

WELS Historical Institute

# Journal

Volume 24, Number 2  
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WELS Historical Institute  
**Journal**

Volume 24, Number 2  
October 2006

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Editor Arnold O. Lehmann

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The Cover  
The seal of the WELS Historical Institute

**Proceedings  
of the  
Twenty-second Convention  
of the  
German Evangelical Lutheran Synod  
of  
Wisconsin and Other States**

**held in the German Evangelical Lutheran  
Friedens Congregation  
in Oshkosh, Wisconsin  
from May 30 to June 4, 1872**

In accordance with the resolution adopted by last year's synodical convention the Ev. Luth. Synod of Wisconsin met on May 30, 1872 in the Ev. Luth. Friedens Church in Oshkosh. The majority of synodical representatives arrived already by Wednesday evening. All received a gracious welcome and cordial reception by the local clergyman, Pastor Ph. Brenner and his congregation.

Thursday morning was dedicated solely to a worship service. The altar portion of the service was conducted by the local pastor, the opening sermon was given by the Hon. president of the synod, Pastor Johannes Bading. On the basis of Revelation 3:11 his theme was "The Lord's call to the pastors and congregations of his church. 1. the call itself and 2. the admonition which the Lord connects with it."

On Thursday afternoon the first session took place, which like all following sessions was opened with a liturgical service by the chaplain and closed with the Lord's Prayer by the Hon. president. The local pastor was named the chaplain; but since he became indisposed during the course of the convention, Pastors H. Quehl and Ph. Koehler substituted for him. Following is the organization of the assembly:

**A. Pastors**

<b>Name</b>	<b>Residence</b>	<b>Post-Office</b>
1. C. F. Goldammer	Green Bay	Green Bay, Wis.
2. J. Conrad	Theresa	Mayville, Dodge Co.
3. Joh. Bading	Milwaukee, St. John Cong.	Milwaukee, 416 Prairie St.
4. Ph. Koehler	Hustisford	Hustisford, Dodge Co.
5. Ph. Sprengling	Beaver Dam	Beaver Dam, Dodge Co.
6. C. F. Waldt	Racine	Racine
7. C. Gausewitz	Town Herman	Iron Ridge, Dodge Co.
8. W. Dammann	Milwaukee,	St. Peter's Cong. Milwaukee
9. Dr. Th. Meumann	Fond du Lac	Fond du Lac
10. H. Quehl	Manitowoc	Manitowoc
11. C. Wagner	Newton	Newtonburgh, Manitowoc Co.
12. J. Kilian	Lomira	Theresa, Dodge Co.

13. A. Denninger	Town Herman, Dodge Co.	Hartford, Washington Co.
14. C. G. Reim	La Crosse	La Crosse
15. Ph. Brenner	Oshkosh	Oshkosh
16. A. Hoenecke	Milwaukee, St. Matthew's Congregation	Milwaukee, 1002 Beaubien St.
17. F. Hilpert	Addison	Addison, Washington Co.
18. J. H. Brockmann	Fort Atkinson	Fort Atkinson
19. C. Mayerhoff	Ripon	Ripon
20. Th. L. Gensike	Helenville	Helenville, Jefferson Co.
21. F. Kleinert	Ozaukee	Ozaukee
22. Th. Jaekel	Milwaukee, Grace Cong., Milwaukee	
23. H. Hoffmann	Granville	West Granville
24. J. A. Hoyer	Princeton	Princeton, Green Lake Co.
25. P. Lukas	Franklin	Milwaukee
26. R. Baarts	Hamburg	La Crosse
27. A. Liefeld	Caledonia Center	Caledonia Center, Racine Co.
28. §B. Ungrodt, 1)	Jefferson	Jefferson
29. A. Kluge	Reedsville	Reedsville, Manitowoc Co.
30. F. Schug	Burlington	Burlington, Racine Co.
31. L. Junker	Town Forest	Dotyville, Fond du Lac Co.
32. Ch. Dowidat	Centreville	Hika, Manitowoc Co.
33. A. F. Siegler	Ridgeville	Ridgeville, Monroe Co.
34. C. Oppen	Columbus	Columbus
35. R. Adelberg	Watertown	Watertown
36. §Prof. A. Ernst	Watertown	Watertown
37. H. Dagefoerde	Leeds	North Leeds, Columbia Co.
38. H. J. Haack	Hortonville	Hortonville, Outagamie Co.
39. G. Denninger	Kilbourn Road	Paynesville, Milwaukee Co.
40. C. Jaeger	Mosel	Sheboygan
41. Ch. Reichenbecher	Platteville	Platteville, Grant Co.
42. F. Guenther	Burr Oak	Burr Oak, La Crosse Co.
43. C. Huebner	Wrightstown	Wrightstown, Brown Co.
44. §W. Schimpf	Woodland	Woodland, Dodge Co.
45. J. Meyer	Winchester	Winchester, Winnebago Co.
46. W. Hagedorn	Neenah	Neenah

During the convention the following were received as members:

47. §Prof Th. Brohm	Watertown	Watertown
48. Heinrich Hoops	Nikime	Vandyne Station
49. Joh. Koehler	Greenfield	Root Creek, Milwaukee Co.
50. Julius Haase	Town Freedom	Appleton, Outagamie Co.
51. Eduard Jonas	Ahnapee	Ahnapee, Kewaunee Co.
52. §C. Diehlmann		Cambridge, Columbia Co.

#### Absent Pastors

53. J. J. E. Sauer	Wheatland	Burlington, Racine Co.
54. A. Opitz	Farmington	Watertown
55. A. Zuberbier, 2)	Two Rivers	Two Rivers

56. O. Spehr	Sheboygan	Sheboygan
57. Ph. Kleinhans	Herman	Howards Grove, Sheboygan Co.
58. E. Strube	Fountain City	Fountain City, Buffalo Co.
59. §F. Hass	La Crosse	

#### B. Congregational Delegates 3)

1. Peter Daemgen	from the Ev. Luth. St. Peter's Congregation of Fond du Lac
2. Heinrich Grupe	from the Ev. Luth. St. Joh. Congregation of Centerville
3. Chr. Schneider	from the Ev. Luth. Zions Congregation of Town Wayne
4. David Wilde	from the Ev. Luth. St. Joh. Congregation of Princeton
5. Chr. Fr. Straubel	from the Ev. Luth. Congregation of Green Bay
6. Fr. Nagel	from the Ev. Luth. St. Joh. Congregation of Sheboygan
7. Conr. Christgau	from the Ev. Luth. Trinity Congregation of Caledonia Centre
8. Fr. Haase	from the Ev. Luth. St. Petri Congregation of Helenville
9. H. Heidike	from the Ev. Luth. St. Paul's Congregation of Franklin
10. C. Kieckhefer	from the Ev. Luth. St. Joh. Congregation of Milwaukee
11. A. Erdmann	from the Ev. Luth. Grace Congregation of Milwaukee
12. Fr. Roese	from the Ev. Luth. St. Matthew Congregation of Milwaukee
13. O. Hillmann	from the Ev. Luth. St. Joh. Congregation of Burlington
14. J. Eckhoff	from the Ev. Luth. Zions Congregation of Columbus
15. Chr. Sieker	from the Ev. Luth. Congregation of Manitowoc
16. Benj. Franz	from the Ev. Luth. St. Petri Congregation of Mosel
17. Fr. Schulz	from the Ev. Luth. Bethlehem's Congregation of Hortonville
18. Fr. Lenz	from the Ev. Luth. Congregation zum Kripplein Christi of Town Herman
19. Chr. Pingel	from the Ev. Luth. Friedens Congregation of Oshkosh
20. G. Schneider	from the Ev. Luth. St. Joh. Congregation of Reedsville
21. Chr. Daluege	from the Ev. Luth. Grace Congregation of Ripon
22. Ed. Kerler	from the Ev. Luth. St. Paul's Congregation of Greenfield
23. Scherer	from the Ev. Luth. St. Paul's Congregation of Town Forest
24. W. Zühlke	from the Ev. Luth. St. Pauli Congregation of Lomira
25. G. Gamm	from the Ev. Luth. Congregation of Watertown
26. W. Waegner	from the Ev. Luth. St. Joh. Congregation of Ridgeville
27. Aug. Abraham	from the Ev. Luth. St. Joh. Congregation of Nikime
28. C. Nitschke	from the Ev. Luth. Congregation of Racine
29. C. Spiegelberg	from the Ev. Luth. St. Peters Congregation of Winchester
30. M. Stroeder	from the Ev. Luth. Trinity-Congregation of Neenah
31. Christian Huebner	from the Ev. Luth. Salem's-Congregation of Lowell

#### C. Teachers 4)

1. E. Oberdorsten of Jefferson
2. C. Brenner of Hustisford
3. A. Warnecke of Milwaukee (St. Peters Congregation)
4. H. Rissmann of Milwaukee
5. Joh. Denninger of Oshkosh

Note 1. Those names of pastors and professors with the § before their name are standing advisory members. (see the synodical report 1871 page 24). 2) Pastor A.

Zuberbier died in the Lord on June 14 of this year after a brief illness.

Note 3. In the future the credentials of the delegates should be signed by the pastor and secretary of the congregation.

Note 4. The inclusion of teachers in the synodical organization took place as recorded in No. 13. of these proceedings.

The following were received as guests and accepted as advisory members: Pastor Kuhn, delegate from the Hon. Synod of Minnesota, Pastor Vice-President Link, Prof. Stelhorn, and Pastors Markworth, Daib, Loeber from the Hon. Missouri Synod, Pastor Berger from the Hon. Norwegian Synod; Mr. Friedrich August Schultze from Beaver Dam.

### **The President's Annual Report**

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

Honorable, in Christ beloved, dear fellow brothers and congregational delegates.

The Apostle Paul writes in the letter to the Corinthians: Stand firm. Let nothing move you.

Always give yourselves fully to the work of the Lord, because you know that your labor in the

Lord is not in vain. The work, which Paul had in mind with these words, is nothing more than the grace-filled proclamation of salvation to the sinful world and building of the Kingdom of God on earth. The apostles were called to build up the Kingdom of God, and for this work the Corinthians should faithfully, with perseverance and without tiring, dedicate themselves; to build up and expand the Kingdom of God in this world is also a responsibility assigned to us. We have been allowed this past year to carry on our work by God's grace and a new period for spreading the news of salvation by grace lies before us. Whatever our past experiences have been, and what requests, wishes, hopes and fears lie before us in the future stand firm in regard to the Kingdom of God in two ways, one, that it comes without our deeds and works, grows and endures, and then, that God still desires our deeds and works.

The Kingdom of God comes, grows and endures without our deeds and works is clearly a doctrine from Holy Scripture. Who does not know the wonderful and richly informative parables of the seed and harvest, in which the Lord describes his inner and outer aspects of his Kingdom? In one of these parables we read: The Kingdom of God is like a man who scatters the seed on his land, then sleeps and arises day and night, and the seed comes up and grows without him knowing how.

The farmer is the one who prepares the field; he scatters the seed, and if he is a good farmer, he will put in much effort, diligence and hard work so that the results are great. With that his work comes to an end; if he now arises early in the morning, goes day and night to his field, observes and gives care, he indeed knows that development and growth, blessings and harvest come from him alone who sends the rains and bounteous times.

This it is also with the Kingdom of God. The scattering of God's seed should be carried out by us according to God's good pleasure, development and growth however come from God. Doesn't Paul also emphasize that? In the First Letter to the Corinthians he represents the Christian congregation as a field and then explains his and Apollo's work: I planted, Apollo watered, but God gave the growth. Thus it is neither he that plants, nor he that waters, but God gives the growth. This is emphasized in other por-

tions of Holy Scripture. Here, for example, belong in a broader sense all the statements of God's word in which the beginning, means and result of the conversion of individual souls are ascribed to God alone, and what we read in such places: Thus it does not depend upon someone's desires or action, but on God's mercy. Justifiably we can acknowledge with Dr. Luther and with our church: "God's Kingdom comes indeed without our prayer" and we can add to that: without our care, deeds and efforts, alone from him himself, and now request in our prayer, that it also come upon us. But if in regards to the coming and growth of God's Kingdom man's effort is and does nothing, wherein then lies the purpose of its coming and the seed for its growth? Both lie in the living and soul saving Word of God. The new birth and godly living bring this about in the spiritually dead Adam in man. Therefore Scripture says of the believers: they were informed by the Word of Truth and were born again by means of the eternal seed of the living Word of God. God's Word has the promise that it will not return to him void and where it is offered and in the scheme of things, it often causes the desert to explode in blossoms.

This doctrine of Holy Scripture about the total non-usefulness of human strength, effort and care for the building up and growth of the Kingdom of God is very comforting and very humbling especially after one fixes his eyes on the spiritual or natural man. It is not mankind but the Lord who directs his ways and establishes his Kingdom and sustains it, how confidently then may a Christian look to the future in times of storm and strife. If days of trial and temptation for the Lord's Kingdom force their way in; if the church of Christ must endure the storms of judgment; if evil forces line up against the camp of the saints; if worldly wisdom lines itself up before the people as god; if avarice, which says to the gold lumps: you are my god; if stark unbelief, which lives according to the rule: Let us eat and drink, for tomorrow we are dead; if worldly-mindedness, which answers to the flesh and sees only binding cords in the doctrines of the Word of God and the church, and therefore speaks with those in Psalm 2: Let us break their chains and throw off their fetters, as the forces of that type position themselves especially in our day against the advancement of God's Kingdom; Christians know that God's Kingdom will not be deterred either by worldly malice nor by satanic cunning and might, it proceeds on its Way through the world unconcerned about all the scorn and tempests from its enemies, and what appears to the weak, fearful souls as terrible weather and storms, often are fruitful means for God's seed in the hands of him who goes on the way with his people eventually leading them to Canaan. Therefore Christians sing with the psalmist the comforting words: The Lord is our defense and strength. Even though the sea rages and billows, yet the city of God will remain calm with its small wells, because God is in them, God helps them early and with Dr. Luther, who left behind for us from the stormy days the battle-, comfort- and conquest-hymn of the church: A Mighty Fortress Is Our God, A Trusty Shield and Weapon—the Kingdom ours remaineth.

As consoling as this doctrine is for the sincere Christian, so humbling is it however for the old Adam, who in pride and conceit likes to believe that he can and must build and advance the Kingdom of God on his own pathway, by his own manner of proceeding and by his works. Nothing strikes down pride which considers itself indispensable as this stirring doctrine. Away then with pride, with vain conceit, as if God needs our advancing of his Kingdom. God's Kingdom come and increases without our doing. God himself established it, God himself will also let it grow.

Although God's Kingdom grows and exists without our doing, yet God will accord-

ing to his good pleasure want our deeds and works in the spreading of his Kingdom. He will make use of man's contributions to carry out his concepts of salvation on earth. He established in the congregation apostles, prophets, evangelists, shepherds and teachers, and he gave them the instruction to administer the treasured word of God to those committed to his church, to preach the Gospel, to administer the sacraments and thereby spread God's seed of the Kingdom of Christ. This instruction the servants should carry out, not to become wary of its weight and burden, or to become despondent over the difficulties, hindrances and apparent lack of results in the firm and believable trust that the Lord, who grants the will and success, also will permit his promise to be fulfilled and will not let it falter under his blessing.

Among the thousands of workers whom the Lord placed on earth for the advancement of his work we also are a part. As it was necessary to place shepherds in our congregations, to build up the Kingdom of God in this part of our land, God in his good pleasure had us in mind. Let us then prove ourselves to be such workers that by our service at the baptismal font, at the altar, in the pulpit, among the confirmands, with the sick and dying the body of Christ will be built up. For its effectiveness the matters of life are openly in no better hands than those of the preacher of a congregation. Is a child born for the world, then one searches for his service; it is his duty to lay the child in the arms of the Lord through the washing of rebirth and to admonish the parents to bring up the child in a Christian manner. If the child departs from his early years training, then it is incumbent to lead it into the means of salvation and lay before him the way of life and death. If young men and young ladies become known as lost sons and daughters, the pastor together with father and mother has above all else the duty and authority to show them the way out from condemnation and to the saving hand of our Lord and continue to do so until the final service for the earthly child is spoken at the grave. But the regularly called and situated servants of the word are not the only ones who must work to start and build up God's kingdom. It is the desire of Christ that he would have the effort and labors of all of his Christians in the matters of his Kingdom. The well-known words of Peter: "You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light" are meant for all Christian people. For this reason also congregational representatives at the synod meetings, council members in a congregation, fathers in families, briefly all and each congregational member have the responsibility to perform their duties and to fulfill their obligations within their circles, positions and callings through instruction, offerings, and petitions in a manner in which it is necessary and proper for the saving of poor souls and for the furthering of God's Kingdom.

Forward then Hon. and beloved fellow workers and fellow believers, let's do our work with earnest and zeal, let us with God's gracious support work diligently for the salvation of souls and for the welfare of the church. Should the Lord let us see the result of our works, let us then humbly say with the psalmist: Not to us, O Lord, not to us, but to your name be the glory, because of your love and faithfulness. If our labors seem to be fruitless in the eyes of man; if indifference toward salvation, earthly mindedness, worldly and material service and moral corruption get the upperhand in Christendom; if the voices of unbelievers get louder and stronger in the world, we would lament to the Lord, but let us not waver in our work, let us not tire and not despair in the battle. A man of God said: The Kingdom of God has its days and nights on earth, often the nights seem to be getting the upper hand. Babel conquers and Edom scoffs at Israel, which is sitting at the waters of Babylon and weeping when it remembers Zion; but the time will

come when the Lord will save his people and the scornful daughter Babylon will receive its reward and it will be measured to them in the same manner with which they measured to Israel. With confidence we can advance our labors and look into the future with these words: The Lord of Sabaoth is with us, the God of Jacob is our refuge. Amen.

Now permit me to present to the Hon. synod the customary annual report. I will refer first to

#### **Our Institutions.**

We can say with praise to the grace and goodness of our God, that our institutions in Watertown in regard to their enrollment and to the work accomplished find themselves in such a flourishing condition as has not been our joy to note in the past. The academy as well as the *gymnasium* are filled to capacity with students. From nowhere indeed did the public notice of the institutions result in leading a large number of young persons to them and the requests for admittance from various sections of the Union increased to the point that the synod must consider seriously the procuring of additional room space, if the flourishing development of our work is not to be placed in a perilous position.

Concerning the prevailing spirit of campus life, it was the result of the professors who with God's word and Christian discipline had such an influence on the students that their way of thinking, manners and life are ready for joyous hopes for the future.

In regard to finances, "Praise to the Lord" will still not come from our lips because next to bright spots serious dark spots will always appear. Alarming circumstances caused me a couple of months ago to send out a circular to our pastors, which in part brought forth good fruit, in part good discussions. I have been convinced anew by this opportunity that, as proportionately large for our circumstances as the demands for maintenance are, which we with God's help have brought into existence, that we are able with special effort and willing sacrifice to continue with everything, indeed even to be in the position to grow.

In regard to the theological institution in St. Louis, as far as our rights and obligations are concerned, it may be reported to the Hon. synod that our rights were properly made use of but our obligations are still to be implemented. To the Hon. Synod of Missouri, especially its theological faculty, we owe our warmest thanks for their sacrificial and ready willingness by which our students are being educated for the preaching ministry, without our being in a position to fulfill our obligations to them. The adopted resolution of last year to fill the theological professorship there could not be brought to fruition because Pastor Hoenecke who was extended that call declared that he could not accept it. The Board of Control then turned to Pastor Ernst in Hanover, who was mentioned at last year's convention in regard to filling the professorship, to win him for this position. Pastor Ernst, as a result of last year's Proceedings, resolved to undertake the trip here, but unfortunately could not appear at the convention because of an unexpected eye infection.

What otherwise concerning the inner and outer progress of the institution's activities, the sorrows and joys, the experiences and wishes in connection with the running of the institution is to be reported, the Board will at the assigned time present a complete report to the Hon. synod.

Next after the institutions

## Inner Changes and Dispositions

of our synod come up for consideration. To this belong

### 1. Departures from our synod.

At the close of our last year's synodical convention Pastor Titze was advised in a pastoral conference to withdraw from the preaching ministry because of the lack of ability to proclaim the Gospel and to lead a congregation. Pastor Titze resolved later to follow this advice as far as his congregation and the Synod of Wisconsin was concerned, and a release was given him.

During the course of the past year Pastor Thiele informed me that he has desired to return to Germany in order to take over a congregation in Hanover. Because he in spite of all the talking with him and in spite of all attempts to dissuade him stayed with his plan, and so I gave him in April of this year his requested honorable release, with which he arrived in his homeland.

In January Pastor Streissguth informed me that he had received a call from a newly founded congregation in St. Paul, Minn. and with the consent of his congregation in Fond du Lac had accepted it. Since that congregation is a member of the Hon. Synod of Minnesota, by his acceptance of the call his departure from our synod took place. He was granted at his request an honorable release from our synod.

In March of this year I received from the Ev. Luth. St. Martins Congregation in Town Farmington, Wash. Co., the notice that the respective congregation with a resolution has resigned from membership in our synod. Reasons for this step was not indicated in the release letter.

### 2. Position Changes, Ordinations and Installations.

After our congregation in Sheboygan in June of last year released for known reasons their vicar, it called Pastor O. Spehr as his pastor and soul caretaker. Pastor Spehr after urgent counseling accepted the call and was installed by Pastor W. Streissguth on the 18<sup>th</sup> Sunday after Trinity.

Because of the departure of Pastor Spehr from the parish and surrounding area of Hortonville, Pastor H. J. Haack was called and he was installed on the 20<sup>th</sup> Sunday after Trinity by Pastor W. Hagedorn.

The congregations of Wrightstown and Depere, served up till now by Pastor Haack, turned to Pastor Huebner to take over the parish. After he accepted the call, he was installed on Advent 2 by Pastor C. Goldammer.

Around Christmas of last year the Lutheran congregations at Nikime and Eldorado called Candidate Heinrich Hoops. After he had passed the prescribed examinations at the Lutheran Seminary in St. Louis, he was ordained and installed on January 25 of this year in the midst of his congregation at my request by Pastor Streissguth, assisted by Pastor Brenner.

An examination given to Cand. Jul. Haase had this result that it was recommended to the congregations of Town Freedom and Centre that he could be sent a call. Following an election and the call he was ordained and installed by Pastor Brenner, assisted by Pastor Hoops.

After the Lutheran congregation in Greenfield during a long vacancy had been served by Pastor Lukas, it again received a soul caretaker in the person of Pastor Joh. Koehler. He was installed at my request on the 1<sup>st</sup> Sunday after Epiphany by Pastor Lukas.

Soon after the required examinations of Cand. Ed. Jonas, he received a call from the Ev. Luth. Congregation in Ahnapee. He accepted it and was at my request ordained and installed amidst his congregation by the neighboring pastor of the Missouri congregation, Pastor Keller, because the pastors of our synod lived a great distance away and did not care to make the trip in early spring.

In April of this year I received the notice that Pastor Gausewitz had received a call from the congregation at Iron Ridge, and had accepted it. His move from West Bend to there took place later on, his installation was handled by Pastor Kilian on *Rogate* Sunday.

The congregation in Fond du Lac, left vacant by the departure of Pastor Streissguth, called Prof. Th. Meumann from Watertown. He felt that he should accept the call and was installed on *Exaudi* Sunday by Pastor Hoenecke.

After the Lutheran congregation in Kenosha following many sad experiences came to the recognition that it could be better taken care of if it would return to its former synod body, and be served by a pastor belonging to the synod, it wished that we would again take them in. So it by resolution called Pastor Chr. Popp, up till now a member of the Hon. Missouri Synod Northern District in Oshkosh. He believed that he should recognize this call as divine, and he moved there. His installation will soon take place.

### 3. Visitation of Pastors and Congregations.

The office for visitation as resolved by the synod has not as yet been implemented as was hoped for. First of all there was lacking specific instructions for this position, which should by discussion be more closely defined and adopted at this synod meeting; also in part, the selected men could not take on the district visitor office. The visitation of congregations diminished to just a few cases in which disputes demanded the presence of the president or one of the delegated commission. It is therefore of the highest priority desirable that in the various synodical districts regular repeated visitations be made. Now and then incoming mail indicates what kind of unsteadiness and sad conditions are found in some congregations. Already for years the synod has been made urgently aware of the need for regular visitations. May the warning voice not have to resound unheard much longer.

Since we are speaking now about congregations, it causes me to recall, that some of our congregations of this state have experienced in a very painful manner the afflicting Hand of our God. Chiefly this is the case with our congregation in Peshtigo, which together with its soul caretaker have lost by the widely known fire not only all of their earthly possessions, but also in many families the loss of its members through death from the fire and suffocation. The urgent cry of fear and need throughout the land resounded not without results in congregations spared by grace from misfortune. Compassionate and helping hearts and hands sought to take care of the need and to dry the tears, but regular work with the word and in caretaking of the souls has not as yet been able to be begun in the afflicted areas. As to the external position of our synod to other church bodies, the ties come under consideration in two directions, the tie with the Hon. Synod of Minnesota and those with the other synods belonging to the recognized Synodical Conference.

After our synod in former years discussed the brotherly recognition of the Hon. Minnesota synod, the undersigned president together with Prof. A. Ernst believed steps should be taken to bring about a closer relationship between the synods, so that our institution, as well as the *Gemeindeblatt* have full support within the Synod of Minnesota.

One of our suggestions for working together in common with the institution and with the *Gemeindeblatt* was happily accepted by the Hon. Synod of Minnesota and discussed. The proceedings in connection with this matter and the resolutions adopted were at the time sent to me by the president of the Minnesota Synod and in the initial stage indicated that in accordance with the still to be settled relationship of the Minnesota Synod to the Synodical Conference there seems to be no serious hindrance with this arrangement alongside the proposed matter now also being presented for discussion and decision by our synod. Referring to the Synodical Conference, may I inform the Hon. synod that the earlier discussed proceedings by the representatives of all have brought the combined synods to the point that in next July, God willing, the first official convention of the Synodical Conference will take place in St. John Church in Milwaukee. The constitution, as it was finally adopted by the representatives of the synods, is the one with a minor change that was already read and discussed by our synod last year. It will because of this change be presented to the convention with another reading at the designated time.

In the consideration of discussing

#### Matters of the Synod

It is to be noted, that after our synod thoroughly discussed for many years the doctrine of the Church, now a work done by Pastor Hoenecke on the Doctrine of the Ministry [*Pfarramt*] in the Congregation will be presented for discussion.

Likewise Pastor Jaekel has completed the work on Visitation which he has been working on the past year, so that it can also be presented to the synod for discussion. Any other business will be given in greater detail at the proper time in the order of business.

May the Lord in whose name we have come together, grant grace and blessing to those matters which we handle and adopt during these days. May he lead us with his counseling and may he permit all of our proceedings to bear fruit for the salvation of our souls, for the welfare of our congregations and for the glory of his wonderful and exalted name. May God grant this. Amen.

Johannes Bading, president.

Since the time of office of the synodical officers had expired, an election took place. The result was the following:

President: Pastor Joh. Bading  
Secretary: Pastor F. Schug

Vice-president: Pastor H. Quehl  
Treasurer: Pastor J. Conrad

At this time the president thanked the synod for entrusting him anew, but could not get around the fact of noting that his reelection would not be well taken by many in his congregation, because his congregation is large and demands much work, and also the synod lays much work on him. To this the delegate of St. John Congregation added that he was ordered by many to talk against the reelection of its pastor. He however was countered by this that first of all the newly adopted visitation plan would spare the president much work and many trips thus making the synodical position notably lighter than it had been and in the second place, each synodical congregation should have so great a joint interest for the church, that it willingly let its pastor serve as president.

Pastor Hagedorn was allowed to go home because of a telegram, but with the provision that he if possible return on the following day. Likewise during the course of the

convention Pastor Gensike was granted time off because of a funeral in his congregation.

In connection with the schedule for the proceedings it was resolved that in the mornings, namely 8:30 to 11:30 the time be taken up with doctrinal matters and in the afternoon, 2:00 to 5:00 o'clock, business matters be handled. The discussion of doctrinal matters should consist of presenting the theses on the church and pastor's office, of which the body of work, according to the Hon. president in his opening address was done by Pastor A Hoenecke. But since the latter stated that he was hindered in completing the work because of illness, Pastor R. Adelberg was asked, together with Prof. A. Ernst, to draw out and present for consideration the most important items from the "32 Theses against unevangelical practice" by Pastor Schwan, which he proposed a few years back.

For the disposition of business matters on hand the Hon. president named the following committees:

1. To report on the president's report: Pastors Ph. Koehler, Gausewitz, Goldammer; Delegates G. Gamm and Conrad Christgau
2. To report on the acceptance of new pastors as members of the synod: Pastors Hoenecke, Meumann, Dammann; Delegates F. Nagel and C. Kieckhoefer
3. To report on the acceptance of new congregations as members of the synod: Pastors F. G. Waldt, Jaeger, Dowidat; Delegates: Kerier, Pingel
4. To report on the departure of congregations and pastors: Pastors Gensike, Kluge, Liefeld; Delegates Nitschke, Heidtke
5. To report on the excuses of absent pastors: Pastors Reim, Oppen, Sprengling; Delegates Aug. Abraham, O. Hillmann
6. To report on the question, how many delegates are we allowed to the Synodical Conference: Pastors Siegler, Kilian, Schimpf, Conrad; Delegates Eckhoff, Stoeder
7. To report on the ways and means of how to aim at getting a closer relationship with the Hon. Synod of Minnesota: Pastors Quehl, Ungrodt, Mayerhoff; Delegates Straubel, Spiegelberg, Roeser.
8. To report on the annual report of the Board of Control of the institutions: Pastors Brockmann, Kilian, Hoffmann, Lukas; Delegates Haase, Franz, Daluege.
9. Auditing the treasurer's books: Pastors Reichenbecher, Huebner, Kleinert; Delegates Dangen, Schneider.
10. To report on the support of pastors' widows: Pastors Mayerhoff, Wagner, Brockmann; Delegates Erdmann, Waegner.
11. For nominating qualified candidates for the office of Trustees, and for representatives of the synod to the impending Synodical Conference: Pastors Adelberg, Ungrodt; Delegate Kieckhoefer.
12. For nominating qualified candidates for the position of Visitors: Pastors Prof. Ernst, Dammann, Meumann; Delegates Waegner, Grupe.
13. To report on the memorial of the teachers: Pastors Ph. Brenner, Jaekel, Waldt; Delegate Stroeder.

Also the following items were placed on the agenda:

14. *Gemeindeblatt*
15. Committee report of the congregational delegates.
16. The filling of congregational vacancies and the appointment of a traveling preacher [*Reiseprediger*].



[Then there followed two doctrinal papers. The second was on the topic of Visitation, and the editor decided to publish the last part of the printed article on Visitation. Visitor and Visitation will always have the upper case V.]

The following paragraphs are nothing else but a guide for the Visitor.

### **The Visitation Program.**

#### **§1.**

##### **The Visitor.**

1. He must himself be a pastor in a parish, cannot be new in the ministry, but must have had pastoral experiences and be found as a good steward of the secret things of God. (1 Cor. 4:1-2).
2. The office of the Visitor is a confidential one. For this reason the Visitor must be worthy of the confidence of all pastors and congregations of his district.
3. First of all, the president of the synod possesses the office of Visitation.
4. If more Visitors are needed, then they will be elected at a synodical convention by secret ballot.

#### **§2.**

##### **The Office of the Visitor.**

1. He comes and works in the name and by the authority of the entire synod when he performs his official duties in a congregation.
  2. He should through personal investigation and examination search the performance and special gifts of the pastors and teachers for the real reason to investigate and make judgment.
  3. He should through wise and careful investigation cause those standing on opposite sides to enter open and specific statements concerning each other.
  4. If this situation is cut off by one or the other party or by both, he should work towards the establishment of harmony and trust.
  5. Where misuse and irregularities are forced in, he should work towards firmness.
  6. He does not have the power and authority to enter into a situation or against persons by using discipline, also if it seems desirable to him.
  7. He has the obligation and the right to visit each congregation of his district once every three years if possible. Should it appear necessary to him to do this more often in one or the other congregation, this should be allowed him.
  8. He must make a written report for the president concerning the results of the Visitation.
  9. He is answerable to the synod for all his Visitations.
- §3. The Visitor announces his appearance for some time before his Visitation with the particular pastor and congregation.
- §4. The Visitor on the day before has a private discussion with the Pastor about his administration. At this time he seeks the following::
1. How things stand with his sermon preparation, has him show concepts of the sermons, and has him read one or two.
  2. How things stand with his private study, what writing he reads, and how much of a library he has.
  3. How does he conduct private soul, caring, for instance, in home visits, at sick beds

- and beds of the dying, at communion announcements, etc.
4. What he is doing in the spreading of God's Kingdom, and whether and how much is he concerned about people who are still not members of the church.
5. What does he do if danger by the sects threatens his congregation members.
6. In what way is he active for the parochial school, and how does he conduct Christian instruction.
7. How does he conduct confirmation instruction, what else does he do with the confirmands.
8. Are recordings in church books properly done.
- §5. After the private session with the pastor, a private session with the teacher (in regard to doctrine) of the congregation concerning about the way they carry out their duties.
- §6. A public worship service is connected with the Visitation, conducted by the pastor of the congregation.
- §7. After this the Visitor speaks to the congregation, explaining in detail the purpose and meaning of the Visitation.
- §8. To this explanation by the Visitor is now added the congregation. It responds in the presence of the pastor on:

##### **The Performance of the Pastor.**

The Visitor summarizes how a pastor should serve in his office:

1. In regard to doctrine, how namely the doctrine of the pastor in his sermons to the congregation as well as in the religious instruction of the youth must be in agreement with the Confessions of the Lutheran Church, and how this is done in the correct separation of Law and Gospel, and in the doctrine of justification.
2. in regard to the ministering in home and sick visits, how on these visits the word of the Apostle in II Timothy 4:2 is involved: "Preach the Word; be prepared in season and out of season; correct, rebuke, and encourage - with great patience and careful instruction."
3. as regards his rule over the congregation, how he must understand this, in the congregation meetings to see to it that all discussions are carried out in a Christian manner while keeping peace and unity, without stretching the truth.
4. in regard to his daily pursuits before the eyes of the congregation, how the pastor as a loyal shepherd of a trusting flock must carry out his daily pursuits in solemn obedience to God's Word, and how he must set a good example at all times.

During this time the Visitor directs questions to the congregation, if the pastor really carries out his duties in this manner, and gives if necessary or desirous, pertinent clarifications.

##### **B. The State of the Congregation.**

The Visitor has supplementary questions:

1. if the pastor can carry out his duties with joy in this congregation.
2. if the congregation members attend worship service faithfully and have home devotions.
3. if they attend the sacrament regularly and not avoid the necessary communion announcements.
4. if they have their children baptized at the proper time, give them a Christian education, conscientiously attend parochial school, Christian instruction, confirmation

- instruction, and especially support the congregational school and seek to advance it.
5. is the congregation active in mission work, and especially, does it give the needed support to the synodical institutions.
  6. does it offer help to the poor and sick within the congregation.
  7. Are the congregational meetings regularly attended.
  8. does brotherly admonition exist especially in cases of church discipline.
  9. does the life style of the congregation members agree with God's word, so that no worldly features, the joining by some to secret societies, etc. force the way in.
  10. do the pastor and teacher receive the salaries due them.

These questions will first be directed to the congregation as a whole; if this results in no satisfactory answer, then to the council and finally to the pastor.

On the basis of these questions and the answers received, the Visitor takes the opportunity for instruction, punishment and comfort, and at the close of this hearing combines everything into a reassuring concluding talk.

- §9. After this the visitation of the school takes place, during which the confirmands may participate. First of all the pastor has a session with the confirmands and then with the teacher(s) and then with the school children on the catechism and Bible history, on which the Visitor himself can ask questions of the children if he thinks it necessary. A similar concluding talk, as previously given to the congregation, serves as the close.
- §10. Finally the Visitor, at the close of the entire procedure, has a closing conversation with the pastor, in which he gives him in brotherly fashion pertinent bits of advice or admonition, which talk is not made public,
- §11. At the time of the synodical convention all of the reports on Visitations since the last synod meeting are reviewed by a committee, and a report is given to the assembled synod. In this manner the synod can best control the implementing of the Visitations of the established Visitors.
- §12. If a congregation as yet has not joined the synod, the Visitor has no right to make a Visitation there unless the congregation declares it is willing for it.
- §13. Concerning the cost of a Visitation in a congregation, it should be left up to the congregation to decide if it will pay for it or not. Yet in a diplomatic manner it should be given to understand that the trust is there that it will do so.

Part II, **Business Matters** will be continued in the April 2007 *JOURNAL*.

## 1843 a.d. plus

Composite made and edited by Arnold O. Lehmann

*Beginning with 1838-39 German immigrants began to come in great numbers to middle America for several reasons. Most, however, came because of edicts of the very early 19<sup>th</sup> century in Germany which combined the Lutheran and the Reformed church bodies into one body, called the UNIRTE or United church. Pure Lutheran and pure Reformed services and practices were outlawed. No doubt other reasons brought others also to America. The majority of immigrants were either from Pomerania or Brandenburg, both in Prussia. Many came from an area in Brandenburg known as the Oderbruch, Oder being a river running south to north in Prussia and "Bruch" meaning "marsh" or "swamp". This area had been reconstructed into good farmland when it was drained and the river was straightened.*

*All those, naturally, who left because of religious reasons were primarily of the Lutheran faith, although many were of the Reformed Church. A group of orthodox Lutherans, called in German "Alt-Lutherisch", left Saxony and arrived and settled in the St. Louis, MO area, forming the Lutheran Church-Missouri Synod. Another group from Prussia, in the same year, arrived and settled in and around Buffalo, New York forming the Buffalo Synod of the Lutheran Church. From this settlement a group continued westward via the Great Lakes and established branch congregations in Milwaukee and area. Reports of successful findings in America reached back to Prussia and others began to prepare for emigration. Pastors began assembling members and others to form groups to come to America. One such group left Hamburg on sail boats in June of 1843 and arrived in New York about seven weeks later. This group, after stopping in New York and then in Buffalo, arrived in Milwaukee in September. At least two pastors came with that group and among them also was a man who would play a big part in Lutheranism in an area in Wisconsin—Lebanon. His name—Erdmann Pankow. Starting out as a tailor, being asked by his church to become their teacher, and then being called later by his congregation to be its pastor, this man became a person of great influence and guidance to many in his 55 years as pastor. Two of Pastor Pankow's sons wrote articles on the life of their father. One article was by Adolph G. Pankow and has been printed in pamphlet form. The author of the second article, typewritten, is not known or recorded, but can probably be assumed to be the young Erdman from comments inside the article. This article is more than an account of the father, however. It includes accounts in connection with the immigrants, especially the move to Nebraska by some of the 1843ers from Wisconsin. That may have been written because of the fact that one of the sons who studied to be a pastor, served the Norfolk, NE congregation from 1878 to 1892. Two other writers were also referenced for this particular article.*

Because my father played an important part in the emigration and immigration, it behooves me to relate some specific data about him. He was born in the Province of Posen, Germany, at Wirsitz on September 5, 1818. His parents were Michael and Eva Pankow. They came from a very poor ancestry and their chances to improve their life was very slim. Three of their children died at an early age. When my father was born his parents were advised to name him Erdmann (Earth-man or Earthling) in order that he would stay alive. His parents complied with this advice and Erdmann lived. Three years later another child, a daughter was born. She was named Wilhelmine and she too survived.

His father taught him to read and write at an early age and taught him to play the violin.

When the lad was seven years old, his father, who was a straw roof thatcher, suffered a fall from a roof while constructing a house and was paralyzed from the spine injury resulting from the fall. A neighbor, a shoemaker, undertook to continue the boy's education by writing on a slate the boy's assignments which he then had to perform under the supervision of his father.

When he was eight years old, he was sent to school. Because he started formal school so late, it would seem that the school must have been a long way from home. On the first day of school the teacher assigned Erdmann to the front seat in the classroom. After school that day he became upset when he heard the other children whispering among themselves: "He is going to be a pastor some day." The next day he modestly took a seat in the last row, but when the teacher came into the room, he was immediately escorted to the front seat again and the teacher said firmly: "And this is where you are going to stay." And there he stayed.

His parents had some property – a little house with an adequate yard. Since the operation of the entire household rested on the mother's shoulders, it seems likely that they did not have very much to eat.

When my father was twelve years old his father died from the cholera that was raging in that part of Germany. Eight weeks later the mother died also, thus leaving the children orphaned at an early age.

Some months later while Erdmann was playing his violin on the street to entertain the folks and to accept pennies for personal subsistence, a Herr von Buelow who belonged to the *Alt-Lutherisch* [old or orthodox Lutherans] took the two children in. In his home the two were taught by the same tutor who served the Buelow children. Erdmann and his sister were, quite naturally, in a subservient position.

Buelow had two daughters and a six year old son. My father's duty, among other things, was to take the Buelow children for a ride in a small carriage when the weather was good.

On these occasions the little Buelow boy sat next to the driver while the young ladies sat in the back. Once the little chap insisted on driving. Because of his pleadings, the reins were placed in his hands, but he also demanded the whip, which was denied him. The denial provoked the lad to a rude and insulting outburst, which was duly reported to Herr von Buelow by the young ladies upon their return home. Later von Buelow and son appeared at the door of my father's room, and the son uttered a learned and humble apology. My father said that this had been more painful for him than for the little boy.

My father and his sister made their home for more than seven years with the Buelows. Then, in accordance with the German custom, especially that practiced by the upper classes, namely that young people learn a craft or trade, my father at age 15 chose to become a tailor. I don't know how long he remained in the home of Herr von Buelow as an apprentice, but eventually he became a journeyman tailor. He left the von Buelow's home and went somewhere else to live. Now he came into contact with the grand, glorious world, and since he was by now an accomplished violinist and flutist and had a natural flair as a performer and entertainer, he was welcomed into the social whirl of the town. Caught up in this society, he soon forgot his spiritual training from home, from school and from Herr von Buelow. He sought and found enjoyment in merry company and paid scant attention to God's Word and the church. But God destined him to find

work next to a young man a little older than himself, who was a devout Christian, who read the Bible diligently.

This new acquaintance was also an amateur naturalist, who recognized and perceived in all things God's wisdom, and his grand sovereignty. He urged my father to accompany him on his walks whenever he had leisure time, and the invitation was gladly accepted. Through this association my father returned to the faith he had as a child, and found again that which he had lost—true joy, happiness and peace. He also became and remained till his death a true and knowledgeable lover of nature.

In his capacity as a journeyman tailor, moving about, he landed in the Oderbruch in Brandenburg, Germany. Here he met and joined the "Separatists." That was the term used here in place of *Alt-Lutherisch*. I seldom heard the term from the immigrants here, since the term *Al-Lutherisch* is more descriptive and accurate than Separatist. Since the immigrants obviously knew the ecclesiastical conditions existing in the church better than I, I wish only to explain how they arrived at the term "Separatist." When the government finally concluded that the Union [the forced joining of Lutherans and Reformed into one church body] could not be consummated everywhere, they took a tolerant attitude toward those larger groups of the Lutheran denominations which joined together to form synods. Those Lutherans who could not join the synods because the synods did not adhere totally to the confessions of the Lutheran church were regarded as stubborn separatists by the government. Against these Separatists the government laid down stringent rules and regulations. Religious meetings were banned and violators were fined and/or imprisoned. In spite of the rules and regulations clandestine meetings were held, usually in the evenings or at night. Especially active was a Pastor Lasius (if I am not mistaken, or a name sounding like this) went from place to place to visit with and encourage the Separatists. On these trips he took my father along as his assistant. I am not certain what father was expected to do, but I imagine he was to gather the people, to direct and accompany the singing at the religious meetings. I only learned from father that this experience provided him with good schooling for his later calling in life.

To escape this kind of suppressive pressure, these Brandenburger Separatists finally decided, although with heavy hearts, to emigrate to America, the land of religious freedom, as many, including those from other European countries, had done. Their ultimate destination was Wisconsin, where a large group of Pomeranians had gone the year before to settle in Milwaukee and surrounding areas such as Kirchhayn and a few other places about which I know only a little. Our immigrants determined to settle in the same general area. It seems though that there existed no close relationship between our immigrants and the Pomeranians.

Our emigrants were, for the most part, Brandenburgers, namely from the Oderbruch, although a considerable number came from Pomerania, probably the western part, and a few also came from other parts of Germany. Most of these emigrants, especially those from the Oderbruch, belonged to the peasantry and, it seems, left a good livelihood. The Oderbrucher particularly had a fine grasp of the Lutheran doctrine gained through the conflict over the Union movement. Most of them owned copies of the Lutheran Confessions and sections of the writings of Luther. A few families owned Luther's Complete Works, which could then be purchased at a very low price.

Here I shall name a few of the more prominent families from the Oderbruch: Moldenhauer, Wagner, Woldtman, Dornfeld, Schoenecke, Schwefel, Hartmann, Friese, a master tailor for whom father had last worked as a journeyman, Hoekendorf, a young artillery officer, and a Herr Ludwig, who had been valet to the then Crown

Prince of Prussia, later becoming the King and Emperor Wilhelm I. Ludwig's wife had held a similar position serving Wilhelm's wife, Auguste. The Crown Prince had done his best to stop Ludwig from emigrating, but Ludwig offered, as Moses had before him, to suffer hardship with God's people rather than to live at the Royal Palace. Ludwig always spoke of the Crown Prince with great admiration and repeatedly referred to his devout Christian way of life. There is also evidence that the Crown Prince remembered Ludwig kindly, for when he became king he sent a gift of 1000 Thaler to Ludwig, and when he was crowned Emperor, he repeated the gesture.

Before his departure for America father returned to Wirsitz in Posen to dispose of his inheritance, and to pick up his sister who had remained at the von Buelow house. Returning to Brandenburg, he married Sophia Caroline Moldenhauer. They then proceeded to Hamburg where the group boarded three ships for the journey to America. In Hamburg a young merchant named Herman Grube joined the emigrants after he became acquainted with them and their cause. On the way across the ocean Mr. Grube became better acquainted with father's sister, Wilhelmine. Soon after their arrival in America they were married. One of the four writers referred to earlier in this article, Mr. Wm. F. Whyte of Watertown, a prominent lawyer and writer wrote: I have always suspected that the attractions of Fraeulein Pankow, whom he met at Hamburg and afterwards married, were a stronger motive for his emigration than the Augsburg Confession.

There were three pastors among the emigrants; a Pastor Kindermann from Pomerania, and a Pastor Ehrenstroehm. I cannot remember ever hearing what the functions or callings of these men were in Germany, but the early settlers, when talking about the journey, always referred to these men as "our pastors." Thus they must have belonged to the Separatists. Just as these two were never mentioned when talking of life in Germany, so Pastor Lasius was never mentioned in local history. I therefore assume that he did not emigrate or, if he did emigrate, he remained behind in Buffalo.

After the emigrants had boarded the ships and were ready to depart, government agents appeared aboard the ship Pastor Ehrenstroehm had boarded. They arrested him and removed him from the ship. His wife had to set out on her transoceanic journey without him. The reason for his arrest could be traced to the fact that there were among the emigrants many people who were unable to meet the costs of the journey, and who therefore, had to be supported by others. By virtue of his marriage to a rich woman, Pastor Ehrenstroehm had become a wealthy man. There was talk of 30,000 Thaler. He reputedly gave a large amount, probably most of his wealth, to assist these indigents to emigrate. This inducing of people to emigrate was probably viewed as criminal action. However, it seems evident that he was not detained for long. He either came over on the third boat or caught another soon after, for he appeared in their midst again before the group left Buffalo. The party sailed from Hamburg on June 19 and landed in New York on August 5, after a voyage of nearly seven weeks duration. My parents were on that first ship. The second ship arrived a week later and the third two weeks later.

From New York the journey continued by waterway—on the Hudson River to Albany and from there on the Erie Canal to Buffalo. Here they had to wait for some time, in part to wait for the stragglers and in part to arrange for boats in which to cross the inland lakes. Thus the journey from New York to Milwaukee took at least as much time as the journey from Germany to New York.

In Buffalo our people met those earlier German emigrants who came under the leadership of Pastor Grabau. Here also our people came upon a pastoral letter written by Pastor Grabau in which a doctrine, more Roman than Lutheran, was set forth, and this resulted in a bitter fight within the society. Whenever this affair was discussed later, it was mentioned that "our two pastors" had fraternized with Grabau in spite of the dis-

cord which had resulted because of the pastoral letter. They had emigrated to find peace, and now again they were involved in bitter conflict. And there, certainly, it was my father who was, and was to remain, the foremost fighter in this struggle. He said that if they decided to remain with Grabau, they would have been better off to remain in Germany and join the Breslauers, who, after all, were better Lutherans than Grabau. All the Oderbruecher were on his side, but most of the Pomeranians sided with the pastors.

I can only infer from the use of the term "our pastors" that Pastor Ehrenstroehm was once again in their midst in Buffalo, or that Pastor Lasius had also come over with them but remained behind in Buffalo. At any rate, he did not come to Wisconsin. If he had, I would have known about it. I don't know anything unusual to report about this journey. When I was still young, I read father's diary about the journey across the ocean, but he only mentioned dates and weather reports. However, their daily devotions and the services held aboard the ship were recorded; also the hymns they sang and the sermons which were read. From this we can assume that there was no pastor on the ship on which my parents embarked. I have been asked repeatedly what happened to my father's diary. Those who ask probably knew about the diary which he kept aboard the ship when he had time to write it, and inferred from that that he had continued to write after his arrival in America, and during his long ministry. I do not think this happened. I would have known it, had he continued the diary.

Arriving in Wisconsin in the fall, the most constantly beautiful season, often lasting almost to Christmas, contrary to spring which is very changeable and unpredictable, the emigrants had enough time to seek shelter for the winter.

The Pomeranians in Wisconsin, who had immigrated the year before had also come via Buffalo, and therefore had also been in contact with Pastor Grabau. When our immigrants arrived in Milwaukee they came upon the "Buffalo" community, St. Paul's Congregation, Milwaukee. About half of our immigrants stayed in the Milwaukee area, settling at Cedarburg, Kirchhayn and Freistadt. 78 families however wanted to push toward the west. Three men were sent out in differing directions to scout the land. The result was that they chose to settle near Watertown. This was a forest covered area, hilly countryside with open meadows and valleys. I have never seen such tall oaks. Other species of wood, especially maple, formed beautiful woodland forests. The immigrants called the region Lebanon. Later, my professor of theology, Dr. Walter Scherzweise told me that, because of the many differences which had originated there and spread abroad to many areas of the country, Babylon would have been a better choice.

Our immigrants now moved to this place and were joined by a few of the Pomeranians who had immigrated the year before. They had to provide living quarters immediately for themselves, which was not a very difficult thing to do. There was more than adequate supply of timber. Because they assisted one another, they quickly constructed suitable dwellings and before winter arrived, all had satisfactory shelter for themselves.

The open meadows provided necessary hay for the cattle, and those who had pigs fed them on acorns. During the winter they were able to clear a few acres of land on which to plant vegetables, potatoes and grain in the spring. Before the planting was possible, when the sap started to rise in the trees, they tapped the maple trees and removed the sap which provided them with syrup for the entire year. They had ample reason to assume that they had come to a land where milk and honey flowed, if only for those who didn't mind sweating for it. And what a joy it was for us children to go into the forests and meadows to pick strawberries, such beautifully big and sweet ones as one

cannot cultivate even with the best of care, and later blackberries, gorgeous wild plums, and still later a wide variety of nuts. But here I must stop and return to my story.

Pastor Kindermann, who was one of the pastors accompanying the group from Germany, did not come with the settlers to Lebanon, but remained in Milwaukee. He was soon called to a parish in Cedarburg, which is situated 15 miles from Milwaukee in the direction of Watertown. From here he came at times by oxcart to serve Lebanon, a trip of at least thirty miles. However, most of the settlers, it seems, did not want to have anything to do with him, but I can still remember a small group of *Kindermannians* as they were called, whom he served on occasion. The community was virtually without a pastor. Because of the need of a pastor they elected my father to be the teacher for the children of the parish and to conduct Bible study and classes in Christian Doctrine. He also was to conduct reading services, and when necessary to perform the baptisms until they could get a pastor. Soon thereafter they somehow acquired a critique of the Graubian pastoral letter previously referred to. This critique was written by a Saxon in Missouri who had immigrated a few years earlier, and who had taken the same position on the letter's contents that they had taken. Thus they determined to ask the Saxons in St. Louis to send them a pastor if possible. Some sources state that Pastor Kindermann suggested to the group that they contact the Missouri Saxons. Missouri responded with two names for their call—an elderly pastor with a family and a single candidate. Because of Lebanon's circumstances at the time, they decided to call the candidate. He, whose name was Geyer, accepted the call and came to Lebanon. This occurred in 1845 or 46. Now the parish was well provided for, because it had both a pastor and a teacher, and it could grow in good peace.

At this point I should mention something concerning the emigration of the Saxons to Missouri so that what will follow may be better understood. The Saxon immigration took place in 1838. The full extent of the tremendous blessing which emanated from this emigration from Germany to our country and then back to Germany and other countries will probably be clear to us only in eternity. Since this immigration is probably well known in Germany, I will point only to the founding of the Missouri Synod. This took place in Chicago in 1847. Before the meeting a copy of the proposed constitution which was to be presented at the convention for purposes of discussion, was sent to the various parishes, including the one in Lebanon.

This proposed constitution began with a short introduction which stated: "Because a constitution, which is not contrary to God's Word, also plays an important role in the preservation of the church, thus etc." Our people took offense at this. They contended that the church was founded and preserved only through the means of grace, word and sacrament, and not through any human constitution. Nevertheless, three men were sent from the parish as delegates to the scheduled meeting in Chicago. One of these delegates was Hoeckendorf, the self-appointed leader. The other two were Herr Ludwig, the former valet of the crown prince, and Fritz Wagner.

Unquestionably Hoeckendorf was the spokesman for the delegation. In reply to their stated objections they were told that the assembly fully agreed that the church was preserved solely through the means of grace. Their introduction had simply meant that the practice of decency and ecclesiastical order, so long as it prescribed nothing contrary to the Word, establishing the liturgy and appropriate Bible readings such as the Gospel and Epistle, were of value in the church. Thus, by maintaining these service orders the church remained a church during these rationalistic times, in which God could preserve his 7,000. To this could be replied: "Not through customs or practice but by the Word."

In other words, our delegates were involved in a simple word quarrel. Hoeckendorf, however, refused to recognize this. He charged that the entire nature of the synod was not apostolic and was dangerous to the church. "Thus" he said, "was Papacy created." One could not actually agree with this. I am convinced that, had my father been one of the delegates, an agreement on this question could have been quickly reached. He never took Hoeckendorf's position on the subject of synods. However the parish decided to wait before committing itself.

Meanwhile the pastor and Hoeckendorf had taken as their wives two sisters from an Oderbruch family, the Fritz Schwefels. Thus these two men of widely differing characters had become closely related. The pastor was quiet and modest, a not very fluent speaker, while Hoeckendorf was aggressive and impetuous and a real orator who had never expunged the artillery officer from his nature.

The two brothers-in-law were unmatched to be able to live in concord. This grew more and more obvious and the spirit of contention became contagious. Soon a major portion of the parish was dissatisfied with the pastor. Then came the day that Hoeckendorf arose immediately after the service to criticize the sermon before the assembled members of the parish. My father stood up against this because the pastor was unable to defend himself. Father pleaded that the parish should consider that the pastor was a young beginner and that no one is born a master of his craft. He preached God's word loud and pure, and that should be enough. Especially the weak who are loyal in their work but who feel weakness or inadequacy have Christ's wonderful promise: "And he said unto me, my grace is sufficient for thee, for my strength is made perfect in weakness." The discontent, however, grew stronger and stronger and ultimately that portion of the membership which supported Hoeckendorf separated itself from the parish, creating a new parish with Hoeckendorf as pastor. To that strife was added a boundary dispute over a line fence, causing the two sides further distrust. [This group that left organized itself into St. Paul's Lutheran Church and eventually built a church in the Township of Ixonia.]

Meanwhile new immigrants arrived each year, singly and in smaller groups. Mostly these were poor people from Pomerania who hoped to better their economic lot in America. For most of them this hope was realized. These later Pomeranians were not, for the most part, staunch Lutherans, lacking that understanding which the Brandenburgers had gained during their fight against the Union.

What they lacked in understanding they more than made up in piety. A few of them joined the Baptists, while others took offense at my father's violin playing. His use of the violin to conduct singing lessons in school and to accompany the young people of the parish in the singing of hymns would probably have been tolerated, but his playing the violin at home as a form of relaxation for himself and a form of entertainment for his family and occasional guests they found sinful and unchristian, especially in a Christian teacher.

One of his accusers asserted that he had been unable to refrain from dancing to the teacher's music while he was supposed to have been digging a well. Later the well-digger's conscience bothered him. To this accusation my father replied that if his playing the violin had caused such joy in a fellow Christian while he was occupied with his difficult labor so that he was compelled to jump around and dance, it were better that he thank him than accuse him. The man had not sinned because he danced. David danced joyfully before the Covenant without committing a sin.

When this became known to Pastor Geyer and his church elders it was pronounced

as sacrilege. A special church meeting was held to which the teacher was invited. Arguments for and against were presented with the Pomeranians in general against the violin and the Brandenburgers in favor.

Finally my father said that if peace could be restored in no other way, he felt duty bound as a Christian, allowing for weakness of the Spirit in his accusers, to quit playing the violin altogether. His accusers replied that unless he gave up the violin on his own account, he needn't do it on their account. Father responded that he could play the violin with a clear conscience. "Well then," they said, "you have chosen to keep to yourself and we will keep to ourselves." Thus the Pankow people together with Pankow were rejected.

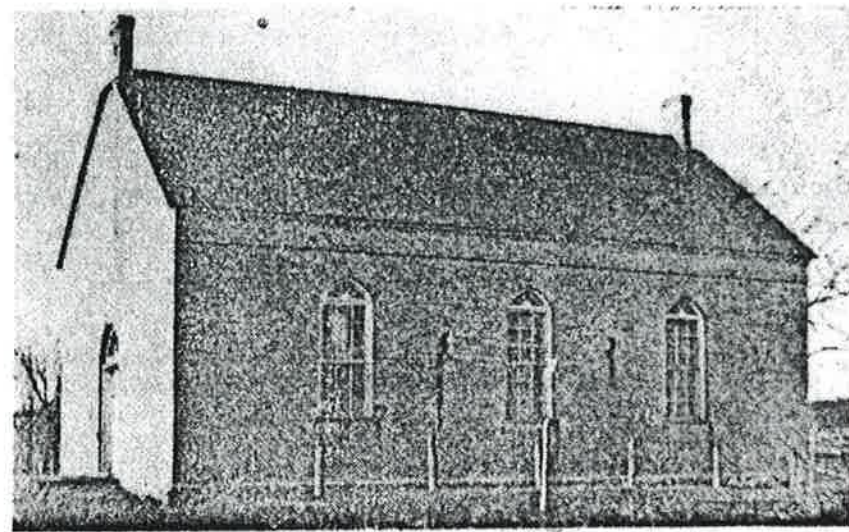
In 1849 they withdrew from the congregation and formed their own group, eventually building their own church north of the established church and calling themselves St. Paul's Lutheran Church, and electing the teacher to be their pastor. Thus now three parishes were formed from the original one. The best out of all the strife was that now peace was established within the settlement.

The three parties recognized each other as orthodox Lutheran parishes, but made no attempt to reunite into one parish, and indeed there was no need to do so.

The Geyer part or the original parish soon joined the Missouri Synod. Hoeckendorf's and my father's parishes remained without a connection to a synod. Our parish supported the mission work undertaken by the synods. It also enjoyed visiting the synod meetings whenever the opportunity presented itself. What Hoeckendorf's people did in these matters I cannot say.

My father served other parishes such as Mayville and Horicon where people who knew him had moved. He referred them to the synods for pastors and generally they followed his advice.

Soon after the conclusion of the American Civil War, around 1866, the greater part of the Hoeckendorf parish decided to move to Nebraska so that they could create a new



*St. Paul Lutheran Church in Lebanon, Wisconsin built in 1848  
This was the first brick church in Lebanon.*

colony on the big prairies of the west. According to the writer, W. F. Whyte, in the Wisconsin Historical Society bulletin circa 1915, they had at first considered Minnesota Territory, but the recent Sioux uprising which spawned the massacre at New Ulm and Fort Ridgley, and ended with the unfortunate hanging of 42 innocent Indians in Mankato, frightened them off. They were joined by a large number of people from other parishes. Their land prices had increased along with other prices paid for commodities. Thus they could sell their farms for reasonable prices, moving only livestock and personal possessions, claim and simply take possession of 160 acres of Nebraska, and be well off. To induce people to settle on the western prairies, land needed only to be claimed, whereas in Wisconsin the government demanded payment of \$1.25 per acre. That part of the west which was situated between the first row of states on the western bank of the Mississippi and the Pelisine Mountains appeared on the early maps as "The Great American Desert." The summer before last I spent a few months in the west, but I found few acres that could be called desert. However this area has little or almost no rainfall but the high rock-water reservoirs whose peaks reach up beyond the clouds take in the moisture which comes from the ocean, change it to snow and ice and then present it to the plains in summer in the form of thousands of streams. I think that enough water is delivered to irrigate the entire desert. The place to which they were going to move was situated in the eastern part of this "desert" about 30 miles northwest of Omaha on the Elkhorn River. They were joined by quite a number of people from other parishes. Many of these emigrants were already elderly people who had experience the first start in Wisconsin, hewing farm from wilderness, and who knew from experience what lay ahead of them. Many however thought that the circumstances were different now than before. They set out on their journey in covered wagons. They took with them such needed items as household items, farm tools and livestock, and tents not only for the journey, but for shelter at their destination until houses could be built. They thought they were well prepared for their new life.

When they reached their destination and had set up their tents, they soon realized that their tents provided extremely unsatisfactory shelter because of the strong prevailing winds which blew across the prairie. What was to be done? Good lumber was not available as it had been in Wisconsin. Some trees grew along the rivers, but their lumber was not suitable for building houses. The only solution was to burrow into the earth as moles and badgers do. So they dug caves out of necessity; and lived as the ancient cave-dwellers had. I cannot describe these houses in greater detail because I never saw one. I know only that they did not call them caves, but rabbit houses. But I think that especially the older settlers, sitting in their caves often thought back in sadness to their former log cabins. To protect their dwellings and themselves from the strong winds they immediately began planting fast growing trees. Cottonwoods, although producing an inferior lumber, was the first choice, however better trees were also planted between the cottonwoods. Whereas in Wisconsin they had to clear the land of trees, here they had to plant small forests. In this they did not gain much. They could, however, quickly clear and plow a larger area of land and plant winter wheat so that after winter's hibernation in their caves they could, with renewed strength, plant further fields in summer of wheat, oats, corn, potatoes, etc. The fields looked promising in May and early June, then the hot winds from the southwest set in and destroyed everything in the fields. After this they were able still to plant potatoes, carrots, beets or turnips, beans and similar things, but they also had to depend on wheat and other commodities sent to them by their friends and relatives in Wisconsin.



*Erdmann Pankow*

What the hot winds had accomplished during the first year, grasshoppers performed the second year, and thus again a bad harvest, a situation which repeated itself for a number of years. Drought, hot winds and grasshoppers alternating as the cause. If I am not mistaken, it added up to seven years altogether. They had experienced more than seven rich years in Wisconsin, but these were, as in Joseph's time in Egypt, eaten up by the lean years. Meanwhile, the groves of trees they had planted for protection had grown. These groves and the cultivated lands had their influence on the climate. The winds had been broken, the drought came to an end for it rained more, and there was hardly a mention of grasshoppers. Today this is a rich and fertile area. New settlers arriving from Wisconsin increased the size of the settlement so that the Norfolk area plays a prominent part in the annals of the 1843 immigration. Today they make up a separate district of the Wisconsin Synod.

In the year 1877 Pastor Hoeckendorf became terminally ill and could no longer serve his parish. With his approval the parish turned to my father, whom they all knew well, with the request that he visit and confer with them on what they should do in their distress. My father told his Wisconsin parish about this request and they in turn urged him to go, and if necessary, to remain with them several weeks. Thus he set out on his journey to Norfolk where he preached to the congregation and met often with the church elders. As a result of the consultations, my father promised to return for further services and consultations and to bring Prof. Dr. Ernst, president of Northwestern College, with him. On his second journey to Nebraska Prof. Ernst was his traveling companion, and in meetings with the congregation the following agreement was reached: that they could alternate in serving the congregation from Wisconsin. In this way they served Norfolk for over a year.

During the year Pastor Hoeckendorf died, and the parish turned to the Wisconsin Synod requesting that the synod supply them with a pastor. Two candidates were rec-

ommended to the parish; one was a pastor who had already served a few years, and the other who was a candidate for the ministry. The latter was my brother, Michael, three years younger than I, who had finished his theological studies and who now appeared on the candidate's list.

Taking the selection of Matthew as their apostolic model they did not want to make the decision themselves, but placed the choice of their next pastor into God's hands. They determined to cast lots, and the call came to my brother. He accepted the call in spite of a heavy heart and great concern over his own abilities, but he served there for a long time and his service was greatly blessed. Besides the large parish in Norfolk he served other areas and became the founding father of various parishes in that part of Nebraska. Later on he also served a number of years in Wisconsin.

Returning to the father, Erdmann Pankow, Adolph in his article wrote "After my father was selected as pastor of his congregation and the church was built, he bought a forty acre farm a mile northwest of the church property, which served as the real home of the Pankow family for 55 years."

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Untitled Article by unknown author - Manuscript copy. Written by a son of Pastor Erdmann Pankow 1818-1907

## The Museum's Corner

The WELS Historical Institute's museum is located at 6814 N. 107<sup>th</sup> Street, Milwaukee, Wisconsin. It is open to the public and anyone wishing to visit it should contact the curator whose name is listed at the end of this column. Many artifacts and displays connected with the history of our synod may be seen at the museum. Following are photos of two items on display and a photo taken in the church proper. The photos were supplied by the curator.



9 inch Apache Doll, from the Wisconsin Synod's Apache Mission in Arizona  
Donor: Gertrude Uplegger

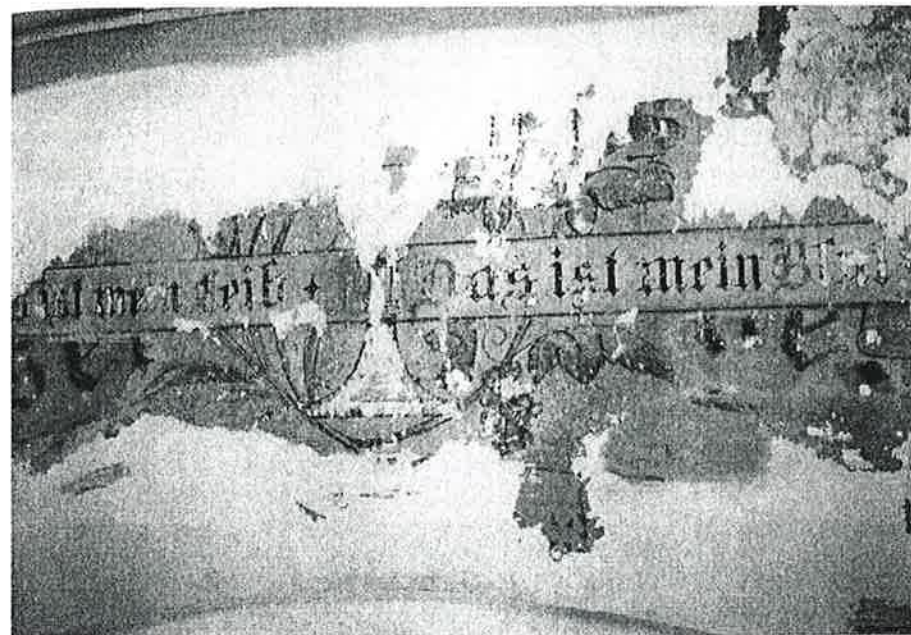


Early 20<sup>th</sup> century medicine bottles

From left to right:

**Wisconsin Frost Bite and Chilblain Remedy.** Applied with a camel hair brush  
**Knorr's Genuine Hien Fong Essence** or Green Drops. Consisted of 60% alcohol and many oils to be taken orally for sore throat, colds etc. Could be taken with a like amount of water, or sugar.

**Sloan's Linament.** Contained pepper, turpentine, oils of pine and camphor, to be used externally for rheumatic, arthritic and other pains.



### Salem Landmark Church

Situated above the museum proper is the former Salem Ev. Lutheran Church. Among the projects of the Historical Institute is the restoration of the church to its original appearance. As was the case with many churches and even schools and homes over the course of years, walls were covered with a new coat of paint. To save cost the previous coat was not removed, and for historians today, this is a happy "find." In many cases these old Lutherans would have Scripture passages painted at least around the altar apse, reminding the congregation constantly of some important doctrine. In previous issues of the Institute's *NEWSLETTER*, pleasant discoveries on the walls of Salem church have been reported.

The above photo shows one such Scripture passage. If one had the funds, a specialist in restoration could have been hired to remove the cover paint and restore what may have been the original on the wall. Such has been done in Europe. On the above, the writing in old German letters reads: *Das ist mein Leib, Das ist mein Blut*, That is my body, that is my blood. (Luther used "that" while the English translation is: **This** is my body, **This** is my blood). It would have been interesting to see the pattern behind this passage. Restoration will continue as funds allow.

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## ROMA IMPERIO DIVI AUGUSTI REDIVIVA

Orvin Sommers

*The editor celebrated his 70<sup>th</sup> anniversary of graduation by Northwestern College this past June. Of course the college no longer exists because it was amalgamated with Dr. Martin Luther College of New Ulm, MN to form Martin Luther College. Graduation services 70 years ago were unlike those of today. Of the 22, five are still living in 2006. Unfortunately, the author of this article is not one of them. Featured at the graduation ceremonies were three speeches by graduating students, one in English, one in German and one in Latin. The Latin dates back to the practice in Germany where several of the college professors were educated. It was known that several of these professors carried on conversation in Latin. The topics at Northwestern of the English and German speeches were quite predictable, but how about the theme of the Latin! Following is the translated version of the Latin speech given by classmate Orvin Sommers on June 18, 1936.*

The Roman government, as it existed during the first century before Christ, cannot justly be named a Republic. The Senate and the Assembly were too weak to give the government strength and stability. For this reason they were forced in every emergency to confer extraordinary powers upon individuals or small groups of men of recognized ability. This power was usually in the form of the military imperium: military achievements were the sure road to political success. Thus Roman History in the period following upon the death of Sulla centered in the lives of a small group of men such as Marius, Pompey, and Caesar, whose personal ambitions and rivalries were the determining factors in the affairs of state, as is always the case with tyrants.

Corruption did not only pervade the government of Rome, but also the social life of the times. The Patricians were corrupted and demoralized by luxury and vice. With few exceptions, people refused to submit to the connubial yoke. The family estate was despised; divorce was a daily occurrence; children were burdensome. The plebians placed their trust entirely in the dole and thronged the public games.

Likewise the religion of the fathers lost prestige. Oriental religions, whose worship was characterized by vice, for which reason it was eagerly accepted, skepticism and Greek philosophy, chiefly Stoic and Epicurean, took its place.

By the end of the Republic, literature as the free utterance of the people became impossible. No Catullus could again arise to defy Caesar or Caesar's favorites. No Cicero could challenge the oppressors of the people. The drama had deteriorated, catering entirely to the foolish and vulgar taste of the people. With the sole exception of Lucretius' *On the Nature of Things*, no great masterpiece was produced by Republican Rome.

Whether or not Augustus sought to establish a disguised form of monarchical government is not the question under discussion. He did, however, usher in an era of the Pax Romana, during which Roman society and literature were revived. The reawakening of the old Roman virtues, which he regarded as the essential basis for a sound state, was necessarily preceded by a revival of the ancient religious ceremonies.

First of all he reestablished the ancient priestly colleges, whose office it was to perform the rites due to the various divinities. To provide these colleges with the required number of patrician members, Augustus created new patrician families. He himself was

enrolled in each of these colleges and in the year 12 B.C., was elected Pontifex Maximus. The Lares, guardian spirits of the crossways, were among those divinities whose cult was thus quickened into life. Each of the 265 precincts of Rome was provided with a shrine dedicated to the Lares and to the spirit which watched over the fortunes of Augustus.

A new religion, the Imperial Cult, arose in the provinces. It was a worship of the goddess Roma, the personification of the Roman State and Augustus. The Imperial Cult in the provinces was the expression of the absolute authority of Rome and of the divine Augustus over the subjects of Rome, but for that very reason could not permit it to develop in Italy. That would have been a denial of his claim to be *princeps civium Romanorum*, and would have stamped his government a monarchy. Although this cult received no official encouragement in Italy itself, colleges of *Augustales* were established in many Italian municipalities for the purpose of celebrating the Imperial Cult. Since the *Augustales* were exclusively drawn from the class freedmen, he avoided being worshipped by Roman citizens. At the same time he assured himself of the loyalty of the freedmen by gratifying their pride.

Augustus, however, did not believe that religion alone had the power to check the degenerate tendencies of his age. He therefore resorted to legislation. The Julian laws, by placing disabilities on unmarried or childless persons, aimed at the restoration of the soundness of family life, the encouragement of marriage, and the discouragement of childlessness. The *lex Papia Poppaea* had the same end in view, since it gave precedence to fathers over less fortunate persons among the candidate for public office.

Augustus did not only attempt to check vice and luxury by precept, but also by his own example. His manner of living was plain; his diet simple and spare. When he learned of the vices of his own daughter and granddaughter, the two Julias, he did not shrink from enforcing his laws. They were banished from Rome.

The restoration of the gods to their former position in the life of the Romans brought about the rebuilding of the city. Augustus rebuilt the old Forum and continued work on the Forum of Julius Caesar. Many new temples were erected. The inscription of Augustus at Ancyra records the restoration of 82 temples in Rome itself.

That phase of reform under Augustus from which we derive most benefit is the rebirth of Roman Literature. Its office under the empire was to aid social reforms; now it serves to give us a complete description of this period in Roman History.

Now that the Pax Romana reigned, people turned from military pursuits and interested themselves in gaining and spending money. Much of this was spent in fostering the fine arts; more went to pay for luxury and thus provided much material for the satirists.

Although absolute Rome demanded that every author conform to the popular worship of the Emperor, Augustus himself countenanced frankness and freedom of speech. He gathered about him the ablest of poets of the day, relieved them from want, and encouraged their highest activity. This is especially true of Virgil. The *Aeneid*, his best known work, is a magnificent epic poem, which was expressly written to glorify Augustus and the Roman Empire and to intensify patriotism. It recounts the founding of the Roman people by the gods.

Concerning the work of Horace in general, it is perhaps sufficient to say that he found the apt expression for nearly every thought of earthly man. Through his satires he took a leading part in the attempted social reform. He flayed everyone and everything. He denounced greed, avarice, adultery, gluttony, drunkenness, and Epicureanism. Noth-

ing could escape his pen. Surely his direct attacks on the wealthy and influential did not protect him against the assassin; only a protégé of the Emperor could criticize with such impunity, and that he was through Maecenas. We can easily see how little value the satires were in stemming the tide of luxury and vice, but we can join with many of his contemporaries to enjoy not being the butt of his observations.

The divine Augustus did not accomplish his great purpose, namely, to found an eternal Roman empire. But he did make his name immortal: he brought Roman civilization to its highest level. He could not oppose destiny, the preordained plans of the true God, in whose hands he was but a tool.

## Vignette

by Arnold O. Lehmann

Opening day, before, during, and a few years after my time would not be recognized or even accepted today. It took place on the day after Labor Day. Most of us arrived early, many on Labor Day because the parents were free from their jobs. We went to the dormitory office—there was only one dorm. The old dorm of 1875 had the addition of the 1905 dorm attached to it. Most were hoping to get a room in the new dorm. The old dorm had no washroom nor toilet facilities, no water, and furniture that we knew must have been saved from the flood. If time allowed, some of our belongings were carried to the rooms from the autos—no U-Hauls at that time. Then, if I remember correctly, the opening service began at 10:00 a. m. conducted by the president, Prof. E. E. Kowalke. After the service the students received their class schedule, the new students their “Matriculation Card” signed by Dr. J. H. Ott. There was a little time then for bringing in more personal belongings. At 12 noon sharp, the bell rang for the noon meal, usually dinner. All students were required to eat in the Dining Hall, EVERY MEAL, unless they were excused. Roll call was taken by the tutors who had a table near the northern door. Dress for each meal was full dress, namely shirt, tie, suits and proper shoes. Later in the 30s the rule was relaxed for breakfast only in the wearing of a full suit; a jacket could be worn, but shirt and tie still remained.

No one dare leave the Dining Hall before the closing prayer, except with excuse from the attending tutors and inspector. Announcements for the rest of the day, and any future days were made before the closing prayer. We had no bulletin boards.

Back to opening day. In the Dining Hall students were pretty well assigned their seats by practice, not by direction. Eight sat at a table, with college seniors getting the end seats. If all end seats were not filled by seniors, then juniors could select the vacant ones. Those seats were permanent for the year for all. As you can surmise, Sextaners had the “choice” of the middle seat on the sides of the tables.

After the opening prayer at each meal, the Sextaners at the tables had to take the metal pitcher, go to the well outside and get the water for the meal. (An interruption in this text.) An added thought outside opening day. Often after hard workouts or other activates, there wasn't enough food to satisfy the hunger of especially the bigger students, so they or one of the underclassman went to the small store across Western Ave. to get a can of beans, cost about 5 to 10 cents. The student then took the can to the window to have one of the girls (called “kitchies”) open it. The head of the kitchen, or dietitian, noted that the boys were eating a lot of beans so she thought that they were very fond of them and put them on the general menu at least four times a week. That didn't last long. The tutors couldn't take the stress, so they told her to stop that and gave her the reason why some of the students ate the extra beans. The menu was changed and if you wanted beans you had to buy a can. Now back to opening day. The meal was ended, the prayer spoken, and the highlight of the day was the last announcement. “All preparatory students are to appear on the football field in older clothes at 1:00 p.m. sharp.” All but the Sextaners knew what was in store. We assembled, and were given a paper bag, if I remember correctly, and taken to the south end of the field to line up on the end line. Then came the order. You are to pick up all things that do not grow.

In those days the college had cows and chickens. The barn was approximately where the west end of the gym is now. (Lest you didn't know, the area now occupied by

the eastern dorm, the professors' houses and parts of the dining hall were a woods and a cemetery, quite wild with brush.) All summer long the cows made use of the campus where the football field, the baseball diamond and a smaller practice area were found. Of course the football field made good pasture, and the cows, they also helped make a good pasture. It was now the job of the preps to gather all the material that the grass did not use. What was done with the gatherings I do not know. Anyway, the football guys didn't have to be concerned about foreign matters.

After this event, we were given our final day of freedom on campus, for campus rules took place that night with assigned bedtimes for each class.

The long term activities mentioned above soon vanished after 1936 or 37. With the hiring of Mr. Erwin Bilse as general manager and Mrs. Bilse as dietitian, the cows and the chickens soon were of the past. And, as many of you know, the football field became hallowed ground, undisturbed by man and beast.

Northwestern changed, and with this change—as with the poor farmer in the Fidler on the Roof—there went another Tradition.

## from the editor . . . .

by Arnold O. Lehmann

One hundred forty years ago this fall the first group of families left from Ixonia, Wisconsin for Nebraska to establish a new home, church and school for their children. Virtually all were from St. Paul's congregation, Ixonia. The original Lutheran church for the area was in Lebanon, Wisconsin. A disagreement in the congregation resulted in a split with a group leaving the Lebanon congregation and eventually organizing and building a school, church and cemetery several miles south of the original church and incorporating themselves as St. Paul's Lutheran Church, Ixonia, WI. This resulted in increasing the distance to church and school for many children, posing a problem especially in bad weather. In middle 1860s parents met to see how the problem could be solved, and the final solution was to move. They sent scouts to Minnesota and Nebraska to find a good location. Because of Indian difficulties Minnesota was dropped from consideration. The scouts found an area in Nebraska which seemed to be the answer. Their return to Ixonia prompted an early move so in 1866 the move took place. Another reason for some to want to move was that land was either not available for sons of the farmers or was too costly. In Nebraska one merely had to lay claim to acreage and then follow and obey the regulations. The Ixonia group arrived thinking possibly of settling on the eastern portion, but land was not available so they continued westward until they found a good area along the Elkhorn River, where they established themselves near and in what is now Norfolk. The above is not even a nutshell account, but enough has been written. The article in this issue dates approximately 1910. Although the writer designated the article to be about Pastor Erdmann Pankow, the father, it turned out to be more about the period of his time. There has always been at least one or more Pankows serving as pastor in the Wisconsin Synod since the first one serving in Norfolk, NE. At the present time three are serving in such a capacity. The elder Pastor Pankow never joined our synod nor any other synod, but maintained interest in the Wisconsin Synod.

We had indicated in the previous issue of the *Journal* that there would be a follow-up article on the Cora mission. However, the author informed me that local work and family pressures did not allow time for that effort. Naturally mission and church work come first. He however indicated that he would still write up such an article for the *Journal* readers when he was not pressed so much for time.

The editor has gathered quite a bit of material for an article on Dr. John Henry Ott, one-time and long-time professor at Northwestern College. If any reader has an anecdote or other recollection of the Doctor, we would appreciate receiving that within the next six months or less.

A blessed Reformation, Thanksgiving, Advent and Christmas season to all.

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

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

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