

WELS Historical Institute

Journal

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The Cover
Anna Dowidat Plocher

PROCEEDINGS
of the 19. Convention of the German
Evangelical Lutheran Church
of
Wisconsin and Other States

**Held in the Ev. Lutheran St. Peter's Congregation at Helenville,
Jefferson Co. Wis.**
from May 27 to June 1, 1869

In accord with the resolution of the previous year's convention, the pastors and congregational delegates of the German Evangelical Lutheran Synod of Wisconsin and Other States met in the synodical affiliated St. Peter's Church in Helenville, for the purpose of conducting the current synodical convention in the church there. Pastor Gensike together with a number of members of the congregation picked up the guests at the railroad station about six miles distant and welcomed them into their homes.

The synodical convention was opened with a worship service on Thursday, May 27 at 9:00 a.m. The Hon. president of the synod, Pastor Bading, preached the sermon based on Matt. 16:18 and showed that the church of our Lord is a work of eternal duration because of its firm foundation, its innermost purpose and its glorious promise. Also during the time of the convention consecrated worship services were not lacking. On Friday evening Pastor Dammann preached on John 1:1 ff. The confessional address on Saturday was presented by Pastor Jaekel based on Daniel 9:17-24. On the first Sunday after Trinity Pastor Koehler preached in the morning on the day's Epistle lesson, while in the afternoon Pastor Ungrodt gave a mission presentation linking it to Acts 16:19. On Monday evening Pastor Mayerhoff preached on James 1:22-27 and on Tuesday evening Pastor Link of the Missouri Synod preached on Titus 3:4-7.

Proceedings and Business

First session

Thursday, 11:00 a.m.

The convention organized itself, consisting of the following members:

A. Pastors

1. C. F. Goldammer, Jefferson
2. J. Conrad, Racine
3. J. Bading, Milwaukee
4. D. Huber, Germany [Fort Atkinson]
5. Ph. Koehler, Hustisford
6. W. Streissguth, Fond du Lac
7. Chr. Starck, Oshkosh
8. Ph. Sprengling, Sheboygan
9. F. Waldt, Neenah

10. C. Gausewitz, West Bend
11. W. Dammann, Milwaukee
12. Prof. Th. Meumann, Watertown
13. J. Kilian, Theresa
14. H. Quehl, Manitowoc
15. C. Wagner, Newtonberg
16. F. Hass, La Crosse
17. E. Strube, Fountain City
18. A. Denninger, Rubicon
19. C. G. Reim, Green Bay
20. A. Lange, Watertown
21. Ph. Brenner, Kilbourn Road
22. Prof. A. Hoenecke, Watertown
23. J. Brockmann, Fort Atkinson
24. F. Hilpert, Barton
25. A. Titze, Ahnepee
26. A. Opitz, Leeds
27. G. Thiele, Platteville
28. C. Mayerhoff, Ripon
29. T. L. Gensike, Helenville
30. F. A. Kleinert, Port Washington
31. Th. Jaekel, Milwaukee
32. H. Hoffmann, Granville
33. H. Liefeld, Caledonia
34. J. A. Hoyer, Eldorado
35. P. Lukas, Franklin
36. R. Baarts, Greenfield
37. A. Kluge, Reedsville
38. B. Ungrodt, Milwaukee
39. D. F. Ebert, Calumet
40. A. Wiese, Winchester

Accepted into the synod in the fourth session:

41. F. Schug, Burlington
42. Ch. Dowidat, Centerville
43. L. Junker, Town Mosel
44. A. Siegler, Menomonee
45. K. Oppen, Columbus
46. R. Adelberg, from Albany, now Watertown

Absent because of illness were J. Sauer, M. Ewert and H. Bartelt; Pastors Dowidat and Reim were notified via telegram of deaths in their congregations and had to leave the convention before it closed.

B. Delegates with Voting Rights

1. Mr. Kiefer, , St John, Milwaukee
2. G. Gamm, Watertown
3. J. Huppert, Germany [Fort Atkinson]
4. M. Horwinski, Fond du Lac

5. K. Degnitz, Farmington, Washington Co.
6. Mr. Groening, St. Peters Cong. Milwaukee
7. G. Metzger, Town Herman
8. J. Hess, Kilbourn Road
9. F. Brenner, Ripon
10. F. Haase, Helenville
11. M. Borchard, Granville
12. A. Nickel, St. Matthew Cong. Milwaukee
13. G. Brumder, Grace Cong. Milwaukee
14. Mr. Brasch, Eldorado
15. J. Grimm, Reedsville
16. H. Roll, Town Herman
17. L. Daus, Farmington, Jefferson Co.
18. A. Theilig, Town Mosel
19. C. Rasch, Burlington
20. J. Hermann, Columbus
21. L. Zeidler, Lomira
22. Mr. Beduhn, Nekimi
23. Mr. Fischer, Racine

C. Advisory Delegates attending the Proceedings

1. Pastor L. Ebert, Ridgeville
2. Pastor Strasen, Missouri Synod
3. Pastor Link, Missouri Synod
4. Pastor Multanowski, Missouri Synod
5. Prof. S. Fritschel, Delegate, Iowa Synod
6. Pastor Hoffmann, Delegate, Minnesota Synod
7. Pastor Scheliha, Farmington
8. Prof. Dr. Duemmling, Milwaukee
9. Teacher Behrens, Milwaukee
10. Teacher Oberdossen, Racine
11. Mr. Menge, Helenville

The president was authorized to appoint a chaplain for the duration of the convention and he appointed Pastor Koehler who opened the morning sessions with a service and similarly closed the afternoon sessions.

Second Session

Thursday, 2:00 p.m.

The Hon. president of the synod gave the following

Annual Report of the President

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

Honorable beloved fellow pastors and congregational delegates in Christ.

We have come together today in the presence of God for a synodical convention. If we remember the abundance of unfaithfulness, sins and weaknesses of which we all are guilty every day in His service, we have to prayerfully humble ourselves before the majesty of God and praise the grace, the goodness and the forbearance of our Savior. In

spite of our failures He has allowed us again to work an entire year in the building of His kingdom and to preach to lost souls the greatest and most blessed message, the forgiveness of sins, life and salvation in His name.

In that we are now getting ready to discuss anew with the guidance and help of His Holy Spirit what would be beneficial in proclaiming the furtherance of the saving knowledge of Christ for a God pleasing development of our synodical matters and for the firming up of our congregations and its members in doctrine and daily living, I would like first to recall for us that without letting human consideration and feelings reign, God's pure word alone and our acceptance of that word must be our rule and curb, if our undertakings and discussions should be blessed and directed by our Lord. and our synod made secure in its position and growth. The Lord says to his disciples: "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free." His prayer is: "Sanctify them by the truth; your word is truth." And his apostle writes: "Watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned." Upon the solid rock of God's word the wonderful building of God's Church is founded and built, and as long as it continues to remain on this rock with its confessions, it has the promise that the gates of Hell will not overpower it. With the word of God in their hearts and mouths, the Apostles swung the large number of heathen into the soothing bondage of Christ and led them to the obedience of faith. In and with it they showed strength in enduring persecution, prison, scourging and at the end in sealing their blessed successful labors with bloody martyrdom. With the sword of the pure word of God and the shield of faith our Dr. Luther became an invincible hero to the Roman Antichrist, and to the papal church a wound, from which it still is bleeding today. Dr. Luther himself said: Notice how I have struck the papacy and its spiritual regimen, which was terrible for the whole world, so that one sang: Who can struggle with the beast? For it has power, also to attack and to subdue the saints. Up till now I have not raised a finger against it, Christ has destroyed it with the sword of his word. And in another place: If the Pope and his followers had not only Emperor Carl, but also the Turkish emperor on their side, they would not make me lose courage, but I will cause them to lose courage and be frightened. They should give way to me from now on, for I will not give way to them; I will remain but they shall fall, for God's word is the strongest and proper weapon, by which we strike the devil and the entire world and conquer. Whoever has that, has, and can do everything. My life shall be their hangman, my death their devil, that they must experience.

This beloved word of God still commissions us today, and it is our duty and calling to use it to lead lost souls out of darkness to light, out of the power of Satan to God, to enlighten, to improve, to regulate the matters of our synod and of our congregations, and thus to lead that portion of the Church of Christ, into which God has placed us as workers, to its blessed goal.

If we look now at our congregations we will in part run into lamentable situations which give evidence of a decline in Christian faith, in churchly living, in Christian discipline and practice. It is no longer the same as it was in the blessed times of the Lutheran church when the word of God was deeply rooted in the hearts of the people, when the catechism served as the highest law and divine order in many lands among the leaders and the subjects, and the families in the congregations were subject to the rule: Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom and as you sing psalms and hymns of praise and spiritual and temporal

songs. The times when our church stood as a rich and well adorned bride of our Lord are over. Now we can remember the glorious days only with tears, just as the People of Israel wept by the rivers of Babylon when it remembered Zion. The conditions of our people are to the open eyes of the observer as festering and bleeding wounds. The opportunities to look into the conditions of the heart, of daily life, of the home and of the congregation, which are offered us in church visitations, in disputes and disagreements in the congregations, in communion announcements and in pastoral home visits, often lead to deplorable discoveries. Home devotions and table prayers are observed by a very few. The collections of the old standard prayers, the collection of sermons for home use (*Hauspostillen*) which came down to us from former times as rich treasures and sources for home study are now seldom in use. Unbelief or spiritual fanaticism has caused divisions and schisms, replacing confessional unity. It's like the adage: Many heads, many opinions. The confirmed youth seek as soon as possible to forsake the influence of God's word as learned in catechism instruction and hasten to accept the aimless ways of the world. What sorrowful experiences the pastor has to endure at the sick bed or the death bed, how vast the lack of knowledge of the means of salvation in what is to be known, confessed and believed, which he so often runs into, is well known. Under such circumstances, dear brothers, it is necessary to humble ourselves, confess our sins and pray: "We now implore God the Holy Ghost, for the true faith which we need the most," and "O Holy Spirit, Comforter true, give your people the same mind on earth." [This is a hymn from the Moravian hymnody. The translation is verbal and no attempt is made to put it into meter.] – [The printer erred in the following three sentences, so that there is no sense to the sentences. The following is how it appears in print in the original German.] However it concerns itself chiefly with the word [eleven alphabet letters that mean nothing.] by the law to awaken and sharpen the conscience, so that the sinful corruption in doctrine, knowledge, faith and life is laid on their hearts and makes them spiritually distressed. In the preaching of the gospel however to extol Christ and this Kingdom of grace, to enlarge it and make it glorious as the Apostle and the fathers of our church so masterfully have done.

Therein consists also the beauty of our call, as Paul writes: "If anyone sets his heart on being an overseer, he desires a noble task." And whoever first of all has sincerely learned, perceived and believed that Christ is the blameless Lamb of God who bore the sins of the world, and that Christ has redeemed him as a lost and condemned sinner, that He sought, won, and justified and saved him from all his sins, he can do nothing else but confess Him boldly and joyfully as his Savior, extol Him to the poor sinners and work diligently to declare to the entire world, but especially to his assigned congregation, the way to the Lord Jesus. For this purpose the pressure in his heart urges that he cannot stand idly by, and at the same time he knows that there is salvation in none other, also that there is no other name given to mankind by which one can be saved.

If we consider our circumstances to be those of above, it behooves us to clearly lay forth God's word and the Confessions of our church everywhere. That the Confessions of our church declare the word of God in all of its parts and sections, that they are taken and derived from it, while both faith and doctrine are based on clear and articulate statements of Holy Scripture, is a firm and living conviction of all of us. This conviction made it necessary for us to engage in serious inner conflicts, where counter opinions and views in confession, indeed false doctrines, confronted us in the area of every day activities. And here we must, the Lord be praised, recognize that his hand and grace was with us, and that he advanced the truth among us year by year to an ever glorious vic-

tory.

This conviction was then also the force which motivated the synod in recent years to separate itself from all such alliances and associations which veered away from the Lutheran doctrines openly or unannounced, but which consider the United Church to be the true evangelical congregation and point to it as the church of the future in Germany. A person felt compelled to hold us in contempt for the above activity, to compare us openly with the betrayer Judas and to call us a fanatical group in American Lutheranism. We bear this dishonor with patience. However we are aware that the Lord has not placed us under the condemnation of such judges, also that we did not act traitorously nor fanatically before God, nor that we desired or sought after something other, than to further the glory of his Son and to proclaim his word correctly in the confessions of our church on all sides in doctrine and in its defense.

However there are other reports, thank God, that have come out in the open in regard to our activities. There is joy in Lutheran circles that the Synod of Wisconsin has now a clean slate in respect to its relationship with the Union [the new Protestant Church in Germany]. In other circles hearts have been turned to us, sources for help in the building up of our Zion in this land have been opened, and we have given promises which should be fulfilled in the next few weeks with the sending of pastoral aids. This is the work of the Lord, and it is our duty to be sincerely thankful to him by practicing a greater faithfulness in his service and being clearly resolute in the confession of truth. Opportunity for this presents itself both within and without. The synod will discuss its further relationship with the General Council, and then make resolutions. The assembly will also be presented with proposals about arrangements with the Synod of Missouri and Other States. Thoughts and questions, what is to be done? What path should we choose in our running of the synod? What will emerge? Also the existence, the welfare and the advancement of our institutions will be brought up for consideration. Let us see to it that secular concerns, church politics or fear-scaring tactics not influence our discussions nor play a part in our resolutions. We have the word of God which should dictate our procedure. We make confession to the doctrines and practices of the Lutheran Church, wherein lies the direction in which we as Christians and Lutherans should conduct our business. Whoever places his stance on God's word has the promise that God is satisfied with his actions and that his ways will receive the Lord's blessings. And he who is sincerely committed to our Confessions, can only wish that the same will have a good and complete effect in the pulpit, in life, in public worship and in general. If the synod sees in the discussion of its relationship with the General Council that true unity in spiritual matters and in life, in doctrine and practice is not the bond which binds together both parties, then it will fall back and openly and honorably declare its withdrawal. It is better to stand alongside the Council, to bear witness for the truth and against perversion of the same and to rejoice in the victory of truth than to have the witnessing disappear within the organization as a drop of water disappears in the ocean. And if in the course of our discussions it develops that a better union and spiritual relationship between us and Missouri is in evidence, than one would encourage the bond of association, of trust and of love with the same. Steps in this direction could bring about immeasurably blessed results. May the Lord our God bless our meeting, enlighten us with his Spirit, fortify us in our knowledge of pure doctrine and true faith and grant us his grace so that in all of our undertakings his name be praised and glorified, and that the furtherance of his kingdom, of our and our congregations' well being be increased. May such occur through Jesus Christ, our Lord. Amen.

Now permit me to lay before the Hon. synod my annual report of official acts, and I wish in certain instances to ask for your special attention.

1. First, with a sad heart I have the duty to report to the synod that one of our brothers in the pastoral ministry, Carl Braun, was relieved of his terrible suffering with a blessed death on September 2 of last year and has entered the joy of his Lord. He was sent to us in 1857 from Berlin and served several congregations for eleven years. His places for the most part were difficult to serve in that he had to do much of his demanding work on foot. As a result of a lingering chest illness, he lost his strength and eventually his stay on this earth. He left a widow and six young children in dire circumstances. The mother and children returned to Germany last fall and are now living in need of and expectant of our support in Strausberg near Berlin. Later on the synod will have the opportunity to approve of what I in the name of the synod have done for the widow, and to determine the amount of annual aid to be sent her for her bodily support. The report has come to me that the Prussian local authorities also desire this, since without any proof of definite annual support for the widow no permission for a lasting residence in her homeland will be granted her.

2. Furthermore it is most necessary to bring up in this year's synodical convention our relationship with other church bodies. There are two synods which are to receive our special consideration, namely the General Council and the Missouri Synod. In regard to the General Council, our synod last year resolved that if this joint church association did not adopt our specific position in regard to pulpit and Communion fellowship and would not from its beginning practice it, the synod could no longer be looked upon as a member of that church body. The latter's convention took place last November in Pittsburg, Pa. The four known points came up for discussion and one has to give this church assembly credit in that it considered them of high importance, discussed them earnestly and in depth, and great strides were made in the repudiation of pulpit and Communion fellowship as well as of chiliasm and the lodge question, more so than at one of the earlier meetings in the east. But there is yet this complaint that this church assembly did not use clear and unambiguous language in its resolutions on this matter. Effort was made not to underestimate that expressions be found that should satisfy both sides, even though without an agreement in conception, in faith and in understanding being effected. Public publications, after they took a different position toward the matter, did not abstain from presenting the resolutions differently. The proposed resulting statement is not enough to satisfy a conscience steeped in Lutheran doctrine and practice. And in what a weak Lutheran perception even leading men of the Council look at and declare resolutions to which they gave their consent, shows their present ways, according to which they are moving ahead in ways to deal with Presbyterians and other denominations. In considering the actions, talks and dealings of many in the Council, one cannot avoid the impression that the hope to see Lutheran doctrine and practice being conveyed lies indeed in the distant future and that, along with the efforts of many sincere and practice-abiding men of this church convention, the old ways in regard to the lodge question, and pulpit and Communion fellowship will be retained for quite a long time. What the synod under such conditions feels constrained to do, if it does not want to regress to the recognized truth and onto the once trodden way, cannot be a question very long. About the relationship of our synod with the Missouri Synod much time will be given for discussion in this convention. It must be reported that I, as commissioned by last year's synodical convention, have taken steps to lay aside the terrible misconceptions that were present in both synods. A suggestion on our part in a meeting

of representatives of both synods to discuss several differences and if possible to come to an agreement on the part of both synods, found a friendly response on the part of the Missouri Synod. After we mutually by means of correspondence discussed our thoughts in a Scriptural manner and came to an understanding about the ways and means of the upcoming discussion, ten representatives of each synod together with some guests met last October in Milwaukee. God surely had to be pleased with this meeting. Already after half-day sessions with each other, favorable signs for a pleasant result were in evidence, so that we could move ahead with our work with the real hope of a successful conclusion. There was a spirit which inspired all, an upright trust with which the minds reacted. Each person had the definite desire to avoid whatever could be a hindrance for the unity of spirit brought about by the bond of peace. And thus by God's grace a work was accomplished over which the angels in heaven were joyful and which at the proper time through information in the church periodicals brought about joy among the Lutherans on earth and gratitude to God. The minutes of the Proceedings lie before the synod for comments and acceptance.

3. With respect to our educational institutions, they have demanded our special care during the past year, and it is necessary that a great amount of time and attention be given to them in this convention. With the agreement with the Synod of Missouri thoughts of a major consequence in respect to our institutions in the synod came up. In order to establish with combined strength great and workable things for the cause of the Lord, if such is his will, the question was raised if it might not be a good thing to combine our seminary with that of the Synod of Missouri in St. Louis in order to establish with them, with the Norwegians and possibly with others whom the Lord, our God, so directs, a seminary according to the model of a theological department of a German University and to thus gain a larger faculty for our students, and to make our college in Watertown with the addition of instructors and students from the Missouri Synod a flourishing and influential *Gymnasium*. The Board of Trustees studied the question and it, recognizing the importance and significance of the matter, together with several Missouri pastors drafted a memorial, on the basis of which although maintaining the complete independence of both synods, a combined operation could be attained. This document will be presented to the synod for inspection, for further discussion and for an acceptance resolution.

4. During the course of the past synodical year our pastors and congregations have often called upon the help and assistance of the praesidium for settlement of difficulties, as well as for his counsel on various congregational matters, etc., and have sought his frequent appearance. I myself went to various congregations and with the Lord's help settled difficulties and established peace. In traveling to others I saw it necessary to ask other brothers to deal with the matters with my authorization; for others the request to come had to be declined because of lack of time. It would be extremely desirable to give the president temporary substitute help so that he could be in the position at least in the summer months to make visitations to such of our congregations where circumstances urgently demand his visit and personal appearance. In this way many bad situations could be prevented, much discord could be nipped in the bud, and thus much could be accomplished for the welfare and well being of our congregations. It will gradually be of urgent necessity to find means and ways to develop greater activity for the welfare of the whole as well as of the individual as it has been in the past.

In the pastoral care of our working area there are many open places. Many of our congregations had been lacking regular spiritual care for more than a year. Even though

they are served with God's word by a neighboring pastor now and then, yet with such an imperfect service hardly a blossoming of Christian congregational life can be hoped for. The filling of some congregational vacancies has taken place by God's grace in that four seminary students have completed their work for the pastoral ministry and were assigned for the service of the Lord. Others have had to call and write in vain. But it is to be hoped that in the course of this summer a number of workers will be pushed this way and will remedy this dire need. Some church dedications have taken place. Several have officially come to my attention, e.g. the dedication of the Evang-Lutheran Church zum Kripplein Christi in Town Wilson, and the church dedication in Farmington. I was invited to several of them but because of a lack of time I could not accept them.

5. There were a few departures from synod membership. As is known, several members of the synod who declared themselves not in agreement with the adopted resolution on pulpit and Communion fellowship, requested their release from synod. Pastor Vorberg was given one last fall after he placed his congregation into the hands of synod, and for which a successor was granted. Also Pastor Kittel indicated that he was leaving the area of the synod and the State of Wisconsin and turned to me for his release granted him by synod resolution. Since his congregation in La Crosse was deeply involved with erecting a church building, and no one was found that had the ability to take over this place, Pastor Kittel was persuaded to remain with the congregation until this convention, also with my hopes that he finally would accept the position of synod and would return to our synod. Up till now he has not withdrawn his resignation of last year and in a letter declared to me that he would not be able to attend this convention because during this time a fair would be held in his congregation, and that he himself could not come if his relationship toward synod should be the same as it had been. As for his return to synod, he would await the result of the present proceedings. If the conditions were such that they were impossible for him to accept, he would continue with his resolve to leave La Crosse as soon as the church building was completed, which he foresees to be in October.

Prof. A. Martin, the recent president of our college, has requested his from synod after we soon after Easter relieved him of his official relationship with our institution. It was given him on May 12.

Pastor Sieker, whose move to St. Paul, Minn. was referred to in last year's Proceedings, received his release from the Wisconsin Synod at his request so that he could join the Minnesota Synod.

In the congregation of Pastor J. Hoffmann, who was removed from Synod membership last year because of gross false doctrine, steps were taken with my authorization by Pastor Brenner to take this congregation out of the hands of such a confused and perverted person. Unfortunately all efforts were ineffective. The congregation resolved to separate itself from synod, and to permit Pastor Hoffmann to continue to serve it, while Pastor Hoffmann as a last declaration of his unrepentant heartfelt opinion sent an abusive letter to the synod.

6. In regard to the placing of new workers, exchanging of places, and installations, good order, the best judgment and the needs of the congregations was employed as much as possible. Last fall Pastor Schug who had finished his theological studies at Erlangen arrived here, recommended by Pastor R. Neumann. After I dealt with him on doctrines and confession and sent him to Watertown for a short time to our seminary, he received a call from the Ev. Lutheran Congregation in Burlington. He accepted it and on my authorization was installed there by the Vice-president, Pastor Godammer.

In September Candidate E. L. Junker, after he completed his studies at our seminary in Watertown and completed the required examinations, was called to be pastor of our congregation in Town Mosel. On my authority he, after obligating himself to the symbolical books of our church, was ordained in the Northern Conference on the 14th Sunday after Trinity and installed into his post.

At the same time Candidate Dowidat also completed his studies in Watertown and passed the required examinations. He took over the congregation in Centreville and was ordained and installed in his congregation by Pastor Quehl on the 16th Sunday after Trinity. Shortly before Christmas the Lutheran congregation in Menomonee received its long hoped for pastor in the person of Candidate Siegler. He was educated in our seminary and passed the examinations. He was ordained at my authority by Prof. Hoenecke, assisted by Prof. Neumann [apparently Meumann], in Watertown after which he went to his distant work area. After the vacant congregation in Columbus was served for quite a long time from Watertown, it sent a call to candidate Carl Oppen. Mr. Oppen likewise was educated for the preaching ministry at our seminary and passed the required examinations. He assumed his position on Judica Sunday and was ordained there by me with the assistance of Prof. Hoenecke.

Since the Lutheran congregation in Platteville became vacant because of the illness of its Pastor Barthelt, it received another preacher and minister in the person of Pastor G. Thiele. He was on my authority installed by Pastor Dammann on the 14th Sunday after Trinity. The congregations at Calumet and Forest, vacant by the departure of Pastor Fr. Hilpert sent a call to Pastor O. Ebert from Manitowoc. He was installed in Calumet by Pastor Stark on the 13th Sunday after Trinity.

In July Pastor L. [should be J.] Brockmann moved from Town Mosel to Fort Atkinson, the Ev. Lutheran Congregation there having called him. His installation upon my request was conducted by Pastor Thiele on the 6th Sunday after Trinity.

The congregation in Fond du Lac, vacant by the departure of Pastor E. Meyerhoff sent a call to Pastor W. Streissguth of Milwaukee. He accepted the call and was installed there by Pastor Dammann on the 18th Sunday after Trinity.

Called by the St. John's Congregation, I left my congregation in Watertown with their approval and on October 4th was installed by Pastor Jaeckel.

After the vacant congregation in Manitowoc called Pastor H. Quehl as its minister and he in turn accepted the call, the installation was conducted by Pastor Wagner on the 17th Sunday after Trinity.

The St. Matthew Congregation in Milwaukee, vacant by the resignation and departure from the synod and the State of Wisconsin by Pastor G. Vorberg, requested Pastor B. Ungrodt to take over their pastoral duties. After a successor was found for his congregation, Pastor Ungrodt moved to Milwaukee and was, with my authority, installed by Pastor Jaeckel on the 23rd Sunday after Trinity.

The congregation in Ahnapee, served by Pastor Ungrodt, called Pastor A. Titze to be his successor. Pastor Titze moved there in October in order to take over the duties there. In Caledonia Centre the congregation elected Pastor A. Liefeld from Columbus. He felt compelled to accept the call and was installed by Pastor Brenner with my authority on the 21st Sunday after Trinity.

In November Pastor P. Lukas was notified by the St. Paul's Congregation in Town Franklin, Milwaukee County, that he had been elected to be their minister. Pastor Lukas believed he was conscience-bound to accept the election. He was installed on the 23rd Sunday after Trinity by Pastor Brenner.

Last week Pastor Sauer moved to Wheatland where the Lutheran congregation there had called him. Pastor Schug of Burlington with my authority installed him.

7. Last year's synodical resolutions were implemented by me with a few exceptions.

The contacts in accordance with one of the resolutions in regard to winning Dr. Muenkel for our synod and seminary had this result, that Dr. Muenkel definitely declined the call to Wisconsin. First, he is too old for the life and work, for which he once had a sincere interest, to still dare to attempt to enter strange situations, and secondly, he is in such a weak physical condition, that he even had to decline frequent appointments to important church positions in Germany. He wishes the synod rich blessings from God in its development and bespeaks his joy over the definite confessional position of our synod.

About the proposed alliance with Pastor Harms in Hermannsburg, favorable results can be reported. After he likewise expressed his joy over the definite Lutheran make-up of our synod, as well as over the agreement with the Missouri Synod, he informed us in several letters that he would gladly go hand in hand with us and send students from his Mission to Wisconsin, however under the condition that we send mission gifts to the Hermannsburger Mission. It was indicated to him, how we already for many years have designated most of our mission gifts to that Mission.

Concerning the establishment of a Proseminary [a proposed pretheological school in Germany to prepare students for the Wisconsin Synod seminary], prospects for such have arisen for us in Mecklenburg. According to a letter from Pastor Chrestin in Buetzow a teacher's seminary will be opened there by the area knights [*Ritterschaft*] and it appears that the Proseminary might be connected with it. Pastor Chrestin would like to know what grade [or class] level the students should reach in this institution before they would be eligible for our seminary, and also if it is desirable or necessary to offer the instruction of classical languages. So far he has not been given a response to these questions, because I decided first to bring this matter here for a resolve. Otherwise he has again given us 100 *Thaler* in support of our seminary as in years past.

From other sections of Lutheran Germany pledges of friendship to and aid for us were expressed, in which the intention was stated to educate young qualified men in the nearby *Gymnasium* and then send them to our seminary. We accept these pledges with sincere thanks and pray to God that he would thereby permit energetic help to come forth for the sake of his kingdom in this land.

In the matter of the [German] hymnal no further steps were taken during the course of the year on the part of the synods. At the last convention of the General Council the committee appointed by it was instructed to proceed seriously with producing a new hymnal, and in a full committee meeting to review and compile the various offerings and work done, and then in the course of the year to have a number of copies printed. Such a meeting took place in Ft. Wayne in January of this year. I however could not attend this meeting because I was recuperating from a severe illness. What happened there I do not officially know, but I heard via a rumor that the work is just about finished. Since the matter of a hymnal is a matter of extreme importance for our synod, in that there is a need for a good Lutheran hymnal everywhere, and for this reason many questions have come to me, the synod must discuss and make a decision which way to go, what arrangements to make, and how to address this urgent need.

To the two societies in Berlin and Langenberg a final letter concerning the solution of the present situation was sent. With that then the tie which existed between the two

societies and the synod is broken. As a result of this break and of our opposition toward the Union, an official letter came to the synod from the Church's High Council (*Oberkirchenrath*) in Berlin, which contained the information that this Council with fullest agreement had resolved to withhold the interest from the collection taken in Prussia for our synod and to use it for educating and sending out candidates for church and school service to the German Evangelical congregations in North America which are in agreement with the Union, as long as our synod remains in its present inimical position against the Union.

Finally, concerning the resolution about Pastor Dehnke to be admonished by his synod for his unauthorized intrusion into our congregational matters, it has not as yet been implemented because the necessary consultation with Pastor Titze could not take place on account of the great distance. This matter will be taken up in the present convention and then further action will be taken.

And now dear brothers and friends, may the Lord look down upon us with favor, lead us by his Spirit in all truth and also make this convention a monument of his faithfulness and grace among us. May God grant this. Amen.

The preceding report was accepted by the assembly, in order that it be given over to an appointed committee for further comment and report.

The following matters to be discussed by the convention were announced and placed in the following order on the agenda.

1. Paper on the Doctrine of the church.
2. Continuation of the revision of the Constitution.
3. Matter of the hymnal.
4. Relationship of the synod with the Synod of Missouri.
5. Relationship of the synod with the Iowa Synod.
6. Relationship of the synod with the General Council.
7. Reception of new pastors.
8. Reception of new congregations.
9. Educational institutions of the synod.
10. Vacant congregations.
11. Care of widows of pastors.
12. Request of St. Peter's Congregation in Milwaukee.
13. Lack of representation by many congregations through delegates.
14. Presentation of a letter from the Church's High Council in Berlin.
15. Reading book for parochial schools.
16. Temporary substitution for the president's pastoral duties.
17. Reports of the proceedings to be brought up in the synodical convention in the *Gemeindeblatt*.
18. Election of new Trustees.
19. Naming of a delegate to the convention of the Minnesota Synod.

The president appointed the following committees:

1. Concerning the president's report: Pastors Streissguth, Starck, Quehl, Jaekel; Delegates Degnitz, Groening.
2. Agreement with the Synod of Missouri: Prof. Meumann, Pastors Mayerhoff, Brockmann; Delegates Gamm, Horwinski.
3. Relationship with the General Council: Prof. Hoenecke, Pastors Goldammer, Gausewitz; Delegates Brumder, Grimm.

4. Educational Institutions: Pastors Koehler, Jaekel, Dammann, Ungrodt; Delegates Kieckhefer, Daus, Bremer.
5. Acceptance of new pastors: Pastors Lange, Sprengling, Reim, Lukas; Delegates Borchard, Nickel.
6. Excuses of absent pastors: Pastors Brenner, Waldt, Conrad; Delegates Theilig, Hermann.
7. Audit of the treasurer's annual report: Pastors Huber, Kleinert, Strube, Wagner; Delegate Rasch.
8. Vacant congregations: Pastors Denninger, Titze, Kilian, Reim; Delegates Brasch, Hess.
9. Hymnal matter: Pastors Dammann, Hoffmann, Kluge, Wiese; Delegate Haase.
10. Relationship with the Synod of Iowa: Pastors Koehler, Dammann, Stark, Kluge; Delegates Huppert, Roll.
11. Acceptance of new congregations: Pastors Opitz, Hoyer; Delegate Zeidler.
12. Request from the St. Peter's Congregation in Milwaukee: Pastors Koehler, Brenner, Brockmann; Delegates Grimm, Theilig.

Resolved: that the last year's convention order: the morning sessions devoted to doctrinal discussions, the afternoon sessions to business matters, be observed also in the present convention.

The pastors handed in their parochial reports. (See the attached table.)

The president shared with the assembly the letter from the Church's High Council of Berlin, to which he had already referred in his annual report. To the question, what the synod has in mind to do about this matter, a debate arose resulting in a statement which received its final form in a resolution adopted in a later (4th) session:

"that the synod make no claim for the collection gathered in the Prussian churches, and it authorizes its president to inform the Ev. Church's High Council in Berlin of the same."

Next came the vote for trustees to replace the Trustees Mayerhoff, Gausewitz and Kieckhefer whose terms expired. Pastors Mayerhoff and Gausewitz were reelected, but not Mr. Kieckhefer. In his place Mr. Brumder of Milwaukee was elected. Three other Trustees, Pastors Streissguth, Thiele and Quehl handed in their resignations, which were accepted by the convention as being legitimate. In their places Pastors Ungrodt, Waldt and Brenner were elected.

[The remaining portion of the Proceedings will be published in the October JOURNAL.]

Constitution of the Evang. Lutheran Synod of Wisconsin

ARTICLE 1. Concerning the Name

We, the Evangelical Lutheran pastors and delegates of Evangelical Lutheran congregations in Wisconsin, are with our undersigned signatures establishing a body which we are calling The German Evangelical Lutheran Ministerium of Wisconsin, and calling each of our assemblies A Ministerial Meeting, but our assembling with the delegates of the congregations that are uniting with us: A Synodical Meeting.

ARTICLE 2. Concerning the President

- §1. The Ministerium has a president who at the same time is president of the synod. He is the chairman of the meetings, and during and at all other times is to be respected as the overseer.
- §2. Only an ordained pastor of the Ministerium is eligible for this office. The president is elected at a synodical meeting by a majority of votes by the ordained pastors, licensed candidates, and delegates at the beginning of the meeting after the delegates have been properly certified.
- §3. The length of the president's term is two years. No one should or can hold this position for more than four years in succession. Election of all officers is done by ballot.
- §4. He has the right to make resolutions in the meetings, and to give his opinion just like any other member.
- §5. If there is a tie vote, he has the deciding vote, except when the voting is done by ballot, for he also votes then, and thus does not have a deciding vote.
- §6. With the approval of the assembly he appoints the committees, but in the case of contested matters each side may appoint a man and the president appoints the third man.
- §7. He, together with the pastor of the place where the meeting will be held, selects those who are to preach.
- §8. The president must maintain order; he must not allow more than one member to speak at a time, he must reassure the speaker who has been interrupted, and if the speaker has thus lost his place in the matter before him, he must help him recall the place.
- §9. He performs the ordinations with the assistance of the officers and the participation of the Ministerium. The ordination takes place whenever possible in an open meeting; however, a candidate cannot be ordained unless he is declared qualified by two thirds of the ordained pastors in a joint ministerial meeting.
- §10. What pertains to the ordination, pertains also to the acceptance of a candidate into the Ministerium and to the granting of a candidate's license. This can take place only in a joint Ministerial meeting and with the approval of two thirds of the ordained pastors present. Indeed the president has the authority in special cases of necessity and after a scheduled examination to grant a temporary license; however that person who receives it can in no way become a member of the Ministerium;

rather, he must appear at the next meeting of the Ministerium for acceptance and must submit to an examination just like every other applicant.

- §11. He appoints the examiners of the candidates and students to be examined; however, each member has the liberty in proper order to examine anyone more thoroughly.
- §12. He presents to the synod a written report of his official acts during the past year, and especially about all, that pertain to the synod and its importance, since the last meeting.
- §13. He admonishes an erring brother in regard to whatever complaints are brought against him, at first privately, and especially so. If there is no result, he then takes along the other officers. Again if this brings about no fruits, he notifies the Ministerium where the matter is discussed and brought to a conclusion.
- §14. He signs and hands over the resolutions to the delegates of the congregations, if they ask him for them.
- §15. He is responsible for seeing to it that the ordination certificates, the licenses and other papers are properly made out and sealed; he also signs them and presents them to the proper persons who have them coming.
- §16. He signs the Proceedings of the synodical and ministerial meetings in the Book of Minutes and has the responsibility of delivering all papers to the archives as soon as possible after the meetings.
- §17. If the president is hindered in performing his duties of the office during the course of the synodical year because of illness, or is absent for a longer period of time, or moves to an area outside the bounds of the synod, or should die, the secretary should then temporarily take over his duties; should he also be hindered for a variety of circumstances, then the treasurer is authorized to take over the duties of the president temporarily.

ARTICLE 3. Concerning the Secretary.

- §1. The Ministerium has a secretary who also is the secretary of the synod, and who is, like the president, elected every two years; no one but an ordained pastor can be elected to this office.
- §2. He records the minutes of each meeting; he fills out or completes all the paper work such as licenses, ordination certificates, letters, duplicate copies and resolutions; he together with the president signs all paper work, as well as the minutes in the Book of Minutes of the ministerial and synodical meetings.
- §3. He should send out a notice or announce in public periodicals at least eight weeks beforehand when the next synodical convention will take place.
- §4. He should have a complete list together with the home addresses of all ordained pastors and licensed candidates in our organization; likewise a list of all congregations which have joined the Ministerium.
- §5. It is his duty to see to it that each newly accepted member immediately signs the Ministerial constitution.
- §6. Should the secretary for any reason (refer to Article 2 concerning the like situation with the president) be hindered from carrying out his duties, the president should then name another ordained pastor to take his place temporarily.

ARTICLE 4.
Concerning the Treasurer.

- §1. The Ministerium has a treasurer who at the same time is treasurer of the synod and is elected together with and like the president and secretary.
- §2. No one except an ordained pastor can be elected to this office.
- §3. He is to receive and keep secure all of the money of the Ministerium, pay in a proper manner the due amounts of bills, and give a financial report at the annual meetings of the synod.
- §4. He must inform the president about the surety of the monies on hand.
- §5. Should the treasurer be hindered from performing his duties, as mentioned in Article 2, §1 b, the president should appoint another treasurer. and see to it that all money vouchers and papers are properly taken care of.

ARTICLE 5.
Concerning the Ordained Pastors.

- §1. All ordained pastors are equal in regard to rank, title and rights. Each one is bishop in his congregation or congregations. Also, the officers of the synod have authority, but limited to their official duties, to brotherly advise and admonish, if it is necessary for maintenance of good order and for the welfare of the entire body.
- §2. No pastor can go to another pastor's congregation to preach or to administer other official acts except with permission of the pastor of the congregation.
- §3. Each pastor, together with the church council, can set up such regulations in his own congregation as are most necessary for the congregation, yet all must agree with the pure Biblical-Christianity of our Evang. Lutheran Church. In addition, in our congregations all worship service practices should be conducted in accordance with the Agenda adopted by us.
- §4. Each ordained pastor has the right to leave his place and take up another, but he must in such an important situation conscientiously handle this as coming from God, and report each change of position as soon as possible to the president.
- §5. Each ordained pastor, who might have the ability, time and opportunity, should have the right to accept young men who want to dedicate themselves for the preaching ministry, for instruction, and prepare them with a general and purposeful education for the service of the church.
- §6. Each pastor should keep an exact record in a ledger of baptisms, confirmands, marriages and funerals, as well as a record of communicant members of his congregation or congregations; this ledger should remain as a lasting possession with the respective congregation or congregations.
- §7. In all prevailing conflicts between two pastors, or between pastor and congregation, as well as possible conflicts between congregations, which cannot be settled either by their own efforts or by mediation of the president, may turn to the assembled synod. The synod should investigate and make a determination only if the parties declare that they will abide by the determination of the synod.
- §8. In case a pastor is convicted of a crime by the church council of his congregation or by the court of the land, such an one should be dropped from the synod roster or suspended from his position if the judgment is conscientiously investigated and validated. If such a one has seriously changed his ways and has made amends, the synod might consider whether it would be advisable to reinstate him.

- §9. If a member of our synod resigns his position and assumes another occupation, he no longer has any synodical rights. This does not pertain however to those who become professors or teachers in seminaries.
- §10. When a duly ordained pastor of another Christian church desires to be accepted into our synod membership, and the Ministerium is convinced of his piety and theological training, the same can, if he accepts the Evang. Lutheran Confessions, be accepted into synod membership and should be entitled to a seat at conventions and to vote as soon as he accepts serving a congregation in our synod.
- §11. Evang. Lutheran pastors who were ordained in another Ministerium, must, before they are accepted into our Ministerium, present good and accurate recommendations. If there are some questions, then our president should write to the church group with which he was associated. If all is in good order, and if two thirds approve of his acceptance, he then is given a seat and a vote as soon as he has signed the constitution.
- §12. Likewise a candidate or pastor coming from Germany must present good and accurate recommendations before he can be accepted.
- §13. A candidate who has been licensed by the synod, has two years to prove himself to be a good worker in the vineyard of the Lord before he can be ordained; there may be the occasion when an exception to the rule can be made, and in such a case a decision is made by two thirds of the ordained pastors of the Ministerium.
- §14. Since a synod cannot consist of only pastors, it is self evident that the pastors who belong to our group will urge their congregations to join our synod. A pastor, whose congregation is a member of the synod, is only a regular member. For two years (that's the time he has) he enjoys this right; if during this time he cannot convince his congregation to join, he must leave the congregation and accept a congregation belonging to us, and should such a pastor not do this, he can attend our conventions only as an advisory member, and no longer have the right to vote.
- §15. If an ordained pastor of our Ministerium moves away and joins another Ministerium, he, if he so desires, can retain his seat with us but loses his right to vote.

ARTICLE 6.
Concerning the Licensed Candidate.

- §1. If someone wishes to be accepted by our body as a candidate, he must appear personally before the assembled Ministerium, and submit to an examination; he must also confess the Unaltered Augsburg Confession.
- §2. The acceptance can take place only at a regular meeting and this also is in effect if the applicant received a temporary license.
- §3. Each Candidate who wants to join with us must be well versed in the classical languages, but above all he must be grammatically correct in the language he uses when he preaches; he must furthermore be knowledgeable in the most important branches of theology, especially Exegesis, Dogmatics, Morals, Church History, Apologetics and Homiletics. The Ministerium might in cases relax the named requirements if in their opinion the applicant because of special attributes is proficient in regard to *[a completely ink-blurred word]* and promises to strive to obtain the shortcomings through diligent study.
- §4. After the examination and his acceptance by two thirds of the ordained pastors present, and after the fulfillment of his obligations and after signing the constitu-

tion, he is to be recognized as a licensed candidate of our Ministerium and is authorized to perform all ministerial duties in the congregation to which he has been assigned.

- §5. But he is limited to his assigned congregation, and dare not leave the assigned congregation without permission of the Ministerium or of the president, or he may not exchange places with some one else; also he dare not perform ministerial duties in any other congregation unless he has been requested to do so by the pastor of the that congregation.

[There is no paragraph 6 in the original.]

- §7. It is permitted for him to take on a vacant congregation only under the condition if the president has given his approval—definitely not without this approval; if he however on his own and for his own benefit changes congregations, such a candidate should then be considered as suspended.
- §8. He hands over to the Ministerium annually his own composed sermons, and at the same time at least one scholarly paper on a subject submitted to him by the president; he furthermore is to record all baptisms, confirmed, etc.; also in serious cases he must seek the counsel of the president.
- §9. He is to come annually to the synod conventions unless hindered by urgent circumstances, and has a seat and a vote; he also appears at the Ministerium sessions but has no vote there.
- §10. Concerning the ordination of a candidate, it can only be resolved in a regular Ministerium Convention. At the ordination each candidate will be bound by oath to the Unaltered Augsburg Confession, and will be asked the following questions:
1. Do you believe that the fundamental doctrines of Holy Scripture are substantively and correctly contained in the Articles of Faith in the Unaltered Augsburg Confession?
 2. Are you firmly resolved to maintain the same as your doctrinal norm in your important office and always to teach the same clearly?
- Is this your honest conviction, then answer
Yes, with the help of God!

ARTICLE 7.

Concerning the Congregational Delegates.

- §1. Since Christian congregations who are bound together should counsel with each other and support each other, and furthermore Christian congregations like their pastors have important rights, which must be protected and furthered, they, bound together in this Ministerium, should be given the right to be represented in the synodical conventions by delegates.
- §2. Each congregation, which has an ordained pastor or candidate of this Ministerium as its teacher, is authorized to send a delegate to the synodical convention. If a pastor has several congregations, only one delegate can have a seat and a vote.
- §3. Each delegate, that is allowed a seat and a vote, must bring along credentials from the respective church council and should hand these in to the president.
- §4. The delegates who have been certified can offer resolutions, and can vote on all decisions to be made. Exceptions are when there is a vote on examinations, ordinations and acceptance into or dismissal from the Ministerium.
- §5. Since the delegates represent the joint congregations, they should be active in car-

rying out the resolutions of the synod.

ARTICLE 8

Concerning the Synodical Convention.

- §1. A regular synodical convention must take place annually.
- §2. The members are pastors, licensed candidates and delegates of congregations that are united with us.
- §3. Except for urgent need, no pastor can stay away, and if a case of need arises that he cannot come, he must send an excuse along with his synodical report.
- §4. Whoever does not appear in person nor gives a written excuse will be called to account at the next convention.
- §5. Whoever does not appear in person nor gives a written excuse three times in succession declares thereby that he does not want to remain a member of the Ministerium any longer and will no longer be considered a member.
- §6. All written excuses as well as all other papers should be directed to the president.
- §7. The pastor of the place where the convention is to be held together with the church council is to care for all guests present.
- §8. In order that all things can be properly organized, it is necessary that all synodical members arrive the day before the convention opens.
- §9. At the place where the convention is to take place three worship services are to be held, if conditions permit. Each session is to be opened and closed with prayer. The morning session begins at 9 a.m. and closes at 1 p.m. The afternoon session lasts from 3 p.m. to 5 p.m.; the Ministerium definitely meets at other times.
- §10. The president begins the proceedings at the designated time, even if only three other ordained members of the body are present.
- §11. If the president himself is late, five members could elect a president pro tempore and conduct business.
- §12. If the secretary is absent, the president appoints a secretary pro tempore in his place.
- §13. No member can leave a meeting without the president's permission, and no one can leave the synodical convention without permission of the synod.
- §14. The synodical agenda is as follows:
The first session is opened by the president with prayer. The secretary records the names of pastors and candidates present. The delegates certify themselves. Delegates of other synods are ratified.
- §15. The president gives his report. If there is to be a new election of officers, that is now to take place and is done by ballot.
- §16. The pastor of each congregation, or the delegate of the same, states in writing or orally what they especially want to place before the assembly. The secretary lists all business in numerical order.
- §17. The treasurer hands in his report which is given to a committee for auditing.
- §18. Each pastor hands in his congregation's statistical report.
- §19. The entire proceedings are in the German language. The president is responsible for maintaining quiet proper order. He also must definitely see to it that each matter is carefully presented and discussed before a vote is taken.
- §20. Each resolution must be supported. Each vote consists only of a Yes or a No without any commentary.
- §21. At the end of all proceedings the synod votes by ballot where and when the next

year's convention is to take place.

ARTICLE 9.
Concerning the Ministerial Assembly.

- §1. The ministerial assembly consists of the ordained pastors and candidates.
- §2. If there are candidates who should be or wish to be licensed or candidates who are to be ordained, arrangements are to be made that they be examined in conduct and daily living. After the completion of the examination and after a review of the papers, recommendations etc, are handed in, the applicants leave the meeting. After all is discussed and resolved, the candidates will be given the instructions that they again appear before the Ministerium, and the resolutions will be told them.
- §3. As a rule the ordination should take place in the church where the synod is in convention. But an exception can be made, e.g. a congregation desires that the ordination take place in the congregation of the applicant, in which case the president or else another officer together with two other pastors completes the process.
- §4. If a candidate is being ordained or licensed, the ordination certificate or the license is signed by the president and secretary and handed over to him.
- §5. The close is conducted with a prayer and the Apostolic Benediction by the president.

ARTICLE 10.

- §1. The Ministerium has its own seal and uses it to seal the written articles and matters which it has completed and is presenting.
- §2. The Ministerium has its own archive where all letters, requests, complaints, etc. belonging to the Ministerium are to be preserved.
- §3. Without the permission of an officer, no visitor can take out any article much less destroy it.
- §4. However each member of the Ministerium, each delegate of a congregation which is associated with the synod shall have access to the archive when in the presence of a supervisor or an officer.

CONCLUDING ARTICLE.

If it is considered necessary to amend an article of this constitution, a resolution must be supported by three members and then presented the following year and if two thirds support the change, the change will be made.

We the undersigned declare herewith that we consider this synodical and Ministerial constitution as the foundation of our church union and we obligate ourselves before God and among each other to carry on our conduct as members of this body according to the same.

Signatures under the above are:

John Mühlhäuser

John Weinmann [a cross, to indicate his death]

Wilh. Wrede [line through name] [returned to Germany]

Casp. Plüss [several lines through his name] [Was dropped because of unethical financial practices]

Carl Friedr. Goldammer

W. Bühren [line through name] [joined Episcopal church]

Conrad Köster

Jacob Conrad

Johann Bading

Gotthilf Weitbrecht [line through name] [moved to Michigan]

Jos. Daniel Huber

Johannes Jacob Elias Sauer

Philipp Köhler

Wilhelm Streissguth

G. Reim

Christian Starck

Gottlieb Fachtmann

Julius Hoffmann

Holding Up the Prophet's Hands

Anna Dowidat Plocher

A Missionary Wife in the 1890's

Story by Naomi M. Voecks Plocher
Pictures/captions by David J. Plocher

There have been many missionary wives in the history of our synod. They went about their work quietly, doing very ordinary things under very difficult conditions, holding up their particular prophet's hands so that he could bring the Gospel of Christ to people of other lands, cultures, and languages. This is the story of one of them, the first of many who are known as world missionaries of the WELS.

Anna's Early Years

Her name is Anna. The name given at her baptism was Anna Wilhelmina Louise Dowidat. She was born on February 27, 1871, to Pastor Christoph Dowidat and his wife, Louise Grimm, at Centerville, Wisconsin where her father was the pastor. The oldest of four children, she had two brothers, John and Paul, and a sister, Molly. The family moved to St. Paul's at Fort Atkinson in 1874 and then to Peace at Oshkosh in 1881 when Anna was ten years old.¹

The next year the intersynodical Election Controversy split Pastor Dowidat's congregation. Even though he stood firmly on "by grace alone" and his Wisconsin Synod stood firmly behind him, he found himself in the minority. He left that congregation and, with 25 other families, went on to establish another church a few blocks away on the south side of Oshkosh. In witness to this truth on which they stood, the new congregation chose the name Grace Evangelical Lutheran Church. Christoph Dowidat remained pastor there for almost forty years.²

Anna's mother died of pneumonia in 1882, just a few months after this new church was founded, and Anna was thirteen when her father remarried. Five more children were born, but only two, Elsie and Frieda, survived childhood.

Anna matured into a beautiful young lady with a lively sense of humor. Her autobiography indicates that her circle of friends was large, and included several suitors, but the one who captured her heart was Johannes Plocher.

Johannes Plocher

Johannes Plocher was born in Holzhausen/Sulz am Neckar, Wuerttemberg, Germany on April 2, 1868, the son of a respected farmer and town councilman. After completion of his elementary education and confirmation in the local Evangelical church, he was apprenticed to one of the village officials in Sulz. Part of his duties included reading through the news sheets which were sent to the village offices so they could be posted in the village square for all to read. Johannes later wrote that the news printed by the various mission societies touched his heart, and "there awoke in me a desire to preach the gospel to the heathen."³



*Johannes and Anna (Dowidat) Plocher on their wedding day
September 14, 1894 in Oshkosh, Wisconsin*

That desire was nurtured when an opportunity arose for him to go to America, to Wisconsin, in 1883. He enrolled at Northwestern University in Watertown, Wisconsin, to begin preparing for ministerial studies, and he made his home in Oshkosh with some cousins. Johannes soon found his way to Grace Lutheran Church in Oshkosh where he felt very comfortable since the services were conducted in German. Even more comfortable was the fact that the pastor's family spoke German, which made it easier to get to know the pastor's lovely daughter.

The Search for a Mission Field

About this time the Wisconsin Synod had determined to begin a search for a place in which it could reach out with the gospel to people who had not heard it. But in order to do that, the synod needed men who could be sent to preach this gospel. J. P. Koehler, in his *History of the Wisconsin Synod*, writes:

"A committee of five (Pastors Brenner, Ph. Koehler, J. Brockman, Dowidat and Dammann) was to look for young men of true piety, willing, and according to human judgment, able, to devote themselves to the service of the mission among the heathen. These are to be trained in our educational institutions, for the mission service, and the moneys available to us for mission work devoted to that purpose."

Koehler goes on:

"In 1889 three young men were enlisted. Joh. Plocher of Wuerttemberg and G. Adascheck from Austria were enrolled at Watertown to prepare for the seminary course, the heathen mission treasury footing the bills. The third man was Paul Mayerhoff, son of the old pastor, who had already finished the junior class at the college and now volunteered for the Indian mission."⁴

Once the manpower was in training, the synod began an active search for Indians who were still without the preaching of the gospel. The Indian troubles in the Southwest

did not end until 1891, but shortly thereafter the federal government changed its policy toward the Indians by striving to educate them and make farmers of them. Christian missions were encouraged as a means to this end. This policy was to prove very helpful as the search for a mission field proceeded.

Two men were sent out by the synod to find a suitable mission field. God led them to the Arizona Territory and an Indian nation where no mission work had been done by any denomination, the Apaches. An early history of the mission at Peridot, written by the man who was to be Plocher's successor, Rev. Carl Guenther, who served there from 1900 to 1912, notes:

"Upon sending the Rev. O. Koch from Columbus, WI, and the Rev. Th. Hartwig from Bangor, WI, in the fall of the year 1892 to look up a tribe of Indians among whom missionary work could be taken up and carried on, God's merciful guidance directed them to the Apache Indians."⁵

The Arizona Territory

In 1893 Johannes Plocher and George Adascheck graduated from the Wisconsin Lutheran Seminary in Milwaukee and in October headed to the American Southwest. There they would begin to work among the Apache people, just seven years after the surrender of the Apache chief Geronimo.

For ten years Geronimo had fiercely waged war against the white settlements in protest to broken promises and treaties, until he was finally captured by General Miles who had pursued him into Mexico. Subsequently the Native Americans were banished to Florida, Alabama, and Oklahoma as prisoners of war. Geronimo eventually adopted Christianity, was treated with respect, and was given permission to tell his story.

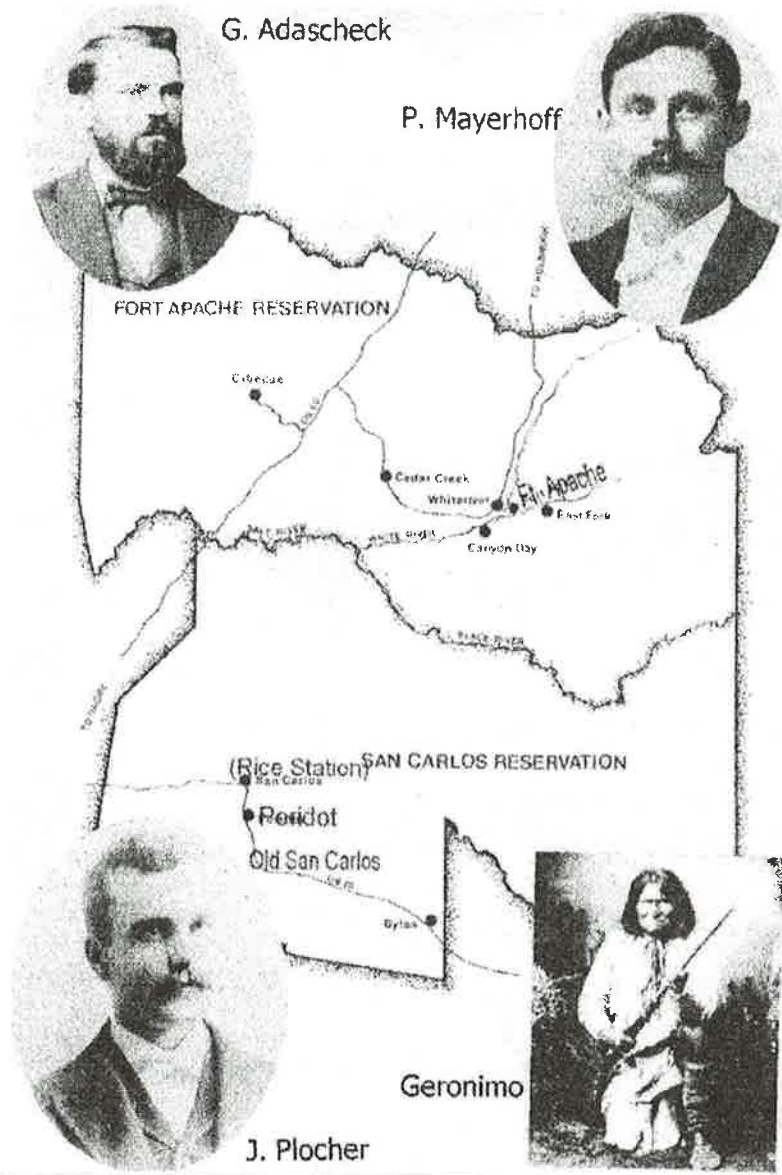
"In the treaty with General Miles we agreed to go to a place outside of Arizona and learn to live as the white people do. I think that my people are now capable of living in accordance with the laws of the United States, and we would, of course, like to have the liberty to return to that land which is ours by divine right."⁶

Although Geronimo never returned to Arizona, dying at Fort Sill, Oklahoma, in 1909, many of the Apache were brought back to the San Carlos reservation under the supervision of the U.S. Army where they quickly realized the necessity of learning the civilization of the white man.

Before Johannes left for the Arizona Territory, however, he asked Pastor Dowidat for Anna's hand in marriage. The wedding date was set for September 12, 1894, and after almost a year on the San Carlos Reservation Johannes returned to Oshkosh to claim his bride.

Anna was not idle during that year. In addition to planning her wedding and writing frequent letters to her beloved in Arizona, she gathered all the things she thought she would need to begin married life in a strange land. This must have been difficult, since she had little idea of what to expect. John's letters described the Arizona countryside and the work he was doing, but house-keeping details were scanty. Still, with utmost trust in the Lord, she knew all would be well.

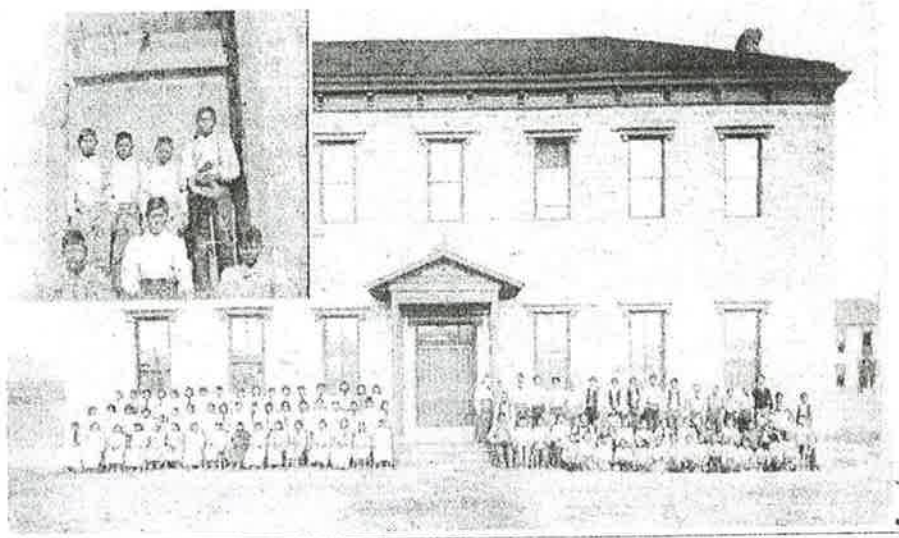
They would travel by train, so she was not limited to just two suitcases and a carry-on. Along with dishes and kettles and linens and bedding she found room for a treadle sewing machine and a small barrel of dried apples. Her grand-daughter remembers hear-



Pictured above are the first three missionaries sent by the synod to the two Apache reservations in the 1890's. Their areas of activity are super-imposed in a larger print on this later map.

ing about those apples and the apple streusel she made with them.⁷ Missionary Plocher was also busy during that year. At first he and Rev. Adascheck found a place to stay near the Indian Agency and the army encampment in the valley created by the confluence of the Gila and San Carlos Rivers. A twenty-fifth anniversary history of the mission published in 1919 explains:

"In San Carlos lives the agent of the whole reservation, who has been given great power. . . . When our missionaries arrived, there was also a military post here; a few hundred soldiers with a higher officer were stationed here."⁸



*The U.S. Government boarding school at San Carlos.
Apache pupils were instructed here by Missionary Plocher.*

The San Carlos Indian Agency supervised the returning Apaches, providing necessities such as weekly food rations. Apache children were to be educated according to American standards, and Johannes began work in the government boarding school, teaching classes twice a week. This provided an opportunity to reach many people, since there were over a hundred students in the school, and he used these contacts, often riding out to visit the Apache in their camps.

A More Permanent Place

The missionaries wanted a more permanent place where they could instruct the children in the truths of God's Word. Ten acres were acquired from the government, with the approval of the local Apache chiefs, at a site nine miles north of what is now referred to as Old San Carlos. Old San Carlos is now covered by the reservoir created when Coolidge Dam was constructed in 1929.

Missionary Guenther's history notes that

"They applied at Washington D.C. for the right to use and to occupy a tract of land of ten acres and to make the necessary improvements on the same. The Department of the Interior granted this request in a letter dated March 17, 1894."⁹

Already on December 2, 1893, Plocher and Adascheck had pitched their tent on the mission grounds.¹⁰ This area is now known as Peridot, after the green semi-precious gemstone mined in the area, although it was often just referred to as San Carlos.

In June of 1894 Rev. Adascheck requested release from this call, citing difficulties

with the Apache language and with English. He returned to Wisconsin, but Plocher continued the work on the reservation by himself. During the summer of 1894 he had a house and a small school built of adobe on this property."¹¹



During the week Apache children attended Missionary Plocher's little school (left) at Peridot built in 1894. The missionary's house on the right shows a veranda added in 1900. The bell donated by school children of the synod at Christmas time in 1895 rang in front of the school.

Some years later, in 1984, Rev. Edgar Hoenecke, who headed the WELS World Missions program for many years, commented that the buildings had been constructed

"on the sunny slope of the Peridot Mesa in full view of the grand panorama to the east, dominated by the formidable Triplett Peaks."¹²

It was here that Anna Dowidat Plocher came as a new bride with her husband and the Peridot Mission sent down its roots.

The San Carlos reservation in the Arizona Territory was an abrupt change from Wisconsin's trees and green rolling hills. Mesquite, sagebrush and sand provided the scenery, along with saguaro, barrel cactus, cholla, agave, prickly pear, and other strange plants in this high desert. The customs and language of the people, too, were far different from Oshkosh's German Lutheranism. Still, this was to be their home, and sharing the love of Christ was to be their joy. Anna knew her role, too, in holding up her prophet's hands.

Living on the sunny slope of the mesa, she looked out every morning at a range of mountains with the aptly named Triplett Peaks looming across the valley. There were mountains behind her as well, and the mighty Mount Trumbull could be seen to the south. The views were breathtaking, especially when clouds were gathering.

Closer to home there was much to see as well. Hills rose behind her house and then fell away to a wide wash. A mile or so to the west where an ancient volcano had erupted, the Indians were mining successfully for the green peridot gems. The white tufa-stone, light, durable and easily quarried, was also found in the area, and was used in the construction of buildings.

Although the views were magnificent, the immediate surroundings were not. It was once described by the son of an Apache chief as, "A terrible place, the worst in all of our vast territory."¹³



Mount Triplett has not changed over the years as one looks from the church east across the San Carlos River valley in 2003. Martin and Jill (Schmidt) Plocher are shown with Malachi, Zacariah and newly baptized Isaiah. Martin serves as principal of the school which his great-grandfather began in 1894.

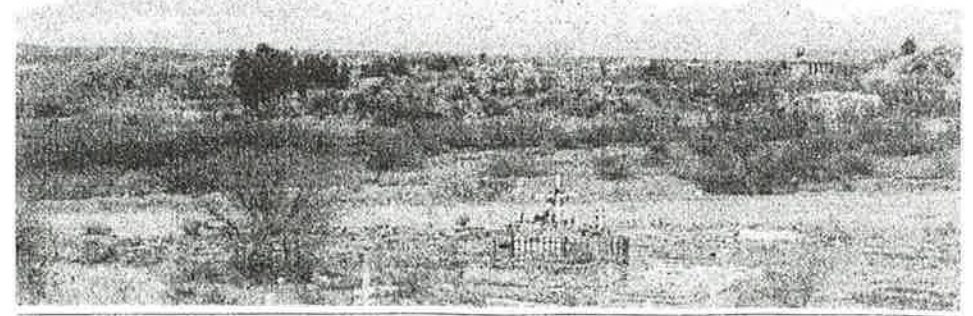
She came in the fall of the year, when temperatures were cooling, but summer was another story. Temperatures then soared over 100 degrees and remained there. Wisconsin decorum required that she wear long skirts and underskirts, which she always did, but she must have longed to adopt the camp dresses of the Indians, with much less weight and a looser fit.

They were not alone on those ten acres. Lizards and geckos scurried about. Rattlesnakes sunned themselves on the rocks or slithered by, along with red racers and the little coral snakes with their lethal venom. Scorpions lurked in corners, creeping under the door to find their way inside, along with six inch long centipedes that could wrap around a person's wrist and raise painful welts. And there were spiders. Big fat tarantulas and elegant black widows with their untidy webs were only two of the many varieties finding their way into the house. Javelina, a type of wild pig, roamed about. She would also soon learn about the kachina, devil dancers, and other Apache superstitions which conflicted with her Christian faith.

Settling In

Anna settled into her new home and new surroundings, knowing that despite these challenges this is where she, too, would serve the Lord. She began keeping a day book, one of which begins with this prayer:

"May our Heavenly Father help me also to begin a new life, one that will please him. Yes, dearest Savior, abide with me, with my whole family and protect us always. Keep us under thy wings. Amen."¹⁴



Mount Trumbull to the south rises over the Peridot church which is seen on the right a half mile away. This 2003 photo was taken from the community cemetery near the Uplegger family burial plot.

This journal records the very ordinary happenings of her days, with occasional glimpses of the world around her. A frugal housewife, she was concerned about expenses, noting that John's new suit cost \$21.50, and apples were eight cents a pound. She ordered many of their necessities from catalogues since the Indian Agency had limited supplies, and devoted part of each day to sewing and letter writing as well as reaching out to those around her.

She struggled to learn Apache words and understand the Apache way of life with the help of an interpreter, Norman, who also accompanied John whenever he preached and on his travels to the many camps. Norman was paid for his services, and she writes, "Norman interpreted tonight. \$1.00", or "Norman interpreted, 60 cents."¹⁵ John eventually mastered enough Apache to preach short sermons in that language and conversed comfortably with the Indians in their camps.

Apache women were curious about Anna, too, and she welcomed their visits. Children were fascinated by the combs she used for her hair and were delighted when she offered to sit outside and comb theirs as well. More combs were sent from Oshkosh and women of all ages soon gathered. Anna used the opportunity to share the good news of Jesus with them.¹⁶



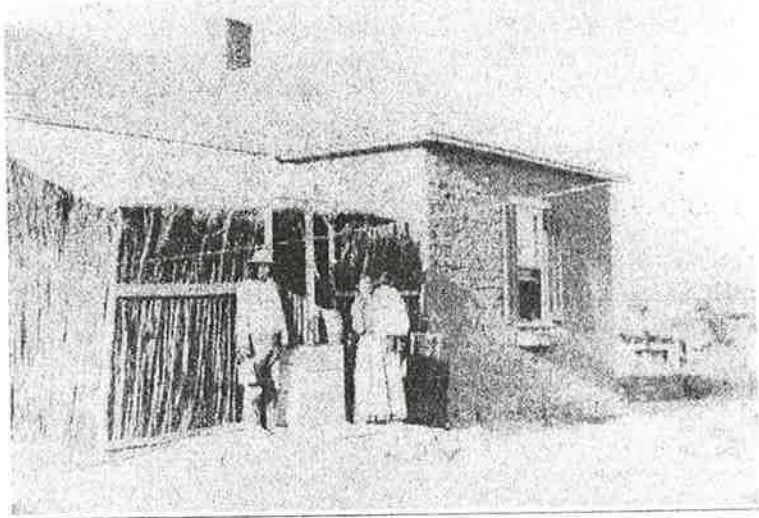
The first page in Anna's day book dated October 1896 with her prayer for God's guidance and protection in her life as a missionary wife.

Mission Work

Meanwhile, John opened his school with 14 pupils. This number increased and averaged about 20. He taught them in both English and Apache, with the help of an interpreter. The curriculum included the usual reading, writing and arithmetic. He instructed them in the truths of God's Word, using Bible stories, the Ten Commandments, the Lord's Prayer, and other parts of Luther's Small Catechism. The hope was that Christ's gospel and Christian love would eventually win the hearts of the children, and then the parents.

On Sundays he called upon certain bands of the Apaches to assemble to listen to what God had to tell them and what God said to them in the Bible. He also had services every Sunday with the children at the San Carlos boarding school, teaching them Bible stories and helping them to memorize key passages. Carl Guenther's history describes this and then adds:

"He visited the sick, helped the needy, comforted the afflicted, and showed himself a servant of God and a true friend of those unto whom God had sent him."¹⁷



Anna holding her first child, Margaret, with Apache interpreter, Norman, in front of her adobe home at Peridot about 1896.

John traveled around on horseback and often was gone several days at a time. Anna always made sure he took a thick horsehair rope with him on his travels. At night, when sleeping outdoors, he would surround his bedroll with this long rope, knowing that snakes would not cross it. Many times he awoke in the morning to find several snakes coiled just outside.¹⁸

Family Life

The only volume of Anna's day book that has been found begins in October 1896. By this time their first child has been born, a daughter, Margarethe Anna, on July 13, 1895. The birth was difficult, with John assisting, a subject not taught at the seminary.

Now, more than a year later, Margaret is still very much a baby. Adding to her problems, at the age of 18 months she had a bad accident. Anna wrote:

"My darling fell over in her chair outside. How frightened I was. She was as pale as death and I was afraid she was going to die and my John not at home. But, thank God, she is all right again tonight."¹⁹

Margaret will live to be 93, without ever being able to walk, and with some mental challenges. Anna continued to care for her at home all her life.

Anna's thoughts as she wrote them down reflect her desire to maintain a home where her husband would find a quiet refuge from the problems of each day, and where they could share their love for their Savior and for each other. The details of the mission work she left to her husband, simply noting that she taught Sunday School again, or that there was "Lord's Supper today" without much, if any, further description. She does mention, though, that about 4:00 on Sunday afternoon John would ride to San Carlos, often not returning until 10:00 at night.

There were many visits with people in the area and in San Carlos, often those connected with the general store, boarding school and Indian Agency there.²⁰ Apaches were welcome in their home also, and people sometimes stayed for dinner or even overnight. Anna notes that one day ten Indians came to visit in one afternoon. Apache women would often come and stay much of the day.

Anna's main connection to the rest of the world was letters. She corresponded with a great many people, writing letters almost daily, and treasured all the news from home. She would have loved e-mail!

The people back in Wisconsin were generous in sending clothing and other items, especially for the children. Just before Christmas in 1896 two barrels of things arrived from the congregations at Watertown, Fort Atkinson, Columbus and Oshkosh which John and Anna distributed at school after they had set up a Christmas tree. Another time the girls at Grace Lutheran Church in Oshkosh sent seventeen dolls to the Indian girls at San Carlos. The school children of the synod collected funds to purchase a bell for the school and a bell tower was built for it.

Anna also sewed things for the children at the school and, when they brought fabric to her, sewed for the adults. John must have mentioned her activity in some of his letters to Rev. Brenner, because he refers to John's marriage in his mission report to the 1895 synod convention:

"He has found in the same not only a faithful wife, but also excellent support and help for his work, for she also has a heart for the Indian. . . Mrs. Plocher is much in demand by the Indian women, who bring her fabric from which she makes dresses for the little Indians, especially for the school children."²¹

Mending was endless. She repaired stockings and replaced the sleeves on baby Margaret's dress. She patched John's shirts and found time to sew curtains. On one occasion she fixed over her old green wrapper for an Apache lady and commented to her diary that "she looks as big as a barrel in it, but seems to be proud of same."²²

Raffendericht

Aber den Stand der Kasse der Indianermission für die Zeit vom 19. Juni 1893 bis zum 19. August 1895.

Einnahme.

Kassensaldo bei der Uebergabe der Kasse an die Allgem. Synode.....	\$1023 16
Kass. der Wisconsin-Synode.....	2104 71
Kass. der Minnesota-Synode.....	190 03
Kass. der Michigan-Synode.....	370 53
Kass. der Illinois-Synode.....	285 27
Kass. d. d. Synode.....	17 75
Kass. d. d. Synode.....	4 71
Don. P. G. Abschied.....	60 00
Ein Zinsen.....	81 42
Summa.....	\$4879 49

Ausgabe.

Ausgabe für den Kirchenbau in Duluth gekauften Summa.....	\$ 160 00
für Besatz von 1500 Getreidemaschinen und für 1200 Propanum.....	27 51
für Anschaffung der beiden Missionare.....	52 60
für die Reise der beiden Missionare nach Arizona.....	150 00
für den Bau der Kapelle und der Wohnhäuser.....	1442 70
für 1 Brunnen, 1 Stall, Bretter und Draht für Umzäunung etc.....	185 42
für Schulbank und andere Schulbücher.....	20 82
an Missionar G. Abisch für 6 Monate Gehalt.....	450 00
an Missionar G. Plocher für 6 Monate Gehalt.....	1280 50
an den Gehalt des Missionars für 6 Monate Gehalt.....	55 00
für Beschreibungen.....	63 01
Summa.....	\$3771 48

Gewinn Einzahlung.....\$4975 49

Gewinn Ausgabe.....\$771 48

Raffendericht am 19. August 1895.....\$1103 01

G. Dowidat, Schatzmeister.



Rev. Dowidat (inset) reported his expenditures for salaries, travel, school, buildings, interpreter, well, fence. Sources of income are also listed above on this photo-copied page from his Joint Synod's 1895 convention report.

Several times she repaired John's slippers, until finally one day she sent to the Atlantic Shoe Company for a new pair which cost \$1.25. No wonder she tried so hard to keep the old ones usable. New shoes cost \$2.25.

John's salary for the entire year was about \$700.00, which breaks down to less than \$60.00 a month, so Anna learned to manage all her expenditures very carefully. "Outrageous," is her comment about the \$5.00 charge for some things she purchased locally. Rev. G. Ph. Brenner's Indian Mission Report in the Synod Proceedings states that they were given an extra ten dollars a month because of the high cost of living. Anna's father, Rev. Christoph Dowidat, was treasurer of the mission board. His report lists all the expenses incurred by the mission, including the cost of digging a well.²³

The well provided good water. John kept a garden with pumpkins, potatoes, radishes and carrots, among other things. He also hunted with a gun he bought for \$15.00. He brought home doves and quail, but no large animals. They had a cow at least part of the time, and were able to buy provisions at the Indian trader's store in San Carlos, nine miles away. Anna had a fondness for apples, once buying 50 cents worth and getting 22 apples, with the comment that "things are getting dearer." Later she bought 28 apples for a dollar and is very pleased, "the largest and nicest we have had." On Thanksgiving they feasted on chicken and apple streusel.

They bought a piece of beef for 20 cents, and one of her Christmas gifts from John was a dozen oranges. The piece of pork they bought cost 70 cents, but she was delighted to get two quarts of lard from it and quite a few meals. There was always bread to bake, and she particularly liked graham bread. Brown cookies were another favorite and at Christmas time she made many. One day an Apache lady, Mrs. Cassadore, brought her acorns, but she doesn't say what she did with them.

Weather in the fall turned cooler, which was lovely, with the monsoons bringing much needed moisture. As Christmas neared, however, she was a bit homesick for the

snows of a Wisconsin winter. The winds became stronger and penetrated the house. Rain was chilly. Temperatures dipped to frost levels. In December it was so cold that John put up a stove in the school and they bought wood from Charlie for \$4.50. Then on January 1, 1897, she mentioned a surprise. "It rained, then snowed, hard and heavy. I was so happy to see it snow I went and stood outside so as to be sure of enjoying same."

She missed her family in Wisconsin very much. In February she wrote, "Sunday, ten o'clock, and my dear John has left us again. How lonely I am getting to feel of late. We are home alone so much. Poor John has so much work all the time. How I wish I could help him more than I do."

Travel was always by horse back or horse and wagon, unless one wanted to walk. Billie was their horse, and when Billie was sick John stayed home. Occasionally Billie wandered off and someone would bring him back. Although Anna never speaks of riding the horse herself, they often hitched up the cart, and coming home once, she noted without any detail that they almost had a runaway.

On another occasion John and his interpreter were following a dry stream bed when suddenly their horses became agitated, sensing danger. Giving the horses the lead they raced up the steep banks of the wadi. They had just reached the top when a wall of water came rushing down in a flash flood. God had spared their lives, and they were extremely grateful.²⁴

Mr. Davis was another interpreter. He and John went out hunting and John met with a terrible accident. "Billie got on hind legs and fell, with saddle and all, on top of John, flat on his stomach and all. Poor boy, how he suffered." John was pretty bad for several days, so Anna taught school for him. She was quite relieved when he was up and about again.



An Apache Indian campsite with wickiup homes about 1900.

Wanting the school to reach more children, Missionary Plocher went to Chief Cassadore who was always friendly with him. John asked if arrangements could be made so the children could attend school regularly. The chief explained that children were an important part of their work force and if the missionary wanted the children all day the tribe should be compensated for their lost wages, in effect renting them. John, of course,

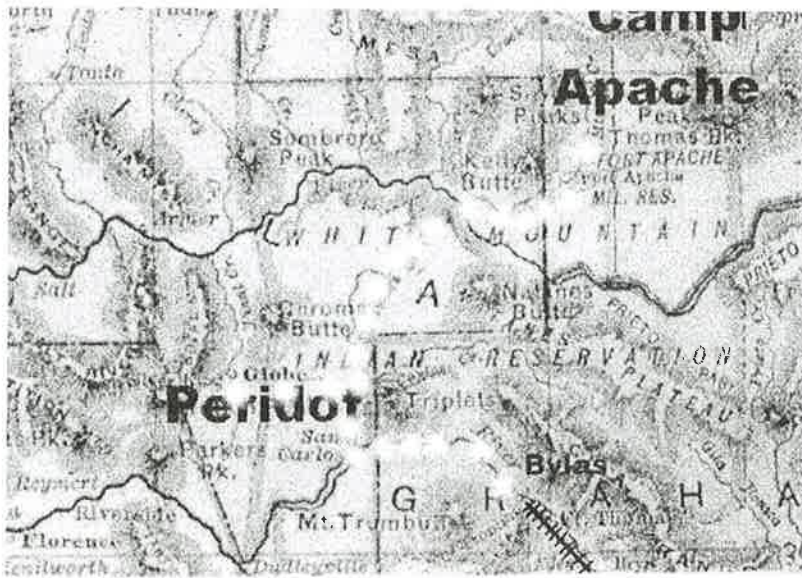
refused, but soon a rumor started that the chief was attempting to sell the children of the tribe to the white men. The people of the tribe were furious and made plans to lynch their chief. When John learned of this he rode into the camp to explain the matter and the lynching party disbanded, saving the chief's life.²⁵

Apaches lived in camps, or settlements, constructing wickiups for both summer and winter homes. Often these homes were right next to each other, one built to allow breezes to cool the interior in the summer, the other snugly covered with skins to keep out the winter chill.

Although Anna says little about the religious practices of the people among whom she lives, a death in the community caused this comment, "What a howling, crying, and screaming they do, no one can understand unless they have once heard it themselves." This carrying-on would go all through the night with their heathen ceremonies. Both John and Anna were reminded again of the urgency to bring the comfort of Christ's gospel to the Apache people.

The Mission Expands

In the summer of 1896 Rev. Paul Mayerhoff arrived on the mission field. The railroad now reached all the way from Bowie up to San Carlos and Rice and on to Globe, although in 1893 when Plocher and Adascheck first arrived they had to travel horseback from Geronimo, a community near what is now Bylas, about twenty miles southeast of Peridot.



On this 1895 map the railroad (coming up from Bowie) ended at Geronimo. Travel beyond was on foot or by horse. The white dots and place names of Peridot, Bylas and Camp Apache have been added to the map for emphasis.

Mayerhoff was directed to begin work at Camp Apache among the White Mountain Apache on the Fort Apache reservation near Whiteriver. Plocher had made an explora-

tory visit the year before to find a suitable site for another mission station. The two missions were ninety miles apart and separated by the Salt River Canyon which made travel difficult, but not impossible. At first Mayerhoff spent several weeks at Peridot with John, learning what he could about mission work among the Indians.²⁶ Then the two of them journeyed to Camp Apache, pitching their tent on the East Fork of the White River.²⁷

Back to Wisconsin

As summer came to the reservation in 1897, Anna's health was not good. In addition to terrible headaches, some bad spells, and other ailments, she is pregnant. Not wishing a repeat of the last birth they decided that Anna should return to Oshkosh with little Margaret. The diary is silent from June to September, but we can assume that the three of them left for Wisconsin during that time. The train trip took at least five days, and John used his time in Wisconsin to talk to mission committee members and fellow pastors about the work he was doing on the reservation.

In September John headed back to the Arizona Territory, stopping along the way to visit his brother-in-law, John Dowidat, who was now a pastor in Nebraska. Anna continued to hold up her prophet's hands with prayers for his safety and well being. Her diary is filled with these prayers and with expressions of how much she misses him. She is thankful, however, to be with her caring father, step-mother and sisters, all of whom she dearly loved. Her brother Paul was now at Watertown, studying to become a pastor. Anna used the time to care for Margaret, make preparations for the new baby, and renew her acquaintance with old friends. Being able to walk to a store and shop for things like ribbons and clothes was a joy, and calling on the people with whom she had corresponded in all her letters made her very happy.

She delighted in showing her Indian things, the baskets and bead work she had brought back from Arizona. There was an olla, dug out of the earth, for which she paid 40 cents, a basket for \$1.75, and a beaded bag for 50 cents, among other things.

Not everyone, however, was happy with her return to Oshkosh. Letters arrived from some pastors condemning her for "not wanting to go out to A no more," which hurt her deeply. (The grammar is hers, not the pastors'). "My God, help me," she writes. "Could I only fly to him, how quickly I would go!"²⁸

One time Pa gave her \$10.00 with the admonition to put something aside for her return to Arizona, but, "I got a cape for \$7.10, a hat, \$2.75, a shirt for 25 cents, goods for baby, 40 cents, and that amounts to \$10.50. Oh, how the money does fly. What will my John say!"²⁹

She was concerned about John being alone and wrote almost daily. She also sent packages with cookies that she baked or cocoa or summer sausage. "Mailed 20 cents worth of summer sausage to John. Postage 28 cents." John did not write to her quite as often. Sometimes there was a week or more between letters and she worried.

In October he sent her a gift of peridot to mark their wedding anniversary. That brought back memories of their earlier excursions to the peridot mines near their home. "My precious stones were sent to me from my dear boy. I like them so much and everybody thinks they are fine." Later she had a ring made, sending the stones to Chicago to be cut. "Got my beautiful Arizona ring and paid \$1.75, got it for half price."³⁰

As winter closed in and Christmas approached she was busy, but she was not happy. She longed to be with her husband. There were many days when she was not well, and nights when she could not sleep, and her diary is filled with prayers for



*Anna and John explore peridot mines
a mile west of the mission.*

strength and guidance. Then one morning in mid January 1898, her writing was an anguished scrawl, "These are my last lines. The Lord will help me through. Oh, pray for me."

That evening her child was born, a "big, fat, baby boy," named Karl Johannes. He was baptized the next Sunday by his grandfather, Pastor Dowidat. "The best baby out, he never cried."

There were lots of visitors, and after almost three weeks Anna was able to leave her bed and come downstairs. Her strength returned and she was able once more to help in the house with cooking and cleaning. She made the rounds of all her friends, taking the children in a buggy. Then in March she started preparations for her return to Arizona.

Return to Peridot

The diary is silent until August 1898 when the family is once again settled at Peridot and the work goes on. John is beginning to see some tangible results of his preaching and teaching. On April 2, 1899, four pupils of the San Carlos boarding school, all girls, confessed their faith in the Triune God and were baptized. In July he performed his first marriage, uniting Benjamin Mahaeel and Alice May in holy wedlock at the government school in San Carlos. John was greatly encouraged by these first fruits.³²

Now John is 31 years old and has been on the San Carlos reservation for six years. He has worked hard, but the climate, the difficult living conditions, and the stress of his labors have taken their toll. His health had suffered, and Anna was still struggling with her own health problems.³³ The time had come for them to leave. Leaving was not easy, however. The Apache people had become dear to their hearts and they had many friends.

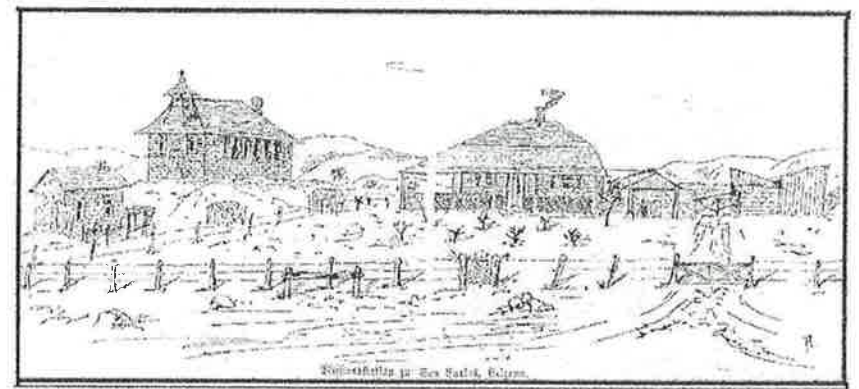
John informed chairman Brenner that the mission station had to be occupied at all times. If it was vacated, the government could arrange for another denomination to use the property, and the current Indian agent would not have hesitated to do so.³⁴



Four girls confessed the Christian faith and were baptized by Missionary Plocher on April 2, 1899. The Plocher's second child, Karl, sits among them.

The Next Step

The problem had a temporary solution when Pastor Mayerhoff agreed to come down and take charge of the work at San Carlos until someone else could be found to accept the call to be Rev. Plocher's successor. Mayerhoff came in November 1899 and Rev. Charles Guenther, a student at the Lutheran Theological Seminary in Wauwatosa, was ordained on January 31, 1900, and sent to be a missionary among the Apache Indians.³⁵ A teacher, Rudolph Jens, was also sent, to look after the school and its students.



An early sketch of the San Carlos mission at Peridot. The first school (left) was replaced with a tufa-stone school-chapel (above it) in 1903. The first residence (right) became a teacherage after 1920 and finally a storage place until it was removed in the 1990's.

Pastor Guenther and Teacher Jens saw many of the fruits of Missionary Plocher's work. Their first two years are filled with many baptisms and a number of weddings. One of the four who were baptized by Plocher, Irene, brought her daughter to be baptized by Rev. Guenther in May 1900, bringing the total of baptized souls to fifteen.³⁶

With God graciously prospering the mission field, Guenther and Jens felt the need for a larger building that could be used as a chapel and a school. The synod resolved to set aside \$2,500.00 for the erection of a chapel-school of tufa construction on the San Carlos reservation, and in 1903 the work was completed.³⁷ This structure, now enlarged, is still being used for worship at Peridot.

And so the first chapter in the story of the world missionaries of the WELS came to an end. This ending was still just a beginning. Missionaries such as Gustav Harders, Francis and Alfred Uplegger, Henry Rosin, and their missionary wives followed on the San Carlos reservation. So the preaching and teaching of God's Word continued along with his gracious promises and blessings. God also blessed the efforts of Paul Mayerhoff on the Fort Apache reservation and those who followed him there.

Later Years

Anna's work of holding up the prophet's hands did not end when she left the Arizona Territory. John accepted a call to St. Peter, Minnesota, where they stayed for seven years. The congregation hosted a synod convention in 1901 and Anna no doubt was involved with planning meals and cooking for all the men. A receipt in our personal files shows that Rev. Plocher received \$24.00 from the synod to cover the cost of board (meals) for the delegates. While in St. Peter another son, Walter, and a daughter, Dorothy, became part of their family. A third son, George, died in infancy.



The foundation stones of the first school house are still visible where Malachi Plocher (a great-great-grandson of Anna and John) stands in the parking lot at Peridot one hundred years later in 2003.

In 1906 John followed a call to St. John Lutheran Church in St. Paul, where they remained for the rest of his ministry. In 1944 John and Anna marked their golden wedding anniversary with a joyous celebration at the church.

Anna died on September 10, 1949 in St. Paul, at the age of 78, having worked at her husband's side for 55 years. Soon after that John retired from the public ministry. He died in 1960, at the age of 92. They both had entrusted their lives on earth to their Lord Jesus Christ and to his cause. Now they forever share that life in heaven from him who lived and died and rose again for their salvation.

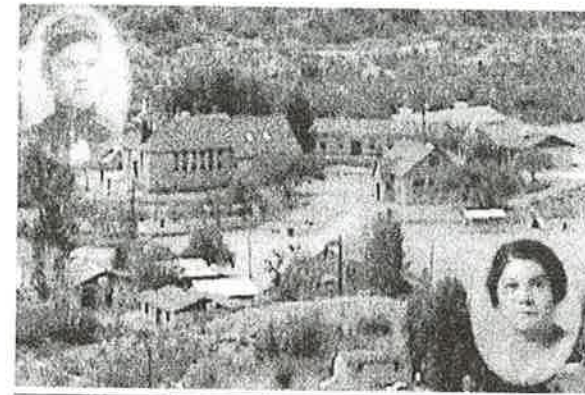
Legacy

Her legacy lives on. Their oldest son, Karl, served as a pastor for fifty years, and two grandsons, David and Karl Jr., felt their grandparents' gentle encouragement as they, too, became pastors. A great-grandson, James, followed the same path and is now a pastor in Michigan. Five other great grandsons, all Plochers, are teachers and principals in WELS schools in California, Texas, Minnesota, Wisconsin, and Arizona.

The school that Johannes Plocher started at Peridot in 1894 has prospered and is now being guided by one of those great-grandsons, Martin, as principal. The foundation of that first school building is still visible in the parking lot in front of the church.

Peridot Lutheran School now has an enrollment of about ninety students with four teachers and several other staff members. The congregation is part of a dual parish with Grace at San Carlos (Rice). Anna and Johannes would be pleased to know that the seeds they planted have grown under the direction and blessing of God.

Anna's legacy also lives on in the countless women who have continued to hold up their prophet's hands in congregations and mission stations throughout the world. They too, as Anna, do very ordinary, yet important things, under often difficult conditions and share in bringing the good news of our Lord Jesus Christ to many people. For all of them, past, present, and future, we give thanks and praise to God.



2003 photo of the Peridot Lutheran Mission with insets of Anna

Danket dem Herrn!

Psalm 106:1

END NOTES

1. David J. Plocher, *Family History Notes*. Both John and Paul became WELS pastors. Rev. John Dowidat retired in 1948 after 24 years at St. Luke, Oakfield, WI, and Rev. Paul Dowidat served St. John, North Minneapolis, MN for 58 years until 1962.
2. *Centennial Book*, Grace Lutheran Church, Oshkosh, 1982, pp. 2-4
3. Johannes Plocher, from a letter, in personal files
4. J.P Koehler, *The History of the Wisconsin Synod*, (Sentinel Publishing Company, St. Cloud, MN, for the Protes'tant Conference), p. 198
5. Charles Guenther, Missionary, and Rudolph Jens, Teacher, *The History of the Mission at Peridot, Arizona, Until March 1, 1903*, Typescript 1961 by Leonard E. Brown. Unpublished document in the archives at Peridot, p.1
6. *Geronimo, His Own Story*, An interview with him, downloaded from an internet website.
7. Conversation with Joan Plocher Meyer, granddaughter. Grandma Anna always made an apple streusel when the family came to visit.
8. O.H. Koch, *Jubilaumbuechlein zum fuenfundzwanzigjaehrigen Jubilaem der Evangelisch-Lutherischen Indianermission* (Anniversary Booklet for the 25th Anniversary of the Evangelical Lutheran Indian Mission), compiled by Rev. O. H. Koch, NPH 1919. The description in the booklet continues: "The government buildings lie around a broad, sandy area, which is excellently suited for an exercise place. . . but now the exercise field [for military drilling] is deserted. At that time San Carlos did not yet have any railroad connection. Only a mail and freight wagon road connected this agency with the outside world; since 1896 San Carlos has a railroad connection with Bowie and Globe. After our missionaries had arrived in San Carlos, a temporary shelter [residence] was necessary. The Indian trader, Mr. Windmueller, who had accepted the two pastors, Theo. Hartwig and O.H. Koch, in such a friendly way in the previous autumn, was also now immediately ready to help our young missionaries with advice and deed. The agent also accepted them in a friendly way and made a furnished room available to them, and Mr. Windmueller gave them the necessary bedding." (Original German booklet, pp.22-23. The translation was made for Dr. William Kessel by John Drickamer, 1976, and placed in the archives at Wisconsin Lutheran Seminary. p. 14. Used with permission.)
9. C. Guenther, op. cit. p. 2
10. Rev. G. Ph. Brenner, chairman of the Indian Mission Committee, in 1900 wrote, "After much searching and deliberation they found a place nine miles from San Carlos which they considered as being the most suitable for the establishment of a station. [We know the place today as Peridot]. Here they settled, pitched their tents which they had brought along, and lived throughout the winter. As soon as it was expedient Brother Plocher began to teach the Word of God to the Indian children who were in the San Carlos school. Every Sunday he went there and conducted Sunday School. He looked up the Indians who at first were suspicious but soon became more trusting. Plocher worked hard to learn the Apache language." From a handwritten report by Brenner dated April 17, 1900 discovered among other manuscripts collected by J. P. Koehler in preparation for his history of the Wisconsin Synod's first 50 years in existence. Brenner's manuscript was found and translated by Arnold O. Lehmann and printed in the *WELS Historical Institute Journal*, Oct. 1992, p. 41.
11. G. Ph. Brenner, *Indian Mission Report, Synodal Berichte, Wisconsin Synod Proceedings 1895*, pp. 10-12
12. Edgar Hoenecke wrote an article, *The End of an Epoch in the Apache Indian Mission*, to mark the deaths of Pastors Alfred Uplegger and Henry Rosin. *WELS Historical Institute Journal*, Fall 1984, p. 33.
13. Ibid. p.35. Hoenecke gives the source of the quote, "...as Eric Hartzell reports it to have been described by Daklugie, the son of the Apache Chief Juh."
14. Anna Plocher, *Record*, She apparently had several of these day books, but only this one seems to have survived. p. 1.
15. Ibid. p. 2, 3
16. Remembrances of Joan Plocher Meyer, granddaughter
17. C. Guenther, op. cit, p. 2
18. Remembrances, Leila Plocher Strickholm, granddaughter
19. Anna Plocher, op.cit., pp. 11,12
20. Ibid. Some of those who visit and have meals include: "Mr. Annen here for dinner." " Mr. & Mrs. McMurrens up for the night while he is teaching up the river." MacMurren was the agriculturist sent by the government to show the Apaches how to farm. "Miss Hunt here to take pictures. . . Pictures of babe and myself from Miss Hunt." Quotes from various pages of Anna's day book.
21. G.Ph. Brenner, *Indian Mission Report, Synod Proceedings 1895*, p.11. Translation by David J. Plocher.
22. Anna Plocher, op.cit.,, p. 10
23. C.Dowidat, *Mission Treasurer's Report, Synod Proceedings 1895*, p. 12
24. Remembrances, David Plocher, grandson. He heard his father, Rev. Karl Plocher, tell this story to his confirmation classes to illustrate ways God's angels protect his people.
25. *Anonymous Paper*, Archives, Peridot Lutheran Church, Peridot AZ.
26. William B. Kessel writes, "During that time (which Mayerhoff spent with the Plochers) he learned how to ride a horse." A rather humorous description of this by Kessel then follows in "*WELS Pioneers in Apacheland*," *WELS Historical Institute Journal*, October 1995, p.25, from reminiscences of Mayerhoff published 1938 in the Beatrice, Nebraska newspaper.
27. In "*Our Church: Its Life and Mission, (A Revision of You and Your Synod)*" NPH 1990, page 158, this statement is made: "In 1894 Missionaries Plocher and Adascheck reached what is now known as East Fork. Here they pitched their tent under the shade of the oldest tree on the reservation, known today as 'Old Cedar'." The problem with this statement is that Adascheck was in Arizona for only nine months (October 1893-June 1894). Brenner's August 1895 Indian mission report says, "At our request Missionary Plocher has made a trip to Camp Apache and found a place suitable for a mission station," (*Synod Proceedings*, p.11), but no reference is made to Adascheck being there anymore. The 1895 mission treasurer's report shows that Adascheck received a salary for nine months. No trip expenses were listed in the 1895 treasurer's report. Then Dowidat's 1897 treasurer's report for the previous biennium (*Synod Proceedings*, p. 10) lists trip expenditures to Ft. Apache for Plocher (two trips) and Mayerhoff (one trip). This establishes Plocher's first trip before August 1895 and his second trip accompanying Mayerhoff from Peridot on his way to Ft. Apache in the summer of 1896.

28. Anna Plocher, op cit p.21
29. Ibid p.25
30. Ibid. p.27
31. C. Guenther, op.cit. "These pupils were Ivy Clark, Besay Manz lay ay, Irene Joaklana and Sadie Mugaminary." p.2
32. Ibid. p. 2
33. C. Ph. Brenner, *Indian Mission Report, Synod Proceedings 1899*, p.16: " In his report of the last quarter-year, Brother Plocher apprised us, that he also, as well as his dear wife, regretted it very much, that it would hardly be possible for them to endure longer there in that climate. The advice of several physicians is, they must leave Arizona permanently. It is urgent for the honorable synod to understand this and make the appropriate decisions." Translation by David J. Plocher.
34. Ibid. p.17 These words of Brenner follow immediately upon what is quoted above in the preceding endnote: "Our work there finds appreciation from the appointed Indian agent. He wishes, that still more missionaries be sent there. If we cannot or will not, he will get another denomination to establish a mission station and school. Brother Plocher is of the opinion that, if there are no theologically educated men ready for ordination, one should look around for appropriately qualified teachers to put at the school . . . under the missionary's supervision." Translation by David J. Plocher.
35. C. Guenther, op.cit, p. 3. Missionary Carl (aka Charles) Guenther, the son of Friedrich Guenther who came from the Berlin Mission House in 1870, was ordained and commissioned at his father's church in Oconomowoc, WI. Teacher Rudolph Jens of Two Rivers, WI, before coming to Peridot had been teaching at Columbus, WI where O.H. Koch was pastor.
36. C. Ph. Brenner, *Indian Mission Report, Synod Proceedings 1901*, pp.64, 65. After naming those who were baptized by Guenther in the short time since Plocher's first four converts, Brenner concludes, "Somit haetten wir jetzt 15 getaufte Seelen auf dieser Station." With Jens now teaching, the school numbers between 20 and 30 children.
37. C. Guenther, op.cit., p. 4

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2. Brenner, G. Ph., *Indian Mission Reports, Synodal Berichte, Wisconsin Synod Proceedings, 1895, 1897, 1899 and 1901*. Translated by David J. Plocher.
3. Centennial Book, *100th Anniversary 1882-1982, Grace Ev. Lutheran Congregation*, Oshkosh WI, Pastors Clarence Koepsell and Dale Schulz
4. Dowidat, Christoph, Kassenbericht, *Treasurer's Report for the Indian Mission, Synod Proceedings 1895, 1897, 1899, 1901*
5. *Geronimo, His Own Story*, Part I: The Apaches, Chapter 21. The beginning of a larger work titled, "From Revolution to Reconstruction." Downloaded from the internet: <odur.let.rug.nl/~usa/B/geronimo>
6. Guenther, Charles, *The History of the Mission at Peridot, Arizona, Until March 1, 1903*. Typescript 1961 by Leonard Brown. In archives at the Peridot Lutheran

- Church, Peridot AZ and Grace Lutheran Church, San Carlos AZ.
7. Hoenecke, Edgar, "The End of an Epoch in the Apache Indian Mission." *WELS Historical Institute Journal*, Fall 1984, pp. 33-44
8. Kessel, William B, "WELS Pioneers in Apacheland," *WELS Historical Institute Journal*, October 1995, p.25, from reminiscences of Mayerhoff published 1938 in the *Beatrice Daily Sun*. Newspaper copy in Kessel's file.
9. Kiessling, Elmer C., *Our Church: It's Life and Mission*, NPH 1990. After Prof. Kiessling's death in 1981, several others helped update the information to serve as a revision of *You and Your Synod*, NPH 1972, which in turn is the revision of "Our Synod and Its Work," NPH 1947, by Prof. E.E. Kowalke.
10. Koch, O.H., *Jubilaebuechlein zum fuenfundzwanzigjaehrigen Jubilaem der Evangelisch-Lutherischen Indianermision (Anniversary Booklet for the 25th Anniversary of the Evangelical Lutheran Indian Mission)*. Issued by the Commission for Indian Missions. Compiled by Rev. O.H. Koch, NPH 1919. The translation was made by John Drickamer for Dr. William Kessel, 1976, and placed in the archives at the Wisconsin Lutheran Seminary, Mequon, WI, p. 14. Used with permission.
11. Koehler, J. P., *The History of the Wisconsin Synod*, (Sentinel Publishing Company, St. Cloud, MN, for the Protes'tant Conference) 1970
12. Lehmann, Arnold O., "Origin of the Wisconsin Synod's Heathen-Mission Program." *WELS Historical Institute Journal*, Oct.1992, pp. 39-43
13. Plocher, Anna, *Record*, Day Book 1896-1900, in personal files
14. Plocher, David J., *Genealogy and Picture Files*, on personal computer

This essay was delivered at the annual meeting of the WELS Historical Institute on October 26, 2003, with accompanying pictures in a power-point presentation. Pastor David and Naomi Plocher live in retirement at Waterloo, Wisconsin. She serves as secretary on the WELS Historical Institute Board.

The President's Report

by Mark Braun

WELS Pastors and the Vietnam War: A Preliminary Report

A faraway war waged under unfamiliar, arduous physical conditions. The President of the United States challenged to explain why our country was in this war at all and to justify how it was being fought. Presidential candidates from the loyal opposition party announcing that the nation should never have gotten into the war and should be seeking an honorable exit from the conflict. A growing protest movement on college and university campuses, and opposition to the war rising among many of America's intellectual leaders.

Readers under 30 might think we are talking about the war in Iraq or the ongoing war on terrorism, but those in the 50-something crowd remember all of these as ingredients that surrounded the war in Vietnam.

David Maraniss, author of biographies of Bill Clinton and Vince Lombardi, examines the Vietnam War in his most recent book, *They Marched into Sunlight: War and Peace, Vietnam and America, October 1967*. Maraniss views the war from three vantage points: Vietnam; Madison, Wisconsin; and Washington D. C. On the University of Wisconsin campus at Madison, student antiwar activism reached a new plateau with a massive protest against Dow Chemical Company, the manufacturer of napalm, which was being used against Vietnamese in the war. Protesters may well have argued that they were doing their patriotic duty by opposing the war, just as surely as others considered it their duty to fight in the war.

Maraniss's book took no notice of the small Lutheran college in Watertown, Wisconsin, thirty miles east of Madison. Students at Northwestern College enjoyed a deferment from the military draft and military service throughout the Vietnam war, but their deferment was not classified as 2-S, granted to college students until they completed their undergraduate degrees and, in some cases, graduate study. Northwestern students received a 4-D deferment, granted to divinity students intending to enter the pastoral ministry of their church body, the Wisconsin Evangelical Lutheran Synod. The 4-D, unlike the 2-S, did not expire after graduation but would remain in effect through their years in seminary and into their service as pastors.

In many other parts of the United States, young men opposed to the war refused to register with their local draft boards, burned their draft cards, sought conscientious objector status, hoped (and in some cases cheated) to fail the army's physical examination, or considered fleeing to Canada. None of those alternatives was necessary for students at schools like Northwestern College. Indeed, while the University of Wisconsin in 1967 was in process of becoming one of the major centers of opposition to the draft and the war, Northwestern would have appeared to many as a safe haven from those issues and confrontations.

The 4-D deferment was granted to young men who indicated a desire to enter the ministry in other church bodies, too. Were young men using seminaries and graduate schools of theology to dodge the draft and escape military service? Were students at Northwestern also motivated, at least in part, to pursue the ministry as a way of avoiding Vietnam? Carleton Toppe, president of Northwestern College, addressed that issue in 1971 in *The Northwestern Lutheran*. Toppe cited the observation by a Congregational church pastor that "many young men have been misappropriating" the 4-D divinity ex-

emption. Toppe also noted that one Lutheran synod seminary would be graduating twice as many men that spring as there would be available openings for service in the church body. "Seminaries are full of men who 'hate the war,'" said the Congregational pastor, and he predicted that many of those men would drop out of seminary once they were no longer liable for the draft.

Toppe answered:

If his charges can be substantiated, they would apply almost exclusively to church bodies that have no preseminary training program. When a college senior in a public university sees the Selective Service Board waiting in the wings on his day of graduation, and he decides on the spur of the moment that he will become a minister, most seminaries in the land will accept him.

Toppe contrasted that with the situation in the Wisconsin Synod, and at Northwestern College, where he was president and where he had regular dealings with the local draft board on behalf of preseminary students.

This draft dodge is hardly an option in the Wisconsin Synod. For all practical purposes our Synod has a mandatory preseminary program. . . . Most applicants have already been in a divinity school program for eight years, since the majority of them entered it as ninth-graders in a Synodical academy. Fourteen-year-olds are scarcely draft dodgers. Nor is it likely that 18-year-olds with 31 credit hours of Greek, 20 credit hours of German, and 12 credit hours of Hebrew ahead of them before they reach the Seminary, are such.

The Wisconsin Synod did not need to be embarrassed when the Armed Services Committee called for an end to the divinity student exemption. We have not abused that privilege; our Seminary is not a haven for draft dodgers.

While it may have been unlikely (not to mention academically demanding) to take 63 credits hours in German, Greek, and Hebrew to avoid military service, it would not have been impossible. Although geographically separated from campuses where antiwar demonstrations were going on, Northwestern students could not remain untouched by the larger events in Madison and in Vietnam. They understood that if they dropped out of college, chose a different career path, or suffered academic failure, they would quickly lose their deferments and be reclassified for the draft as I -A. Many students had classmates or family members who did not enjoy this deferment but were drafted or enlisted into military service. Would the threat of lost deferment and dangerous service in a distant, unpopular war serve as powerful motivation (even if unspoken) to remain on course for the ministry? Could young men recognize at the time such competing motivations? And now, three decades later and more, could they recognize the role their deferment played in their decision to pursue the ministry? And if so, could they acknowledge it? Do they have second thoughts about the career paths they chose? Do they feel any sense of guilt for having avoided what thousands of their contemporaries were forced to confront—including some men who now belonged to the congregations they served?

In the spring of 2003, psychology professor Dr. Leanne Olson, senior psychology major Courtney Ratliff, and I conducted an e-mail survey of pastors who graduated

from Wisconsin Lutheran Seminary during the Vietnam War years. Despite numerous technological glitches, and in large part due to the good-natured persistence of many respondents to conquer these glitches, we received a significant number of responses. In this initial report I wish to provide some of the information we have gleaned from the responses, and invite broader participation in this study.

Sixty-five pastors participated in the survey. Their average age is 54 and they have served in the public ministry for an average of 27.5 years. One of these men had served in the Vietnam war. Thirty-eight reported that a family member had served in a past military effort, and exactly half that number, nineteen, reported that a family member served in Vietnam. Thirty-seven of the respondents reported that at least one close friend fought in Vietnam.

Regarding the question, did the 4-D deferment from the military provide any motive for beginning or continuing their study for the ministry, only two respondents reported slight agreement; 61 strongly disagreed with any suggestion that their deferment from service played any role in their decision to pursue the ministry.

Regarding the war itself, a strong majority felt that the government acted in agreement with the will of God in conducting the Vietnam war, and an equally strong majority maintains the same view of the war today.

Here is a brief smattering of individual comments:

I had decided to go into the ministry many years prior (7th-8th grade) and Vietnam and deferment did not affect that. I would have served willingly if called.

I did not evaluate or question our government at the time. I now have questions about the wisdom of that conflict, but even with what I know now I would not have felt I could object to the war.

I wanted to be a pastor since I was a little boy, so following in the footsteps of my soldiering family members (my sister served during this period of time, in Army intelligence) was never something I seriously considered.

When I was in college I felt guilty about receiving a college deferment when others from my neighborhood were serving and dying in Vietnam. At the time I strongly supported our government's actions. Looking back now with what I know, I would not support the government's decision not to fight [to] win.

Many people encouraged me to go into the ministry. I can't recall a one that ever tied it to 4-D deferment. On the other hand, during my years at Northwestern College, it was very obvious that some were there for no other reason than the 4-D deferment.

I didn't or don't presume to know what God's will was [regarding the war], but that Romans 13:1-7 applied, as did Romans 8:28. I understood that the U. S. government may have been less than truthful at times, but that the news media was even more guilty of twisting the facts! I'm now convinced that subsequent, objective history will bear this out.

My dad was a WWII veteran. My brother was named after my dad's brother who died in WWII and I am named after my mom's brother who died in WWII. I am very proud of their sacrifices and I would have been willing to serve in the mili-

tary if called upon to do so.... When the lottery was held for the draft, I was obviously pleased that my number was in the 200s. But if it was a lower number, and I wasn't 4-D. I believe I would have been proud to serve.

I did write to a friend of mine in the Vietnam war while he was in that country to ask if I should enlist to better understand the returning soldiers in order to better serve them as a pastor. He wrote back and strongly discouraged me from doing so. He said it would be a mistake. I decided to stay on track for the ministry. I'm glad I did because I could have been killed or damaged psychologically or crippled.

There were men at NWC who were there as a way out of Vietnam. They suddenly "disappeared" after the war ended. I didn't think about it much then nor do I disrespect them for their choice. It certainly didn't contribute to the overall spirituality of the place, but some of that may also be due to the funk the country was in.

In regard to the Vietnam conflict, I was taught by God's Word to obey authority, and I still teach the same thing. Government is assigned and authorized by God to guard and protect its citizenry.... We often may feel that our government is acting "justly" or "unjustly." But God does not give us the right to make that judgment. Those who do, I consider arrogant, for who can judge an institution that God has established? Many U.S. citizens protested the Vietnam war. It was their "right" as U.S. citizens, but their protests were ignorant and unfounded before God. Who are we, as individuals, to be able to discern the intricacies of all that is involved in the decisions of government?

My high school advisor told me to enlist at DMLC so that I would not get drafted.... No one else I spoke to at that time drew any contrast between serving in the public ministry or in Vietnam. To this day I regret that I did not serve in our armed forces during that time.

At the time I disagreed strongly that the government was acting according to the will of God in regard to the Vietnam War. If I could relive my youth, I'm not sure I'd be marching or protesting, but I certainly would not be in favor of the Vietnam War.... Contrary to the opinion of most WELS pastors I know, I strongly question the morality of the war in Iraq.... I did not share this with many of my church members (though of the people who spoke to me on the subject, the vast majority of them seemed to be strongly opposed to the war), not that I was afraid of letting my views be known but I did not want my political opinions to be a potential obstacle to sharing the Gospel of Jesus Christ.

In the next few months Dr. Olson and I will be gathering additional survey information regarding the 4-D deferment assigned the ministerial candidates of the WELS, and their attitudes regarding to the war then and since. Did you offer or receive any spiritual advice regarding participation in this war? Would you like to participate in this study? If you do, please contact me at Wisconsin Lutheran College, 8800 W. Bluemound Rd., Milwaukee, WI 53226, or you can e-mail at: mark_braun@wlc.edu.

All responses will be kept confidential.

Mark Braun

The Museum's Corner

by Char Sampe

The WELS Historical Institute's museum is located at 6814 N. 107th Street, Milwaukee, WI. Previously it was the church for Salem Ev. Lutheran Congregation, which built a new church and school on the same piece of property. The museum is open to the public and anyone wishing to visit it should contact the curator whose name is listed at the end of this column. Following are photos of items found in the museum.



Pipe Organ

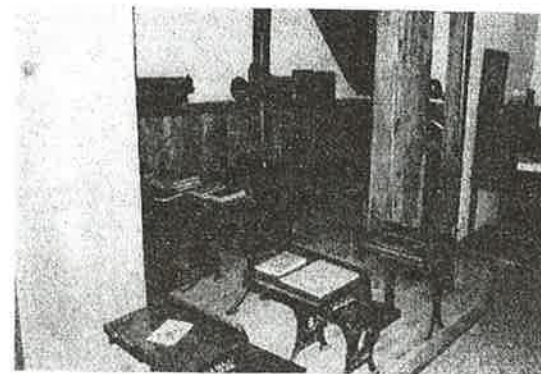
This 1887 pipe organ was used by the congregation of St. John Lutheran Church, Ridgely, Minnesota and was donated by James Sonnemann of Mankato, MN. The open pipes are not brass but are of stained wood.



CHURCH PEW

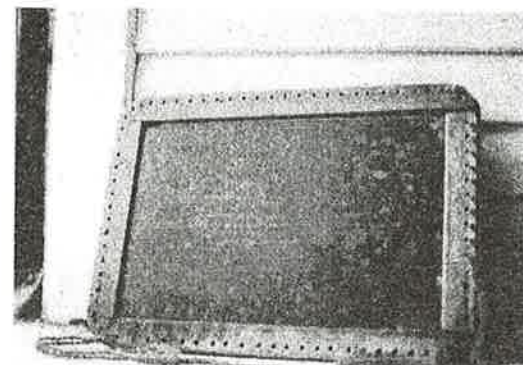
Dated about 1897, this pew came from St. Paul Lutheran Church and was donated by the Diehm family.

Much work is to be done in the restoring of the floor of the chapel, which is the upper floor of the museum.



From the School Room

One of the rooms of the museum has been set up as a classroom of the early 20th century. The desks and furnishings came from St. Marcus Ev Lutheran Church, Milwaukee. The flooring and walls came from a farm near Mequon, Wisconsin and the wood burning stove came from an old school in northern Wisconsin. It was donated by the Harry Kominska family.



PUPIL'S SLATE TABLET

This slate tablet can be seen on the front desk of the above photo. It was donated by Mrs. Eleonore Jeske.

Char Sampe, curator, pro temp
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from the editor ...

Special thanks to Pastor and Mrs. Plocher for their well researched article on a missionary's wife in the late 19th century. The booklet listed under No. 8 of the End Notes of the respective article gives an interesting account of the difficulties encountered by the early missionaries to the Apache Indians. It is well worth reading.

It might be stated here that 1869 is a noteworthy year in the history of the Wisconsin Synod. The definite break with the Societies in Europe which had sent newly trained pastors to the synod from the synod's early years, including many of the pastors who supported the break, became effective. These societies no longer practiced true Lutheran doctrines.

Secondly, the final touches were being completed for the statement and practice of fellowship with the Missouri Synod, thus leading to the organization of the Synodical Conference the following year. Groundwork had been and was being laid by some pastors of the Milwaukee—Watertown area prior to 1869.

And finally, the synod decided to go ahead with the publication of its own German hymnal which was published in its first edition in 1870. This version was not accepted by the synod in convention, and the revised edition was accepted and published in 1872—the version which served and serves the synod up to the present day. The details of these actions will be covered in the second installment of the 1869 Proceedings in our October JOURNAL.

Finally, the editor wishes to thank all who sent messages of congratulations for his 90th birthday, which was observed on April 14.

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

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