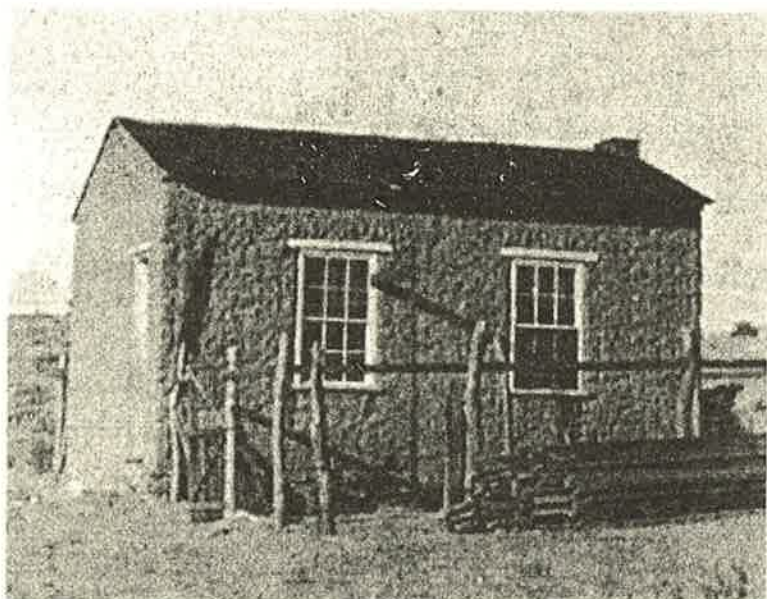


WELS Historical Institute

Journal

Volume 26, Number 1
April 2008

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Editor: Arnold O. Lehmann

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The Cover
The first school house built at
Peridot Lutheran Mission in 1894.

**Proceedings
of the
Twenty-fourth Convention
of the
Evangelical Lutheran Synod
of
Wisconsin and Other States
held in Green Bay, Wisconsin from June 4 to 9, 1874**

In accordance with one of the resolutions adopted in the previous year's convention, the Ev. Luth. Synod of Wisconsin met on June 4 of this year in Green Bay and conducted its sessions—9 in all—in the church of the congregation of Pastor C. F. Goldammer. The assembled enjoyed the sincerest hospitality of the local pastor and his dear congregation.

The opening sermon on Thursday morning was given by the synod's vice-president, Pastor Ph. Brenner, based on I Cor. 15: 58, in which he on the basis of the text, directed our attention to the fact that we only dispense correctly the entrusted treasure of pure doctrine if we 1. stand firmly in the knowledge of truth, 2. if we do not stand still in the work for the Lord, but grow much more and 3. if we hold fast to the hope that our work is not in vain in the Lord. Besides that the following preached during the convention: on Friday evening Pastor A. Denninger on II Cor. 13: 13; on Sunday morning Pastor Chr. Dowidat on Revelation 3: 19-22; on Sunday afternoon Prof. A. Ernst on Psalm 138: 13 in connection with a presentation on the education for the preaching ministry; Monday evening Pastor Guenther preached on Matt. 11: 25-30 and on Tuesday evening Pastor Jaeger on Eph. 2: 4-10. The sessions were begun with a brief worship service by Pastor Ph. Koehler and closed with a prayer. The morning sessions were devoted to doctrinal matters, the afternoon sessions to business matters. Besides the regular sessions three pastoral meetings were held and one delegate meeting. The assembly consisted of the following:

A. Pastors, Professors and Teachers.

Name	Home address	Post office
1. C. F. Goldammer	Green Bay	Green Bay, Wis.
2. J. Conrad	Theresa	Mayville, Dodge Co.
3. J. Bading	Milwaukee, St. John Cong.	Milwaukee, 416 Prairie St.
4. Ph. Koehler	Hustisford	Hustisford, Dodge Co.
5. J. J. E. Sauer	Leeds	Leeds, Columbia Co.
6. Ph. Sprengling		Appleton
7. C. F. Waldt	Racine	Racine
8. C. Gausewitz	Herman, Dodge Co.	Iron Ridge, Dodge Co.
9. E. Strube	Newton	Newton, Manitowoc Co.
10. C. Wagner	Herman, Dodge Co.	Hartford, Washington Co.
11. J. Kilian	Lomira	Theresa, Dodge Co.
12. A. Demninger	Farmington	Johnson Creek, Jefferson Co.
13. C. G. Reim	La Crosse	La Crosse

14. Ph. Brenner	Oshkosh	Oshkosh
15. A. Hoenecke	Milwaukee, St. Matt.	Cong. Milwaukee, 1002 Beaubien St.
16. J. H. Brockmann	Fort Atkinson	Fort Atkinson, Jefferson Co.
17. Hilpert	Addison	West Bend, Washington Co.
18. A. Opitz	Schleisingerville	Schleisingerville
19. G. Thiele	Burlington	Burlington, Racine Co.
20. C. Mayerhoff	West Bend	West Bend, Washington Co.
21. Tr. Genske	Hortonville	Hortonville, Outagamie Co.
22. Th. Jaekel	Milwaukee, Grace Cong.,	Milwaukee
23. H. Hoffmann	Granville	West Granville, Milw. Co.
24. J. A. Hoyer	Princeton	Princeton, Green Lake Co.
25. O. Lukas	Beaver Dam	Beaver Dam, Dodge Co.
26. A. Liefeld	Caledonia	Caledonia Center, Racine Co.
27. B. Ungrodt	Jefferson	Jefferson
28. A. Kluge	Reedsville	Tomah, Monroe Co.
29. F. Schug	Wrightstown	Wrightstown, Brown Co.
30. A. Siegler	Ridgeville	Tomah, Monroe Co.
31. L. Junker	Morrison	Morrison, Brown Co.
32. Chr. Dowidat	Centerville	Hika, Manitowoc Co.
33. R. Adelberg	Milwaukee, St. Peter Cong.,	Milwaukee
34. Prof. A. Ernst	Watertown	Watertown
35. H. Dagefoerde	Bostvick Valley	Barre Mills, La Crosse Co
36. Aug. Kleinhans	Herman, Sheboygan Co.	Howards Grove, Sheboygan Co.
37. C. Jaeger	Two Rivers	Two Rivers, Manitowoc Co.
38. Chr. Reichenbrecher	Platteville	Platteville, Grant Co.
39. Fr. Guenther	Burr Oak	Burr Oak, La Crosse Co.
40. C. Huebner	Manitowoc	Manitowoc
41. W. Schimpf	Woodland	Woodland, Dodge Co.
42. J. Meyer	Winchester	Winchester, Winnebago Co.
43. W. Hagedorn	Neenah	Neenah
44. Prof. Th. Brohm	Watertown	Watertown
45. H. Hoops	Nekime	Van Dyne Station, Fond du Lac Co.
46. J. Haase	Freedom	Appleton
47. E. Jonas	Ahnepee	Ahnepee, Kewaunee Co.
48. Prof. Dr. W. Notz	Watertown	Watertown
49. J. Hodtwalker	Bay View	Bay View, Milwaukee Co.
50. G. Hoelzel	Ripon	Ripon
51. P. Lange	Lowell, Dodge Co.	Lowell, Dodge Co.
52. C. Althof	Menomonee	Menomonee, Dunn Co.

Accepted during the convention:

53. J. E. Wuebben	Town Mosel	Mosel, Sheboygan Co.
54. L. Thurow	Greenfield	Root Creek, Milwaukee Co.
55. J. Meyer	Wheatland	Burlington, Racine Co.
56. J. C. Lieb	Oconto	Oconto
57. W. Bergholz		Clifton, Monroe Co.

58. H. Eckelmann	Helenville	Helenville, Jefferson Co.
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Absent Pastors:

59. Dr. Th. Meumann	Fond du Lac	Fond du Lac
60. W. Hass	Shelby Co.	La Crosse
61. F. Kleinert	Forest	Dotyville, Fond du Lac Co.
62. R. Baarts	Hambourg, Vernon Co.	La Crosse
63. C. Oppen	Columbus	Columbus
64. Joh. Koehler	Buffalo City	Buffalo City
65. C. Diehlmann	Cambria	Columbia Co.
66. G. Denninger	Kilbourn Road	Paynesville, Milwaukee Co.
67. Chr. Popp	Kenosha	Kenosha

B. Teachers.

1. J. Voss	Watertown	Watertown
2. A. Warnecke	Milwaukee, St. Peter's Cong.	Milwaukee
3. Richter	Watertown	Watertown

Accepted during the convention:

4. J. Grotheer	Manitowoc	Manitowoc
5. R. Fritzke	Fond du Lac	Fond du Lac
6. H. Pautz	Manitowoc	Manitowoc

Absent teachers:

7. C. Brenner	Hustisford	Hustisford, Dodge Co.
8. J. Denninger	Milwaukee	
9. H. Behrens	Milwaukee	
10. A. Rissmann	Milwaukee	
11. C. Nitschke	Milwaukee	
12. C. Oberdorsten	Fond du Lac	

C. Congregational Delegates.

1. Chr. Woelz	of the Ev. Luth. Congregation in Green Bay
2. C. Dusel	of the Ev. Luth. Congregation in Beaver Dam
3. F. Schoenwetter	of the Ev. Luth. Salems Congregation in Lowell
4. W. Thielecke	of the Ev. Luth. Congregation in Neenah
5. Rob. Hass	of the Ev. Luth. St. Peter's Congregation in Helenville
6. Chr. Strassburger	of the Ev. Luth. St. Paul's Cong. in Herman, Sheboygan Co.
7. Fr. Busch	of the Ev. Luth. St. Paul's Cong. in Ahnepee
8. H. Venzke	of the Ev. Luth. Congregation in Fort Atkinson
9. Jul. Krueger of the Ev.	Luth. St. Peter's Congregation in Milwaukee
10. Ludw. Gamm	of the Ev. Luth. Congregation in Watertown
11. W. Manthe	of the Ev. Luth. Zion Congregation in Leeds
12. C. Wollenburg	of the Ev. Luth. St. John's Congregation at Lomira
13. H. Wilkens	of the Ev. Luth. in Greenfield
14. G. Dornstreich	of the Ev. Luth. Zion Congregation at Morrison
15. M. Reick	of the Ev. Luth. St. John's Congregation in Two Rivers

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| 16. J. Kinkel | of the Ev. Luth. Bethany Congregation in Hustisford |
| 17. H. Kringe | of the Ev. Luth. St. Matthew's Congregation in Milwaukee |
| 18. Bremel | of the Ev. Luth. Congregation at Mecane and Shields |
| 19. W. Dorrow | of the Ev. Luth. Immanuel Congregation in Winchester |
| 20. A. Theilig | of the Ev. Luth. St. Peter's Congregation in Mosel |
| 21. H. Grupe | of the Ev. Luth. St. John's Congregation in Centerville |
| 22. H. Lieber | of the Ev. Luth. St. John's Congregation in Greenfield |
| 23. J. Dahlke | of the Ev. Luth. Friedens Congregation in Rosendale |
| 24. G. Brumder | of the Ev. Luth. Grace Congregation in Milwaukee |
| 25. Braasch | of the Ev. Luth. St. John's Congregation in Nekime |
| 26. Fr. Ziegler | of the Ev. Luth. St. Peter's Congregation in Freedom |
| 27. K. Kiekhefer | of the Ev. Luth. St. John's Congregation in Milwaukee |
| 28. Fr. Kroner | of the Ev. Luth. Congregation at La Crosse |
| 29. Jac. Grimm | of the Ev. Luth. Congregation at Reedsville |
| 30. Joh. Schmidt | of the Ev. Luth. Congregation at Peshtigo |
| 31. C. Heydenreich | of the Ev. Luth. Congregation at Oshkosh |
| 32. Fr. Eberhardt | of the Ev. Luth. Congregation at Fond du Lac |
| 33. H. Lohe | of the Ev. Luth. Congregation at Manitowoc |

The following attended the convention as guests and advisory members: Pastors Lauritzen, Aulich, Dicke, and Stute of the Hon. Synod of Missouri, likewise Pastor Heinrich from Watertown, Teachers Wieg, Schmidt, and Pieritz, Mr. Lisch, member of the Board of Control of our educational institutions, and Joh. Hermann, delegate of the Luth. Ev. Congregation in Schleisingerville.

Annual Report of the President.

In the name of the Father, of the Son and of the Holy Spirit. Amen.
Honorable, in Christ dear Brothers and Congregational Delegates.

We, by the grace of God, have come together for another synodical convention. The purpose of this convention is for us to increase our knowledge of doctrine through mutual discussion of God's word, to solidify us in the confession of the accepted and saving truth and also to become more and more active in the advancement of our own salvation and in the work of building God's kingdom.

Since everything will be hallowed through God's word and prayer, I would like at the beginning of our proceedings to point out for our souls the word, which Paul spoke to the Colossians: So then just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness. See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ. For in Christ all the fullness of the Deity lives.

The doctrines and admonitions which the Apostle presents in these words were not put into practice by no one more than by our father Luther and by the church named after him. Freedom from the world's principles based on human tradition, and rooted firmly and built up in Christ, are these not the same principles and doctrines upon which our church was based from the beginning and on which it stood firm in all conflicts and battles. If Paul admonishes in the selected Bible passage: See to it that no one takes you captive through hollow and deceptive philosophy and not through Christ; he with this

admonition asserts that the wisdom of man in matters of revelation and faith should have no authority and where the authority does appear and attack for the destruction of revelation and of faith, then our church expels it when it lays down the principle that Holy Scripture, the revealed Word of God, is the sole source of knowledge and doctrine. That it sets up this principle is well known. Truly pertinent thereto, it is stated in our confessions: We believe, confess and teach that the only rule and standard by which all statements of faith and doctrines of the church must be judged and evaluated are solely the writings of the prophets and apostles, namely, the Old as well as the New Testament, where it is written: Your word is a lamp to my feet and a light on my path.

Also Dr. Luther writes: Holy Scripture and God's word should be the empress, whom man should follow and should obey what she says and not speak a word against her, for she is God's mouthpiece. In another place: Paul lays the Scripture before the Christians to read and to study and he says: Our doctrine is contained therein: from which it follows: our doctrine is contained in Scripture: so we should not freely search elsewhere, but all Christians should make use of Scripture daily.

Since we now should be on guard according to Paul's word against worldly principles, against its philosophy, against fateful misleading and worldly doctrines, and confess the basic doctrines of our church, we thereby move into the most devastating counter-principle against the Roman Church. It is indeed historically a fact that the papal church, aside from and alongside Holy Scripture, has also accepted the principles of the world and human tradition, referred to by Paul, as the source of knowledge, of faith and of doctrine, and also holds firmly to the doctrines and resolutions of the church fathers, of the bishops, councils and popes, ascribing to these the same power and might as Holy Scripture, in fact in controversial cases even such doctrines, conclusions and decrees are of greater importance than Holy Scripture. Our church is always in conflict with the papacy, because it bears witness to the soul condemning doctrines of the papacy's might and shows that the basis on which it itself stands is an earnest and holy matter. On the day on which our church puts its sword into the sheath against errors, it will cease to be a witness of the truth and become a salt, which has become worthless.

But we do not hold our position only by observing the admonitions of Paul and by strict adherence to the basic principles of the church in opposition to the Roman church; we are also separated by a chasm caused by the spirit of our time. The entire newer theology has the cast that it rejects the admonitions of Paul, that it dares to build up, direct and express the philosophy and wisdom of mankind into matters of faith, that one is exceedingly indifferent to and tolerant of the error; however against that our firm hold to Scripture and church doctrine is characterized by them with a loud outcry as obstinate liberalization and dead orthodoxy. How destructive this undermining of churchly life and confession is, is evident. Doesn't it happen that where one permits human wisdom lots of play room, finally every principle of faith will be replaced and laid aside. Will not faith with such activity lead to a faith characteristic of that style, or better said, to misbelief, and would not the confession under such circumstances be subjected to continuous changes. The entire Union, the constant dangerous threat to the Lutheran Church, and the gluttonous endeavors of the so-called Protestant Societies are the products of the spirit of the time. Against these tenets above it is likewise inviolable to retain the doctrinal positions of our church and to secure in our hearts the warnings and admonitions of Paul. There is nothing in the dreary wavering and agonizing uncertainty, of which the person finally has to be afraid, which of course then is really the soul-saving truth. There is nothing to basically deny this going back and forth from one view to an-

other as the doctrine that Holy Scripture is the sole judge of matters of faith. At the moment when the doctrines which prove themselves as scriptural truths, accepted by us against those who reject the words of Scripture whom we reject, we show ourselves as true children of our church and also as witnesses of the truth which the Lord, standing on his word, professed.

But also the doctrine which Paul gives us in the other part of our text, our church has confessed from the beginning, which no other here on earth has.

The apostle says: So then just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness. For in Christ all the fullness of the Deity lives.

The doctrine contained in these words is clear. It is the doctrine of the justification of the sinner by grace through faith in Christ, the same, which Dr. Luther called the heart of the entire holy Scripture and the chief article without which no poor sinner can find his comfort nor become blessed. That Dr. Luther had the right to call this doctrine such will not be denied by anyone, who has even only a lesser understanding of scriptural doctrines. Scripture clearly says it: We are justified freely by his grace through the redemption that came by Christ Jesus. For we maintain that a man is justified by faith apart from observing the law. For we now are made just by faith, so we are at peace with God through our Lord Jesus Christ. Since we know that man is not justified by works of the law, but by faith in Jesus Christ, we believe therefore in Jesus Christ, so that we become just through faith in Christ and not through works of the law; because by the law no flesh will become just. Such and similar passages are plentiful. Whoever is concerned about the question, on what eternal salvation is based, what the true means are to obtain eternal life, is concerned about the highest matters and goals of all true theology and is engaged with the kernel of the entire holy Scripture.

With this kernel our church has especially made itself known. To show man on what his eternal salvation is based, by what means he can come to peace with God and to eternal salvation has been seen as the main responsibility of the church. Therefore already since the days of its founding it has proclaimed and defended the principle that we have justification only through grace by faith without human merit or works.

Therefore it has spoken and confessed before the Kaiser and his kingdom in the Augsburg Confession: it is furthermore taught that we cannot attain forgiveness of our sins and justification before God through our merits, works and doings, but that we receive forgiveness of sins and become just before God by Christ for Christ's sake through faith, so we believe that Christ has suffered for us, and that he for his sake has forgiven us our sins, and given us as a gift justification and eternal life; for God will consider and ascribe this faith for justification before him as Paul says in Romans 3 and 4.

In this doctrine all true believing Lutheran theologians have immersed themselves and have devoted themselves to the study, to present it so clear and not to be misunderstood that everyone can see and understand, that it is looked upon as the treasure of the Lutheran church. If now the apostle says in our text that we can be rooted and built up in Christ and become strengthened in the faith, as we are taught, so he truly will say nothing less than that we also should make this doctrine the subject of our chief contemplation, in order to become real clear in learning to distinguish it from the doctrine of the law or works, and thus be in the position for us ourselves in times of need and temptation to grab and hold fast the right comfort against our sins and our conscience and also to show others the right way to salvation. It is truly a difficult matter. Even the master of all doctrines, Dr. Luther, recognized that although he delves into it daily, he

has not yet learned everything. And however we must say, if in this doctrinal matters not the correct things are taught and learned, then the entire Christian doctrine, fear of God and Christian faith suffers, as the Concordia Formula definitely says: Where this one article remains pure and correct, then Christendom will also remain clean and pure and without all nonsense, however if it does not remain pure, it is not possible to be able to ward off errors and malcontents, and as Paul writes: A little yeast works through the whole batch of dough.

Do we then want to be true Lutheran Christians, do we then want to be a sincere believing synod, then let us with all our hearts accept these chief and basic doctrines of our church as the early ones did, also let us beware not to darken this clear, bright foundation with any kind of false doctrine, or erect a doctrinal structure which would be destroyed through God's judgment like hay, straw and stubbles. While we, should we fall into this sin, suffer damage to our souls, also poison other souls to eternal death, we will suffer in another way the experience that there is no doctrine extant, so direct and sensitive to strike on the old man, to break up the natural pride of each one's wisdom and works, and to make the sinner small and nothing in his own eyes, as the doctrine of justification through faith without the works of the law.

So may then the Lord, who alone gives help for a dutiful recognition of his healing and grace, also prepare, strengthen, advance and give a firm foundation to all of us, so that we will be held blameless on the day of his coming. May God grant it. Amen.

And now permit me to present to the Hon. synod my required report of the noteworthy official duties, previous actions, and changes within our synodical circle. As I do this, I refer first to

1. Our Congregations

As far as man's eye can see, the year on the whole has not been especially eventful and exciting. What the Spirit of God in his grace through the means of grace has effected in secret, the day of the Lord will reveal and at the same time will show of what kind the work of each one of us is, if he built on the foundation of gold, silver or precious stones or of wood, hay and stubble.

In particular in a few cases difficulties in congregations arose, which in part concerned call matters, in part misunderstandings between pastor and individual members, which however were settled in the main with visits by synodical officials and preappointed visitations. The congregations in Town Franklin and Town Herman in the southern district were called on and in part also visited. In the western district the congregations in Watertown and Ridgeville and in the northern district the congregations at Nekime and Peshtigo and their affiliates.

Concerning

2. Our Institutions

They find themselves, by the grace of God who gave us a capable faculty, in a flourishing condition. The institution has gathered strength internally as well as it has won a good name externally so that students and pupils have come from greater distances. Concerning special management, financial conditions and all other matters, the Board of Control will refer to them in its report to be given at the appointed time.

Several of our theological students at the seminary in St. Louis have accepted pastorates, while others will be ready to take over pastorates within several months.

Since our synod up till now has not been in the position to seat its theological professor, the Hon. Synod of Missouri however according to the decision of its Board of

Control has found itself in the pressing position to desire another instructor, so a correspondence took place which referred to a declaration on our part, that under the present prevailing circumstances concerning our obligation to the mutual institutions a revision of the arrangements made in 1869 would be desirable and should be taken up. What this clarification is will be presented in a future session and the Hon synod will be given the opportunity to talk out the particulars concerning the position of the same.

In

3. Position Changes, Ordinations and Installations

that occurred in the course of the past year:

Soon after the convention of last year Pastor Sauer received a call from the Luth. congregation in North Leeds; with the agreement of his congregation in Wheatland he accepted and was installed at my authorization by Pastor Oppen on the 4th S. after Trin.

After Wilh. Bergholz finished his work at the seminary in St. Louis and received a call from the Luth. parish of Indian Creek, Dorset and South-Ridge, he was ordained and installed amid his congregation on the 5th S. after Trin. by Pastor Siegler.

In August of last year Pastor Joh. Koehler accepted a call sent by the congregation in Greenfield to Buffalo City, a part of the expanded field of Pastor Strube, in which he is still active up till now.

In fall of last year Johannes Meyer, in accordance with his confessional conscience, came to us from the seminary of the Evangelical Synod of the West, in order to take over a pastorate in the Lutheran church. He stayed for quite a while in the area of the northwestern conference, substituting in the absence of Pastor Hoops in his congregation, and after he took his examinations he was called by the congregation in Wheatland. Pastor Waldt ordained him with my authorization and installed him on September 10.

The congregation in Town Mosel after a long vacancy turned to Pastor O. H. Wüben, up till that time a member of the Hon. synod of Missouri's northern district, to take over its pastorate. After he accepted the call he was installed on the 16. S. after Trin. by Pastor Kleinhans.

The congregation in Watertown vacant since the end of May of last year called Pastor H. B. Heinrichs as its soul caretaker. He was until then pastor in the Missouri Synod's central district in Huntington Ind. He accepted the call to Watertown and was installed on the 19th S. after Trin. by Prof. Ernst.

Pastor Ph. Sprengling received a call from the St. Joh. Congregation in Centre. After he accepted it, he began his ministry on 3. Advent, after being installed by Pastor Haase.

In the course of this spring Pastor C. Thurow, a member of the Synod of Missouri's western district, received a call from the Luth. Congregation in Greenfield. He with the agreement of his congregation, was installed on Febr. 15 by Pastor Adelberg.

After Pastor P. Lange received and accepted a call from the Lutheran congregation in Lowell, he was installed on *Oculi* Sunday by Pastor Philipp Koehler amid his congregation.

The congregation in Peshtigo, made vacant by this call, has been served temporarily by Pastor Lieb of Oconto.

As a result of difficult experiences the Luth. congregation in Schleisingerville, previously served by us, came to us with the plea to send it, in its oppressed condition a pastor from our synod. They called Pastor A. Opitz and he with my approval was in-

stalled on April 12 by Pastor C. Mayerhoff .

The successor to Pastor A. Opitz in Farmington was, as a result of a call, Pastor A. Denninger. He began his duties on Easter Sunday, installed by Pastor Gensike.

After Pastor P. Lucas received a call from the Ev. Luth. congregation in Beaver Dam and accepted it, he was installed on Palm Sunday by Prof. Ernst.

4. Departures from Synod

are only a few to report.

Towards the end of last fall H. J. Haack, a former pastor at Hortonville, came to me, on the basis of his promise given at the convention in La Crosse to willingly resign his position, to do just that. I gave him the proper certificate of dismissal, which he, as it appears, misused, in that his further conduct followed neither his promise nor our anticipation.

In April of this year I received from the councils of both affiliated congregations of Pastor Baarts, from the St. Matthew and St. Joh. congregations, both of which belonged to the synod, a letter with the notice that they had removed Pastor Baarts from his position, and had taken on a school teacher by the name of Kussmann to be their pastor, whom they asked in the named letter to be accepted in the synod. My objection did not make an impression on them in the least, to the contrary they declared that their handling of the matter will stand, and the repeated request of Mr. Kussmann for acceptance by the synod, according to my opinion cannot be considered, so nothing else was left for the synod than to strike this working field from the synodical list.

Shortly I received from Pastor Hoelzel the report that the St. Paul's Congregation in Dartford, Green Lake Co., disbanded with some joining the congregation in Ripon and some in Dayton. Since this congregation two years ago sought membership in the synod and received it, it is therefore likewise to be stricken from the synodical list.

5. Implementation of Last Year's Resolutions

The resolution, to support the pastoral widows also in the course of this year with the established amount was able to be taken care of as a result of the self-sacrificing of our congregations and their pastors, indeed the financial report shows that there is even a surplus in the support treasury. It should constantly be in place that the long intended rule of synod to firmly establish the procuring of support occur, so that the widow's treasury suffer fewer bad times.

Concerning the Agenda matter, the synodical resolution of last year could not be implemented because the material from the individual conferences came in too late. However it will now be easier for the appointed committee to prepare a draught for the synod on the basis of the materials that were received.

And now that I am arriving at the

6. Conclusion

I will report the following to the Hon synod, that

1. Aside from and alongside the usual business matters further theses on the holy pastoral office for doctrinal discussion, handed in by Pastor Hoenecke, lie ready.

2. Since the synod should express its opinion over the urgency and importance of the placement of teachers for the education of the youth in our congregations alongside that of the pastors, in order to bring the important matter for serious consideration in our circles, Prof. Dr. Notz was found to be willing to present to the synod Theses for discus-

sion.

3. I take it upon myself to remind the Hon. synod that the 24th year of our existence has come and if it is possible to consider for next year, if God gives us life, to arrange for a jubilee festival celebration.

4. From the circle of the Synod of Illinois a plan was sent which had the purpose of creating within the synodical group an association for mutual support in fire damages, with the request to take up this plan in our this year's synodical convention.

5. Finally it is to be noted that the tenure of synodical officials has ended and that the Hon synod hold a new election.

Since I then herewith lay into the hands of the synod my office and report. I express to the Lord, our God, thanks and a prayer of request. Thanks, that he did not look upon all of our weaknesses and sins, but permitted his grace to reign over us and bless us with spiritual goods in heavenly gifts. Prayer, that he would make himself more known to us, and have his spirit live and work among us for his glory and our welfare. May God help us with this! Amen. Johannes Bading, president.

At this point the *Proceedings* contain the doctrinal discussions. The Business matters will be printed in the next issue of the *Journal*.

The Life, Ministry and Lasting Legacy of George Stoeckhardt

by Joel L. Pless

Part I. The Life and Ministry of George Stoeckhardt

In only five years, the centennial of the death of George Stoeckhardt will hopefully be observed. Stoeckhardt was an outstanding biblical interpreter (exegete). He had a long career of serving Synodical Conference Lutheranism.¹ He taught either full- or part-time at Concordia Seminary, St. Louis from 1878–1913, nearly half his life. Many of his biblical commentaries, convention essays, lecture notes and sermons have been translated into English, a testament to the esteem held by his former students and his church. This summary of the life, ministry and lasting legacy of Dr. George Stoeckhardt is presented so that future generations of Lutherans might learn and appreciate the story of this dedicated man of God, who faithfully served confessional Lutheranism on both sides of the Atlantic.

To date, no full-length biography of George Stoeckhardt has ever been written. Shortly after his death, a memorial book in the form of a brief biography was written by Stoeckhardt's longtime friend, Rev. Otto Willkomm. In time this book was translated into English as senior church history projects by two students at Wisconsin Lutheran Seminary, Mequon. Willkomm's book provides the most complete information available on Stoeckhardt's life, especially his background, education and ministerial experiences in Germany. Unless otherwise noted, the information presented comes from the pages of Willkomm's book.²

George Stoeckhardt was born on February 17, 1842 in Chemnitz in the Kingdom of Saxony, a full generation before Chancellor Bismarck created a united Germany. By the time of his birth, Stoeckhardt's family line had produced over twenty Lutheran pastors



George Stoeckhardt

for the Saxon *Landeskirche*, the state church of Saxony.³ His parents were Julius and Rosalie Stoeckhardt. Stoeckhardt's father was a chemist but both his grandfather and uncle were pastors. In 1847 Stoeckhardt's family moved to Tharandt, Saxony where his father took a teaching position at the Royal Forest Academy. Stoeckhardt attended the city school in Tharandt. When he was fifteen he enrolled in the gymnasium, St. Afra, in Meissen. Upon his graduation, he was accepted into the University of Erlangen, Bavaria.

It was at this time that young George Stoeckhardt became active in the *Wingolf*, what today would be called a Christian student fraternity. He developed a number of lifelong friendships in this organization. Several members of this *Wingolf* organization eventually became prominent leaders in the Missouri Synod. What separated this student fraternity from other student groups in the German university system was that it renounced "academic fencing." This was a type of ritual duel between university students which had as its objective inflicting a non-fatal wound on the face of the combatants, so for the rest of their lives the duelers had bragging scars.



Young Stoeckhardt with three of his *Wingolf* comrades during their university days. Academic fencing they renounced, but beer drinking they did not! Stoeckhardt's biographer, Otto Willkollm, is in the upper left.

The *Wingolf* in contrast was a distinctly Christian organization that sought to make a clear confession of the life and work of Jesus Christ. After spending only a year at Erlangen, Stoeckhardt transferred to Leipzig, where he spent five semesters. It was here that Stoeckhardt took the initiative of founding a Leipzig chapter of the *Wingolf*. He took pains to make sure this chapter's constitution contained a clear confession of the deity of Christ.

During the winter of 1865–1866 Stoeckhardt took the candidate's examination. He then did what many other well-heeled German university students did in the nineteenth century; he made the rounds of some of the other universities in Germany to get a sampling of the lectures of well-known professors. During this time he went to Berlin to listen to several famous names. After some more traveling, he went to Bavaria and met

Wilhelm Loehe at Neuendettelsau.⁴ It was here in Bavaria that Stoeckhardt heard about how confessional Lutheranism was on the rise in America and it was from Loehe that he first heard how Saxon and Franconian Lutherans had founded the Missouri Synod.

After further visits to both Erlangen and Marburg, Stoeckhardt, perhaps with some assistance and encouragement from his home pastor, Rev. Ernst Siedel, accepted a position to serve as the headmaster and teacher at the Luisen Academy, a girls' school in Tharandt. Here he taught religion and several other subjects from 1867–1870, when the school moved to another location.

After briefly considering a career as a missionary to East India, Stoeckhardt turned down an offer from the Leipzig Mission for an assignment and instead focused on a career in the German university system. After turning down a teaching position in Breslau, Stoeckhardt applied to be a tutor at Erlangen. To prepare for the faculty examination, he moved to Paris in the late spring of 1870 to serve as an assistant pastor at a German-Lutheran church. This invitation came from one of his friends from the *Wingolf* days.

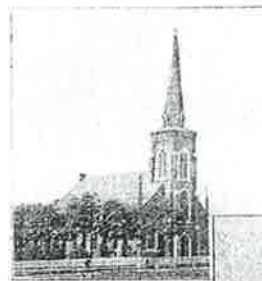
It was here in France that Stoeckhardt truly developed a heart for pastoral ministry and for sharing the Word of God. After a ministry of only a matter of weeks in Paris, the Franco-Prussian War broke out in July of 1870.⁵ Stoeckhardt and other German nationals were soon ordered to leave the city. On the way to Belgium, Stoeckhardt found his way to the Sedan battlefield where he began to minister to sick and wounded German soldiers as a hospital chaplain. It was here especially that Stoeckhardt honed his skills as a *Seelsorger*, a pastor to sick and wounded souls.

The source of information for this chapter of Stoeckhardt's life is a series of articles that eventually were collected and published as a little booklet with the title translated into English: *The Battlefield of the Sedan: Memories from the War Year*.⁶ In these articles Stoeckhardt tells story after story of how he ministered to his countrymen who had been ravaged by battle wounds and disease, especially typhus. He and a number of other pastors made regular visits to the numerous military hospitals that were set up to care for the casualties the war produced. In one particularly memorable account, Stoeckhardt was led by a soldier to a French chateau or castle. Finding the door locked, Stoeckhardt, a young man at the time, managed to climb through a window into the building. There he found a horrifying sight. In several halls were about seventy sick or wounded Prussian and Bavarian soldiers, lying there helpless "swimming in their own blood and pus." With steady compassion Stoeckhardt made the most out of this grisly scene by immediately pulling a New Testament out of his pocket and proceeded to prepare many of these soldiers for their impending death. Stoeckhardt later remarked that the dying soldiers appreciated the ministrations of a fellow countryman. In another traumatic scene, he came to the bedside of a Bavarian artilleryman whose leg had been amputated and who had suffered a severe head wound. Stoeckhardt's gentle ministrations were greeted with shrieks from the delirious man. He then began to pray the Lord's Prayer with other soldiers who had gathered around the man's bedside. The wounded soldier heard the prayer, ended his shrieks and attempted to fold his hands. The following night the soldier died.

The major battles of the Franco-Prussian War soon ended and Stoeckhardt's work as a hospital chaplain eventually came to an end. He returned to his native Saxony and resumed his preparations to take the faculty examination. He soon began to serve as a tutor and religion instructor at the gymnasium in Erlangen. He was eventually denied the right to be a lecturer at the university because the theological faculty rejected his dissertation entitled, "The Son of Man."

New chapters of Stoeckhardt's life were beginning to unfold. In September of 1873, George Stoeckhardt was issued a call by the Saxon *Landeskirche* to serve as an assistant pastor of a congregation in Planitz, Saxony. The following month, George Stoeckhardt married Anna Koenig, a relative of his home pastor, and began his ministry as a parish pastor. Stoeckhardt's three years in the service of the state church were not happy ones. He and several other pastors immediately protested the lax moral conditions in their parishes, but largely to no avail. After repeated protests and authoring pamphlets in which he described the unevangelical doctrine and practice of the Saxon state church, Stoeckhardt eventually severed his ties to the *Landeskirche* in June 1876. He immediately joined the nearly formed *Freikirche* (Free Church) in Saxony which had close ties with the now generation-old Missouri Synod.

In sharp contrast to his experience in the rationalistic state church, Stoeckhardt's two years in the Saxon *Freikirche* were happy and productive ones. Within a month, Stoeckhardt and two other men became editors of the *Freikirche's* new periodical. The founding of the new synod was formally completed a few weeks later. After a few months, Stoeckhardt took it upon himself to found a "Latin school," a miniscule gymnasium to prepare young men for the Lutheran ministry. It was in existence for two years before a lack of students and Stoeckhardt's call to St. Louis permanently closed it. The school met in Stoeckhardt's parsonage. During this time, Stoeckhardt served as an assistant pastor in the *Freikirche* congregation in Planitz and busied himself with being a confessional Lutheran voice in Saxony. He soon began to accumulate enemies who tried to make life miserable for him. He was formally charged with committing slander against some officials of the state church. Only a call to be pastor of Holy Cross Ev. Lutheran Church in St. Louis, Missouri spared Stoeckhardt further legal trouble in Saxony.⁷

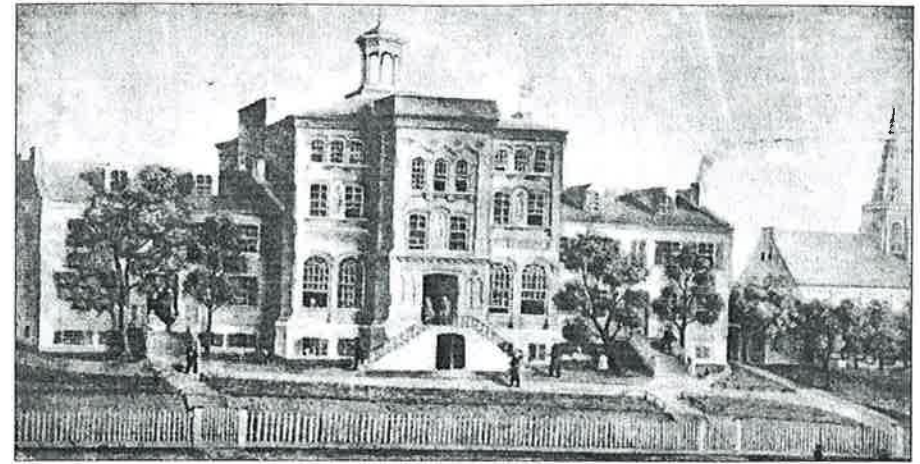


The steeple
in St. Louis, Mo.
1873.

St. Georgius Bild
aus der Zeit, teilw. Waver-
ausges. an der Steuerrichts.



Stoeckhardt began a new chapter in his life in 1878 when he became pastor of Holy Cross Lutheran Church, St. Louis.



Concordia Seminary building where C.F.W. Walther and George Stoeckhardt taught future WELS professors J. P. Koehler, August Pieper and John Schaller. Holy Cross Lutheran Church is on the right.

Upon his arrival in St. Louis in October of 1878, Stoeckhardt within a matter of days began teaching Hebrew exegesis part-time at Concordia Seminary. Dr. C. F. W. Walther preached his installation sermon shortly before Christmas of that year. Stoeckhardt then began a nine-year ministry as pastor of Holy Cross, St. Louis, which was the congregation where the majority of the faculty and students of Concordia Seminary attended. During his parish ministry, Stoeckhardt was especially known for his pastoral visitations to all of his members which he conducted annually. He also began what is called today fieldwork education for the St. Louis seminary students, by having them make regular visits to patients in the city's hospitals. All the while he was serving the Holy Cross parish, Stoeckhardt also served as a part-time professor of Old and New Testament exegesis at Concordia Seminary. Less than a year after his arrival in St. Louis, Stoeckhardt also began writing for Missouri Synod periodicals. In 1880, at the height of the Election Controversy, Stoeckhardt began publishing articles in *Lehre und Wehre* on election.⁸ In the fall of that year he delivered a lengthy exegetical presentation on election at a general pastoral conference of Missouri Synod pastors in Chicago. The following year, Stoeckhardt was formally called by the Missouri Synod's annual convention to serve as a part-time professor of Old and New Testament exegesis at Concordia. At the dedication of the new Concordia Seminary, St. Louis, in September of 1883, he delivered a Latin address on the errors of modern Lutheran theology.⁹

Stoeckhardt faithfully served Holy Cross Lutheran Church, one block west of Concordia Seminary, for nine years. After the deaths of Walther and Prof. Gottlieb Schaller in 1887, Stoeckhardt began a full-time teaching career at Concordia. With some interruptions because of illness, he taught at Concordia for the rest of his life, from 1887-1913. Concordia Seminary catalogs during these years reveal that Stoeckhardt taught exegetical courses on numerous books of the Bible. The books of the Bible that he lectured on most will sound very familiar to students and graduates of either Bethany Lutheran Seminary or Wisconsin Lutheran Seminary: Genesis, Psalms, Isaiah, and Romans.



Stoeckhardt was influential in the theological development of three future WELS Seminary professors: August Pieper, J. P. Koehler, and John Schaller.

Due to a variety of circumstances, not only did George Stoeckhardt educate future Missouri Synod pastors, but for several years he also had the opportunity to educate students from other Lutheran synods. During the years that the Wisconsin Synod did not have a separate seminary of their own, 1869–1878, three of the students that George Stoeckhardt taught were future Wisconsin Synod seminary professors: John Philipp Koehler, August Pieper and John Schaller. Although by the time he arrived in St. Louis, the Norwegian Synod had opened their own seminary in Madison, Wisconsin (1876), Stoeckhardt still had the opportunity to teach several Norwegian Synod students in the early portion of his career.¹⁰

Stoeckhardt's ability as a preacher was honed in Germany and he made a memorable impression on his hearers at Holy Cross. Several who heard him remarked that he had an unusual delivery in a very noticeable Saxon brogue that took awhile to get used to. His sermons were characterized not by high eloquence or memorable anecdotes, but by their solid doctrinal content and his earnestness in presenting the truths of salvation. Stoeckhardt was a regular contributor to the Missouri Synod's homiletics journal and in time some of his Advent and Lenten sermons were published in book format.

In September 1898, shortly after his adopted country's victory in the Spanish-American War, George Stoeckhardt suffered a staggering blow. Shortly before their twenty-fifth wedding anniversary, his wife Anna died. Stoeckhardt and his wife did not have any children of their own, but in America they adopted two boys. One became a pastor and the other a St. Louis businessman. Stoeckhardt dealt with his loss by immersing himself into his work to the point that he began to suffer from nervous exhaustion. In the spring of 1900, he was forced to take a leave of absence from his teaching duties at Concordia because of a nervous disorder. In the fall of that year, Stoeckhardt's concerned friends and relatives had the venerable professor committed to the Missouri Baptist Sanitarium in St. Louis for treatment of this disorder. In October 1900, after a number of weeks at this institution, the still delirious Stoeckhardt escaped one evening from the sanitarium and after a chase of several blocks was apprehended by members of the St. Louis police force and returned. One St. Louis newspaper which covered the event sympathetically concluded: "About a year ago Mrs. Stoeckhardt died and the professor grieved over her death so intensely and applied himself so studiously to his work that his present mental affection is not entirely unexpected."¹¹

Stoeckhardt eventually recovered from his nervous disorder. This appears to be at least partially due to the care of a woman eighteen years his junior, Mary Kohne of Pittsburgh, Pennsylvania whom Stoeckhardt married in the fall of 1901. The recovered Stoeckhardt now began the final portion of his academic career. He resumed his teaching at Concordia Seminary and he began publishing renowned commentaries which are still in use today. He was awarded an honorary doctorate in 1903 by Luther Seminary, Hamline, Minnesota. In conjunction with the work of his brother-in-law, Prof. August Pieper of the Wisconsin Synod, who published an extensive commentary on Isaiah 40–66, Stoeckhardt published a much shorter commentary on Isaiah 1–12 in 1902. Three more commentaries on New Testament epistles would follow: Romans in 1907, Ephesians in 1910 and 1 Peter in 1912. It is interesting to note that before the nervous disorder which sidelined him for over a year, the only commentary work that Stoeckhardt published were two cursory commentaries on Old and New Testament histories, based on many of the morning devotions he conducted at Concordia Seminary.

While his wife of twelve years was away attending a relative's funeral in Pittsburgh, George Stoeckhardt died suddenly of a massive stroke at his home on Ohio Street across the street from Holy Cross on January 9, 1913. Four days later, his brother-in-law and pastor, Rev. C. C. Schmidt, conducted his funeral at Holy Cross. The mortal body of George Stoeckhardt was laid to rest at Concordia Cemetery, near the tomb of his seminary colleague, Dr. C. F. W. Walther. A tall granite cross now marks his grave, symbolizing the Savior whom George Stoeckhardt trusted in and shared with the world.



George Stoeckhardt lies buried at Concordia Cemetery, St. Louis, a few yards away from the mausoleum of his friend and colleague, Dr. C.F.W. Walther.

Part II. The Lasting Legacy of George Stoeckhardt

Aside from C. F. W. Walther himself, few nineteenth century leaders of the Missouri Synod had a more consequential ministry than Dr. George Stoeckhardt. His reputation as one of American Lutheranism's greatest exegetes is cemented and well-documented. He taught biblical interpretation to a generation of Missouri Synod seminary students, as well as students from other confessional Lutheran synods, extending his influence well beyond the borders of the Missouri Synod. Consequential is indeed a proper word to describe the lasting legacy of George Stoeckhardt.

What kind of man was Stoeckhardt personally? Those who knew his personal acquaintance consistently describe him as a most sincere and unpretentious man, who had a very straight-forward, bluff personality. No description of the man ever found characterized him as an enigma. Just the opposite! With Stoeckhardt, one easily found out how he stood on everything. Like Luther, Stoeckhardt wore his heart on his shirtsleeve.

Stoeckhardt arrived in America thirty years after the Missouri Synod was founded and was part of the generation that sought to conserve the doctrinal heritage of the synod's founders. The first half of Stoeckhardt's life was lived in Europe. He was already an experienced pastor by the time of his immigration. Those who knew him well in America described him as thoroughly German. His Saxon accent, already mentioned, was noticed even among the German-speaking community in St. Louis.

Those who studied under Stoeckhardt or taught with him on the faculty attest to two consistent personality characteristics of Stoeckhardt: his absentmindedness and his fervent child-like piety. Seminary colleague Ludwig E. Fuerbringer provides explanations for both of these characteristics in his reminiscences. Another consistent trait of Stoeckhardt was his capacity for work, to the point of physical and mental exhaustion. Similar stories about Walther and his successor at Concordia Seminary, Franz Pieper, are also told.¹²

What is the long-term legacy of George Stoeckhardt? Stoeckhardt was the Missouri Synod's chief exegete in refuting the "election in view of faith" position during the Election Controversy. In his seminary teaching which spanned a generation, Stoeckhardt instituted the regular practice of teaching the interpretation of key biblical books that are integral for understanding God's salvation history. This practice of studying selected books of the Bible was also instituted at Wisconsin Lutheran Seminary, largely due to the influence of three of Stoeckhardt's students: John Philipp Koehler, August Pieper and John Schaller. In conjunction with his exegetical lectures, Stoeckhardt's numerous commentaries on biblical books are still published and used.

One of Stoeckhardt's most consequential legacies which has bearing on Lutheran congregational life to this day is his 1897 journal article in *Lehre und Wehre* on the divinity of the call of women parochial school teachers.¹³ Women school teachers were not common in the Missouri Synod during the synod's first generation. As a result of a gradual increase of women serving as parochial school teachers, Stoeckhardt was prompted to address the issue in *Lehre und Wehre*. After giving a thorough exegesis of the pertinent passages in 1 Corinthians and 1 Timothy, Stoeckhardt came to the conclusion that women can be profitably called to serve as school teachers for a congregation's Christian day school. He was very careful to maintain in this article that this should be done properly, in such a way that it does not violate the headship principle, established by the order of creation. Stoeckhardt's article may have contributed to changing pastors' attitudes in the Missouri Synod about women teachers, many of whom had historically discouraged the practice. In the generation following the publish-

ing of this article, there was a three-fold increase in women teachers: "The number of women teachers increased from 109 in 1898 to 343 in 1922."¹⁴

George Stoeckhardt's life spanned two continents and two centuries. He demonstrated through both words and actions that he wanted nothing else to be a confessional Lutheran and proved the sincerity of his convictions by resigning from the ministry of the Saxon state church rather than compromise his Lutheran beliefs. He soon left his native country to begin a new life and ministry in nineteenth-century America. He dedicated the rest of his life to promoting confessional Lutheranism. One effective way for the church to combat the false ecumenicalism, doctrinal indifference and biblical illiteracy of the twenty-first century is to remember the life, ministry and legacy of Dr. George Stoeckhardt.

Endnotes

1. The Evangelical Lutheran Synodical Conference of North America was an organization of confessional Lutheran synods in the nineteenth and twentieth centuries. It was founded at a Wisconsin Synod congregation, St. John Ev. Lutheran Church, on the corner of 8th and Vliet Streets in Milwaukee, in July of 1872. Six synods, Missouri, Ohio, Wisconsin, Norwegian, Illinois and Minnesota, constituted its original membership. Dr. C. F. W. Walther served as its first president. After several mergers, separations and defections of its membership, including the departure of the Wisconsin Synod in 1962 over church fellowship, the Synodical Conference was formally dissolved in 1967 by The Lutheran Church—Missouri Synod and the Slovak Synod, its only two remaining members.
2. Otto Willkomm, *Dr. th. Georg. Stöckhardt, Lebensbild eines deutsch-amerikanischen Theologen* (Zwickau, Sachsen: Johannes Herrmann, 1914), 7–148; Complete English translation by Thomas R. Ehnert, *George Stoeckhardt: A Biography of a German-American Theologian*, 1–54, senior church history project, Wisconsin Lutheran Seminary, 2002. Ehnert's English translation is available on-line from the website of Wisconsin Lutheran Seminary, www.wls.wels.net.
3. The Saxon *Landeskirche*, the church body where Stoeckhardt began his ministry, was the state-supported Lutheran church in Germany. Stoeckhardt's ancestors had served the state church as pastors for generations. By Stoeckhardt's time, the Saxon *Landeskirche* had become thoroughly rationalistic and hostile to confessional Lutheranism. It was this same *Landeskirche* which prompted a group of Saxons, led by the ill-fated Martin Stephan, to emigrate from Saxony to Missouri. The *Freikirche* (Free Church) which Stoeckhardt eventually joined was an independent confessional Lutheran church body in Saxony, founded in 1876. It had lengthy historical ties with the Missouri Synod. Through a series of mergers, the Saxon *Freikirche* eventually became part of the *Selbständige Evangelisch-Lutherische Kirche* (SELK) [Independent Evangelical Lutheran Church], when SELK was formed in 1972.
4. Wilhelm Loehe was a confessional Lutheran pastor in the village of Neuendettelsau, Bavaria. He was responsible for sending dozens of missionaries to serve Lutheran immigrants in North America. He is regarded as one of the men responsible for the founding of The Lutheran Church—Missouri Synod, although he never visited America nor joined the Missouri Synod. Eventually Loehe parted ways with the Missouri Synod and Walther over the doctrines of church and ministry. Loehe

- later proved instrumental in the founding of the Iowa Synod (1854), which eventually merged with other German Lutheran synods to form the "old American Lutheran Church" (1930). Eventually the old ALC merged with other Lutheran synods to form in 1960 "The American Lutheran Church" (TALC) and finally in 1988, the Evangelical Lutheran Church in America (ELCA).
5. The Franco-Prussian War (1870–1871) was fought between a coalition of German states, led by Prussia, against France for domination over Europe. France was invaded and Paris was captured, resulting in a humiliating French defeat. The Prussian-led victory resulted in the proclamation of the German Empire, led by Kaiser Wilhelm I and Chancellor Otto von Bismarck, in February of 1871. The simmering tensions between France and Germany as a result of this war helped contribute to the outbreak of World War I forty years later.
 6. George Stoeckhardt, *Das Schlachtfeld von Sedan: Erinnerungen aus dem Kriegsjahr* (Zwickau, Sachsen: Julius Naumann, 1914), 1–137.
 7. Holy Cross Ev. Lutheran Church was part of the *Gesamtgemeinde* (Joint Congregation). This arrangement began in 1848 when Walther divided the city of St. Louis into districts. Walther served as the head pastor of ultimately four Missouri Synod congregations, with each district congregation being served by pastors referred to as "vicars." The *Gesamtgemeinde* was governed by a monthly joint voters' assembly, with each congregation retaining local administration. At its height, the *Gesamtgemeinde* was made up of four separate congregations: Trinity (1839), Immanuel (1847), Holy Cross (1858) and Zion (1860). These four churches geographically served mid-eighteenth century St. Louis. Twenty months after Walther's death, in January 1889, the St. Louis *Gesamtgemeinde* was formally dissolved. See August R. Suelflow, *Servant of the Word: The Life and Ministry of C. F. W. Walther* (St. Louis: Concordia Publishing House, 2000), 64–66.
 8. The Election Controversy (*Gnadenwahlstreit*) was a controversy over election to view by God's grace vs. election in view of a person's future faith. This bitter controversy lasted for half a decade (1879–1884) in the former Evangelical Lutheran Synodical Conference of North America. The controversy disrupted the unity of the Synodical Conference and resulted in both the Norwegian and Ohio Synods withdrawing from the organization.
 9. This new Concordia Seminary building replaced the old Concordia Seminary, which was first constructed on Jefferson Avenue in south St. Louis in 1850 and enlarged several times by adding wings and stories, to accommodate ever increasing numbers of students. Stoeckhardt first taught at this seminary building before the 1883 building was constructed.
 10. Carl S. Meyer, *Log Cabin to Luther Tower* (St. Louis: Concordia Publishing House, 1965), 84.
 11. *St. Louis Republican*, October 11, 1900, Stoeckhardt archives, Supplement I, Box 2, Concordia Historical Institute, St. Louis, Missouri.
 12. Ludwig E. Fuerbringer, *Eighty Eventful Years: Reminiscences of Ludwig Ernest Fuerbringer* (St. Louis: Concordia Publishing House, 1944), 101–114, especially 113–114. Francis Pieper (1852–1931) was educated in Germany, Northwestern College, Watertown, Wisconsin and Concordia Seminary, St. Louis. After a three-year ministry as a Wisconsin Synod parish pastor, Pieper was called to teach at his alma mater, Concordia, in 1878, the same year that Stoeckhardt began teaching part-time at the seminary. Pieper served as president of the St. Louis seminary from 1887–1931 and was president of the Missouri Synod from 1899–1911.
 13. *Lehre und Wehre* (Doctrine and Defense) was a theological journal published by the faculty of Concordia Seminary, St. Louis, specifically written for the pastors of the Missouri Synod. *Lehre und Wehre* was founded in 1855 with Walther as the first editor. Its modern English language successor is the *Concordia Journal*, still edited by the Concordia Seminary, St. Louis faculty.
 14. August C. Stellhorn, *Schools of The Lutheran Church—Missouri Synod* (St. Louis: Concordia Publishing House, 1963), 344.

Apache Lutheran Mission Beginnings From the letters of John Plocher

by David J. Plocher



John Plocher's wedding photo, 1894 (A)

Johannes Plocher¹ was the pioneer missionary of the WELS to the Arizona Apache Indians one hundred fifteen years ago. As a youth he emigrated from Germany to Wisconsin, and enrolled in Northwestern University at Watertown. After Seminary graduation in 1893 Plocher was sent with fellow graduate George Adascheck to the Arizona Territory to bring the Gospel of Jesus Christ to Indians who had never heard it before. A part of this story was told in a previous *Journal* article, *Holding Up the Prophet's Hands – Anna Dowidat Plocher – A Missionary Wife in the 1890's*². Since that publication, more of the story has come to light.

One day while searching the synod archives at Wisconsin Lutheran Seminary in Mequon, this writer came upon the original letters which Johannes Plocher had sent to Rev. George Ph. Brenner, chairman of the Joint Synod's Indian Mission Committee.³ The letters reported the progress of his work on the San Carlos Apache reservation. The discovery came with a challenge. The letters were all written in the old German script of that time. Someone must be found who could still read it.⁴

The letters cover a six year period from 1893 to 1899. Missionary Plocher's first letter tells how he and Brother Adascheck arrived in the US Army camp at San Carlos and explored the area.

Since our belongings, tent and luggage had to be sent afterward by freight, and we expected to be without them for a week at least, we had to find accommodations. Upon the inquiry of [Indian trader] Mr. Windmiller, Captain Myer, the current agent directed us to a room at the agency, and was nice enough to place beds, table and chairs at our disposal. Mr. Windmiller kindly provided us with bedding. So, we were set up. We have our meals at the only restaurant at the agency. Chinese do the cooking and serving of food. When we looked around, we found Apaches, Yumas, Mohaves and Moquis here.

*The language of the Apaches is completely different from that of the Mohaves and Yumas. You never see many Apaches around the agency. They live mostly between Ft. Thomas and San Carlos on their small farms. There are also Apaches along the San Carlos River.*⁵



Military post on the San Carlos Reservation, 1887 (B)

They settled on a location nine miles north of San Carlos where Mount Triplet looms above the San Carlos River. They wanted to locate some distance from the government agency in order more quickly to gain the trust of the people, yet close enough to the Indian settlements along the river. Here they pitched their tents as the cold winter months were approaching.



Mount Triplet to the east across the San Carlos River valley, 2007 (C)

*One does not go outdoors when there are sandstorms, or because of the cold in winter. At present we have very nice days when the sun shines. But if it is hidden behind clouds, then it is anything but comfortable. A person seeks a place, if he can, behind a stove. Since we do not have one, we put on our overcoats and wait until the sun sends its warming rays down on the earth again. Part of the morning and afternoon it is cold. In our water pitcher every morning we find one half to one inch of ice.*⁶



George Adascheck (D)

George Adascheck stayed on for nine months. He reported his difficulties with the English and Apache languages and received a call to a German speaking congregation in Wisconsin.⁷ Plocher remained, doing the work by himself,⁸ and pursued arrangements to acquire ten acres for a mission site.⁹

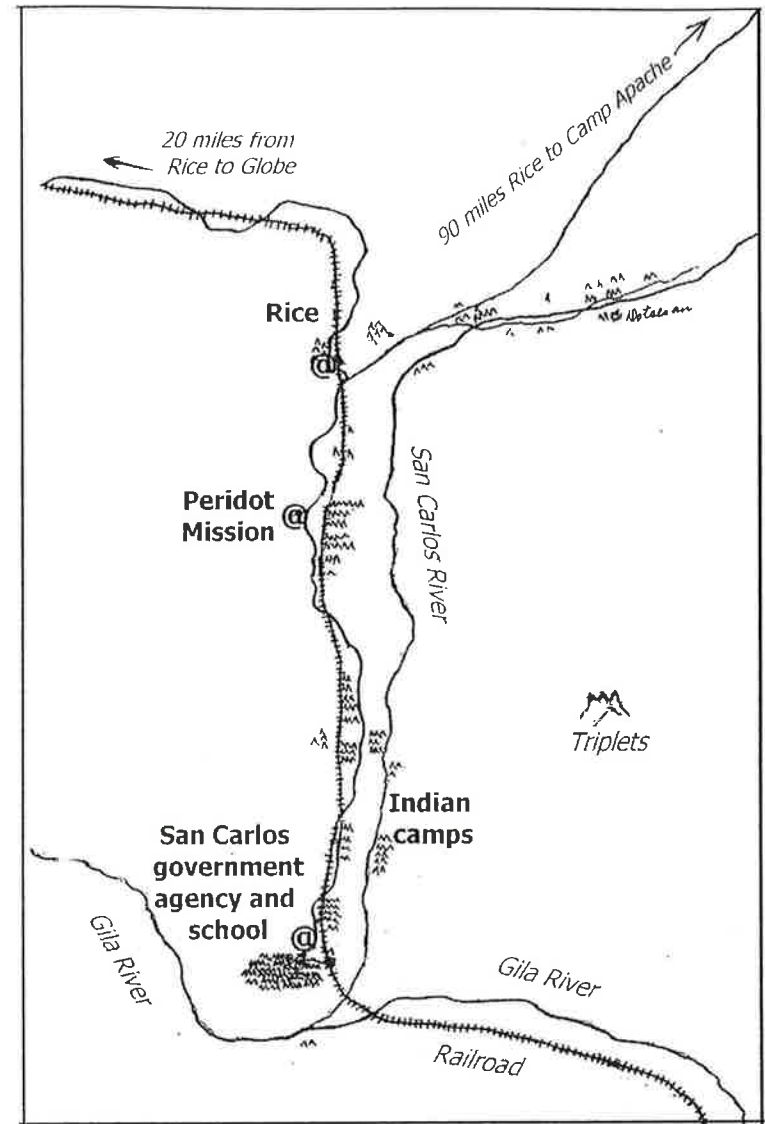
*This place lies in the center of three camps. It is also the home of the most influential, most trustworthy, most industrious and most gentle chief of the entire reservation, Cassadore. An English woman saw this Indian and asked, "Who is that?" "Chief Cassadore," was the reply. To that the woman replied, "Well, he does not look a bit like an Indian. I took him for an old plattdeutcher farmer from the East." The Apaches here are as peaceful at present as they were disturbing in the past.*¹⁰

The local Apache Chief Cassadore gave his approval and the land request which had been sent to Washington DC was granted by the Department of the Interior in March 1894.¹¹ The army officer in charge of the local government agency, however, was not the most cooperative.

*I thought as I began this letter that it could be sent off by the 5th of February. The agent had promised to come here on Monday to inspect the area. Monday came, but no Captain Myer, the agent. . . Today he came riding around noontime. I showed him the land. At first he had all kinds of objections. I spent about half an hour discussing the real estate with him. He finally said to me, "Well! I think there might be no objection." He then informed me that he wanted to discuss the matter with the chief and that I could pick up the answer on Saturday. . . I told him we had already written to the Department of Interior and about the instructions we received from them. Nothing helped. He simply stated: "Well, that may be, but I have no instructions to do anything in the matter." It's a disgusting situation. . . Please excuse that I cannot give you a complete report. The agent seems to want to express his thought made some time ago in this manner: "Missionaries are all right as long as they don't want any temporal things, or as long as they don't meddle in them. If, however, such is the case, then they shall find out that an Indian agent is superior to God almighty." In this tone the proceedings began today. You can imagine how unpleasant this was. I could not always agree with the agent, but I also did not want to oppose him too much.*¹²

Letters traveled slowly by wagon, stagecoach and railroad. It took a couple weeks or more to get a reply from Rev. Brenner. When a misunderstanding arose, Plocher wanted to avoid any "false conclusions and judgments." So he will write in more detail, and asks "pardon" if his future letters become "long-winded."

I did not agree with the honorable committee's suggestions in regard to the fencing in of the land. I was more concerned about my overcoat which I had torn up with crawling through the many wire fences here. I thought we must at the proper place make provisions for an entry way. How, indeed, the dear Pastors Koch and Hartwig¹³ could come to the conclusion that "fences belong to the rarities" boggles my mind. I concluded that somehow or other a mistake was made in their text and that a "non" was omitted before



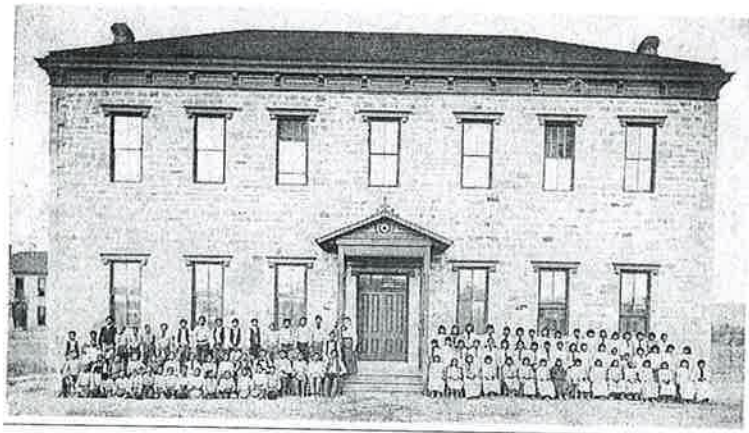
Hand-drawn map by the early missionaries locating Indian camps (E)

the word "rarities." If the two men did not go up along the San Carlos River, because the postal road obviously runs from Globe over the hills, then on the 30-35 mile trip from San Carlos to Fort Thomas along the Gila River, they missed seeing that the Indian farms are surrounded with wire fences. . . If these fences were not there, the cattle and horses grazing on the uncultivated land and on the hills would quickly break into the barley, wheat and corn fields of the Indians. . . Besides, a piece of land is considered not taken, and open to settlement by any Indian, if no fence is there. . . The Indian gets his wire from the government without cost. We will have to get ours from Wilcox or from one of the Mormon villages. . . The necessary posts, I believe, can be found on the

property itself. Whether we can do the work without outside help, I don't know. For one dollar a day we can get help from any Indian. . . And regarding the manner of construction, I want to make people aware that things here are different. What may be good for Wisconsin would be highly impractical in Arizona.¹⁴

From the start Plocher made contact with the superintendent of the government school at San Carlos where over 100 Apache children were being educated while their parents lived scattered about in camps. He received permission to hold Sunday services there, using Bible stories and songs to bring the Gospel to the pupils.

I did not consider this to be an accident . . . how the Lord, through the progress shown by the children in the school at San Carlos, encouraged me and drove me to new zeal. . . I have absolutely no doubts that we should work with the children in San Carlos. It just happened on its own that I have the leadership of the Sunday school in my hands. Even if nominally the superintendent of the school is the leader, they still listen to my suggestions and act accordingly. When I think how things looked at the beginning, how we were observed negatively with distrustful eyes, how we were invited purely out of courtesy, then I must definitely say: The Lord has opened doors for us.



Government boarding school at San Carlos, 1894 (F)

The work with the school children at Carlos has proceeded uninterrupted until July 1. The children learned diligently and showed great interest. They have now heard and learned the true biblical stories of the New Testament. Naturally only the main events in the life of Jesus could be covered. . . Also passages were learned. On the last two Sundays of June about 86 children recited over 70 Bible passages without stumbling and error free. . . [References to Old and New Testament verses follow] . . . What I really enjoyed was that the more gifted willingly helped the less gifted at my urging, so that many quite young – two boys not even seven years old – were able to learn a nice number of passages. The children also learned, under the supervision of the teachers, to sing a number of beautiful songs.¹⁵

Regulations restricting specific denominational instructions at the government boarding school, however, ruled out any teaching of Luther's Catechism there.

Catechism instruction in the Sunday school cannot be considered. Paragraph 69 of the Rules for the Indian School Service of 1894 reads: "Pupils of government schools shall be encouraged to attend the churches and Sunday schools of their respective denominations. Pupils who cannot be thus accommodated shall be assembled during some suitable hour for religious and ethical exercises of a strictly undenominational character." According to the rule, one cannot give catechism instruction as long as the official supervision of the Sunday school is in the hands of the superintendent of the Indian school. My plan which I would like to discuss with him at a later date is briefly this: A petition is made requesting that the school be given over to us for religious instruction at such times of the week (this excludes Sunday which gives us another opportunity) in which the rooms are not in use. In this way it would be easier to do the work if the request is approved.¹⁶

The restriction prompted Plocher to hold classes at his tent, and to keep planning for a school house on mission property.

Since the children have a vacation and have returned to their parents, no worship services would be conducted in San Carlos. I have declared myself ready to conduct Sunday school at my tent. . . For two Sundays I have had a number of children come to me. Last Sunday 21 assembled. These live one to nine miles from here. It is a joy to see that almost all come for whom the distance is not too great and who have horses. Some of the older Indians come and listen in, even though they do not understand anything. Gradually one gains influence with the Indians. Chief Cassadore is especially friendly. Recently he calls me 'my great friend.' We do not want to place too much importance on this, however. Caution and restraint is most necessary.¹⁷



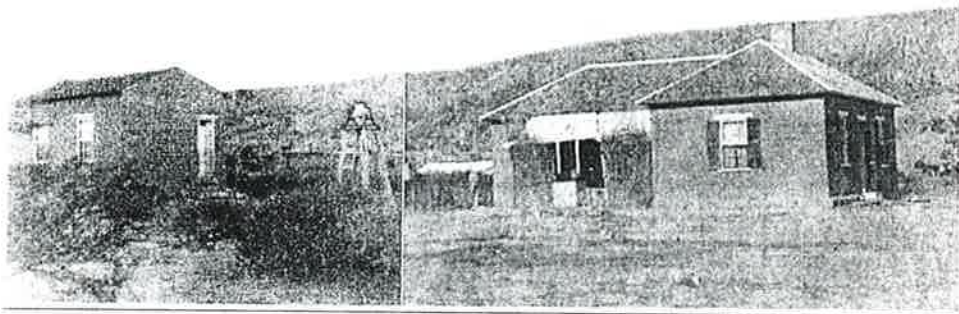
Apache children being educated out East (G)

The government boarding schools were teaching English to the Indian children, those at San Carlos and those who had been taken out East to Carlisle, Pennsylvania and elsewhere. But the adults could be reached only in their native tongue. Plocher recognized early on the importance of communicating in the Apache's own language. He engaged an interpreter, Norman,¹⁸ and began to familiarize himself with Apache words

and expressions. He eventually learned to preach short sermons in the Apache language and carry on conversations with the Indians in their camps.

*Learning the language is proceeding slowly. I am beginning the study of Spanish also, since the Indians understand that better than they do English. Also the Apache language contains many words and forms which stem from the Spanish.*¹⁹

In a letter dated early July 1894, Plocher sends the synod mission committee his building sketches and specifications. He has prepared an agreement with a contractor in Pima for a three room residence and a one room schoolhouse to be constructed of adobe in the next ninety days.²⁰



Mission school house and residence built of adobe, 1894 (H)

Missionary Plocher also has plans to marry Rev. Christoph Dowidat's daughter Anna in Oshkosh, Wisconsin on September 12, 1894. The new home should be finished by then so he can bring his new helpmate back to Arizona Territory. While in Wisconsin for his wedding, he will talk to the mission committee members (the committee's treasurer, Rev. Dowidat, will soon become his father-in-law) about an important trip they want him to make.

He has been asked to travel 90 miles north through the mountains to another US Army post, Camp Apache. The synod mission committee wants an assessment of that location for opening a second mission station.²¹ Making that trip earlier would have been impossible, as he described in his February 1894 letter:

Concerning the trip to Camp Apache, that can hardly be made without great danger before the end of May or early June. At present the passes are filled with snow. After these melt, then for several weeks the roads are impassable, partly because of wet ground conditions, partly because streams with no bridges, swollen by the melting snow, have to be crossed.

What follows now is Missionary Plocher's letter dated August 7, 1894 after completing the trip and returning home.

*Report on the Trip to Camp Apache
from July 16-21, 1894.*

To the Honorable Mission Committee of the Joint Synod of Wisconsin, Minnesota, & Michigan.

Honorable Sirs:

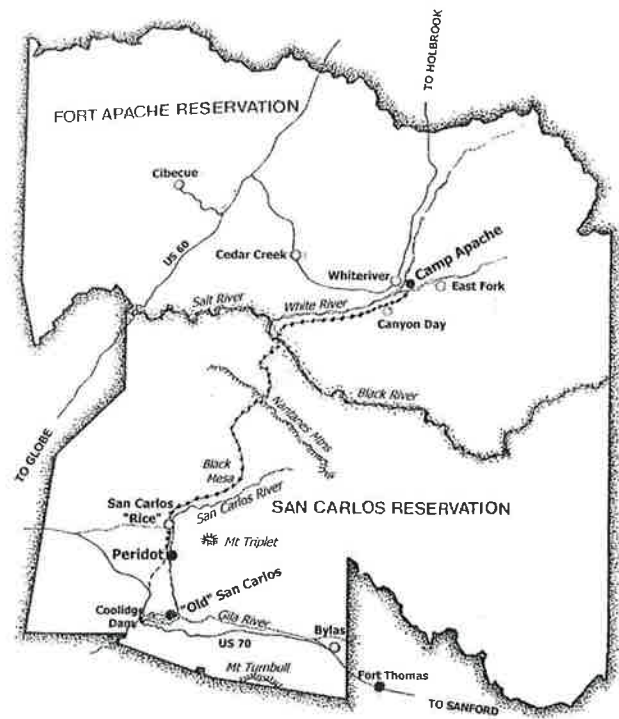
As requested by the Honorable Mission Committee to make a trip to Camp Apache during the summer, to determine the feasibility of establishing a mission station among the White Mountain Apaches, I decided to take this trip with the help of God on July 16. That was for me the best time to do so. The construction of the parsonage and of the school had not as yet begun. The workers were still at completing the adobes and would be at that job until I would return. If I had wanted to go later, then my trip would have come at a time when the construction was taking place, and that was not desirable.

Already at the beginning of July I told the Indian Chief Cassadore that I was planning to go to Camp Apache soon. He told me, that if I would wait until his harvesting was pretty well over, that he would go along. Naturally it was in my favor to have this "big chief" as all the Indians called him, be my companion. After the necessary preparations were made (horses shod; flour, bread, meat, potatoes etc. packed; not to forget the necessary cookware), I saddled and packed my horse very early on July 16. Before I got into the saddle, the horses of both of my companions were stomping the ground in front of my tent. Cassadore had taken it upon himself to bring along another Indian. Once more checking everything, and off we went, but not in a hasty gallop. We had a long and difficult stretch in front of us. For that reason it meant a good stride and pace is best in the long run. My tent as well as my garden I left to the care of one of the school children of the San Carlos school.



Chief Cassadore and wife, 1886

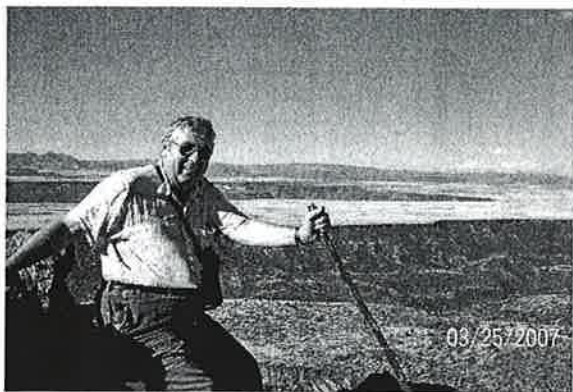
Apache Chief Cassadore and wife, 1886 (I)



Map showing route from Peridot to Camp Apache (J)

We remained in the San Carlos valley about two hours, then we made a stop, let the horses drink and briefly discussed what path to take to the so-called Black Mesa. The shorter path led several miles over boulders and sharp stones. However, the longer was better. We decided for the sake of the horses to take the longer path.

After we worked our way up in a pass we could give our horses the spurs and in Indian fashion fly forward on a five mile wide plateau.



The writer resting on a climb up Mt. Triplet with a view of Black Mesa canyons and the Nantanes mountain ridge to the north, 2007 (K)

Ahead of us lay valleys and passes and further on towards the north, half bare mountains rose aloft to the heavens. Forward! was the word. But now slowly and with sense, because we were now going down into a ravine. In the sand and rubble we left our tracks. About 10 o'clock we turned into a spectacular canyon. At our feet a cool mountain stream flowed swiftly. Nut trees, virtually bowing down with a heavy load of fruit, invited the wanderers to a rest in the shade. But we dared not pause very long. Hardly had the horses finished their drink, the flasks filled, the riders having gone to the rushing brook to apply the cooling wetness to the dry gums, and off to the hills. Turning toward a steep mountain we arrived at a high point from which one got a spectacular view towards the south. But there was no time to survey the area. Although the sun shone brightly on us, we dared not let ourselves be hindered on ascending the mountain, but we urged our horses forward. It was about noon when we arrived on a high plateau (Black Mesa). Because there was no water there, we crossed over the black loam, turned right into a ravine and slowly climbed a mountain. Again we went down into a ravine and on the other side toward a steep hill. We now rode for quite some time on a hill, bent around the same and arrived about 12 o'clock in a ravine in which a willow-bordered stream sent its blue-green water into the valley.

Soon a fire was kindled in the shade of some trees, potatoes and ham were fried, also coffee was made. There indeed was no lack of hunger. After the meal we retrieved the horses which had sought their noon meal in the vicinity of our encampment. With newly filled flasks fastened to the saddle pommel, and renewed in strength, the riders vaulted onto the saddles. We now ascended a steep mountain and one could say: "He led the horse with the bridle." Arriving at the top, we found ourselves on a plateau filled with fir trees. To the right and to the left storm clouds were assembling. Although the thunder rolled frightfully before us, yet the heart was not discouraged. "The Lord is my shepherd, he leads me" was my comforting cry. The air impregnated with fragrant pine scent strengthened the nerves, and happily, not concerned over the unaccustomed hard "labor" of a long sit in the saddle, one rode forward.

We stopped from time to time and the chief pointed out the importance of a mountain here and a valley and ravine over there. He also talked about the big battles, and had tears in his eyes when we rode past an old battle field. He often recognized one of the many cattle which were grazing in the hills as one of his own and with pride and joy he told me that it was one of his herd. Naturally I could not always understand him, so the other Indian who had gone to school in the East for a longer period of time, played the part of an interpreter. Thus we were able to carry on quite well.

As evening drew near and the sun had virtually completed its course for the day, we turned zig-zag up a steep hill in the valley of the Black River, the same river after joining the White Mountain River that is called Salt River. After we crossed the river we sought a camping place on a small rise, took our packs off the horses and tied the latter to longer ropes so that they could seek nourishment and also keep them from being lost in the hills.

After the saddle cloths were hung on the bushes, dry wood was tied together, water fetched from the river, bread baked, and supper was prepared. There was no concern over a light rain.

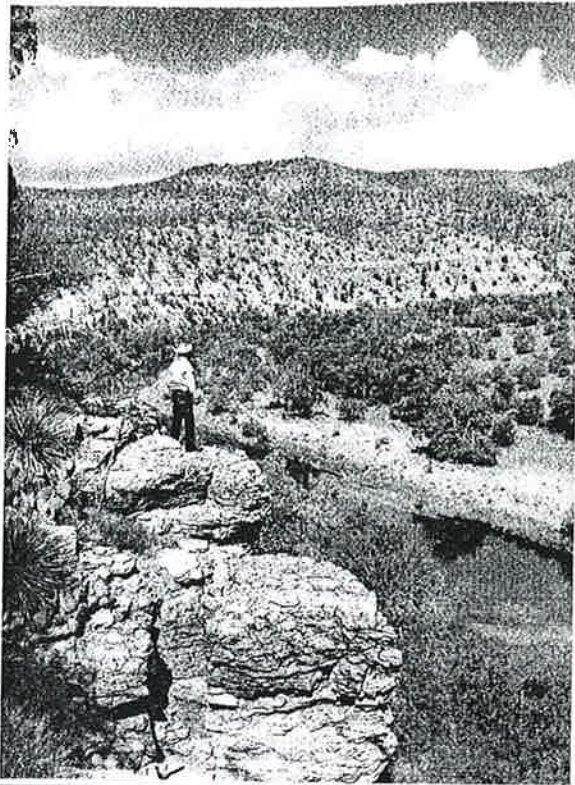


Photo taken about one quarter mile above the Black River crossing on the road connecting the San Carlos Reservation with the Fort Apache Reservation, 1963 (L)

In the meantime night fell, we prepared our covers on the ground and I committed myself to the protection of God. One could not think about sleeping. It began to rain, but my rainwear protected me quite well. After it stopped the mosquitoes plagued us terribly. The Indians also could not settle down. Cassadore smoked and told about battles with Mexicans.

Even before the sun could send its rays into the valley over the mountains the next morning, we had breakfast. We did not let our winding course be hindered by a slight rainfall. Uphill and down hill we rode, along steep walls of rock down into the valley, on the other side again up steep stony pathways. We arrive on a fairly large plateau, which stretches about 200 feet above the base of White Mountain River. Over this flat land things moved quite quickly and at 10 o'clock Camp Apache lay before us. On a roadway hewn through rocks we arrived into a valley, a bridge crossed the river, still a small rise to ascend, and we are in Camp Apache.

Soon after my arrival I looked up the subagent, Lieutenant Blatchford. He was paying off the Indians, so I had to wait for quite a while. Handed over a prepared letter of introduction from agent Capt. Myer in which it was stated that I wanted to go to Pinedale and Forestdale. At the same time Lt. Blatchford received orders to assign me a guide. Agent Myer had told me that both of these places were probably the best. Subagent

Blatchford told me that he had no one whom he could send with me.

I then asked if I could find lodging anywhere. The answer was that no accommodation for strangers was available. I was told that I might get a scout as guide from the commanding officer, Major W. Carroll. Furthermore I received instructions to announce myself to Major Carroll because I was on the military reservation.



View of Camp Apache, 1873 (M)

Without delay I sought Major Carroll and informed him of my reason for being there. In connection with the request where I wanted to stay, since no accommodations were available, I said I would seek lodging with my Indians in the next Indian camp.

At this the old man shot scrutinizing looks at me for some time and then said, that wasn't necessary. He would gladly let me have a room, also he would see to it that I would get my meals in the officers' mess quarters. I accepted these invitations, released my two companions who wanted to look up friends and took my pack from the horse. Then the subagent also came and invited me. I declined this invitation with thanks and informed him that I just then had accepted the invitation of Major Carroll. Major Carroll sent my horse to the military horse barn with orders to take good care of the same. After I had put my things in order, Major Carroll went with me to the officers quarters where he introduced me to a number of officers and women. I would rather have rested that afternoon but there was no time for that.

I made inquiries about the Indians. Learned that about 1700-1800 Indians lived scattered under the subagency; that Pinedale, except for the reservation, was a Mormon settlement. Forestdale lay in the northern end of the reservation, about 5 miles from Camp Apache. I was told that about 150 Indians, men, women and children, were there; however not in a village, but scattered on a plateau of about 15 miles.

Now what? That was hardly a place for a settlement, at least right now. I learned furthermore that most of the Indians moved to the agency in the winter. Furthermore I was told that the farms of the Indians were east of Camp Apache on the so-called East Fork, north on the North Fork, west on the White Mt. River from Salt River to Canyon Creek,



One of three stone houses at Fort Apache built in 1892 to replace the five 1883 frame officers' quarters that burned in 1891 (N)

at Cibecue and Cedar Creek. On the North Fork about 3 1/2 miles from Camp Apache there is a school, which is in its infancy, but now has received an energetic superintendent. In the fall about 100 children attended there.

During my stay I looked at several locations on the East Fork, North Fork, White River & Cherokee Spring. I then came to the conclusion that a strip of land on the White River, about 3 1/2 miles west of Camp Apache would be the best place for a settlement. I am namely of the opinion that one should not go too far from the government school. A better explanation of this I will give orally. Since the Indians live so scattered, a central location for the mission station has to be chosen. If you take a look at the map of Arizona (the one given out by the land office in Washington is the best) you will find that the suggested place is a good one. It is central and can easily be reached from the school which is 4 1/2 miles away without first going to Camp Apache. If we must begin in Camp Apache, then we dare not expect that there will immediately or in a short time be a mission school established. One would have to first of all look up the scattered Indians and see what has to be done in regard to God's word (a study of the language is unconditionally necessary). Then also one would have to formally and carefully seek a way to win a footing in the government school. More about this orally.

The White Mountain Indians do not differentiate themselves from the others here [i.e. San Carlos]. As I was told over there, and as Indians also here told me, they are given to heavy drinking, fights and wild behavior. In contrast, they should conduct themselves properly as the Indians do here. Whether the White Mountain Apaches cultivate as much land as the Indians here, I would have to doubt, but I can't always put too much weight on what I assume, since I did not investigate the situation sufficiently.

The area is hilly. The hills and upper plateaus are overgrown entirely with brush. There is no lack of grass. The climate is okay, somewhat similar to that of Wisconsin, but a bit more dry. This should be no surprise if one realizes that Camp Apache is 5500 feet above sea level. In summer it is 20 to 30 degrees cooler than in San Carlos and in winter correspondently colder. It snows regularly in Camp Apache, sometimes several feet, but it does not remain very long. In a tent one could hardly live for any length of time. Considering all things, I do not know why we should not in time establish a station in Camp Apache. How? When? We will talk about that orally.



Mounted troops on parade at Fort Apache, about 1896 (O)

On July 21 towards evening I arrived back here in good shape. The officers at Camp Apache were very friendly. Expenses for the trip amounted to \$19.65. Some things still have to be explained more exactly, but these lines can always serve as a reminder for thoughts and plans and should be preliminarily sufficient for giving a general picture of the situation in Camp Apache.²²

May the Lord our God further this work for the glory of his name!
Respectfully,

J. Plocher, San Carlos, August 7, 1894

(To be continued)

List of Illustrations

- A. John Plocher's wedding photo 1894, in writer's collection.
- B. Military Post on the San Carlos Reservation, 1887, *Arizona Highways*, May 1963.
- C. Mount Triplet to the east across the San Carlos River valley, 2007. Photo in writer's collection.
- D. George Adascheck. Seminary graduation photo 1893.
- E. Hand-drawn map by the early missionaries locating Indian camps. A copy of the map, in the writer's file, dates from the 1920's. The place names were originally handwritten also, but have been typed for this presentation.
- F. Government boarding school at San Carlos, 1894. Photo in the writer's collection.
- G. Apache children being educated out East. A photo post card, now in the writer's collection, which was sent "From Uncle Steven" at the government vocational school in Carlisle, Pennsylvania back to San Carlos about 1896
- H. Mission school house and residence built of adobe, 1894. Photos in the writer's collection.
- I. Apache Chief Cassadore and wife, 1886. Photo courtesy of *Arizona State Museum*, University of Arizona.
- J. Map showing route from Peridot to Camp Apache. A later period map from *Our Church*, NPH, 1990, p. 153, further annotated by the writer with the route to Camp Apache superimposed.

- K. The writer resting on a climb up Mt. Triplet with a view of Black Mesa canyons and the Nantanes mountain ridge to the north, 2007. Photo in the writer's collection.
- L. Photo taken about one quarter mile above the Black River crossing on the road connecting the San Carlos Reservation with the Fort Apache Reservation, 1963, *Arizona Highways*, May 1963
- M. View of Camp Apache, 1873. Photo by Timothy O'Sullivan from website (www.legendsofamerica.com/az-fortapache.htm)
- N. One of three stone houses at Fort Apache built in 1892 to replace the five 1883 frame officers' quarters that burned in 1891. Photo from *White Mountains Online* website (www.wmonline.com/attract/ftapache/ap103.htm)
- O. Mounted troops on parade at Fort Apache, about 1896. Photo from *White Mountain Apache History* website: (www.wmat.nsn.us/wmahistory.shtml)

Endnotes

1. Johannes and Anna Plocher were this writer's grandparents. The missionary stories they told, the old photos and Indian artifacts they later brought back to Minnesota were an inspiration for their grandchildren. Grandma died and a year later, in 1950, Grandpa retired from his pastorate at St John's in St Paul. He came to live for a while with his son Karl, the writer's father and family in the Town Helen parsonage. He encouraged the writer's studies for the ministry and shared his theological insights. Sometime before the Lord Jesus called him home to heaven, he gave the writer a small box containing his personal papers. These papers were to become helpful in researching his ancestry years later on a trip to Germany. Grandpa's birthplace was located, the church where he was confirmed, and many cousins. They still remembered Johannes, the fifteen year old boy who, with an uncle, in 1883 had gone to America.
2. *WELS Historical Institute Journal*, April 2004. Vol.22, No.1, p.24. Story by Naomi M. Voecks Plocher. Pictures/captions by David J. Plocher
3. The three synods of Wisconsin, Michigan and Minnesota, while retaining their independence, agreed in 1892 to form one general synod with the name "Joint Synod of Wisconsin, Minnesota, Michigan and other States." The Joint Synod took charge of the "heathen" mission project begun by the Wisconsin Synod in 1883 and organized a new committee in 1893. Members were: Pastor George Ph. Brenner, chairman; Pastor Christoph Dowidat, treasurer; Pastors Otto H. Koch and Theodor Hartwig who had been sent to explore the Arizona Indians in 1892; Pastor Abraham "Alb" Moussa Sr.; Teacher W. H. Amling; and Mr. W. Kroll. Names from *Twenty-fifth Anniversary Booklet of the Evangelical Lutheran Indian Mission*, compiled by Rev. O. H. Koch, NPH 1919 in the original German edition, pages 9-10.
4. The writer greatly appreciates that Dr. Arnold O. Lehmann, living in retirement at Watertown, Wisconsin, has been most helpful with translating the old German script.
5. From letter dated October 19, 1893. The writer is grateful to Nathan Bode for helping to decipher this, the first of the letters.
6. From Plocher's letter dated December 12, 1893. Adascheck's letters also were deposited in the synod archives at the seminary. From his letter to the Mission Committee dated March 31, 1894: "Living in a tent is a disadvantage, because of the cold in winter and because of the heat in summer. In the tent it is hotter with the

- sun shining on it than it is outside the tent in the sun. We have had more days in which the thermometer at times reached 98 degrees. If it gets much warmer, it will hardly be possible to be in the tent during the noon hour. Otherwise – God be praised – everything is going fine. We are well and healthy. Respectfully with greetings. G Adascheck." (Adascheck's letters were translated also by Dr. Arnold O. Lehmann).
- 7. From Adascheck letter dated March 31, 1894: "Our work is now concerned chiefly with language study. Plocher indeed proceeds with great enthusiasm in Spanish as well as in Indianish (sic). I cannot say that of myself. . . . I have made it a chief responsibility to familiarize myself with English. . . . It's a pity that in the last three years of our studies there was no importance given to the study of this language – on the contrary much was neglected."
Wisconsin Synod Proceedings 1895, page 10: "Toward the end of the first year Mr. Adascheck apprised the committee that it would be impossible for him to learn the Apache language, and that he had great difficulty also with the English. Thereupon the committee released Mr. Adascheck from his charge and recommended him to the President for a pastor call. The same has also received and accepted a call to a synod congregation in Wisconsin." Rev. G. Ph. Brenner. *Report of the Indian Mission Committee to the Joint Synod of Wisconsin, Minnesota and Michigan* assembled at St. Paul on August 22, 1895. (Translation from German by D.J. Plocher).
- 8. From John Plocher's letter dated early July 1894: "Since Brother Adascheck was anxious to go to Wisconsin, . . . also the heat had gotten to him rather hard, he conferred with me if it would not be better that he take the trip. He did not think as I do. With the beginning of construction there was more work. Also in Carlos worship services had to be held. Furthermore this is the most unpleasant and unhealthy time of the year. But with trust in the Lord I dared attempt to do this alone. Up until now I am fully ready. With confidence I hope and believe that our dear heavenly Father will not forsake me, but faithfully take care of me."
- 9. The site was later named Peridot for the semi precious stones mined nearby, but at first it was just referred to as San Carlos. When Coolidge dam was constructed on the Gila River in 1929, the government agency, retaining the name San Carlos, was moved four miles north above Peridot, and the original site in the reservoir area was called Old San Carlos.
- 10. From letter dated February 5, 1894.
- 11. Plocher's successor at Peridot in 1900, Charles Guenther, compiled the first written history of the mission: "They applied at Washington DC for the right to use and to occupy a tract of land of ten acres and to make the necessary improvements on the same. The Department of the Interior granted this request in a letter dated March 17, 1894." Copy of unpublished document in church archives at Peridot, also in writer's file.
- 12. From letter dated February 5, 1894.
- 13. C. Guenther, as cited above, p. 1: "Upon sending the Rev. O. Koch from Columbus, WI, and the Rev. Th. Hartwig from Bangor, WI, in the fall of the year 1892 to look up a tribe of Indians among whom missionary work could be taken up and carried on, God's merciful guidance directed them to the Apache Indian."
- 14. From letter dated February 5, 1894. The committee at first objected to Plocher's building plans for the school house "because of the great cost." He proceeds to estimate the cost of building Wisconsin style with Arizona style and concludes that the costs are comparable. "It does not exceed the \$250."

15. From letter dated early July 1894.
16. From letter dated early July 1894.
17. From letter dated early July 1894.
18. "Norman interpreted tonight \$1.00 . . . Norman interpreted, 60 cents." *Anna Plocher's Diary*, pages 2-3, in the writer's file.
19. From letter dated December 12, 1893. From another letter dated March 31, 1894: "The entire Apache language structure is different from that of the Europeans. It is very difficult to remember the many-syllable words, as well as to get their meaning. For with the word, the Indian not only gives a characterization of the matter, but he describes it in some manner also. In order to better work myself into the Apache way of thinking and arrive at a better understanding of their language, I try as much as possible to analyze each word to become acquainted with the word roots. . . . If a person would first have the key to the language, then the language would let itself build up without a great influx of strange elements. Naturally much time is needed for this work, and also patience. By God's grace I am in good health. In the hope that also in the next quarter the work may proceed unhindered and with thanks to God and to the many supporters of this work, Greetings. Respectfully, Johannes Plocher." Plocher compiled a handwritten dictionary of English Apache words and phrases dated 1893 which is archived now at the Newberry Library, Chicago in the *Edward E. Ayer Manuscript Collection*. His unpublished manuscript is listed in Wikipedia under *Bibliography of Western Apache - Linguistics* along with works by Dr. Francis Uplegger and others. A copy of the dictionary's 233 plus pages was sent to this writer by anthropologist David Samuels PhD at the University of Massachusetts who is researching the development of the Apache language.
20. From letter dated early July 1894: The contract stipulates: "In consideration of which the said Rev. John Plocher does for himself and legal representatives promise to pay to said Sims and Johnson the sum of 1400 dollars . . . \$500 at the finishing of the adobe walls; \$500 at completion of roof; \$400 at completion of building."
21. The Joint Synod was preparing to send another missionary, Paul Mayerhoff, to the northern reservation if this location proved to be feasible. "In 1889 three young men were enlisted. Joh. Plocher of Wuerttemberg and G. Adascheck from Austria were enrolled at Watertown to prepare for the seminary course, the heathen mission treasury footing the bills. The third man was Paul Mayerhoff, son of the old pastor, who had already finished the junior class at the college and now volunteered for the Indian mission." J.P. Koehler, *The History of the Wisconsin Synod*, (Sentinel Publishing Company, St. Cloud, MN, for the Protes'tant Conference 1970), p.198.
22. For more on the situation at Camp Apache see, *Legends of America* website: "From its beginning in 1870 until Geronimo's capture in 1886, this fort was regularly involved in the Indian Wars of the area. The post was designated as Camp Apache on February 2, 1871 as a token of friendship to the very Indians the fort soldiers would soon spend so many years at war with. The fort's initial purpose was to guard the nearby White Mountain Reservation and Indian agency. Situated at the end of a military road on the White Mountain reservation, which adjoined the San Carlos Reservation, the fort guarded the White Mountain Agency, while Fort Thomas watched over the San Carlos Agency. However, both reservations would become the focus of Apache unrest, especially after troops removed the troublesome Chiri-

cahuas in 1876 from Fort Bowie to the White Mountain Reservation. On April 5, 1879, Camp Apache had gained enough significance that it was renamed Fort Apache. The battles with the Apache continued as the soldiers fought various rene-gade bands that included such famous warriors as Geronimo, Natchez, Chato, and Chihuahua. It was only after Geronimo was captured for the last time in 1886, that the Apache Wars finally came to an end. Though its wild frontier days were over, Fort Apache continued as an active post until 1924. The Apache Scouts that had been employed by General Crook were transferred to Fort Huachuca in southern Arizona, where they continued to serve. The last three Apache Scouts retired in 1947. When the fort closed, its buildings were turned over to the Bureau of Indian Affairs." (www.legendsofamerica.com/az-fortapache.htm). Today the White Mountain Apache Cultural Center here invites visitors on a walking tour of old Fort Apache as it undergoes restoration.

from the editor...

by Arnold O. Lehmann

Thank you to Professor Pless and the Rev. Plocher for their articles of historical interest in our Lutheran circles. Professor Pless has made an extensive study of Professor Stoeckhardt and his works, and Stoeckhardt is the subject of Pless's dissertation for his advanced degree. It is natural that David Plocher would be interested in the Apache missions because of his grandfather's involvement in the very early and successive years. We await David's report on the succeeding correspondence of Missionary Plocher. The editor wishes to express his thanks to our God and Lord for allowing Him to grant the editor the joy of celebrating his 94th birthday this month.

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The WELS Historical Institute was given formal approval by the Wisconsin Evangelical Lutheran Synod (WELS) in convention in 1981 to organize for the purpose of collecting and preserving historical data and artifacts that are related to the various periods of Lutheranism in America, especially of the WELS. In recent years the synod took over the responsibility of maintaining the archives. The Institute maintains a museum and publishes a *JOURNAL* and *NEWSLETTER*.

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