the 1957 convention "certain general policies" for the "administration, maintenance and expansion of all foreign missions" for the convention to ratify. One of the general policies provided that "where it is found necessary, we assist in establishing limited health and medical services in our foreign fields." The board furnished the rationale: "In [the natives'] way of thinking we who supplant their medicine men and witch doctors in matters of the soul are also expected to supplant them in matters pertaining to their physical well-being. Until the matter has been made clear to them, we would be acting unwisely by refusing them every kind of physical aid."

While the establishment of a medical mission in Northern Rhodesia (Zambia) was overwhelmingly endorsed, the convention spent considerable time reviewing the misgivings of some delegates about venturing into an area which could possibly obscure the primary purpose of the church — to preach the gospel — and replace it with a social gospel.

During the next two years the project lagged. The executive committee for the Northern Rhodesian mission field reported to the 1959 convention that plans for the medical mission "are slowly crystalizing. . . . Receiving clearance from medical men in Africa and formulating necessary plans are reasons why the work has not already been begun." But the pace was to quicken in the next two years. To take care of many pressing matters in the synod's overseas missions the same convention authorized the calling of a full-time executive chairman of the world mission board for a two-year period. Pastor Edgar Hoenecke of Plymouth, Michigan, who was serving as part-time executive chairman, was called and accepted the call. In the next two years the dispensary would be built, staffed and launched — on November 26, 1961.

The story of those two years is told with charm and wit and flourish by Hoenecke, the master storyteller, who has been commissioned by the Medical Mission Committee to recount the beginnings of the mission. Appearing in this issue is the first of two parts of that early history. The second part will follow in the fall issue of the *Journal*.

This history is appropriately dedicated by Hoenecke to "all the faithful Christian women at home and on the African mission field who have made the medical mission possible." It was the first attempt to mobilize the womanpower of the synod on a national basis. How marvelously, under God, it succeeded.

James P. Schaefer

# Healing In His Wings

## The Story of Medical Mission Beginnings In Central Africa 1960 — 1961

Edgar H. Hoenecke

### PART ONE

**T**HE WISCONSIN EVANGELICAL LUTHERAN SYNOD'S medical mission program was begun twenty-five years ago with a survey of three medical mission operations in Africa in 1960. The synod had authorized the program at the 1959 convention to take care of a definite need which had been felt in our rural mission among the Salas of Northern Rhodesia (Zambia). A fund for this program had already been begun by some women's societies and the future support of the program was assured through an appeal for voluntary contributions. What still had to be decided by the Medical Mission Committee and the Board for World Missions was the type of medical program which would best take care of the need and also would be within the means at our disposal. This is the story of the survey, of the on-the-field preparations and, finally, of the opening of the dispensary at Lumano/Mwembezhi, Zambia, on November 26th, 1961.

A radiotelephone call from Missionary Richard Mueller of Lusaka on Thanksgiving Day of 1959 served to underscore the urgency of a prolonged visit to Africa by the new full-time chairman of the mission board, Pastor Edgar Hoenecke. This visit had been ordered by the Board for World Missions on the basis of a report of the Executive Committee for Central Africa concerning "a disturbance during the autumn of 1959 which had closed schools, disrupted work in our organized congregation and affected the attendance at our preaching places."

The urgent matter which was transmitted in the radiotelephone call was the request of our missionaries to the chairman "to authorize the immediate closing of our mission on the Sala Reserve." Our board knew of the problem, but I had not been given authority to close the field which held so much promise and into which we had poured so much earnest effort, prayer and money for four long years. The field was only five years old, but we were serving eight preaching places in schools which were under our management and we were conducting religious instruction also in the Martin Luther Boarding School which had been built at our expense next to our mission station. We had also built two large houses for our missionaries and were in the process of opening some kind of a medical care facility.

After the missionary had stated his case and the proposal in which his colleague, Pastor Edgar Greve, the missionary among the Salas, concurred, I asked that no action be taken. I would consult with the executive committee concerning the matter and would make every effort to arrive at Lusaka in early February. My farewell service at Plymouth was set for January 3rd. I

hoped to establish our new home and office in about three weeks.

Providentially, the timing of this first field visit coincided with the plans of the Medical Mission Committee for a survey of other medical care programs, especially that of the Synodical Conference at Eket, Nigeria. This would be made as soon as the unrest in our mission field had been resolved.

### The Need for a Dispensary

The decision for a modest medical care service near our Lumano (Mwembezhi) compound had been arrived at to take care of a definite need which existed since our missionaries arrived in 1954. This need arose because the African people brought their sick to the door of our missionaries for treatment. This practice proved to be very time-consuming. Since our missionaries were not trained to treat disease, their wives were often asked to assume the responsibility. Even though some of these women were nurses, the treatment of sick people at their homes was fraught with definite problems and hazards. This problem existed only in this outlying field because the people had no convenient access to the government clinic at Shibuyunji.

After our missionaries were accepted as spiritual leaders among them, the people took for granted that, like their own medicine men, these good people would also care for their physical ailments. They knew that they would be given loving concern, a sincere effort to help and, usually, also a healing remedy at the house of the missionary. Even though some people still consulted their witch doctors, it was generally known that the ministrations of the Europeans were far superior to the nostrums and incantations of the medicine men. That many still clung to the superstition that all illnesses, even accidents, were caused by evil spirits was undeniable. We will demonstrate this later.

The missionaries were not prepared to diagnose and treat people afflicted with tropical disease or unheard-of infestations. This lack of knowledge could have adverse results for both the patient and the missionary and his family.

There was the other problem for the people who lived near our mission compound. This had to do with their access to the dispensary at Shibuyunji, about seven miles from our mission. During the rainy seasons it was almost impossible to transport the seriously ill over these bush trails which became seemingly bottomless quagmires. Even our four-wheel drive British Land Rover became hopelessly mired in this morass of mud and water. For the Africans to carry their sick on bicycles to Shibuyunji under these conditions was unthinkable. But this is all they had unless they could afford an oxcart.

In any case it was clear that some other solution had to be found for the problem of the missionary and his wife in taking responsibility for the sick. This is where the matter stood when Pastor and Mrs. Arthur (Hilda) Wacker spent over five months on the Sala Reserve during the first furlough of Pastor A. B. Habben. This was from August 1955 to the end of January 1956.

### Hilda Wacker, R. N.

Pastor Wacker was a member of the Executive Committee for Central Africa. He also had a good understanding of conditions in Africa from his experiences as one of the two pastors who explored Africa for a mission site in 1949 and had recommended the Hook of the Kafue field in Northern

Rhodesia (Zambia).

Mrs. Hilda Wacker was a registered nurse with many years of experience. Before her marriage to Pastor Wacker in 1949 she had been in charge of her own hospital at Saline, Michigan. Soon after their arrival at Lumano in 1955 the people continued to bring their sick to their home. Hilda Wacker was too much of a nurse to think of refusing to treat the sick. But she was also far too wise to assume responsibility for treating patients without a license from the local health authorities. But she tells her own story:

"My first trip to the city of Lusaka was to meet the doctor in charge who could give me permission to treat cases of sickness out in the bush. It was also to get the proper, recommended medical supplies. I had also to make arrangements to refer cases about which I had doubts to the proper agency at Lusaka.

"The first day when I opened my little clinic in the trailer I had thirty patients waiting, some coming as early as seven in the morning! Some of these Africans came as far as forty miles, walking for two days to come! Many brought youngsters with colds and coughs. There were accident cases and knife wounds from fights and drunken brawls. Also accidents from cutting wood. I saw abscesses, rashes, aggravated insect bites, stomach upsets, pneumonia and malnutrition. There were many cases of gonorrhea in women which were untreated because of the practice of polygamy.

"Upon our arrival the season was changing and the rains were beginning. The nights were cooler. Heavy clothing and blankets were needed, but were scarce among the people. Therefore we saw many colds since many of the huts had no real roofs. The days, however, were always hot.

"The Africans came only until noon. During the heat of the day they had a rest hour from twelve until two. After that they came back, some even coming until sundown.

"Witchcraft was still practiced. The people also had midwives. I was called only once to deliver a baby whose father happened to be one of our interpreters. There were a number of infant deaths from their own deliveries, but we were told about them only after their burial.

"We got used to many different kinds of bugs. Before the generator was turned off at nine in the evening I once counted eight different kinds of insects that came in through our screen door!

"The trailer that Mr. and Mrs. Paul Ziegler had lived in was used for my clinic. It had lights and water and I could keep medical supplies there. Mr. and Mrs. Ziegler had moved into their new home on the compound the week before we arrived.

"It will be thirty years in August (1985) since we were there. I am very happy that the medical dispensary was opened and has been continued. God has been good to all who have carried on the work. God bless you! Hilda Wacker."

### Synodical Authorization

While Mrs. Wacker was on the field the situation was well in hand. She had no small children who had to be cared for and who also might be exposed to all kinds of strange infections and infestations. Above all, she had the official authorization from the Ministry of Health to carry on her

little trailer clinic.

But her experience only served to emphasize the need for a medically trained person. The missionaries might be happy to share their knowledge and simple home remedies with the Africans. If these medications, such as aspirin, cough syrup, eye drops, medicated salves and other preparations did not always produce the desired result little harm was done. Fortunately the instances were very rare and perhaps not even recognized when the lower tolerance level of the Africans for some of the white people's medicines produced adverse effects. The people on their part appreciated the good intentions of the missionary and his wife and also realized the superior healing virtue of modern medicine. From their visits to government clinics patients, for example, brought back to their villages the almost magical results of injections. So, for almost any malady the stock approach would be "I need a shot."

All these facts were laid before the Executive Committee for Central Africa by Hilda Wacker. Already during their long stay on the Sala field their experiences had been reported to the executive committee chairman, Pastor Arnold Mennicke. The report of the committee to the 1957 synodical convention stated,

"Mrs. Wacker's work in Northern Rhodesia indicated the great need for medical assistance. Some ladies' groups and other societies and individuals in our synod have responded to this need and have contributed \$1,486.71. An appeal is being addressed to all ladies' aids of our congregations for an annual pledge to indicate whether the synod can place medical aid (at Lumano) on a permanent basis."

The synod responded to this plea with the following resolution,

"We resolve that, in accordance with the policy on medical missions set up by the Board for Foreign Missions, limited aid be given by the synod. We encourage ladies' groups and other societies to contribute toward this need through the synod."

The above resolution referred to the policy which was embodied in the *World Mission Handbook*, page II-9,

"Where it is found advisable or necessary, as in primitive mission fields, the Board for World Missions encourages the establishment of limited health and medical facilities.

"It is the considered purpose of the Board for World Missions, however, to limit medical and health services to modest proportions, avoiding elaborate hospital and medical programs, and training our new Christians to think of our mission in terms of spiritual healing from sin, rather than of help and healing for their bodies."

### The Medical Mission Committee

The convention of 1955 had elected Arthur Tacke, M. D. as the lay member of the Executive Committee for Central Africa in view of the need that had been presented by Pastor and Mrs. Arthur Wacker. With the authorization of the 1957 convention the African committee now asked Dr. Tacke to appoint two other medically trained persons to form a Medical Mission



Dr. Arthur Tacke, medical director, Nurse Lois Stindt (Mrs. Philip Becker) and Pastor Arnold Mennicke, chairman of the African executive committee.

Committee. He appointed Heinz R. Hoenecke, M. D. and Mrs. Edgar (Meta) Hoenecke, R. N. The committee was instructed to submit a set of guidelines, called *The Blueprint*, to the Board for World Missions and to suggest a program for making a survey of existing medical care projects in Africa so that a definite plan of action could be taken to establish a limited medical care facility on our Sala mission compound.

It was soon apparent that the final draft of a blueprint would have to await developments from the medical mission survey. Beyond the limitations of the program which had been set forth by the executive committee and endorsed by the 1957 convention the exact type of a medical care program which would best suit our needs and limitations had not been specified.

At this point the important thing was to secure dependable continuing support for the program. This could not have been put into effect as promptly as it was without the tireless efforts of Pastor and Mrs. (Thea) Arnold Mennicke. Pastor Mennicke had already organized the women of his St. Matthew congregation at Winona, Minnesota, to mail out informative literature. Thea Mennicke accepted the time-consuming responsibility of recording all contributions, promptly acknowledging them and keeping in touch with the "contact women" who kept the program alive in the conference circuits throughout the synod. By 1958 Pastor Mennicke reported \$14,000 on hand and pledged for the fund. This meant that definite plans could be made to conduct the survey and to go forward with other plans as to building and staff.

### The Survey Assignment

The committee decided that the survey would have to be made by a qualified medically trained individual who could visit and make a professional evaluation of existing medical care establishments conducted by mission agencies. The one which would come under careful consideration was the hospital of the Synodical Conference at Eket in Nigeria since our synod was closely involved in its support and several pastors of our synod

were still serving as missionaries. The uncertain intersynodical relationship made a visit to these pastors advisable at the time when I would make my first extended African visitation.

Thus by a happy coincidence the problem of sending a nurse to make the African survey for the Medical Mission Committee could be solved with little extra expense to the medical mission fund. The Board for World Missions had suggested that Mrs. Hoenecke accompany me to Africa, if at all possible. To do this she had to resign from her staff position with the Wayne County Health Department where she had served for fifteen years. When the committee heard of this they asked her to make the medical survey and to establish contact with the medical authorities in the Federation of the Rhodesias and Nyasaland (Zambia, Zimbabwe and Malawi) to enlist their cooperation in setting up our own medical facility in the bush.

Mrs. Meta Hoenecke was well qualified to carry out this assignment. She understood the needs and limitations which had to be taken into account in keeping with the synod's authorization and the amount of money available from the voluntary contributions. She also understood the plan to involve the African people as early and as much as possible in staffing and supporting the medical facility. Mrs. Hoenecke was a charter member of the Wayne County Health Department, had finished courses on communicable diseases in the School of Public Health at the University of Michigan and had co-authored several manuals on communicable diseases for Wayne County (Detroit). Earlier in her career she had been with the Visiting Nurses' Association, had served as registered nurse at the Wayne County Training School and had been called into service as nurse in charge of first aid at a large munitions plant during World War II.

With this background of training and experience she was the logical person to carry out the assignment of the mission board. It was most important that the negotiations with the Ministry of Health be conducted by a person of recognized medical standing. Without this it would be very difficult to cut through the red tape involved in securing a full license and the grants-in-aid for medical equipment and supplies. As in the case of Hilda Wacker the same reasons applied for arranging for referrals and transportation of patients to the Lusaka government hospital.

The wisdom of this choice of the person to make the survey was amply demonstrated by the remark of Mr. Andre Geysler, the supervisor of health for the Sala district after he had carefully observed the development of our dispensary as "the finest health facility in all of Rhodesia."

### Faithful Earlier Nurses

The arrival of Mrs. Hilda Wacker as the first registered nurse with experience in charge of her own private hospital marked the beginning of a succession of registered nurses who were the wives of missionaries.

One of these nurses was Mrs. Edgar (Helen) Greve. She came to the Mwembezhi compound with her husband in 1959 and immediately began an informal, but most active, primary care activity at the front door of her home. She was so besieged with patients that she hardly had time to do her housework to say nothing about giving her two little girls their primary education by means of a correspondence course. The native schools were

simply not adequate to give the girls the elementary foundation for later stateside schooling. During one especially busy month Mrs. Greve counted over 300 people who came to her door for some kind of illness or trouble. At the same time she met once a week with the African girls of the boarding school on our verandah to teach them how to sew.

Clearly we needed to provide some kind of primary medical care to relieve these Christian women of this heavy responsibility. This was shown especially in the case of Mrs. Robert (Charlene) Sawall. She, too, was a trained nurse and had some experience working in a hospital. She had five little children who required her full attention and she was expecting another baby. Still, she never turned a deaf ear to the many sick who came to her door for help. The opening of the dispensary represented a most welcome reprieve for her.

One must remember that this situation was aggravated by the proximity of the Martin Luther boarding school on our compound. The students ranged in age from about 10 to 17. They made a practice of asking to be excused from their studies to go "to see the nursing sister" about some ailment. This developed into a double problem. They disturbed their classes and lost valuable learning time. And they also took the time of the nurse which she would rather have devoted to someone seriously ill at her door.

We put an end to this disturbance by placing first aid kits with full instructions into the classrooms so that the teachers could attend to cuts and bruises, colds and coughs without involving the busy nurse, both in the home and later at the clinic. In serious cases the students were required to get a note from the teachers before they were permitted to go "to see the nursing sister."

#### 1949 Dispensary Contacts

Little thought was given to the possible need for a medical care program when the first visit was made to Central Africa by Pastors Wacker and Hoenecke in 1949. Still the need for such a facility in connection with an isolated mission was brought to their attention impressively on two separate occasions. The report which they submitted to the mission board made no mention of this. The reason for this omission was the continuing opposition of some of the synod's leaders to the planned overseas mission itself. The other related reason for their silence on the matter was the fear that the projected budget for the new mission was already too high for the synod to adopt.

The two occasions when the need for some form of medical care program was broached to the 1949 exploratory team occurred on opposite sides of the vast African continent. One was near the Atlantic Ocean on the Ovambo Reserve in South West Africa. The other was almost at the end of their long quest for a promising mission opening at Broken Hill in Northern Rhodesia.

#### Doctor Anni Melander

During the long week while their *caravan* was being repaired at Windhoek several pastors of the Rheinische Mission urged the two Michigan pastors to be sure to visit the work of the Finnish Lutheran Mission in Ovamboland about 120 miles north of Windhoek. We had to contact Bishop Alho, the superintendent of the mission, for an invitation to visit his field. The gov-

ernment was making every effort to keep persons out who might disturb the progress of the work or who might exploit the people with business schemes.

The headquarters of the mission at Ondangua was just south of the Angola border. This was the route which had been chosen as the most easily negotiable itinerary, even though it was longer than the trail through the Kaprivi Swamp. We were warmly welcomed by the staff at Ondangua and after a brief visit we pushed on to the hospital station Onandjokwe. Here Doctor Anni Melander, a veteran Finnish physician/surgeon was in charge with a staff of two Finnish registered nurses and several Ovambo assistants. On first appearance the sprawling medical establishment was not impressive. It consisted of a number of *rondavels*, round adobe thatched huts. But our admiration increased steadily as Dr. Melander took us on a tour of her hospital and introduced us to her staff. She was a most genial vivacious hostess who displayed much warmth and devotion to her patients.

She proudly took us to her small operating "theatre" in a spotlessly clean *rondavel*. The furnishings and equipment were clearly not the most modern — she was performing delicate eye surgery by the light of a discarded auto headlamp which someone had wired to a gas generator for her — but she was clearly very happy in her surroundings. Her chief concern appeared to be what she could do for the people in this remote area.

She explained as we entered one *rondavel* that she had done extensive repair surgery on this poor farmer who had been badly mauled by a lioness that morning. We had been told about this incident when we came to Ondangua. In fact we had been asked to join the party which had gone out after the lion with our heavy gun, but we had declined. The lioness was destroyed because the farmer's companion was found dead at the scene of the attack. Now Dr. Melander gently stroked the man and spoke a few words of encouragement to him in his language.

When we left this hut a very old man came forward, kneeled down and took hold of Anni Melander's hands. His eyes were heavily bandaged. She explained that the removal of a loa loa worm from the man's eye had saved his sight. He came once more to thank her.

While we sat at dinner in her modest home that evening with some of her staff she told us her life's story. After her medical training and practice in one of Finland's larger hospitals she, like Dr. Albert Schweitzer, had felt the call to go to Ovamboland in response to a plea from the Lutheran mission there. When Russia attacked Finland in World War II she and her colleagues had been called back home. As soon as the war was over they determined to return to Africa. Since they lacked the means to pay for a flight or passage on a steamer, they leased an old sailing vessel and engaged its aged owner to sail them back.

She and her medical staff were in charge of the health of about 85,000 Ovambos. Much of the work was being done by native trainees who were placed in charge of the outlying villages. She explained to us that a mission in rural Africa could hardly avoid conducting some form of medical care and training program since the modern facilities were over a hundred miles away. She urged us to not overlook this opportunity to show Christian love in action and so to win access to the hearts of the people with the word of God when we opened our African mission.

This advice was not forgotten. This was reinforced when we heard some beautiful choral singing just outside her window after dinner. It was the native choir which had been trained by her, but was now in the care of an Ovambo Christian. As we left for our beds in the *caravan* after we had taped many of the hymns, we felt greatly encouraged in our quest for a similar mission in this great land of opportunity for the gospel.

Only two years after our visit to Onandjokwe this dedicated little lady doctor was called home by her Lord. She succumbed to cancer. The letter which reported her death also told of the deep loss and great grief of her Ovambo people.

### Doctor Anne Temple

A little more than a month later Wacker and I found ourselves on the other side of Africa. We had left the Belgian Congo (Zaire) and had just come to the little town Broken Hill in the Copperbelt of Northern Rhodesia (Zambia). Here we made the acquaintance of another dedicated woman doctor who also left an indelible impression on us. The date was July 4, 1949.

We did not have the time to visit her actual field of activity but met her at the home of her parents, Pastor and Mrs. Douglas Gray. He was a retired Methodist missionary who had served in Zambia since his youth. Their daughter Anne and her husband, another Methodist missionary, were stationed in an out-of-the-way place near Mumbwa called Namwala just northeast of the Hook of the Kafue River. Pastor Temple later was in charge of the Christian Book Store at Lusaka and we saw him frequently, also as our guest at Lumano in 1960 and 1961.

We had stopped at the home of Pastor Gray on the advice of Major Williams of the Salvation Army who had given us directions just the day before. The two pastors were delighted to think that our church was contemplating opening a new mission in an area not as yet occupied by a Christian mission. They advised us to speak with another good friend, Mr. John Moffatt, Commissioner for Native Development at Lusaka. They called him by telephone at the capital. This led to a warm invitation by the Northern Rhodesian government to take advantage of a new native development in the Hook of the Kafue region which was just being begun under the direction of Mr. John Moffatt.

During our conversation in the home of the Grays over a cup of tea we expressed an interest in the work which Mrs. Temple was carrying on as a medical doctor. She pointed out that they had found their station without a nearby government dispensary and far too remote from the Lusaka hospital to be accessible to the seriously sick in their district.

For this reason she had received a license to open a primary care dispensary which took care of the matter and relieved the other missionaries and their wives of the unfair responsibility. She had found that their modest dispensary was entirely adequate for the first aid needs and for teaching the people simple nutrition and hygiene. The Ministry of Health was helping with subsidies for medicines, supplies and even for transportation of seriously ill to Lusaka.

The experience and counsel of these two very successful medical doctors was very valuable. We felt that we would not have to plan for an elaborate hospital and medical staff when we were ready to open our mission, as had

been done in Nigeria. The work which Mrs. Arthur Wacker had begun in her little trailer clinic in 1955 might serve as a fair model of what we would need.

### The Medical Survey of 1960

Our Medical Mission Committee was on the right track, it appeared, in following the guidelines which had been indicated by the Board for World Missions in the *Handbook*. In planning the survey in Africa its general principles would be incorporated.

The important thing at the outset would be to insure a dependable source of income since the largest part of this would have to be raised through appeals for voluntary extrabudgetary contributions. A one-time appeal and response would not suffice to sustain the program which would involve some buildings and a continuing fund for salaries and operating expenses. The synod had authorized an appeal to all the congregations and the committee decided that it would be well served if all the women of our synod were considered participants in the great effort to provide medical help for the African people at Lumano instead of creating a special women's organization for the purpose.

Since the program had been begun at Winona the women of St. Matthew congregation and the neighboring churches took over the work of getting out the mailings of material announcing the program and keeping all the other women informed on the progress of the enterprise. Pastor and Mrs. Arnold Mennicke continued to direct this important part of the program.

The whole effort could not have been put into effect in the short time, if the Mennickes had not worked tirelessly to advance it.

### Arrival on the Sala Reserve — 1960

The schedule which I had set up tentatively when the call came from Africa on Thanksgiving Day was difficult to keep. There were so many unforeseen matters which required attention in providing for contact with our other world mission fields during my long absence that I almost despaired of making the deadline.

But we arrived at Lumano/Mwembezi in Salaland on February 8th after a brief stop at Lusaka to meet with our missionaries on the day before. There were only two missionaries on the field when we arrived, one at Lusaka and one at Lumano on the Sala Reserve. Although the executive committee had asked that the work should go on as usual until I arrived, the work at the bush station had come to a halt because of the strained relationship which had developed on the field.

Because this threatened the continuation of the work among the Salas I felt constrained to take over the Sunday services, the daily evening chapel devotions and the classes for instructing our "sermon boys," as the young school boys were called whom the missionary had selected to teach classes in religion at the schools which we managed for the government. It was hardly a satisfactory solution. Even, though the school boys were expected only to read the material which had been written by the missionary or which had been sent for the purpose from the Nigeria mission, the boys' instruction was sketchy at best. They were not mature enough to present or represent Scriptural truths which were expounded on the mimeographed sheets from which they read. This was shown at a meeting of headmen which I had





(Top left) Mrs. Meta Hoenecke with Max the bulldog and Fanny the Doberman.  
(Bottom left) One of the "sermon boys" conducting services.



(Right) Pastor and Mrs. Edgar Hoenecke en route to Zambia.

called in order to restore some kind of confidence in our mission. One headman stood up and said to me, "Don't send us boys to tell us that our fathers and old people were wrong; send us men with white hair!"

Mr. Robert Mulundika, the headmaster of our local boarding school, provided the translations for these meetings and also for the "sermons" which were carried out by the "sermon boys."

#### Village Church and Dispensary Services

It was a very difficult time, even with the help of Robert Mulundika, to take care of all the work on the Sala Reserve. The Sunday sermon had to be written. On Saturday evenings Mr. Mulundika came over to our house and I carefully went through the sermon with him so that he could ask questions about words or ideas for which he had no ready equivalent in Sala. For example, on the Sunday when I preached on Jesus the Good Shepherd and made the point that Jesus thinks of us lovingly as the sheep of his flock, Mr. Mulundika questioned the use of the term "sheep" for the people. He said in their culture sheep were thought of as the most stupid animals, perhaps I had better explain or compare us to cows.

During the service Mr. Mulundika in a spotless white suit would stand beside me and translate every sentence so that the people from the villages would understand. He added dignity to the worship with his attire and demeanor. The singing was mostly from the small English hymnal which the students used in school. Many of them spoke a fairly good English. The same thing happened when the school children of the boarding school were assembled at seven for evening chapel. This was the time when Mr. Mulundika, Mr. Chanda, Mr. Mwambwa and I could speak to the young people in a more relaxed way and they could ask questions. I always prepared for these brief talks on something that related to their lives. After all, here we had an opportunity to mold the thinking and living of our future Christians.

These services were never lacking in decorum even though our faithful dogs, Fanny, the graceful brown Doberman, and Max, the feisty English bulldog, always fell into step behind us as we walked from our house to the school. They took their place behind me near the door where they would usually lie in quiet meditation until we were ready to dismiss the students and return to our home. The boys and girls accepted them without letting them disturb their attention. When for some unknown canine reason Fanny expressed her disapproval of Max, perhaps for his labored breathing, by a polite snarl and Max replied with a low growl and a scuffle seemed imminent, one of our bigger boys would quietly but forcibly usher the two friends out of the room and as quietly return to his bench without the flicker of an eyelash by the group. Once in a while this also happened in the morning service without disruption of the worship.

Other services were held at the villages either on Sunday afternoon or on some other convenient day of the week. Although these were always announced in advance, it was not until Mr. Mulundika and I appeared at the little adobe building and pounded on the large truck spring blade that the people started out from their huts and slowly made their appearance. Time and schedules are simply thought of differently in Africa. Allowance is always made for unforeseen last minute delays and it is taken for granted that everyone who knows life will take this into account.

These services in the villages were always attended by the pastor, the interpreter, usually Mr. Mulundika, the nurse and a medical helper who served to interpret. After church the nurse set up her medical box or folding table out of doors and the people who needed her attention would line up to be treated. I made several motion picture sequences of this interesting outdoor clinic. One of the young men who served as helper and interpreter for Meta, Alfred Mkandawire, remained in our clinic after some formal training for over 20 years.

Some of these outdoor scenes, shown in the motion picture "Healing in His Wings" are priceless when viewed 25 years later. This mobile dispensary service was continued even after the clinic at Lumano/Mwembezi was in operation. During a shower the clinic was temporarily moved inside the Volkswagen minibus.

### "We Would Like Such a Book"

The evening chapel brings to mind an occurrence which led to the creation of the "Books for Missions" fund in 1960. As we were walking to chapel one evening two young boys from our school stopped me and said, "We would like such a book." They were very shy in their request, but they wanted a Bible.

I asked them first whether they were able to read what was written in the Bible. One young lad answered, "Oh yes, we can read English." I turned to the Gospel of Mark quite at random and the little fellow read without hesitation. I assured them that I would see that they received a Bible. At the same time I said, "This is a very valuable book. It cost the life of God's own Son so that we might know about our salvation and many of those whom God chose to write it lost their lives so that we might have it. I think you should think of that and show your appreciation for it in some way." They said, "What can we do?"

Looking at our garden, about a half acre full of weeds, I said, "Would you like to show your appreciation for the Book by chopping some of those weeds? When I go to Lusaka the next time, I will buy one of these books for you." They agreed.

They kept their promise. Every afternoon after school we could see them "chopping weeds" and on the day, almost a week later, when I had their Bibles from Lusaka, all the weeds were gone!

I might have known that as soon as word was passed among other students that these two boys had received a Bible, all the others would hope to receive one also. And so it was. After that evening chapel a group of boys and girls surrounded me and asked what they could do to earn a Bible.

The Bibles were not expensive at Reverend Merfyn Temple's Lusaka Bible Store. I believe the student edition was available for about 85 cents at that time. But I had no funds to buy Bibles for over a hundred students. So I told them that I would try to get Bibles for all of them. If they were willing to show their appreciation, I suggested they follow Mr. Mwambwa's advice to clean up the campus and to plant bushes and trees so that it would be more beautiful.

They all went to work with a will. For quite a few days Mr. Mwambwa who had been teaching them all about plant growth in his botany class took them into the surrounding country to look for trees and shrubs to plant on



Mr. Robert Mulundika and Pastor Hoe-neck distribute English Bibles to students of Martin Luther Boarding School.

the school grounds. This involved digging deep holes through the hard top clay and to haul good soil in on barrows. But day by day the compound looked more cared for and the buildings no longer stood out so starkly.

And I turned to that good friend of missions, President Oscar J. Naumann, in an airmail letter asking him to appeal to our people at home for a "Books for Missions Fund." His enthusiastic reply came back within a few weeks with the first check which was enough to buy the Bible for our students. Mr. Mulundika and I made a ceremony of the distribution of these Bibles and of our reminder to the students to make use of them daily and to take good care of them.

How happy I was to thank President Naumann and the kind donors for their gift and to tell them that now, at our evening chapel, all of us read the lesson from our own Bibles!

### Contact With the Ministry of Health

There was no time for boredom during our stay at Lumano. Our schedule was so full that we found it difficult to take care of everything. At first the old radio which we found in the big house was able to reach a few stations during the time when we had electric power. But this meant stopping during the busy day and fiddling with the dials. There were far more interesting things to do.

The house was large, but it was also quite conveniently arranged. We also found that several people were eager to earn a little money to do the difficult work like gardening and cleaning. We did our own cooking and baking. The kitchen was practically planned. The bottled gas gave us no problem. The stove, oven and refrigerator were run by paraffin (our kerosene). A trip to Lusaka once a week was enough to supply whatever staples, meat and other food items we needed. Meta baked her own bread and on occasion would share a loaf with the men and boys who helped us.

The routine was interrupted too often with meetings concerning the problems in the field, trips to try to make contact with Chief Shakumbila and longer journeys to carry out our assignment to make the survey for the Medical Mission Committee to allow us to become bored. The conferences with the Ministry of Health also required much time.

It was very important for us to begin the assignment from the Medical Mission Committee by making an appointment with the doctors in charge of the Ministry of Health at Lusaka. The medical director, Dr. Harold Dunn, received us very cordially and expressed his complete satisfaction with Meta's credentials. He assured us that he and his staff would be happy to help us establish the medical care unit at our mission compound among the Salas. He called in his other staff men, Dr. N. Webster and Mr. Andre Geysler, the field supervisor for the Sala district, who was to prove such a stalwart friend and counselor during the entire building process. We gave them our assurance that we had been instructed to comply with all the local regulations and would welcome their frequent visits since we were very inexperienced.

The doctors acquainted us with prevalent health problems, with the program of the Ministry of Health in coping with them and with the treatments which were recommended in bush clinics. They also stated that it was most important to impart simple health, nutrition and sanitation practices, especially to the village women. This would lead to increased self-reliance which would be far more valuable than treating avoidable maladies after they showed up at the treatment center. We were told that we would qualify for subsidized medicines and equipment and for referral and transport of serious cases to the native hospital at Lusaka.

While the licensing and visitation of our facility would be provided by the Ministry of Health, our mission would have to gain the approval for establishing a treatment center from chief Shakumbila and his council of village headmen.

#### **First Attempt to Visit Chief Shakumbila**

Following Dr. Dunn's suggestion we made immediate plans to call on Chief Shakumbila at his residence near Mumbwa. Because of the tense situation District Commissioner McClellan suggested to us to meet with the chief at his office at Mumbwa instead. We agreed and the two missionaries and I drove out to Mumbwa on February 25th, two weeks after our arrival at Lusaka. It was over 100 miles for me to drive from Mwembezhi over Lusaka to Mumbwa.

We went to the District Commissioner's office and waited until after noon. The chief did not show up. Mr. McClellan then informed us that the chief was greatly dissatisfied with our attitude toward the villagers, especially those of one area who had been unfairly criticized for not cooperating in taking care of their obligations in maintaining their school building. Mr. McClellan told me that the chief was in no mood to encourage us to continue our mission among his people. He had dealt with Pastor William Schweppe on his earlier visit and insisted that we return Pastor Schweppe to the Lumano compound. Only in this way could he give us any assurance that confidence could be restored. I tried to debate the matter with the District Commissioner, but he insisted that it would be futile to try to change Chief Shakumbila's mind until he had definite assurance that Pastor Schweppe would take over.

We left the office after I had given Mr. McClellan this assurance and he promised to try to arrange another meeting with the chief for the next Monday. But on Monday morning I had a call from the District Commis-

sioner canceling the meeting and promising to arrange another one for March 10th. This meeting was also canceled due to bad roads. Mr. McClellan encouraged me to draw plans for the medical facility for their eventual approval. He would continue to negotiate with Chief Shakumbila. At this point it was a most discouraging prospect for the future of our mission and the dispensary.

#### **Constance Howard, R. N., Kafue**

We decided that we would have to attend to other matters of our assignment, that is, to visit other medical care establishments so that we could present them to the committee with our proposal. Dr. Dunn had strongly urged us to visit the bush clinic at Kafue, a Methodist establishment under the care of Miss Constance Howard, R. N. Mr. Nightingale of the Legislative Assembly had also suggested that we do this. He was the president of the assembly who had asked Pastor Wacker and me to present our plea for a mission site in 1949.

Mr. Nightingale was very happy that we had established our mission in his country, even though we had not been able to enter the Hook of the Kafue area, as had been planned in 1949. He gave me his assurance that he would use his influence in inducing Chief Shakumbila to cooperate with me in the matter of the mission and the granting of a suitable site for the dispensary.

We were warmly received by Miss Howard and Mrs. Hoenecke was invited to arrange for a longer stay to become better acquainted. Because of scheduled meetings, we arranged for Mrs. Hoenecke to return when she could be free to stay and observe the routine of the Kafue clinic for a whole week, which she did a week later.

The Kafue bush dispensary was a most instructive place to study a well-run clinic in operation. Miss Howard had one European and one African nursing sister on her staff, working with several medical assistants. One of the latter did all the laboratory procedures necessary for a careful diagnosis. He was an African who spoke the language of the people and had four years of training at Lusaka for his present position. His laboratory was on the verandah. Here he had set up his microscope, prepared his slides and gave his findings on the spot.

The treatment and medication of the patients also were given on the verandah or in the building itself. Miss Howard was strong on preventive medicine. The classes in hygiene and health care were conducted by Miss Howard with the help of her interpreting African nurse out in the open. Lillian translated the lesson to the large group of attentive women.

On the day when I filmed her in action Miss Howard was teaching the mothers how to remove a foreign object from the ear of a child. She did this graphically and practically. Taking a small African drum in her hand she pierced its head with a pin. Tapping on it she showed that it no longer gave a clear sound. Thus a sharp, hard stick would destroy the drum in the ear. To avoid this, she said, they should warm a spoon of oil, as she was doing, gently pour it into the ear and let the foreign object float out without any harm to the child's hearing. Her audience listened and watched attentively and nodded their heads.

Miss Howard explained to us that she did collect fees for all procedures from her patients. But she left the handling of the money entirely in the



Nursing sisters Meta Hoenecke and Constance Howard at Kafue Clinic.

hands of the Africans. She said, "This works very well. We have not had any problem, although I have stated that I would be ready to listen to any just complaint."

Miss Howard's kindly, but professional, manner had won the hearts of these people and she added a few words of Christian teaching before she knelt before them all and gave glory to the Savior for his love and healing. Here was a fine middle-aged woman, far from her native England, who had dedicated her life to her Savior in helping to heal these simple folk of both their spiritual as well as physical diseases, as we had heard Dr. Anni Melander and Dr. Anne Temple urge us to do previously.

#### More Futile Attempts to See Chief Shakumbila

Two further efforts were made by us to appeal to Chief Shakumbila in person for authority to open a dispensary and for an additional grant of land for it and the house of the African medical assistant. We had been told that he would be at home again by mid-March.

Taking advantage of Mr. Philipp Box's kind offer to go with us to the chief's home near Mumbwa, we set out on March 16th in Mr. Box's Land Rover. He said he had some business to attend to also with the chief regarding some of the schools and would be happy to show us the way. It was only 42 miles as the crow flies and we were sure that we could go there and return in time for dinner. We were mistaken.

It had rained for several days and the dirt trail, we soon found, was a deep muddy set of parallel ruts, especially in the swampy lowlands about 30 miles from our station. A large lorry was already hopelessly bogged down on the trail, so Mr. Box asked his experienced driver to go around it. The man put the sturdy car into creeper gear and cut through the slippery grass and mud for about a car-length. Then the Land Rover settled down into the mud with its wheels spinning. Before the motor was shut off we were in the mud to our

hubs, only the top half of the wheel still visible.

We all got out and scratched our heads about what could be done to extricate us from the grip of that mud. Mr. Box, Mr. Mulundika and several other men waded into the mud to push the vehicle while the wheels spun furiously and covered them with flying mud. The car did not budge even an inch. A farmer pulled alongside driving four oxen, very likely to help the big lorry. We engaged him to attach his chains to our front bumper while five men pushed from behind. All to no avail. Then the men listened to the suggestion that they cut a few smaller trees, bringing all the branches and foliage to stuff under the rear wheels, while two used the trunks to pry the wheels high enough to make a track of foliage and branches. It worked. Now the wheels had enough purchase to ease the car slowly onto more solid ground and we were on our way.

We had not gone a mile when we noticed heavy black clouds approaching us from the west. The better part of valor under the circumstances, we all agreed, was to beat a hasty retreat back 30 miles to Lumano. When we came in sight of our twin palms the rain came down in torrents. Mr. Box accepted our invitation to stay the night, but we again had failed to get together with Chief Shakumbila.

We were becoming quite concerned about this failure. So, when we learned four days later that the chief would be at Shibuyunji dispensary, about seven miles from Lumano, to pick up his son Banta who had come home from Nyasaland (Malawi), we lost no time in driving there. The road was still very muddy, but we finally made it, albeit an hour late. Mr. Benjamin Chindongo, the medical assistant in charge of the clinic, told us that the chief had been there but had left because of the flooded roads.

Two days later, a Saturday, I was scheduled to consult at our boarding school with all the rural school teachers of the Sala Reserve and to impress them with the need for greater self-sufficiency. As the leaders of the "New Africa," as the current movement was called, they were to lead their children in building greater self-esteem and working to make their land strong by exploiting their natural resources. The chief had been invited to this important meeting, but again failed to appear.

#### The Nigeria Visit Interrupts Our Efforts

During the week following our last two attempts to meet with the chief, I was deeply engrossed in the problems we had at the Matero church in a *location*, or suburb, of Lusaka. This consumed all the time with meetings late into the night and the dispensary matter had to be put off until after our return from Nigeria. This visit was an important part of our assignment.

We left Lusaka on March 28th to carry out our assignment to visit our Lutheran mission hospital at Eket and to consult with the people in charge of the Synodical Conference mission concerning the matter of their position in view of the imminent dissolution of the Synodical Conference. It was a matter of three days of zigzag flying to reach Nigeria from Lusaka. Professor Norbert Reim of the seminary and Superintendent Robert Stade welcomed us and were more than happy to discuss the matter which would so seriously affect the future of us all. Professor Reim had been called to Nigeria from the Wisconsin Synod. Superintendent Stade, a Missourian, had succeeded Pastor William Schweppe after the latter had accepted the

call to Central Africa. I was acquainted with both men, having met them at St. Louis at the meetings of the Missionary Board of the Synodical Conference.

### Our Nigeria Mission

Indeed, at that time it was still also our Wisconsin Synod mission. In fact, during these years it was suggested that our synod would take over the Nigerian field, if the Synodical Conference were dissolved. This dissolution came to pass in 1963, only three years after we visited the field. Thus our visit also had the purpose of speaking with the missionaries about their position in the matter. For this reason we spent almost two weeks in Nigeria.

Superintendent Stade called a special meeting of the native board of directors which I had been invited to attend. It was a very colorful gathering. Some of the district delegates appeared in their brilliant loincloths. These are pieces of brightly illustrated or figured cotton about four yards long, draped over the shoulder and wrapped around the body down to the ankle. Some of the men wore turbans, others crocheted caps. Some sported alarm clocks suspended from chains. Some of them spoke some English. But many had to have the proceedings translated into their native Efik, Ibo or Hausa vernacular.

During the hot day matters pertaining to the mission, the hospital and the schools were discussed while most of those present kept palm-frond fans in motion furiously to combat the humid heat. Dr. Henry Nau, the man who began the mission for the Synodical Conference in 1936, called the climate of southern Nigeria "murderous." In his book he enumerates the many casualties among the early missionaries, quoting an old couplet which describes the climate and warns would-be missionaries:

"Beware, oh, beware of the Bight of Benin,  
where only one comes out of the five who went in!"

We thought about our missionaries and their families in Northern Rhodesia and our airy house at Lumano with its wide verandah and invigorating cross-ventilation!

But we had a job to do and were determined to stay until we had finished it. Superintendent Stade had our week planned very carefully so that we might gain a complete insight into the entire program.

### Brief History

Sixteen congregations in southern Nigeria had appealed for help from the Lutheran Synodical Conference in 1935. A committee found that they were members of a federation, called the *Ibesikpo United Church*, which had been formed from the Scottish Presbyterian, Qua Iboe and Methodist missions. These missions had strongly emphasized education, medical care and social improvement and had failed. The primary purpose of a Christian mission seems gradually to have been crowded out with these secondary goals.

When our Lutheran Synodical Conference took over the work in 1936 we inherited a number of elementary schools and a central boys' and girls' boarding school. We also inherited an attitude of great dependency for support and guidance on an outside church.

Although we had now worked twenty-four years with the stated objective

of making the Nigerian church self-reliant and independent of foreign support, we found on our visit in 1960 that the great concern for expanding the secondary services — education and medical care — was still very strong. It is simply a proven fact that once a pattern has been set in a mission for providing all kinds of services beyond the gospel, it is almost impossible to reverse the trend.

Having delayed the process of gradually withdrawing our support to make the Nigerian church strong and self-reliant, it became increasingly difficult to expect the people to be satisfied with a program which they could support with their own means.

At the same time it was clear that progress had been made and that certain congregations in outlying areas were approaching self-government and self-support. It was a great unexpected pleasure to see this in action in the church of Pastor Jonathan Ekong. Jonathon Ekong was the first native Nigerian to be trained for the ministry in his homeland. After being graduated from our school among the blacks at Selma, Alabama, he returned to Nigeria as a pastor in 1938 to work with Pastor William Schweppe, the only white missionary on the field at the time. We attended his service in Efik on the first Sunday of our visit. His was a large and very modest church, seating perhaps 600 people. The church was crowded to the very doors with men, women and many children. Pastor Ekong told us later that in the early days the noise of little children was taken care of when the women simply nursed their babies when they became restless. He deplored the modern "progress" which considered this simple solution unseemly. The service lasted almost two hours. During that time the regular liturgy was followed with a few variations, the choir sang a few numbers, the Lord's Supper was celebrated, one couple was married, eight individuals were baptized and 17 were confirmed. The congregation's singing was lusty and enhanced by the natural harmonizing which we had already heard in 1949 in the various missions which we visited. We could not understand the language, but we were pleased with the happy fervor of the worshippers.

As we left the church with him, Pastor Ekong suddenly shouted, "Stop!" We had not noticed that a procession of driver ants about a foot wide was just crossing our path ahead of us. We could not see an end of the procession or its beginning. The pastor told us that to step on these ants would mean to have them swarm up one's legs and bite, causing terrible itching. It seems that nothing is spared that gets in their way.

### The Theological Seminary

Another bright spot during our Nigerian visit was the theological seminary at Obot Idim. Professor Reim was director at the time. Again we were impressed by the quality of theological training which was achieved. Here, we felt, the full emphasis was being laid on the thing that was most important, a solid grounding of the future pastors in the truth of Holy Scripture. The objective of the faculty was clearly to train a spiritually self-reliant leadership. This was most important in Nigeria because of the government's restriction of a foreign mission to 23 expatriate missionaries.

The follow-up of the graduate pastors was also taken very seriously. The seminary had been opened in 1949. Still, in only 10 years of its work it had 17 African pastors active in the congregations. They were frequently as-

sembled for seminars and theological conferences to make certain that they remained in faithful harmony with Scriptural doctrine and practice.

The screening of applicants was done by means of pre-theological courses which in 1960 were to be incorporated in a formal Bible Institute. Where this training of native pastors is carried on conscientiously the national church will be built in keeping with the Lord's will, and it must prosper.

### Visit to Calabar

Before we could leave Nigeria we felt constrained to respond with a visit to the request of another of our Wisconsin Synod pastors, William Winter, who was stationed in the river delta area at Calabar. He was also deeply concerned about the intersynodical situation and how it would affect his ministry.

We found his stations deep in the heavy jungle not far from the coast near the Bight of Biafra. His was a most difficult post as far as climate was concerned and his accessibility to his several preaching places. Some of them could not be reached except by boat or ferry. The region was full of rubber and banana plantations which employed the people whom he served.

Pastor Winter showed us the great rubber plantations. His people were eking out a meager living taking care of the trees and the gathering of the latex which constantly dripped from little spigots in the trees into the pails which hung from them. The latex pails were emptied into portable tanks and taken to the processing sheds.

Pastor Winter's work was difficult and isolated, but he was determined to carry on as long as the Lord wanted him there. Little did I realize in 1960 that a dozen years later I would be on the other side of the border very near to Calabar in Buea, Cameroon, responding to the call to bring the saving gospel to the Bakossi tribe at Nyandong, north of Douala and Kumba. In fact, two pastors in Cameroon came back to Nigeria to attend a seminar at the church of one of our former pastors.

It occurred to me while we were in Calabar Province, if one could only take our comfortable Christians back at home just once to one of these mission outposts, what an effect the visit would have on them as witnesses of the Lord Jesus, on their witness, their living and praying and giving!

### The Eket Hospital

Not too far from Calabar and also near the coast at Eket we visited the 75-bed hospital of the mission. Mrs. Hoenecke had been instructed to take a good look at this institution as a part of her medical care survey. We were acquainted with this hospital only from reports of the executive secretary of the Synodical Conference Missionary Board. It constituted a considerable part of the annual budget. Someone had suggested that we aim for a similar facility in Central Africa, even though it was far out of sight with the limited funds at our disposal in 1960.

We were very warmly received by the man in charge, Dr. Holm and his American nurse, Miss Gertrude Bluemel, R. N. The hospital was a sprawling building set in a clearing in the jungle. It had several wings which were interconnected by a wide covered corridor. We did not see any other expatriate nurses, but Miss Bluemel was assisted by several Nigerian nurses in cap

and uniform. We did not know to what extent they had received formal training.

The Eket hospital had evolved somewhat differently than had been planned by the mission staff and the missionary board. In 1936 Dr. Henry Nau, the first resident missionary, had reported, "Fortunately two neighboring hospitals were at our disposal. Thus the lack of a hospital of our own was not keenly felt. The doctors of the Methodist Hospital at Ituk Mbam and of the Qua Iboe Hospital at Etinan were ever ready to accommodate our patients and to give them the same care which they would give to others. When at last our own nurse arrived, she helped at the Methodist Hospital when their own nurse had to be transferred up country. Thus she received valuable training during the first three months of her service in Africa and we could repay the hospital in a small way for the service it had rendered us."

The nurse mentioned had been sent out by the missionary board to supply primary care to relieve our missionaries and their wives of this heavy responsibility.

But it was not long before pleas were received from the field for a hospital facility at our own mission. This was understandable because the number of American personnel and families had increased and the local hospitals were not always able to supply the accustomed medical care.

It was definitely thought to locate this hospital at Obot Idim where it would serve both our staff as well as the Nigerian sick in the area. The plea produced results. In 1952 a member of the Wisconsin Synod made a grand gift of \$70,000 for the Nigerian Mission hospital. Contributors from the other synods added to the fund. There was enough money to build a very fine modern facility.

But when the mission applied for government authority the health officials designated Eket in the bush down near the coast as the place where they wanted the next hospital to be located. This decision was mitigated only by the \$25,000 which the Nigerian government supplied for the hospital. The rest of the cost of \$115,000 was from the United States. And there was still no hospital at our mission headquarters.

### A Brave Little Lad

During our stay at the hospital something happened which will remain forever in our memory. We had become well acquainted with hospital routine and were not prepared for what Dr. Holm came to show us one day. He had used every free minute to make us acquainted with the hospital, and we thought it was another activity he wanted to show us.

He took us out to one of the cement porches on which the relatives usually made their visits to patients. There at the very edge of the porch two scantily clad little boys sat huddled together. It was obvious they were starving. The rags which hung from their thin shoulders left their swollen bellies fully exposed. Their arms and legs were nothing but skin and bones and the smaller lad could not hold up his head but leaned it against the older boy who might have been five. The little one was hardly three.

The nurse told us that she had seen them staggering out of the undergrowth, the older boy supporting his little companion. At last the older boy had struggled the last few yards to the hospital carrying the little one in his

arms. The five-year-old said that they were hungry. The nurse got them something, but the little one could not keep anything down. He was suffering from *kwashiorkor*, an irreversible malnutrition, and could not be saved.

She found out from the older lad that their mother had died and that they had run away from the woman who was to take care of them because they were hungry. The nurse told the boy that it was a wonderful thing that he had carried his brother when he fell down.

Because this little heathen lad had carried his dying brother to our mission hospital he was baptized before he died on the next day.

We felt put to shame by this little heathen boy. Although he had never heard of Jesus who constrains us to bring little ones to him, he was used as the Lord's helper to bring his dying brother to Jesus for baptism. How often we fail to respond to Jesus' admonition to seek and to save the lost! After this example, could we ever turn a deaf ear to those in this world who cry to us for the Water of Life?

### We Learn Several Lessons

It was hard for us to see how Dr. Holm and Miss Bluemel ever found time to take care of all of their manifold duties. They were responsible for all the wards, for examining the many patients — the outpatient load in 1958 had been 28,300, plus 2,826 in the wards — doing minor surgery, monitoring all medications, plus training a Nigerian staff to help and take over part of the work.

Still, one early morning we found Miss Gertrude Bluemel, R. N., busy at a table sorting medicine samples which had been sent from the States. She said she had to attend to this personally because the pills and capsules had to be properly labeled with expiration dates and prescribed dosage. Also, some of the common medications in the States were poorly tolerated by Africans and had to be kept separate. The gift of these samples, sent over with good intentions, actually prevented her from doing other important things and in the final analysis saved no money.

This taught us some valuable lessons. Since there is a great difference between African and American diseases — an attack of our common measles could prove fatal to African children — and since the tolerance of drugs is also different in Africa, we determined to insist on tropical medicine courses for our staff before they were sent to take care of the sick in Africa.

Also, we were convinced that we would warn our mission board against any plans of setting up a full-scale hospital in Africa. It simply involved too much expense and a continual problem of finding adequate medical staff. Finally, we observed that our supplying hospital service with mission money would simply provide something which the governments themselves ought to take care of and were, in fact, already providing.

The Nigerian experience also served to confirm our conviction that the great emphasis on educational and medical programs supplied through the budget gradually tends to shift the emphasis from the real spiritual purpose of the mission. This was the obvious reason for the indifference toward even our modest medical care program on the part of the missionaries who came to Central Africa from Nigeria in 1959 and 1960.

### An Old Man With White Hair

Another lesson was brought home to us on the second, our last, Sunday in Nigeria. Professor Hein had invited me to attend one of his services in a small village in the bush. After the Ibo service he asked me to come forward to say a few words to the congregation. As I went toward the front I noticed that the people were laughing and that they continued to laugh after I was introduced.

I thought they were laughing because I might have picked up some of the white-colored dirt out of which the pews were made. Professor Hein hastened to explain that they were indeed laughing over me. They were expressing their joy over having a missionary speak to them with white hair.

### Another Important Lesson

Before we left Nigeria we also attended the tenth anniversary of the central high school at Obot Idim. After the celebration Mr. Obut, the principal, invited us to his house for dinner. His Nigerian wife cooked the meal and did not appear to speak to her guests. Her husband explained that she could not speak English and felt embarrassed.

Then he told us that he had studied for three years in the United States and when he returned to Nigeria his wife was so "bush" that he had difficulty adjusting to her ways and her cooking and housekeeping. He felt that, although he had learned very much in America, it would be better to educate pastors and teachers in Nigeria. It would be better not to expose them for a short time to an entirely different lifestyle, but to train them to become good Christian leaders within the framework of their accustomed way of life.

The Nigerian Lutheran Church had done this. Since 1951 the normal school had been training Nigerian teachers and 593 of its graduates were now active as teachers in the schools of the Lutheran church.

We resolved to keep this lesson well in mind for our own church in Central Africa. Not only would this save much expense, but it would do much to advance the cause of self-sufficiency in the national church.

### Farewell to Nigeria

Professor Reim drove us to Port Harcourt on April 11th for our flight to Lagos. We arrived on time and hoped to join the southbound flight back to Northern Rhodesia (Zambia). But we soon learned that in Africa the best-laid plans "gang oft a-gley," as Bobbie Burns put it.

The flight had not been canceled. There just was no plane to fly it and the Lagos office had no word as to what had happened or when the plane would arrive. The best they could do for us was to put us up at a hotel for the night and to hope for the best.

We hailed a taxi and started out for the hotel. On the way there we suddenly felt a severe jolt as from some object over which we must have driven. The driver stopped the cab, took a look back through his mirror and backed up his car to give us the same jolt. Again he stopped. Then we saw that we had driven over a huge snake which lay writhing on the tarmac. Once more our driver drove over the snake, as he told us, to make sure he had killed it. It was a big python.

Our hotel was also something else. Rooms were scarce, but we were as-

signed to a room, such as it was. It had bare walls, a narrow bed, one straight chair and a naked electric bulb dangling from the ceiling. The washroom and toilet were out back behind a storage shed. When night came we crawled into our cot and tried to sleep. A swarm of flying ants and hungry Nigerian mosquitoes determined otherwise. The badly torn mosquito net which lay on the chair covered all but those parts of our anatomies which the mosquitoes had selected as their target. I got up and dressed and went to the office to find a solution for our predicament. I returned with a big can of foul-smelling insect repellent with which we were to douse ourselves. Gradually the buzzing of the bloodthirsty little varmints diminished. By this time we were too tired to be kept awake even by the blaring racket of the dance band in the hotel's dining room. Our bodies provided mute evidence in the morning of the fact that we had not outsmarted the mosquitoes by any means.

### Doctor Adenya Jones

After breakfast we learned that our plane had not arrived and our flight would not be called until at least noon. So we had a free morning to make a call on a Dr. Adenya Jones of the Department of Health who had been recommended to us by Dr. Holm. We also learned that our flight south would make a stop at Port Gentil so that we could visit the bush hospital of Dr. Albert Schweitzer without going out of our way.

Dr. Jones invited us to his office in downtown Lagos. He had a veritable gold mine of sound advice to give us for our medical care venture. He understood the black African since he had his roots in a black village in the Nigerian interior.

Among many other gems he told us that he was concerned about the practice of Europeans who gave the care and raising of their children into the hands of African servants without thorough physical examinations. These Europeans were often entirely oblivious of the fact that many workers had tuberculosis, parasitic, communicable infestations and the like which were easily transmitted through close contact. Although the health department was making a concerted effort to educate the African families, it met with strong resistance to any program of screening, isolation and other precautionary measures.

To be forewarned is to be forearmed. We knew very well that we could use the gems of wisdom which we were given by Dr. Jones. It was clear that even this chance meeting would redound to the benefit of our own program in Central Africa.

It was a matter of another brief stop at the consulate of France to secure two visas for French Equatorial Africa for our visit to the world-renowned bush establishment of Dr. Albert Schweitzer. His was the third type of medical care facility we had planned to study before we made a final determination as to the nature of our medical care unit at Lumano.

### Via Douala to Lambarene

Without apology for the delay or any explanation we were told that our plane had arrived at Lagos and would be ready to take off at sometime that afternoon. We sat in the terminal lounge for hours before we heard that the departure would be within fifteen minutes. Again we waited, standing in line with the other passengers.

The flight to Douala, our next stop, was without incident, but it was now too late to take off over the dense equatorial jungle for Port Gentil. Again we were told we would be put up at a hotel at the airline's expense. By comparison with our quarters at Lagos this hotel was truly posh. Our room was on the fifth floor, light and airy, with an ocean breeze blowing the real lace curtains.

We were confined to the hotel for the night because the Cameroon militia was patrolling the grounds in view of a strike and the threat of a bombing. We did not mind. We went down to a lavish dinner. The entree was a tender entrecote (steak) served with a piquant flaming sauce. A flambé fruit dessert followed, served in style by a uniformed *matre d'hotel*. All in all, we found that Air France knew how to take care of its stranded passengers.

At dinner we sat next to an American public health doctor, Dr. de Vault. Again, we had the good fortune to receive information and words of caution from a man who knew Africa and its health problems. Dr. de Vault was with the U. S. public health service on assignment to West Africa.

Our southbound plane took off from Douala at seven the next morning. It made two scheduled and one emergency stop en route to Lambarene. The entire flight was over a dense jungle. Only when we crossed a river were we able to see the ground. As soon as we had left Bata in Rio Muni our air speed decreased noticeably. Meta was sitting at the window. Without blinking an eyelash she turned to me and said, "Don't look now, but the motor right next to the window has stopped." It was true. Soon the voice of the captain came over the P.A. system, "Folks, we're having a little trouble with an engine and we plan to land to take care of it. Don't be alarmed; this plane is built to fly on only three motors."

We looked down to the interminable sea of green, but we failed to find a break in the trees for the landing. But there was one. It proved almost too short for our big plane, but we made it. Instead of taxiing to the tiny terminal, we parked out on the field. Another large plane took up all the clear space at the terminal. Several men with umbrellas came out and escorted us to the terminal in the heavy downpour after one of our passengers had lit a cigaret while we stood under the wings.

It was very wet and very hot outside, but it was much worse in the crowded terminal. Many of the people were already at the little bar clamoring for drinks. Then the thirsty hundred from our plane came in and demanded equal consideration. It was bedlam! And we soon found that there was only one washroom in operation! We stayed near the window to get a little fresh air.

From this vantage point we watched what was happening with our plane. A trio of mechanics had gone out and now stood with the crew under the right wing, looking at the motor and propeller. Very soon one of the ground crew came running back to the terminal and returned with a huge service manual under his arm. We watched as the little group under the wing paged through the manual with apparently no happy result. Within a few minutes we heard the announcement, "All passengers bound south are asked to board their plane; we're about to take off." Full of apprehension about the prospect of taking off with only three engines we joined the umbrella procession out to our airplane. It was still raining when we boarded. The captain spoke a few words about their inability to trace the trouble, gunned his three



functioning engines, we sped down the runway and — lifted off just clearing the treetops.

### By Dugout to Lambarene

We were far behind schedule when we landed at the town of Lambarene on the Ogowe River. The airport manager had been alerted about our coming by Dr. Schweitzer and took us with our luggage to the little shuttlebus which carried visitors to the boat landing. Here a pirogue, a dugout canoe, manned by two oarsmen, was waiting for us. After a few words in French from the bus driver we were loaded luggage and all into the frail-looking craft with a Yale University student who had come out to work at the hospital.

The boat ride was all upstream and took over an hour. The sun beat down on the bare backs of the rowers, but they kept up a steady rhythm which they accompanied with a native chant. During a more placid stretch of water as they swung their canoe around a bend they seemed to change their singing into a kind of loud dialogue. Now we had our first view of the hospital sprawling over a large clearing. At the water's edge, dressed in white and wearing a pith helmet stood the "man of the century," Dr. Albert Schweitzer, with several of his assistants.

We introduced ourselves as we stepped ashore and indicated our surprise at seeing him at the boat landing. Laughingly he told us in German that he knew that we were approaching. His two oarsmen had not only announced our approach but had also sung a complete description of us in their loud dialogue as they neared the settlement to give him time to come down to the dock to greet his guests.

Two of the women with him were introduced as Sister Mathilde and Sister Ali Silver. He described them as his "right hand helpers." Deaconess Mathilde Kottmann was, like Schweitzer, a native of Alsace who had been with him since 1924. And Sister Ali Silver was a Dutch nursing sister who carried on much of his desk work and correspondence. We had a letter from her dictated by Dr. Schweitzer in reply to our request to stop for a quick visit enroute to Nigeria. Her letter of welcome was written in English. Dr. Schweitzer had added a postscript in German.

"Lieber Herr Hoenecke, Tausend Dank fuer die Nachricht, dass Sie gedenken zu uns zu kommen. Sie sind uns herzlich willkommen. Hoffentlich erreicht Sie dieser Brief.

Herzlich, Ihr ergebener Albert Schweitzer"

This is written in Schweitzer's own neat hand. Translated it reads:

"Dear Mr. Hoenecke, A thousand thanks for the news that you intend to come to visit us. You are heartily welcome! Hopefully, this letter will reach you.

Cordially, your devoted Albert Schweitzer"

Sister Ali Silver had joined his staff in 1948. A number of doctors and nurses had been attracted to Lambarene because of the world renowned doctor's "reverence for life" philosophy and remained for decades in his service, accepting only token reimbursement.

Although he lived in this French colony and spoke a fluent French, "Le Docteur," as the people of Gabon called him, was delighted to see us, very

likely because Meta and I both spoke German. He led us from the boat landing up the path to the hut where we were to stay. On the path he paused briefly in front of two white crosses, one at the grave of his wife and the other at the grave of Fraulein Emma Hausknecht, his former secretary. She had written to Wacker and me in 1949 when we thought we would stop to visit his hospital.

### The Schweitzer Hospital

The visit to the sprawling Schweitzer bush hospital was a revelation. We had just left the very modern Lutheran hospital at Eket, Nigeria. This hospital was the very opposite.

We were shown to a small room with two iron beds, a chair and a small table with a wash basin and an oil lamp. There was no electricity except in the operating theater. An electric generator, the gift of Prince Rainier of Monaco, powered the flood lamp for surgery. There was no hot, in fact, no running water. There was a toilet hut for the staff, a wooden bench in a hut above a reeking open cesspit. This latter was open to view because the hut was perched on the edge of a small slope. There was no latrine of any kind for the 500 patients and the thousand visitors and relatives on the big compound with its forty or more low buildings. There were also no bathing facilities aside from an open shower whose tank had to be filled with buckets.

On the second day of our visit I came upon a German engineer and an American who were building the first privy. My suggestion that they place the wooden structure on some timbers for easy moving won great praise from them. The doctor had taken a dim view of their efforts, they told me, because the people would continue to use the bush as they always had.

As a result the water and air were infested with disease. Dr. Grete von der Kreek, the attractive young Dutch surgeon, insisted that Meta wear long stockings despite the heat because the grass was infested with all kinds of fecal material. This was due to the fact that a variety of animals freely roamed the compound, even straying at will into the wards to pick up morsels of food. We saw a number of goats, chickens, dogs, monkeys and even a young gorilla named Peter. He was tied to a post but his leash gave him enough slack to make a wild dash for the nurses' legs when they came down the path to the dining hall. There was also Parsifal, the pelican who was always at the doctor's heels. And there was Cecilie, the fawn who had her pen under the living rooms of Dr. Schweitzer. Then there was Sisi, the doctor's red cat, who often disputed the place on the doctor's desk when he was writing with Eloise, the mischievous pet monkey. As we were leaving his study one day with Schweitzer Meta remarked that Eloise was still on the desk among his papers. He went on, only remarking, "Ja, die hat hier Hausrecht." (She has the run of the house.)

Meta worked for three days in the wards and out on the paved alleyway between the buildings. These were low rambling sheds with double roofs. The second roof was built above the other roof with a layer of air circulating between them to provide insulation from the tropical sun. These wards were sheds which were open on both sides for constant cross-ventilation. The beds were placed quite closely together on either side of a central aisle. Since members of the patients' families were expected to take care of their sick, to

feed them and to keep them clean and their clothes and bedding washed, a number of people were constantly milling about on the alleyway between the wards. Here they prepared food over small fires, the trench taking care of their offal. The doctors also did some of the examinations on this alleyway, the patients being brought to them on crude wooden stretchers.

Although everything thus seemed to be wide open to all kinds of dust-laden material, the doctor and his staff reported a very low incidence of post-operative infection and a surprisingly rapid and easy recuperation. The leprosy cases were confined to a series of ward buildings on the other side of the hill, although there seemed to be no restriction about visiting back and forth. A genial Japanese man, Dr. Takahashi, was in charge of the leper colony. Dr. Schweitzer also told us that the many tumors which they removed were rarely malignant. This seemed to be the case especially with patients who came from the interior where the diet was very low in salt. This led him to the conclusion that there was a definite relationship between salt and cancer. The surgical procedures were limited to three days a week, perhaps because of the lack of electrical power. If emergencies came up or the generator failed, Dr. van der Kreek told us she had to operate with flashlights held over her patient.

Relatives of the patients not only took care of the needs of their sick, such as feeding and washing, but also were expected to work on the hospital compound for their rations of food. To qualify for these they were given a yellow card which they carried. After their daily work assignments — and Dr. Schweitzer took care of this personally — they had their cards checked for so many hours which entitled them to so much food.

The doctor himself went out with the work parties on major repairs or new installations. On Saturday morning I had planned to make a film of him with his workmen and looked for him all over the compound, but failed to find him. As we sat at table at noon I mentioned this to him. He replied, "Ja, da haetten Sie lange suchen muessen. Ich stand den ganzen Morgen im Wasser bis ueber die Hueften." (Yes, you would have had to look a long time for me. You see, I was standing in the water all morning over my hips.) Although he had not revealed this to me earlier, he was supervising the rebuilding of a landing dock for freight that came to the hospital. At eighty-five he did not delegate this to any of his many helpers like the two engineers who had constructed the new latrine. It seemed that he was finding an outlet for his energy in these physical projects since he was no longer active as a surgeon.

Mention of the Saturday noon meal brings to mind that the Schweitzer hospital followed the German custom of serving the main meal at noon. This "Mittagessen" consisted of meat and potatoes and vegetables and some kind of dessert, prepared very appetizingly by the Swiss cook and her staff. The food was served "family-style" with very little salt, and no salt appeared on the table. Our early request to "please, pass the salt" was met with a shocked silence.

The doctor sat at the center of the long table which usually seated twenty-eight doctors, nurses, orderlies and other white helpers on the grounds. At the doctor's right and left sat his "right hand helpers," Sister Ali Silver and Sister Matthilde. The meals were opened by the doctor with the familiar German table prayer, "Komm, Herr Jesu, sei Du unser Gast and segne was



(Top) Pastor and Mrs. Hoenecke with Dr. Schweitzer at Lambarene.



(Left) Dr. Schweitzer at his desk with Sizi, pet cat.

(Bottom) The view from Dr. Schweitzer's study window.



*Der Blick von meinem Fenster aus  
Albert Schweitzer*

Du uns aus Gnaden bescheret hast. Amen." (Come, Lord Jesus, be Thou our guest and bless what you have graciously provided for us. Amen.) The conversation was mostly in German, which Dr. Schweitzer told me he preferred. But all around the table one constantly caught snatches of French and English also.

The conversation was always held in rather subdued voices so that everyone could hear what the doctor was saying. Some people made notes of these "table-talks." The doctor was very much interested in what we were planning in Central Africa and he took special delight in drawing out Meta, greatly pleased that she spoke German without effort or accent and was well informed on matters of public health from her background of experience and training. He made a point of his conviction that modern medical science and treatment should disturb the native way of life and diet as little as possible. It was a part of his reverence for life philosophy which he at times carried to sudicrous extremes. A visiting clergyman once brushed an ant from Schweitzer's face as a matter of courtesy. To this the doctor replied with the words, "Don't do that! You might hurt it!"

After supper someone set an old beat-up record player on the table and played some of Schweitzer's recordings of organ compositions by Johann Sebastian Bach. All the people at the table listened in hushed silence as the poor recording droned on. But Dr. Schweitzer asked us to move our chairs closer to the open window for a little air and to continue our conversation at table.

We had discussed one of his favorite topics at the time, the threat of the atomic bomb on the future peace and safety of the world. He denounced the United States for having developed it and for having dropped it on Hiroshima and Nagasaki in 1945. He was busy writing articles and going on lecture tours throughout the western hemisphere to arouse public opinion for banning atomic research. Finally he said, "Die Kirche hat versagt! Sie haette die ganze Atomwissenschaft verbieten muessen." (The church has failed! It should have forbidden the whole atomic science.)

#### Dr. Schweitzer's Good Friday

For some reason Dr. Schweitzer had been asked not to conduct the church services at Lambarene by the Paris Missionary Society. When we were at Lambarene the deaconesses carried on this duty and expounded the Bible with the help of several interpreters while the doctor stood in the group of attending staff and patients. We thought that the action of the missionary society may have occurred following Schweitzer's publication of his book, *The Quest for the Historical Jesus*.

But at the meals he was still in charge. On Good Friday he read the accounts of the death and burial of Jesus from the synoptic gospels This was in German. Closing the Bible, he continued in German, "Wenn jemand behauptet, dass Jesus nicht gelebt, gestorben and auferstanden ist, der versteht entweder keine klare Sprache, oder er leugnet mutwillig, was ich eben gelesen habe." (Whoever claims that Jesus did not live, die and rise from the dead, either does not understand clear language or willfully denies what I have just read.) I was happy to hear this personal confession in view of Dr. Schweitzer's published writings on the subject.

After these few remarks Dr. Schweitzer walked around the long table and sat down at the old piano. Then he began softly to play well known German Lenten hymns, arrangements by Bach. At last he broke into the solemn strains of "O Lamm Gottes unschuldig am Stamme des Kreuzes geschlachtet." (O Lamb of God, most holy, upon the cursed tree slain.) There was a hushed silence in the room. Despite the poor condition of the piano, these few moments were the high point of our visit to Lambarene.

#### The Leprosarium-Dr. Takahashi

After dinner on Easter Sunday Dr. Schweitzer led us across the hill to the leper colony which was in charge of the very genial Japanese Doctor Takahashi. We found him blowing up colorful balloons for the children of the lepers. The entire atmosphere reflected joy from his happy personality. Even the adults with advanced leprosy were in good spirits, although some were terribly disfigured.

The arrested cases were being employed for useful tasks here and on the hospital compound. The oarsmen whom Dr. Schweitzer had sent to row us to his landing in the pirogue were among these. We had noticed scars on their backs, but did not realize until later that these men who rowed without apparent fatigue against a strong current for an hour were men who had been leprous.

#### Farewell to Lambarene

Returning to his home and office, Dr. Schweitzer took us on another path over the hill. We sat down on his favorite bench with him and he showed us the entire complex of buildings, spread out before us, pointing to each one and explaining its function. This must have brought a high degree of gratitude and satisfaction to the old doctor. He spoke with tender feeling about the early days when he arrived at the old Lambarene Mission with his wife in 1913. He pointed out that the hospital had actually been begun in an abandoned chicken coop under great hardship because of the lack of equipment and medications. The work always suffered in those days because of a lack of funds. Now it had grown to over forty buildings with a large, competent staff.

He pointed to the many initials which had been carved into the bench on which we were sitting by those who had faithfully responded to his needs over the years. He remembered them all.

As we came to the compound he invited us into his office, a very modest airy room next to his bedroom. Eloise, his pet monkey, sat on his big messy desk and looked from one to the other as we talked. Dr. Schweitzer rummaged through his drawers and files and assembled a number of printed publications which he had written during the years. He autographed them all and wrote a few words of appreciation for our visit on each of them.

Among these is a picture of Dr. Schweitzer at his desk. On this he wrote in a clear hand,

"Herrn Pfarrer Hoenecke und Gattin zum Gedenken an die Tage  
in Lambarene zur Osterzeit 1960

Albert Schweitzer"

(To Pastor Hoenecke and wife in memory of the days in Lambarene at Eastertime 1960. Albert Schweitzer.) On another picture of the hospital he wrote, "Der Blick von meinem Fenster aus. A. Schweitzer" (The view from my window. A. Schweitzer.)

Another autographed pamphlet is of an address which he presented at Frankfurt just before he was awarded the Nobel Peace Prize in 1952 for his efforts toward preserving world peace. Then there is one of the three radio appeals which he made over the Oslo radio in 1958 to halt the production of atomic weapons by all the world powers. He spoke to us at great length about this matter. It spelled the end of civilization in his opinion. At that time there was still a hope that the proliferation of the atom bomb could be halted. Schweitzer felt constrained to speak out. This was the topic which engrossed his almost uninterrupted concentration during the last years before his death in 1965. He expressed great hope that the Soviet Union would take the lead in this determination to ban the atom bomb from the world arsenals, a hope which he saw dashed in the mad scramble of the Communists to outstrip the United States in every form of atomic missile.

#### Return to Lumano

During the midafternoon with the thermometer at almost 100 degrees in the shade we were escorted to our dugout by the doctor. Our rowers were already in the pirogue waiting for us. A last picture was taken of us with Dr. Schweitzer at the dock and we were off down the current to the place where we were to meet the airport shuttlebus. We made this run in about fifteen minutes and inquired of someone about the bus. We were told that it had already gone to the airport.

There was no other way; we simply had to distribute our luggage between us and Meta and I set out for the airport. With several stops to catch our breath and wipe the perspiration from our dripping faces we approached the road leading into the terminal. Just then the bus caught up with us. Although we signaled the driver to stop, he drove right on and left us to drag ourselves up the long lane.

Our plane to Brazzaville was on time. We slept almost all the way. The ride across the wide Congo in a motor launch at nightfall was refreshing. But we had to spend another night at Leopoldville (Kinshasa) on the Congo side. Our plane would not leave until noon on Tuesday. Again it was on time and we landed at Livingstone before evening. A short visit to the majestic Victoria Falls in the morning and we were off again on a smaller plane to Lusaka, where Pastor Richard Mueller met us. We arrived at our big comfortable house in the bush just before supper, exhausted and ready for rest.

*Pastor Edgar H. Hoenecke is the retired executive secretary of the Board for World Missions.*

## A WELS Historical Profile

### Chronological Sketches of Our Synod's Past: 1870-1879

Arnold J. Koelpin

**S**PRUNG FREE FROM ITS DEPENDENCE on the mission societies in Germany, the young Wisconsin Synod sought new alliances. During the decade 1870-1880, the synod helped to form the Synodical Conference, a federation of confessional Lutheran synods in the United States. But the move caused new concerns within the synod. The Synodical Conference planned to divide its membership into sub-units defined by state boundaries. Important components of this state synod plan were the establishment of one centralized seminary and an exchange of professors in the already-established colleges of member synods.

The Wisconsin Synod in convention disputed the wisdom of such a plan. Six years after the founding of the Synodical Conference (1872), the synod reopened its own seminary in Milwaukee. But its bonds with the Synodical Conference remained secure. A doctrinal controversy over a Christian's election by grace, which rocked the conference in the late 1870s, actually strengthened Wisconsin's relations with those Lutheran synods which remained in the conference after the controversy subsided.

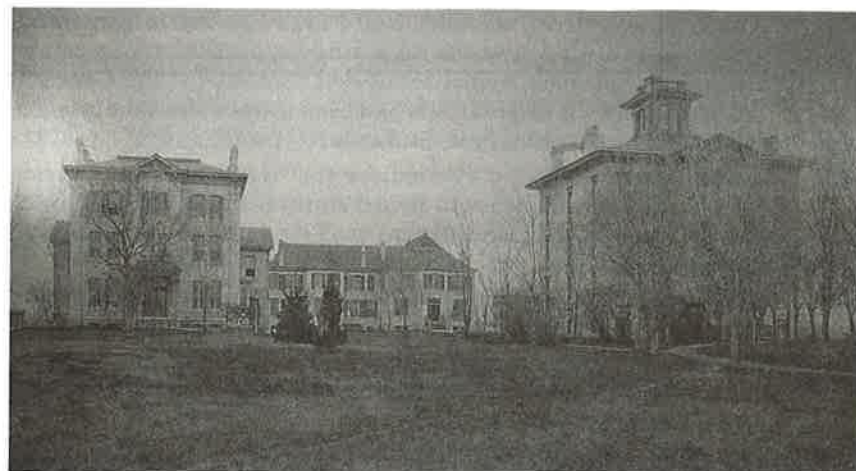
#### Statistics of the Wisconsin Synod 1870 and 1881

	1870	1881
Pastors	49	94
Day Schools	50	108
Sunday Schools	34	70

#### 1870-1879

- 1870 The Ohio Synod initiates discussions that lead to the founding of the Synodical Conference, a federation of confessional Lutherans in the United States, particularly in the Midwest. Its purpose is cooperation in carrying out the church's doctrinal and educational work.
- 1870 Professor Ernst of Northwestern College, Watertown, in private correspondence to President Bading, indicates that the Wisconsin Synod "in the field of education can render the Lutheran church in America a special service that the Missouri Synod cannot render; and . . . a merger of the two synods, to my mind, for that very reason would be a misfortune if the Missouri Synod were dominant in it."

- 1870 Pastor G. Reim, former president of the Wisconsin Synod, takes charge of the Minnesota Synod's congregation in New Ulm, Minnesota. The town was later to become the seat of the Minnesota Synod's ministerial training institution.
- 1871 January 11-13. Representatives of the Missouri, Norwegian, Ohio, and Wisconsin synods meet in Chicago to draft the articles of confederation of the Synodical Conference. They attack the problem of what to do with congregations of one synod in the territory of another synod.
- 1871 21st annual Wisconsin Synod convention meets in Manitowoc. A. Hoenecke reports that the Minnesota Synod is in complete doctrinal agreement with the Wisconsin Synod. Consequently, students from Minnesota are given free tuition and reduced board at Northwestern University (College) in Watertown in exchange for the Minnesota Synod's support of a professor in the school. In its next convention the Minnesota Synod severs connections with the General Council, a federation of moderate Lutherans. The Wisconsin Synod begins a system of district visitation; the district visitor is elected by the synod.
- 1872 22nd annual Wisconsin Synod convention meets in Oshkosh, Wisconsin from May 30 — June 4.
- 1872 July 10-16. The first official convention of the Synodical Conference meets in Milwaukee at St. John, President Bading's congregation. The Wisconsin Synod representatives are: Bading, Hoenecke and Ernst. Charter members of the Synodical Conference: the synods of Ohio, Missouri, Wisconsin, Illinois, Minnesota and the Norwegians. Prof. C. F. W. Walther of the Missouri Synod is elected president. The purpose of the Synodical Conference: to "endeavor to establish boundaries according to territory and language, and to unite all Lutheran synods in one orthodox American Lutheran church." The general body is advisory to the member synods. The conference intends to establish a program of mission work among European and Chinese immigrants.
- 1872 Dr. F. W. A. Notz, a Lutheran from Wuerttemberg, trained in the Theological School in the old Maulbronn Cloister and at Tuebingen University and recently teacher at Muhlenberg College in Pennsylvania, is called to be professor at Northwestern University in Watertown.
- 1873 A locust plague hits Minnesota in 1873 and 1874. The churches in the Minnesota Synod experience financial hard times. The synod, in debt, withdraws from its commitments to Northwestern University in Watertown.
- 1873 Northwestern in Watertown enrolls 175 students. The large enrollment consists of 100 in the preparatory department; 60 of these are from the Missouri Synod and many of the rest from the Pennsylvania Synod.
- 1874 The Wisconsin Synod's Concord with the Missouri Synod, which



The Northwestern campus with the 1875 dormitory, left, the refectory, middle, and the classroom building (Kaffeemuehle), right, as viewed from College Avenue between 1887 and 1894.

- had provided for an exchange of students and professors at the educational institutions, breaks down because of Wisconsin's financial straits. Prof. Stellhorn, Missouri's representative at Northwestern, transfers to the Missouri Seminary in Ft. Wayne, Indiana, and 40 Missouri students do not return to Northwestern for the autumn semester.
- 1874 A fire during the Christmas recess destroys the frame dormitory at Northwestern, Watertown.
- 1875 25th annual Wisconsin Synod convention meets in April at St. Peter, Milwaukee, instead of in June because of the loss of the Northwestern dormitory. The synod resolves to erect a new dormitory to replace the one destroyed by fire. The new three-story brick building is ready for occupancy in the autumn semester. The building also contained an inspector's (dean's) residence and a large auditorium for chapel, both on the first floor. Despite the loss of Missouri students, the school's enrollment climbs to 216 (93 in the upper classes, 123 in the academy).
- 1875 Prof. A. F. Graebner of St. Louis, son of one of Loehle's missionaries to Franconian settlements in Michigan, is called as professor at Northwestern University, Watertown.
- 1876 The Minnesota Synod extends its preaching stations into the Dakota Territory. Pastor Hunziker of Town Emmett, Renville County, serves as the synod's missionary-at-large.
- 1876 President Sieker of the Minnesota Synod accepts a call to the city of New York, to St. Matthew congregation, the oldest Lutheran congregation in the United States.

- 1877 The Northwestern University board asks Professors Ernst and Graebner to draft a proposal regarding the possibility of reestablishing a Wisconsin Synod seminary. (Because of the Concord with Missouri, the seminarians had been trained since the late 60s at the Missouri seminary in St. Louis.)
- 1877 In the Wisconsin Synod's periodical, the "Gemeindeblatt," President Kuhn of the Minnesota Synod states his reservations about the Synodical Conference's plan to divide its membership into state synods.
- 1877 27th annual convention of the Wisconsin Synod meets in Watertown.  
The Northwestern students present Haydn's Children's Symphony with piano, small orchestra and children's instruments, including a rattle and a cuckoo.  
The synod deliberates for a long time on the state synod plan of the Synodical Conference. It resolves "that we do not deem the establishment of a large general seminary of benefit and profit to us and hence cannot take part in it," and "to open its seminary at Milwaukee next September." The new seminary plan, however, is placed on the agenda of a special pastoral conference to be held in Oshkosh on August 14. The special conference votes to begin the seminary in Milwaukee in the fall of 1878.
- 1877 In the July meeting of the Synodical Conference at Ft. Wayne, Indiana, the Wisconsin Synod's action on the state synod plan becomes the subject of special debate.
- 1877 The Wisconsin Synod begins the system of conference visitation in each of its eight conferences: Southern, Central, Dodge-Washington, Winnebago, Northern, Northwestern, Mississippi and Chippewa Valley.
- 1877 The "Election Controversy" among Lutherans of the Synodical Conference begins as a result of Dr. C. F. W. Walther's essay on the doctrine of election by grace, read at a convention of Missouri's Western District, meeting in Altenburg, Perry County, Missouri, where the Saxon immigrants first settled in America.
- 1878 The Missouri Synod resolves to endorse the state synod plan providing that "the existing theological institutions of the general synod joining in the formation of the state synods be merged in a common seminary."
- 1878 28th annual Wisconsin Synod convention meets in Milwaukee in late June. The Missouri Synod's resolution in support of a general seminary hastens preparations for a separate Wisconsin Synod seminary. The resolution passes "that we open our seminary this autumn in Milwaukee."  
The synod is "not in favor of" the state synod plan "without a clear previous understanding as to whether it was to be a state synod with its own government or merely a district of another already existing synod and hence dependent in the matter of church government."

- 1878 In September the Wisconsin Synod reestablishes its seminary, temporarily using two houses located on Beaubian Street in Milwaukee. Called to the seminary are: Professors A. Hoenecke, Eugen Notz and A. F. Graebner (to assist the ailing Hoenecke).
- 1878 Franz Pieper, Wisconsin Synod pastor at Manitowoc, is called to Concordia Seminary, St. Louis, as Dr. C. F. W. Walther's understudy.
- 1878 Pastor Michael Pankow of the Wisconsin Synod is called to serve Lutherans in Nebraska who had migrated from Lebanon and Ixonia, Wisconsin in 1866. Within three years the Nebraska group came to affiliate with the Wisconsin Synod.
- 1879 29th annual Wisconsin Synod convention authorizes the purchase of Eimermann's Park in Milwaukee for housing the new seminary.
- 1879 The Synodical Conference meeting at Ft. Wayne, Indiana, continues its resolve to form a joint seminary and to implement the state synod plan. (By 1881 it was evident that the plan for such unity would not work. The election controversy, particularly involving the Missouri Synod, the Ohio Synod and certain Norwegians, was already having its effects.)

The election controversy within the Synodical Conference terminated the fellowship between the Ohio and Missouri Synods. At the same time the controversy drew the Missouri and Wisconsin Synods closer together.

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# An Account of WELS Campus Ministry In Madison, Wisconsin

Richard D. Balge

**T**HE WISCONSIN SYNOD has been involved in campus ministry in Madison since the early 1920s. For more than 40 years the work was carried on in close cooperation with the two Wisconsin districts of the Missouri Synod. Since 1964 the synod has maintained its own ministry at Wisconsin Lutheran Chapel and Student Center on West Gilman Street, near the midpoint of State Street's mile.

As early as 1901 the Missouri Synod had called Robert Kissling to start a congregation in the city and undertake to serve students. Pastor Kissling was permitted to use the Norwegian Lutheran Our Savior's building for services. That congregation was then located on East Washington Avenue, more than 1¼ miles from the foot of Bascom Hill. Apparently no congregation was organized and Kissling left in 1904.

There was a two-year interim and then C. F. Martens was called to try again. He came in 1906, founded Immanuel congregation, and invited students to attend services. But Immanuel is more than two miles from the university campus, and even in those good old days many students found the distance too great.

Meanwhile, about 1907, the General Council (an earlier incarnation of what is now the LCA) had begun a student ministry on University Avenue. The mission grew up to be Luther Memorial.

In 1919 a group of Missouri Synod laymen and pastors in Milwaukee persuaded the South Wisconsin District of their synod to recognize the need to establish a ministry for serving the university community. They estimated that there were about 350 students of the Synodical Conference and they noted the distance to Immanuel and the proximity of Luther Memorial.

## First Synodical Conference Pastor

The district mission board extended a call to Adolph Haentzschel, who was then serving on the faculty of St. Paul's College in Concordia, Missouri. He began his ministry in Madison in the spring of 1920. He conducted his first service on September 26, 1920 in the rented auditorium of the Wheeler School of Music at 510 State Street. Reports of attendance at the first service vary. Pastor Haentzschel's figure, 35, is neither the highest nor the lowest.

A student council was elected in the spring of 1921 and a congregation, open to non-student members, was organized in April of 1923. The student council resolved that one of its seats should be occupied by a non-student member of the congregation.

Meanwhile, in May of 1922, a group of prominent laymen and pastors from Milwaukee and its environs met at the Lutheran Center on 11th and

State in that city. A number of Wisconsin Synod notables were also present and took part in the discussion on "meeting the emergency at Madison without interfering with the regular church work." The name this ad hoc group adopted for promotional purposes was "Lutheran Community Home and Chapel."

"The emergency at Madison" consisted in the fact that pastor Haentzschel's group was meeting in "a very unchurchly place." There was no altar, no pulpit, no organ. There was no place to meet except, during stated hours on Sunday, at the Wheeler School of Music. Rental for those hours on Sunday was \$60 per month. They met there for five years and in the sixth year had to move to another hall, one mile from the campus.

Better times were coming. In 1924 a parcel of land on State Street, about two blocks from the foot of Bascom Hill, was purchased. Forty years later, after the campus had expanded mightily to the westward, this was still regarded as an ideal location. Also in 1924, it was resolved that "the name of this organization shall be Calvary Lutheran University Church." Incorporation was discussed, but somehow no one followed through, with the result that Calvary had conversations with the IRS in the 1950s.

Missouri's North Wisconsin District resolved to join its sister district and sister synod in a building program. A beautiful English Country style church was designed and the cornerstone was laid on November 29, 1925. Calvin Coolidge was president of the United States. Glenn Frank was president of the University of Wisconsin. Contents of the cornerstone included "The Capital Times" of the previous day, with a headline story reporting a marital scandal involving Frank Lloyd Wright. Wisconsin Synod representatives on the mission board were Pastor Carl Gausewitz, Pastor Paul Pieper, Mr. H. W. Graebner and Attorney Ernst von Briesen. After the service a luncheon was served in a rented room at the Hillel Foundation, then located on State Street.

## Campus Chapel Dedicated

The chapel was completed and dedicated in 1926. Reports as to the cost are not in agreement but the best accounting seems to be that which arrives at a total of \$158,804 for the site, chapel and furnishings. The students raised \$6000 for furnishings. The association of individuals which had raised the funds, engaged the architect, hired the contractor and seen the project through dissolved in 1931 and turned the property over to the synodical bodies. It was determined that 59 percent of the funds had been contributed by the two Missouri Synod districts and 41 percent by the Wisconsin Synod. Equity in the property was assigned to each in those percentages.

A standard assignment for UW art students in the early 1930s was to sketch the side entrance of Calvary Lutheran Chapel. The Northwestern College Male Chorus sang there on Good Friday 1952, and the writer remembers a very warm and churchly church. Economics forced the razing of the structure in 1971, and Calvary now shares a building on the old site with the University Book Store.

Adolph Haentzschel was the first full-time campus pastor of the Synodical Conference, a pioneer who in a fundamental way recognized what the content and form of the campus ministry must be. The major emphasis of

this work has been the preaching of the word and the administration of the sacraments, with the offer of counsel from God's word. Depending on the time available, the size of the field, the skills of the pastor and the genius of the particular student group, there are also more or fewer opportunities for Bible study, mission outreach, service projects and social activities.

The Missouri Synod had recognized Haentzschel's gifts in calling him to St. Paul's College and then to the campus ministry. The University of Wisconsin must have regarded him as a capable man also, for the regents appointed him to teach philosophy during the spring semester in 1924. Thereafter, he served as a part-time instructor through most of his tenure at Calvary.

His reasons for accepting teaching assignments in the university were two-fold. From the minutes of the mission board we learn that he began to teach in an effort to overcome financial difficulties. From his own words we also learn that he saw it as a way to become more directly involved in the university, to learn more about the context in which students were living, to help win the confidence of those whom he was serving in his ministry.

### Teaching at the University

Unfortunately, his teaching in the university became a bone of contention in the 1930s. It was the time of the Great Depression and the sponsoring church bodies were having problems paying the church's workers. In 1932 Calvary funds in the amount of \$78.12 were tied up by a bank closing. The following year the mission board asked Calvary to lend it \$73.04 in order to pay the assessment for new street lighting on State Street. Haentzschel's salary was reduced by the mission board at about the same time the university's budget cuts had brought a temporary halt to his teaching.

It was against this background of economic woe that the mission board questioned why the "student pastor," as campus pastors were called until about 1945, needed a paid secretary if he had time to teach in the university. However, there was also a question of principle: whether a pastor should be gainfully employed in a second, a "secular" calling. In June of 1935 the South Wisconsin District of the Missouri Synod concluded that since he was to be a full-time pastor and his salary was adequate, Pastor Haentzschel should refrain from teaching. Because the mission board had referred the matter to all sponsoring bodies, the Wisconsin Synod addressed itself to the issue in its August 1935 convention. Its conclusions were that a pastor should be a full-time pastor, should not be answerable to the university or responsible for its policies by serving on its staff, should not give a false impression to laity and clergy regarding the nature of the ministry, should respect the wishes of the body which called him.

This issue may have played a role in Haentzschel's decision in September of 1936 to accept a position on the faculty of Valparaiso University and in the mission board's decision to release him from his call. He left in January of 1937 and visited Calvary to preach for the Silver Jubilee service in 1946. Three books authored by him are included in the collection of our seminary library.

Until 1929, the Wisconsin Synod's representatives on the mission board had been appointed by the president. In 1929 the convention resolved to elect

representatives and eventually the Western Wisconsin District Mission Board assumed the responsibility of representing the synod on the Calvary mission board.

Today's campus pastor could not imagine a climate in which 81 percent of the optional religious preference cards were returned by university students. That was the situation in 1936, as reported by *The Milwaukee Journal*. This item is not introduced here to suggest that Haentzschel's successor would have an easy time of it. Rather, it illustrates something we frequently hear and suspect is true: times have changed.

### Burhop Accepts Call

Actually William Burhop served Calvary during three distinct periods of challenge. He came in the later, discouraging years of the depression. He was at Calvary during World War II. He completed his ministry during the post-war boom years.

The board called him in late 1936 and he left the presidency of Concordia College in Fort Wayne to assume his duties in Madison early the next year. Written and pictorial resources suggest that his ministry was conducted along lines similar to those established by his predecessor.

In the early 1940s the streetcar tracks on State Street were taken up, presumably to be salvaged for martial purposes. In 1943 the number of Synodical Conference students in Madison was down sharply because so many young men were in military uniform. A photograph of the 1943-44 student council shows a member in ROTC uniform and the 1944-45 council included a uniformed enlisted man from the Naval Training School which was conducted on campus.

The war ended and the veterans came to study under the GI bill. They comprised 60 percent of the student body in 1946 and the number of Synodical Conference men and women on campus rose to about 1100. At this time, for the first time, Calvary had a part-time assistant pastor, graduate student Eugene Klug.

Among the returning servicemen was a graduate of Northwestern College in Watertown. He was a music student and he served Calvary as organist and choir director during the years of his graduate study. He also married the pastor's daughter Esther. In later years he was known as Dr. Arnold Lehmann, director of music at Northwestern College.

In 1948 there were 1250 Synodical Conference students enrolled at UW. Many of them were married veterans who lived in Badger Village, about 35 miles from the campus. A kind of "extension" campus ministry was carried on at Badger Village by Pastor A. Loock of the Wisconsin Synod.

In 1950 Pastor Burhop asked for assistance and a fresh graduate of Concordia Seminary, St. Louis, was called. Edward Wessling had stayed at the seminary an additional year to complete work for the Master of Sacred Theology degree. He and the senior pastor worked in tandem for 18 months, and then Burhop preached his farewell on the last day of September in 1951. Pastor Rudolph Horlamus, Wisconsin's hospital pastor, had preached the Lenten sermons in 1951 because of health problems which Burhop was experiencing.





Pastor William Burhop, campus pastor at Calvary 1937-1950, and students at Sunday evening "cost supper."

### Pastor Ed Comes to the Campus

Pastor Ed, as Wessling was called, was without question the most popular minister who ever served the campus in the name of the Missouri and Wisconsin Synods. He came during boom times and he kept things booming. Gifted preacher, able communicator, skilled in public relations. He and his students conducted a televised panel discussion on WTMJ in 1952: "Why Be Merry at Christmas?" He was featured in the October 19, 1953 issue of *Time*, in an article on campus ministry which also acknowledged the Wisconsin Synod's role in the Calvary mission. During his incumbency two seminarians from Thiensville (Mequon) served as vicars. They were John Meyer in 1956-57 and Eugene Strangmann in 1958-59.

In the school year 1957-58 it became necessary to conduct three Sunday services. In 1958 there was a serious seating problem and long lines of worshipers waited outside during the service to be assured of a pew at the next service. Among those who stood in line on one Sunday morning was a very distinguished visitor, UW President E. B. Fred. Wessling was the featured pastor on the Lutheran Hour for four Sundays in the late summer of 1959. Later that year he left to serve a town and gown congregation in Valparaiso, Indiana.

Walter Wegner, who had been serving a parish in Columbus, Wisconsin, became Calvary's first WELS pastor in 1959. He thus also became the synod's first full-time campus pastor. During his brief tenure there was a strong contingent of staff-workers with WELS roots. Vicar Strangmann served a second year. Professor Ed Hugdahl was the "music man." Carol Chworowsky was the woman counselor. Karla Bast was the secretary. James Michaels, pastor of Our Redeemer, was teaching an Old Testament course. There were several WELS students on the council.

And, when Wegner was called to teach Old Testament at Concordia Seminary, St. Louis, Pastor Karl Bast of Eastside was named vacancy pastor. He also took on the task of conducting Tuesday matins.

Pastor Wegner had declined an earlier call to St. Louis. But, as the day approached when WELS would suspend fellowship relations with the LCMS, Concordia called him again. He asked the board to release him, stating: "Close ties in both synods would make my work here difficult." He was released just two months before the suspension of fellowship took place in August of 1961.

The synod directed the Western Wisconsin District Mission Board to withdraw from the joint campus ministry at Calvary when it was feasible to do so. The WWDMB participated in the issuance of calls to two LCMS pastors. Both of them declined, both citing the difficulty of working under a call issued jointly by synods which were no longer in fellowship. Thereupon Wisconsin's representatives declared: "We, the Wisconsin Synod members of the Joint Board, resolve to hold in abeyance our right to call a man at this time, granting the Missouri Synod the right to call, and pledging ourselves to underwrite the call in every way possible."

Eugene Rehwinkel of St. John in Watertown, then an LCMS congregation, had assisted at Calvary during the vacancy. He accepted the call to Calvary in 1962, served with cheerful enthusiasm for two years, and then followed a call to the parish ministry in Columbus, Indiana.

## WELS Begins Campus Ministry

The time had come for WELS to launch a new campus ministry in Madison. In the spring of 1964 there was a division of assets and the WWDMB called Richard Balge of Milwaukee to begin at a site to be determined. Actually, an offer was made to buy Calvary's building and property. Understandably, the offer was refused.

In the letter which accompanied the call to Balge, mission board chairman Henry Paustian wrote: "It is our conviction that not only are the opportunities tremendous, but that the time is ripe. Already we have about 750 of our own boys and girls on the campus, with the figure expected to reach 1000 within the decade. We hope also to serve the many people in the heart of Madison who have no church of our synod in which to worship. . . . We see our student center as a unique mission opportunity not only with regard to many unchurched students of our own country, but also exchange students from foreign lands."

In retrospect, in view of our chapel's history, especially in view of the recent efforts and results in Eagle Heights, Pastor Paustian's projections were not overly optimistic. By 1970 there were 918 persons listed in the chapel's files, and there was always the assumption that not all WELS students' names were finding their way onto our lists. As to mission opportunities and efforts and fruits, more later.

Two men were added to the WWDMB at the June convention of the district, in order to give attention to campus ministries and opportunities in several cities of the district, including Madison. The lay member was Walter Gausewitz, emeritus professor of German, who had worshiped with Haentzschel in the Wheeler Music School during his student days. The pastor member was Ardin Laper of Sun Prairie, who later served as chairman of the mission board.

Balge was installed in the evening of June 21, 1964. The synod's first vice president, I. J. Habeck, preached on 1 Corinthians 1:23,24, "Preach Christ Crucified." Balge had been working on the same text for his inaugural sermon the following Sunday and had to change to the gospel for the day: "At Thy Word I Will Let Down the Net." There were 14 in attendance at the first service on June 28.

The installation and inaugural services were held in the quarters of the Woman's Club of Madison at 240 West Gilman Street, where Wisconsin Lutheran Chapel and Student Center spent its first three years and two months as lessee. There were disadvantages, such as the requirement that the pastor be present whenever the building was open and the necessity of holding Ash Wednesday services on Thursday when a lodge meeting preempted the hall on Wednesday evening. The inscription on the front, "The Woman's Building," was more than some young men could tolerate and they went away sorrowing. But really, "The Alamo," as many came to call it, proved to be more practical for our purposes of campus ministry than the quarters which Haentzschel and his pioneers occupied for six years. Then, too, the move to 220 W. Gilman in 1967 was short.

The chapel's first candlesticks and paraments came from the Grace, Ridgeway congregation in Winona County, Minnesota. The altar was a borrowed table, the pulpit-lectern a borrowed music stand. The first com-

munion ware and linens consisted of various pieces from Lois Balge's cupboards, adapted for sacred use. The first baptism was that of Katherine Joan Sanders, daughter of James and Rita nee Schroeder, on Thanksgiving Day of 1964. The font was a bowl borrowed from the kitchen of the Woman's Club, to which the group had access on Sunday evenings for the weekly cost suppers.

## Help Arrives

Three members of Calvary's council came, gradually, to participate in the worship and programs of the new ministry. They came by conviction and they were an invaluable help to a pastor who was ignorant of the workaday details of campus ministry. They were Art Eggert, now a member of Eastside in Madison; Chuck Skeels, now director of the synod's member loan program; and Bonnie Roeming. Miss Roeming worked especially hard at publicizing the chapel. She later became the wife of Wayne Schmidt, WELS campus pastor 1971-75. It was probably these three who coined the nickname WISLU, which is easier to say than Wisconsin Lutheran Chapel and Student Center. That nickname seems to have fallen into disuse, last appearing in the minutes in 1979, when a returned alumnus was secretary of the congregation. The chapel listed 500 students and other persons at the end of its first six months. Attendance at worship and participation in the program did not reflect those numbers, but better days were coming.

University Professor Richard Heins, a member of Our Redeemer congregation, was managing three student apartment buildings just east of the Woman's Building. The buildings were purchased by the synod in July of 1964 with the intention of razing them to clear the land for construction.

That autumn the mission board began to interview architects. The facility they had in mind was to accommodate 250 worshipers and provide space for fellowship, classes, counseling, administration and a library. Living quarters for a housefellow were to be included in the plan. A question which Dr. Gausewitz addressed to each architect was "Can you design a chapel which says, 'Lift up your heart'?" Meanwhile, the synod Board of Trustees designated the sum of \$220,000 for construction.

The architectural firm of Cooley and Borre Associates in Park Ridge, Illinois was chosen. Demolition of the three apartment buildings began July 1, 1965. Plans were let out for bids and the board met in January of 1966 to choose the contractors. The bid totals were well above the figure allowed and the architect was directed to revise the plan.

A second bid opening was held on June 15, six months after the first. This time the bids totalled \$242,000. The Board of Trustees allowed the amount; the final cost of construction was \$246,000. Part of the additional \$4,000 was accounted for by the City of Madison's insistence that the windows on the northeast wall of the building be wireglass, a fire safety measure to safeguard the frame building next to the chapel.

## Building Program Begun

A groundbreaking service was held on July 10. On July 15 architect William Cooley was killed in a one-car accident after spending the day in Madison. Edward Borre took over the company and saw the project through to the end. The building permit was delayed over the matter of the wireglass,

but excavation was finally begun on July 27.

The Stenjem Corporation, general contractor, set a completion date on or about April 7, 1967. Pastor and people were by this time conditioned by delays to be a bit skeptical about such projections. They were not to be disappointed. There were delays for the delivery of steel joists and laminated arches, each in their turn. Most devastating was a strike by three building trades which lasted from April to June of 1967.

Meanwhile, back in the Woman's Club, there occurred an incident which could have ended in tragedy. A large chunk of plaster fell from the ceiling on Sunday into the worship area. In the providence of God, one young man was struck a glancing blow without being injured. A few others were slightly dusted by smaller particles. The organist nearly resigned that day when a visiting dignitary opined that the high volume of her playing had brought down the ceiling. The Woman's Club undertook to repair the plaster and also took out more liability insurance. Chapel seating was rearranged to avoid the area of special danger.

Construction was finally completed and students moved books and furnishings from the Alamo to the new buildings. The final service was held in the Woman's Building and Thomas Kuster, doctoral candidate in speech, preached the final sermon: "Remember the Days of Old."

On August 20, 1967 the first service was held in the new chapel. The cornerstone, overlooked in the travail of 1966, was laid that day. The sermon was based on Psalm 84: "A Base of Operations for God's People." Only half the pews had been installed, the carpeting had not been laid, the old rented electronic organ was still in use, but hearts were full of gratitude to God who had brought WISLU to that day. On the following Sunday Erik Karl Eggert was baptized. His parents, Arthur and Joan nee Degen, had played important roles in the beginnings of Wisconsin Lutheran Chapel and Student Center.

### Chapel Dedicated

Dedication services were held on October 1. President Oscar J. Naumann preached on 1 Corinthians 1:23,24, the same text Habeck had used at Balge's installation. In the afternoon District President Carl H. Mischke of Juneau preached on Colossians 2:3, under the theme, "Dedicated to the Ultimate in Wisdom and Knowledge." Mr. Elmer Behrens, principal at Eastside, conducted a festival choir of singers from area congregations.

Worshippers at the chapel had raised a chancel furnishing fund of \$1200 and the pulpit, lectern, altar and communion rail were executed by Ossit of Beloit. Verne Shaffer, an art instructor at Beloit College, fashioned the font with its bronze John the Baptist. He used old gas pipes to create the stark crown of thorns which is subimposed on the cross.

On two successive Saturdays in August of 1967 a rented truck made its way to an octagonal barn in Mequon. There the pews were loaded, brought back to Madison, assembled and anchored by rank amateurs. To date, no one has ever been hurt by the collapse of a pew, but at one time some of the pews tended to become a bit unsteady in dry weather. The pews came from St. Philip (the old St. Matthew) in Milwaukee. When expressway construction forced a relocation, the pews were refinished and new ends were manufactured to match the decor of the chapel.



Chapel exterior and interior

The carpeting was the gift of the area Lutheran Women's Missionary Society circuit. The hammered brass candlesticks were donated by the Ladies Aid of St. Mark, Watertown.

A second furnishings fund was gathered, this time in the amount of \$1300. A larger source of funds proved to be gifts. The student bodies of several Lutheran high schools and the Milwaukee Lutheran Teachers College contributed. Men's clubs, youth groups, women's organizations and LWMS circuits were all generous in their support of the "new" campus ministry in Madison.

Seventy stacking chairs and tables were purchased for use in the fellowship hall. The housefellow's quarters were furnished, casework for the organ was built and materials for draperies were purchased. The draperies were sewn by women in Watertown and Madison. A gift of \$1000 from the Aid Association for Lutherans was used to furnish the library-lounge. In December of 1969 a "humanizing committee" was organized to make the fellowship hall and meeting room more homey and comfortable. A new furnishings fund died aborning, so the call went out for used furniture and carpeting. The response was good.

### First Wedding

The new chapel's first "big" wedding took place in February 1968. Housefellow Gerry Huhn married Carole Bauer and the student center benefited from the presence of a housecouple. The chapel's hymnboards were their gift to WISLU in 1969. Sod, clump birches, foundation plantings, and the hedge were contributed in the spring of 1968 by Mr. John Jung, a member of the mission board and president of Jung Seed Co., Randolph. The beautiful woolen paraments which are still in use were knitted by Joan Eggert and backed by Patricia Feick. The sound system was installed during 1968 by James Merten, graduate student and occasional organist at chapel services.

Hauser Studios of Stained Glass in Winona, Minnesota designed, manufactured and installed the faceted glass windows in 1970. Actually, they had been designed some years before, according to a concept developed by a chapel committee. The bulk of the cost, \$5000, was met by the bequest of Erna Kowalke, a chapel member who joined the Church Triumphant in 1967. The value of the estate had been diminished by a fall in stock prices and it was resolved to ask alumni to help pay for the windows. They helped. On November 15, 1970 the sermon was "The Story of Salvation: What the Windows Say." An interpretation of the windows was pasted into all hymnals for easy reference.

The old Chinese curse said, "May you live in interesting times." The years 1964-1971 were times of great blessing for Wisconsin Lutheran Chapel and its pastor. But they were also interesting times. There was the "Black Student Rebellion" and there were many antiwar protests as well as a teaching assistants' strike.

During 1967 and 1968 protesters began to visit and disrupt Sunday services at various campus and downtown churches. On May 8, 1967 "it was moved that the congregation favors the following plan of action in case protesters enter our services: 1) The pastor should ask them to put down their signs, sit down, and worship with us. 2) If they refuse, the ushers

should attempt to lead them out. 3) If this fails, the pastor should direct the ushers, as a last resort, to call the police. 4) The pastor should use his discretion as to the course to follow depending upon the circumstances." For more than a year an outline of these procedures was kept inside the rear cover of the pulpit Bible, but it was never necessary to refer to it.

### After Kent State

On Ascension Day of 1970 the protest following the shootings at Kent State swept through the Gilman-Langdon neighborhood and the instruction class, meeting behind locked doors, got a whiff of tear gas. In August Sterling Hall was bombed, resulting in the death of a researcher. In January of 1971 the council turned down the request of the "Defense for Angela Davis Committee" to use our facility. The council had earlier denied the request of "The Amazing Grace Jug Band" to practice in the fellowship hall. Their representative may not have been a revolutionary at all, but he *looked* like one.

During the night of September 22 in 1970 the center was burglarized. Thieves broke in and stole a slide projector with its screen, tape recorder, mimeograph, kitchen appliances and a student's typewriter. Also missing were the cassettes containing slides for a just-completed presentation on the chapel's program, to be used for promotional purposes. *Then* it was discovered that the contents of the building had not been insured against theft. The alumni were solicited for monies to help replace the stolen articles, and they came through.

In March of 1971 Balge was released to accept the call to teach church history and homiletics at Wisconsin Lutheran Seminary in Mequon. He left at the end of the semester. A student in the first class which he taught at the seminary was Thomas Trapp, of whom we shall hear more. Pastor Ronald Ehlert served the brief vacancy from mid-June to mid-August and then Wayne Schmidt was installed as WISLU's second pastor. The current parsonage on Knightsbridge Road was purchased not long after his arrival.

### Schmidt Arrives

Schmidt had founded and led Luther High School in Onalaska. He had earned a doctorate in educational policy studies at Wisconsin. He had also completed graduate programs in English, Latin and music. While still at Onalaska, in 1968, he had played the dedicatory recital on the chapel's four-rank Tellers organ which had been paid for from legacies and bequests left to the synod. An unusually gifted man, well suited for campus work, he carried on a very effective ministry during his four years at the chapel.

One important move which he made immediately was to take over the choir work. Another was to enlarge the chapel's advertising budget. During his tenure a folding machine for the bulletins and newsletters was purchased. Additional furniture was acquired in 1973.

From the beginning, the steeple had creaked in any breeze and made a horrendous noise in a high wind. In later 1971 bids were requested for repair of leaks and two years later it was determined that the steeple must be removed. The cross, which had stood 75 feet above street level, is now mounted on the face of the chapel.

In 1971 Pastor Schmidt asked the chapel leadership and the mission board, "What is expected from the pastor in proportionate time and effort for

- 1) the student program,
- 2) the congregational program,
- 3) outreach?"

Neither group seems to have answered this difficult question which probably must be answered by every campus pastor for himself.

During part of his incumbency Schmidt taught part-time in the university. In 1975 he accepted a call to teach practical theology at Concordia Seminary. He concluded his ministry and terminated his fellowship with the WELS in June. Ronald Ehlert again assumed the responsibilities of vacancy pastor.

Paul Kelm, a mission pastor in Pittsfield, Massachusetts, was called in July of 1975. He declined, but the board called him again in October. He began his work in January 1976. The bulletin announcements of his sermon themes during his years at the chapel suggest something of the creative freshness which those who have heard him preach know and appreciate. He placed great emphasis on lay service, especially lay evangelism, and before he left devised the committee structure which his successor has implemented.

In February of 1979 Pastor Kelm accepted the call to serve as dean of students at Wisconsin Lutheran College in Milwaukee, leaving in April. Kelm's average of seven adult converts per year indicates that he was an excellent choice for the post he now holds: executive secretary for evangelism of the WELS.

### Trapp Installed

James F. Naumann of St. Andrew in Middleton was appointed vacancy pastor and served a six-month vacancy with the help of Northwestern College instructors and seminary students. In October 1979 Thomas Trapp, who had been serving congregations in Stambaugh and Tipler in the Upper Peninsula of Michigan, was installed. His inaugural sermon, based on Ephesians 4:1-3, was "Pull Together." This writer believes that Trapp has a special gift for getting people to pull together. He is a motivator, utilizer, organizer, expediter. He has implemented the committee structure which was adopted in Kelm's time, involving a balance of congregation members and students in the cooperative discharge of the chapel's mission. He has initiated the Small Group Fellowships idea and guided them in pursuing their threefold goal of Praise, Progress, Proclaim. One gains the impression that the chapel's program is what it always was, but that it is being publicized and presented in a more sophisticated and effective way. One also senses a more conscious and concentrated effort at outreach to the unchurched and uncommitted of the campus and downtown community. The *GOODNEWS* letter is an excellent tool: short, to the point, eye-catching, attractive in form and content.

The program at WISLU in the 1960s was very much a continuation of the program at Calvary. In addition to the regular schedule of services there were Bible study courses, doctrine courses and films. The Sunday evening cost suppers were an every-week affair until the late 1970s. There were

council retreats, evangelism retreats and study retreats. Repeat guests at cost suppers were E. C. Kiessling of Northwestern College, Walter Gausewitz and Siegbert W. Becker of Milwaukee Lutheran Teachers College and Wisconsin Lutheran Seminary. In 1967, for the first time, Bible classes were conducted on the campus proper, in Room 38 of Agriculture Hall. During the 1970s noon hour classes were conducted in Van Hise. Sunday school was first offered in September of 1965 under Mrs. Elsa Cuppan.

From 1920 until now the ministry has never been limited to university students. It has always sought to gather and serve people from every walk of life and every age group. A local congregation was organized at Wisconsin Lutheran Chapel on February 14, 1966. Signatories of the articles of incorporation were Gary West, Arthur Eggert, David Schumann, Lorin Uffenbeck, Charles D. Skeels, Bruce C. Cuppan and Richard D. Balge. Bruce Cuppan was the congregation's first president. That same year it was resolved to participate in the synod's *Missio Dei* building drive and eventually more than \$3300 was raised for that purpose by congregational members.

Under Trapp an associate membership plan was inaugurated. Membership is renewable annually and it allows members to retain their affiliation with the home congregation. The associate member commits himself to the chapel's confession and to service in the congregation, with the option of requesting and using offering envelopes. This arrangement is in accord with and complements the original and primary purpose of the Madison ministry, reaffirmed by the mission board in 1980: to do student work.

The original student organization at WISLU was called The Student Association of Wisconsin Lutheran Chapel and Student Center. An ad hoc committee had a constitution ready before Christmas of 1964 and the first council was installed at the beginning of the second semester in 1965. David Becker, law student, was president of the first council.

### Lutheran Collegians Organized

The pastor and several students participated in the organizing convention of Lutheran Collegians National in Whitewater during the Easter break that year. Marilyn Troeller (Mrs. Melvin Kruse) was elected treasurer of the national group. For five years the Student Association supported Lutheran Collegians on the basis of \$1.00 x average weekly attendance during the school term. Thus, in 1967-68 \$180 was remitted to the national treasury. This annual amount was considerably reduced when the students adopted a new form of organization in 1970 and became a local chapter of Lutheran Collegians with dues-paying members.

WISLU hosted the national convention in 1969. Convention-host chairman was Dick Zondag, now a regent of Wisconsin Lutheran College. The organization met at Madison again in 1982. By this time, after Kelm's reorganization into committees, WISLU's relationship to the national had returned to what it was in the beginning.

Music has always been an important ingredient in Lutheran worship. The chapel has been fortunate to have competent organists through its history. In addition, there have been various instrumental ensembles and chamber groups since the late 1960s. A choir leader was more difficult to

discover. When a musician of our fellowship could not be found, the chapel did without. A first choir rehearsal was held in February of 1965, the pastor attempting to lead. A consensus developed that the group could not read his downbeat. Thereafter the choir chanted introits and graduals with the help of the organist, until Roger Walter began a four-year stint as choir director in 1967. There were Advent and Ascension Day concerts and Palm Sunday 1968 the choir combined with the choir of Our Redeemer congregation to present John Stainer's "The Crucifixion."

In 1977 a collection of contemporary music, "Joyful Noise," was introduced for use in public worship. This did not mean that traditional music and worship forms were no longer used. Rather, the pastors and music directors have sought to blend the two for freshness and variety and relevance. Today there is a 7:00 p.m. choir rehearsal to practice traditional music followed by an 8:00 p.m. "Joyful Noise" session.

In the early years student-led devotions were held on a weekday morning and during the summer of 1966 students conducted Wednesday evening devotions. In May 1976 lay lectors were introduced. In 1979 a resolution prohibiting the use of stoles was rescinded. When such a resolution was passed and the reason for it are a mystery to this writer.

### The Work of Pat Feick

The names of relatively few lay leaders have been included in this account. It seemed better to pass over many than to pass over only a few. One person whose work must be acknowledged is Pat Feick. She was a medical technology student when she came in 1966 and stayed on at University Hospitals after graduation. Not only was she a faithful organist for four years; she was a catalyst in almost everything that happened musically during those years. She founded the altar guild and did the work before the guild was organized. She purchased more than one needed item with her own funds, even after her purse was snatched from the Woman's Building one payday. She headed the committee which purchased the kitchen equipment and cooked more than one cost supper in a pinch. In general she did whatever was needed to help the chapel and its program. She married WISLU alumnus and engineering instructor Gary Johnson. After their wedding in our chapel, she lived the life of an Air Force wife and is now a faculty wife at our synodical prep school in Saginaw. Pat and Gary have two sons.

The division of financial responsibility at Wisconsin Lutheran Chapel has been about what it was at Calvary. The synod has provided the building and pays the salary. All other expenses are met by offerings and special gifts. A maintenance firm was engaged at the time of the chapel's opening in 1967. From 1968-70 maintenance bills were occasionally sent to the mission board for payment by the synod. In April of 1970 the congregation discussed whether the housefellow should serve as maintenance man and thus earn his living quarters. The policy that the housefellow is a staff member and earns his housing that way was upheld. Housefellow duties today seem to be about what they were then, except for the duty of bussing pop bottles and observing the energy-saving procedures. In spring of 1971 a better solution was found when the maintenance service was dismissed and a student was hired at considerably less cost.

Offerings for the first full year (1965) were \$3328. Offerings in 1983 were \$47,219.

### Campus Outreach

A campus ministry is not only concerned with serving the people of its own church body. It has a mission to reach out as well. There were well over 300 adult baptisms and confirmations at Calvary in the years 1920 to 1964. The first adult confirmands at Wisconsin Lutheran Chapel were Mary Babb (Mrs. John Emory) and Mrs. Kathryn Fredrickson, on March 7, 1965. Including these two there have been eleven adult baptisms and 97 adult confirmations through 1983. Many more, perhaps five times as many, were instructed during these 20 years.

One method which the chapel employed from 1965 to 1967 to gather its own and bring in others was a bus. Volunteer drivers made a 15-minute circuit of the campus before and after each service, stopping at key points. When insurance requirements forced cancellation of the bus service, car pools were organized and operated for a time.

A secondary goal and benefit of the campus ministry is the training of lay leaders for our congregations and missions. In the *Time* article which was mentioned earlier, Dr. Reuben Hahn of the LCMS Student Services Commission said: "They think we are spoiling the students. Experience shows that we are not spoiling the youth but . . . making functioning Christians out of them." Many names on Calvary's early student lists are recognizable as lay leaders in our synod. The same is true of an increasing number of WISLU's alumni, including those who have helped start mission congregations all over the United States. Some of them began evangelism work on the campus during their student days. One, former housefellow Bill Krug, was commissioned in 1970 to spend a two-year tour in Lima, Peru as a Gospel Overseas volunteer in the ELS mission. Today Bill and his wife Faith are active in the work of the new Spanish mission here in Madison.

Chapel alumni from the 60s have reappeared in the 70s and 80s as graduate students or dwellers in "MadCity." Every year, 1971-1984, has seen alumni at Wisconsin Lutheran Seminary, preparing for the pastoral ministry. Others are teaching in the schools of our synod from elementary to college level. More than a few women who participated in the program of the chapel now live in parsonages, teacherages or professorages. A few second-generation chapel attenders are beginning to appear. All pastors who have been privileged to work with the volunteers who take the lead in making a campus ministry effective use a single word to characterize them: DEDICATED.

Through the years there has been other assistance for the pastors at WISLU. There were paid part-time secretaries in 1965 to 1967 and that help was restored in 1973. During 1969-70 Vicar Dale Neyhart's basic assignment was to assist Pastor Rudolph Horlamus in the work of the hospital chaplaincy. To gain a broader and more varied vicar experience he also assisted in some of the work at the chapel. The question of a vicar for Trapp was studied in 1980 but the vicarship was not approved by the mission board. A number of ordained graduate students have provided some relief in the preaching and teaching load, most recently Robert J. Schumann, 1982-

84. It may be pertinent to note here that no one since 1951 has come close to the longevity of Haentzschel and Burhop, who served sixteen and fourteen years respectively. The danger of burnout is very real in the intense climate of the campus ministry, also because, to a certain extent, every year requires a fresh start with a new group of leaders.

### Reaching Foreign Students

The University of Wisconsin has always had one of the most diverse student bodies in the United States. Part of that diversity stems from the large number of foreign students. One pastor recalls that he preached to at least one person from every continent during his years on campus. In the late 20s Haentzschel stated his intention to work among Chinese students. When he recorded the baptism of three children in 1936 he entered this notation: "The mother of these children has only a Chinese and not an American name." A number of Afrikaners made the chapel their worship home during the 1960s. One of them, at a holiday service when the regular ushers were not present, brought the offering down the aisle with an American Black graduate student.

A marvelous recent development has been the attempt since 1981 to reach out to Eagle Heights, where so many foreign graduate students are living with their families. Vacation Bible school was conducted there in 1983 and ten nations were represented. During 1983-84 three children from the Hindu kingdom of Nepal attended Sunday school regularly. A 1984 VBS enrolled 60 children from 12 nations.

Reviewing the years since 1920 during which the WELS has been involved in campus work in Madison, and especially the years since 1964, an expression of gratitude is in order. Thank God for the wisdom of those who saw the need when others did not, for the encouragement of fellow believers who understood the difficult challenge, for the generosity of saints whose gifts and bequests have underwritten the facilities and the ministry, for the help of students and members who have given so much of themselves in this gospel work. There is joy in watching young Christians mature and there is hope that seeds sown here may spring up and bear fruit for eternity.

In closing, a word of thanks to Margaret Kemp and Verna Sell of Calvary Lutheran Chapel. They put the files and records at my disposal for a very enjoyable day of research. Thanks, too, to Pastor Tom Trapp, who did the same at Wisconsin Lutheran Chapel.

*Professor Richard D. Balge teaches homiletics and church history at Wisconsin Lutheran Seminary, Mequon, Wisconsin and was campus pastor at Madison from 1964-1971.*

## Tours of Salem Lutheran Landmark Church

Located at 6814 N. 107th Street, Milwaukee, Wisconsin.

Numbers in parentheses indicate number of people in each tour.

May 4, 1986	Peace School, Reedsburg, WI (27)
May 6, 1986	Centennial, Milwaukee, WI (19)
May 7, 1986	Shoreland High School, Somers, WI (56)
May 22, 1986	Apostles of Christ, Wauwatosa, WI (18)
May 28, 1986	Atonement School, Milwaukee, WI (25)
June 9, 1986	St. John, Lomira, WI (25)
June 19, 1986	Ladies group, Cambria, WI (13)

To arrange a tour, please contact: Mrs. Evelyn Schafer, W145 N7336 Northwood Dr., Menomonee Falls WI 53051. Phone 414/251-4093.

## Monetary Donations to the WELS Historical Institute

November 1985 — April 1986

Memorials are indicated by names in parentheses.

November	1985	Rev. and Mrs. Reinhart J. Pope	\$100.00
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Rev. Roland Cap Ehlke, President  
WELS Historical Institute



*The seal of the WELS Historical Institute depicts Salem Lutheran Landmark Church, built in 1863 on the site of the "birthplace of the Wisconsin Synod." (Salem now serves as the museum of the Wisconsin Synod.) In 1850 the Wisconsin Synod was born; in 1981 the WELS Historical Institute officially came into being. The German inscription is a reminder of the Synod's German roots. The words mean "Remember the former time." The cross reminds us of Jesus Christ, the Lord of all history.*

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