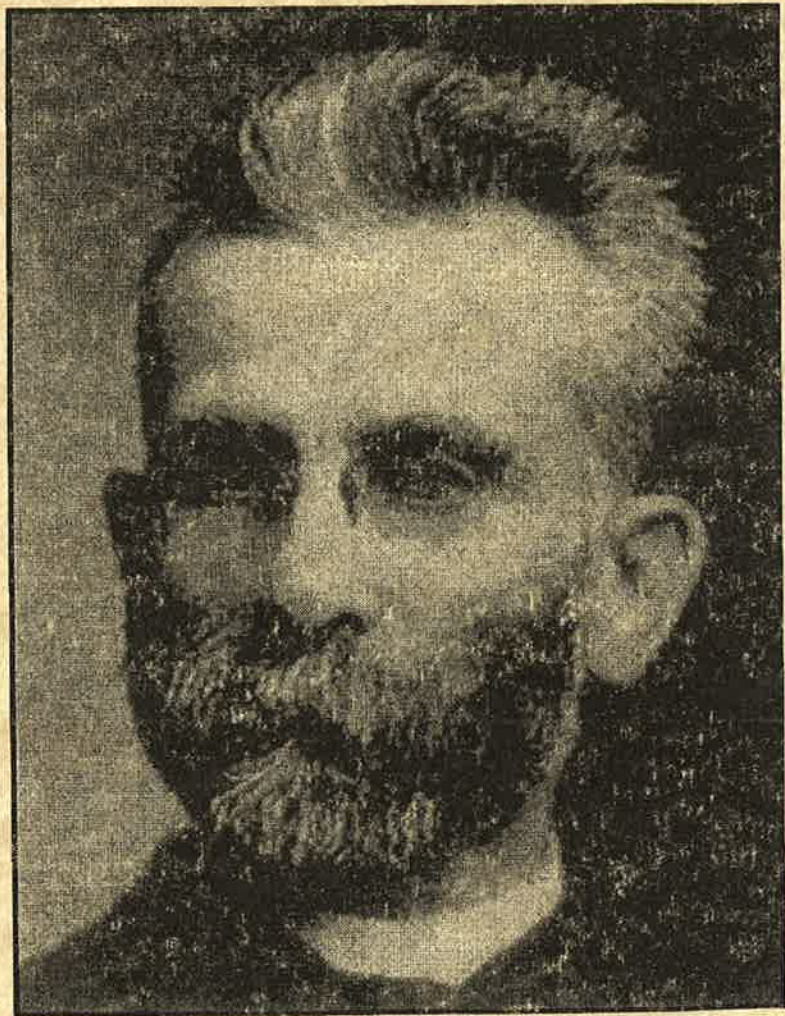


RECEIVED
JUN 3 1997
Marvin M. Sweeney Library
Wisconsin Lutheran College

WELS Historical Institute

Journal

Volume 15, Number 1
April 1997



WELS Historical Institute
Journal

Volume 14, Number 2
April 1997

- 3 Proceedings of the 15th Convention of the German Evangelical Lutheran Synod of Wisconsin and Other States held in the German Evangelical Lutheran Church of Watertown, Wis., June 22 to 28, 1865
(Continued from page 26 of the October 1996 *Journal*)
Arnold O. Lehmann
- 17 Prof. John Philipp Koehler's 1930 Reminiscences: A Synopsis, Analysis and Application
Joel L. Pless
- 29 As Traveling Preacher in North Dakota
Martin Schuetze
(translated from the German by Armin Schuetze)
- 32 Reminiscences of Our Pioneering Days in Boyd County Nebraska
Johanna Deierling Mayerhoff

Editor Arnold O. Lehmann
Editorial Staff Naomi Plocher, Armin W. Schuetze

The *WELS Historical Institute Journal* is the official publication of the WELS Historical Institute, 2929 N. Mayfair Road, Milwaukee, WI 53222. Copyright 1997 by WELS Historical Institute.

The photograph on the cover is of Professor John Philipp Koehler.

**Proceedings of the 15th Convention of the
German Evangelical Lutheran Synod of
Wisconsin and Other States
held in the
German Evangelical Lutheran Church of
Watertown, Wis.
June 22 to 28, 1865
Watertown
Printed by the power-press of the Weltbuerger office
1865**

Continued from page 26 of the October 1996 Journal

**Sixth Session
June 24, 2:00 p.m.**

Opening prayer by Pastor Wagner

The minutes of the morning session were read and adopted.

Pastor Reim requested that the matter concerning him be resolved. In compliance with this request, Delegate Kohlhauer proposed that action be taken immediately. Delegate Siefert then made a motion that a settlement be effected by accepting, as had been done by the Ministerium, the opinion of the committee which was appointed to look into this matter. Hereupon, there having been incorporated in the committee's opinion as a fifth supporting point the Helenville congregation's testimony of Pastor Reim's innocence, the motion by Mr. Siefert was brought up for a vote and was presented in the following manner as the synodical resolution:

The Synod of Wisconsin and Other States in this most trying matter involving Pastor Reim:

- 1) after having carefully examined all the evidence which is included in the minutes of the investigating committee;
- 2) after having weighed the committee report bearing on the investigation which led to the committee's opinion;
- 3) after having weighed the evidence of the delegates of the Helenville congregation;
- 4) after Pastor Reim's final solemn declaration of innocence before the entire Ministerium;
- 5) after weighing the legally certified evidence by the council of the Helenville congregation of the innocence and of the proper conduct of Pastor Reim;

the synod could not come to any conclusion about the guilt of Pastor Reim, but placed all into the hands of the omniscient God with the hope that he would in due

time cast some light on this murky matter.

Hereupon the convention voted to approve the action taken by the Hon. president in giving a provisional release from membership in the synod to Pastor Reim who made this request on June 9, which was granted by the Hon. president on June 10.

Prof. Moldehnke continued with his paper.

The following committee report on the financial situation of the seminary was handed in.

The committee respectfully presented its financial report of the seminary to the Hon. synod. The report was reviewed and found to be correct.

In order to ease the work of auditing the report the purchase of a financial ledger-book was recommended.

At the same time we feel obligated to recognize the effort which Prof. Moldehnke took upon himself in working out this financial report, a task which should actually have been done by the treasurer of the Board of Trustees.

Delegates H. Siefert, H. Schroeder; Pastors C. Wagner, Vorberg, Giese

The report was adopted by resolution.

The Committee on New Pastor Applicants has the following supplemental report to give:

The committee appointed to give a report on new pastor applicants has the following to add to its previous report:

It recommends to the Hon. synod that it is not averse to having Mr. C.E. Kienow of Fort Atkinson join the synod, but that it first assign him to the Central Conference for a more complete examination and supervision, and give a report concerning him at next year's convention, if God so wills.

Respectfully,

Delegate H. Kohlhauser; Pastors Moldehnke, Bading and Lange

The report was adopted by resolution.

The Committee on Pastors Who Left the Synod handed in its report.

The Committee on Pastors Who Left the Synod is honored to present respectfully the following resolutions, after having weighed the matter placed before it:

1) that Pastor Warnke be given an honorable release; it regrets that circumstances make it necessary for him to leave our synod; [Ed.'s note—He moved to Missouri.]

2) that it expresses its great regret that Pastor Bochner, who was given a release from synodical membership, has moved contrary to his previous persuasion, to make a change in his confessional beliefs; [Ed.'s note—He joined the Episcopal Church to become a missionary to China]

3) that it is in agreement with the way in which Pastor Quehl handled his situation. He had received a call from a congregation in Naperville which he declined because it was impossible to find a replacement for his congregation in Centreville before he was to leave for his new place;

4) that it charges the president to request the Naperville congregation to have a little more patience before it leave our synod, and to tell them that as soon as a capable pastor is found to succeed Pastor Quehl at Centreville he [Quehl] would be

sent there. If, however, that congregation would not give him [Quehl] an honorable release then the man would be sent to them [Naperville].

Respectfully,

Delegate G. Duwe; Pastors Mayerhoff, Brenner

The report was adopted by resolution.

The Committee on the Charter Matter handed in its report.

Your committee respectfully places before the synod:

That unfortunately no proposals, written material, etc. concerning this matter have been remade; therefore the committee limits itself solely on the resolutions of last year's convention and some of its own suggestions.

1) Taken from the actions of last year's convention, when the convention finally agreed that two new charters be drawn, together with appropriate bylaws, and that these be given for implementation to the Board of Trustees;

2) according to the report of the president, the [Board of] Trustees did not as yet carry out its directive, therefore the committee has taken upon itself to offer the following proposals:

a) that a separate committee be appointed, of which the members should live near each other so that the necessary discussions can take place, and whom the synod can expect to complete action in this matter in a proper manner;

b) that the resolutions of last year's synodical convention, especially in regard to the two new charters and bylaws—one for the synod and one for the seminary—will be supported. The committee takes the liberty to base the last proposal on the following shortcomings of the old charter:

1. on the unclear relationship of the trustees and the visitors;

2. on the lack of a clear definition of the authoritative power of the Board of Trustees;

3. on the effected limitation of the territory of the synod caused by name changes, different from those in the old charter;

4. on the lack of a provision as to what must be acquired of incoming teachers concerning their confessional position.

c) that the synod instruct the newly named committee to examine as many charters of outside but similar institutions for their insight, and if in comparison the results of their examinations are in agreement with their own experienced insight, to call for directors in the new charter instead of visitors.

Delegate Fr. Baebenroth; Pastors Ph. Koehler, H. Sieker, E. Giese

The convention accepted the report.

The matter of the congregation in New Berlin was now brought up for discussion. The respected Pastor Wagner presented the report, Pastor Zwolanek enlarged upon it. After the statement of the former, a change in pastors would seem to be the answer. The convention, however, cannot as in other cases order what appears to be best, but can only give counsel. The convention, however, did resolve, in case Pastor Zwolanek leaves the congregation, the neighboring pastors would serve the vacancy in New Berlin with word and sacrament. The same was resolved in the

case of the Helenville congregation. To this was added a further resolution that the officials of synod would inform the congregation of the judgment which the synod would arrive at in the matter of Pastor Reim.

Pastors Bading and Kilian were asked each to give a report on Sunday evening—the former on his collecting trip [in Europe] and the latter on his experiences as regimental chaplain in the army.

The committee report on the president's annual report was brought up for further consideration.

No. 1. of the report was adopted with the remark that the presentation of the former president be printed;

Nos. 2-6. likewise adopted;

Resolved that the entire report as amended be adopted.

The committee report on newly announced pastors was brought up for consideration:

Nos. 1 and 2 agreed upon.

Resolved that the entire report be adopted.

The committee report on the excuses of absent pastors was discussed.

Nos. 1 and 2 agreed upon.

Resolved that the entire report be adopted.

No. 3. after hearing a report on the double behavior-pattern of Pastor Leupp, it was proposed

1) that an honorable release be denied Pastor Leupp;

2) that his contributions in the public church periodicals be made known;

3) that a letter be sent to the synodical congregation in Wausau;

4) that the collected \$200 and the sacred vessels be returned. [more on this later]

Resolved: since the relationship of Pastor Leupp to the synod is unclear, that the previous committee concerning this matter be reinstated.

Resolved that the report with the added changes be adopted.

Resolved: adjournment to Monday 9:00 a.m.

Seventh Session Monday, June 26, 9:00 a.m.

Opened with Scripture reading, hymn and prayer by the Hon. Pres. Streissguth.

The minutes of the previous session were read and adopted.

Delegate H. Schroeder proposed that the committee report on the matter of the seminary be brought up for discussion.

No. 1 adopted by resolution; No. 2 the committee presented the following addition to the report:

The Committee on the Seminary Matter asks to have a supplementary statement added to the earlier report. It requests the synod to adopt the following or similar resolutions:

1) Resolved: that the warmest thanks of the synod is due the Hon. Prof. Moldehnke for his persevering diligence and patience in the instructing of the students as well as for his untiring efforts in the physical development of the institution, and that such thanks should be articulated;

2) Resolved: that the synod consider it as their holy obligation to help bear the heavy load of the professor, foremost with intercessions and also with a strong active support;

3) Resolved: that the Board of Trustees be advised to seek definitely ways and means of getting the necessary help for the professor, so that he can at least enjoy necessary rest for his body.

Respectfully,

Delegates H. Schroeder, A. Gamm; Pastors Dammann, Muehlhaeuser, Sieker

The convention adopted the supplementary report and then continued the discussion of No. 2a of the report.

Since the Board of Trustees did not hand in a written report on its activities, Pastor Huber, the secretary, gave an oral report. The same was adopted and the reporter was instructed to put his in writing.

Also the report of the visitors was adopted with the directive also to put it in writing.

To the above report Delegate D. Kusel added the following:

1) that, if the trustees did not disburse the collected funds as intended by the last year's convention, and if, for the benefit of the institutions, they overstepped the desired limits of the entire synod, this was caused by the unclear stipulations in the charter as well as in the poorly defined decision of last year's convention, and that furthermore, if the trustees in their performance have exceeded the authority as desired by the synod, they still remained within the limits as drawn up in the charter;

2) that the disturbing disagreements between the trustees and the visitors can likewise be laid to the unclear stipulations in the charter;

3) that if on the one hand the visitors maintain to have protested against the construction, be it in general or be it in regard to the degree of the cost estimate, but on the other hand, the trustees questioning such a protest, the difference arises in this that the trustees only question, if it is a formal protest by the visitors *in corpore*;

4) assurance to the convention that the financial strength of the synod was totally kept in mind in the process of the construction.

The convention hereupon resolved:

1) that Mr. D. Kusel be given the warmest thanks of the synod for his self-sacrificing work for the seminary;

2) that the old differences be buried and that each one of us, be he pastor or delegate, do all in his power to advance the purpose of the seminary;

3) that the last year's synodical resolution, directing the Board of Trustees to contact by correspondence the firm of Mitchel and Imbusch was not implemented by the Board of Trustees; that however

4) the Board of Trustees be excused from this directive;

No. 2b. Prof. Moldehnke gave some information about two college teachers with whom he was in contact. Finally after the question on salaries, the question came up about the school costs in the college and about the need for a constitution for the seminary and college.

Then it was resolved:

1) that the Board of Trustees acquire two college instructors and arrange for an

adequate salary;

2) that the Board of Trustees together with Prof. Moldehnke work out a constitution for the seminary and college, containing provisions for accepting students, for their age, etc.;

3) that this constitution be in effect provisionally, and that it be presented to the next year's convention for discussion and action. Since the synod is responsible for guaranteeing the salaries of professors, it should be rightly understood that this entire burden not be placed on the shoulders of the trustees alone; that on the other hand however it be made possible at least to assure the salary of the seminary professor if each member of the convention obligates himself with his signature to remit funds proportionately to his ability.

Thereupon it was resolved that a sheet be passed around, on which pastors and delegates with their signatures indicate their personal contribution for the support of the seminary professor.

Finally, after several requests for permission to leave, it was resolved that Delegates Berndt, Haag, Guenzel, Vollmer, Schroeder and Thielke be given permission to leave.

It was resolved to accept Pastor H. Hoffmann of Portage City as a voting member.

Mr. D. Kusel gave a summary report on the expenditures of the seminary construction.

Resolved that the convention adjourn to 2:00 p.m. Closing prayer by Pastor Hoenecke.

Eighth Session Monday, June 26, 2:00 p.m.

Opened with a prayer by Pastor Titze.

The minutes of the morning session were read and adopted.

Pastor Pankow was invited to take a seat in the convention.

Messrs. Wolfg. Ries and Nic. Groh of Jefferson were accepted as advisory members.

The convention then busied itself with the question—how the parochial school teachers can be brought into closer relationship with the synod. It was referred to as being desirable that a closer relationship be effected and several proposals to help in accomplishing the same were made. The convention ascertained that because of the newness of the matter and because of a complete lack of available and directional facts in this matter, it could not do anything definite, and so it resolved:

that it recommend the teachers form a teachers conference, that it desires them to participate in the synodical conventions, and that it asks the congregations to give the teachers time off to attend the synodical conventions.

Pastor Conradt upon his request was given permission to leave.

Prof. Moldehnke completed the reading of his paper, along with the added theses, and he proposed that the convention take action on the last thesis with a resolution. It reads:

The synod declares that in the full recognition of the offerings and the many contributions of the new theologians, it does not hold that the doctrines of our

Lutheran church be refuted by this new theology; that it on the contrary will continue to hold fast to the symbolical books of our Lutheran church because they agree with God's word.

Hereafter the often previously held discussion over the concept of the doctrine concerning the symbolics, because they present the correct position of the synod, was again taken up. The discussion ended with the resolution:

1) that because in the closing thesis reference is made to the complex doctrinal content,

2) that in this sense the closing thesis be adopted.

Committee reports on the pro-seminary, on congregations seeking to join us, on the relationship with the Hon. German Societies, and the Hon. Synod of Pennsylvania were handed in and were presented.

The Committee on the Preseminary in Germany reports:

1) that the synod recommend that Pastor Lohmann of Glowitz be urgently requested to proceed with the founding of the preseminary as soon as possible;

2) that we express our wish and expectation that the confessional position of the synod (see the Constitution Article II) be the basis on which the institution is founded;

3) that we ask him to keep in mind that the purpose of the instruction should be: a basic elementary education, a good knowledge of Bible history, the catechism, and beginning instruction in the ancient languages;

4) that we forward the information that the material support for the next several years cannot be expected to come from here, but that it is hoped that Pastor Lohmann will find sufficient support in the Fatherland for this project.

Delegate J. Buntrock; Pastors Bading, Vorberg

The Committee on Congregations Applying for Membership in the Synod respectfully reports:

1) that the congregation in Green Bay, whose Congregational Constitution corresponds with the regulations of the Synodical Constitution be admitted into synod membership;

2) that the congregation in Oshkosh has to have the § 2 of its constitution agree with § 2 of the Synodical Constitution before it can be admitted;

3) that St. John's congregation in Two Rivers, Manitowoc Co., Wis. and Trinity congregation in Town Herman, Dodge Co., Wis. do not conform to § 37 of the Synodical Constitution, in that they did not send in their constitutions, and that they can be admitted only on the condition that they send them in.

Delegate Fr. Zuehlke; Pastors Meumann, Huber, E.G. Reim

The Committee on the Relationship with the German Societies and with the Hon. Synod of Pennsylvania respectfully reports:

I. It is a joy to announce that the relationship with the Hon. Langenberg Society, which appeared for a while to be threatened, is as friendly as it previously was, after an exchange of letters that cleared up a misunderstanding;

II. The relationship with the Berlin Society is as of old;

This is evident from both societies

1. in that:

a) the Hon. Langenberger Society hopes to send a brother during the coming summer.

b) that the Hon. Berlin Society is constantly doing its utmost to recruit, and it especially asks if there is anything that we specifically need;

c) both societies together want to send a *Reiseprediger* [traveling preacher] to Minnesota in conjunction with our synod, but they are requesting an answer from this synod;

2. in that both societies are ready not to demand anything which would be in disagreement with the special direction of the synod;

III. The committee reports further that before it lies a friendly letter from the Basel Mission house in which it promises us a candidate next year;

IV. The Hon. Synod of Pennsylvania has, as previously, willingly sent us financial aid again. Since a motion to send the thanks of the synod to the above societies and to the Hon. Synod of Pennsylvania has already been made in connection with another committee report, this committee recommends also to express our joy in that, according to the report of the Berlin Society, their interest for this kind of work in Germany and in our midst has increased, as the abundant receipts of the society and the wider circulation of their periodical show.

Respectfully,

Delegate Jakob Eckel; Pastors Vorberg, Gausewitz, Sprengling, Hoffmann

The committee report on the seminary was taken up for further discussion.

No. IIc of the report.

As the discussion continued two resolutions were presented. The one: the synod resolves that the disbursement of the collected money as handled by the trustees is approved; the second, the synod resolves that the trustees exceeded the resolution of the synodical convention in Manitowoc, that now in accordance with the situation of the circumstances, the steps taken by the trustees be approved in the hope that God will also bless this method of procedure.

The convention voted down the first resolution and acted upon the second.

The convention resolved to raise the professor's salary to \$800 plus free dwelling, and resolved to gather a collection for needy students. In an addition to the first part of the motion Delegate H. Siefert proposed:

In accordance with the previous deliberations it was determined that the Board of Trustees, not the synod, can set the salaries. Therefore, the motion to raise the professor's salary be recalled and the Board of Trustees be directed to raise this salary by a resolution, and to actually do so. The convention voted to accept this solution.

The undersigned committee informs the Hon. Synod of the following:

1) Annual Financial Report

receipts \$360.59

disbursements \$347.14

surplus \$13.45

Audited and found correct.

2) The treasurer's books and supplements were found to be in good order.

3) The treasurer is due the thanks of the synod for his careful work.

The Committee on the Annual Financial Report of the Treasurer
Delegate M. Stiehm; Pastors J. Hoffmann, E. Titze, C. Strube

The report was adopted.

Resolved—adjournment to Tuesday, 9:00 a.m. Closing prayer by Pastor Hilpert.

Ninth Session

Tuesday, June 27, 9:00 a.m.

Opened with a hymn, Scripture reading and a prayer by Pastor Thiele.

The minutes were read and adopted.

According to the Constitution a vote for two new trustees is to be taken, replacing the two who were to be replaced as determined by lot. Elected by majority vote were Pastor Bading and Pastor Sieker. This was followed by a vote for new visitors. Elected were Pastor Vorberg, Pastor Hoenecke and delegate A. Gamm. Mr. A. Gamm resigned in favor of Mr. A. Schroeder of Milwaukee. Resolved that Mr. A. Schroeder be considered as the elected visitor.

Pastor Sprengling spoke about his financially strapped congregation because of church construction. The convention resolved to recommend a collection for the congregation.

Pastors Thiele, Huber, Meyer and Ewert asked to be excused. The requests of the first two were denied, of the latter two granted. Delegates Westerkamp, Winther, Baebenroth and Haak were excused upon their requests.

Prof. Moldehnke read the financial report of Pastor Bading's collection. [A brief financial chart is then given, which would be of little value to enter here because of the use of the terminology and currency terms of Germany of that period.]

The committee recommends that the synod express its sincerest thanks to Pastor Bading for his untiring zeal and for his ability to endure under difficult circumstances this most arduous work of collecting.

Respectfully,

Delegate Westerkamp; Pastors Moldehnke, Dammann, Denninger

The report was adopted.

The supplement to the committee report about new pastors seeking synod membership was brought up for final action.

The matter of the Oshkosh congregation came up for discussion. After the reports from Pastor Waldt and from the delegates from Oshkosh and from Eldorado were heard, they synod resolved:

That Pastor Waldt, because he was bound by his promise to the Eldorado congregation, but had asked the Eldorado congregation to wait until a successor is found for the Oshkosh congregation, that finally the Oshkosh congregation is under obligation to issue a call very soon for a successor to Pastor Waldt.

Following up on this matter, Pastor Bading indicated his concern that no attempt was made to make Oshkosh and Eldorado a single parish; that the synod especially had not made an effort to check the breakup of larger work areas into smaller congregations. He also recalled that there will have to be other ways of getting the

necessary funds for the seminary.

Pastor Hilpert reported on the discordant practice of Communion in his congregation in Calumet.

Resolved that the congregation in Calumet come to an agreement about a communion practice by means of a vote.

The report was then made that in one of Pastor Denninger's congregations there was also such a discordance in their Communion practice, so Pastor Denninger was asked to give a report. After discussion of his report it was:

Resolved that Pastor Denninger, using tact and wisdom, make every effort to get the congregation to unite in its communion practice as it was united at the beginning of the congregation's existence.

The committee report on the seminary matter was brought up for further discussion.

§ 4. Resolved that § 4 be in effect provisionally for one year.

§ 5. This point is void because of the relationship of the trustees to the synod as stated in the charter.

Resolved:

1. that the trustees be authorized to borrow \$2,000.00;
2. that a collector be appointed to collect in Wisconsin this year;
3. that the Board of Trustees be authorized to appoint the collector.

Resolved: that the entire report with the adopted amendments be adopted.

Pastor Mayerhoff and delegate Wilkner invited the synod to Fond du Lac for next year.

The committee report on the charter was read.

Resolved: that it be adopted as the correct statement of the synod's position.

Resolved: that the Milwaukee pastors and Pastor Sieker form the committee to draw up the new charter.

Delegates W. Stiehm, Fr. Zuehlke and Buntrock were excused.

Resolved that the convention adjourn to 2:00 p.m. Closing prayer by Pastor Stoerkel.

Tenth Session Tuesday, June 27, 2:00 p.m.

Opened with prayer by Pastor Zerneck.

The minutes of the morning session were read and adopted.

The Hon. president named the members of the examination committee: Pastor Dammann, Southern Conference; Pastor Gausewitz, Northern Conference; Pastor Bading, Central Conference; Pastor Starck, Mississippi Conference; Pastor Vorberg, Dodge-Washington County Conference; Pastor Mayerhoff, Northwest Conference.

The Board of Trustees handed in a written financial report. The convention adopted the same by means of a resolution.

On the proposal of the Hon. Senior Muehlhaeuser the earlier adopted IIc of the committee report on the seminary matter was reopened and changed to the following with a new resolution:

Resolved: that the trustees exceeded the resolution of the synodical convention,

that now, in accordance with the situation of the circumstances, the steps taken by the trustees be ratified with the hope, that God would also let this way lead to [his] blessings on the work. [The change: in the first version the word for ratified was *gebilligt*; Muehlhaeuser suggested the word be *genehmigt*. Both mean to approve or ratify, but the former implies giving assent, while the latter is stronger and implies acceptance by means of a motion.]

The committee report on Pastor Leupp was handed in.

The Committee on the Matter of Pastor Leupp takes the liberty to report to the Hon. synod:

that Pastor Leupp, since his two-year membership in the synod has again and again acknowledged and declared that he is not in agreement with the confessions and practices of our synod;

that he furthermore has misused his membership in the synod for unjust and unLutheran activities in congregations;

therefore the committee recommends to the Hon. synod the following resolutions to be adopted:

1) that the repeatedly requested release from synod by Pastor Leupp be denied him and that he be dropped from synod membership;

2) that the synod seek to get the synodical congregation in Wausau to break its tie with congregations of other confessions, and that the congregation see to it that it either use the money and gifts received from synod congregations for its own development or return the same to the respective congregations.

Respectfully,

Delegate D. Ganzlin; Pastors Koehler, Wagner, Braun

The report was accepted and discussed.

Brother Koehler corrected his earlier remark that Pastor Leupp was no longer a member of the synod, because in Ex-Pres. Reim's report it stated that he had not received a release. Upon this, resolved:

1) that No. 1 of the above report remain a synod resolution;

2) that the officials of synod be authorized to deal with the congregation in Wausau, to demand an explanation of their position and especially to take steps to retrieve the money and gifts collected for the congregation in Wausau.

Resolved: that the entire report be adopted.

The Committee on the Treasurer's Report was discussed.

Nos. 1, 2, and 3 of the report were adopted by resolution;

Resolved: that the entire report be adopted.

The committee report on new congregations came up for discussion.

Resolved that No. 1 of the committee report be the synodical resolution.

Resolved that No. 2 be the synodical resolution with the added remark that the misunderstanding in the Oshkosh congregation's Constitution be put aside.

Resolved that No. 3 be the synodical resolution.

Resolved that the entire report be adopted.

In the discussion of the report of the Committee on the Preseminary, Nos. 1 and 2 were adopted unchanged and Nos. 3 and 4 were adopted with some changes in word order.

Resolved that the entire report be adopted.

The committee report on the relationship with the German Societies was discussed and with specific changes in the first two paragraphs was adopted.

Resolved to adjourn to Wednesday, 9:00 a.m. Closing prayer by Pastor Bachmann.

Eleventh Session
Wednesday, June 28, 9:00 a.m.

Hymn, Scripture reading and prayer by Pastor Bading.

The minutes of the previous session were read and adopted.

Discussion continued on the report of the Committee on the Relationship with the German Societies.

Paragraphs 3 and 4 were adopted as was the closing statement, and then the entire report.

The committee report on the four departing pastors was further discussed and each of the four paragraphs was adopted and finally the entire report was adopted.

The committee report on the pending hymnal question was handed in.

The Committee on the Pending Hymnal Question has a report and takes the liberty respectfully to present the following resolutions to the Hon. synod:

1) that the officials of the Hon. synod contact the honorable Synods of Pennsylvania, New York and Ohio about the revision of the Pennsylvania hymnal;

2) that in case the contact fails, the synod should take it upon itself to proceed with our synod's requested revision, and do so with its own committee;

3) that the improvements, additions, etc. are to be made in such a manner that the old Pennsylvania hymnal can be used alongside the revised one;

4) that the committee should subjugate its alterations to the expressed opinions of the individual conferences;

5) that the conferences hand in to the committee their suggestions of hymns to be rejected, and to be added.

Respectfully,

Delegate A. Gamm; Pastors Muehlhaeuser, Dammann, Goldammer, Moldehnke

The report was received and immediately discussed.

Resolved: that Nos. 1 and 2 be adopted.

No. 2. suggestions concerning the extent of the alterations were made; at least the old original hymn texts should be used and good core-hymns [standards] should replace the weaker ones; concerning additions to the hymnal, it is hoped that there be at least two: one - prayers, and the other - melodies.

Resolved: that No. 3 be adopted.

No. 4 was adopted, but with the note that [*unterwerfen*] subjugate should be changed to [*unterbreiten*] refer to;

No. 5 adopted by resolution.

Resolved: that the entire report be adopted.

The concern now arose how to proceed with the revision of the hymnal. After several suggested proposals it was resolved:

that a pamphlet be printed and sent to each individual pastor, in which a clear overview of all of the improvements and changes is incorporated, as well as the newly added hymns—at least the first lines of each.

In the discussion of another question, whether to proceed with the publication of the hymnal as soon as the conferences and congregations declare themselves in agreement with the revisions as indicated in the pamphlet, it was resolved as being judicious to bring up the matter for a final resolution at the next synodical convention because it is a question of vital importance for the congregations and it is tied with significant costs. Also, as it now appears, the preparation for the printing could hardly be completed before the next convention.

Resolved: that the president appoint two committees, an editing committee and a revision committee.

Prof. Moldehnke gave a report on the matter of a newspaper. Three ways were suggested for producing a newspaper. Either the synod could found its own printing establishment, or one can combine with the printer of an already established periodical, or one can produce the periodical and give it to a printer to be printed. The first way would be extremely expensive. The second way is rather questionable in regard to the content needs of the synod. The third way is the least precarious and also will not take the financial profit away from the synod, should the periodical have good success. That the periodical, although in trial run, should be produced for a very large area is self-evident.

Resolved:

1) that a periodical be published;

2) that a trial number on half-sheet be printed in the amount of 2,000 copies and sold at cost price;

3) that the name be *Evang.-Luth. Gemeindeblatt* [Evang. Luth. Congregational Newspaper] published by the German Ev. Luth. Synod of Wisconsin and Other States;

4) after the publishing of the trial copy, the pastor-subscribers be counted, and it be determined from the number of pastor-subscribers whether the periodical be published monthly or every 14 days;

5) that Prof. Moldehnke be the chief and responsible editor and that Pastors Bading and Hoenecke be assistant editors.

Resolved: that the matter of the synodical Constitution be postponed for another year.

Resolved: that Mrs. Koester [widow of Pastor Koester] be thanked for being a true and careful housekeeper at our seminary.

Resolved: that Prof. Moldehnke be thanked for his learned paper.

Resolved: that if a pastor dies during the course of the coming year, each pastor send in \$5.00 for the Widow's Pension Fund; in addition, if there are several widows, the president is authorized to properly apportion the funds on hand.

Resolved: that the synodical *Proceedings* be published in the same amount as last year.

Resolved: that the congregation in Watertown be sincerely thanked for its cordial reception of all in attendance.

Resolved: that the convention adjourn to the Thursday after the First Sunday

after Trinity and that Fond du Lac be the place for the next convention.

Resolved: that the minutes of this session be adopted.

Closing words by the president. The session was closed with a hymn and prayer.

That the above report accurately contains the proceedings and resolutions of the 15th convention of the German Evang. Luth. Synod of Wisconsin and Other States is attested to by

Adolph Hoenecke

Secretary of the Synod

Farmington, Wis. August 5, 1865

The final page of these *Proceedings* contained the treasurer's parochial report.

Of interest from this report is the following:

47 pastors

97 congregations

35 preaching stations

51 parochial schools

47 Sunday Schools – 14 of these were in congregations not supporting a parochial school

Prof. John Philipp Koehler's 1930 Reminiscences: A Synopsis, Analysis and Application

by Joel Pless

In the near 150 year history of the ministerium of the Wisconsin Ev. Lutheran Synod, it is the professed opinion of the essayist that the Wisconsin Synod has produced only two original theologians: John Philipp Koehler¹ and Martin Franzmann.¹ This paper will address the career and the contributions of Prof. J.P. Koehler. This will be done on the basis of Prof. Koehler's reminiscences, which he dictated to his youngest son, Kurt, "during his house arrest in Thiensville, in 1930." These reminiscences Prof. Koehler entitled: *Beginnings of the Opposition in the Wisconsin Synod underlying the Controversies in the Years from 1924 to 1930*. To the best knowledge of the essayist, no member of the Wisconsin Synod had ever seen these reminiscences or even knew of their existence until July 1995. The whereabouts of all of Prof. Koehler's manuscripts, books, and artwork appeared to be somewhat of a mystery in the Wisconsin Synod for several decades. Leigh Jordahl reveals in his two introductions to Koehler's *The History of the Wisconsin Synod* that Prof. J.P. Koehler's papers were not located by the Protestants until 1970.² The papers were subsequently turned over to the Concordia Historical Institute, where the essayist located them on July 30, 1995.³ Since that time, the Protestant Conference has delivered many more of J.P. Koehler's papers to the Concordia Historical Institute, where they await eager researchers of Wisconsin Synod history.

This paper on Prof. J.P. Koehler, presented on consecutive days to the annual meeting of the WELS Historical Institute and to the fall meeting of the Joint Chippewa/Wisconsin River Valley Pastoral Conference, will give a summary of Prof. Koehler's reminiscences, which amount to 55 pages of typewritten material. This synopsis will then be followed by an analysis, which will seek to highlight what can be profitably learned from Prof. Koehler's recorded sentiments about his long career in the Wisconsin Synod and why it ended so tragically as a result of the Protestant Controversy.⁴

Part One: A Synopsis of Prof. Koehler's Reminiscences

In his last year on the Thiensville seminary campus, J.P. Koehler sat down with his youngest son, Kurt, and reminisced about his career as a WELS pastor and professor.⁵ Kurt wrote down what his father related about a wide range of topics and then later composed them in typewritten form. The elder Koehler particularly spoke about his career as a professor at the Wauwatosa seminary and his relationship with a number of Wisconsin Synod principals during his lifetime, particularly Prof. August Pieper.⁶

The relationship which existed between former St. Louis seminary schoolmates

John Philipp Koehler and August Pieper, both of whom taught an entire generation of pastors at the Wauwatosa seminary, is intriguing to say the least. The relationship between the two began with a warm friendship and it ended tragically with personal, professional and even doctrinal differences. This paper seeks to shed some light on why such a tragic development took place between two colleagues and what lessons can be learned from this important but sad portion of Wisconsin Synod history.

Koehler himself seeks to elucidate exactly what his differences were with August Pieper which led up to the Protestant Controversy. He began his reminiscences by stating in his first paragraph:

It has been said repeatedly that personal differences are at the bottom of the present controversies. This opinion refers mainly to the differences between Professors August Pieper and John Ph. Koehler. There is some truth in this, but it is not the whole truth. To get at the beginnings, one must go back a whole generation.

For the next several paragraphs, we are going to go back in WELS history and listen to Koehler's side of the story about how his friendship with August Pieper slowly deteriorated. It does not appear to have happened from a single incident or occurrence, but a number of incidents laid end to end. Alexander the Great would often comment that whenever he heard a person talking about someone else, he always kept one ear closed, which he reserved for listening to the other person's side of the story. Let's remember to do this as we hear a synopsis of Koehler's sentiments about what led to his departure from the seminary.

J.P. Koehler and August Pieper attended Northwestern College in Watertown, followed by three years of seminary training under Dr. C.F.W. Walther at Concordia Seminary, St. Louis.⁷ Their seminary years partially coincided with the Missouri Synod's agreement with the Wisconsin Synod to train Wisconsin's seminary students. Both Pieper and Koehler must have thoroughly enjoyed studying under Walther at St. Louis, for when this synodical agreement ended in 1878, when the Wisconsin Synod reopened its own seminary in Milwaukee, both August Pieper and J.P. Koehler opted to complete their seminary training in St. Louis. The Watertown and St. Louis years made Pieper and Koehler schoolmates and friends.

The first pages of Koehler's reminiscences reveal how relations between him and August Pieper began to go south. Koehler had recommended Pieper to be Prof. Eugene Notz's successor at the Wauwatosa seminary.⁸ According to Koehler, August Pieper wanted his brother Reinhold to be his successor at St. Marcus in Milwaukee, but when he consulted Koehler about this, Koehler thought it was inappropriate for Pieper to take such a position. Friction between Koehler and Pieper seemed to increase as the two of them began to work together more and more on various projects. On pages 2-4, Koehler describes how he felt the friction between him and Pieper increased as the two worked toward the success of the old Milwaukee Lutheran High School, in regard to articles in the *Quartalschrift*, and when they attended intersynodical conferences together.⁹

Koehler relates at length on the tensions and disagreements his exegetical conclusions caused with the St. Louis faculty and with Missouri men in general.

Koehler drew the ire of Franz Pieper and other Missouri men for his interpretation of the "analogy of faith" passage of Romans 12:6.¹⁰ Koehler relates that after the inception of the *Quartalschrift*, eyebrows and sometimes tempers were raised at St. Louis over a number of Koehler's articles. As a result of a number of intersynodical discussions and sometimes disagreements, Koehler then tells the story of the origin of the Wauwatosa Theology:

It is not a fact, as Aug. Pieper had made it appear after his final break with Koehler in 1929, that a conflict had developed between the historical point of view and a justifiable dogmatical presentation, but rather it had become quite obvious, after the Predestination Controversy, that a pragmatic dogmatism had set in, which aimed principally at keeping the peace. An anti-dote against this dogmatism, Bible-study had been recommended, and so the historical disciplines came into their own, and the historical viewpoint (at least at Wauwatosa, K.K.) was brought to bear on every branch of learning, as it properly should.

The K.K. reference is an editorial comment by the editor of Prof. J.P. Koehler's reminiscences, his son Kurt Koehler. The younger Koehler's comments are marked off in parentheses. Sometimes they offer helpful explanations, but many times they are downright caustic. Koehler rightly credits himself with being the originator of the Wauwatosa Theology, but also relates that other Wauwatosa faculty members made significant contributions:

This clarifying and foundation-laying work naturally had devolved upon Koehler, who was the first to have uttered the most fundamental thoughts about all these things, and in all directions. Pieper, Schaller, and the two Meyers and Henkel, then followed with elaborating the individual ideas.

Beginning on page nine of his reminiscences, Koehler describes his training as an artist. It was far more extensive than probably anyone in the Wisconsin Synod ever realized. Koehler describes how his father, Philipp Koehler gave him systematic drawing instructions, followed by further training in college and later from three professional artists in the Milwaukee area: Jakobs, Viansen, and Lorenz. He further tells about his interest in arts and music and his role in directing the Milwaukee A Capella Choir.

Beginning on page 13 and then running to page 25, Koehler speaks at length about some of the reasons why relations between himself and August Pieper were often acrimonious. Many of these involved personal relationships he and Pieper had with a wide variety of churchmen, on both the local and synodical scene. To really go into details in this section would extend this session long past its requested time slot. Suffice it to say that since Pieper and Koehler were both heavily involved in synodical affairs, both obviously had plenty of stories to tell, and in this section Prof. J.P. Koehler relates plenty of his. One story is both illuminating and humorous. Koehler relates how after he had all four Pieper brothers as students, Dr. C.F.W. Walther is said to have remarked: "Franz is gifted and diligent; Reinhold is diligent, but not gifted; August is gifted, but lazy; Anton is neither gifted nor diligent." Throughout

this section of his reminiscences, Koehler makes mention of his frequent admonishing of various people for their wrongdoings, and he makes mention of what he perceived as August Pieper's frequent grandstanding and electioneering in Wisconsin Synod politics.

Koehler's reminiscences next include a fascinating fifteen page section entitled: *Beginnings of the Clarification of the Doctrine of Church and Ministry*. In this section, Koehler relates to the discussion and dissension between the Missouri and Wisconsin Synods concerning a number of church and ministry issues, especially concerning the divinity of the parochial school teacher's call. Koehler recalls the point he made in regard to this question:

The divine aspect of the teacher's office lies in the preaching of the Gospel of Salvation, which the schoolmaster practices, and belongs therefore to the sphere of the church's call and duties. . . . There is, as a matter of fact, only one office, but that is not that which today is the particularly so-called *Pastoramt* (local ministry), but the public ministry of the Gospel. The distinct offices come into being from necessity, through the particular conditions existing at different times and in different localities.

Several outside of the fellowship of our Wisconsin Synod have accused Prof. J.P. Koehler and the other Wauwatosa theologians of changing the WELS doctrine of church and ministry after the death of Dr. Adolph Hoenecke.¹¹ Koehler's 1930 reminiscences reveal that in the years that he and Dr. Hoenecke knew each other, Hoenecke once remarked after listening to one of Koehler's explanations: "These ideas sound all right, but they must be discussed some time in greater detail." Later of course, the church and ministry issues were discussed in greater detail, after the *Quartalschrift* began to be published.

In the church and ministry section of his reminiscences, Koehler relates how some pastors in the last half of the 1890's felt that Koehler should be accused of teaching false doctrine, for his position that there was not enough information available about the offices of the Apostolic church in order to establish with any certainty that the pastor's office was the only divinely ordained office. Prof. Koehler's position on the book of Job, that Job was not necessarily written by Job himself, and that Job might not have been a historical person but that the narrative might be a great parable also raised some eyebrows in the 1890's Wisconsin Synod. The rest of this section of Prof. Koehler's reminiscences relates to various issues and controversies involving church and ministry questions which were then being discussed in the Synodical Conference.

The final sixteen pages of Prof. Koehler's reminiscences deal with a variety of issues. Much ink is spent on the Pieper-Wente affair, a controversy involving August Pieper's brother Anton, and another Wisconsin Synod pastor named Wente. Koehler and Pieper's involvement in this synod controversy further weakened their already strained relations. Koehler also writes about a post-federation movement in the new Joint Synod to change its organization, which was instigated by some Michigan men. Koehler relates that he was again charged with false doctrine because of his "elaborations in Michigan about Christ's vicarious sufferings and its eternal implications." George Stoeckhardt, the St. Louis professor, this time interceded for

Koehler at a meeting of the Synodical Conference.¹³ Another topic addressed in this section is the Wauwatosa faculty's reaction to World War I. J.P. Koehler's reminiscences close out with the venerable professor relating his experiences about how he responded to a number of educational issues that were confronting the Wisconsin Synod at the time.

Prof. John Philipp Koehler's reminiscences end on page 35 of the manuscript. Kurt Koehler's "ADDENDA" goes on for 25 more pages. The younger Koehler speaks about his father's dealings with several educators in Germany, and gives a lengthy description of what all went on in selecting a site for the Wisconsin Synod's new theological seminary.

Part Two: An Analysis of Prof. Koehler's *Reminiscences*

Prof. Koehler spoke at length about a variety of incidents that occurred during his career in the Wisconsin Synod in his 55 page manuscript. The manuscript's editor (and further contributor), Kurt Koehler, admits on the second to the last page of the manuscript that "they are spotty in places, lacking some pertinent dates and facts which might have shed some light on some sections." Kurt Koehler raises the question that perhaps his father had in mind to further enlarge on these reminiscences later on. Whatever Prof. Koehler intended to do, apparently this manuscript of his reminiscences is the only one extant. The younger Koehler does make mention of Prof. Koehler's notes "about the Seminary Board's unholy dealings with him in the course of the controversy of the years 1924-1930." When reading this manuscript, which was transposed by Kurt Koehler and contained a fair amount of his own personal editorial comments, it is important to remember the circumstances, the time period and the manner in which these personal reminiscences were developed. These reminiscences were dictated by the venerable professor to his son during the year in which he had been suspended from teaching at the Wisconsin Synod's new Thiensville seminary, 1929-1930. Prof. Koehler obviously was bitter and disappointed that he was not allowed to teach in the very seminary buildings which he worked hard to help design. Prof. Koehler recited his sentiments to his own son, Kurt, who himself was either about to be or had already been suspended from membership in the synod for his alignment with the Protestants. In Koehler's *History of the Wisconsin Synod*, he demonstrates what a master church historian he was. His desire to be an objective historian is balanced by his interest and his love for the synod he served so faithfully for half a century. In these reminiscences, Prof. Koehler is anything but objective. Clearly he told his side of the story as he understood it to be. No overt criticism is meant by the previous statement, but it is important to bear this in mind when reviewing this manuscript for historical contributions and insights for this period of WELS history.

What historical contributions and insights does the recently discovered Koehler manuscript provide for students of WELS church history? The most significant contribution of J.P. Koehler's reminiscences is that it assists in explaining why events went so terribly wrong when the Wauwatosa faculty was asked to write a *Gutachten* of the Beitz paper.¹⁴ This was a conference paper written by a Pastor William Beitz which he read at St. Peter, Schofield, in September 1926, to the Chippewa/Wisconsin

River Valley Joint Pastoral Conference which generated a tremendous amount of controversy and dissension within the Western Wisconsin District. Professor J.P. Koehler was an agent in the production of the evaluation of the Beitz paper, the *Gutachten*. He carefully read it, suggested some changes which were made, and then signed the *Gutachten*, whose primary author was seminary colleague Prof. August Pieper. The *Gutachten* severely criticized Beitz and his paper on a number of theological points. Yet after Prof. Koehler met privately with Beitz and further discussed this paper, he withdrew his signature from the *Gutachten*, claiming that the Beitz paper could be understood correctly. A careful reading of the newly discovered Koehler reminiscences helps explain Prof. Koehler's actions more fully. Koehler reveals that after he and August Pieper began teaching together at the Wauwatosa seminary, relations between the two became cool, then strained, then acrimonious, and finally downright hostile. The essayist has grown to love and admire both J.P. Koehler and August Pieper from their writings and articles. It pains him to reveal that two of the greatest seminary professors this synod has ever had often had a very strained and difficult working relationship. Consider this pathetic account of an exchange between Pieper and Koehler upon Pieper's return from Germany in 1910:

When Pieper returned from Germany, his first word to Koehler was: "It is really true, no sooner am I gone than the Devil is on the loose." (*sic*) Koehler: "Not so, Pieper! The welfare of the church and the power of the Devil are not entirely determined by your presence or absence." Pieper: "That isn't what I meant!" Koehler: "Of course not! But your words display a tendency against which you must fight."

"Your words display a tendency against which you must fight." This one sentence reveals the crux of the difficult relationship between Koehler and Pieper. Both Pieper and Koehler were very gifted pastors and teachers, but there was quite a contrast in personalities between the two men, which has not always been readily understood.

The Koehler-Pieper axis is not a new topic in WELS church history. Every pertinent synod history makes some mention of it, but each time the professional differences between Koehler and Pieper are highlighted and the personal differences are largely downplayed. Two examples would be Pastor Mark Jeske's *A Half Century of Faith-Life* and Prof. Edward Fredrich's *The Parting of Professor J.P. Koehler and the Wisconsin Lutheran Seminary*. Mark Jeske writes:

Both men had strong personalities and had developed loyal followings in the student body. For 28 years the Koehler-Pieper axis strongly influenced the Seminary, and events and people inevitably just aligned themselves between the two poles. While we would hesitate to use the term "factions" or "partisans," it is a fact that students were prone to take sides over the teaching methods of the two men.¹⁵

In referring to Prof. Koehler's subsequent opposition to the *Gutachten*, Prof. Fredrich asserted in a presentation thirteen years ago:

Not all will agree with Koehler's assessment of the key issue in the controversy. Many like to think and say that the real problem was a J.P. Koehler - August Pieper personality clash. This is an easy way out but also in the essayist's view a cop-out. Sparks can fly when two outstanding men teach side by side . . .

This is not to deny that there can be deep-seated clashes between two theological teachers over methodology or personality or teaching discipline. This is not to deny that historical explanations can never rest entirely on a single-cause theory. Other factors can and do play subordinate roles.¹⁶

This essayist agrees in principle with the point that both Jeske and Fredrich make, that J.P. Koehler's opposition to the *Gutachten* is what led to his removal from his seminary post. One would think, however, that if Jeske and Fredrich had access to Prof. Koehler's reminiscences, each would have spent a little more time and ink addressing the issue of the deep and long-standing personal differences between the two Wauwatosa titans. These differences were indeed a factor, perhaps a significant factor, in explaining and understanding why things took such a tragic turn at the Wauwatosa seminary at the height of the Protestant Controversy.

Why did two colleagues, each an acknowledged success in the parish, pulpit, and classroom, schoolmates at both Watertown and St. Louis, often have such a hard time getting along with one another? The answer is in the personal make up and temperament of the two men. The Koehler manuscript reveals that many aspects of August Pieper's personality deeply irritated and angered J.P. Koehler.

One could write at least a master's thesis on the persona of August Pieper. Never before was there anyone like him, and there never will be another one like him. Those who knew him best, including many of his former students, remember him as the consummate dramatic teacher in the classroom, whose lectures were seldom forgotten. One of his former students related to the essayist one time that August Pieper had such an imposing appearance, that whenever he walked into the classroom, one felt you almost had to bow to him! Another of his students made this insightful observation: "August Pieper was very proud of the fact that he was so humble." Pieper had a tremendous command of Holy Scripture and was a great communicator of theological truth, as his Isaiah II commentary and the *Quartalschrift* demonstrate. Koehler reveals that Pieper was a man who exerted his powerful personality in everything he did. Koehler reveals that outside of the classroom, Pieper deeply involved himself in Wisconsin Synod politics, to the great dismay of Koehler. After describing an incident involving Pieper and the old Lutheran High School in Milwaukee, Koehler pronounces this verdict on his colleague at the seminary: "Here you have an example of how an unscrupulous politician is able to enforce his will." (p. 14)

" . . . he always had to be in the midst of things in a noisy way." (p. 43) Koehler thus remembers his colleague August Pieper. August Pieper's aggressive personality was in sharp contrast in Koehler's more quiet and reserved nature. Yet it must be stated that while the two Wauwatosa professors often clashed, there is other evidence that they learned to accommodate one another. After the death of John Schaller in

1920, J.P. Koehler was chosen by the seminary board to be the new director.¹⁷ According to Kurt Koehler, the announcing of this decision prompted August Pieper to abruptly leave the room, to the dismay of the seminary board. J.P. Koehler then explained Pieper's conduct "in the light of his long acquaintanceship with Pieper's ways." Koehler also remembers an incident when he and Prof. Franz Pieper bitterly squared off over the analogy of faith issue. After their angry exchange of words, August Pieper came to the defense of his colleague Koehler:

August Pieper then remonstrated with his brother that one ought not to weigh the words of an opponent in such a manner. Koehler, he explained, had a way that can easily provoke a person, especially when one did not know him well.

The reading of Prof. J.P. Koehler's reminiscences reveal that August Pieper and Koehler were at their very best in the classroom, teaching future WELS pastors the wonders of God. Both of these Wauwatosa titans also made immense contributions outside of their classrooms, but both of them deserve some criticism for involving themselves in synodical affairs which would have been best left to others.

August Pieper was regarded by one of his Synodical Conference contemporaries as a teacher who "impresses his students with the Gospel as an intensely practical force."¹⁸ In WELS synodical affairs, particularly in the Protestant Controversy, August Pieper came off at time sounding and acting like the "Bullyboy of the Wisconsin Synod." But a careful reading of the newly discovered Koehler manuscript reveals that to many, Prof. John Philipp Koehler was viewed as the "Dutch Uncle of the Wisconsin Synod."

Prof. Koehler, as his reminiscences indicate, had a very definite practice of admonishing colleagues, synod officials and pastors when he thought they needed it. While it is certainly Biblical and Christian to be your brother's keeper, there is a very fine line between admonishing others for alleged wrongs committed and the charge of meddling. On the manuscript's first page, Kurt Koehler, in an editorial note, describes how his father admonished August Pieper in a letter J.P. wrote from Arizona, concerning Pieper's threat to leave the synod. Already back in 1882, as newly ordained pastors, Koehler remembers how he pointed out to Pieper the "impropriety of electioneering." During the discussions with the St. Louis men, Koehler again reprimanded his colleague August Pieper when Pieper became bellicose toward his brother Franz, an act which Pieper seemed to scornfully resent. Pieper: "Just look at that gesture. That is enough to drive me mad." In regard to the dispute between Anton Pieper and a Pastor Wenthe, Koehler took it upon himself to admonish the president of the Wisconsin Synod on down: "In a prolonged explanation he (Koehler) admonished synodicals, pastors, lay delegates, Bergemann, and Wenthe, that they could not do as they pleased."

Koehler's admonishing, even of the president of the Wisconsin Synod on the floor of a synod convention, however seemingly justified, never made him very popular with the Wisconsin Synod hierarchy. In his synod history, Koehler has some sharp words for pastors who become synod officials. Several times in his reminiscences, he refers to the officialdom of synod officials, especially Bergemann and Soll.¹⁹

Another conclusion that can be reached from reading Prof. Koehler's reminiscences is that the venerable church history professor was a man who was frequently misunderstood. As one reads this lengthy manuscript, one honestly comes to the conclusion that the cause of the Wisconsin Synod would have been greatly served if August Pieper would have taken a Dale Carnegie course and if J.P. Koehler had taken or retaken a fundamentals of speech course. Time and time again, one gets the very distinct impression that Prof. Koehler often forgot this cardinal rule of communication: "Do not speak in a way that can be understood, speak in a way that you cannot possibly be misunderstood!" Again and again in this manuscript, one reads how Koehler comments about how others did not fully understand him. In Mark Jeske's monograph on the Protestant Controversy, it is stated that Professor Koehler made the observation that of all the seminary students he had over the years, only three students ever really understood him, and two of those were his sons, Karl and Kurt.²⁰ On p. 29 of the manuscript, Kurt Koehler makes the editorial comment that his father believed that neither August Pieper or John Schaller ever "really fully understood him."

Professor Koehler seemed to have an affinity with people who had a hard time being understood. The most notable example is William Beitz, the author of the Protestant *Magna Charta*, the Beitz paper. When one reads and studies the 1930 reminiscences of Prof. Koehler, one begins to understand more and more of why Prof. Koehler took the position he did with the Beitz paper and the *Gutachten*. Since Prof. Koehler found himself frequently misunderstood by members of his own synod, the essayist theorizes that Koehler, at his private meeting with Beitz, began to see in the young Rice Lake pastor a younger version of himself. A younger version of himself who was now under attack by the faculty *Gutachten*, whose primary author happened to be August Pieper! The fact that he himself felt so misunderstood was very likely the contributing factor to Koehler's peculiar position on polemics: "Fairness demands that we seek to understand our opponent not as his words can or even must be understood, but as he wants them to be understood."²¹

The final point of this analysis of J.P.'s reminiscences is to stress what an immense gift the Lord gave the Wisconsin Synod in the person of John Philipp Koehler. His departure from the seminary and the synod was one of the most tragic and regrettable episodes in WELS history, but this did not take place until after he gave the Wisconsin Synod a half a century of signal service. Professor Koehler was a "Renaissance man" if ever there was one. He was immensely talented in the areas of exegesis, history, art, architecture, and music. His beautiful paintings and drawings deserve the admiration of all, and the Mequon seminary buildings which he labored so hard to plan and design have received continuous accolades from both within and outside of the synod for their layout and beauty. One does not have to agree with Prof. Koehler's position on the Beitz paper to appreciate his immense contributions to the Wisconsin Synod which continue to be a blessing to the WELS to this day.

In examining the newly discovered Koehler papers at the Concordia Historical Institute, the essayist found a reference which states that Prof. Koehler and his dear wife, Amalia, buried "four infant children" during their long marriage. This is a fact that everyone in the Wisconsin Synod seems to have forgotten. Now we know that during his years of service to the WELS, Prof. Koehler often served his synod with a

grieving heart over some very intense personal losses. This fact is perhaps one of the qualities to be admired most in the life of the Wisconsin Synod's premier church historian.

Part Three: An Application of Prof. Koehler's "Reminiscences"

What can we learn as both called workers and lay people from the reminiscences of Prof. John Philipp Koehler? As one reviews this reminiscences, one Scripture verse in particular comes to mind, 2 Corinthians 4:7: "We have this treasure in jars of clay to show that this all-surpassing power is from God and not from us." God has entrusted the jewel of the gospel of his one and only Son Jesus Christ to sinful men and women, jars of clay to be sure. John Philipp Koehler reveals through his reminiscences that he and August Pieper and all the other contemporaries that he mentions are indeed jars of clay. His reminiscences truly demonstrate that the all-surpassing power of God is not the product of men, but its origin is from God. St. Paul told of his own unworthiness and frailty as a gospel preacher by labeling himself a clay jar, a vessel whose use was functional rather than aesthetic. The lives of St. Paul, J.P. Koehler, August Pieper, and all of us are a powerful demonstration of the grace of God, that a treasure like the gospel can be preserved and promulgated through redeemed and forgiven sinners.

The reminiscences of J.P. Koehler must also serve as a constant reminder to heed the words of John the Baptist, spoken first in a slightly different context: "Christ must increase but I must decrease." Egos rise with talents, and the life histories of both J.P. Koehler and August Pieper are a sober testimony to that fact. Both could with complete justification be labeled as "prima donnas." Both of these two Wauwatosa titans had strong and proud personalities, which sometimes got out in front of the pure gospel of Jesus Christ, which each loved and sought to proclaim. Both at times forgot that for the sake of the gospel, Christ had to increase, and they had to decrease.

Koehler and Pieper may not have always gotten along well together on this side of eternity, and yet now they are forever friends who are now both gathered around the throne of the Lamb. We do a disservice to our Lord if we ever act like prima donnas in either our public or private gospel ministry. Let's instead pray to the Spirit for empowerment to put the cross of Jesus Christ and him crucified before the eyes of our people and those to whom we witness. We owe this to the sacrifice of God's one and only Son Jesus Christ, and we owe it to the life and work of Prof. John Philipp Koehler.

ENDNOTES

1. John Philipp Koehler, 1859 - 1951, was the son of a pioneer WELS pastor. He attended Northwestern College and Concordia Seminary, St. Louis, studying under C.F.W. Walther and graduating in 1880. After serving pastorates in Two Rivers and Hustisford, Wisconsin, Koehler was called to be a professor at Northwestern College, Watertown. In 1900, he was called to teach New Testament, church history, liturgics, and music at the WELS seminary in Wauwatosa. Prof. Koehler left his professorship at Wisconsin Lutheran

Seminary in 1930, as a result of the Protestant Controversy. Martin Franzmann, 1907 - 1976, also was the son of a WELS pastor. He attended Northwestern College and the Wauwatosa seminary, graduating in 1932. He studied at the University of Chicago and taught at Northwestern from 1936 - 1946, and from Concordia Seminary, St. Louis, from 1946 - 1969. He died in England in 1976.

2. Leigh D. Jordahl, "Introduction," Koehler, John Ph. *The History of the Wisconsin Synod*, second edition, (Sauk Rapids, MN: Sentinel Printing, 1981), pp. viii & xxvi.
3. The Concordia Historical Institute, St. Louis, Missouri houses all of the archives of the Lutheran Church-Missouri Synod. It is located adjacent to Concordia Seminary.
4. The Protestant Controversy was an antiestablishment movement largely confined to the Western Wisconsin District of the WELS during the late 1920's and early 1930's. It resulted in a loss of several congregations and called workers from the WELS.
5. The Thiensville seminary is today known as Wisconsin Lutheran Seminary, Mequon, Wisconsin.
6. The Wauwatosa seminary, located in Wauwatosa, Wisconsin, was the theological seminary for the WELS from 1893 - 1929. The building no longer exists and the seminary has relocated to Mequon. August Pieper, 1857 - 1946, was a Pommeranian immigrant to America. He attended Northwestern College and Concordia Seminary, St. Louis, graduating in 1879. Pieper served as a WELS parish pastor in Kewaunee, Menomonie, and Milwaukee, Wisconsin, and taught Old Testament and pastoral theology at Wisconsin Lutheran Seminary from 1902 - 1941.
7. Dr. C.F.W. Walther was one of the founding fathers of the Lutheran Church-Missouri Synod and is regarded as the "American Luther," for his staunch Lutheran orthodoxy. He lived from 1811 - 1887 and was part of the original Saxon immigration to Perry County, Missouri. He served both as a professor at Concordia Seminary, St. Louis and as the first Missouri Synod president.
8. Prof. Eugene Notz, 1847 - 1903, was born in Wurttemberg, Germany and was educated under Walther at Concordia, St. Louis. After a pastorate in Menomonie, Wisconsin, he taught at the WELS seminary in Milwaukee and Wauwatosa from 1878 - 1903.
9. The *Quartalschrift* was the theological journal of the Wauwatosa seminary faculty. It begun under the aegis of Dr. Adolph Hoenecke, the seminary president. The successor of the *Theologische Quartalschrift* is today known as the *Wisconsin Lutheran Quarterly*.
10. Dr. Franz Pieper, 1852 - 1931, older brother of WELS professor August Pieper, was educated at Northwestern College and Concordia, St. Louis. He served a WELS pastorate in Manitowoc, Wisconsin for three years, then returned to teach at his St. Louis alma mater for the rest of his life, 1878 - 1931. He served as both professor and president of the St. Louis seminary and as president of the Missouri Synod.
11. Dr. Adolph Hoenecke, 1835 - 1908, was the Wisconsin Synod's most eminent

dogmatician. As a member of the Berlin Mission Society, he came to America and served the WELS congregation in Farmington Township, Wisconsin (Johnson Creek) before his illustrious teaching career at Watertown, Milwaukee, and Wauwatosa. He served as both seminary president and pastor of St. Matthew, Milwaukee for many years.

12. The Evangelical Lutheran Synodical Conference of North America was founded at St. John's, Milwaukee in 1872. The original constituting synods were the Missouri, Ohio, Norwegian, Wisconsin, Minnesota, and Illinois Synods. The Synodical Conference was formally dissolved in 1967, after most of its original synods had withdrawn.
13. George Stoeckhardt, 1842 - 1913, born in Saxony, and educated at Erlangen and Leipzig, was the Missouri Synod's most prominent exegete for many years. He was a professor at Concordia Seminary, St. Louis from 1887 - 1913.
14. The *Gutachten* can be translated as either "opinion" or "evaluation." It was a formal document which was largely written by August Pieper and was the Wauwatosa faculty's official evaluation of the controversial Beitz paper.
15. Mark A. Jeske, "A Half Century of Faith-Life," WLS senior church history paper, 1978, p. 5.
16. Edward C. Fredrich, "The Parting of Professor J.P. Koehler and the Wisconsin Lutheran Seminary," *WELS Historical Institute Journal*, vol. 1, no. 2, (Fall 1983), pp. 39-40.
17. John Schaller, 1859 - 1920, was educated at Northwestern College and Concordia, St. Louis. After serving pastorates in Arkansas and Missouri, he taught at New Ulm from 1889 - 1908, and then served as professor and president of the Wauwatosa seminary from 1908 until his death in 1920. J.P. Koehler, August Pieper, and John Schaller were the originators of the "Wauwatosa Theology."
18. L. Fuerbringer, Th. Engelder, and P.E. Kretzmann, *Concordia Cyclopedia*, (St. Louis: Concordia Publishing House, 1927), p. 587.
19. Gustav E. Bergemann, 1862 - 1954, attended Northwestern College and the WELS seminary in Milwaukee. He served congregations in Bay City, Michigan and Tomah and Fond du Lac, Wisconsin. He served as president of the original Wisconsin Synod and the merged synod, leaving office in 1933. Frederic H. K. Soll, 1869 - 1940, was born and educated in Kiel, Germany and served as the first president of the Pacific Northwest District, 1918 - 1938. He also served as president of the "Federated Wisconsin Synod" from 1907 - 1913.
20. Jeske, p. 6.
21. John Ph. Koehler, "Analogy of Faith," *Faith-Life*, XXV, (May 1952), p. 11, quoted in Jordahl, pp. xxvii - xxviii.

As Traveling Preacher in North Dakota

Martin Schuetze

Translated from the German by Armin Schuetze

Pastor Martin Schuetze served as pastor in the Wisconsin Synod from 1902 - 1945. On the following pages he tells the story how he came to join the Wisconsin Synod and was called "As Traveling Preacher in North Dakota." It was originally written for a Schuetze family paper in Germany.

Martin Schuetze, born in Germany in 1875, studied at the Evang. Luth. Predigerseminar "Eben-Ezer" located at Kropp in Schleswig. This seminary prepared young men to serve as Lutheran pastors in America. Thus in 1899, having completed his studies, he emigrated to the United States. After serving in North Dakota for one year he moved to Minnesota where he lived until his death in 1958.

The two presidents referred to in the article are Pastor C. Gausewitz of Minnesota and Pastor Philipp Von Rohr of Wisconsin.

"Great spirits can quietly wait until their life's history is written by others; lesser personalities must assume this effort themselves." Thus writes the famous poet Karl Gerock in the preface to his own memoirs of his youth. Gerock was too modest. He was a great spirit and, in addition to his own memoirs, found also a special biographer. The undersigned is, however, such a lesser spirit. He himself must write, if one is to hear of him. No one else will do it for him. He is not doing it out of vanity. He believes that he has good reasons, not to write about himself, but to preserve a certain episode of his life. What is being written here remains *intra muros*, within the family. In addition, this issue [of the family paper] is to be dedicated to the topic, "The Church and We." What will be written here has a very close relationship to the church and its work. Above all, however, each human life, also the most humble, has the greatest significance; it is a planting of God, into which God himself has woven a red thread, which clearly shows God's footprints. On this red thread there again are points marked by a knot, which God himself has tied and which gives even greater evidence of his rule. Such a point in my life was my call as traveling preacher to North Dakota. It happened completely against my will. God here clearly said: "I will send you where you do not want to go." This call showed that whoever wants to work in the kingdom of God must learn to submit to a higher will, or as Jesus expresses it to Peter, let himself be girded by another.

After these introductory remarks we transport ourselves back to the middle of June 1902. For already three years I had been in America. Since I had no relatives or closer personal acquaintances in America, I had been cast about a good deal. At first I had served as assistant for half a year in a large congregation in suburban Philadelphia. Then I had served a parish in southern Wisconsin and finally a congregation in Illinois. Since the conditions in the church body to which these congregations belonged were most unpleasant, I severed my relationship with it and at the end of June 1902 I found myself in Milwaukee, the largest city of Wisconsin situated on the shore of the very beautiful Lake Michigan. My purpose was to seek

acceptance and a call into the Lutheran Wisconsin synod. I had deliberately sought out this church body. It held faithfully to the Lutheran Confessions. Besides Wisconsin is a beautiful state, abounding in magnificent scenery, with rich and fruitful soil, and everywhere there are large German settlements and many Lutheran congregations in close proximity to one another. In Milwaukee alone there were at that time more than 60 German Lutheran congregations. That I chose a Lutheran church body no doubt pleased our dear God. For in the Lutheran confession the Gospel of Christ finds its purest and finest expression. But that I was so calculating that I wanted to be pastor especially in Wisconsin, where conditions in various ways are more comfortable and similar to those in Germany, that evidently did not particularly please God. That desire was more of the flesh than of the spirit. So God frustrated this human plan and called for self-denial. I didn't get to Wisconsin, but where I did not want to go, to North Dakota, and this happened in a strange way.

I was a total stranger in Wisconsin. I also didn't know a single pastor or official of the Wisconsin synod. So on the day when the meetings were to begin I got on the streetcar to ride to the church where the sessions were being held. As I more closely surveyed the other riders, one person caught my attention, not only because of his unusual size, but his clothing and bearing immediately revealed that he was a clergyman, and he gave the impression of being a not entirely unimportant person. He was the president of the afore-mentioned synod's Minnesota district. I do not remember anymore whether I introduced myself to him or whether he began talking to me. At any rate, soon we were engaged in conversation. Quite unexpectedly he asked me: "Are you married? Do you already have an appointment?" When I replied no to both questions, he immediately said: "You are the man I am looking for. We need a traveling preacher for North Dakota. The place needs to be filled immediately. You ought to go there." So I should go to North Dakota! That's the place I didn't want to go. I had heard and read much about it. This was the wide, cold, barren west, where many a person had miserably perished on the endless prairie in a snowstorm, where in summer the hot wind blows unobstructed by trees and within few days destroys a promising harvest. That's where I should go, but I didn't want to. I protested. I kicked against the goads. I explained that until now I had been mostly in the east and had lived in cities. I did not consider myself as the suited person. But my new friend only answered dryly: "Well, we shall see." I nevertheless asked him to introduce me to the president of the Wisconsin district. This he promised to do and also did. This is the first acquaintance I had with the man who was responsible for the fact that I never became a pastor in Wisconsin, and yet in doing so he was acting as the instrument of God to bring me to the place where God first of all wanted to have me.

The synod meetings lasted for a week, so I remained during this time in Milwaukee. Although I had already for three years been an ordained pastor, I was once again subjected to a half hour examination. On the last day the president of the Wisconsin synod approached me and asked me to accept the call to North Dakota. "Go there at least for a year. If it becomes too much for you, don't hesitate to come to me and I will gladly take further care of you." With these words he sought to make the decision easier. That settled the matter. My next field of labor was in North Dakota, very near the Missouri River, about 80 kilometers from the capital city of

Bismarck, which at that time had only about 2000 - 3000 inhabitants. Before I moved there, however, I traveled again to the east, to a friend of my student days, who was pastor in the Canadian province of Ontario. Before I would go to the wild west I desired once more to enjoy the comforts of German family life, which I had missed for some years. While I was there, through the efforts of a pastor I had gotten to know in Milwaukee, I received a call to Wisconsin. But the matter was already settled for me. After three wonderful weeks which I spent in Ontario, I traveled westward 1900 kilometers, far off to the wild west. I rode through Wisconsin and Minnesota during the night, not having the faintest notion that the latter would become my future home.

On the second morning I woke up early, just as we were crossing over the boundary of North Dakota. I once more rubbed the sleep out of my eyes and looked, yes I looked, for there before me for the first time lay the prairie in its magnificent infinity. I had already seen much in Germany and America. But the American prairie I had not as yet seen. Now it lay before me and cast a spell on me with its broad expanse and greatness and solitude. No tree, no bush, only land and ever more land, covered with short buffalo grass, broken into here or there by a sod hut which the local German Russians, because of a lack of wood had skillfully learned to build. Add to this splendid, clear, invigorating air, so that breathing became a pleasure. This was North Dakota. For a long time the prairie held me in its strange spell. I vividly remember the small sod hut which the German Russians had erected for me on a rise near the Missouri River. Toward the east the prairie stretched out 20, 30 kilometers all the way to Linton, the next small town. How often on a beautiful, bright morning I looked down and saw the prairie covered by millions of pearly dew drops. With the sun's rays shining on them, this was an ocean of silver and rainbow colors, a magnificent sight, which could not help reminding the young pastor, who was here above all to break the bread of life, of the power and Spirit of God, who lets children of God be born like the dew of the morning. Or I would stand there or ride over the prairie in the evening twilight, and the prairie seemed to come alive with ghosts, as Canadian thistles, broken off by the wind, tumbled along here and there, singly or in groups. Or I would stand there, after a snowstorm had ceased raging and the entire wide expanse appeared as if covered by a white shroud, under which the cold, dead ground rested as in death.

But I have already gone too far. My assignment is finished. I am in North Dakota. What I saw, experienced, and did there belongs to another chapter. Whether I shall permit anyone to read in it, I don't know as yet.

Reminiscences of Our Pioneering Days in Boyd County Nebraska

Johanna Deierling Mayerhoff

John Deierling, with his wife and four daughters, arrived in Douglas County, So. Dakota, in 1883, having immigrated from Bayreuth, Bavaria. Forced in 1890 by the drought and water failure to seek refuge elsewhere, they moved to Nebraska and squatted on Sioux land, recently opened for settlers, land which in the next year was organized into Boyd County, named in honor of Governor Boyd.

To obtain squatter's rights on a quarter of a section [160 acres] it was necessary to erect a house and break a certain acreage of ground. In the fall of 1890, before the family moved, father and a druggist from Deilmont, So. Dak., a man named Norwood, came to the area, picked their land, built a soddy on each property, and did their plowing. Then in February 1891 the families moved southward, across the ice of the Missouri River. As events will show, our family did not stay long on the location selected by father. Two visitors changed our location choice for us.

Hank Kane was our first caller. He discovered his new neighbor up the valley some miles away when he noticed a column of smoke. Just when that was I do not recall. He made a social call, looked over our layout, and shook his head dubiously, and added: "There is a blizzard coming! How are you going to take care of your horses, oxen and cows in that little dugout barn and no hay? Tell you what: I live down that way" pointing south, "two to three miles. Let me take some of your cattle home with me. A good bank barn, hay a plenty, good shelter all around!" Although a stranger, he persuaded father to entrust our stock to him and drove it away. After the oxen were gone and evening came, afterthoughts and worry began to fill our parents' minds. Were they dupes of a confidence man and cow-thief?

Well! As the blizzard was now on, nothing could be done until after the storm. Then, with worried brow, father struck out to see if Hank Kane was just a prairie-mirage or a real honest human being in a wilderness where tall blue stems could hide a covered wagon with ease—oxen, driver and all. How grateful father felt and how relieved to find a true neighbor in a raw land, I cannot say. He not only found Kane's place and a welcome, but also his oxen alongside Kane's horses, knee deep in good hay, eating contentedly. There were others such as Kane, who helped to make pioneering bearable. Neighbors might live three miles away, yet they would drop their work for a day, ready to help some one.

Hank Kane lives in my childhood memory as a lovable Irish neighbor. He was a social mixer, jealous, a hard drinker when occasion offered, witty, a natural leader at all soddy raisings and subsequent dances when the soddies were ready for occupancy. Calling square dances was his special forte and never put him out of step or breath while swinging his partner. (I'm sorry to record here that many years later he was found dead in a Sioux City hotel room because he had blown out the gas instead of turning it off.)

Our second visitor within the month of our arrival in Nebraska was John Klemann. He was a former army cook at Fort Randall and was now squatting on a

claim on lower Whiskey Creek. "Man" he said to father, "why squat here up on high ground? Don't you see the alkali all over and the short grass and bad water? Come over to Sun Creek. I know three quarters there, close to me, still to be taken. The Indians made their selections along Ponca Creek, but on Sun Creek there's good water, good land and good grass."

Father was skeptical, but mother, who had had enough of the misery of years of water shortage, insisted that father go with Klemann to look it over. The next day father was back, convinced. In short order the move was made. A new two-room soddy went up on the new location. When the walls were up, Hank Kane, John Klemann, John Lynch and father took the roof off our first soddy by sawing it into four sections. The roof was made from boards and shingles brought from So. Dakota. These were moved on four rackwagons to the new soddy and properly positioned for our roof. Next they laid a shiplap floor to keep the rattlers from making social calls at the Deierlings, and asking to go to bed with them. To make still more sure against rattler intrusion, the soddy was heavily plastered with clay-straw mortar, which was mixed under oxen feet. Often we could hear the rattlers under the floor. If a knot dried out and fell out, prompt repair with tin had to be made or a rattler's head would soon bob up to greet us.

So here we squatters were, the nucleus of a new community in an unorganized county. We were on Sun Creek, a branch of Whiskey Creek—my father had one quarter, mother's sister, Catherine Strudel, on one quarter, and my sister Margareth on the third quarter. Sun Creek was then a nicely flowing brook, with deep pools and shady nooks along its course, and plenty of fish. In my early childhood days a fish was something to eat that came in the form of a herring from a wooden keg. I had never seen a live fish. Once when I was in the water of Sun Creek in my pinafore, I scared a fish into shallow water. I grabbed for him but missed, so I finally threw myself down on him as he was struggling toward another pool. "Hah! I've got you, Mr. Herring!" I killed him, scaled him and proceeded to eat him raw. Pfu! I spit him out. Nasty fish! "That's not a herring" I said in childish disgust. Later I learned from the Klemann boys how to fish with a string and pin.

On Sun Creek the Sioux held their sun dances. The dance grounds had been on part of the land we occupied. All around where the teepee circles had stood were piles and mounds of broken bones from buffalo, cows and horses left from their feasting. We had to gather them and haul them away before breaking that sod for planting.

Other pioneers arrived from time to time, some of whom are still living at the time of this writing—July 4, 1934. Among them is my mother, Mrs. Elizabeth Deierling, nearly 96 years of age, my sister Mrs. Maggie Cannon, and Mrs. Elizabeth Klemann. Among the younger set are my sister Anna Boettcher, the two Klemann brothers and myself (Mrs. Johanna Mayerhoff). All of us worked, played, suffered and rejoiced together as the days demanded throughout the pioneering years.

Our School Beginnings

When we came to Boyd County in the 1890s squatters were few and far between. The discerning ones saw a quick change ahead though—i.e., all land occupied and renters on the Indian farms. They foresaw a county, townships, villages and school

districts in the offing, and took initial steps to meet such organizations.

My recollection of the question of school in our neighborhood is this: I, Charley and Peter Klemann were the only children of school age in 1891. But father, John Klemann and a few others held a meeting at our house to discuss the school problem. Nothing definite took shape then. Later in the year a similar type meeting at the Klemann house also found no solution. School just hung suspended for another year or two. The reason: most men out there were bachelors and some of the women spinsters, while others were newlyweds, all without children. Thus our folks faced the simple fact that there were too few children, no schoolhouse, distances between homes too great, no money for teacher salaries, and last but not least, no qualified teachers.

When the onrush of settlers came, conditions changed quickly. The area was filled in two years with Bohemian settlers. Now there were children, but no school building. A third meeting of all the settlers brought the school into being. Father offered our extra room as a temporary place for the school. Finally a solution was found. A school was opened in a small granary that belonged to one of the Bohemians. Our enrollment was about 28 children. Margareth Robinson was engaged as the teacher with the enormous salary of \$16 per month for the school year that comprised four weeks.

Only I and the Klemann boys spoke English, the rest nothing but Bohemian. Therefore many lost interest and dropped out, finally leaving the school very much to the teacher and us three. But we had the beginning of a school. As the county got under way financially, the school system improved. However, district school houses did not come till years later. Our first years were hard years of makeshift for the little schooling we received. Quite often the teachers were not far above the pupil in "book-larnin." Our school terms were too short because the children were needed at home for chores, fieldwork, and herding the cows. And the district was too poor to levy much of a tax. During my school years our district never built a school. For years an abandoned dugout served us. I rode about three miles to get there. After a snow storm I carried a scoop to clear my way for myself and the teacher. Many is the time we took turns to do the scooping. For the finish of my schooling my father sent me to Armour, So. Dakota.

Our Barn Served Strange Use

In 1893 the Pilz family returned to Iowa. Unknowingly they had been steered by a dishonest locating agent to the school section joining us on the south. After building a home and barn they left discouraged. We bought the buildings for \$40.00. The house we moved on rollers to our quarter, the barn we tore down and re-erected on our place. They were our first frame buildings. The boarding ran up and down. Some of the boards were extremely wide. Old Man Chambers, who helped father with the carpentry, said it would be handy to have a few such boards on hand in case of deaths. No one thought then that before the year 1894 came to an end those wide boards would have to be taken off to make coffins.

My aunt, Catherine Strudel, died in that year. Father and Old Man Chambers built her coffin. I had to run with kettles of boiling water to steam the boards where

they must be bent into shape. The finished coffin was lined with cloth by my sister. Mother Chambers made the shroud. And so we laid her to rest in a cemetery on the Missouri ridge north of us. A neighbor boy, who died the same year, was also laid to rest in a coffin made from boards of our barn. We had no undertakers then, no preacher to read a burial service. We took care of bereavements with materials we had on hand. Our beloved ones got a decent burial.

Our Transportation Facilities

Cattle, if there were any, could be driven to market. Hogs had to be hauled by wagon. Either we had to haul them to Niobrara 40 miles, or ship them by steamboat on the Missouri River. Hauling to Niobrara did not appeal to us. The road down the Ponca Valley to market had innumerable fordings of Ponca Creek. If there was a heavy rain we could be marooned for days on the road with our hogs. Hence we preferred to ship by river.

Steamboat shipping had its drawbacks too. The boat tried to make regular monthly trips, touching Iron Post landing for discharge and loading of freight. No regular schedule was maintained. Headwinds, sandbars, breakdowns might delay the coming for a week. No yard facilities were at the landing to hold livestock for the boat. When our hogs were ready to be shipped and the boat was due down river, I was put on a lookout post on the ridge with my pony. When I saw the boat coming, I raced home. The way my Nelly came to a sliding stop gave the folks a clue to rush the hogs to the landing seven miles north.

Herding, Fighting Prairie Fires, Breaking Sod

1. Let me mention that I cannot remember the time I could not ride a horse. I loved horses and livestock generally. It was natural for me to take to herding at an early age.

Life in the open gave me the outlet for three things I loved: acrobatic stunts on my Nelly's back, reading the *Youth's Companion* loaned me by my teacher, Miss Robinson, and earning a little money through the summer season. One year, I can recall, I earned \$80.00 herding the young stock of ours and several other neighbors, who paid me \$1 per head for the season.

I would herd my bunch of young stuff out in the morning, let them pasture across the flat toward Ponca Creek. By noon they had their fill, were ready to drink, rest and ruminate in one of my favorite springfed draws debouching onto the Ponca. There I had my shady roosts, made up off the ground above rattler attacks, between some trees. Nelly was dosing among the herd; I, after lunch, deep in slumber or buried in my beloved *Youth's Companion*. The return trip was timed to get home to the night corral three to four miles away by sundown or dark.

2. Prairie fires had to be guarded against annually. Our safety lay in fire-breaks and back-fires. Once such a prairie fire was sweeping in on us from the north. If we could not stop it our dry grass pastures would be destroyed, to say nothing of the danger to our haystacks and homesteads. The fire had to be stopped. The season was towards spring. Sun Creek was running bank full, protecting us well against fire on

that side. The open ridge between Sun and Whiskey Creeks and extending northward toward the Missouri River and into South Dakota grasslands must be protected by backfires, if we could act quickly enough.

"Everybody out now! Move fast!" Three men to a plow, one at the handles, the other at the reins, the third by shouts and swats keeping the team at a breakneck pace. So they ran furrows north and south in relay. Our neighbor's team was going at a fast gait ahead of me throwing a furrow. Father had rigged a bundle of slough grass on a long wire for me to draw as a torch from Nelly's back. When the neighbor was far enough ahead father fired my torch. I snaked it along the furrow at a gallop, for father had said: "Now ride very fast." After me father followed on foot to guard my fire from jumping to the near side. Our backfires stopped that oncoming fire and saved the day. When the two fires met it was like the explosion of millions of fire crackers in one grand finale of leaping flames, pungent smoke and floating grass cinder. I was only ten years old. To me it seemed exciting fun. The tired and singed men and the exhausted horses had had a fight for existence.

3. Prairie breaking was a regular job on every homestead. We used breaking plows called grasshoppers. On such a plow the moldboard ended in three flat fingers or four rods. When I was twelve years old I had to take my place as a regular hand at all work on the farm. My sister Maggie and I did practically all the breaking on our homesteads. Father was asthmatic and not able to do certain kinds of work. My oldest sister was already married in So. Dakota; sister Anna was working out and going to school at Armour, So. Dakota. Hence Maggie, the second oldest, and I, the youngest, were left to do the breaking, cultivating, harvesting and haying with such help as father could give.

Breaking prairie sod was pleasant work. How nice the swath turned over behind a good walking team—like a ribbon of earth unrolling across a grassy sward! My bare feet walking on the slightly damp and cool soil of the fresh furrow felt tickled by the soft texture of the dirt under my soles.

Our Friendly Indians

I think the story of our pioneering would be incomplete without the mention of our Indian neighbors, the Sioux. Like the Lord's poor, they were ever with us.

So just a few little postscripts to show the temper of a brave and kindly people, who had fought the white intruders but lost the war and made peace.

P.S. 1. Indians were always hungry; they could eat anything. Carrion preferred. When a sow had died in farrowing, the Indians smelled her out and gathered her up to feast on. The children would fight over the entrails like puppies, tear off a foot or more of gut, slip it through their fingers to squeeze out the contents, wrap it on a stick to broil it over a fire. And there you have a tid-bit of Sioux cuisine.

P.S. 2. The proverbial Indian appetite went far to make them friendly. When mother saw their plumed heads bobbing across the prairie she knew a visit was imminent, for begging or barter. The coffee pot went on the fire, for the quicker they were gotten on their way the better for your pantry and bread-box. Indians could always find an excuse to hang around, bartering for a puppy or chicken or what have you. They did not steal anything, but fingered everything with childish curiosity.

Mother disliked that. A friendly lunch never failed to get them moving to our next neighbors—to mother's relief.

P.S. 3. In summer I, like everyone else, went barefoot. Now winter was approaching and I was unshod. The Indians had received their annuities; among them were blankets and brogans. For winter I must have shoes. For the Indians they were a convenient article for barter. An elderly male Indian came to mother to barter for a fat hen. By symbol and sign mother made it clear the price of that chicken would be a pair of brogans for me. But the Indians had small feet. And I—well this Indian had smaller feet than I. He could not fit my foot with any shoe in his lot. The trade was off—no chicken. Then he got a twig to measure the size of my foot. The next day he came back with the proper fit for me and he got his chicken.

P.S. 4. Father and I hauled a load of grain to Armour, So. Dak. to exchange for lumber. The ferry crossings had to be made at Greenwood agency. Only in the hull of evening or early morning was crossing the Missouri easy on account of the strong winds and running white caps. The ferryman had two Sioux in charge of the ferry in his absence. We arrived at the crossing before sundown; the ferry was chained to a tree limb on the Nebraska side. Key to the lock was in the ferryman's pocket, and he was gone. Then how do we cross? Father signals to the Sioux to break the lock, but there was a lively protest—"no, no, jail, calaboose!" Father goes into his jeans, pulls out a dollar and shows it to the pair with proper gestures. The Indians look at the coin, then at the chain and lock and lastly at the Dakota shore. Two grunts, two sighs. One goes away, as we believe, to get the owner or the key. However, he returns with an axe. A few well placed strokes, the limb is off, the chain is free and we are ferrying over. The Indians have a dollar. No law is broken.

Marriage to Skypilot Paul S. Mayerhoff - Pastor

Pioneer Days! Hard Days? How I long to live them over! Almost I did, or I tried to! For in 1903 the railroad built up the Ponca Valley through Boyd County to Bonesteel and the Rosebud reservation of So. Dakota. The last frontier and Sioux reservation was to be opened to settlers. The big event was to transpire in 1905.

Never having used my homestead right, being of age and trained in the school of labor and hard knocks, homesteading had no terrors for me. What I had done for many years on my father's farm I could do again on my own. Though a woman, I could hold my own against any two-fisted man in work or verbal parlay.

Then—low and behold—who should turn up in 1904 but a sky-pilot, whose persuasiveness was greater than I could resist. So—I married him and my dream of pioneering was over on November 11, 1904.

After our marriage we lived in Lynch until 1908 when my husband accepted the pastorate of St. John's Lutheran Church near Firth, in northern Gage county. There we spent twelve years. Now our home is in Beatrice. At this writing I have been in the state of Nebraska 44 years.

Hello! Doctor!

As easy as that—in 1937 when the phone calls the man with the professional

bag of medicine and instruments to the rescue. We have come a long way to reach the doctor by quick phone, improved roads and speedy cars.

Not so easy to picture the days when the doctor's office was an ox team's journey away and his services could only be reached by an exhausting drive and a hazardous trip over unsafe ice on the Missouri River. But who could be expected now to know of those days in 1890 when Boyd County was getting its first white settlers. Yet here is an example of what it meant to get to the doctor or to get the doctor to you.

John Deierling, one of the first settlers in the eastern section of Boyd County, in what later became Lynch township, took seriously ill with heart trouble. The entire budding county did not have one M.D. The nearest man of the medical profession was the Government doctor at Greenwood Indian Agency in South Dakota, which was 12 miles away over uncharted prairie, rugged hills and a treacherous river crossing.

It was up to Maggie, the oldest daughter at home to seek aid. She hitched a team to one of the wagons, put feed on it for the horses, and after packing her own lunch set out to reach the doctor. It was an all day trip with the dangers of winter break-ups, and the possible unsafe crossing of the Missouri, of which the ice was about ready to go out. In due time she reached Hyle Steward's place. The Agency was directly across the river.

I called out—"Hyle, father is awfully sick! His asthma and dropsical heart again! I must try to reach Dr. Bruster at the Agency for medicine. Can you help me cross the river ice?" "Sure, Maggie. I'll do the best I can. But the ice is no longer safe. Last night I heard the cracking and roaring. It should go out any day now. We would be taking chances of breaking through and drowning. But let's try. Unhitch and feed the horses while I get two long heavy planks down to the bank."

Hyle and Maggie started out with rope hitches to drag the planks over ice cakes and sandbars to the main channel near the Dakota side. Here the planking was needed to make the crossing possible. Water was already running over the ice in spots and air holes revealed the swirling Missouri in other places. Was the ice safe! Hyle shoved one plank forward, stepped onto it and dragged number two plank along, then pushing it forward. Maggie followed. Slowly they got across.

Indians were lining the bank on the Dakota side. Some had ropes which they threw to Hyle to help move his planks. About noon Hyle and Maggie reached safe ground. Maggie went to the doctor to get the needed medicine while Hyle visited with his Sioux friends. The same precarious journey back to the Nebraska side was then safely made without incident. The next night the ice went out. Only a river man like Hyle could have helped Maggie across and back.

Let me just add—Hyle's services were rendered gratis, for pioneers always stood ready when needed, especially in emergencies. At this writing Hyle and Maggie look back 47 years and like to recall such happenings which they, at that time, took in stride and did not think heroic.

Such were the days of pioneering!
Yes Indeed! Hello, Doctor!

from the editor . . .

The *Proceedings* of the 1865 synod convention recorded in this issue of the *Journal* contain information which shows that the Wisconsin Synod is slowly beginning to assert itself as an independent organization. The establishment of the seminary two years earlier, and of the college with its own president and faculty in 1865 are indicators of the coming break from the Mission Societies and training institutions in Germany and Switzerland. The desire to publish its own hymnal and Agenda (Service Book) and the move towards friendly relations with certain members of the Missouri Synod, with whom the synod founded the Synodical Conference five years later, are further examples of seeking identity. How all of this developed should be of interest as the translations of the *Proceedings* are continued for the next several years.

Thanks to the three contributors of articles for this issue. First, to the Rev. Joel Pless, pastor of St. John Lutheran Church (Rib Falls, Wisconsin), who, while doing graduate studies at the Seminary in St. Louis, came upon papers and other items of Prof. Dr. John Philipp Koehler filed and stored at the Concordia Historical Institute building. This find will shed additional light on an unfortunate situation in the early 1930's in the Wisconsin Synod. A related article—*The Parting of Prof. J.P. Koehler and the Wisconsin Lutheran Seminary*—by the late Prof. Edward C. Fredrich II may be found in the Fall, 1983 issue of the *Journal*.

Also to Professor Armin Schuetze, em., former president of Wisconsin Lutheran Seminary, now residing in Watertown, Wisconsin for the letter written by his missionary father.

Finally to Teacher Linda Berg, of St. Paul Lutheran School, Lake Mills, Wisconsin for the article written by Mrs. Mayerhoff. The latter name is a familiar one in early Wisconsin Synod annals, and also with the development of the work by the Wisconsin Synod among the Apache Indians.

The WELS Historical Institute was given formal approval by the synod in convention some twelve years ago to organize for the purpose of collecting and preserving historical data and artifacts that were related to the various periods of the existence of the Wisconsin Synod. For this purpose the Institute took over the former synodical archives which are now to be found in our seminary's library building. These are available for researchers and students of history. A museum was also established when Salem Ev. Lutheran Church made its old church building available for that purpose. It is now known as Salem Landmark Church. The Institute itself receives no funds from the synod, although some funds are given to the archivist for part of the cost of preserving synodical data. Funds, especially for the museum, have been received from outside sources. The majority of the costs to maintain the work of the Institute comes from membership fees, and for this reason it is hoped that our membership can be increased in size. Membership fees are: \$10.00 for individuals; \$15.00 for a husband and wife; \$5.00 for a student; and \$25.00 for a congregation, school, library or corporation.

Board members are: Dr. James Kiecker, president; Prof. Alan Siggelkow, vice president; Dr. Erhard Opsahl, secretary; Pastor Curtis Jahn; Pastor Mark Jeske; Mr. Clarence Miller, Miss Charlotte Sampe; Dr. Thomas Ziebell. *Ex officio* — Prof. Martin Westerhaus and Mr. Barry Washburn, treasurer.

Journal and *NEWSLETTER* editorial staff are: Dr. Arnold O. Lehmann, editor; Mrs. Naomi Plocher, Prof. em. Armin W. Schuetze — staff.

Historical Institute correspondence may be sent to:

2929 N. Mayfair Road
Milwaukee, WI 53222

Publication correspondence may be sent to:

Dr. Arnold O. Lehmann
N7353 County Road Y
Watertown, WI 53094
(414) 699-2118

