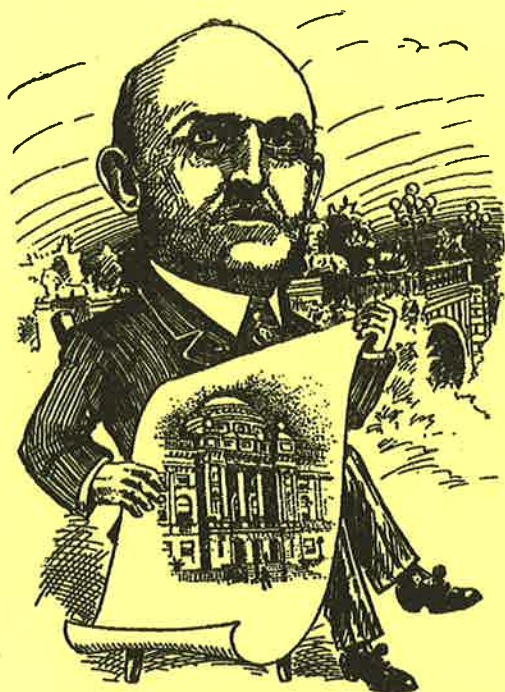


WELS Historical Institute

Journal

Volume 23, Number 1
April 2005



AUG 09 2005

WELS Historical Institute
Journal

Volume 23, Number 1
April 2005

- 3 Proceedings of the 20th Convention of the German Evangelical Lutheran Church of Wisconsin and Other States
Arnold O. Lehmann
- 29 The Museum's Corner
Char Sampe
- 31 The Seminary That Never Was
Daniel N. Balge
- 65 from the Editor...
Arnold O. Lehmann

Editor Arnold O. Lehmann

The *WELS Historical Institute Journal* is the official publication of the WELS Historical Institute, 2929 N. Mayfair Road, Milwaukee, WI 53222. Copyright 2002 by WELS Historical Institute.

The Cover
A caricature of architect Alfred C. Clas, from *Wisconsin Men Who Do Things*.
See endnote 90.

**Proceedings
of the 20th Annual Convention of the German
Evangelical Lutheran Synod
of
Wisconsin and Other States**

**held in the church of the Ev. Luth. Grace Congregation
in Milwaukee, Wis., from**

June 16 to 22, 1870

In compliance with the resolution adopted at last year's convention in Helenville the pastors, congregational delegates and teachers of the synod met on June 16, 1870 at Grace congregation of Milwaukee, which is a member of the synod, to conduct their regular convention of this year. The convention was opened on the mentioned date with a worship service in which the Hon. president of the synod, Pastor Bading, presented the sermon, based on Acts 24:14-16, in which he on the basis of the text showed what must be done so that our church is equipped to face the attacks and assaults of our adversaries. In the other services held during the time of the convention Pastor Kluge preached on Friday evening on Psalm 121, Pastor Spehr on Sunday morning on the Sunday's gospel, Pastor Schug on Sunday evening on Psalm 110 and Pastor Lukas on Monday evening on Haggai 2:7-8. In connection with the celebration of the Lord's Supper, on Saturday evening Pastor Goldammer presented the confessional address on Isaiah 44: 25. Pastor Siegler conducted Grace's customary Sunday afternoon religion instruction of the children. The sessions, thirteen in number, were opened with devotions appropriate for the morning and closed with those appropriate for the evening. Pastor Jaekel served as chaplain. The morning sessions were closed with the Lord's prayer, the afternoon sessions were begun with the singing of hymn stanzas.

After the completion of the opening the assembly conducted its

First Session

in which it organized itself. The convention consisted of the following voting and advisory members.

- A. Pastors with right to vote.
- 1. C. F. Goldammer, Green Bay
- 2. J. Conrad, Racine
- 3. J. Bading, Milwaukee
- 4. Ph. Koehler, Hustisford
- 5. J. J. E. Sauer, Wheatland
- 6. W. Streissguth, Fond du Lac
- 7. Ph. Sprengling, Sheboygan
- 8. F. Waldt, Neenah
- 9. C. Gausewitz, West Bend

- *10. Prof. Th. Meumann, Watertown
- *11. W. Dammann, Milwaukee
- *12. J. Kilian, Theresa
- 13. H. Quehl, Manitowoc
- 14. C. Wagner, Newtonburg
- 15. F. Hass, La Crosse
- 16. E. Strube, Fountain City
- 17. A. Denninger, Herman, Dodge Co.
- 18. Ph. Brenner, Oshkosh
- 19. Prof. A. Hoenecke, Watertown
- *20. J. Brockmann, Fort Atkinson
- 21. F. Hilpert, Addison
- 22. A. Titze, Ahnepee
- 23. A. Opitz, Farmington
- 24. G. Thiele, Herman, Dodge Co.
- 25. E. Mayerhoff, Ripon
- *26. T. Genske, Helenville
- 27. F. Kleinert, Ozaukee
- 28. Th. Jaekel, Milwaukee
- *29. H. Hoffmann, Granville
- *30. A. Liefeld, Caledonia Center
- 31. J. A. Hoyer, Princeton
- *32. P. Lukas, Franklin
- *33. A. Kluge, Reedsville
- 34. L. Ungrodt, Milwaukee
- *35. F. Schug, Burlington
- *36. Ch. Dowidat, Centerville
- *37. L. Junker, Forrest
- 38. A. Siegler, Menomonee
- 39. C. Oppen, Columbus
- *40. R. Adelberg, Watertown

Accepted into membership during the convention.

- 41. O. Spehr, Hortonville
- *42. Prof. Ernst, Watertown
- *43. Chr. Dagefoerde, Leeds
- 44. A. Zuberbier, Two Rivers
- 45. H. J. Haack, Wrightstown
- *46. H. A. Ph. Kleinhans, Herman, Sheboygan Co.
- 47. Con. Jaeger, Mosel
- *48. G. Denninger, Oak Creek
- *49. Reichenbecher, Called to Platteville

Of the absent pastors, Reim and Baarts were excused because of illness; on the other hand Pastor Huber, because of his unauthorized absence, was censured by means of a resolution.

- B. Delegates with right to vote.
- *1. G. Geiger, St. John's Congregation, Milwaukee

- *2. G. Jochmann, St. Paul's Congregation, Herman, Sheboygan Co.
- *3. P. Freudenwald, Trinity Congregation, Caledonia Center
- *4. C. Treichel, St. John's Congregation, West Bend
- 5. G. Schulz, Congregation in Watertown
- * L. Schulz, Arrived as substitute during the 7th session
- 6. C. Lemke, Kripplein Christi Congregation, Herman, Dodge Co.
- 7. H. Luehring, St. John's Congregation, Greenfield
- *8. J. Wokalek, St. John's Congregation, Centerville
- *9. Ph. Meister, St. Peter's Congregation, Helenville
- *10. Chr. Boelte, Zion Congregation, Columbus
- 11. L. Nimmer, St. John's Congregation, Nakimi
- 12. A. Theilig, St. Peter's and Immanuel Congregations, Mosel
- *13. A. Reddemann, Zion Congregation, Leeds
- *14. A. Hinz, St. Paul's, Franklin
- 15. M. Borchardt, Salem Church, Granville
- *16. K. F. Amborn, St. John's Congregation, Wheatland
- 17. A. Vodogel, St. Michael's Congregation, Fountain City
- 18. H. Siefert, Grace Congregation, Milwaukee
- 19. L. W. Anger, St. Matthew Congregation, Milwaukee
- *20. L. Piehl, St. Paul's Congregation, Wayne
- *21. Mr. Oberdosten, Congregation, Racine
- *22. Mr. Baum, St. John's Congregation, Sheboygan
- 23. G. Teske, St. John's Congregation, Princeton
- 24. W. Vesper, Immanuel Congregation, Farmington, Jefferson, Co.
- 25. A. Gebauer, Friedens Congregation, Oshkosh
- 26. Mr. Krueger

Pastors Quehl, Conrad and Denninger were called home for funerals, but returned before the conclusion of sessions. Pastor Brenner and Delegate Lemke had to return home before the close because of illness.

Since a large number of synodical members were absent from the final session, an objectionable practice which has been renounced almost every year, their names were read to the convention. As a result of a resolution, the names of those who left before the close of the sessions without permission, are to be recorded in the minutes, and are designated by a * in front of their names in the above roll call.

- C. Advisory members.
- 1. Pastor Wyneken, Delegate from the Synod of Missouri
- 2. Pastor Lochner, Delegate from the Synod of Missouri
- 3. Pastor Sieker, Delegate from the Hon. Synod of Minnesota
- 4. Pastor Strasen, Delegate from the Synod of Missouri
- 5. Pastor Link, Delegate from the Synod of Missouri
- 6. Pastor Loeber, Delegate from the Synod of Missouri
- 7. Pastor Moll, Delegate from the Synod of Missouri
- 8. Pastor Prager, Delegate from the Synod of Missouri
- 9. Pastor Reinsch, Delegate from the Synod of Missouri
- 10. Pastor Engelbert, Delegate from the Synod of Missouri
- 11. Prof. Crull, Delegate from the Synod of Missouri

12. Prof. Stellhorn, Delegate from the Synod of Missouri
13. Prof. Dr. Duemmling
14. Teacher Horwinski
15. Denninger
16. Voss
17. Behrens
18. Kneise
19. Grotheer
20. Diesier
21. Schwarzrock
22. Pauls
23. Graefe
24. Doern
25. Theisen
26. Scholz
27. G. Gamm, Member of the Board of Trustees
28. Geo. Brumder, Member of the Board of Trustees

After the organization was complete, the Hon. president read the following

President's Annual Report

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

Honorable, beloved in Christ, fellow brethren and congregational delegates. Although in the opening sermon of our this year's convention we heard quite a bit about the state of the church, I still would like to again with the beginning of our proceedings recall Psalm 46, which in our German Bible is usually headed with "The church's confidence and security." This psalm was sung during a distressful period, a time when the city of God in Israel found itself under a shaking world situation. The event to which this psalm seems to refer is none other than the destruction of the Assyrian power under King Sennacherib at the walls of Jerusalem. What rich blessings this hymn of faith by the children of Korah brought to the Old Testament Zion in terrible times and in great need will some day be revealed to us in eternity.

But this psalm also is a part of the Word of God which exists in eternity. Because of its length of existence it has not lost its divine strength. Also in the New Testament oppressed children of God strengthened their wavering faith with this psalm, they steeled their spirit, sought comfort when they were tormented by Satan, the world and their antagonists. As Charles V ordered the German states to appear for a meeting at Augsburg, at which it was to be decided what was for and what was against the gospel, our forefathers had no one on earth whose might and favor they could trust to present their case from a secular or churchly position. But God was their defense and strength. But there was Dr. Luther, under the ban, on his knees in Coburg while his followers were involved in heated battle and great distress in Augsburg; this psalm was his soul's rock in those critical days, through it he strengthened his faith when he had fears, and with it he fortified the weak hearts of his fellow believers, when they came to him in their distress. It also happened here that he, grappling in lengthy prayer, composed his heroic hymn, based on this psalm, the well-known Luther hymn: "A Mighty Fortress is Our God." The psalm and hymn by God's grace have also come down to us.

Since Luther's time thousands have received strength, comfort and blessings in difficult times from it. Do we not find a necessity for it in our time and circumstances? It isn't indeed just world shattering events and dangers disturbing the church of God to its very foundation that surround us, but also at no time is there any lack for God's Zion of difficulties, crosses and oppressions in this world. It is in vain that some await the times in which the church will attain great visible strength and glory, its adversaries already see to it that it remains in a suffering state, and finds the fulfillment of Peter's words: "The devil goes about as a roaring lion, seeking whom he may devour." By which perils will not the church of the pure word and sacraments be threatened?

At the beginning of this century the papal church appeared to hasten its end, and now that church lifts its head so proudly and insolently as if the conquest of the world is already in its hands. Shouldn't really this last year have opened the eyes of each Lutheran Christian to recognize how our fathers predicted so correctly when they called the pope the true antichrist? There have always been dreamers who call themselves Lutheran, who considered it possible that the papacy as such could be reformed and that in our confessions the designation of the pope as the true antichrist has gone too far, but one ought to realize that the events of recent times should remove the reason and basis for such a belief. Let's not fool ourselves, the antichrist, the papacy, cannot change for the better. The picture of him as the Holy Scripture describes him becomes clearer. Already many wicked popes have occupied the Roman See, of whom the Roman symbolism writer [*Symboliker*] Moehler himself opined: "Hell has devoured them," but no one has spoken greater blasphemy than Pius IX who said: "I am the way, the truth and the life" and who through the spectacle of an ecumenical council, which had not been held for centuries, allowed himself another attribute of God, namely infallibility. One can see that Rome's antichrist power is not broken as yet, and it continues to move onward quietly and undauntedly toward its goal in spite of the protests of prominent scholars and seekers of truth, and in spite of the cry of the multitudes and of the criticism of the daily press. If the signs of the times are not deceptive, the days are not too far away when one bows before the lordship of the antichrist, or in the face of his power of persecution to imprint the phrase: Here reign the indulgence and faith of the holy ones.

Another not to be disregarded, special force against our Lutheran church is the action of the Union, as well as the United State Church in Germany. One has only to read the high consistorial and ministerial regulations and decrees, to take a brief look at the new establishment of area synods in certain provinces, and to give a serious look at the daily oppressions and harassment which the faithful Lutherans must experience in order to understand the anxieties that our fellow brethren in our former homeland have for the continuation of our Lutheran Zion. From Hannover, the electorate of Hesse and Schleswig-Holstein come cries of complaints to us concerning the advancement of Unionism in their areas. A retired clergyman in Hannover points out in a publication about Communion fellowship with the Reformed and the United Church what great advances the Union has made in that area especially through the military chaplain, and he says at the end of his article: "Up till now the progress of the Union, which was under pressure, had little else to show for itself but recession and incursion of the enemy all the way into our heart chambers." Instead of undertaking great things, we should reflect upon the cause of this troublesome matter. There may be several. But one of the most effective is the new doctrine of the free Communion fellowship. How this doctrine under the guise of a confirmation of the old confession breaks it down is what these papers want to disclose.

And what will happen to our church if it does not retain its confessions? Every other church still has its methods of safeguard and strength. The Catholic church has its firm external cohesion and with it no small arsenal of offense and defense. The Reformed church, where it still has retained its doctrinal practices, has its strict discipline and from that its customary zeal and its vigor to carry on. The Lutheran church has nothing but its faith in Him and its pure, sole witness about Him; and if it does not have that anymore, it would have nothing but the weeping at the Babylonian waters, because its harps are hanging on the willows. Dr. Muenkel arrived at the following conclusion after observation of the church's condition in his homeland, of the gradual evolution of the religious mishmash: "It will not occur to the government to force us to introduce a Union, especially as long as the political will against it lasts. The government will especially not give us the opportunity for martyrdom, and yet make full preparations so that after years the ripe fruit can fall into their laps." You can see that the Union is giving rise for ultimate fears to the nearby areas, for it seems to realize its goal and is sure of reaching the same. How the Catholic church on the one hand quietly but without ceasing works to gain the victory over Protestantism, so on the other hand Unionism is working hard to cause the Lutheran church to disappear.

To these not to be underrated foes of our church a third evil force joins them which is incessantly occupied to work towards the dissolution of the church and to the moral ruination of our people. This is materialism, self-serving and ravenous, the widely declared worldly directed heathenish concept. Who is not looking with concern at the mighty advances which this angel of the abyss is making. From the educated circle down to the lower social ranks homage is paid to it by so many, scorning God and divine matters. Just open up the newest books of art where it is written: when it comes to the human soul, it does not exist. On the pulpit, in schools, work places, fields and forest, the devil preaches a wisdom which thousands of fallen away Christians drink up, leaving very little hope that they will ever be released from the devil's rope.

In the face of such dangers and enemies children of God for Zion's sake can become apprehensive. But what does Paul say? We are perplexed but not in despair. The Lord has given his church promises in which the antichrist will be destroyed with all of his associates. And should it happen that the Lutheran church because of the unfaithfulness of its members and because it has become a state or area church cease to exist, it still will be rejuvenated because of the truth which it acknowledges and probably will establish itself as a free church. Therefore we look with confidence into the future and sing with our Psalm: God is our refuge and strength, a very present help in trouble. External perils as well as inner struggles, together with whatever afflictions the Lord sends, must redound to the welfare of God's Zion through his magnificent grace. For the Lord of hosts is with us, the God of Jacob is our refuge. Amen.

After these preliminary remarks I take the liberty to give a report to the Hon. synod of the official acts of the previous year, whereby I

1) Refer to our congregations

In general our associated congregations, as far as I know, have grown internally and externally and complaints about the lack of church attendance and Communion participation were rare. However in certain rare instances great disputes arose concerning Communion announcements, cases of church discipline and a few other destructive matters. I was present at several places to help set matters straight and to establish peace, without however finding success in all places and reestablishing harmony. In

other instances I was unable to come even after repeated requests and it was not possible for the local pastor to quiet the high swelling waves.

Concerning the vacant congregations, it was possible to fill some of the vacancies with newly arrived personnel as well as with some from our seminary; unfortunately, it was not possible to fill the need of such congregations which have awaited pastoral care for quite a long time. In some city and some country congregations new beautiful church buildings replaced the old ones and were dedicated to God's service, while others are in the process of being built and are asking if other congregations could not help them with donations so that the work could be completed.

It can however be said of the congregations that their situations on the whole give us great cause to thank the Lord for his grace, but many things occur which annually make most necessary regular salutary visitations; may the synod seek means whereby this important matter be addressed.

Should visitation be left solely for the synodical president, this branch of the church's activity cannot be taken care of properly, because the time of the president is already taken up extensively by other synodical duties. The synod itself by neglecting this most important work could see damage develop in its midst which would be most difficult to correct.

2) **Departures from the synod** have been few by pastors and also congregations. One of the difficult departures on the one hand, but also a comforting one, since we know to which goal he was led, is the unexpected heavenly departure of our brother Wiese.

According to reports which I received concerning this, he was driving to an affiliate congregation on Ascension Day. On the way he was stopped and requested to visit a sick person. He entered the place, he became terribly terrified since he suddenly saw before him a person with a severe case of the small pox. Feeling very ill, he arrived at the congregation, and had to be brought home two days later seriously ill. Two days later he fell asleep in the Lord in whom he believed, whom he served in his congregation and whom he lived for. A sorrowing widow with three minor children survive him. How much she has to be supported for her sustenance I do not as yet know, perhaps the neighboring brethren of the deceased could supply the information at the proper time concerning this matter.

Late last fall Pastor O. F. Ebert informed me that he had in mind to accept a call from a Lutheran congregation in Missouri. I let him know that he has been accused by his congregation and the Northern Pastoral Conference of infringing upon the pastoral rights of his congregation. Since he still insisted on an honorable release from the synod, I saw it necessary to deny him that by sending him a detailed report, to which he sent a protest. The synod will get an opportunity later on to be more thoroughly informed and to give the president further advice on what to do.

In one of our congregations an undercurrent against the synod arose, in which it was feared that somehow its rights of freedom would be taken away by the synod or that it would be compelled to give a definite annual offering for the upkeep of our institutions. The pastors of the congregation on Kilbourn Road and of the congregation in Town Herman, Washington Co. were unable to hinder the resolution to leave the synod in spite of the congregations being given correct information. While the former did not carry out anything officially [a footnote reads: During the session a letter arrived] the

latter announced its official steps. Besides these two congregations, the poor congregation in Calumet, torn apart by yearlong controversies, declared its departure from the synod, after I admonished them in line with Christian discipline and order to return, but in vain.

3) In the placement of new workers, ordination, and change of positions much has taken place for the glory of God and the welfare of the congregations. Last fall five candidates arrived here, sent by Pastor Harms of Hermannsburg. Their names are: Carl Adolph Moritz Zuberbier from Fallingbostel in Hannover; Heinrich Christoph Dagefoerde from Mueden, near Hermannsburg; H. F. Haack from Schleswig-Holstein; Heinrich August Ph. Kleinhans from Bielefeld; and J. Haase. All but one entered our seminary for the purpose of furthering their theological studies. At present all are active in the ministry except Julius Haase, who is studying in St. Louis.

Candidate Adolph Zuberbier was elected and called by the Ev. Luth. congregation in Two Rivers. After he passed his required examination, and after having acknowledged his acceptance of all the Confessions of the Lutheran church in front of his congregation, he was ordained and installed on the 19th Sunday after Trinity at my request by Pastor Quehl, assisted by Pastor Wagner.

At the same time the vacant congregation in North Leeds turned to me for a pastor. I suggested to it Candidate Christoph Dagefoerde. After he received a call from that congregation, and after he passed an examination by the pastoral conference, he was ordained in St. John's Church here by me with the assistance of Pastor Ungrodt and was installed in his congregation on the 21st Sunday after Trinity by Pastor Brockmann at my request.

Early last October Pastor Thiele of Platteville received a call from the congregation Zum Kripplein Christi in Town Hermann, Dodge Co. He accepted the same with the approval of his congregation and was installed on the 22nd Sunday after Trinity in his new place by Pastor Lange.

Last September I received the information from Pastor Hoyer that he was elected and called in a regular meeting to become pastor of the Ev. Lutheran congregation in Princeton, and that he had accepted the call. I asked Pastor Mayerhoff to install him, which took place on the 15th Sunday after Trinity.

At the same time Pastor Opitz accepted the call from the congregation in Farmington. After I was informed that a change in his former place was desirable, I requested Pastor Gensike to install him on the 15th Sunday after Trinity.

About Christmas time Candidate H. J. Haack passed his required examinations at the seminary in Watertown. After I recommended him to the congregations in Wrightstown and Depere, he was duly elected and called by both congregations. Pastor Reim of Green Bay was requested to ordain him with his promise to accept all the confessions of our church, which took place on the Sunday after Christmas.

The past January Vicar Otto Spehr from Schlesien arrived here for the purpose of getting a position in our synod. Because he promised his agreement with the symbols of our church and had good recommendations, he was recommended to the congregation in Hortonville. After being regularly elected and called he was installed at my request by Pastor Waldt on Septuagesima Sunday.

Pastor L. Junker accepted a call to the congregation in Town Forest, left vacant with the departure of Pastor Ebert, and was at my request installed on Palm Sunday by Pastor Sprengling.

The congregation in Town Herman, Sheboygan Co. after a regular election called Candidate Ph. A. Kleinhans as its pastor and minister. After he passed his examination and promising his acceptance of the symbols of our church, he was ordained in the presence of his congregation on Sunday Jubilate by Pastor Sprengling, assisted by Pastor Quehl.

Shortly before Easter I was informed by Pastor Stark of Oshkosh that he found it necessary for health reasons to give up his position temporarily. Pastor Ph. Brenner with approval of his former congregation accepted the call to Oshkosh and was installed there by his predecessor on Cantate Sunday.

The congregation on Kilbourn Road, left vacant by the departure of Pastor Brenner, in a regular meeting elected Candidate G. Denninger. Since he through his examinations proved that he was ready for a pastoral position, and after promising his acceptance of the confessions of our church he was ordained in the presence of his congregation on Cantate Sunday by me with the assistance of Pastor Denninger, Sr.

This past spring Pastor Kittel announced that he had in mind to return to Germany in May, and that it was time to move ahead with finding a replacement for the congregation in LaCrosse, since it could not remain vacant very long without great damage. I suggested Pastor Reim of Green Bay to the congregation. After a regular election he received a call which he accepted with the approval of his former congregation. Pastor Hass, who was requested to install him, was not as yet able to do so.

In place of Pastor Reim, Pastor Goidammer was elected and duly called to Green Bay. After consultation with his former congregation he could with its approval accept the call. His installation has not as yet taken place.

About three weeks ago I was informed by the congregation in Town Mosel that it in a regular congregational meeting had elected and called Candidate Jaeger, who had completed his education at the seminary in Watertown, to be its pastor and minister. Since Mr. Jaeger had passed his examination, he accepted the call. I requested Pastor Sprengling to ordain him, and after promising his acceptance of the symbols of our church, he was ordained on Pentecost Sunday.

A few days ago Pastor Ungrodt, following a regular call meeting of the Ev. Luth. congregation in Jefferson, was elected and received a call there. After he presented the matter to his present congregation and asked for a release, it was granted him. He will move after the synodical convention.

The lengthy vacant congregation in Platteville, after having called several times without success, elected and called Pastor Reichenbecher, up till now a member of the New York Synod. He accepted the call and will begin his new duties as soon as possible.

From this report one can see that our God has granted us the joy of placing eight new workers in his service. In that we give thanks to the Lord for this growth and plead that he would endow these brethren with his Spirit and richly bless them in carrying out correctly the commission of the New Testament for the welfare of the souls entrusted to them and for the up building of his kingdom; it still must be noted that we are not in the position to satisfy all needs and to answer the requests for pastors. We dare not therefore cease to beseech the Lord to send more workers for his vineyard.

In regard to position changes, there again have been quite a few this past year, but I don't remember that there have been any real complaints, but may the Lord in his grace grant that the bond between pastors and congregations become more and more durable.

4. **Our relationship to other church bodies** has established itself in such a manner that a closer tie and fellowship with the Hon. Synod of Missouri, Ohio and other States has resulted. Last September this honorable church body met in a regular joint synodical convention in Fort Wayne, Ind. at which Prof. Hoenecke and I, as representatives of our synod, were present. The agreement reached in October 1868 between the delegates of both synods was unanimously adopted and recognized as a binding agreement between the two synods. The suggested program by our synod of combining the [educational] institutions of each side was recognized as important and resulted in a thorough discussion. The result of the entire pertinent discussion was the joint acceptance of the same with the brief but more clearly stated change under III b: "they also have the right of suspension and removal of all teachers of their institution." As a result of this important agreement, the Hon. Synod of Missouri immediately took steps to place a professor in our Gymnasium by sending us the person of Prof. Stelhorn as instructor, who is already working with blessings and in unity of faith in our institute and has won the respect and love of colleagues and students. Unfortunately we were not in a position to give such prompt expression to our agreement in that the board of control did not yet have the necessary means at hand for the placing of a theological professor in St. Louis. This will be one of the matters of great importance for discussion this year. Our relationship with the Hon. Synod of Minnesota which up till now consisted of delegate exchanges to each other's synodical convention has entered a new phase. At the end of last September a meeting of representatives of both synods took place in La Crosse, for the purpose of working out a basic plan according to which both synods would unite to form a church body with a Wisconsin district and a Minnesota district. The representatives first sought to make clear a unity in doctrine and faith matters. After this took place and concluding with a happy result, both groups placed their conclusions into a memorial which was to be presented to each synod at the proper time for discussion and adoption.

5. **Last year's synodical resolutions** were implemented as much as possible. The transactions with the Hon. Synod of Missouri in regard to the settling of our present relationship, resulted in a happy ending as was mentioned above.

An official document consisting of the exit declaration by our synod from that particular union with the reasons was sent to the Hon. convention of the Church Council at the proper time. This was handled at the convention in Chicago, as the report sent to me indicated, and at this occasion it was resolved that the joint Church Council saw the separation of our synod with regret and cannot acknowledge the fact that the separation was justified.

The hymnal committee appointed by the synod has brought its assigned work to completion and has signed a contract with Mr. G. Brumder, the publisher of the hymnal, about which the synod can have further discussion at the appropriate time.

In the matter of the support of pastoral widows the instructions of the synod were followed. Mrs. Braun, at the present time in Straussberg near Berlin, has received the synod's resolved annual support of \$200.00 in payments of \$50.00 each. Mrs. Bartelt received the sum of \$30.00 before she became the housemother at our institution. After consultation with Mrs. Muehlihaeuser, I paid her \$35.00 from the widow's fund to be used as board money for her son at our institution.

Since there are no more funds in that treasury, and since a number of pastors still are in arrears with their collections, they are urgently requested to send in their contributions for the past year as soon as possible.

Finally I still have to make you aware of the extremely important situation about

6. **Our synodical Institutions**

Since the Board of Control will go into detail about specifics, this will be only a general report.

It was in the year 1863 in this church that the synod resolved to go ahead with the founding of our institutions in Watertown. A year later, after again discussing the place for the institutions the original resolution ratified. Every member of the synod understood that with the institutions an entity would be established which would have a wide result in the development and future of a synodical unification. The work begun at that time has by God's grace expanded, the number of students has increased in our college, the faculty had to be significantly increased and today our educational institution in regards to the strength of the faculty, the number of students, and the performance is on such a plane that it can be placed alongside the top of the same type of institutions in the entire land. But while we on the one hand have experienced a joyful development, on the other hand the means to support this institution have not unfortunately flowed in. One cannot say that the participation has become less, but it has not stayed in step with the growth of the institution and the increased needs. Already in 1865, at a time when the salary of one theological professor was assured by the signature of our pastors, the financial report of the theological professor of that time showed a deficit of more than seven hundred dollars for the year and the president's report from that time expressed a complaint with the following words: It has been said, we are now beginning, our congregations through their delegates last year have said to us: in God's name begin. Putting faith into this we have done so. But where is the rousing support of the congregations? To last year's synodical report a notice to our congregations for support for our seminary was appended; during the course of the year a second notice was sent out, and yet only a portion of our congregations have supported our seminary with gifts, the others did nothing." Similar complaints have been made annually, each financial report closed with a deficit and already for five years the synod discussed the position of a collector. That the situation of our institutions with such constant circumstances had to finally be considered insecure and questionable is conceivable. Now the time has come when the synod must grab a hold of this situation and dare no longer close an ear to the annual loud complaints. Oh, the Board of Control could continue the institutions in the present manner for several more years and maintain them by adding to the debt, but it is obligated to the professors, to the congregations and also to the world not to do this. We could still fulfill our obligations to everyone and close up with dignity, but after all these years this would no longer be possible because of the continual inactivity of our pastors and congregations.

How can this need be remedied and the matter regulated so that everything progresses in a better manner? Or should the reduction of faculty and branches of study take place and the goal of a classical education of our future pastors be given a lower priority. That can hardly be the wishes of the synod. The church conditions of our people and our land have come to the point that a serious arts and science [*wissenschaftliche*] strength for the church is made necessary. The times are moving backward more and more in that congregations are satisfied with ungifted and unknowledgeable helpers in times of need. All sects which have lost all arts and science education now recognize the need for a classical education of their pastors for their continuance and success against other church bodies and are offering hundreds of thousands of

dollars for the establishment of schools of higher education and seminaries, why should it be different among Lutheran Christians whose church was the abode of noble art, Christian education and knowledge. How striking the words of Dr. Luther concerning the value and necessity of good educational schools for the church sound: "About schools," he says, "I have written much, which one should firmly keep in mind. Even though they look at the learning of languages and arts by the boys as heathenish and external things, yet they are of the greatest necessity. For if we do not educate the students we would not have any pastors or ministers very long, because the school must give the churches persons who can be educated to be apostles, evangelists, prophets, that is preachers, pastors and leaders. Indeed, you say, it is necessary to have schools, but why is it necessary to learn Latin, Greek and Hebrew? Can't we limit it to German, the Bible and God's word, which are sufficient for our salvation? Answer: Let it be known to us that we would not have received the gospel without these languages. The languages are the scabbards into which the knife of the Spirit is sheathed. They are the case which contains this jewel. If we allow the languages to disappear, we will likewise lose the gospel. As dear as the gospel is to us now, that vigorously we should retain the languages. God did not have his Scripture written in these two languages in vain, the Old Testament in Hebrew and the New in Greek. What God did not despise but selected ahead of all others for his word, these we should likewise honor before all others."

If these words of Luther were spoken from the heart, how then could a reduction of the faculty or the dropping of our Gymnasium even be given a thought for a moment. There is but one correct way for this matter, and that is greater self-sacrificing, and regular, organized beneficial care. The congregations are mostly willing to do something if the pastors only are ready to take the matter in hand with zeal, desire and perseverance. Now may our faithful God bless our proceedings, may he lead us by his Spirit in all truth and grant us grace, so that we be more and more of one mind and understanding, and find ways and means for the work of the Lord to increase among us and be spread in an always greater glorious manner. If this is the purpose of our synodical convention this year, then much is won and we can depart with the song of praise: "The Lord has done great things for us, for this reason we are joyful." May God grant this to us, Amen. With this report I then give my office back to the synod, since the time of service of the elected officials is up.

Johannes Bading, President.

At this time the vote was taken because the time of the officers had expired. the results were:

President:	Pastor Bading
Vice-president:	Pastor Jaekel
Secretary:	Pastor Thiele
Treasurer:	Pastor Conrad

At the request of the secretary, he was given an assistant for the length of this year's convention, and the president named Pastor Mayerhoff for this position. The president named the following committees:

1. To report on the president's report: Prof. Hoenecke, Pastor Goldammer, Delegates Siefert and Theilig.
2. To report on the treasurer's report: Pastors Kleinert, Brockmann, Hoyer, Delegates Krueger, Oberdosten.

3. To report on the absences of pastors: Pastors Mayerhoff, Ungrodt, Waidt, Delegates Gebauer, Treichel.

4. To report on the hymnal matter: Pastors Koehler, Brenner, Hoffmann, Delegates Schulz, Meister.

5. To report on the situation with Pastor Lange: Pastors Adelberg, Sprengling, Oppen, Delegate Lemke.

6. To report on the acceptance of new pastors: Prof. Hoenecke, Meumann, Pastor Gausewitz, Delegates Anger, Wokalek.

7. To report on the relationship of our synod to the Synod of Minnesota: Pastors Streissguth, Jaekel, Liefeld, Delegates Reddemann, Boelte.

9. To report on the matter of Pastor Titze and his congregation: Pastors Koehler, Kluge, Ungrodt, Denninger, Delegates Vodogel, Geiger.

10. To report on the release of Pastor O. F. Ebert: Pastors Brenner, Schug, Strube, Delegates Jochmann, Freudenwald.

11. To report on the care for pastors' widows: Pastor Waldt, Sprengling, Delegate Baum.

12. To report on the departure of two congregations from our synod: Pastors Goldammer, Kilian, Hoyer, Delegate Redemann.

Doctrinal Discussion

Subject of the same was the doctrine of the church; especially No. 4 and 5 of the theses presented by Prof. Hoenecke in the previous year. He had written up detailed explanations to these theses, the discussion of which was preceded by the reading of the same.

Thesis IV

The majority of those who are assembled openly in any place as hearers of the word, and make use of the sacraments, in other words a particular church, could be called a church, also if there are false Christians in the same; and indeed it gets this name because of the true members of Christ which are hidden among them.

[The explanations and the succeeding discussion cover many pages in the Proceedings and are not translated here, since they belong in a theological publication.]

Educational Institutions

The most important item which was to be taken up was the educational institutions. The proceedings that follow are attached to the following reports.

Annual Report of the Board of Control of our institutions in Watertown., Wis., for the XX convention of the German Ev. Luth. Synod of Wisconsin and other States in Milwaukee, Wis.

We are perplexed, but not in despair. 2 Cor. 4:8.

When we begin our this year's annual report which we permit ourselves to place before the Hon. synod, we are compelled to start with the above word of God and do so because of the situation in which our institutions have found themselves for quite some time. Our institution is similar in its present state to a ship on the sea which has become leaky, and can stay above water only with difficulty and effort. We regret to have to say here that the Hon. synod thereby let our institution come to this tragic situation, because

it failed with the necessary support. We are fearful that the ship in the very near future will sink into the deep, that we will have to discontinue the work in our institution, if the necessary help is not offered immediately. We are fearful that the necessary help will not come or will come too late, for many pastors and congregations in our synodical circle have up till now shown and offered little or no interest in the existence and development of the institution. We are fearful that we will not be able to lead and steer the ship of our institution very much longer, for, we say this openly, we have become dejected, and are not able to let ourselves be persuaded and encouraged by the salutary sounding promises and resolutions of the synod to administer the affairs of the institution any longer.

Although we are fearful and indeed have to be fearful, when we consider our unfitness for the work of the Lord and the sad lack of self-sacrificing love in the congregations of our synod, we still are not in despair if we look to the Lord, our faithful and gracious Savior. His favor is there, so that it is not completely out with our institution and his mercy still has no end. With his abundant mercy he has again watched and ruled over the institution and has graciously spared it from contagious diseases, from painful injuries and unfortunate disasters. With his favor he has blessed the labors of the teachers and students in the institution and has granted food for all the residents every day. Also our gracious God has graciously assisted us by word and deed as often as we met about the matters of the institution. We dare not and will not despair therefore because of the favor, mercy and faithfulness of our God, but rather hope that he will rescue our institution from its wants and also crown its work with his blessing. It is indeed a necessary work, commanded by our Lord, which we are carrying out in our institution. It is evident that our Lutheran Zion is to be built up and that builders have to be educated for this work. How seldom our people preserve the precious jewel of the pure and wholesome doctrine of the gospel for our children and offspring and see to it that the messengers of peace are not lacking. But our faithful and gracious God will indeed also turn the hearts in the synod more and more to this work and make them willing and happy to offer help and participate.

Secondly we bring this report to the Hon. synod that the combining of our institutions, as resolved at last year's convention in Hellenville, with the institutions of the Hon. Ev. Luth. Synod of Missouri in St. Louis Mo., which adopted the same at its joint convention in Fort Wayne last September, took place last fall. The Hon. Synod of Missouri selected Pastor W. Stellhorn as professor for our institution. He began his work at the end of last October and since that time has worked with diligence and great ability in our institution. Also a number of students from congregations of the Missouri Synod have attended our institution since that time. On the other hand six of our theological students have gone to St. Louis Mo. in March of this year and have enrolled in the practical seminary of the Missouri Synod there in order to be prepared for the preaching ministry. Prof. Hoenecke, who by resolution of a special synodical convention held this past January was to move to St. Louis soon after Easter in order to serve as theological professor at the seminary of the Missouri Synod, could not yet implement the resolution because of the critical condition in which our institution found itself at the time. The Hon. synod will have to decide if this resolution should remain in effect, or if it wants to cancel the theological professorship, in which case the Hon. Synod of Missouri notwithstanding would uphold the combining of our institutions. From the number of our theological students six have entered work in the vineyard of our Lord this past synodical year, (namely, Messrs. Haack, Zuberbier, Gustav Denninger, Conrad Jaeger, H. Fr.

Kleinhans and Wm. Schimpf.) The first five named were examined, and after passing the exams were recommended for ordination and are now, after having received and accepted regular calls, active in their respective congregations. The last named because of his youth was installed as assistant pastor for Pastor Koehler and is working in the latter's affiliate-congregation in Woodland, Dodge Co. Wis. May the merciful God send these brethren sincere faithfulness and the gifts of his Spirit, so that they with their diligence carry themselves on as upright, blameless workers, who will faithfully spread the word of truth and remain with the wholesome words of our Lord Jesus Christ and with the doctrine of godliness.

The faculty of the institution, as was announced in last year's report of the Board of Control, was increased at the beginning of the present school year. Alongside of what has already been mentioned, that the Hon. Synod of Missouri called Prof. Stellhorn to our institution, Pastor A. Ernst of Albany N. Y. was called as inspector and professor for our institution and was installed, and has acquitted himself during the past school year as an excellent instructor in every way. Also Pastors Strasen and Adelberg from both Lutheran congregations in Watertown have helped with religious instruction in the institution without asking for any remuneration and the work of both pastors has proved to be a very valuable assistance for the institution. Accordingly then, the faculty of the institution, except for the last named and the theological professor, consists of three German instructors who teach in the Gymnasium and of two English instructors who teach in the Academy. Even if the number of present instructors in no way is to be considered sufficient, yet because of the present difficulty we will have to abstain from adding instructors for the time being and thank our dear God if the present instructors can be retained. We have already given great consideration to decrease the size of the faculty because the present difficulty seemed to demand such an imperative measure, but we could not come to this conclusion until we previously have presented this matter to the Hon. synod. In that we are now doing this, we can in no way recommend a decrease of the present faculty and must rather regret it if the synod would pass it by resolution; we would rather in the interest of our institution urgently request that the synod would procure the promised means so that the present instructors can be retained and supported and thereby the offerings of the institution would not have to be reduced, thus it would not be necessary to fear that the institution would not sufficiently meet the arts and science education and instruction of capable church servants.

The number of students who attended our institution the present school year were 65 in the fall term, 95 in the winter term, 64 in the spring term. Of these students 22 are preparing themselves for the preaching ministry. The latter are in part lacking fees and would only be able to attain their goal if the Hon. synod would support them with free grants of love. The English division of the institution is in the position of supporting itself, but the German division of the institution which in reality serves the church will need support and will be directed to the deeds of love of the congregations, since the instructors as well as the students have to be supported by gifts of love. It would not be right not to take care of this in the interest of the church and it would throw us in a bad light if we dismiss or reject such students from the institution who desire to be educated for the preaching ministry because they are lacking the means to do so. We should rejoice and give thanks to our gracious God if he has led such students to our institution and will continue to do so; and then also with great joy for the many gifts which the all-bountiful God has let fall into our laps, to give us the necessary means of support so that these students can be educated to be sincere workers in the vineyard of the Lord. We are not fearful that the dear congregations of our synod are capable of doing this without great difficulty, and are convinced that there will be no lack of the necessary means of

support for our institution, if only a good active interest for our institution can be awakened in the congregations of our synod. But we also believe that such an interest in our institution should be brought about by our fellow brethren in their congregations, and that they, wherever possible, themselves in an evangelical manner gather the necessary means of support for our institution in their congregations. As experience tells us, acting thus, the matter of having a special collector for the institution in no way needs to be discussed. Our dear fellow brethren should not make it necessary for us to take such a measure, but put their hands to work in their congregations and we hope to have here-with sincerely made our request and energized them.

The matter of scholarships has given us much trouble since many who purchased scholarships are now unwilling to pay what is due or even have become indifferent to fulfilling their obligations to pay up. The Board of Control has made arrangements with individual purchasers who preferred rather to make a considerable gift to the institution than to make use of the purchased scholarship.

Finally we would like to remind the Hon. synod that at this convention the terms of three members of the Board of Control expire, namely those of Pastors Ph. Brenner, Ph. Koehler and the treasurer, Mr. H. Gamm, and that these positions need to be filled. May the Lord, our good and faithful God, grant the Hon. synod through his worthy Spirit correct wisdom, a confident spirit and a rich measure of sacrificial love, so that our institution not exist alone, but increase and blossom forth for the welfare of his dear church. On the basis of items already adopted, the Board of Control proposes the following for special discussion.

1. The Board of Control believes that the synod, because of the present financial situation, is not in the position to support the theological professorship in St. Louis, Mo. and also our institution in Watertown in a manner which is fitting.

2. The Board of Control believes after lengthy discussion to have to recommend to the Hon. synod to forget about the sending of a theological professor to St. Louis, Mo. for the time being.

3. Concerning the present theological professor the Board of Control believes that it must propose to the Hon. synod that he be urged to accept a call from a regular congregation of our synod.

4. Since there is now from the past year a deficit of \$3,610.64 and even by the saving of \$1,000.00, the salary of the theological professor, there still is to be expected a deficit of \$2,600.00 annually, the Board of Control cannot visualize how the institution in its present condition can be maintained and it asks the Hon. synod to take into serious consideration the future of the institution.

5. Since the Board of Control has resolved in a meeting previous to its last one to sell the 30 acres adjacent to the institution's grounds, it recommends that the Hon. synod approve of this resolution, even if there is the danger that a loss would be suffered by this sale.

The Board of Control of our Institution in Watertown, Wis.
 Johannes Bading, president
 Phil. Koehler, Secretary

[In order to understand a continuance of the proceedings, just the basics and not the details of the treasurer's reports will be given here.]

Treasurer's report of the Institution from June 11, 1869 to June 1, 1870

Receipts	\$6569.50
Disbursements	\$8878.83
Deficit	2309.33
Professor's salary & house expense	1301.31
Total deficit	3610.64

Report of the scholarship fund

Capital, paid in for scholarships	\$13812.00
Disbursements	13812.00

Debts of the institution

To individuals	\$2437.00
Property debt	4800.00
Interest on land	240.00
[other]	1351.31
total	\$8528.31 [should be 8828.31]

Since the treasurer's report before us shows a large debt and a significant deficit, time was taken to determine the cause of the constant financial needs at the institution. It was thought that the cause must be sought partly in the troublesome scholarships, partly in the printing there of the *Gemeindeblatt*, partly in the Institution's administration, and partly in the lack of synodical and church related information, especially in the congregations. The accusation of improper handling of the *Gemeindeblatt*, which resulted from the fact that again certain persons do not observe the correct position in this polemic, was rejected decidedly as unjustified by the chief editor. The offensive articles in the last edition of the *Gemeindeblatt* are to be seen no less than "malicious" if one accepts as true the brazen and malicious articles which the *Lutheran Herald* has brought against our doctrine, our synod and its leaders.

Likewise the polemic against the publisher of the Lutheran journal is caused by his unreasonable attacks against our synod. Concerning a further criticism of the *Gemeindeblatt* that it publishes few articles about the institutions, indeed has indicated a deficiency which can be corrected and will be. — A letter containing a proposal by the Milwaukee delegates concerning the institutions was read, in which, under the assumption that all attempts to retain the institutions in Watertown would prove to be a bad decision, the motion was made that they be moved to Milwaukee and joined with the existing high school there. In the rather lengthy discussion that followed, from the one side, especially with a glance at the expected growth of the synodical congregations in Milwaukee, the advantages were emphasized, which would increase with this move, indeed the move was presented as the sole possibility for the continuance of the institution; while from the other side it was attempted to weaken this and to demonstrate that with the definite reorganization of the administration of the institutions in Watertown, where they definitely have to remain, they could indeed be maintained there. Willingness to protect the institutions from the threatening collapse was agreed upon resolutely on all sides. The board was instructed to establish during the time of the synodical convention the funds needed to maintain and continue the institution on the present level; furthermore, what sources for obtaining the necessary means are definitely on hand, and

thirdly, to investigate which of the two places in question would offer the most guarantees for the continuance of the institution.

The first of the three questions was answered at a later reintroduction of the proceedings concerning this situation thus, that the sum of 5300 dollars was needed annually, namely:

Salaries for three professors and an instructor	\$3800
Miscellaneous	500
Support of seminary students	1000
Total	\$5300

Projected revenue from school funds would bring in 800 dollars, thus 4500 dollars remain as the annual amount to be brought up by the synod. At the beginning of the proceedings a proposed budget for the institution was presented in which the sum of 7000 dollars was necessary annually. A reduction from 7000 to 4500 would be reached with the introduction of a new principle by the Board of Control which consisted of this that the synod would grant poor students only free instruction and free room, while the concern for their upkeep (board, clothing etc.) would be left up to them. From further explanation of this point it was shown that the present deficit in reality was caused chiefly by the free maintenance of indigent students. After longer discussion of the proposed new principle it was recognized more and more that the introduction of this principle finally appeared as the only means (humanly speaking) by which to maintain the institution in the future. While it is still quite possible to help poor students get through the course without the synod as such taking on the burden was presented in a drastic manner by such who had experienced it. – It was brought up by several that one, in connection with the proposed budget, cannot forget the debts which still have to be paid, and as long as that does not occur, interest must be paid, so it was brought up that the present debt grew to 5040 dollars because of the purchase of land, but this increase can be eliminated immediately by resale of that land or if it has to be, by giving the land away. Concerning the rest of the debt there is the possibility that 800 dollars from withdrawal of claims will lower the debt, so that actually a debt of only 1300 dollars remains. – During the discussion of the upcoming question if and how the necessary means were to be brought up, several recommended a reduction at the institute (in regard to faculty size), since the suggested funds exceed the capabilities of the synod; the question especially was raised if the academy could not be discontinued. This was strongly countered by the statement that the academy not only costs the synod nothing, but rather that it is a benefit, since, for example, during the past year it brought in 2500 dollars and it cost only 1800 dollars. Beyond that the academy is necessary for the education of those who wish to enter the Gymnasium (college), but had not as yet received the proper preparatory education. Furthermore the academy is of great importance for such children from our congregations who are not studying theology, but who are to receive a basic elementary education, such as is possible in parochial schools. Also instruction in the preparatory school is promised to those who own scholarships. Thus no thought can be given to drop the academy. – Since among the things which helped cause the present calamity were mentioned and continue to be mentioned, namely the scholarships, the Hon. president, who is also the president of the Board of Control, and was also for a brief time the agent for selling the scholarships, deemed it necessary to present an historical explanation of the development and difficulties of the institution, namely in so far as they were connected to the mentioned scholarships. Since this explanation will appear in the *Gemeindeblatt*

after the close of this convention, they will not be included here.

Concerning the gathering of the necessary materials for the continuance of the institutions into the future, it was proposed that the necessary funds could be collected very easily, but that the only way for that is through unfettered love. In a Christian congregation the slightest demand to give is not in place. Required amounts from congregations, communicants, etc. concerning the giving of funds have their source in evil. the only way that leads to the goal is to bring to each one the serious lesson, that he in regard to his gifts not look to what his neighbor has done, but learn to give to the Lord Jesus without counting out the amount. – Since during the course of the discussion seriously disturbing accusations were repeatedly made against the Board of Control, the members did not deny that errors were made, but they protested definitely against the accusation as if the board did not always desire nor seek earnestly and wisely the best for the institutions.

At the conclusion of this discussion it was evident that not only the board but more so the synod was answerable for the various mistakes made. Instead of blaming the former, thanks is much more due it, because the leaky ship was held above water. – In regard to the third of the above questions, namely the moving question, the synod came to the conclusion that as long as we have the building and property in Watertown, and the institutions can be maintained there, the same should remain there. Even the Milwaukee delegates recognized that under the present conditions a move would not be wise; however they declared that if it could not progress in Watertown anymore, then Milwaukee would always be there.

The above proceedings took up three sessions, during which the following resolutions were adopted:

- 1) From now on the housekeeping and administration are too be separated.
- 2) The institution should continue with the present size of the faculty.
- 3) The necessary funds for the institutions will be brought up by the synod through freewill offerings, in the sum of 4500 dollars.
- 4) None of the collected money should be given to the academy or used for house-keeping.
- 5) In the last session in connection with the close of the Board's report, the resolution under No. 5 authorizing the Board of Control to sell the [extra] property under the most favorable conditions possible was adopted.

The first three resolutions were adopted with a standing vote, with only three not standing. An immediate collection among the pastors pledged a sum of 173 dollars of which about one half was paid immediately.

In connection with these proceedings the following resolutions were adopted concerning the theological professor:

1. Since under the present financial conditions the synod is not in the position to send the theological professor to St. Louis, it requests him for the time being to take on a pastoral position in our synod, with the hope that it will soon be possible for the synod to fill the theological professorship in St. Louis.
2. In that Prof Hoenecke is being requested to accept a pastoral position in our synod, the gratitude of the synod is to be expressed to him for his faithful work in his present office. Since at the present convention the terms of office of three board members have expired, namely Messrs. Koehler, Brenner and Gamm, a vote was taken during the course of the last session. Pastor Koehler and Mr. Gamm were reelected and Pastor Adelberg replaced Pastor Brenner.

Hymnal

The committee named to report on the hymnal handed in the following report:

The committee concerning the matter of the hymnal takes the liberty to report to the Hon. synod the following:

1. The committee could not undertake a thorough examination of the new hymnal in such a short time, but it however is convinced that there are such hymns in it which, since they contain false doctrine, are not to be found in a Lutheran hymnal.

2. The committee therefore recommends to the Hon. synod to find a way by which it keeps itself pure from the suspicion as if it embraces such doctrines, by which it avoids the offense which has been brought up with the new hymnal in the synod, and by which the publisher of the hymnal can be assured of no damage.

3. The committee offers the following resolution to the Hon. synod: a) that it by a public announcement clear itself from the suspicion as if it wanted to spread false doctrine with the publication of this hymnal, b) to see to it that the bad hymns be replaced with good ones. 4. The committee has reviewed the contract with Mr. G. Brumder and recommends to the Hon. synod that it ratify the same.

Phil. Koehler, H. Hoffmann, Ph. Brenner, G. Schulz, Ph. Meister

In continuing the proceedings of this report, it was resolved to alter the first sentence of the committee report, namely instead of "hymns which contain false doctrine" it read "hymns which are false and easily misunderstood in their expressions." Hymns to be eliminated justifiably and definitely are the following two: "One Flock and One Shepherd" and "You Children of the Highest One, What is the situation of your love." [editor's note - neither of these hymns have been translated into English. The titles I have given are exact translations from the German, and indeed do not intend to be poetic.] This first contains thoughts of chiliasm and unionism, the second is rationalistic and contains nonsense. Resolved: Since unfortunately several hymns remained which either contain thoughts that are false or easily misunderstood or contradict the doctrines of the Lutheran church, a committee should remove these and replace them.

Resolved: that this committee consist of Pres. Bading, Prof. Hoenecke, Pastors Koehler and Adelberg.

Resolved that for the already printed edition a special leaflet be printed with the newly selected hymns and an explanatory statement.

Resolved that the contract signed by the hymnal committee with Mr. G. Brumder in which the latter has publication rights for thirty years and the synod receives five cents for each copy printed be ratified.

Acceptance of New Pastors

The committee concerned with the acceptance of new pastors reports the following:

1. Applications for acceptance are before us from Pastors Spehr, Dagefoerde, Reichenbecher, Zuberbier, Haack, Kleinhans, Jaeger, Denninger and Prof. Ernst.

2. A discussion in regard to doctrinal unity took place with Pastors Spehr and Reichenbecher, with special attention to church and pastoral office, chiliasm, open questions, etc. and they showed a unity of spirit with our synod. Concerning Prof. Ernst the committee had recommendations concerning his doctrinal unity with us and therefore no colloquy was held with him; likewise with Pastors Kleinhans, Zuberbier, Haack, Denninger, Jaeger, who in part were educated in our seminary, but altogether had passed a thorough examination before members of our synod. We therefore make the

motion for acceptance of all these men.

3. Concerning Pastor Dagefoerde an irregularity concerning the call from his congregation came up, but the committee found no basis, as far as it could ascertain, to withhold his acceptance, with the condition that he and his congregation resolve the irregularity.

A. Hoenecke, F. Wokalek, The. Meumann, L. W. Anger, C. Gausewitz

Resolved: those pastors named in the above report (Prof. Ernst is at the same time assistant pastor to Pastor Adelberg) be accepted as voting members in the synod.

Acceptance of New Congregations

The committee which is to report on the acceptance of new congregations takes the liberty to recommend to the Hon. synod for acceptance the applicant congregations whose constitutions agree with the synodical congregational constitution;

1. The Ev. Luth. St. John Congregation of Princeton, Green Lake Co., Wis.

2. The Ev. Luth. Congregation of Glencoe, Buffalo Co., Wis. re-admittance..

3. The Ev. Luth. Immanuel Congregation of Caledonia, Racine, Wis. which seeks readmittance with the following explanation: "The Ev. Luth. Immanuel Congregation of Caledonia, Racine Co., Wis. which has come to recognize that its earlier Pastor Julius Hoffmann strayed from the confessions of the Ev. Luth. church, and that the synod had to deal with him as it has for the past two years, hereby requests its re-admittance into the Hon. Synod of Wisconsin."

Jacob Conrad, J. Kilian, Tr. Gensike, Carl Nimmer.

Inadvertently the admittance application of a fourth congregation, the Ev. Luth. Congregation of Town Kossuth, Manitowoc Co., Wis., did not reach the acknowledgment of the committee. It was later added to the others and Resolved that the named congregations be accepted into membership of the synod.

Relationship of the Synod to the Hon. Synod of Minnesota

This dealt with a closer tie between both synods, about which certain proposals were given to the Hon. Minnesota Synod at their last year's convention by our delegates, and for their possible acceptance a panel discussion between representatives of the Minnesota and members of ours was held last fall at La Crosse. The committee named by our president which was to report on this matter handed in the following report:

The undersigned committee cannot endorse the proposals presented to the Hon. Synod of Minnesota by our representatives in regard to the union of both synods, since first of all the time for sufficient discussion of all conditions and possible questions of such a step is too short, and also the agreement of the majority of the congregations of both synods must be obtained and also a closer acquaintanceship on the part of both sides should precede a union.

Therefore the committee recommends that our synod might resolve on the basis of the doctrinal agreement of both synods as attested to by the representatives of both sides to enter for the time being a same or similar relationship with the Hon. Synod of Minnesota as we have with the Hon. Synod of Missouri. This will give both synods the opportunity to move closer together and to determine the conditions under which after a longer or shorter period a closer union can be established.

In the meantime our synod obligates itself to recommend a certain number of their candidates trained in the theological seminary for the preaching ministry to the Hon. Synod of Minnesota if it obligates itself to grant support to our institutions to the best of its ability.

W. Streissguth, A. Liefeld, Th. Jaekel, A. Reddemann, Chr. Boelte

At the close of this report quite detailed and interesting comments were offered which resulted in the Resolution that the synod, which is not able on the basis of the matter brought up to arrive at a clear position of both synods, remain with the suggested contact with the Hon. Synod of Minnesota for the time being.

In connection with the closing discussion about the above matter, floating rumors stating that Pastor Sieker, the former agent for the sale of scholarships, had collected thousands of dollars while he was agent, were dismissed as calumny. Concerning the 500 dollars still owed him by the Board of Control, Pastor Sieker declared that he wanted that canceled.

Presidential Report and Visitation

The Committee on the president's report respectively reports to the Hon. Synod:

1. Again in this year's president's report reference was made concerning the necessity and benefit of regular visitation, and since the committee throughout agrees with the explanation of the president, it recommends the synod take into consideration in which way regular visitations can be made. As one of the means of accomplishing this the committee, convinced that the president because of visitations cannot afford to relinquish his other expanding duties, offers the resolution to the Hon. synod to set up the work of visitation in such a manner that chairmen of each conference be commissioned with that work.

2. The committee recommends that the synod express condolences of the entire synod to the bereaved widow of the conscientious working Pastor Wiese over his sudden unexpected departure and that this be done by the neighboring pastor. Since the Hon. president in his report stated that he had not received any definite information about the situation in which the widow and her children find themselves, the committee takes the liberty to propose that the neighboring pastor also be instructed to contact the widowed Mrs. Wiese and inform the president in what manner they must be helped.

3. The committee recommends that the synod discuss its regret about the two congregations which were led by unfounded fear to the point of separating themselves from the synod, and that the synod desire through further nourishing contact to restore the bond of these congregations with the synod and establish it to be stationary.

4. The committee recommends to the synod that it sends its sincerest thanks to Pastor Harms in Hermannsburg for sending new workers which we welcomed into our midst.

5. The committee recommends to the synod to express its joy that the union with the Hon. Missouri Synod has been accomplished; it recommends further that the Hon. synod express its acknowledgment for the readiness with which the Hon. Synod of Missouri placed Prof. Stellhorn, beloved by his colleagues and students, as instructor at the college in Watertown.

6. Finally the committee recommends to the Hon. synod on the one hand to express its satisfaction with the official actions of the president and on the other hand to express its thanks to the president for his varied and time consuming labors.

A. Hoenecke, A. Theilig, C. F. Goldammer, H. Siefert

In additional remarks to No. 1 of the report it was noted that according to the Synod's Constitution the office of visitor exists and is connected with the praesidium; it now has to be established how it can be made most useful for the congregations. In regard to the proposal of the committee it must be stated against it that not all conference presidents are qualified to be visitors. Against another proposed way of solving the matter, namely to give the president authority to let, in cases of necessity, persons selected by him to be substitutes for visitation duties it was ascertained that it was not desirable to see this given into the hands of just anyone, even if done so by the president. The right to visit a congregation belongs alone to the president according to the Constitution; opposition against the visitation by a substitute named by the president could easily be raised. The office of visitor is a confidential office and cannot therefore be transferred to just anyone; visitors aside from the president must be elected by the synod. Thus it was Resolved that for the next two years besides the president, the vice-president and another pastor to be elected by the synod function as visitors.

As third visitor, Pastor Koehler was elected.

Further resolved, that the president consider the two named as his assistants and in cases of necessity do the visiting, or also otherwise visit. (it is understood under agreement by the congregations who request this of the synod, that they bear the increased cost of the visitation.)

No. 2 of the report was adopted by those in attendance. Nos. 3, 4, 5, 6 of the report were likewise adopted.

Report of the Committee Auditing the Treasurer's Annual Report

The committee to audit the treasurer's report is honored to report:

1) that the audit of the treasurer's book of 1869-1870 with one insignificant exception found all correct, with \$19.04 remaining in the treasury.

2) that the audit of the institution treasurer's book was likewise found to be correct, as shown by a closer audit.

3) the committee recommends that the Hon. synod express its due thanks to both treasurers for their labors.

Kleinert, Hoyer, Jul. Krueger, E. Oberdosten

The above report was adopted and No. 3 passed by resolution.

Care of Pastors' Widows and Orphans

The committee to give a report on the care of pastors' widows and orphans takes the liberty to present the following points to the Hon. synod.

1. Since the Hon. synod has expressed its sympathy and condolences to the deeply bereaved widow of Pastor Wiese, the committee requests that the synod support the widow as much as possible, since she has little or no means for her daily needs.

2. In connection with this the committee takes the liberty to raise the question whether the pastors have fulfilled their obligation of love to the widows?

3. Concerning what has been proposed in a writing before us (to arrange for a fair) the committee cannot recommend the synod to do that because it believes that this is not the correct art and manner by which the church should support widows.

F. Waldt, A. F. Siegler, F. W. Baum, A. Ernst

No. 1 of the report was adopted. Information was given out that the congregations

of deceased Pastor Wiese have resolved to pay the pastor's salary to his widow and permit her to live in the parsonage until another pastor comes.

Resolved that the president be authorized to grant Mrs. Wiese for support the sum of 200 dollars per year from the widows' fund after the payment of the pastor's salary ends.

As an answer to No. 2 the president gave out the information that he had not received the resolved funds for the support of widows from everyone; and he requests most urgently that all those in arrears pay up their debt for the past year.

No. 3 was adopted.

Theses Over the Release of Congregational Members to Other Congregations

Of the five theses on this topic, written up for and placed before the synod, only the first one could be brought up for discussion because of the brevity of time; it was accepted with this wording:

Thesis 1. The relationship of a congregational member to his minister is an ordinance of God. The congregational member can come to the conclusion to enter into such a relationship, but he cannot arbitrarily free himself. Acts 20:28. Hebrews 10:25. The remaining theses for future discussion read as follows:

Thesis 2. Since this ordinance should redound to the welfare of the soul and not to its destruction, it can and must in certain instances be thoroughly delineated.

Thesis 3. This occurs above all with a more distant move, if a member by joining another congregation can be better served with word and sacrament.

Thesis 4. So that the needed ordinance be not violated, geographical boundaries should be established between all congregations.

Thesis 5. Where such boundaries do not as yet exist and where the distance cannot be definitely determined, the matter should be resolved in a Christian manner

a) for the welfare of the individual souls, which desire to go from one congregation to another;

b) especially for the congregational conditions which will be affected by such an exchange.

Case of Pastor Titze and His Congregation

The committee for the case of Pastor Titze and his congregation in Ahnepee, Wis. takes the liberty to report the following to the Hon. synod

1. The committee could not convince itself of the legitimacy of all the presented complaints against Pastor Titze from all of the documents given them and from verbal reports.

2. It was clearly established that both sides had sinned much, but that Pastor Titze occasioned the entire controversy not only with his very tactless but also unjust and unevangelical handling of the matter, and with open dereliction of duty.

3. Therefore the committee believes that it must recommend to the Hon. synod: to reprimand Pastor Titze and make it his duty to offer an apology to the congregation publicly.

b) that it is not to be expected that there will be peace if Pastor Titze continue his pastoral work in the congregation in Ahnepee, that therefore the synod see to it that a change of pastors takes place in this congregation.

B. Ungrodt, A. Kluge, Ph. Koehler, A. Denninger, G. Geiger, H. Bodogel.

In order to inform the synod of the entire matter, the accusations against Pastor Titze were read, of which he was to be reprimanded in two instances, namely in a current church discipline case he is said not to have performed his duty, and to have refused against all regulations to install the newly elected church council. In the discussion of the first case for which two present congregational members of Pastor Titze's congregation were asked to take part, the purpose was primarily to determine if Pastor Titze ministered properly with the respective fallen person as soon as he became aware of the incident before the question of church discipline caused unrest in the congregation. Before the discussion over this reached a final conclusion Pastor Titze stated that he was sorry that he did not act with the necessary devotion and concern in the church discipline case, and that he is ready to tell his congregation that he takes some of the blame on himself for the wrongs that took place in the congregation. Since the assembly was not of the opinion that with this statement by the pastor the matter would be brought to a lasting peaceful conclusion, it was

Resolved that a commission be authorized to investigate the matter immediately and if possible to settle it.

To this commission were named Pres. Bading and Pastor Koehler.

Pastor A. Lange

The committee named to give a report on the relationship of Pastor A. Lange to the synod hands in the following report:

The committee, which was given the task to report on the memorial from Pastor A. Lange has examined it and finds that Pastor Lange is not in agreement with our synod in doctrine and in practice, but wants the synod to give up and alter its doctrine and practice, or else he will find it necessary to resign from the synod. However since the synod cannot accept the above request, the committee recommends to the synod that the resignation of Pastor Lange be accepted and that his name be stricken from our list.

R. Adelberg, C. Oppen, Sprengling, C. Lemke

In the discussion of this matter three different views were asserted. One was that this should never have taken place that Pastor Lange under any condition should declare his resignation, but the synod should have removed him long ago, and since this did not happen, to do so now. The second view led in the direction of dealing with Pastor Lange according to Matt. 18, for the purpose of possibly helping him in the error of his ways. The third view is the one suggested by the committee. After it was brought up in regard to the first two views that in the course of years Pastor Lange was dealt with often, but without results, that in accordance with human forethought all perchance future contacts with Lange would be futile, since experience has taught us that he would simply quit if there were differences in only one point, and that finally Matt. 18 is not applicable here since Lange could not and should not be excommunicated, because membership in the synod is only a human situation which one can remove at one's pleasure. The convention agreed with the view stated in the report, elevated it to a motion and accepted it as is.

Pastor O. F. Ebert

The following report was handed in:

The committee assigned the matter concerning Pastor O. F. Ebert (formerly of Calumet, Wis.) takes the liberty to propose to the Hon. synod to refrain from giving

Pastor Ebert an honorable release until he has reconciled the charges placed against him.

Ph. Koehler, Ph. Brenner, C. Strube, Fr. Schug, G. Jochmann, P. Freudenwald
The proposal in the report was raised to a resolution and adopted.

Pastor A. Denninger and G. Thiele

A prevailing difference between the named pastors in regard to a release of a congregational member of the latter and acceptance of the same in the former's congregation was hastily discussed in the last session. The convention resolved to authorize the president to investigate this matter and resolve it.

Representation of Synod at Conventions of Other Synods

As synod delegates to next year's convention of the Hon. Synod of Missouri, Northern District, Pres. Bading and Prof. Hoenecke were named.

As delegate to the current convention of the Hon. Synod of Minnesota Prof. Hoenecke was named.

Congregation in Sheboygan

A written complaint from the congregation in Sheboygan against the pastor of the Missouri congregation there could not be accepted by the convention because it was not handled in an orderly manner. It was resolved in rejecting the complaint of the congregation making the complaint to give them the advice to turn to the particular officer of the Missouri Synod, that is Pres. Fuerbringer. —In connection with this matter attention was drawn to the fact that it is of long-standing recognized church basics: to accept no approaching member from another orthodox believing congregation who has no proper release.

Lutheran Hospital

The convention was reminded that a Lutheran hospital exists in Milwaukee which seems to have been thoroughly forgotten about. Resolved that the synod keep the hospital in mind and recommend its support to the congregations.

Vote of Thanks

Resolved to express sincere thanks to the Ev. Luth. Grace Congregation of Milwaukee for the hospitality shown us and to request the pastor of the congregation to relay that to the congregation.

Next Convention

Since there is no invitation for next year before us, it was resolved that the president be empowered to accept an invitation yet to come or to seek one.

With this the synod adjourned with a prayer by the Hon. president of the synod until the first Thursday after Trinity Sunday next year.

Town Herman, Dodge Co. Wis. July 7, 1810 [should be 1870]

G. Thiele, Secretary of the synod

From the lengthy parochial report attached to these Proceedings the following is gleaned:

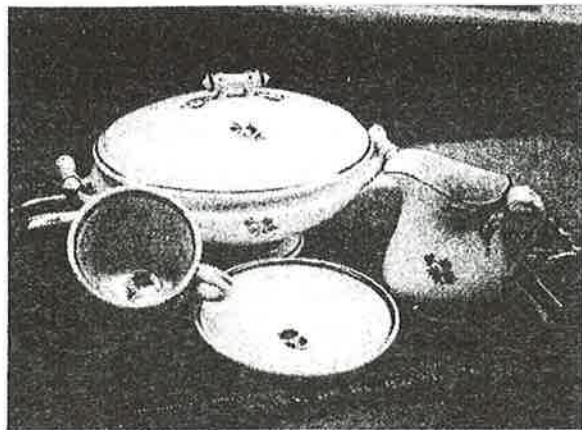
Number of pastors	53
Number of congregations	91
Number of preaching stations	12
Number of parochial schools	50

The Museum's Corner

The WELS Historical Institute's museum is located at 6814 N. 107th Street, Milwaukee, WI. It is open to the public and anyone wishing to visit it should contact the curator whose name is listed at the end of this column. Many artifacts and displays connected with the history of our synod may be seen at the museum. Following are photos of three such items:

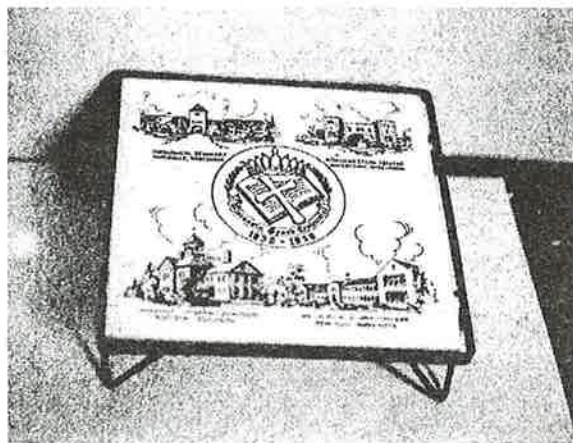


A commemorative plate of St. John's Lutheran Church, Summit, South Dakota



Place Setting

Ironstone dishes, 12 place settings, owned by Pastor Geo. Hoelzel and later by Pastor John Schultz, Zion Lutheran Church, Van Dyne, Wisconsin. Donated by Mrs. Virginia Funk, Streator, Illinois.



Trivet

A trivet — commemorating the 100th anniversary of the synod. Shown are the synodical schools.

Char Sampe, curator
7105 W. Fond du Lac Ave.
Milwaukee WI 53218
Telephone (414) 464 3559

The Seminary That Never Was

by Daniel N. Balge

In the 1930s, '40s, and beyond the *Northwestern Lutheran* occasionally carried the sparsely titled column "Seminary Notes." In the notes the correspondent, always a professor from the Evangelical Lutheran Theological Seminary (today's Wisconsin Lutheran Seminary) at Thiensville*, would set down for the synod constituency enrollment figures, updates on faculty activity and transitions, and announcements of campus events. Often he would thank for gifts received by the seminary, extending appreciation to congregations and individuals who perhaps had directly sent funds to the seminary or had provided vegetables for the dining hall, and maybe left some victuals at the professors' kitchens. Succinct reports appear on the health of professors, on the curriculum, and even on the weather. The "Seminary Notes" endure as homey vignettes, snapshots of life on the hill. Read Prof. August Pieper's 1936 account (under the title "The Seminary at Thiensville") of a harsh winter and a one-time road cut through snow across plowed fields, the only possible access for trucks bringing coal to feed the boilers.

When snow cut off the new road, students worked in shifts and missed "but a few" classes to shovel through the fifteen-foot drifts that blocked Seminary Drive.¹ In 1933 Prof. John Meyer shared the story of the local youth group that "decided they too could and should be of service to the seminary.... So they bought a pig, slaughtered it, cut the meat into pieces of convenient size, and rejoicingly delivered all to the seminary."² This was a different era for the seminary (and for youth groups).

In the '40s a small drawing, probably pen-and-ink, little more than half a column wide and seven lines tall, sometimes accompanied the "Seminary Notes."³ As plush with details as a Dürer landscape, it depicted a building complex on a hill, apparently the seminary hill at Thiensville, familiar to *Northwestern Lutheran* readers from now decades of articles and photographs in the *NL* and her German sister, the *Evangelisch-Lutherisches Gemeindeblatt*. A careful look at the drawing found a half-timber pump house at the bottom of the hill, nestled amid young trees. Past the pump house rose a slender drive that led under a squarish tower, which dominated the illustration and was capped by a pyramid roof. Snug to the tower on its right was a smaller companion turret and to the right of the turret stretched apparently the classroom wing of the complex. Left of the tower appeared dormitory and other living space. Anyone who knew the seminary campus at Thiensville well and who gave the picture more than a glance would have found some details fanciful and others missing. Still, by garnishing the "Seminary Notes," the well-executed drawing reminded readers of the beloved training ground of, already by the 1940s, more than 200 pastor candidates for the Evangelical

*Both Thiensville and Mequon will be used in this article to refer to the present seminary's location, generally as befits the particular chronological context of the reference. The present seminary was built in the Town of Mequon in 1928 on the edge of Thiensville, which was its postal address. The City of Mequon was incorporated in 1957. Since then the seminary has had a Mequon address. Mequon and Thiensville still share a post office.

Lutheran Joint Synod of Wisconsin and Other States. It called to mind the school that had been prayed for and paid for by people who had struggled for years to gather the fiscal strength to build it. It evoked the seminary, our new seminary, the brick-and-mortar jewel of a justly proud synod. But the building in the graphic was *not* the seminary.

At least it was not the *Thiensville* seminary. It was a seminary planned for another hill in another place, but never built. What the drawing depicted was the new seminary that would have been constructed, if funds had been available, in Wauwatosa, Wisconsin. It would have stood about half a mile south of the former Wauwatosa seminary, the predecessor to the Thiensville campus, the gray 1892 edifice then on the corner of what is now North 60th and West Lloyd Streets. The drawing was borrowed—and apparently used sporadically for years by the *NL* editors—from a pamphlet distributed to every Wisconsin Synod congregation in the mid-1920s. The pamphlet was part of a series of circulars that went forth from the synod's Seminary Building Committee, explaining the need for a new seminary, reporting progress toward it, and offering encouragement for the ongoing collection of funds.

The text of this pamphlet, preserved in the institutional archives of Wisconsin Lutheran Seminary, includes two similar articles, one in German, the other in English, which described the details and explained the style of the proposed buildings. After each version was in its language a report from synod President G.E. Bergemann on synod finances relative to the seminary project. A summary in English of an Easter sermon by Pastor Herman Gieschen, and an exhortation from the Building Committee in German, "*Die deutschen Dombauten und unser Seminar (The German Cathedral Buildings and Our Seminary)*" rounded the text of the pamphlet. The latter drew upon the example of faithful German Christians of the twelfth and thirteenth century who had—despite war, plague, and bitter need — banded together to construct houses of worship that still

preach the Word from the cross. They preach faith, hope, prayer in their external forms and through the meaning which these forms have. They teach also through their sheer existence, that one cannot and should not despair in need, but rather can and should apply himself to work that serves also to strengthen the inner mind, so that one can pull himself from faintheartedness and idleness to bold, courageous action."⁴

Included also were five pages of illustration: two showing floor plans, one architect's beautiful rendering of the proposed seminary from above on the southeast, and two probably pen and ink renditions of the seminary from the ground — from below a hill — on the northeast, one without and one with a second dormitory building planned for now, but to be built later as needed. The drawing that included the second dormitory, was the picture borrowed years later to grace the "Seminary Notes" of the *Northwestern Lutheran*.

The aerial rendering was the work of the architectural firm hired by the synod. The label of Clas, Shepherd, and Clas appears in the lower right corner of the draft. The two floor plans outline most of the rooms in the basement, first, and second floors of the seminary complex. Because of a change in a significant detail, the floor plans do not take mesh perfectly floor-to-floor. One shows a reception room on the northwest side of the proposed tower, the other has it on the southeast. This is acknowledged and ex-

plained in the pamphlet.⁵ The handwriting on the floor plans appears to be that of seminary Prof. John P. Koehler, then the director or president of the seminary. To this writer's eye the hand is the same as that which produced carefully detailed maps and drawings for the Building Committee's progress reports shared through the synodical periodicals.⁶ Koehler, a gifted artist, was a member of the Building Committee.⁷ When the Building Committee provided a schema of the campus and buildings of the Wauwatosa seminary for readers of the *Gemeindeblatt*⁸ and *The Northwestern Lutheran*⁹, it used a diagram that survives today among the Koehler family collection of papers at the Concordia Historical Institute in an envelope marked "Wauwatosa Seminary Plot." It is exactly the size of what appeared in *Gemeindeblatt* and *NL* and bears what apparently is editor's layout notation for its reproduction in the same.

Moreover, in the Koehler papers at the Concordia Historical Institute is a ragged part of what is apparently a Koehler-drawn plan for the basement of the dormitory of the new Wauwatosa seminary. It varies in details — mostly the labeling of the purpose of each room — but in no other corresponding particulars from the plan as it went forth in the pamphlet.¹⁰ It is likely that Koehler did draw the floor plans — not simply label rooms — as the proposed new Wauwatosa seminary. Even the scale indication appears to be in his script and, as will be noted below, he had already put his hand to floor plans. The publication of the pamphlet indicated that progress toward building a new seminary was nearing culmination. It appeared probably in summer, maybe in spring, 1923, part of a series of mailings about the new seminary. To the synod convention in August of that year the Seminary Building Committee reported, "Since all synod members were informed to the most particular detail about the work of the Building Committee by circulars which have been sent to them in the course of the last months, the committee refrains from submitting a longer report to the honorable synod, a report in which could be only repeated what already has been only elaborately said."¹¹

The Desire to Build a New Seminary

The synod was on the verge of building a new seminary. It had reached that point in little more than five years. In his article, "The Seminary's Move to Mequon," Prof. Martin Westerhaus concisely sums up the conditions that were necessitating either improvements on the old seminary (not that old; the synod celebrated the twenty-fifth anniversary of the building in 1917) or a move to a new campus.¹² Additional details came to light in an unpublished manuscript found among J. P. Koehler's papers in the Concordia Historical Institute archives by then Pastor, now Professor, Joel Pless in 1995.¹³ The manuscript, entitled "Beginnings of the Opposition in the Wisconsin Synod underlying the Controversies in the Years from 1924 to 1930," consists of reminiscences dictated to Koehler's son Kurt, a 1918 graduate of the seminary and at this time pastor at Neillsville, Wisconsin, during the 1929-30 school year, when Koehler resided in the director's quarters of the brand new seminary in Thiensville. The reminiscences are told in the third person. Apparently Kurt Koehler wrote down in German what his father discussed, then set it in typewritten form,¹⁴ while adding editorial comment, and ultimately provided an English translation with an English addendum titled "Concluding Summary." The third and final part of the Koehler reminiscences concerns the building of the new seminary. Still other material related to the synod's effort to build the new seminary has emerged in a folder from the effects of Kurt Koehler given to the WELS Historical Institute by Pastor Victor Prange in May 2004.¹⁵ It too includes material related to the synod's effort to build the new seminary.

This was not the first new seminary for the Wisconsin Synod. The work of what became Wisconsin Lutheran Seminary began in a house on North Fourth Street in Watertown, Wisconsin in 1863. In 1865, it moved with Northwestern College to Western Avenue in Watertown. From 1870 to 1878 it sojourned at Concordia Seminary in St. Louis, returning to Wisconsin and a temporary Milwaukee location for a school year, until settling for more than a decade at 13th and Vine Streets in Milwaukee. With start of the 1893-94 school year the work moved to a four-acre site in then rural Wauwatosa¹⁶. Captain Frederick Pabst, the brewer, had donated four acres, the northeast corner of the southern half of the Pabst Farm¹⁷, which was the southwest corner of Spring Avenue (today North 60th Street) and Washington Street (West Lloyd Street). Platting for streets made the four acres really three, at least for building purposes. This began to matter just after World War I, when the number of students was straining the facility. Pabst had attached the proviso to his gift that, if ever the land were no longer used for educational purposes, it revert to the Pabst heirs. This condition complicated initial investigation, made by the seminary board, to add to or replace the four-acre parcel. By 1919 Pabst had been dead for fifteen years, his estate was in probate, and his Wauwatosa farmland was being subdivided into Washington Highlands, which became and remains one of the most beautiful neighborhoods in beautiful Wauwatosa.¹⁸

To his president's report to the August 1919 synod convention in New Ulm, Minnesota, G. E. Bergemann allowed himself to attach a letter he had just received from the Washington Highlands Company offering to hold for the synod thirteen lots on the western border of the seminary property. These would have doubled the campus. The four acres were available for \$35,705 (*sic*¹⁹) until a September 15, 1919 deadline. Enclosed with the offer was a "Proposed Plan for the Development of the Seminary Property, Wauwatosa." About the proposed plan the Washington Highlands Company secretary, F. H. Whitney, added, "[O]ur architect believes that it makes the most of the Seminary property (plus the original tract), both as a unit by itself and as part of the Highlands."²⁰ Bergemann commented to the convention,

Enclosed is a blue print on which the possible utilization of the property in question is illustrated. Although not indicated to me who originated the above correspondence, I nevertheless do believe, that the same is to be reported to the honorable synod, the more so as the expansion of the seminary property was a topic of discussion, not only in the Seminary Board, but also in the Administrative Council in Watertown, as well as in the Board of Trustees. It is generally held that we should have more space. Now opportunity offers itself to purchase the indicated property. It rests with the synod whether to avail itself of the opportunity.²¹

It was Karl Koehler, another J. P. Koehler son, a 1908 seminary graduate living in Wauwatosa, who had originated the correspondence. In the Kurt Koehler folder is a letter from Karl Koehler to F.W. Whitney, written on J. P. Koehler's letterhead. It is quoted in its entirety as follows:

August 2, 1919

Washington Highlands Co., Milwaukee, Wis.

Dear Mr. Whitney!

It seems to me the colors on the accompanying plan would not print very well

after all. You may be ready to have one of your men make another tracing in blacks indicating by dots and dashes etc., what the [*sic*] coloring designs to bring out. If this is agreeable please have six prints made of the tracing.

I am also enclosing the desirable form of letter, which over your signature, is to accompany my memorial to our synod, desirable from my point of view; you may have features to add or to eliminate from your point of view. I should appreciate your sending me a duplicate to Escanaba, Mich., c/o Rev. O. Hohenstein, 121 South Elm St. The original and the rest of the exhibit kindly forward to my father at the above address.

Can the whole matter be attended to within the week? Our convention opens August 20.

Yours truly,

[signed] Karl Koehler

P.S. — The architect's statement in the letter, of course, can be inserted only if that be his honest opinion. The purpose of the statement is to allay the natural suspicions of our delegates apropos of everything planned by a layman, and not by a professional architect, and to enthruse them for the whole project.²²

With the above letter in the Kurt Koehler folder is a typed copy of Whitney's letter, sent to the synod convention via Bergemann and dated August 6, 1919. It reads word for word as recorded in the 1919 *Synod Proceedings* and includes the handwritten note by Whitney, apparently to Karl Koehler, "For your information as requested. F.H.M. Original mailed to Rev. G.E. Bergemann. _ [underline in original]." Whitney initialed the signature line.²³ In Koehler's reminiscences it says simply, "When the 1919 Synod meeting came around, Karl Koehler drafted a large-scale plan, on which all desirable information was neatly sketched. This plan he presented before the Synod and obtained permission to hang his sketches in the front corridor of the assembly hall."²⁴ The 1919 *Synod Proceedings* record that the plan was displayed in the lobby of meeting place.²⁵

Among the J. P. Koehler papers housed in the Concordia Historical Institute are initial floor plans, apparently done in his hand, for expansion of the old Wauwatosa seminary. One version, showing merely the first floor, appears to double the building by attaching a mirror image of the 1892 structure to its west side. Another version seems to extend the old building somewhat east toward Spring Avenue (North 60th) at both the south and north ends, while pushing much further west, also at both north and south ends. This sketch includes a gymnasium, which the 1892 seminary lacked. The latter sketch confuses a bit; a "W" in what seems a different hand is affixed to the north and an "N," also in a different hand is to the apparent east. All the sketches seem to have been early, rough outlining and were not carried, at least then, through to a polished product. (Perhaps most intriguing of all is what is little more than a doodle in one corner of the first mentioned drawing. It is the rough, spare outlines of a building complex very different from the old Wauwatosa seminary, whether expanded or not. It is, however, very much like the layout drawn in great detail in 1923 for another property, a layout ultimately adapted to Thiensville.) All the rough floor plans were in the same envelope in the Koehler Family Collection at the Concordia Historical Institute archives.²⁶

The Search for a New Site

Already in 1917, according to J. P. Koehler's reminiscences, Karl Koehler had tried, in connection with the celebration of the twenty-fifth anniversary of the seminary's move to Wauwatosa, to generate interest for campus expansion via acquisition of more Pabst land to the west. At that time the effort did not gain traction.²⁷ But at the 1919 convention the notion stirred considerable interest. Discussion of proffered property took up the evening session of the August 20 and then, after the delegates had had opportunity to look at the plans that had accompanied the Washington Highlands Company letter, three more sessions of the convention.²⁸ According to the Koehler reminiscences, Profs. Pieper and John Schaller were at first for the plan. Rev. John Brenner, pastor of St. John's congregation in Milwaukee and Seminary Board member, was against the purchase, both because of the strings Pabst had attached to the seminary property and because, he believed, purchase of land from the Washington Highlands development would have meant – apparently according to provisions laid down for that planned community – helping to build a dance hall. Board of Trustees member William H. Graebner, joined Brenner in this. Koehler suggested also that a factor in this was tension between Graebner and the real estate broker, a Mr. Richter (not the aforementioned Whitney). Koehler's recollection attributed this tension to previous inquiry by Graebner about the land under the assumption that the seminary had previously secured four acres to the west for expansion. In light of the above, according to Koehler, Pieper and Schaller's enthusiasm for the project cooled. But Koehler was for it, seeing it both as fiscally feasible and as enabling the synod to expand the seminary plant on its own timetable, as needs and means presented themselves.²⁹ In the end the convention directed President Bergemann to form a committee to investigate the situation and report to the synod. John Brenner chaired this group of two pastors and five laymen, known thereafter as the Committee of Seven, the *Siebenerkomitee*. The committee was granted executive authority either to purchase – after checking into all conditions attached – the suggested property or to look around for new property. In this and in the related matter of a tiny triangle to land on the north of the seminary property the committee of seven was to see to it "*that all the conditions be lifted*, [italics original] which adhere to the property."³⁰

This could not be done. In November 1919 the *Siebenerkomitee* reported to the synod in the *Northwestern Lutheran* that it was "impossible to effect the removal of the restrictions resting on our present seminary property and on the adjacent real estate the synod had planned to purchase, had consequently, looked for a new site for this institution."³¹ And they had found a new site and voted to advise the synod to buy it. This was the Bues farm in West Milwaukee – thirty-three acres, partly wooded, with house and barn – offered for \$35,000, \$705 less than what Washington Highlands Company was asking for four acres.³² (One does well to begin here to keep track of the cost of the properties purchased by the synod for its new seminary.) Prof. Westerhaus comments, as the area around the Bues farm developed, with busy streets and various factories, it would likely not have remained a desirable location for the seminary. The Bues farm proper is today neighbor to the sprawling Veterans Administration Hospital and largely residential.³³

And, Prof. Westerhaus notes, the committee continued to search for other suitable properties. In 1930 Koehler recalled other property had been suggested: across the street from the Wauwatosa seminary (where St. James church stands today), near Wanderer's Rest Cemetery north of the Wauwatosa Seminary on West Burleigh, at the corner of

Ludington Avenue and North Avenue in Wauwatosa, later a site in Oconomowoc, and also later "in Shorewood: 40 acres of level land for \$80,000, with a half dozen scraggly trees, close to a cement mill, two railroads and many factories somewhat farther away."³⁴ Sites in St. Paul and Mankato, Minnesota were visited by the later Seminary Building Committee (formed at the recommendation of the *Siebenerkomitee* at the 1921 synod convention³⁵; Rev. John Brenner, chairman, Mr. Ernst von Briesen, secretary, Prof. John Ph. Koehler, Rev. H. K. Moussa, Mr. F. Gamm, Mr. G. Sengbusch, and Mr. Th. Buuck³⁶).

But three sites received chief consideration. The first was "the site *near Mequon on the lake*"³⁷ [italics added] or "*die Farm am See _ Mequon*,"³⁸ [underline added], which Prof. Westerhaus suggested might be called the "Mystery Property"³⁹ because its exact location has puzzled later researchers. The site was an early favorite of the *Siebenerkomitee*, because it, unlike the Bues farm and the other attractive site, did not have a road platted through it⁴⁰ nor did it have factories nearby.⁴¹ Koehler recalled that Seminary Board member Ernst von Briesen "proposed to move to the lake [Lake Michigan], where the rich were buying up land which later on would become very valuable."⁴² The *Gemeindeblatt* carried an article by the Building Committee that noted that an option had been taken out to secure the site for the synod, though later unspecified disadvantages subsequently could not be overcome.⁴³ Moreover, the Building Committee "had gained the impression that the sentiment of the synod was strong for remaining within the city limits, where the Seminary would be more accessible to our members and closer to established churches."⁴⁴

So the seminary nearly moved to Mequon a few years earlier than it ultimately did. But where was the "Mystery Property?" Koehler mentions that the Building Committee's option on the "Donges Place, with the corresponding conditions ... conditions ... not fulfilled after all, and in the Synod [1922, say the Koehlers, perhaps meaning 1921⁴⁵] objections were raised because of the proximity to the lake, so that the Building Committee turned down the place⁴⁶. The reference to Donges Place narrows the possibilities for the location of the "Mystery Property." Jacob Donges lent his name to a road, a school, and a bay in southeastern Mequon. At the end of the nineteenth century a group of Milwaukee businessmen led by Donges bought "two farms, totaling 146 acres just beyond the north boundary of Milwaukee County on Lake Michigan's western shore"⁴⁷ in what is now Village of Bayside, Town of Mequon. This fits the description of a site *in or near Mequon on the lake*. In the early decades of the twentieth century this property was platted and sold as residential. Here, as in the Washington Highlands, provisions were attached concerning the use of the land by purchasers, perhaps part of the conditions the Building Committee could not reconcile. The development was called Fish Creek Park Company and later Fairy Chasm. A search of the minutes of meetings of the Fish Creek Park Company from the 1920s (archived in the University of Wisconsin – Milwaukee library) did not turn up reference to the option taken out by the Building Committee. It is interesting to note that Ernst von Briesen served as attorney for the land company. But, of course, that settles nothing conclusively; von Briesen likely had many clients. Still, and without playing up the perhaps merely coincidental von Briesen connection, the Ozaukee County (Town of Mequon) portion of Bayside seems a most candidate for the "Mystery Property."

Neither did the Bues farm match expectations. Without going into detail, a summary report in 1929 noted that "the Bues farm has not found favor in many quarters."⁴⁸ Koehler recalled that rejection resulted from a "planned elevated road [the one platted

through the property?] would leave deep ditches on both sides.”⁴⁹ The June 1, 1924 *Northwestern Lutheran* reported that it had been sold \$45,000⁵⁰ in 1924, \$10,000 more than its purchase price in 1919.

The third site that drew favorable attention and ultimately was purchased to supercede the Bues farm was the Van Dyke Place. The Building Committee reported that only the street platted through the Van Dyke Place held them back from endorsing it.

So then the committee went into negotiation with the Milwaukee County Land Commission, the members of which immediately showed a great interest and friendly accommodation. They gave attention to the property and did surveying. Thereby they came to the opinion that the planned roadway can be so laid out that it not disturb our [the synod's] plans in the slightest. The City Council of Wauwatosa, to which the committee also turned, affirmed that according to its opinion no reason exists why [now?] or in the future further streets should need to be built through the property.⁵¹

The city of Wauwatosa would retain access only as needed to maintain a drainpipe thirty feet underground.

Apparently the Building Committee along with advisory members met on December 14, 1922⁵² and reached a decision to recommend to the synod the purchase of the Van Dyke property. Then the Board of Trustees acted and in January 1923 the report⁵³ appeared that the Van Dyke Place had been bought for \$40,000,⁵⁴ \$5000 less than the selling price of the Bues farm. For the sake of chronology it is good to note that the Bues Farm sale came later. (The 1923 *Synod Proceedings* synodical report debt to be paid on both the Bues farm and the Van Dyke Place.⁵⁵) It was not simply a matter of endorsing the Bues purchaser's check to the Van Dyke seller and receiving change back, but again the synod had done well in a land transaction. It would do even better.

Plans for the New Seminary in Wauwatosa

Director J. P. Koehler had been, of course actively engaged in the thinking and planning for the betterment of facilities in which to conduct the work of the seminary. He had drawn up plans for utilizing the old Wauwatosa seminary, some of them mentioned above. Other options included moving the three on-site professorages off the campus. He planned an interior remodeling of the 1892 building which would have extended its utility, but that was rejected, because it did not meet fireproof specifications.⁵⁶ (That failing may account for the not infrequent mention of “fire-proof construction” in communication by the Building Committee, as in the reassuring emphasis in John Brenner's 1929 update on progress on the Thiensville plant – “*Nein, wir bauen nicht zu gross. Und wir bauen einfach, solide, fire-proof construction.*”⁵⁷ [No, we are not building too big. And we are building simple, solid, fire-proof construction.]) “All alterations [to the twenty-eight or so year old 1892 seminary] suggested by a committee were condemned by the Industrial Commission of Wisconsin.”⁵⁸

Koehler's thoughts on improving the seminary plant addressed concerns that had been around for a long time. In an article which may have been intended for *The Northwestern Lutheran*, as part of a series on the need and the opportunity to build a new seminary and which may have seen daylight as part of the circulars distributed to the

synod, it was apparently Koehler* who wrote, “The present seminary building has in reality never been satisfactory. Thirty years ago when it was built, the standards for a building of this kind were not as high as they are now even for the little village school. There was little understanding of what is required in a building to be used for such purposes. In consequence, many mistakes were made. .”⁵⁹ He goes on to point out in detail the following about the 1892 seminary building: inadequate boiler capacity and then lack of room for coal, if another boiler should be added. Inadequate and too warm cellar. Inadequate and too cold building. Poorly planned distance between kitchen and dining room. Lack of refrigeration. Lack of a well-equipped laundry. Poor living conditions (in the basement) for the steward and his family. Poor light and ventilation in the basement. Inadequate lecture rooms that need more light, more ventilation, and more space. Library floor unable to bear more books. Inadequate living quarters and study space for students. Lack of a workshop. Trunk room in attic rather than basement.⁶⁰ The *Sieben-erkomitee* and its successor, the Seminary Building Committee, had both in these conditions and in the strings that Captain Pabst attached to the original four acres, good reason to be thinking of a new plant on a new campus.

In his 1930 reminiscences Koehler related that “[o]n one of his Sunday afternoon walks, [he] came upon the Van Dayke place (*sic*), on the northern knoll of the valley lying south of the old Seminary.”⁶¹ That wording leaves the impression that J. P. Koehler was encountering the Van Dyke Place for the first time. That is probably not the case. The Van Dyke Place adjoined the Washington Highlands development along the eastern end of the southern border of the former Pabst farm, in other words perhaps a third of a mile south of the old seminary. Koehler enjoyed contact with nature, indeed it was probably he who stressed it as criterion for a proper seminary site in an unsigned *Northwestern Lutheran* article.⁶² The Van Dyke Place, like the Washington Highlands, offered that. There exists a painting by J. P. Koehler now in the possession of a Koehler relative that depicts a stream in woods, part either of what became the Washington Highlands or, less likely, of the Van Dyke Place.⁶³ Also, according to the exuberant writer of a *Northwestern Lutheran* article that imagined WELS constituents traveling past the new Wauwatosa campus and exclaiming, “There's our new seminary!”, the Van Dyke Place was well known to many who had studied at the seminary. They had explored “Indian Valley,” as the ravine that ran through it was known, and appreciated the property's tree-covered slopes and winding paths.⁶⁴ (That latter article was signed “Seminary Graduate.” A handwritten, pre-edit version of the same is found in the Kurt Koehler folder received in the WELS Historical Institute archives in May 2004.⁶⁵) In any case, on the Monday after his walk J. P. Koehler “approached the owner about the availability of this property... [and he was] “highly pleased to offer the site to a theological school for half of its present value, because he himself, as he said, had studied at Princeton University, a similar institution” [punctuation corrected for clarity].⁶⁶

The Building Committee acted quickly, announcing with the Van Dyke purchase also the hiring of an architect, the appointment of “three practical (experienced in the building trades) men” as an advisory committee to the Building Committee, the beginning of the collection of funds for the project, and the sending of circulars about the new seminary to every home in the synod.⁶⁷ Hence that report by the Building Committee to the 1923 synod convention which said that because of all the information distributed by

* The article is in the Kurt Koehler folder received by the WELS Historical Institute archives in May 2004.

the committee, there really was nothing more to be said. The convention endorsed the Van Dyke Place purchase and at the same time stipulated that construction not begin until the entire current debt (to be fixed exactly by a committee) be paid and all needed funds for building be raised.⁶⁸ This proviso would impact the project profoundly.

In January and February 1923, the Seminary Building Committee introduced the Van Dyke property by word and map to the synod constituency via *The Northwestern Lutheran*⁶⁹ and the *Gemeindeblatt*⁷⁰. The property was bounded on the east by today's North 60th Street, on the north by Milwaukee Avenue/Vliet Street, on the south by the steep slope of the north side of the Menomonee River valley, and on the west by roughly North 65th Street, though the western boundary in its northern half jogged east three times to give the northwest corner of Van Dyke's thirty-two acres a jagged western edge. The unidentified writer noted that the acclaimed landscape architect who had laid out the Washington Highlands development just to the north had wanted to include the Van Dyke parcel in his project, considering it "the finest part of the district."⁷¹ A hill that was a dominant feature of the Van Dyke property also ran north through the Washington Highlands and would have been – in the Highlands, according to the writer – ideal for the seminary, which then would have been visible even from Lake Michigan, but land prices had shunted that fair notion into impossibility. Now on the southern extension and a lower elevation of that same hill – on the Van Dyke Place – would stand the new seminary. Two similar and dominant features of the property, a north-south valley through which flowed a small creek (the one in the aforementioned Koehler painting) and the east-west slope of the Menomonee valley, limited space for buildings. But the property offered rustic scenery and a beautiful hill on which to erect the new seminary.

There was a concern: The north side of the Menomonee valley, right below the Van Dyke property, had been zoned industrial, but rigorous ordinances would curtail noise and air pollution. Electrification (diminishing smoke and noise) was coming into the factories and big factories would be located out in West Allis and North Milwaukee. The trees and shrubs on the valley wall would screen the seminary, so "that it will be little affected by what goes on down below."⁷² And there were advantages: all utilities, nearness to Wisconsin Synod churches, schools, and members, proximity to both the country and the city, access to public transportation.

In his 1930 reminiscences Koehler notes that in the course of the search for property he had been sketching plans and alternate plans for the various sites given serious consideration.

For the Van Dyke Place, as before also for the old Seminary place, he had drawn not only the ground plans with minute details, but also sketches of different models of the buildings, so that the last plans actually could be considered as final from every point of view. From the start Koehler had called attention to the fact that the Building Committee would first have to make up its mind as to what it wanted before it could put an architect to work or advertise for competitive bids. The architects could not know what the needs were in our particular circumstances, nor what was necessary and suitable to achieve a distinctly Lutheran character for the new Seminary.⁷³

This last – know what one wants and make it Lutheran – seems common sense, but Koehler felt that the rest of the Building Committee was not listening to him – "not even Brenner."⁷⁴ From the standpoint of the plans later developed, this impression of Koehler's is difficult to understand, but it was expressed in 1930 during what he or Karl Koehler called his "house arrest"⁷⁵ in the director's quarters of the Thiensville building that ultimately superseded what had been planned for the Van Dyke Place. Perhaps the rest of the committee had such confidence in Koehler's taste and talent that they largely directed their energies to other tasks, not in the least, the gathering of funds.

But Alfred C. Clas listened. The eminent lead architect of Clas, Shepherd (John S., Alfred's son-in-law), and Clas (Rubens F., Alfred's son)⁷⁶ came one day to look at Koehler's plans, accompanied by Shepherd and a surveyor. Just how Clas had heard of them is not mentioned in the Koehler reminiscences, but Shepherd and the surveyor were employed, according to Koehler, at City Hall. Clas saw the plans, perhaps the view(s) from below the hill noted above, and exclaimed, "Why that is the Wartburg! My father came from there."⁷⁷ (An internet search today of the *Deutsche Telekom* white pages turns up nearly a score of entries under the Clas surname in the general Eisenach area.) Seven years later Koehler recalled that he "called attention to [Clas'] mistake," as Kohler saw it.⁷⁸ The design of only one part – and not the tower – in the planned complex called to mind the Wartburg; the administration building, especially its east end, which was copied from the *Lutherhaus* or *Marstall* of the Wartburg grouping. But Clas was very eager to take on the project. He felt that the plans would "preeminently" suit the Van Dyke Place and the project would be "[for?] once something different than one is used to here."⁷⁹

The Building Committee still had to select an architect. Koehler recalled that the Building Committee met in consultation with two of the "three practical men." These two, William Bensemman and Charles Grunewald, opposed soliciting competitive plans (satisfied, it would seem, with the Koehler concept). "Then, a number of probable architects were discussed, among them Clas. Brenner finally suggested Clas, while Koehler, who knew a good many architects quite well, remained silent."⁸⁰ Clas was chosen.

At the time Clas was in the autumn of a distinguished career that had taken him to the first rank of Wisconsin architects. He was born to German immigrants in Sauk City, Wisconsin December 26, 1859. He grew up a freethinker and one of his first commissions was the design of his home *Freigemeinde's* new meeting hall in 1884. Park Hall in Sauk City is now a formally registered historic site.⁸¹ He trained early in a California architect's office, coming back to Wisconsin in 1881.

He worked as a draftsman with James Douglas, a prominent architect of Milwaukee's early days and in 1890 formed a partnership with George B. Ferry. Ferry and Clas designed numerous buildings for many purposes – the Milwaukee Public Library, the State Historical Society building in Madison, the Milwaukee Auditorium, the Green Bay state penitentiary, the Lake Mills public library, hotels, Forest Home Cemetery chapel, the Pabst mansion, and throughout southeastern Wisconsin substantial homes for people of substance. Ferry and Clas won medals in three international expositions for their work on the Milwaukee Public Library and the Auditorium. After Ferry's death the firm of Clas, Shepherd, and Clas was founded in 1913. (It became Clas and Clas in 1930.)

Clas engaged himself also in landscape architecture, putting in fifteen years on the Milwaukee park board. He thought big, "envision[ing] in 1910] a formal promenade stretching from City Hall west to where the county court stands."⁸² He successfully en-

couraged Chicago to develop its riverfront. Milwaukee was a harder sell. Only in the 1990s did his ideas bear fruit, inspiration for landscape architect Ken Kay, who led development of the Milwaukee River in the downtown.⁸³ His plans for the lakefront, especially Juneau Park,⁸⁴ influenced its present day look. Clas suggested in 1916 that the Milwaukee River be closed to navigation. Also he proposed that interurban light rail be brought into the downtown in subway tunnels paralleling the river and thus provide easy link between the city center and the outlying region.⁸⁵ "Clas viewed himself as a practitioner of 'civic art,' a discipline that, in his view, had the power to transform public taste and elevate 'minds of millions.'"⁸⁶

Clas returned from time to time to his Sauk County roots. He re-designed the Sauk County courthouse in Baraboo and the Bank of Baraboo (now the Baraboo National Bank). For the president of that bank he built the Jacob van Orden mansion, now home for the Sauk County Historical Society. For one of Baraboo's most famous sons, Charles Ringling of circus fame, he built a Florida mansion and another there for Ralph and Ellen Caples, friends and now neighbors of Charles and Edith Ringling.⁸⁷ (Like the Ringlings Clas was a Freemason.) He had a hand in the design of what were called in 1942 most of the "older" park buildings in Milwaukee (Pulaski Park Pavilion, Kosciusko Park Pavilion, Mitchell Park Conservatory, Humboldt Park service building, et al.). Among the styles that Clas employed alone or in partnership were Mediterranean Revival, Tudor Revival, Beaux Arts, Neo-classical, Neo-Gothic, Colonial, Queen Anne, Flemish Renaissance, prairie style, Elizabethan, Romanesque, and perhaps most startling of all, Indian Saracenic, seen in the Milwaukee Tripoli Shrine Temple, based on north African mosques and highly evocative of the Taj Mahal. (This edifice Clas built largely between his work on the Van Dyke Place seminary and the Thiensville seminary.)⁸⁸ Clas was in his early 40s when his photograph was included already in the 1902 book *Notable Men of Wisconsin*.⁸⁹ Nine years later he appeared also in an unpaginated book of affectionate caricatures published by the *Milwaukee Journal*. In it Alfred Clas is depicted holding a plan for the State Historical Society building in Madison. The book was titled *Wisconsin Men Who Do Things*.⁹⁰ And indeed he did. In 1923 in his sixty-third year Clas was approaching the end of a distinguished career. A few paragraphs do not do him justice.

Nor do, this writer believes, J. P. Koehler's comments about Clas in his 1930 reminiscences. The two consulted one another. Koehler said as much,⁹¹ as did Clas. According to Koehler, after deciding to select Clas as architect, the Building Committee went as a group to inform him of their decision. They asked him his fee. Usually he took six percent, he replied, but "[in view of the fact that Prof. Koehler has already drawn the plans, we can undertake the project for five percent.... Why should I present special plans? Prof. Koehler knows best what is necessary. I have already seen the plans and believe that they are right for your particular needs."⁹³ (Clas' reply sounds tongue in cheek, but five percent is what in due course was paid to the architects.⁹⁴ If Clas was kidding here, he was kidding about his usual fee, not his bill to the synod.) Koehler goes on to say that the plans Clas drew up were "in exact accordance with the submitted plans, except that Clas drew almost everything on a larger scale."⁹⁵ If indeed the aforementioned piece of a plan that survives in St. Louis⁹⁶ is part of the plans referred to here, Koehler had done work far beyond mere concept and generalities of need and style. Koehler recalled that the last plans he had made for the Van Dyke Place buildings, including sketches of the proposed buildings, "could be considered as final from every point of view."⁹⁷ Assuming the two northeast view (from the bottom of the hill) draw-

ings of the new Wauwatosa seminary were Koehler's and were, or were among, these sketches, one can understand what Koehler meant. The sketches reflect or forecast very well the formal architectural drawing. Clas' five percent begins to sound like overpayment.

Sadly – for the Koehlers probably more than for Alfred Clas – Clas is largely disparaged in the 1930 reminiscences. He looks bad in the Koehler reminiscences when Koehler is seen instructing him on fine points of (stone)masonry⁹⁸ He looks worse when Kurt Koehler records his father as saying,

It immediately became apparent, however, that the architect wasn't equal to the task. He completely lacked a general education, such as would have been necessary had he only remotely wanted to enter into the ideas incorporated in Koehler's plans. He likewise lacked an artistic education so that he was unable to understand Koehler's stylistic aims, and when sketching, the latter often had to take the pencil from his hand in order to demonstrate visually what he meant.

An example will make this clear. One day, when Koehler was again visiting the drafting room, the architect called out to him: "Professor, now I'll be able to understand your wishes better. I've bought a history of art at the Caspar's [an antiquarian dealer] for \$2.50. There I'll find what you want." Koehler: "No, no, Mr. Clas. You should have bought that book forty years ago. It's too late now to study. You had better listen to what I have to say."⁹⁹

If this memory and its record are accurate, this diminishes the man (while not doing much for Clas' stature either). Perhaps the memory or the record or both were affected by the "house arrest" under which they were communicated. It is useful to note what Joel Pless had to say about Kurt Koehler's editorial comments (set off within the text of the memoir by parentheses and further marked "K.K."). Pless explains, "The young Koehler's comments ... sometimes ... offer helpful explanations, but many times they are downright caustic."¹⁰⁰ Perhaps some of K.K.'s acerbity crept into his take on the incidents recounted. Kurt Koehler earlier had also transcribed the comment that the Building Committee, at the time of its engaging Clas as architect, "had never taken the trouble to examine [Koehler's plans for the seminary]."¹⁰¹ That strains credulity. In his "Concluding Summary," attached only to the English manuscript, Kurt Koehler made only biting comments about the seminary that eventually was built in Thiensville. About the nicest thing he calls it is "plebeian."¹⁰²

It is not without some hesitation that this writer passes along the record the Koehlers left in this matter. If this were all one knew of Alfred Clas, one would wonder how he ever came to be a "Notable Man of Wisconsin." But his portfolio establishes Clas as accomplished, sophisticated, versatile, and innovative. His career straddled an era of transition in domestic conveniences and expectations (gas, electricity, phone, plumbing, appliances), transportation (horse and buggy to automobile), and building construction (steel frame, poured concrete, et al.). Clas adapted with conspicuous success. He could think on a grand scale or small, and he paid attention to detail. Private individuals who could hire the best, hired Clas. Public buildings and public space benefited from his talent and insight. Perhaps by 1930 what maybe had been pleasant, cordial, even jocular, exchanges in 1923 between Clas and J. P. Koehler had been trans-

posed over time, by circumstance, or through the recorder's bias into benchmarks for measuring the architect's aptitude.

And too, there may have been a clash between the usual good habits of an architect compatibility with civic style and community fashion, use of tried materials and technique, a sense of his own limits and his own stamp – and the grand reach of the professor/artist, who hoped and probably wrote, "If all the work that will be done in these buildings by our professors and our students will correspond with the principles we have set forth, cultivating and preserving the priceless treasure of our Lutheran doctrine and conception of all things, we will have a truly great work of Lutheran art [*ein vollendetes lutherisches Kunstwerk*], in which the external form faithfully expresses the inner life."¹⁰³ It is interesting to note that the English text of the 1923 circular acknowledges the contribution of the architect to the plan, which "incorporated the results of several years' study of our peculiar needs and the general knowledge and experience of an able architect,"¹⁰⁴ while the German does not. And the German version usually supplies more detail about the plans and buildings, the English less. This writer believes that Clas did understand – or surely came to understand – what Koehler was after. Witness the drawing that Clas' firm produced of the beautiful seminary that never was.

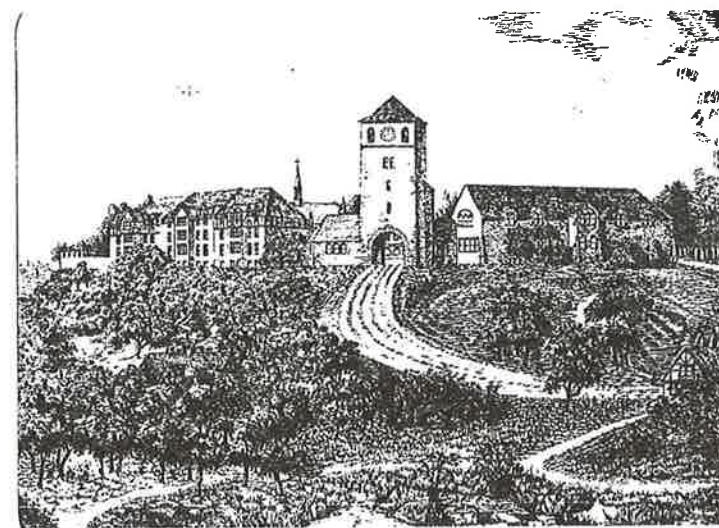
The New Wauwatosa Seminary Complex

The complex consisted of three buildings, with plans for the fourth on the east, which would have completed an enclosure around the courtyard. A grouping like this may have been on Koehler's mind since the time during which he was exploring ways to revamp or expand the old Wauwatosa seminary plant. As mentioned parenthetically above, on one of the rough schemas for enlarging the old seminary is a small sketch, barely more than a doodle, of a building complex like what appears in the 1923 pamphlet circulated to every home in the synod. No tower is indicated, but the enclosure opens on the northeast, as it would on the 1923 plans for the Van Dyke property. In the same envelope at Concordia Historical Institute are five more sketched outlines of possible building layouts within the same general concept.¹⁰⁵ (A sixth never moved beyond a few lines and lacks labels for individual buildings.) These five all show four buildings clustered around a courtyard, square on a true north-south alignment. The designations of purpose for each building vary somewhat from sketch to sketch. Four times the lecture hall (apparently the later four classrooms) is off the tower (as it did turn out on the plans that circulated in 1923 and ultimately at Thiensville). Sometimes it is combined with chapel or administration. Once a small kitchen building is all that appears on one side of the courtyard. The tower and entrance drive are always on the northeast, except once when they appear on the southeast. Always the two dormitories form the east and west sides of the enclosure (to use morning and afternoon daylight to best advantage. "Sunlight purifies the air and invigorates man."¹⁰⁶)

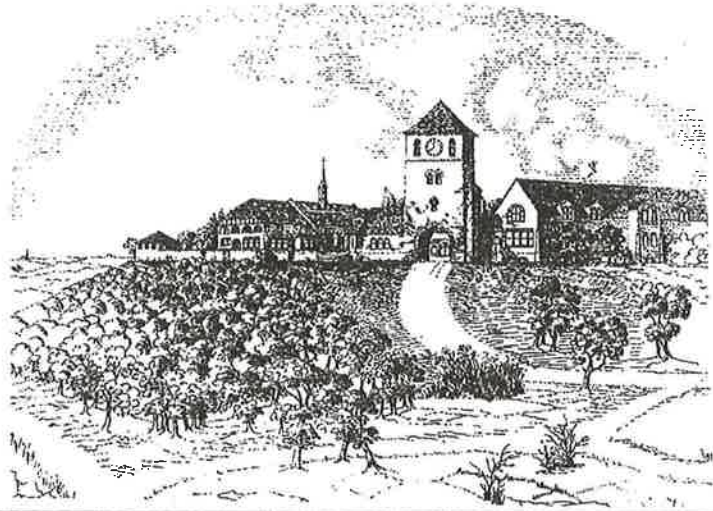
The most developed of the plans, found on the reverse of the page containing the other five, shows essentially the layout that appears in the 1923 pamphlet circular. It already incorporates the second dormitory on the east. The one difference in this sketch from the 1923 pamphlet is that the apparent heating plant and smokestack is on the northwest corner, attached to the lecture hall, instead of, as in 1923, on the southwest corner attached to the west dormitory. Perhaps thought was given to the prevailing winds that would have sent effluent from the stack over the campus. It may have been better aesthetics to pull the boiler away from the street. If one assumes that J. P. Koehler worked up the sketches, starting with the doodle on the plan for revamping the old

seminary and then on a fresh page working left to right across, with that last and most developed sketch on the back of the fresh page, it may be that one can trace the development of the basic plan of this courtyard and complex on these papers, the concept was later adapted to Thiensville. Its germ may well have been born, as J. P. Koehler set aside for a moment thought on remodeling the old and let his mind roam to the prospect of the entirely new. Though these sketches appear on the same two papers, one cannot – especially with reference to the old (revamped) seminary floor plan – say that they were all done at the same time. This writer notes that these were the only new seminary-related sketches – other than the small portion of a plan – found by an institute researcher in the Concordia archives. They are quite rough, of no perceptible artistic value, but perhaps they survive because someone (J. P. Koehler?) understood the significance of them.

These initial sketches took firmer form in a site plan drawn up by the architects, probably for one of the circulars. It shows the grouping in greater detail imposed upon the southwest corner of the Van Dyke property. An accompanying article acknowledges that there is greater cost in building a group of buildings, as opposed to putting everything under one roof with perhaps the dormitory space atop in a fourth or fifth floor. This structure, though, would have had "the appearance of a factory."¹⁰⁷ The site plan also includes careful indication of topographical features for the southwest corner of the Van Dyke property and, interestingly, shows the cluster of four professorages laid out by Clas in a way very comparable, relative to the tower and original classrooms, to the layout of the four original homes on the Mequon campus.¹⁰⁸



*Sketch of the Seminary if completely built.
From the circular sent to every home of synodical members in 1923.*



*Sketch of the Seminary if only half was built.
From the circular sent to every home of synodical members in 1923.*

The Buildings of the New Seminary in Wauwatosa

If one could walk through the courtyard and buildings of the intended Wauwatosa building, one would find much that reminds of the plant later constructed at Thiensville (Town of Mequon) and some interesting differences as well. Begin under the tower (located on the northeast corner of the courtyard and facing northeast, not southeast as in Mequon.) Facing the courtyard and entering then through the southeast door under the tower (there is no corresponding door under the Thiensville tower), one steps into a reception room, "in which the students can receive visiting relatives. It has long been felt that visitors should not be entertained in the studies, but we have never had, or set aside, a room for this purpose"¹⁰⁹ and "indeed the new seminary will have to expect much visitation."^{110*} (As mentioned, there was some back-and-forth about which side of the tower to put the reception room. The three renditions of the complex and one floor plan show it on the on the east; one floor plan puts it on the west. Plans for Thiensville later included the reception room – along with an exit from the hallway toward the courtyard – where now are the president's office, secretaries' offices, and work room; this area was at one time the faculty room, enlarged by a 1959 addition into the courtyard.) The tower itself would both be an artistic focal point¹¹¹ and, as in Thiensville, hold a tank for maintaining water pressure. (In Thiensville the tank was installed,¹¹² but never used.) The tower would have place for a clock and would taper at the top.¹¹³

Moving briefly back outside under the tower and through the door on the other side of the entrance drive, one enters a corridor that runs true east-west and along the courtyard side. To the right is a (not spiral) stairway, which leads up the second floor and affords access to the faculty room in the tower. Just off the faculty room is a room for the writing and editorial work of faculty and that work room is close by the library. (The

*Here and frequently, the German and the English texts of the 1923 are not word for word the same.

WLS vice-president and dean's offices now occupy the corresponding space in the Mequon building.) And the library takes up the entire second floor. Its dormer windows offer good light and space for reading tables. From the library it is possible to descend – or at least send books – to the first floor by either the stairs in the center of the library or the elevator near the stairs. (The Mequon seminary did not have an elevator, until the 1968 library addition was built.) At the bottom of the stairs on either side east-west are doors to the middle two of four classrooms. Straight ahead south is a door to a loggia, a partially enclosed and roofed (by the library floor) gallery that opens out onto the courtyard. In all four classrooms windows are set only on the north side,* allowing ample light, but not glare or uncomfortable heat (as is true more or less of the original three Mequon classrooms). The classrooms are on the north also in order to face the street (Vista Avenue would have been just a bit to the northwest, likewise North 64 Street. About three blocks north would have been Milwaukee Avenue), "thus presenting the seminary before the outside world. By the doctrines taught here we approach the world to draw it to Christ or to witness against it, as the case may be."¹¹⁴

Step out of the classroom-library building, perhaps via the loggia or, if the weather is bad, by way of the exit at the west end that opens into the cloister walk. (A cloister walk was retained at first in the Thiensville plans. It would have separated the dormitory from the rest of the plant, dividing between the kitchen and section two [known to many alumni as section one].) The cloister walk leads to the dormitory, which stands on the west side of the complex, awaiting its twin to be built on the east. The dormitory is three floors built above a basement** that consists of a long corridor off which there many practical rooms for work and storage – trunk room, paint room, bookstore, canteen, even a dark room by the barbershop. At south end of the dormitory is the boiler plant and its chimney. A service road west of the dorm allows coal trucks to get into campus. (The same road serves the receiving room in the classroom-library building.)

One notices that the west dormitory is divided into three three-story sections, each with an entrance on the courtyard, but accessible to one another only through the basement corridor. "By this arrangement we save corridor space and, at the same time, achieve quiet and a home-like privacy for the students."¹¹⁵ The dorm has room for seventy-two students. Each floor of each section holds eight men, four to a side. In an arrangement similar to what was built in Thiensville, each side has two two-man study rooms and one four-man bedroom. As later in Thiensville, bookshelves, wardrobes, drawers are built in. There is no corridor between the study rooms, unlike Thiensville, which had such corridors until the remodeling begun in the 1990s. Dividing each section vertically is a stairwell, which extends from third floor to basement and offers egress on the ground level into the courtyard. Each section has on its west side on each floor a shower-bathroom. West of the shower-bathrooms in each section is another stairwell that affords additional access between the sections and serves also as a fire escape.¹¹⁶

Returning to the basement corridor, one can follow it to its south end, where just

*A seeming contradiction will be noted later. The two views from the northeast, as well as a written description, assert that there were no windows on the north side on the first floor – a castle effect.

**It is part of this basement that appears on the aforementioned small part of the apparently J. P. Koehler-drawn plans for the new Wauwatosa seminary that survives in the Concordia Historical Institute archives.

beyond the boiler room it leaves the dormitory building and becomes a tunnel. The tunnel takes one past a root cellar and into the administration building. With basement and attic, four floors. The tunnel runs under another cloister walk. (Tunnel and cloister walks together make it possible to move about the entire complex under shelter.) On the south the administration building overlooks the Menomonee valley. Its west end houses key elements of daily campus life – a laundry, bakery, pantry, kitchen, rooms for staff, a dining facility, an infirmary, and nurse's rooms. Modern institutional appliances are there – steam table, range and oven, dishwasher, large refrigerated area. There is even an elevator, perhaps a dumb waiter, that runs from the kitchen to the infirmary. Guest rooms and more staff quarters are in the attic.

In the center section of the administration building basement is gathering space, built large like the dining area, for anticipated, not current, needs, since original construction is cheaper than later remodeling.¹¹⁷ It adjoins the gymnasium, which – over the objections of some – is not a free standing building. But the location of the gymnasium represents a cost savings. Soil conditions dictated that there had to be a basement under the chapel. The gymnasium was achieved by simply digging a few feet farther down and extending the basement walls a few feet deeper. The cost of moving a bit more dirt, making the walls a bit deeper, and adding steps to get down here was the whole expenditure for these well ventilated rooms. The students have real need of the gym at certain times.¹¹⁸ Assembly room and gym can be combined into one large space.

The same is true for the dining room and the chapel, directly above, the assembly room and the gym, respectively. The proximity of the dining and the chapel to one another serves the students well. They gather for morning devotion after breakfast. The chapel seats 150, capacity that like the east, second dormitory anticipates a doubled student body.¹¹⁹ (Koehler felt that, if the student body ever increased beyond 150, a second seminary should be built.)¹²⁰ Above the dining area is the infirmary and above the infirmary are guest rooms. The chapel, floor to ceiling, takes up two stories of space, first floor into the second floor.

The director's quarters are at the east end of the administration building. His basement is partly taken up by the gym locker room. On the first floor he has both a study and an official office (as would the Thiensville building), and so is able to keep the administrative tasks separate from his work as teacher.¹²¹ When the east dormitory is erected the president's quarters will be in the hub of the campus. This is good,

for we will never have a president who will confine himself to the administration of the institution. This is at least one instance where a lack of funds is a decided advantage, for it prevents us from committing an educational blunder. The external administration of an institution should spring from and reflect its inner life. If that is to be the case, an active teacher will have to take charge of the external affairs.... The residence for the president is right where it belongs.¹¹²

The Style of the New Wauwatosa Seminary

While Alfred Clas' "mistake" of calling Koehler's plans for the Van Dyke property "the Wartburg" seems understandable to any of the thousands who made a similar "mistake" about the Mequon seminary, one is well served to understand what Koehler was really trying to evoke in *vollendetes lutherisches Kunstwerk*. The 1923 pamphlet sums it up well (and this writer assumes that Koehler did most or all of at least the Ger-

man text). Concerning style he rejected ancient Greek and Roman (pagan), Renaissance and Baroque (too worldly), and Tudor (perhaps not a bad choice, but really a "corruption of original sublime gothic architecture and reflects the luxurious and often bizarre court life of Henry VIII, one of the chief opponents of Luther"¹²³). The natural form for Lutheran builders to use to build a seminary is that of buildings which call to mind the Reformation and Luther, buildings such as, yes, the Wartburg, and Coburg Castle (Luther's safe place during the Diet of Augsburg), buildings in Nuremberg (early Lutheran stronghold), and buildings in Rothenburg an der Tauber (steadfast in the Smalcald Wars). The architecture they have in common is twelfth and thirteenth century Romanesque Gothic. Koehler embraced German Romanesque Gothic as "churchly, ... simple, popular in character, free from superfluous pomp, . . . sane, serious, but at the same time artistic [in] spirit ... [like] the Lutheran hymn of the 16th century."¹²⁴

Thus the administration building of the new Wauwatosa seminary was copied from the *Lutherhaus* or *Marstall* portion of the Wartburg complex (a pretty segment of the Wartburg layout, but attracting perhaps the least attention), but the chapel in the center section of that building was done Gothic, to set it off from the rest of the structure. (Koehler's and the Clas, Shepherd, and Clas depictions all give the chapel a slender look and Gothic windows, as well as a slender steeple at mid-roofline.) Koehler says that the classroom-library building was borrowed from the Goslar *Kaiserpfalz*, which "arises from the same time as the Wartburg and is one of the most beautiful and with that the simplest buildings of the really great art movement."¹²⁵ A comparison of Koehler's view from below the hill with a photo of the Goslar building shows a striking resemblance. About the classroom-library (lecture hall) building Koehler noted

The exterior front has no windows in the lower story [a seeming contradiction to what was said about the classroom windows; Koehler's sketches show no windows on that floor on that side], over against that beveled buttresses, in order to show a firm fortress character toward the outside. The upper story for the library extends into the roof and gives opportunity to allow for beauty within and without and at the same time indeed to care for practical requirements and thriftiness.¹²⁶

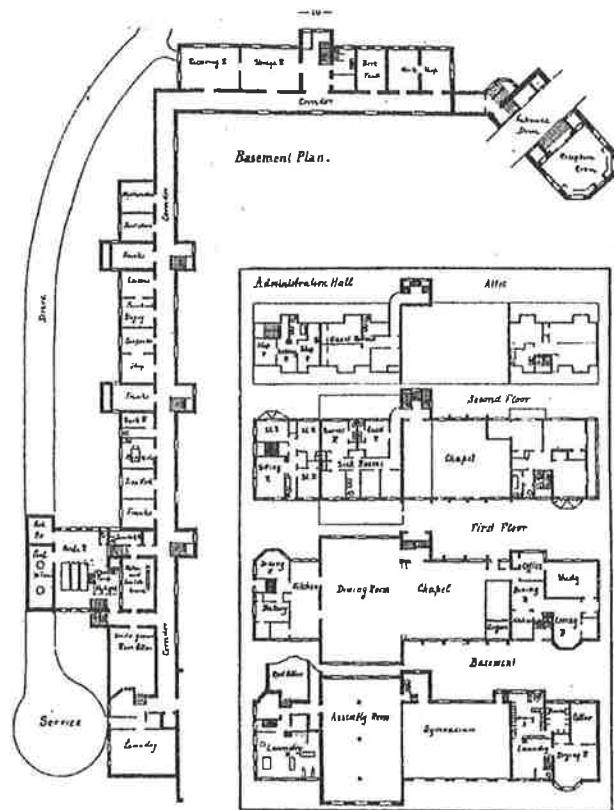
Yes, surely the tower did evoke the Wartburg, but only in a general way of evoking a frequent feature of the German Romanesque-Gothic and of German fortresses. There are many German towers like that one (for instance, in downtown Eisenach); it's just that the Wartburg tower is the one most people – and especially most Lutherans – think of first. In harmonizing the group it gave (and in Mequon still gives) a powerful first impression. The Wartburg observation is both natural and arguable. Just ask Alfred Clas. The tower's greater importance was in harmonizing the whole group of buildings. In the 1923 pamphlet Koehler told the synod that the building would be

of fire-proof construction and will be faced with [white] Lannon stone. This stone is quarried near Milwaukee and costs less than brick. As cut stone will be avoided, the cost for labor will be no higher than it would be if brick were used. Still no one need fear that the buildings will look cheap. The roof ["wood construction" in the German] will be covered with red slate, which adds beauty and obviates future expense for repairs.¹²⁷

According to his reminiscences Koehler actually had to convince one of the "practical men" (Grunewald, a stonemason contractor) and Clas to use the rough (not dressed) stones in order to emphasize the general forms. He told them, "You people must be enterprising and not allow yourselves to be governed by routine. If I had the time and money, I would arrange and supervise the building myself and thereby [pr]ove that I am right. And the type of work I mean any mason can do and would find pleasure in executing it."¹²⁸ Clas was convinced only when John Shepherd the next day produced two photographs of what Koehler had in mind. With effort one can see stonework on the Koehler drawings from the northeast; the Clas, Shepherd, and Clas drawing leaves no indication of Lannon or any other kind of stone.

The Move to Thiensville

Fund gathering for the new seminary began well. The same issue of *The Northwestern Lutheran* that reported the sale of the Bues farm, noted in the same article that the coffers now held \$250,000. "Our synod has never before collected such a large sum of money for a special purpose in so short a time in addition to the moneys gathered for the

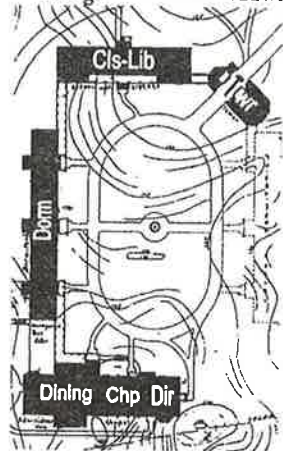


Floor Plans

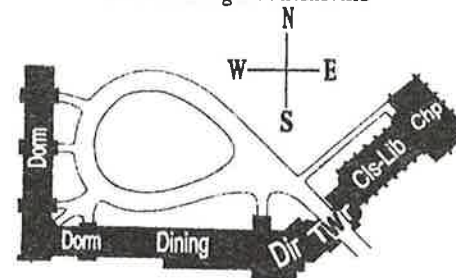
From the circular sent to every home of synodical members in 1923

File: Site Plan Illustr Paintshop.bmp
Date: 8 Mar 2005, 12:41
Size: 1014670 bytes,
Type: BMP-image

Buildings Planned for Wauwatosa

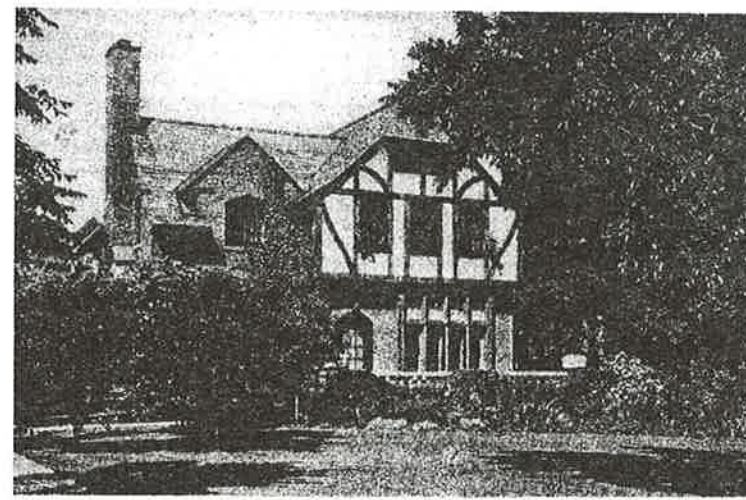


New Buildings at Thiensville



Chp = Chapel
Cls-Lb = Classroom/Library
Dining = Dining/Infirmary
Dir = Director's Apt.
Dorm = Dormitory
Twr = Tower

current expenses."¹²⁹ Consider that the synod budget for the 1923-25 *biennium* was \$741,000, \$609,000 of which had to be from offerings.¹³⁰ Yes, that \$250,000 included the Bues farm sale, but realize that Brenner was reporting this just ten months after the seminary plan was presented to the synod, perhaps just a year since the circulars had



Residence of A. C. Clas in Milwaukee

Note the Tudor touches which in a general way are reminiscent of aspects of the Mequon Seminary's architecture.

gone out. The Seminary Building Committee – with John Brenner its voice – continued to encourage by mailings and articles in the *Gemeindeblatt and NL*. Still in May of 1927 Brenner had to write, “..... [W]e have kept silent on the subject of our collection for some time.... [W]e had just about spent our ammunition, having told the brethren about all that can be said on the subject.”¹³¹ The need had been explained time and again, though the synod had voted unanimously in 1921 to build. The “old debt” had affected morale among the synod’s members. After a review of the efforts of the committee Brenner wrote, “About everything has been said that can be said to bring about a cooperation in our Synod that would finish the work begun so long ago. It only remains that every one of us get into action.”¹³²

The synod convention took action that summer. Decisions were made to approach both the old debt and new construction by different methods of payment, freeing the Building Committee from the restrictive provisions of the 1923 convention.¹³³ Along with the surprising news that the Van Dyke site had been sold, just four months after his May article, Brenner could report that with further offerings, the sale of the Van Dyke land, equity in the old seminary property, and the sale of the off campus professorage of Prof. Meyer, the Building Committee had almost met the requirements of the 1923 synodical resolution. And “[t]he synod has authorized the Committee to build, but very wisely has not ordered it to begin building immediately, leaving it to the Committee to determine the proper time.”¹³⁴

And why sell the Van Dyke Place? “Because the present value of this property is such that it represents too large an investment for the purpose for which we intended to use it.”¹³⁵ (No one imagined what eighty acres in Mequon might one day be worth.) Moreover, advances in transportation were greatly shortening travel time around Milwaukee and the region. The definition of “close” relative to civic convenience and advantage was changing. The Van Dyke Place* sold for \$107,500, a \$67,500 gain from the buying price of four years previous. Meaning also a college building project in New Ulm, Brenner wrote, “Let us have prompt action and full cooperation. We ought to be able to finish our task before January first, 1928.”¹³⁶

Adapting the Seminary Plans to Thiensville

They did. The November 13, 1927 *Northwestern Lutheran* reported that agreement had been reached to buy the Wille farm on the west line of the village of Thiensville.¹³⁷ The dairy farm had not been on the market. Three members of the committee – Brenner, Sengbusch, and von Briesen – had simply approached Edgar Wille, a single twenty-five-year old, running the dairy farm on which his family had lived for more than fifty years. Wille, with deep roots in the Trinity-Freistadt congregation, was glad to sell it for

*The Van Dyke Place is today pleasantly residential. A grid of several streets breaks up the old parcel. The only one of the north-south streets to go all the way through is Martha Washington Drive, which follows the bed of the creek that still flows out of Washington Heights. The other north-south streets are interrupted by the steep slope of the Menomonee Valley at the south edge of the Van Dyke property. It is still tree-covered and brushy and likely, as J. P. Koehler predicted screens from and the working valley below. Below what would have been the director’s house, seminary gym, chapel, and dining hall are light industry, shopping areas, a few houses, and apartment buildings.

purposes of building a Lutheran seminary.¹³⁸ He sold it for \$25,000.* The last number of the *NL* in 1927 carried a new Clas, Shepherd, and Clas rendition of the seminary as planned now for Thiensville,¹³⁹ a major revision of the Wauwatosa /Van Dyke plans. The Building Committee had moved with all deliberate speed.

They kept moving. In the first number of the 1928 *Northwestern Lutheran* Brenner reported on the revised plans. There were changes enough that the Committee was sending a poster to every congregation in the synod for posting in a prominent place. It reprinted the picture that had appeared in *The Northwestern Lutheran and Gemeindeblatt* and showed detailed floor plans. Koehler’s 1930 reminiscences make no mention of his role in adapting the plans and there may have been changes made already before Thiensville during the four-plus years since mid-1923. In 1923 the English, but not the German version, of the pamphlet had hinted that details (like the cloister walks) were still in flux, though the basic forms were set.¹⁴⁰ Koehler had felt the plans, his original plans then projected through Clas, Shepherd, and Clas, were “final from every point of view,”¹⁴¹ but he remained part of the Building Committee and the committee approved the changes for Thiensville. (Just how much the Prote’stant controversy might have detracted from his input is not known.) Brenner noted the big change in the seminary plans: a regrouping of the buildings for reasons of the new site’s topography. The chapel was moved from administration building to the end of the classroom-library building, thereby saving money, making chapel available as a fourth classroom and lecture hall, and adding architectural beauty.¹⁴² His parallel article in the *Gemeindeblatt* reported another change. Brick would be used, not only because of big savings to be realized, but also because it suited this kind of construction better.¹⁴³ Koehler, at least in 1923 about the proposed Wauwatosa seminary, had disagreed on both counts.

All the essential elements of the Wauwatosa plan traveled north to Thiensville but gone were the two elevators, the “extra” dormitory stairwells connecting at the washrooms, one classroom (though the chapel now was a fourth), the cloister walks (though one did hang on briefly in the plan for Thiensville that appeared in the synod periodicals), the assembly room off the gym (though the gym itself could be used for larger gatherings), the loggia, and the tower clock. And the essentials had been rearranged. One understands how the tower dominates and unites the group, when one looks at the Wauwatosa plan. Immediately those who know the Mequon plant take their reference point from the tower and note differences relative to it. It’s understandable and natural, and it works, but there is another way to understand how the plan was changed for Thiensville.

Do it by compass direction. Recall or look at the north-south-east-west square around the courtyard of the intended 1923 Wauwatosa complex. The dorms were to run north-south on the west and east sides. The administration (director’s home-chapel-dining) building was on the south (aligned east-west), the tower and classrooms-library on the north (aligned east-west, the tower facing northeast). Out of that Wauwatosa grouping what stayed in their original place in the complex now at Thiensville were the west dorm and the administration portion of the south building. The dorm lost its third floor (24 student places), but Thiensville’s original sections two (formerly one) and

*minus \$35,000 paid for Bues, plus \$45,000 received for Bues, minus \$40,000 paid for Van Dyke, plus 107,500 received for Van Dyke, plus \$25,000 paid for Wille equals \$52,500 net gain. \$52,500 in 1928 dollars is the equivalent of over \$500,000 today.

three (formerly two, the corner) made up for that with room for sixteen and eight students, respectively. This section and a half gave the Thiensville dorm its L-shape and retained on the courtyard side the half-timber that been planned on the south end of the Wauwatosa west dorm. It is at the east (short) end of the Thiensville dormitory "L" that the last cloister walk (with an area for drying laundry on the roof above it) appeared briefly in the revised plans and then faded into oblivion. The cloister walk would have separated the dorm from the rest of the plant. This was apparently the last vestige of any thought of any separate buildings, for which Koehler had planned and advocated.

The dining facility and the staff and sick rooms above it moved a bit east in the Thiensville plans and the boiler plant (planned in Wauwatosa for off the south end of the west dorm) was placed in a deep basement below them. Here too a top floor was removed, but planned-for space was retained in a broader second floor. The dining, etc. portion of the building now abutted the director's apartment, since the chapel-gymnasium had been removed. The top floor of the director's quarters was gone. Its rooms had been among the few undedicated (not labeled) spaces on the Wauwatosa plan.

The most startling change in conception for the complex – reckoning still by compass, not by the tower – is that the new plan had moved the tower and the classroom-library building from the north to the southeast, aligning that whole portion on a south-west-northeast axis (with the tower and part of the director's apartment aligned on that same axis with the classrooms-library wing, not on an angle to it, as for Wauwatosa). This was a huge change from the square grouping planned for Wauwatosa. This, especially with putting the chapel at the north(east) end of the classroom-library building, made the great difference between the Wauwatosa plans and Thiensville's. This writer is intrigued by that move made for "topographical reasons." After all, the Mequon hill offered a pedestal for the tower that would have worked much in the same way the Van Dyke elevation did. It slopes predominately toward the north and fades also toward the northeast. This is largely why the little seminary illustration used for a time in *The Northwestern Lutheran* sufficed. Logic informed by the Van Dyke Place drawings might have put the tower overlooking the scenic hill, instead of overlooking what at the time were four houses set on a lane smoothed through plowed fields. But that notion was resisted.

Brenner had noted when introducing the Wille farm to the synod constituency, "Our architects, Clas, Shepherd, and Clas, are well pleased with the site and believe that it will provide a most beautiful setting for our buildings."¹⁴⁴ This was an important endorsement. Clas had had broad experience with parks in service to Milwaukee County. He had been listened to, when he suggested big ideas, ways to improve and make best use of the riverfront and the lakefront. Confidence that he would do the right thing on Thiensville's eighty acres was not misplaced. The years – and the trees – have only proved him adept at a harmonious integration of buildings and their setting.

On this matter perhaps one can try to read Clas' mind – and that of the Building Committee (still including, as far as is known, J. P. Koehler), which approved Clas' plan – in this matter by noticing that the entrance drive under the tower and the circle land inside the courtyard of the Mequon seminary are essentially on the same plane. Virtually from the very edge (northeast side) of the entrance drive outside the courtyard, the ground begins to slope toward Pigeon Creek. The same is true of the edge of the circle drive toward the northeast. It appears that those lanes were thoughtfully placed along the line at which the Thiensville hilltop begins gently to decline in a way that sub-

tly enhances the tower, classrooms-library, and the chapel. The northeast-southwest axis on which the tower and classroom (now former) library wing stands with the chapel perpendicular to it, adds verve as well. It uses the slope to best advantage. The squared off, compass true grouping intended for Wauwatosa might have seemed contrived, set unchanged on the Thiensville hill. Moreover, the shift of that wing of the plant from a true east-west alignment (as for Wauwatosa in 1923) likely makes the whole complex perhaps more like a castle-fortress (e.g., the Wartburg), more like that which it so obviously evokes. Castles adapt to their crags, not crags to their castles. Fortresses find and then follow their terrain, and fit their bulwarks to the landscape. The whole plant could have been set a hundred yards farther south on all nearly flat land, about where today's gymnasium-auditorium is. It still would have been a stunning building, but without the presentation that it has enjoyed for seventy-five years.

The Thiensville plan incorporated two other big changes, neither as big as the re-configuration of the building complex, but significant nonetheless. One, mentioned already, was the switch from Koehler's rough (not dressed) Lannon white stone to the salmon-colored brick. The other, probably less profound, changed the roof from only red slate tile to a covering of slate tile of varying hues. From this writer's perspective both these adaptations were part of, or were at least compatible with, a stylistic nuance that Clas introduced to the Thiensville plans – Tudor Revival – of which the Wauwatosa plan had little, if any, hint. Recall that, while Koehler chose and strove for Romanesque-Gothic, he did not dismiss Tudor style entirely, though he recoiled from its association with Henry VIII and considered Tudor a corruption of the Gothic. The Tudor, this writer suggests, is an aspect of the beauty of the Mequon building, where Romanesque-Gothic features still reign – and there is less Gothic in Thiensville than there would have been in Wauwatosa. The original 1928 building has many arched doors and some, in the tower and the chapel at least, arched windows. There are pillars in the tower windows and decorative (?) buttresses on the classroom-library and chapel. Throughout the structure generally an implied and imbued Romanesque sturdiness dominates.

But while the original Thiensville structure retains an essentially Romanesque-Gothic look, especially in the original classroom-library wing, it evinces less of that style than Koehler had intended in 1923. The classroom-library wing is much less evocative of the Goslar *Kaiserpfalz*, particularly on the courtyard side. The tower has fewer fine points of that style. The chapel, projected by Koehler to be forthrightly Gothic,¹⁴⁵ became more Romanesque. (On the poster of the architects' rendition of the Thiensville plant, it still looks more Gothic.) Since it was pulled out of the middle of the admin building intended in Wauwatosa, its the exterior walls of either end (the then-chancel and the then-choir room) were exposed. It became seemingly broader of beam than the Wauwatosa renditions suggest, and the round window on the southwest end was put in. That round window reminds one of a similar feature in a similar spot on the Goslar *Kaiserpfalz*. But the squared-off dormer windows and the long rectangles on the northeast side (the former gym windows) are not Romanesque or Gothic, more Tudor.

Also on other parts of the complex one finds more of the half-timber so closely associated with Tudor Revival. The Wauwatosa plan had put *Fachwerk* on the two thirds of the upper story of the dorm. It appears also on Koehler's rendering of the east dorm, again on the upper story, and it's there on the exterior of the corridor between the tower and the classrooms. To be sure, half-timber construction is more of a northern European style than something exclusively English. Still it seems that Thiensville uses

more of the Tudor style, for instance at the entrance to dormitory section five (former section four), the courtyard entrance to the director's office, and the Tudor peaks on the southeast side of the (now former) library and on either side of the former infirmary/staff quarters. Koehler never said it, as far as this writer could find, but the *Fachwerk* of his Wauwatosa plans reminds one greatly of the Elisabeth Passage on the Wartburg. There is less of that on the Thiensville building. The original north end of the dormitory (section six, formerly five), now covered by the 1963 dorm addition, may have been an effort to retain somewhere Koehler's Wartburg *Lutherhaus* effect intended for the director's apartment, but which now was subsumed into the west side of the tower. It may have been the *Lutherhaus/Marstall*, but photos show it also looking more Tudor. In the end trying to distinguish between Tudor half-timber and Wartburg *Fachwerk* is probably futile. But when one notices the varied patterns of brick on entrance to the director's home, the crafted gables above some entrances, and leaded glass in various windows, one is reminded more of Henry the Eighth than Frederick the Wise. The renditions of the Wauwatosa seminary, as far as one can tell, do not have these features.

Moreover, there is evidence that Clas had a fondness for Tudor Revival. His van Orden house in Baraboo, a number of Clas-designed homes that appear in a *Festschrift*¹⁴⁶ dedicated to him (and sponsored, it appears, by construction tradesmen and suppliers at about the time of his retirement), his Werner home in Sheboygan, his Goll house in Milwaukee, and his Forest Home Cemetery chapel in the same city demonstrate this. One sees half-timber, carved gables, steep slate roofs, and often these things in pleasant combination with brick. He may have been designing to suit a fashion of his heyday in the early twentieth century, but maybe not. The *Festschrift* includes a picture of Clas' own Milwaukee house. It is indubitably Tudor Revival. The front second story shows a half-timber pattern that reminds of, though is not identical with, patterns above the director's quarters door and above the section five (formerly four) entrance. A pattern even more similar, nothing out of the ordinary, typical Tudor, decorated the north end of the original dormitory, the end now covered by the 1963 dormitory addition. And Clas' house, like many Tudor Revival homes, had a multi-hued slate roof.

But perhaps this writer sees more Tudor than he ought. In 1936 a little local paper *Mequon Town Talks*— "The Eyes and Ears of Mequon Township" — made record of a reporter's visit to the seminary campus in order to introduce this "splendid, sturdy beacon" of a school to its readership. Research for that article produced this statement about planning for the seminary from the firm Clas and Clas, as it was now known. Nothing is mentioned of Tudor Revival, only of German Romanesque and, yes, the Wartburg:

"It was decided, after profound study by the architects and Professor Koehler, the director of the institution, to imbue the buildings with a spirit which would exemplify the tenets of the Lutheran creed, simple, of solid appearing materials, quiet, and restrained. Borrowing much of the sturdiness of the German Romanesque style and inculcating the picturesque quality of the buildings of the German middle ages, a design for the group was gradually conceived, drawing from the famous Wartburg castle at Eisen[n]ach because of its signifi[c]ance to the Lutheran church. The great tower dominating the group, and under which passes the entrance drive, has the character of that commanding the Wartburg and in various other units the influence of that same building may be noticed. It was the thought of the architects that simplicity and charm together with economy and permanence

could be no better obtained than by using the salmon-colored brick burned in the rural localities of Wisconsin, for the walls; a rugged variegated slate for the roof and Waukesha county stone from Lannon for all such details as demand its use, usually at entrances, window and the like. The necessity for a tower became apparent when it was found that a water tank was required, and its installation in the upper story of the tower furnished sufficient head of water." The family of the architects originally came from Eisen[n]ach, which no doubt points the way to the sympathetic understanding displayed in this building.¹⁴⁷

This writer believes that at Thiensville Clas — with, one really hopes, Koehler's help and approval — gave his best energy to the classroom — (now former) library wing and attached chapel. In these places were the life of and the reason for the institution. By way of comparison (a comparison between the attractive and the beautiful) notice that the everyday portions of the complex common to any school of higher learning — the dorm, the dining facility, to a large extent the administration portion (although the director's apartment does show some comparative flair) — are tastefully appointed, crisply laid out, and given pretty touches that enhance their look. They are set on flat land, squared to the compass.

Then consider the rest of the complex. As mentioned, the classroom-library-chapel is positioned on a compass diagonal and on the first gentle slope of the Pigeon Creek hill. A certain sedate flair invests itself in that part of the complex where the Seminary gets its work done. The spiral staircase is a wonderful flourish that had no counterpart in the Wauwatosa plan. For better or worse, and probably to conform to the rest of the plant, the Goslar effect was significantly lessened in classroom-library wing. Viewed from the southeast (non-courtyard) side, the classroom-library wing still reminds of the Goslar *Kaiserpfalz*, but in a Tudor sort of way. (But one — or at least this one writer — has to be told of the allusion to Goslar.) On the courtyard side the loggia was removed. Its attendant central stairway inside went with it and thus no longer did a stairwell bulge in the center of the outside wall of that wing. Yet the classroom-library wing has a graceful look all its own — the buttresses, a certain lean symmetry, and pretty entrance door on the courtyard side that disappeared into the 1968 library addition.

The view on the southeast side from the tower toward the chapel is beautiful — the sweep of the roof above the chapel door, the chapel exterior itself, and the landscape as the hill begins to decline toward Pigeon Creek. This is probably Clas, probably at his best. The chapel is a gem.* In the architect's rendition of the Thiensville seminary which went synod-wide as a poster to every congregation, the chapel, from the view now subsumed into the library addition, was highly reminiscent — roof angles, buttresses, dormer windows, the peak, then — attic window — of Milwaukee's First Unitarian Church, built by Ferry and Clas in 1892.¹⁴⁸ As mentioned, in that poster the chapel appeared more Gothic (as Koehler had intended for the Wauwatosa chapel), but became more Romanesque with Tudor touches. Pre-1968 pictures often focus on the chapel's aspect to the northwest, whether from inside the courtyard or from down the hill. It caught the eye in a way that it cannot now from those angles. Brenner was right. Moving the chapel out of the admin building enhanced the beauty of the whole complex.

*In March 2004 then WLS President David Valleskey mentioned to this writer that, when an architect visited the campus to consult on the 2004-05 chapel remodeling project, the architect asserted emphatically that he would not consider changing the chapel exterior in any way.

Some aesthetic subtraction occurred when the quite necessary – and in itself attractive library addition was put up.

The Thiensville seminary, which was included in the Clas *Festschrift*, may have been Clas' last large building. No others appear after it in that book.¹⁴⁹ He died, ten years into retirement, on July 8, 1942. His wife, Lucille; son Rubens; another architect son, Angelo of Washington, D.C.; and a brother, Louis, of Milwaukee survived him. Masonic funeral services in Milwaukee commemorated his passing. His ashes are buried in Sauk City.

In the end, did the Wisconsin Synod achieve a “truly great work of Lutheran art, ein vollendetes lutherisches Kunstwerk in its seminary?” Kurt Koehler said no, and called the Thiensville building a “complete departure from the plans [J. P.] Koehler had envisioned.”¹⁵⁰ It is demonstrably not that. J. P. Koehler's hand is evident throughout the original Thiensville building. But Alfred Clas' hand is evident too. Two great talents came together, perhaps clashed, but in the end succeeded in the goal which the Seminary Building Committee (probably through Koehler's pen) had set forth for the new seminary in Wauwatosa, the one they didn't build:

A structure of this kind is to express the highest thoughts in heaven and on earth. For us this means the thoughts of the Cross of our Lord Jesus Christ and of our hope of heaven through him. These thoughts must be expressed in a simple, sober, practical and popular manner; all studied effects and ostentation must be avoided and, therefore, all costly, pretentious ornamentation eschewed. *The external form must reflect the underlying thought of the work.*¹⁵¹ [Italics added.]

The Mequon building which is home to Wisconsin Lutheran Seminary does that very, very well. Yes, it's just a temporary tent of brick and slate, but it does what a Lutheran seminary ought to do – enhance the work, uplift the workers, inspire those who school there, and inform, as well as impress, the visitor. The Mequon seminary – the WELS seminary, our seminary, my seminary – is what a seminary ought to be. That it owes a great deal to the seminary that never was.

This article is adapted from a presentation, “The Site ... Will Endear Itself,” given at the September 19, 2004 meeting of the WELS Historical Institute, held at Wisconsin Lutheran Seminary in Mequon. The Institute met on that campus on that weekend, as the Seminary hosted a thankful celebration of seventy-five years on the Mequon site. The presentation to the Institute reviewed the story of the acquisition of the Mequon (then Thiensville) property, drew attention to the Seminary's architecture, and highlighted additions made to the Seminary building since 1929. As appropriate to the occasion, the presentation drew upon material covered thoroughly in two previous WELS Historical Institute Journal articles, “The Seminary's Mequon Site before 1928,” which appeared in the Fall 1988 (Volume 6, No. 2) issue, and especially Prof Martin O. Westerhaus' “The Seminary's Move to Mequon,” also in the Fall 1988 number. “The Site ... Will Endear Itself” incorporated also other material, things either not covered in 1988 or else uncovered since that year. This article focused on new material, treading only as needed upon the ground traversed in the previous articles.

ENDNOTES

1. Pieper, August, “The Seminary at Thiensville, *The Northwestern Lutheran* (Vol. 23, No. 6, March 15, 1936), pp. 92-93.
2. *The Northwestern Lutheran* (Vol. 20, No. 25, December 3, 1933), p. 397.
3. E.g., *The Northwestern Lutheran* (Vol. 27, No. 19, September 22, 1940), p. 297; (Vol. 27, No. 27, November 17, 1940), p. 363; (Volume 32, No. 7, April 1, 1945), p. 87; (Volume 32, No. 10, May 13, 1945), p. 102.
4. Seminary Building Committee Pamphlet (Wisconsin Lutheran Seminary institutional archives), “*Die deutschen Dombauten und unser Seminar*,” p. 15. (This translation and all others, unless otherwise noted, are the writer's.)
5. Seminary Building Committee Pamphlet, *Die einzeln Gebäude der neuen Seminaranlage*, p. 1, *The Buildings of Our New Seminary*, p. 11.
6. Compare in *Evangelisch-Lutherisches Gemeindeblatt* (58. Jahrgang 1923) a map of portions of Wauwatosa and Milwaukee relevant to the new seminary project (p. 25), a map of Wauwatosa taking in the old seminary property and the proposed new (p. 40), and a site plan of the old seminary (p. 55). None of these well-rendered (overlaid on modern maps, streets match with commendable precision) is signed or initialed, but the handwriting appears to be the same as on the Building Committee pamphlet. Moreover, material in the collection of J. P. Koehler's papers at the Concordia Historical Institute includes outlines of floor plans and layouts of the both the old and the proposed new seminaries in Wauwatosa. The Handwriting in these matches as well both the cited *Gemeindeblatt* maps and the Building Committee floorplans.
7. Graeber, Rev. F., “Theological Seminary,” *The Northwestern Lutheran* (Vol. 8, No. 19) September 18, 1921, p. 302.
8. *Das Seminarbaukomitee, “Unser Seminarbau,” Gemeindeblatt* (58. Jahrgang, No. 4. 18. Februar 1923), p. 55.
9. The Seminary Building Committee, “The Present Seminary Site,” *The Northwestern Lutheran* (Vol. 10, No. 3, February 11, 1923), p. 38 and found also in the Kurt Koehler folder (May 2004). It was written probably by J. P. Koehler.
10. Envelope marked “6 Floor Plans,” Koehler Family Collection, Concordia Historical Institute archives, St. Louis.
11. *Synodal Bericht – Verhandlungen der siebzehnten Versammlung der Allgemeinen Evangelisch-Lutherischen Synode von Wisconsin u. a. Staaten* (Northwestern Publishing House 1923), p. 98.
12. Westerhaus, Martin O., “The Seminary's Move to Mequon,” *WELS Historical Institute Journal* (Volume 6, No. 2, Fall 1988), pp. 16-22.
13. Pless, Joel L., “Prof John Philipp Koehler's 1930 Reminiscences: A Synopsis, Analysis, and Application,” *WELS Historical Institute Journal* (Volume 14, No. 2, April 1997), p. 17.
14. *Ibid.* p. 2.
15. Kurt Koehler folder (May 2004), WELS Historical Institute archives.
16. Dornfeld, E. Ph., “A History of Wisconsin Lutheran Seminary – The Early Years 1863-1878,” *The Northwestern Lutheran* (Vol. 50, No. 13, June 30, 1963), pp. 199-201, and “A History of Wisconsin Lutheran Seminary – The Milwaukee Years,” *The Northwestern Lutheran* (Vol. 50, No. 14, July 14, 1963), pp. 214-216.
17. The Seminary Building Committee, “The Seminary Site and Its Surroundings,” *The Northwestern Lutheran* (Vol. 10, No. 2, January 23, 1923), p. 23.

18. Westerhaus, op. cit. pp. 16-17.
19. *Synodal Bericht – Verhandlungen der fünfzehnten Versammlung der Allgemeinen Evangelisch-Lutherischen Synode von Wisconsin u. a. Staaten* (Northwestern Publishing House 1919), p. 98, and copy of the letter sent to Bergemann from Kurt Koehler folder (May 2004), WELS Historical Institute Archives. There is an apparent typographical error in Prof. Westerhaus' article on page 19, one that does not recur on page 21.
20. *Synodal Bericht 1919*, p. 9.
21. *Ibid.*, p. 9.
22. August 2, 1919 letter Karl Koehler to F. H. Whitney, Kurt Koehler folder (May 2004), WELS Historical Institute archives.
23. Copy of August 6, 1919 letter F. H. Whitney to the Ev. Luth. Joint Synod of Wisconsin, Minnesota, and other States, Kurt Koehler folder (May 2004), WELS Historical Institute archives.
24. Koehler, J. P. and Kurt Koehler, "Beginnings of the Opposition in the Wisconsin Synod underlying the Controversies in the Years from 1924 to 1930," p. 62 (Karl Koehler's English translation).
25. *Synodal Bericht 1919*, p. 64.
26. Envelope marked "6 Floor Plans," Koehler Family Collection, Concordia Historical Institute archives, St. Louis.
27. Koehler, J. P. and Kurt Koehler, op. cit., p. 62.
21. *Synodal Bericht 1919*, p. 64.
29. Koehler, J. P. and Kurt Koehler, op. cit., p. 63.
30. *Synodal Bericht 1919*, p. 64-65, 124.
31. Brenner, John, "Announcement," *The Northwestern Lutheran* (Vol. 6, No. 24, November 30, 1919), p. 190.
32. *Ibid.* p. 190.
33. Westerhaus, op. cit., p. 21.
34. Koehler, J. P. and Kurt Koehler, op. cit., pp. 64, 66, quotation 70.
35. *Synodal Bericht – Verhandlungen der sechzehnten Versammlung der Allgemeinen Evangelisch-Lutherischen Synode von Wisconsin u. a. Staaten* (Northwestern Publishing House 1921), p. 58-59.
36. Graeber, op. cit. p. 302.
37. The Seminary Building Committee, "Our New Seminary," *The Northwestern Lutheran* (Vol. 10, No. 1, January 14, 1923), p. 6.
38. *Das Seminarbaukomitee, "Unser Seminarbau," Gemeindeblatt (58. Jahrgang, No. 3, 21. Januar 1923)*, p. 25.
39. Westerhaus, op. cit., p. 21.
40. *Das Seminarbaukomitee, Unser Seminarbau, "Gemeindeblatt (58. Jahrgang, No. 3, 21. Januar 1923)*, p. 25.
41. The Seminary Building Committee, "The Seminary Site and Its Surroundings," *The Northwestern Lutheran* (Vol. 10, No. 2, January 23, 1923), p. 23.
42. Koehler, J. P. and Kurt Koehler, op. cit., p. 64.
43. *Das Seminarbaukomitee, "Unser Seminarbau," Gemeindeblatt (58. Jahrgang, No. 3, 21. Januar 1923)*, p. 25.
44. "Our New Seminary," *The Northwestern Lutheran* (Vol. 10, No. 1, January 14, 1923), p. 6.
45. Koehler, J. P. and Kurt Koehler, op. cit., p. 69-70.

46. *Ibid.*, p. 70.
47. University of Wisconsin-Milwaukee Library website, Archives Finding Aid, Fish Creek Park Company Records, page 2.
48. *Synodal Bericht – Verhandlungen der zwanzigsten Versammlung der Allgemeinen Evangelisch-Lutherischen Synode von Wisconsin u. a. Staaten* (Northwestern Publishing House 1929), p. 54.
49. Koehler, J. P. and Kurt Koehler, op. cit., p. 67.
50. Brenner, John, "The Seminary Project," *The Northwestern Lutheran* (Vol. 11, No. 1, June 1, 1924), p. 169.
51. *Das Seminarbaukomitee, "Unser Seminarbau," Gemeindeblatt (58. Jahrgang, No. 3, 21. Januar 1923)*, p. 26.
52. *Ibid.* p. 25.
53. The Seminary Building Committee, "The Seminary Site and Its Surroundings," *The Northwestern Lutheran* (Vol. 10, No. 2, January 23, 1923), pp. 23-25.
54. [Unsigned,] "News From The Seminary Building Committee," *The Northwestern Lutheran* (Vol. 10, No. 3, February 11, 1923), p. 39.
55. *Synodal Bericht 1923*, p. 100.
56. Koehler, J. P. and Kurt Koehler, op. cit., p. 67.
57. Brenner, John, "Das neue Seminar," *Gemeindeblatt (63. Jahrgang, No. 2, 15. Januar 1928)*, p. 24. The corresponding *Northwestern Lutheran* article did not have a parallel statement.
58. Brenner, John, "Shall We Succeed?," *The Northwestern Lutheran* (Vol. 10, No. 8, April 23, 1923), p. 124.
59. Koehler, J. P. (?), "The Present Seminary Building," Kurt Koehler folder (May 2004), WELS Historical Institute archives.
60. *Ibid.*
61. Koehler, J. P. and Kurt Koehler, op. cit., p. 67.
62. The Seminary Building Committee, "The Present Seminary Site," *The Northwestern Lutheran* (Vol. 10, No. 3, February II, 1923), p. 38 and found also in the Kurt Koehler folder (May 2004). It was written probably by J. P. Koehler.
63. Prof. Keith Wessel told this writer of this painting now owned by Paul Hartwig. From Prof. Wessel he obtained a digital photo of the same. From details in the painting, especially a distant apparent spire from the Wauwatosa seminary and a stream, it is possible today to find approximately the spot from which the painting was rendered. The woodland is now a park in the Washington Highlands neighborhood and the free-flowing stream is cement-lined and tame.
64. Seminary Graduate (perhaps Kurt Koehler), "New Seminary Notes," *The Northwestern Lutheran* (Vol. 10, No. 8, April 23, 1923), p. 124.
65. Kurt Koehler folder (May 2004).
66. Koehler, J. P. and Kurt Koehler, op. cit., p. 67.
67. [Unsigned,] "News from the Seminary Building Committee," *The Northwestern Lutheran* (Vol. 10, No. 3, February 11, 1923), p. 39.
68. *Synodal Bericht – Verhandlungen der siebzehnten Versammlung der Allgemeinen Evangelisch-Lutherischen Synode von Wisconsin u. a. Staaten* (Northwestern Publishing House 1923), p. 98.
69. The Seminary Building Committee, "The Seminary Site and Its Surroundings," *The Northwestern Lutheran* (Vol. 10, No. 2, January 23, 1923), pp. 23-25.
70. *Das Seminarbaukomitee, "Die Umgebung des neuen Seminarsplatzes," Gemeindeblatt (58. Jahrgang, No. 3, 4. Februar 1923)*, pp. 39-41.

71. The Seminary Building Committee, "The Seminary Site and Its Surroundings," *The Northwestern Lutheran* (Vol. 10, No. 2, January 23, 1923), pp. 23.
72. *Ibid.*, p. 23.
73. Koehler, J. P. and Kurt Koehler, op. cit., p. 70.
74. *Ibid.*, p. 70.
75. Quoted by Pless, op. cit., p. 17.
76. *Internationale Künstler Datenbank (IKD) – GENIOS* (an on-line information source) and [no byline,] "Alfred C. Clas is dead at 82, Rites Friday," *The Milwaukee Sentinel*, July 9, 1942, p. 8-B.
77. Koehler, J. P. and Kurt Koehler, op. cit., p. 71.
78. *Ibid.*, p. 71.
79. Koehler, J. P. and Kurt Koehler, the German version of JPK's reminiscences, p. 62 – "Das sei einmal etwas anderes als man es hier gewohnt sei . . ."; Kurt Koehler translates, "It was something different for a change from what one ordinarily was accustomed to here."
80. Koehler, J. P. and Kurt Koehler, op. cit., p. 71.
81. Sauk County Wisconsin government website, http://www.co.sauk.wi.us/dept/arts/hist_reg/free_thinkers.htm.
82. Gould, Whitney, *Milwaukee Journal-Sentinel* urban spaces columnist, in answer to a question posed by this writer March 3, 2005 in an on-line chat.
83. Killingsworth, Richard E., "Development and Public Health: Could our development patterns be affecting our personal health?," July 2001, Local Government Commission website (http://www.lgc.org/freepub/land-use/articles/develop_and_publichealth/page01.html), p. 1.
84. [no byline,] "Alfred C. Clas is dead at 82, Rites Friday," *The Milwaukee Sentinel*, July 9, 1942, p. 8-B.
85. Clas, Alfred C., "Civic Improvement in Milwaukee, Wisconsin:" an address delivered before the Greater Milwaukee Association, December 14, 1916, p. 8.
86. Gurd, John, "Deep-six for docking USS Des Moines," *The Milwaukee Journal-Sentinel*, January 1, 2005, on-line copy.
87. Description of College Hall, University of Sarasota website. <http://ncfedu/library/speccoll/CREstate.htm>
88. Sauk County website, Milwaukee School of Engineering website on Milwaukee architecture (Dr. Steven Reyer), cited *Milwaukee Sentinel* Clas obituary, National Register of Historic Places website (<http://www.nationalregisterofhistoricplaces.com/WI/Brown/state.html>), *Catalog of architectural work of Ferry & Clas: Alred C. Clas, Clas, Shepherd, and Clas, Clas and Clas, Inc., 1890-1936*. Retro-Milwaukee website, "Historic Churches, A Sampling" (<http://www.retocom.com/retomilw/church1.htm>), Tripoli Shrine website (<http://www.tripolishrine.com/milwaukee.htm>).
89. *Notable Men of Wisconsin* (Williams Publishing Company, Milwaukee, Wisconsin, 1902), p. 244.
90. *Wisconsin Men Who Do Things* (Milwaukee Journal, publisher, 1911), no page numbers.
91. Koehler, J. P. and Kurt Koehler, op. cit., p. 72.
92. [unsigned,] "Lutheran Theological Seminary," *Mequon Town Talks* (Volume I[?], No. 7, November 1936, p. 1.
93. Koehler, J. P. and Kurt Koehler, op. cit., p. 71.

94. *Gemeindeblatt* (64. Jahrgang, No. 13, 30. Juni 1929), p. 197.
95. *Ibid.*, p. 72.
96. Envelope marked "6 Floor Plans," Koehler Family Collection, Concordia Historical Institute archives, St. Louis.
97. Koehler, J. P. and Kurt Koehler, op. cit., p. 70.
98. *Ibid.*, pp. 72-73.
99. *Ibid.*, p. 73.
100. Pless, op. cit., p. 19.
101. Koehler, J. P. and Kurt Koehler, op. cit., p. 71.
102. *Ibid.*, p. 75.
103. Seminary Building Committee Pamphlet, *Die einzeln Gebaude der neuen Seminaranlage*, p. 4, *The Buildings of Our New Seminary*, p. 14. The article is unsigned, but the writer believes J. P. Koehler wrote it or that the author of the English text adapted Koehler's text.
104. *Ibid.*, p. 12. (Not referenced in the German.)
105. Envelope marked "6 Floor Plans," Koehler Family Collection, Concordia Historical Institute archives, St. Louis.
106. Seminary Building Committee Pamphlet, p. 11.
107. [unsigned,] "The Building Plans," Kurt Koehler folder (May 2004), WELS Historical Institute Archives.
108. Kurt Koehler folder (May 2004), WELS Historical Institute Archives.
109. Seminary Building Committee Pamphlet, p. 12.
110. *Ibid.*, p. 3. (Not found in the English.)
111. *Ibid.*, pp. 3, 12.
112. Brenner, John, "Das neue Seminar," *Gemeindeblatt* (63. Jahrgang-No. 2, 15. Januar 1928), p. 24.
113. Seminary Building Committee Pamphlet, pp. 3-4.
114. *Ibid.*, pp. 3, 12.
115. *Ibid.*, pp. 3, 12.
116. *Ibid.*, p. 3. (Not found in the English.)
117. *Ibid.*, pp. 2, 12.
118. *Ibid.*, p. 2. (Not found in the English.)
119. *Ibid.*, p. 2.
120. *Ibid.*, pp. 1, 11.
121. *Ibid.*, p. 12. (Not found in the German.)
122. *Ibid.*, p. 11.
123. *Ibid.*, p. 13.
124. *Ibid.*, p. 13.
125. *Ibid.*, p. 4.
126. *Ibid.*, p. 4 (Not found in such detail in the English.)
127. *Ibid.*, pp. 4, 13.
128. Koehler, J. P. and Kurt Koehler, op. cit., p. 72.
129. Brenner, John, "The Seminary Project," *The Northwestern Lutheran* (Vol. 11, No. 11, June 1, 1924), p. 169.
130. *Syndodal Bericht 1923*, p. 123.
131. Brenner, John, "Seminary and Debts," *The Northwestern Lutheran* (Vol. 14, No. 10, May 15, 1927), p. 150.
132. *Ibid.*, p. 150.

133. Westerhaus, op. cit., p. 30.
134. Brenner, John, "And Now for New Ulm," *The Northwestern Lutheran* (Vol. 14, No. 19, September 18, 1927), p. 295.
135. Ibid., p. 294.
136. Ibid., p. 295.
137. Brenner, John, "Site for New Seminary," *The Northwestern Lutheran* (Vol. 14, No. 23, November 13, 1927), pp. 356-359.
138. Balge, Daniel N., "The Seminary's Mequon Site Before 1928," *WELS Historical Institute Journal* (Volume 6, No. 2, Fall 1988), pp. 10- 11.
139. *The Northwestern Lutheran* (Vol. 14, No. 26, December 25, 1927), pp. 408-409.
140. Seminary Building Committee Pamphlet, pp. 13-14. (Not found in the German.)
141. Koehler, J. P. and Kurt Koehler, op. cit., p. 70.
142. Brenner, John, "Our New Seminary," *The Northwestern Lutheran* (Vol. 15, No. 1, January 8, 1928), p. 3.
143. Brenner, John, "Das neue Seminar," *Gemeindeblatt* (63. Jahrgang No. 2, 15. Januar 1928), p. 23.
144. Brenner, John, "Site for New Seminary," *The Northwestern Lutheran* (Vol. 14, No. 23, November 13, 1927), pp. 357.
145. Seminary Building Committee Pamphlet, pp. 4, 13.
146. *Catalog of architectural work of Ferry & Clas: Alfred C Clas, Clas, Shepherd, and Clas, Clas and Clas, Inc., 189-1936*. Privately published. Milwaukee Public Library Fine Arts Collection.
147. "Lutheran Theological Seminary," *Mequon Town Talks* (Vol. I[?], No. 7, November 1936), p. 1.
148. Milwaukee School of Engineering website on Milwaukee architecture (Dr. Steven Reyer).
149. *Catalog of architectural work of Ferry & Clas: Alfred C. Clas, Clas, Shepherd, and Clas, Clas and Clas, Inc., 189-1936*
150. Koehler, Kurt, "Concluding Summary" in op. cit., p. 74.
151. Seminary Building Committee Pamphlet, p. 13.

from the editor ...

by Arnold O. Lehmann

Our thanks to Professor Daniel Balge for his well researched and fully explanatory article. Professor Balge teaches Greek in the preseminary program at Martin Luther College, New Ulm, Minnesota, where he also holds the position as one of the vice-presidents. He is a 1985 graduate of Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Correspondence may be sent to the editor:

Dr. Arnold O. Lehmann
410 Yosemite Drive
Nixa, MO 65714
(417) 725-1264
alehmann@atlascomm.net

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

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