

WELS Historical Institute

Journal

Volume 14, Number 2
October 1996



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The cover photograph is of the first Wisconsin Synod seminary and college building in Watertown in 1865 consisting of classrooms, dormitory and inspector's residence.

**Proceedings of the 15th Convention of the
German Evangelical Lutheran Synod of
Wisconsin and Other States
held in the
German Evangelical Lutheran Church of
Watertown, Wis.
June 22 to 28, 1865
Watertown**

**Printed by the power-press of the Weltbuerger office
1865**

This year's convention of the "German Evangelical Lutheran Synod of Wisconsin and other States" opened on June 22, 1865 AD in Watertown, Wis. The date was established by the last year's convention; the place was selected by the officials of the synod in accordance with the directive of that convention. The majority of pastors and delegates arrived in Watertown already on June 21. They, together with the pastors and delegates still to come, were given a cordial welcome by Pastor J. Bading and his congregation.

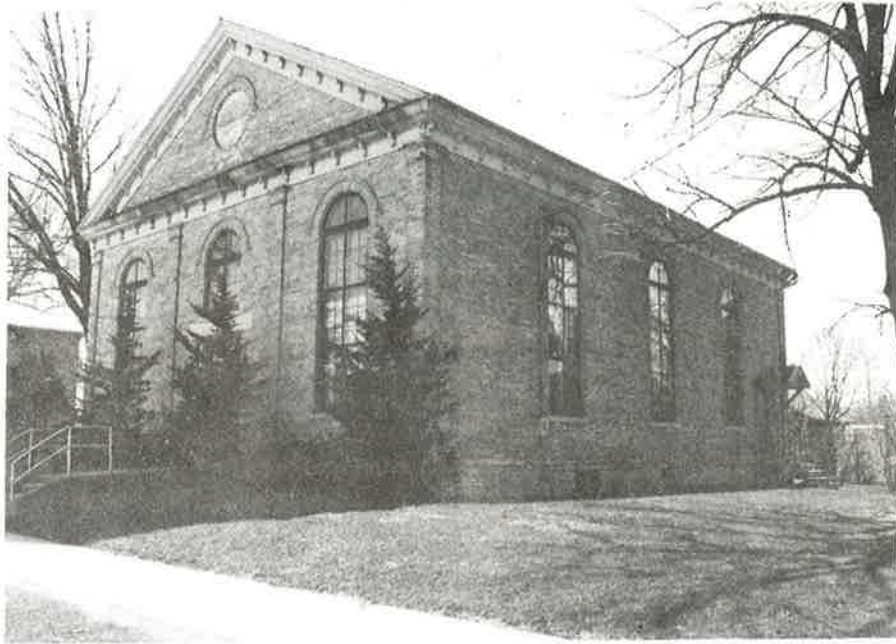
On Thursday, June 22, the sessions, which extended to Wednesday, June 28, were opened with a liturgical service. A sermon was not given because of the unexpected change in the praesidium of the synod. As for the rest of the time, all were richly edified. On Friday evening Pastor Bachmann preached on Isaiah 12:1-6. On Saturday the Hon. Senior J. Muehlhaeuser gave the confessional address based on Matthew 11:28-30. On Sunday morning Pastor Vorberg preached on the day's epistle. Following the sermon the synodical Lord's Supper was celebrated. The sermon in the afternoon on Luke 22:24-30 was preached by Pastor Jaekel. On Monday evening the educational sermon, based on Genesis 18:17-19, was preached by Pastor C. Gausewitz, and on Tuesday evening the mission sermon on Isaiah 65:1-2 was preached by Pastor Stoerkel.

Our faithful God permitted this year's convention in his grace to see joyful results because of his guidance of the convention and in the hope he gave.

**Proceedings and Business Matters
First Session
Thursday, June 22, 9:00 AM**

Vice President Streissguth opened the session with a liturgical service and then addressed the assembly as follows:

Honorable and dear fathers, brothers and fellow believers.



*The German Evangelical Lutheran Church of Watertown, Wisconsin
where the 1865 convention was held.*

According to the Hon. synod's constitution the convention should be opened with a synodical sermon by the president. Because of events that took place, the presidency was thrust upon me just in the past few days, [editor's note: The president, Pastor G. Reim, suddenly and unexpectedly resigned the presidency, the reasons being too lengthy to enter here.] thus I could not satisfy this requirement of the constitution. However, I am permitting myself to present especially some clarification, together with an explanation and evaluation, of the doctrine and controversy questions which are at present so mightily plaguing the entire Christian church, especially our Lutheran church on both sides of the ocean, by briefly attempting to give an answer to Pilate's question: "What is truth?"

The question is: "What is truth?"

The answer is: "Christ says: I am the Truth" and "Father, your word is the truth."

This question comes from the mouth of an enemy and betrayer of the truth; the answer comes not only from the mouth of a friend of the truth but from the Truth itself, the personified existing Truth.

The search and research for truth by all mankind is portrayed in Pilate's question. All religions and all philosophies are nothing more than attempts to find the answer to the question: "What is truth?" At the same time there are striking proofs of the

inadequacy of human understanding to find the truth from within, or to discover it from outside.

Also the history of the Christian church and especially the history of doctrinal theology is a continuous search for the truth in that the church exercises the right and the duty to research the truth, to grow in the knowledge of the truth and always to become stronger to withstand error. Whenever the Christian church during the past 1800 years attempted to answer the question "What is truth?" it distinguished itself from all other types of religions. The answers to the question which the latter found and produced come more or less close to the answer of what the real truth is, in fact at times even arrived at. On the other hand the Christian church possesses the document of truth as revealed by God in Holy Scripture, and alongside this accepts the Holy Spirit as the only divinely authorized giver of the document of truth.

All doctrinal disputes which have occurred in the Christian church and still occur are more or less nothing else than modified versions of "What is truth?" and the results for the better or the worse are in direct proportion to the degree of the acceptance of the truth. If alongside this the discussion deals with "individual truths" then are only individual portions of the entire larger area of revealed truth to be understood since our Lord speaks only of the One or of The Truth as a large inclusive whole. One often forgets that the truth is identified by the Lord himself with the revealed word, or more exactly with the eternal word who came in the flesh and became flesh, namely God's Son, in that he defined truth as follows: "I am the Truth."

The search for and the finding of the truth coincide with the search for and finding of Christ, the God-man, and all attempts to find the truth away from or alongside him are as far from the truth as they are from Christ. The extent to which we come to know Christ, to that extent we have arrived at the knowledge of truth; and each individually found and recognized truth has inner value and relative worth to the extent that it relates to the person of Christ, to the extent that it leads to Christ or that it keeps one with Christ.

With this in mind, the individual churches and their confessions are also to be judged, and their greater or lesser values to be measured. That particular church and that particular confession which best knows and confesses Christ, his person and his work, and which is most prepared to lead souls to Christ and to retain them with Christ possesses the truth. The more a church or its confessional stand draws all its truths of faith and doctrine from Christ and relies on Christ, so much the more can it boast that it has come closer to the truth, or that it possesses the truth.

And that, dear brothers, in closer comparison with individual churches and their confessions, assures our dear Evangelical Lutheran Church the right to call itself correct-believing because it, unlike the others, endeavors diligently to base its entire doctrinal position on Christ, and to evaluate each individual doctrine in accordance with the word of God, if and to what degree each glorifies Christ and his exclusive redemptive work in being able to lead the way to him and to remain with him.

This above all makes our dear Luther of such great importance, and herein lies the secret of his spiritual strength, of his reformation-character. Herein also lies the vitality and strength of the church named after him. Luther could teach or punish, compliment or chastise, build up or tear down—Christ was always the point from which he

proceeded; Christ was always the goal to which he returned. Luther's polemics against Rome and everything Roman, against all fanatics and heretics produced fire, light, strength and joy of victory, solely based on his confessing Christ and love of him and his works. The more one of his accepted doctrines or church reforms, work or so called service to Christ and his redemptive work were attacked, the more energetically, more intensely and more untiringly was his opposition and witness. But it must also be stated that his opposition to certain and individual doctrines or practices which in the eyes of others appeared to be quite important and extremely necessary for the reformation, was proportionately less energetic, because such doctrines and practices appeared to him to be less inimical to Christ, indeed, not to the same degree as other doctrines which obscured the central point of Christian truth, namely Christ. This totally committed position of Luther's to Christ seems to me to be the more correct way to state his so-called conservative position in regard to questions concerning worship and church practices. All existing forms of worship in which, to a greater or lesser degree, the content was Christian, i.e., Christ confessing, and in which the added unchristian, i.e., non-Christ confessing and non-glorifying sections were removed, he desired very much to retain.

"Destroy it not, there is a blessing in it," that is, Christ is being confessed and glorified. This conservative position the church named after Luther has up till now accepted, and may it, correctly understood, continue to accept. However, on the other hand, it must guard itself against the misuse which would change the right of freedom to a required duty and which would impose an oppressing burden of a law which replaces that freedom. An impression must not be given whether a form of worship or a church practice is "churchly" (as the expression is today) or is certified by tradition in the church or by some means is sanctified, but rather whether there is within it the impetus for the truth and whether it has a life-awakening and life-giving content. Such is exactly what the most radical Reformed church as well as some of the extremely conservative Lutherans often lose sight of. This causes the disputes, pro and con, often to be so unpleasant, and so spiritually and physically destructive that the emphasis is laid not on the intrinsic Christian truths, but on altogether other reasons which are far distant from the focus of Christian truth and confession. All sermons, services, sacraments, worship forms and whatever else may be named or used receive life and share life, only as it relates to Christ, in whom the fullness of the Godhead is bodily present, in whom all treasures of truth and confession are concealed, who not only proclaims "I am the truth" but also "I am the life." There is no other salvation; also, salvation, i.e., life of and in God, cannot be sought in any other name, thing, manner, work, or worship service, but only in Christ. We search the Scriptures, we read, preach, listen, believe, love and profess the Scriptures, and indicate, indeed know, that we have eternal life therein; and why? only because they testify of Christ.

The doctrine of Christ and the life in Christ is the gold, silver and diamond stone which should build upon one cornerstone, namely Jesus Christ, and be found firmly established on him alone; on the other hand all doctrines and all statements of life which do not hold and do not strive to keep him as the focus and essence of life, will be burned in the trial by fire of God's judgment and nothing will remain to obtain eternal life.

Such basic principles should guide the Christian church as a whole as well as the individual members, congregations and synods; and salvation and life is to be looked forward to from observing them in the deliberations, resolutions and proceedings of the church bodies.

That such basic principles might also guide us in our synodical convention this year and that we together with our congregations be led evermore closer to the truth, i.e., Christ, and that we may with him and through him remain with the truth is my sincere wish and my prayer. Our knowledge of him will increase, and will help us to free ourselves from error. Amen.

Hereupon followed the roll call of the pastors and the handing in of the credentials of the congregation delegates. The assembly consists of the following:

A. PASTORS

The pastors with a star after their name arrived during the convention.

1. Pastor J. Muehlhaeuser, Milwaukee
2. Pastor C.F. Goldammer, Jefferson
3. Pastor G. [should be J.] Conrad, Theresa
4. Pastor J. Bading, Watertown
5. Pastor D. Huber, Germany [rural Fort Atkinson]
6. Pastor Ph. Koehler, Manitowoc
7. Pastor W. Streissguth, Milwaukee
8. Pastor G. Reim, Beaver Dam
9. Pastor P. Sprengling, Mosel
10. Pastor Ch. Stark, La Crosse*
11. Pastor C. Braun, Reedsville
12. Pastor F. Waldt, Oshkosh
13. Pastor C. Gausewitz, Port Washington
14. Pastor J. Hoffmann, Racine
15. Pastor Th. Meumann, Platteville
16. Pastor C. Wagner, Caledonia Center
17. Pastor W. Dammann, Milwaukee
18. Pastor E. Strube, Fountain City
19. Pastor E. Moldehnke, Watertown
20. Pastor J. Killian, Greenfield*
21. Pastor H. Sieker, West Granville
22. Pastor A. Denninger, Addison
23. Pastor C.G. Reim, Green Bay
24. Pastor A. Lange, Lebanon
25. Pastor A. Hoenecke, Farmington
26. Pastor P. Brenner, Kilbourn Road
27. Pastor C. Titze, Burlington
28. Pastor H. Hilpert, Calumet
29. Pastor A. Opitz, Schlesingerville [Slinger]
30. Pastor E. Giese, Milwaukee*

31. Pastor G. Vorberg, West Bend
32. Pastor G. Thiele, Ripon
33. Pastor E. Mayerhoff, Fond du Lac

Absentee Pastors

1. Pastor E. Sauer, Iron Ridge
2. Pastor F.W. Hass, Greenfield
3. Pastor M. Ewert, Burr Oak Valley
4. Pastor J. Ritter, Hallowayville, Ill.
5. Pastor H. Quehl, Hika
6. Pastor H. Bartelt, Two Rivers
7. Pastor J. Brockmann, Ahnepee [Algoma]

As advisory members, the following were received into membership:

1. Pastor G. Bachmann, Kewaunee
2. Pastor W. Stoerkel, Kenosha
3. Pastor F. Kleinert, Newtonbourg
4. Pastor T. Genseke, Iron Creek
5. Pastor J. Zwolanek, New Berlin
6. Pastor Th. Jaekel, Winchester
7. Pastor A. Zernecke, Crystal Lake
8. Pastor Otto, Hermann

As advisory members, the following were also accepted:

1. Candidate H. Hoffmann, Portage City
2. Teacher Hoyer, Watertown

B. FROM MEMBER CONGREGATIONS THE FOLLOWING DELEGATES ARE SEATED AND HAVE THE RIGHT TO VOTE:

1. H. Siefert, Milwaukee (Grace Cong.)
2. P. Mueller, Germany
3. A. Gamm, Watertown
4. H. Schroeder, Milwaukee (St. John congregation)
5. C. Hake, Mosel
6. F. Zuehlke, Oshkosh
7. H. Kohlhauer, Milwaukee (St. Peter congregation)
8. G. Erkel, Port Washington
9. F. Baebenroth, Centerville
10. F.R. Westerkamp, Fountain City
11. Jonas Berndt, West Granville
12. G. Duwe, Columbus
13. D. Froemming, Lebanon
14. Chr. Gruendsel, Kilbourn Road
15. W. Stiehm, Farmington

16. K. Ganzlin, Burlington
17. P. Wagner, Berlin
18. K. Wollmer, Kenosha

Advisory member

1. Delegate W. Knoelke, Milwaukee (Peace congregation)

The vice president then read the president's annual report.

Annual Report of the President

Grace, mercy and peace from God the Father and our Lord Jesus Christ and the Holy Spirit. Amen.

Honorable and beloved brothers in the ministry and delegates of our Synod of Wisconsin.

For the 15th time our synod is assembled today for its annual convention, and for the second time in this city and church for the purpose of strengthening our communion of faith among ourselves and of promoting the welfare of our church. We move forward in our areas of labor and strain ourselves under the burdens and heat of the day. We establish congregations among our abandoned German fellow believers and seek to strengthen their faith with word and sacrament. In that way our various synodical years have been the same. What differentiates them from one another are the particular situations under which they begin, the growth, which is not the same in each case, the local circumstances of the church, and much more. A few words concerning this before I present my report of the Hon. synod for the past year.

It was a difficult and sad time when we departed from Manitowoc last year. Being hostage to a terrible bloody civil war lay heavily on our people and on the congregations of our synod. Many faithful congregation members hastened into the ranks of the fighting men. Fathers left their families behind, sons their parents, and many a message of sorrow was the last report of the departed. We could not conceal it from ourselves to continue to suffer such affliction, and there was the danger that everything would get completely out of hand, and that peaceful growth of the church and our synod was a thing of the past. We as a synod had no [divine] call to participate in the political matters of the day. Our only comfort, our only hope in these terrible hours of the past and current synodical years was: "the right hand of the Lord can alter everything," and we were not destroyed because of our action. He commanded the storm of the battle, and to the amazement of our people and all peoples the war was silenced. That has to move us to offer our thanks to the Lord at the start of this year's convention for giving our people a time of grace.

A most weighty and pressing matter lay before us at the close of last year's convention in that, by virtue of a resolution, the seminary, about which so much discussion took place, was in all earnestness opened. With that a great turning point in the development of our synod took place. Before this the increase in the number of workers from outside sources was decreasing, now it should increase from within. It is easily understandable to what degree this affects the life and make-up of our synod. For

a number of years it was the sincere desire of our synod to unite under the confessions of the Evangelical Lutheran church. The accusation directed often enough at us that we were not concerned seriously with the confessions of the church is incorrect, even if we admit freely our short-comings. Many of these short-comings will be permanently removed by the fact that the majority of our newly arrived kingdom workers will be given further education in our own seminary, and, as shown elsewhere in America, the oneness and unity in our synod will be significantly advanced, a necessity, which of itself already justifies the establishment of our own seminary. It is already possible to pluck the first fruits of our seminary and to ordain a student of the same. May the Lord permit his spirit of truth always to hold sway in our seminary, so that we are led closer to our desired goal.

Unfortunately along with this joy comes the complaint which I cannot contain within myself, but must speak out on. It is said: Now we are beginning. Our congregations through their delegates told us last year: "In the name of God, begin." In faith we did so. Where now is the energetic support of the congregations? In an addendum to our last year's *Proceedings* there was a call to our congregations for support of the seminary. During the course of the year our trustees of the seminary issued a second plea, but only a portion of our congregations supported the seminary with contributions. The rest did nothing. They say: "We are in hard times." And that is true. But the times are not that hard that one cannot support the seminary if the will is there. If you want to help with the shortage of preachers, then support your seminary; that is the only advice that we can give.

If we now take a look at the addition of workers in our synod, we must say that the last year was a blessed one. No less than eight workers entered our ranks, and we can say to the glory of God that many a call for help has been stilled. For example, Iron Creek, together with its second congregation, both of which had always been given hope for a long time, were near the brink of despondency when Mr. D. Genseke appeared on the scene for the purpose of finding his assigned area in which to work. How uplifting it was with the report that a preacher was coming. — Similar situations could likewise be referred to if time allowed. But this is sufficient to show that the Lord surpassed our pleas and understanding — may his holy name be praised. — A further indication about the growth in our synod lies in the fact that it was not possible to fill all requests for preachers, in spite of the increase in workers. Eldorado and Naperville each have been pleading for a preacher for more than six months. Still their requests could not be filled. Other congregations have since then added their requests and these positions are not as yet filled. Four new workers could be placed immediately in congregations that are members of our synod.

As I give to the Hon. synod a quick review of the business matters of the past year, I will only make mention of the great amount of correspondence received. The reading of these would be both time consuming and unnecessary since each will be directed to the proper committee.

I. IMPLEMENTATION OF LAST YEAR'S RESOLUTIONS

Because of the piling up of matters at the present stage of the seminary, the trustees did not have the time to draw up the by-laws for the charter of the seminary as resolved by the Hon. synod. It would seem to be advisable for the synod to appoint a committee for this purpose.

The resolution to attend the convention of the Hon. Synod of Ohio could not be implemented because the named synod did not answer the inquiry of the secretary of our synod.

The resolution of the synod to write to the Hon. officials of the church body in Prussia was implemented.

An attempt to collect funds for the seminary in an expanded area as resolved by the synod was made, but it failed because of the conditions of the time. Through Pastor Fachtmann, Pastor Heyer was requested to do some collecting, but the correspondence indicates that Pastor Heyer believed that he could not do this.

II. DEPARTURES FROM SYNOD

In June of last year Pastor Warnke requested a release from the synod because it was hardly possible for him to attend the synodical convention from the state of Missouri, where he now lives.

At the beginning of this year Pastor Boehner left the synod and the Lutheran church and joined the Episcopal church to serve for them in China.

III. PASTORAL CHANGES

1. Soon after last year's convention Pastor Braun left his church in Columbus and accepted a call from the congregation in Reedsville. On the 23rd Sunday after Trinity he was installed in his new position by Pastor Bartelt at the request of the president.
2. Pastor Brenner informed me on July 14 that he had received a call from the congregation on Kilbourn Road for the second time and that he would move there in September.
3. On July 25 Pastor Hilpert wrote that he received a call from the congregations in Calumet and Forest which he accepted. On January 12 he was installed there by the secretary of the synod.
4. On August 26 Pastor Meyer wrote that he had received a call from the congregation in Columbus and at the request of the congregation would be installed there on the 20th Sunday after Trinity.
5. On September 3 Pastor Gausewitz informed me that he had been called by the Evangelical Lutheran congregation in Port Washington and had accepted the call. Pastor Dammann installed him into office there.
6. On October 18 Pastor Wagner moved to Town Caledonia in order to serve the Evangelical Lutheran church there, from whom he had received a call.

7. On January 14 Pastor Leupp wrote that he had been called by the congregation in Almond and had assumed his office there on the third Sunday in Advent.

8. On April 2 Pastor G. Reim was called by the congregation in Beaver Dam and was installed there by Pastor Goldammer on *Exaudi* Sunday.

IV. ARRIVAL OF NEW WORKERS

1. On June 7 Pastor Mayerhoff arrived here from Germany. I assigned him to the congregation in Fond du Lac where he was installed by the secretary of the synod.

2. On August 27 Deacon Genseke arrived here from Berlin. On August 29 he was examined and ordained and assigned to Iron Creek.

3. On October 29 Candidate Kleinert arrived here; he was ordained on November 12 and sent to the congregation in Newton.

4. Pastor Bachmann arrived here on November 11 and received Kewaunee and surrounding territory as his working area.

5. Along with Pastor Bachmann came Pastor Jaekel whom I directed to the congregation in Winchester, formerly served by Pastor Wagner.

6. In October Pastor Staerkel [Stoerkel] arrived here and took over the congregation in Kenosha.

7. In February Pastor Zernecke arrived in Watertown and was assigned to work among the Indians. He was installed by the secretary of the synod.

8. In May Pastor Otto arrived from Germany and was called by the congregation in Town Hermann.

In the same month Teacher Hoyer arrived here from Hamburg and found a position as a teacher in the congregation in Watertown.

V. SOCIETIES IN GERMANY

During the course of the year trouble arose in our relationship with the societies in Germany. The cause was a misunderstanding of a synodical letter. A second letter for the purpose of correcting the misunderstanding was cordially received by the societies as the subsequent answer indicates.

The Hon. societies in Germany as well as the Hon. Synod of Pennsylvania have given us good support in the past year. It is recommended to the Hon. synod that appropriate resolutions of thanks be sent to the same.

VI. RESEPREDIGT [traveling preacher program]

This branch of our activities was given still less attention this past year than in the previous year. Our former *Reiseprediger* and at present professor, the Hon. Mr. Moldehnke, was so occupied with seminary that it was not possible for him to go on preaching trips without great damage to his [seminary] work. The older students in the seminary often served nearby vacant congregations and thereby already showed the essential benefit of the seminary for our synod.

VII. MATTERS CONCERNING THE SEMINARY

A beginning of the institution has been made and it has reached the point that in a few weeks the building which was begun in the previous year can be occupied. As soon as this occurs the college can and should be opened. There now lies before the Hon. synod the obligation to make the arrangements for acquiring instructors. Nothing more need to be said about what has taken place since the Hon. synod had the opportunity to inspect everything on sight. If we all take an interest in our seminary and make it a matter of our prayers and concerns, it will grow and be of great blessing. May God in his grace and mercy grant this.

And now, my brothers, we return from this brief review of our kingdom work to our duties here today. Let us make good use of our time for it is precious. May the Lord grant us his blessing thereto and grant that all be done in the spirit of brotherly love and unity.

G. Reim, president

The discourse of the vice president and the annual report of the president were received with thanks by the synod.

It was resolved to recognize as voting members also the delegates who had forgotten their certification papers but were certified by their pastors.

The pastors handed in their parochial reports which were then read to the assembly. The complete report is the following:

(See the attached table.)

[This information is appended at the end of the *Proceedings*.]

The treasurer requests that the payment of collections be made at a more opportune time for him. Pastor Hoenecke made the written request to the synod that it release him from the office of secretary because the process of recording is a strain on him. The Hon. synod respected his request to this degree that Pastor Vorberg was appointed as assistant secretary.

Teacher Hoyer was accepted as an advisory member.

The meeting was adjourned till 2:00 p.m.

Second Session

June 22

3:00 PM

Opened with prayer by Pastor Gausewitz.

The minutes of the morning session were read and accepted.

The Hon. president announced the following committees:

No. 1. **Annual report of the president:** Pastors Muehlhaeuser, Vorberg, Gausewitz and Delegates F. Berndt and F. Baebenroth

No. 2. **Acceptance of new pastors:** Pastors Moldehnke, Bading, Lange and Delegate H. Kohlhauser

No. 3. **Excuses from absent pastors:** Pastors Koehler, Braun and Delegates K. Ganzlin and C. Guendsel.

- No. 4. **Acceptance of new congregations:** Pastors Meumann, Huber, C.G. Reim and Delegate Fr. Zoehlke
- No. 5. **Pastors who left the synod:** Pastors Goldammer, Mayerhoff, Brenner and Delegate G. Duwe
- No. 6. **Concerning the seminary:** Pastors Dammann, Muehlhaeuser, Thiele, Sieker and Delegates Gamm and Schroeder
- No. 7. **Concerning implementation of last year's resolutions:** Pastors Dammann, Conrad, Sprengling and Delegate C. Haag
- No. 8. **Treasurer's annual report:** Pastors Hoffmann, Titze, Strube and Delegate W. Stiehm
- No. 9. **Synod's charter:** Pastors Koehler, Giese, Sieker and Delegate F. Baebenroth
- No. 10. **Seminary finances:** Pastors Giese, Hoenecke*, Wagner and Delegates H. Siefert and H. Schroeder
- No. 11. **Pastor Bading's finances:** Pastors Moldehnke, Dammann, Denninger and Delegate F.H. Westerkamp
- No. 12. **German societies:** Pastors Hoenecke, Sprengling, Gausewitz, Hoffmann and Delegate J. Eckel
- No. 13. **Hymnal matter:** Pastors Muehlhaeuser, Dammann, Goldammer, Moldehnke, and Delegates Gamm and Zoehlke

Pastor Goldammer was authorized to select a substitute for himself for his committee assignments because he was called home because of the serious illness of his child.

*Pastor Vorberg stepped in as member of committee 10 because Pastor Hoenecke again took over the position of secretary.

Report by Prof. E. Moldehnke

After suffering a shortage of pastors and teachers for so many years, and after yearning for a seminary, often discussed and resolved and even collected for with difficulties in foreign lands, every interested person justly looks forward to an active participation and renewed enthusiasm for our finally established seminary, at least in our own synodical circles. Certainly many of our pastors and congregations supported this very important work most zealously. In a supplement we are reporting with sincere thanks the liberal contributions of friendly donors. But we must realize that our expectations were not reached. To a great degree the blame lies on the severely depressed war conditions. Also affecting the lack of donations were in part the greatly miscalculated harvest and in part internal congregational circumstance. Thus it did not give pastors any joy to burden their congregations still more, since the demands on them were already great. Regardless of what was overlooked or failed to have been done, we now resign ourselves in the hope that in the coming year, by God's grace, the participation of our synod's congregations will prove on the whole to be much improved. We have suffered much from depression, uneasiness and spiritual and physical oppression, yet the arm of the Lord was not short and now after a year filled with tribulation, but also with some happiness, we can rejoice with David: "Praise be to the Lord, to God our Savior, who daily bears our burdens." (Psalm 68:20 [19]), and with Samuel thankfully say: "Thus far has the Lord helped us." [Both passages NIV]

Besides three men who received instruction and sustenance from us for several weeks but with whose acceptance the Board of Trustees was not happy, eleven students were enrolled in our institution during the past year. Of these Hermann Hoffmann, who attended the Berlin Mission House for three years and for another one and one half years attended the theological academic lectures in Berlin, was examined orally on April 25 after having taken the written examinations. He was given the predicate "Good" and is to be ordained at this synodical convention, the first such person from our institution. During the period prior to the convention he was sent to the congregation in Portage City, Wisconsin so that all worship services and the school there could finally be conducted in an orderly manner again. Besides that the professor and several students from the seminary served various vacant congregations with the preaching of God's word.

During the course of the winter the professor went on three collection trips—to Kilbourn Road, to Racine and to Fond du Lac. At these three places he did not come away empty. Other trips were not possible for various reasons. Along with this there was the pending call-up of the troops and the pressing war conditions. So he stopped collecting and sought to work for the seminary through personal acquaintances, negotiations and clearing up of misunderstandings. After a three and one half week absence he again returned to Watertown on February 11, 1865. A proposal will be presented to the synod to consider sending out someone to collect funds. Since the people outside our circle have done so much for us, those within our circle who are in good circumstances should not be neglected. The professor also made further attempts with various Lutheran theologians in Germany to enter into closer relationship with us for the betterment of the seminary. The respective correspondence will be presented to the Hon. synod.

The Hon. synod will also be asked to set up a definite schedule for vacation periods for the seminary. Last year, because of conditions of the time, there was no summer vacation. This year it is, however, most desirable. Because of the great lack of funds by most of our students, it is indeed necessary for them to find employment during vacations so that they can earn enough at least for the purchase of clothing and needed items. Yet such a use of vacations is in no way the only reason for them. Vacations should also be times for release from tensions of the past year, for trips, for reviewing, for lighter lectures, etc., so that the students do not return to their classes at the seminary weary and worn out. It is urgently recommended to the Hon. synod to help with clothing, etc. The instruction schedule, which was finally set after repeated changes caused by circumstances, is as follows:

Mornings
from 7:30, winters 8:00,
with short breaks until 12:00

Monday Morning
Dogmatics
Church History
New Testament Study

Afternoons
from 1:00 with short breaks to 5:30
winters to 6:00

Monday Afternoon
Greek New Testament
Symbolical Books (Section I)
Greek Grammar (Section I), previously Plato

Monday Morning Continued

German
 Mathematics (Section II),
 previously Geometry
 Latin Sections 2, 3, 4 (oral and written)

Tuesday Morning

Dogmatics
 Church History
 New Testament Study
 Latin Sections 2, 3, 4 (oral and written)

Wednesday Morning

Dogmatics
 Church History
 New Testament Study
 German
 Mathematics
 Latin (Sections 2, 3, 4)

Thursday Morning

Dogmatics
 Church History
 Old Testament Study
 Latin Sections 2, 3, 4 (oral and written)

Monday Afternoon Continued

English
 Hebrew
 Old Testament Study
 World History
 Geography
 Symbolical Books (previously especially
Luther's Small Catechism according to
 Kaspari)

Tuesday Afternoon

Horace
 Xenophon, previously Plato
 Cicero
 English
 Greek Section II (oral and written)
 Old Testament Study
 World History
 Geography
 Symbolical Books (previously especially
Luther's Small Catechism according to
 Kaspari)

Wednesday Afternoon

Horace
 Latin Grammar (Section II)
 English
 Greek Section II (oral and written)
 Cicero
 Old Testament Study
 World History
 Symbolical Books (previously especially
Luther's Small Catechism according to
 Kaspari)

Thursday Afternoon

New Testament
 Symbolical Books
 Homer
 Hebrew
 Greek Grammar (Section I)
 English
 Old Testament Study
 World History

Thursday Afternoon Continued

Geography
 Symbolical Books (previously especially
Luther's Small Catechism according to
 Kaspari)

Friday Afternoon

Homer
 Greek (Section II, oral and written)
 Geometry (Section I)

Friday Morning

Repetition
 Disputations on historical & ethical themes
 Critical study of literary works
 German
 Mathematics
 Latin and Greek Grammar (Section I)

Each week Section I must complete a Latin and Greek exercise, often a Latin composition and every four weeks a larger German composition and often a presentation.

Section II must write a German essay or give a presentation weekly.

The necessary house and campus duties are performed by the seminary students. Also several of them collected provisions last winter in Dodge County and in Town Lebanon, which were received with great joy because it helped to fill a great need for our institution.

Taking care of the housekeeping duties of the seminary plus all of the other necessary duties was too much for the professor and his wife. On November 1 of last year the widow of Pastor Koester was called as housemother for the seminary. She took care of this necessary branch of the institution's needs with good results.

The construction of the institution's building, consisting, in addition to the basement, of three stories, with the front length of 60 feet, a depth of 55 feet, at the walls 56 feet, and a height of 82 feet, is nearing its completion, thanks to the efforts of Mr. D. Kusel of Watertown. The size is sufficient to accommodate the college. The first spadefull was turned on July 22, 1864. On August 8 they began to lay the foundation. We hope to move into the new building shortly. In the beginning of September, God willing, instruction in the college will begin. Contacts have been made with several qualified and highly recommended men. Specific proposals will be presented to the Hon. synod concerning the calling of professors.

The thought of landscaping the area around the institution's building, which consists of five acres, was given no weight because of the lack of funds. Through the generosity of Mr. Ellwanger of Rochester, New York, who donated quite a few fruit trees and decorative bushes, we are happy to say that we were able to landscape at least the area in front of the building. This was eagerly completed by the professor and students at no outside cost. Mr. Ellwanger was sent our sincerest thanks for his gift.

Receipts in money	\$1141.20
Expenses	1847.08
Deficit	705.88

The deficit was erased with \$564.43 collected in Europe and with \$141.45 from the synodical meeting.

Expenses to July 1, 1865

Professor's salary for 13 months	\$500.00
Housemother's salary for eight months	80.00
Rental costs for nine months	70.00
Trip to and from Milwaukee for the housemother	5.25
Trips by the professor to Racine (3.60), Fond du Lac (.90), Jefferson (.60), Columbus (.80), Madison (6.40), to the East (32.40)	44.70
Postage	3.22
Books	12.30
Bedding, hand towels, table cloths, woolen covers, oil cloths, etc.	156.89
3 lamps, oil, lamp chimney, paper, blackboard, compass, etc.	37.09
Wood for burning	36.00
Hand tools and labor equipment	32.26
Cooking utensils, table services, washing machines, mirror, etc.	74.80
Wages for laborers and launderers	98.09
1 wall clock	5.00
Freight for collected provisions, books from Germany, trees from Rochester, etc.	31.75
Lumber	18.65
Special expenses for seminary students (trips, clothing, Christmas, etc.)	31.54
1 scale	10.00
10 bedsteads, 30 chairs, 4 tables, 1 wash table, 1 linen closet, 1 rocker	88.50
1 large oven, 1 heating oven with stove pipe and tinware	68.63
Subsistence of students	424.91

Receipts to July 1, 1865

From Austrians in Missouri	3.00
From the Lebanon congregation through Pastor Lange	39.00
From the synodical treasurer	146.79
1 copy Kuehner's Grammar, sold	1.75
Through Mr. Kusel	5.30
Through Pastor Dammann	10.00
From Miss Siemnicht	3.75
From Mr. Milius in Almond	2.00
Mr. H. Krueger in Watertown	10.00
Mr. Lenke in West St. Paul, Minn.	1.00
Mr. J. Bessemann	1.00
From the congregation in Racine, collected	74.35

From the congregation in Helenville through Pastor Reim	33.60
From Pastor Giese's congregation	26.25
From the congregation in Caledonia	12.00
From Mr. Fr. Meyer, Richwood	2.00
From the congregation in Princeton	1.30
From the congregation through Pastor Quehl	34.20
Through Pastor Gausewitz	5.35
Mrs. W. in M.	4.00
From the congregation on Kilbourn Road	54.00
Through Pastor Brockmann	15.00
Board money from seminarian Kretzschmar	65.00
Through Pastor Denninger	16.00
From Pastor Conrad's congregation	2.50
Pastor Sauer's congregation	5.77
From the Jakobus-Johannis congregation, Town Hermann	4.00
From Mr. Krueger, Sr. in Milwaukee	1.00
Through and from Pastor Zwolanek	13.50
Ladies Aid of Grace Congregation in Milwaukee	20.00
From the congregation in Fond du Lac	82.10
Through Pastor Braun	5.00
From Pastor Kern	5.00
Through and from Pastor Hilpert	23.00
From Pastor Meumann	5.00
From the congregation in Platteville through Pastor Meumann	64.65
For flour	43.32
From Beaver Dam through Prof. Moldehnke	3.75
From the Ladies Aid in Watertown	25.00
From Pastor Sprengling's congregation	25.75
From Pastor Vorberg's congregation	25.00
From Teacher Poss in Milwaukee	1.00
From Pastor Gensicke	5.00
From Pastor Siecker's congregation	70.75
From Pastor Sauer's congregation	9.75
From Pastor Streissguth's congregation	25.00
From Pastor Hoenecke's congregation	15.00
From Pastor Huber's congregation	15.00
From Mr. Baeslau in Chicago	5.00
From Pastor Markscheffel in Toledo, O.	5.00
From Pastor Markscheffel's congregation	18.40
From Mr. Frost and Mr. Doebele in Toledo, O.	4.00
From the congregation in Watertown	12.00

From the congregation in Fountain City	9.10
From Treasurer Pastor Goldammer	13.25
	<u>\$1141.20</u>

**Receipts of natural produce and material goods, etc.
from October 1864 to July 1, 1865**

Mr. Gleiter, Helenville	1 sack of potatoes
Mr. Schamel, Watertown	2 sacks of potatoes
Mr. H. Zickert, Watertown	1 sack of potatoes
Mr. G. Schulz, Watertown	1 sack of potatoes
Mr. W. Wiedenhoeft, Watertown	1 sack of potatoes
Mrs. Kasten, Watertown	5 heads of cabbage
Mrs. Gaster, Watertown	butter and cabbage heads
Mr. Lauersdorf, Watertown	1 sack of potatoes
Mr. J. Zickert, Watertown	beef
Mrs. Loock, Sr., Watertown	1 towel, wool
Miss Siemenicht, Watertown	3 towels
Miss Koepsel, Lebanon	2 towels and some wool
Mr. Schiebel, Watertown	carrots and cabbage heads
Mrs. Zickert, Watertown	cabbage heads and mutton
Mrs. Meyer, Richwood	14 heads of cabbage
Immanuel and Grace congregations, Town Hermann, Dodge County	
	25 heads of cabbage, 1 sack of red beets, other cabbage heads, Wruken [?], 1 sack of potatoes, 15 lbs. of butter, soap, beans
Mr. A. Zickert, Watertown	cabbage heads and mutton
Congregation on Kilbourn Road, collected in November	72 heads of cabbage, 9 bushels of turnips, 40 lbs. of flour, 15 lbs. of soap
Trinity and Immanuel congregations, Town of Hermann, Dodge County (also from some members of Grace congregation) collected by several students	650 lbs. meat, 700 lbs. of flour, 16 lbs. of butter, cheese, cabbage heads, 50 lbs. of soap, onions, beans, red beets, carrots, 1 lb. tea
Pastor Sauer's congregation in Town Hermann	6 sacks of flour, 150 lbs. of meat
Pastor Conrad's congregation in Dodge Co. -	11 barrels of flour, 2 and 1/2 barrels of meat, 1/2 barrel of soap, 1 bushel of wheat, 37 lbs. of beans, from Mr. Delorme 15 flour casks
Mrs. Erdmann, Watertown	1/2 bushel of potatoes, meat
Mrs. Arnd, Watertown	1 sack of flour
Mr. Lieber, Kilbourn Road	16 packets of coffee
Mr. H. Moldenhauer, Lebanon	1 bushel of potatoes, 12 cabbage heads, 40 lbs. of flour, 1 lb. of butter
Mr. Brendemuehl, Lebanon	12 lbs. of meat

Mr. Moldenhauer	2 sacks of flour, 1 bushel of potatoes, soap
Mr. Holsten, Farmington	1 load of wood
Mr. Lettow	30 lbs. of flour
Mr. Mueller, Germany	1 sack of flour, 1 sack of potatoes, cabbage
Mr. Volkmann	1/2 sack of flour, 1 bushel of potatoes
Mr. Mueller, Farmington	1 load of wood
Mr. Just, Farmington	1 load of wood
N.N.	3 towels
Mr. Dietz, Lebanon	60 lbs. of flour, butter
Mr. Venner, Farmington	1 load of wood
Mr. Bars, Farmington	1 load of wood
N.N.	3 lbs. butter
Mrs. L. Schicke	soap
Mr. W. Lauersdorf, Watertown	60 lbs. of flour
Mrs. Bertram, Watertown	9 lbs. of beef
Mr. Speer, Watertown	5 lbs. of veal
Mr. J. Zickert, Watertown	18 lbs. of veal
A. Jaeck, Farmington	1 load of wood
J. Voigt, Farmington	1 load of wood
Mr. Lehmann, Watertown	1 sack of potatoes, 20 lbs. of beef
Helenville congregation, Jefferson Co.	13 sacks of potatoes, 23 lbs. flour
Mr. G. Gamm, Watertown	5 meat barrels
Miss Siemmenich	8 lbs. of soap, 1 towel
Mr. Zickert	6 lbs. of beef
Mr. Freischmidt, near Watertown	25 lbs. of beef
Mrs. Schroeder, near Watertown	3 lbs. of butter
Mrs. Schicke, near Watertown	1/2 bushel of potatoes
Mr. Koepsel, Lebanon	17 heads of cabbage and carrots
Mr. Baeslau, Watertown	100 lbs. of flour
Mr. Wenck, Watertown	50 lbs. of flour and 1 sack of potatoes
Mr. Schamel, Watertown	1 load of wood
N.N.	1 sack of potatoes, 12 lbs. of meat
Mrs. Kuckhahn, near Watertown	12 lbs. of meat
Mr. Lettow	1 goose, soap, 1 sack of potatoes
Mr. Hildemann, near Watertown	1 sack of flour
Mr. Dietz	15 lbs. of beef
Mr. Koepsel	50 lbs. of flour, 1 bushel of potatoes
Mr. Lettow	15 lbs. of meat
Mr. Koester	1/2 sack of potatoes, beets, and cabbage
Mrs. Bergmann	meat
Mr. Zastrow	1 sack of flour, 1 sack of potatoes, soap

Zastrow, Jr.	bacon
Mr. E. Gauerke	1 sack of flour
Mr. Ruebenhagen	1 sack of flour, soap
Mr. Utech	1/2 sack of flour
Mr. G. Brendemuehl	1/2 sack of flour, 1 sack of potatoes, 10 lbs. of meat, soap
Mr. Ziemer	1/2 sack of flour, 1 sack of potatoes
Mrs. Looock	1 sack of flour
Mr. Freischmidt	1 sack of beets
Mr. Dobraz	1 sack of potatoes, 3/4 sack of flour, 3 sausages, meat and soap
Mr. H. Dietz	1 sack of potatoes
Mr. Froemming	1 sack of flour
Mr. Hildemann	2 chickens
Mr. E. Albert	2 sacks of potatoes
Pastor Pankow	1 sack of flour
Mr. Haag, Helenville	2 sacks of potatoes
Mr. Eggersgluess, Richwood	28 heads of cabbage
Mr. Krueger, the gardener, Milwaukee	several bushels of Eichorien [?]
Mrs. Koester	cabbage, carrots, etc.
Pastor Dammann's Ladies Aid	1 quilt, 2 bed sheets, 6 towels
Pastor Streissguth's Ladies Aid	6 bed sheets, 6 pillow cases
Watertown Ladies Aid	6 pillow cases, 6 bed sheets
Pastor Dammann's Ladies Aid	4 bed sheets, 2 pillow cases
Pastor Wetzel's Ladies Aid, Utica, N. Y.	2 big quilts, 2 pillow cases
Mr. Ellwanger, Rochester, N.Y. through Pastor Muehlhaeuser	12 evergreen trees, 92 fruit trees, ornamental bushes, spruce trees, strawberries, currants, 12 grape vines
Mrs. Heller, Schamel, Kube	plowed our field
Mr. Raschke	harrowed some of it
West Granville Ladies Aid	4 linen sheets
Milwaukee St. John's Ladies Aid	2 quilts, 2 shirts
Mr. Hartmann, near Watertown	50 lbs. of flour and several lbs. of soap
Kilbourn Road Congregation's	8 pairs of woolen stockings

Resolved that a committee be formed which should report on the establishment of a pre-seminary institution in Germany.

Resolved that Prof. Moldehnke begin the reading of his paper in the next session.

Two late arriving delegates, E. Wiecker of Fond du Lac and J. Buntrock of Eldorado were accepted. In connection with the seminary report by Prof. Moldehnke, the lack of funds and students was discussed. The assembly, in regard to the first point, decided to remedy the need in the manner suggested by the professor when he spoke of that need. It also acknowledged that such a condition of need should not have occurred if the synod had developed an active interest for the institution as had been done in Germany. It was

laid on the consciences of the pastors as a most important obligation to develop in their congregations an active interest in our seminary.

How often in situations like this has the synod not felt the need of an official periodical in which information about the situation at our seminary could be spread in our congregations, and could make them feel it to be their unavoidable duty to help with the problem. The delegates present declared their agreement in helping to establish an active support for the seminary. To call up for themselves to the fullest extent an ardent desire to help the seminary, the assembly is well aware of him who alone can bless all labors, and it urges all synodical congregations to offer prayers in churches and privately at home for the entire seminary project with the arousing in the American people, also the Germans, a consciousness of a pressing need for material and for funds.

One can only hope that the lack of students has leveled off. Thus the establishment of a pre-seminary institution in Germany has sufficient urgency and the assembly gave its approval to the steps already taken by Prof. Moldehnke, and it urged him to continue in the same. A committee consisting of Pastors J. Bading and Hoenecke and Delegate J. Buntrock was named by the synod concerning the matter of a pre-seminary institution in Germany.

The more the satisfactory solution of questions concerning the existence of the synod depend on the active co-operation of the congregations, the closer also, especially now, is the desire that the congregations become fully informed through delegates sent to an assembly. It is self-understood that this could not by means of a synodical resolution be made into a law or legal requirement but could only aid in a re-awakening of interest and as an admonition. The assembly resolved: That the synod make it the duty of every pastor to urge his congregation to send a delegate, and it expresses to the congregations the expectation that they be willing to send delegates.

The assembly adjourned to 9:00 a.m. on the next day.

The close of the session was made with prayer by Pastor Meumann.

Third Session Friday, June 23, 8:00 AM

Opened with a Scripture reading, hymn and prayer by the Hon. Senior Muehlhaeuser.

The minutes of the previous session were read and accepted.

Pastor Otto was accepted as an advisory member, also Teacher Mielitz. Messrs. Seifert, Haag and Thieleke were accepted as voting members. Pastor Giese presented an excuse on why he was late. The assembly accepted the excuse as being satisfactory.

The Committee on Accepting New Pastors brought forth its report.

The undersigned committee reports respectfully concerning the acceptance of applicant pastors that, after considering carefully the testimonies and the oral discussions with the pastors present,

1. it recommends the acceptance of Pastors Genseke, Kleinert, Bachmann, Jaekel, Stoerkel, Zerneck and Otto, but under the conditions that each satisfactorily passes the constitutionally required colloquy before the synod on his confessional stand;

2. that it cannot recommend the remaining pastors who have applied for membership.

Respectfully,

E. Moldehnke, J. Bading, A. Lange, Delegate H. Kohlauer.

The report was accepted and the colloquies with the recommended pastors were referred to Prof. Moldehnke.

The above brought on a further discussion of several points of doctrine, but this broke down because of a variety of protests concerning the form of the colloquy. In regard to a different form, the assembly was in full agreement that a simple summary question concerning the confessional position of the applicant and a simple "Ja" as an answer was not sufficient. However, the assembly did not arrive at a definite conclusion for a satisfactory form for the colloquy because of the great variety of resolutions offered. In the present case the assembly resolved that the present colloquy would be satisfactory. The final acceptance of the applicants will be based on other items besides the confessional stand.

Prof. Moldehnke began to read the general portion of his paper and by a resolution the assembly requested that he conclude his paper in the afternoon session.

Resolved that the meeting be adjourned to 2:00 p.m. Closing prayer by Pastor Lange.

Fourth Session Friday, June 23, 2:00 PM

Opened with a hymn and prayer by Pastor Kleinert.

The morning session minutes were read and accepted.

Prof. Moldehnke read the concluding portion of the general section of his paper.

After this it was resolved to accept Pastors Genseke, Kleinert, Jaekel, Stoerkel, Bachmann, Zerneck and Otto as members.

The acceptance was resolved by the assembly after a lengthy and later to be continued discussion on the synod's position on symbols, more explicitly concerning the position in our doctrine towards symbols, as long as it conforms to the interpretation of Holy Scripture.

Resolved that the meeting be adjourned to 9:00 a.m. tomorrow.

The session was closed with prayer by Pastor Huber.

Fifth Session Saturday, June 24, 9:00 AM

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

The minutes of the previous session were read and accepted.

The matter concerning Pastor Reim was brought up for consideration, but had to be postponed for a later decision.

Prof. Moldehnke continued to read his paper.

Resolved that he read the conclusion in the afternoon session.

The committee's report on the annual report of the president was handed in:

1. The committee recommends that the present president be thanked for his excellent opening address.

2. The committee likewise recommends that the former president be thanked in that he in his presidential report referred so warmly to the conditions of our country; also it feels alongside him that thanks be given to our gracious God, who has led everything so favorably this past year, even though we have to bow our heads because of the tragic attack on President Lincoln.

3. Concerning the matter of the seminary, this was discussed quite in length in yesterday's session.

4. Under Part IV of the president's report, the reference to Pastor Mayerhoff's acceptance as coming after last year's convention is in error. He was accepted at last year's convention.

5. In reference to Part V of the president's report, the committee recommends that the Hon. Langenberg Society be thanked by the synod for its renewed efforts in behalf of the synod; also the Hon. Berlin Society for its continuous support, and likewise the Hon. Synod of Pennsylvania for its support.

6. The committee recommends that the officers be authorized to correct the points of the president's report referred to above, and that the report as amended be adopted for inclusion in the synodical *Proceedings*.

The Committee on the President's Annual Report

Delegates: F. Baebenroth, J.H. Berndt

Pastors: J. Muehlhaeuser, Vorberg, Gausewitz

The preceding committee report was accepted. The Hon. president reminded the synod that it still had to express its opinion on whether to give its approval to the official transactions of the Hon. president during the past year.

The following committee report on the seminary matter was presented.

On the basis of the situation at hand your committee arrived at the following conclusions:

1. Considering the actual existence of the seminary, that there is a basis for sincere thanks to God;

2. That the Board of Trustees be requested to give an account of the resolutions of last year's synodical convention, if and how they were implemented, namely:

a) Regarding the receipts and expenditures of the money collected by Pastor Bading, see page 10 of last year's *Proceedings*.

b) Concerning the appointment of an English professor and the establishment of the salaries for the lecturers [Docents]. See last year's *Proceedings*, page 13.

3. The Board of Trustees be instructed and authorized to set a curriculum, vacation periods and work loads while discussing the vacations.

4. Finally the committee sees it necessary to pose the following question: Has the Board of Trustees the authority to send out someone to collect funds from persons outside our synod?

The Committee on the Seminary Matter

Delegates: H. Schroeder and A. Gamm,

Pastors Muehlhaeuser, Sieker, Thiele and Dammann

The report was accepted by the assembly.

The Committee on Absentee Excuses of Pastors hands in the following report.

The committee takes the liberty respectfully to report to the Hon. synod:

1. that the committee has reviewed the excuses of Pastors Quehl, Sauer, Brockmann, Hass and Ritter and has found them to be satisfactory, and it recommends to the Hon. synod to accept them, as well as to express regrets of these hindrances;

2. also, no excuses lie before us from the absent Pastors Starck and Bartelt. The committee recommends to the synod to await the same, and in case such do not appear, to instruct the secretary of the synod to publish a vote of censure against these two in the *Proceedings*.

3. A letter was received from Pastor Leupp in which he requests a release from the synod because he is not in agreement with its constitution and doctrines, and he also gives this as the reason for not being present. The committee recommends therefore that the synod grant Pastor Leupp a release expeditiously.

Respectfully,

Delegates: Ch. Guenzel and C. Ganzlin,

Pastors Ph. Koehler, C. Braun and C. Wagner

The assembly accepted the report.

The following report of the Committee on the Implementation of Last Year's Synodical Resolutions was presented.

The Committee on the Implementation of Last Year's Synodical Resolutions takes the liberty to ask the Hon. synod the following questions:

1. If, on the part of the trustees, the proper bylaws to the charter have been formulated?

2. If a proper letter has been sent to the congregation in New Berlin concerning its congregational situation?

Respectfully,

Delegate: C. Haak, Pastors: Dammann, Conrad, Sprengling

The assembly received the report.

The committees which have handed in their reports were released.

Pastors Bading and Kilian were welcomed by the president in the name of the assembly.

Resolved that a committee of two formulate a vote of thanks for Pastor Bading.

The request, together with the reasons, for a release from the congregation in Naperville was presented. The assembly expressed its opposition to the request because of the expressed loyalty of the congregation to our synod, and because of the difficulty in finding a truly confessional synod in Illinois to join. The situation remains unsolved.

After Pastor Sieker recalled to the assembly how important an active example in the willingness to support the seminary on the part of the pastors is, the meeting was adjourned by resolution to 2:00 p.m.

Closing prayer by Pastor Kilian.

The rest of the "Proceedings" will appear in the next issue of the "Journal."

The *Kirchhayners*: An Early History of David's Star Evangelical Lutheran Church

by Patrick William Steele

To many poor and oppressed people of Europe during the early 19th century, the United States of America shone brightly like a beacon in the night. There was cheap land to be had, job opportunities, and the promise of religious freedom. This last promise became etched in the minds of a small group of Confessional Lutherans as they prepared to traverse the Atlantic Ocean in search of a new home. With few possessions and all of their money, these Lutheran pioneers embarked onto their ships and began the adventure of a new life in a new land. In 1843 these pioneers left Pomerania and Silesia, in the Kingdom of Prussia, and followed a similar pattern of other groups that had left before them and settled into the Wisconsin Territory. The Lutheran pioneers came here to avoid religious persecution in Prussia. They came here to start a new life on the land and continue their old life in God.

In 1797 King Frederick Wilhelm III ascended to the Prussian throne with aspirations of greatness. He was determined to unify the Protestants in his kingdom under one doctrine. He believed that a nation of unified Protestants was stronger in the face of neighboring Catholic countries.¹ Starting in 1798, the king actively researched the possibilities of unification of the Lutheran and Reformed faiths. Upon the receipt of favorable responses from many leading theologians, the king prepared a new liturgy that would be used in the Union Churches. His work continued, albeit slowly, until the end of the Napoleonic Wars in 1815.² Two years later he issued a proclamation concerning the 300th anniversary of Luther's Reformation. A celebration was to occur along with joint services of the Lutherans and Calvinists. These services were to be the beginning of the Evangelical Union Church. This new unified church would completely merge the two religions into a new form of religion. However, at the conclusion of the ceremonies, both churches reverted back to their old services and shelved the king's proposal.

After the first major attempt at unification had failed, the king became more determined to see his project completed. Through various orders and decrees, Frederick Wilhelm III continued in his quest to find a liturgy that would please both bodies of religion. However, many of the Lutherans would not accept his liturgy and disobeyed the law of unification. They were not willing to accept outside changes to their liturgy and would not agree to alter their services to accommodate the king's pet project. Even the Reformed Church rejected the common liturgy because it appeared too Lutheran both in format and style.³

Many Lutheran pastors were outspoken in their opposition to the Union Church. Few, however, actually lived in Prussia. The first pastor in Prussia to openly oppose the Union Church was Johann Gottfried Scheibel. Born in Breslau and reared by a very religious father, Scheibel soon followed his father's steps in fighting heresy in the

church. The elder Scheibel had fought against the inroads of Rationalism in the church. In the same manner, his son would combat the introduction of the new liturgy with all of his might.⁴ Like most Lutherans, Scheibel valued his religion and would not compromise his faith for any person or governmental decree.⁵ When the order was issued for unification, Scheibel publicly stated that his conscience would not allow him to accept the new union or its liturgy. He believed the Union Church, through Calvinist influences, allowed human reason to dictate to the church instead of faith. He would not allow this heresy to affect the teachings of the Lutheran Church.

In the age of pamphlets, the king and Scheibel disputed one another publicly. The more Scheibel fought, the more adamant the king became. Eventually Scheibel was suspended from the ministry by the government for his separatist views. Like Scheibel, his followers, known as Confessional Lutherans or Old Lutherans, would not compromise their faith and were prepared to face the consequences of their actions. Eventually Scheibel was forced into a self-imposed exile in the German State of Saxony. From the city of Dresden, he continued his work against the Prussian State Church through sermons and correspondence with the Confessional Lutherans who remained behind.⁶ As a result of his dissident sermons, the Saxon government also denied him pulpits to preach his message. He moved several more times and eventually settled in Nuernberg in the Kingdom of Bavaria. After his death in 1843, his teachings continued to inspire a new generation of Lutheran pastors. These men eventually led the persecuted Confessional Lutherans to the United States.

The followers of Scheibel began to hold services outside of the union decrees and continued to use the traditional Lutheran liturgy. This brought attention by the government, and they began to monitor the services. If pastors were caught using a liturgy that was non-union in form, they were suspended. Condemnation from the government followed suspended pastors wherever they went. Imprisonment was given to any suspended pastor who was caught conducting services or ministering to his congregation. People attending the services of a suspended pastor were subject to monetary fines, imprisonment, or the confiscation of cattle or other possessions.⁷ Parents who sent their children to Lutheran schools faced punishment by the state while their children faced an uncertain future. Because the Lutheran schools were no longer certified by the state, children would not receive permission to work. It became very hard to rationalize an existence whereby the control of a child's education was removed from the hands of the parents. Lutherans have always stressed the importance of Christian education for their children. When the government removed the parochial option of education, many parents began to believe that their only hope to properly rear their children in the Lord lay beyond the borders of Prussia.

Against this backdrop we can see one of the major reasons for emigration. Several pastors began to mention migration while others did not support such a drastic measure. Debates took place over the question of emigration. Those who wished to emigrate were accused of abandoning their country in the quest for riches abroad. The anti-emigration factions were charged with loving earthly possessions more than the Lord. They were unwilling to share their wealth to help the poor emigrate, and were afraid of the wilderness of the new country. It was eventually decided that those who wished to leave

should do so. Others would remain behind in the hope that things would improve. The first major migration from Prussia occurred in 1838 when a group departed for Australia under the care of Pastor August Kavel.⁸ A year later, the first migration to the United States began under Pastors Leberecht Friedrich Ehregott Krause and Johan Andreas August Grabau.⁹

Grabau had been imprisoned twice for not using the *Union Agenda*. He therefore was one of the early supporters of emigration and willingly prepared his charges for settlement abroad. Grabau emigrated to America and settled near Buffalo, New York. From his location in Buffalo, Grabau promoted further migration of those who remained behind. In contrast to Grabau, Pastor Krause appears to have been weak in conviction and principles. Krause originally accepted the *Union Agenda* as doctrinally sound. He later changed his opinion and proclaimed the *Agenda* as false doctrine. While this indecision was not uncommon, Krause's true convictions remain in doubt. Time and time again Krause would recant his statements and beliefs. His lack of conviction in faith eventually caused adversity and strife among the Lutherans that would settle in Wisconsin.

In 1835 Krause was ordained by Pastor Scheibel into the faith of the Confessional Lutherans. In July of the same year he was arrested for conducting illegal church services. He was convicted of the crime and sentenced to a year in prison. Upon completion of his sentence, he became a strong advocate of emigration. This message did not endear him to all people, but his message was heard by those who were prepared to migrate to preserve their faith. As he traveled and preached, he received many positive responses to his emigration plan. During the fall of 1838, an emigration company was founded. Krause and two lay people were sent to America as an advance team to prepare a place for the coming influx of Old Lutherans. In January 1839 Krause arrived in America.¹⁰ Although the following letter arrived too late for his group to utilize, Krause wrote:

Leave in April so as to arrive before harvest time which would mean a better opportunity to find jobs; bring enough bedding and clothes for two years; bring seeds of all kinds; for the trip take along flour, tea, sugar, butter, gritz [sic], and dried fruit; everything must be packed in chests or trunks; change your money into American silver before you leave; bring 100 song books, 200 catechisms, and 200 Bibles; go directly to Albany to avoid the expensive stay in New York.¹¹

After his arrival, Krause became disillusioned and homesick. He accepted a call to a Lutheran church in Buffalo. He remained there before he decided to return to Prussia. Back in New York City to book his passage home, he crossed the path of Grabau and his assistant, Captain Karl Georg Heinrich von Rohr. They attempted to persuade him to stay, but Krause refused. As he left, the people he had convinced to come to America were arriving.

Soon after his return to Prussia on November 21, 1839, Krause turned himself into the authorities who placed him in jail. While in custody, he offered to assist the government in tracking down and eliminating the Old Lutherans. He described in detail

how the pastors traveled and administered to their congregations. He also explained how the churches were organized and what their objectives were. He also discouraged emigration among the Old Lutherans. His sudden change of heart may be attributed to his feelings of neglect and abandonment by the Old Lutheran movement. In May 1840, Krause again altered his position on the government and its union. He asked the Old Lutheran leaders in Breslau for forgiveness and a congregation to serve. While he was forgiven, they were not about to let him serve one of their congregations at home. He was considered "unstable, undependable, and weak".¹²

Of Krause's original group of settlers, forty families under von Rohr continued their trip west and settled in the Wisconsin Territory. Von Rohr's group eventually settled into Milwaukee and to the north in Township IX, Washington County. The township was given the name Freistadt, or the Free Land. The establishment of these two Lutheran communities represented the first such communities in the Wisconsin Territory. Because of the departure of Krause and the decision of Grabau to remain in Buffalo, there were no pastors to care to the faith of the congregations. In light of the lack of pastors, a layman named Johann Lueck was selected by the congregation to minister to the congregation and administer the sacraments.

Von Rohr was queried by the congregations about the selection of a lay person to fill the role of a pastor. He forwarded the question to Grabau in Buffalo. Grabau responded to the solution of the Wisconsin Lutherans in the negative and admonished the congregations for their actions. He followed his disapproval with a letter known as the *Hirtenbrief*. In the letter, Grabau insisted that only a group of pastors could extend a call to a pastor for any given church. This would effectively remove the congregation from choosing their own leaders.¹³ In this manner, Grabau began to create a hierarchy unto himself, not unlike the Union churches they had fled in Prussia. Grabau's prospective solution to the problem in Wisconsin was to send a pastor for both congregations.¹⁴ His selection was Krause. Krause accepted the call and returned to the United States in 1841 and thus became the first German Lutheran pastor in Wisconsin.

Back in Prussia, King Frederick Wilhelm III died in 1840 and was replaced by his son, Frederick Wilhelm IV. The latter did not approve of the persecution of the Lutherans. The new king ordered all pastors that were imprisoned to be released. The king also removed many of the restrictions that had abridged freedom of religion in Prussia. He therefore opened the doors that allowed the Lutherans to resume worshipping as they had since the time of Luther's Reformation. While these reforms were accepted at face value by the Lutherans, the damage had already been done. With settlements already established abroad, many Lutherans continued the preparations for emigration. Many believed that the restrictions that had been removed from their worship could once again return.¹⁵

In the time following the ascension of Frederick Wilhelm IV and his subsequent reforms, many of the Old Lutheran congregations which had previously banded together informally as the Breslau Synod were no longer underground. One of the pastors in the new synod was Pastor Gustav Adolf Kindermann. Kindermann was originally trained as a minister in the Union Church. He was an average student and had failed some of the examinations because of the differences in his Lutheran style beliefs and those of



David's Star Evangelical Lutheran Church c. 1900

the Union examiners. He was ordained into the Evangelical Lutheran faith in 1838 despite his failure to overwhelm his examiners. He was installed on Good Friday, 1838, by Pastor Grabau.¹⁶

Like many other Lutheran pastors, Kindermann preached at several congregations. Because he preached the Lutheran faith, he was in violation of the law. The police became aware of Kindermann's work and they began to search for him. He was described to the police as follows: "frequently travels in ordinary farmer-type clothing; at gatherings of Lutherans he generally wears a black gown, black leggings, and a white neck band . . ." He was further described by the police as a leader of the "separatists." Kindermann attempted to stay one step ahead of the law. While on the run, he married Marie Wilhelmine Hoernigk in September 1839. Because the marriage was conducted by a Lutheran pastor, it was not legal in Prussia. Kindermann spent much of his early married life away from his wife. The police watched and questioned her concerning the whereabouts of her husband. She stood firm and denied knowledge of her husband's location. After the death of Frederick Wilhelm III, Kindermann was finally arrested outside of a church. Fortunately for Kindermann, restrictions against Lutheran pastors had been removed and he was detained for only two days.¹⁷

Kindermann remained in the Breslau Synod but soon became very critical of it. He was upset at the heavy handedness exhibited by the leaders of the synod. He apparently believed that this was inhibiting the spiritual growth of his congregations and he would not tolerate it. As had always been the case, the Old Lutherans were not willing to compromise their faith to anyone, be it the government, the synod, or even their own pastor. Furthermore, the state schools still operated under the Union jurisdiction and curriculum. Many in the Breslau Synod did not feel this was a compromise of faith. Kindermann and almost 1,000 Lutherans felt otherwise. With continued interference by the state into the education of their children, these Lutherans prepared to follow Krause's group to America.

In June 1843 another group of Lutherans embarked on a journey across the Atlantic. Kindermann, his wife and young son and almost 1,000 Old Lutherans boarded six ships. Those who could easily afford to travel lent money to those who could not. Some were detained in Prussia because they were said to have insufficient documents or other forms of governmental harassment. Of those forced to remain behind, many were eventually able to book their own passage and emigrated after the others. The Lutheran pioneers departed for New York City from the port in Stettin, Pomerania. The journey took eleven weeks and despite rough weather and general hardships, not one soul was lost in transit. A letter written from one of the passengers described the ocean voyage. The letter was sent home to Prussia in an attempt to persuade others to follow. The letter probably glossed over the hardships aboard the ship:

The ship was fairly roomy; everyone had enough space for himself. The ship's deck had two openings which were closed in rainy weather only if the passengers wanted them closed. Passengers could also go above and move about on the deck as much as they wished. Food was generally good. They could have the ship's biscuit as much as they wanted. More meat and butter

was available than they could eat. Only the water was very bad. The worst of all, though, was the seasickness. All trunks and packing cases had to be securely lashed down because violent storms would cause an upheaval of everything that wasn't fastened down properly. Also, water would usually come into their quarters during a severe storm. Still, most of the days were pleasant.¹⁸

It should be noted that during the transatlantic journey, regular church services were held and the education of the children continued. The importance of religion in the hearts of the people was not forgotten, but rather it was emphasized.

On September 11, 1843 Pastor Kindermann and his followers arrived in New York. The immigrants collected their worldly possessions from the holds of the ships and entered the United States of America. Along with their goods, the Lutherans brought their farming and craftsman skills, a style of the Low German language, and an independent stubborn style of living. These latter skills would pay dividends as the pioneers moved into the heart of the Wisconsin Territory.

Like those who came before them, the Old Lutherans entered New York City on their own. Because the cost of living in New York City was high, and the Lutherans spoke little or no English, they stayed only for a couple of days before they traveled to Buffalo. The method of transportation that one took to Buffalo depended on how much one could afford to spend. The wealthier traveled up the Hudson River by steamboat. The less affluent who could not afford to travel in the steamboat rode behind on towed barges. Some could not afford either alternative so they traveled overland. After arrival in Albany, New York, the excursion to Buffalo continued via the railroad or the Erie Canal.

When they arrived in Buffalo, they were housed in the homes of the Lutherans who remained with Pastor Grabau. After several meetings with Grabau, it was decided that Kindermann and those who could afford to follow him should continue their journey to Wisconsin. It was felt that land opportunities were greater in the Old Northwest than in New York State. The attraction to Wisconsin was natural. First of all, the largest developing city in the Wisconsin Territory was Milwaukee, a town with a strong German element. Also, Krause's two congregations offered the support, food and shelter that the new immigrants would need to survive the coming winter. In addition, the terrain of Wisconsin was said to resemble the land they had left behind.

On October 1, the ship bringing the Lutherans into Milwaukee wrecked outside the mouth of the harbor. Through the grace of God, no loss of life was recorded. The shipwreck was not the only disappointment faced by the Lutherans when they arrived. They found that Milwaukee was a town of only 1,200 people and was temporarily flooded by fall rains. With grateful souls and a little rest, the immigrants split into three groups. The first group settled near Watertown and founded the town of Lebanon. The second group settled the area around Cedar Creek and established the town of Cedarburg.¹⁹ The largest group moved to Washington County and settled in and around Township X. Here the Lutherans were only 20 miles north of Milwaukee and six miles northwest of Krause's Lutherans in Freistadt. Some settlers purchased remaining land

around Freistadt while most bought land in Township X. The heavily forested land was sold at a rate of ten shillings or \$1.25 per acre, \$50 for 40 acres or \$100 for 80 acres. Land could be purchased on credit from the federal government with a promise of payback within five years.²⁰ Also, land totaling 80 acres was donated by Johann Kressin for a church.

The settlers pooled their labor and resources and constructed the first homes. Most of the women and children stayed in Freistadt while the men raised the dwellings. Most of the supplies needed by the pioneers had to be brought in from Milwaukee. This was a three day journey by horse. Two days were needed for travel and one day for bartering both services and produce in return for manufactured goods. If one did not have a horse or oxen to ride, the expedition to Milwaukee could take up to a week. The 14th of October brought the first snow of the year. Two weeks that followed brought mild weather. However, the hard winter had set in by the 28th.²¹

The first church services were held in the house of Carl Retzlaf. Later in the fall, the first church to be built was a two story log cabin constructed by Ferdinand Bublitz. It was located about one mile to the east of the present sanctuary. Services were held by Pastor Krause because Kindermann had remained behind in Milwaukee to take care of Krause's congregation there. Kindermann did not receive his divine call to serve in Township X until the following spring.

The spring of 1844 brought with it the rejuvenated life that one feels after a long winter and the realization that there was much work to be done. In true Lutheran fashion, two calls were issued from the congregation in Township X. Kinderman was called to be the first pastor and Carl Steimke to be the first teacher. In the same year, the first school and teacherage were built on the present 80 acres of land. That land was purchased from Johann and Charlotte Kressin for \$100. On Sundays, the school doubled as the church. After his arrival to Township X, Kindermann named the town Kirchhayn or "Church in the Woods." This reflected the importance of God in the lives of the Kirchhayn inhabitants, as well as the dense woods all around.

As was the practice in pre-Union Prussia, the Kirchhayners soon found themselves in a new synod. The foundation of the new synod was to be laid in Kirchhayn; some last minute maneuvering by Pastor Krause allowed for the Buffalo Synod to be established in Milwaukee in June, 1845. Under the leadership of Pastor Grabau, the synod included the Old Lutheran churches in and around Buffalo, Kirchhayn, Freistadt and Milwaukee. In fact, by 1866 the Buffalo Synod consisted of 35 congregations and 5,000 communicants.²² However, cracks soon appeared in the foundation of the new synod. Krause's Milwaukee congregation spurned his authority. They remembered how Krause had abandoned them once before in New York and they were not willing to accept him as their pastor. Trinity in Freistadt also had problems with Krause. He began to overstep his authority as a called minister of the congregation. He demanded a horse and carriage to travel to his churches to preach. Krause threatened to excommunicate those who were opposed to this expenditure.

Krause also infringed upon the Kirchhayners when he demanded that the teachers who served the children of Kirchhayn be state certified. He believed that this would give the children a credible education comparable to the one received in public schools. When

the Kirchhayners refused to accept this plan, Krause demanded blind obedience to the pastors of the Buffalo Synod. An 1848 synod convention concurred with the Kirchhayners and the school has remained free from state control until the present. Again, faith in the Lord outweighed the impulses of man on the church. Eventually, with support from Kindermann, Trinity was able to expel Krause from their midst. However, the damage was done. In 1846, several members of the Kirchhayn congregation severed their ties and started a new church. Despite his many faults, Krause was the first to promote the introduction of English to children. Although the idea did not reach fruition until the twentieth century, it showed early concern about the Lutherans being able to communicate and live among non-German neighbors.

In 1848, a sense of health in the aftermath of Krause was felt. The congregation came together and built the first church. The altar, pulpit and pews were imported from Switzerland and installed in the church. Palm Sunday was the day of dedication for the new church. During the dedication, a hymn was sung that referred to Jesus as David's Star. Pastor Kindermann used those words to name the church. Through God's grace, the congregation continued to grow and flourish. In a mere eight years after the construction of the first church, the congregation outgrew it. In 1855 the Kirchhayners began to build themselves a beautiful new stone church. The entire community committed itself to the project and the church is still beautiful 140 years later.

Like Job suffered, so did David's Star at this time. Pastor Kindermann suffered a stroke and died on March 27, 1856, the day before Easter. Construction of the church was cautious in the aftermath of Kindermann's death, but the Lord provided the funds to complete the project. In late summer, the new church was struck by lightning. One of the main beams in the truss work of the new church and the sacristy window of the old church were damaged. The new church was finished and dedicated in the fall of 1856 but the leadership of the church remained vacant for a year. Several Lutheran pastors from neighboring congregations helped David's Star until a full time pastor could be called. In 1857, Pastor Ludwig W. Habel accepted the call to follow in Kindermann's place.

In 1859 the Buffalo Synod demanded that all communicant members of the synod pay a penny to support Pastor Grabau as the synod president. Grabau rationalized that this was needed for the financial health of the synod. While several members of the synod agreed to the "mite box", most did not. Pastor Habel, in agreement with the majority, would not accept this "membership tax" and vigorously opposed it. Habel began to question the true or assumed authority of the ministerium. He came to the conclusion that the Buffalo Synod and Grabau no longer represented the true Lutheran faith. Members of David's Star began to take sides and Habel was suspended by the synod in 1862. A meeting of voters was called and they voted to retain Habel as their pastor.

After many heated discussions between the members of the church, the pastor, and the synod, it became apparent that a major rift had developed in the congregation. It was also clear that the congregation was on the verge of splitting. Both sides scrambled for control of the physical property of the church. Fortunately for Habel and his supporters, a clause in the original constitution of David's Star which stated that as long as only ten

members wished to remain in the Buffalo Synod, all church property was to remain with the synod, had been struck by a unanimous vote.

The congregation's first teacher, Carl Steimke, belonged to the minority faction and had tried to keep Habel from controlling the church. Steimke filed a lawsuit in West Bend to protect the interest of the minority faction. The suit failed and new locks were placed on the school and church. On July 6, 1862, David's Star severed its ties with the Buffalo Synod. The church remained out of other synods until it joined the Wisconsin Synod in 1892. With the failure of his lawsuit, Steimke was effectively forced out of David's Star. He remained loyal to the Buffalo Synod and lead the dissidents to found a new church. Their new church was located about one mile to the west of David's Star and remains there today. Pastor Kindermann's widow and her family also remained loyal to the synod and they, too, left David's Star.

The Lutheran pioneers brought many skills to Wisconsin that enabled them to start a new community from scratch. Some farmers had mastered the blacksmith trade and were able to make the necessary tools for farming and construction. Some were skilled cabinet makers, carpenters, coopers, and wagon makers. Hides were tanned for saddles and other uses. Most of the settlers, however, were farmers. The farmers cleared the land as soon as humanly possible, and at a cost of about \$10.00 an acre. Many of the settlers went to work for other pioneers in an attempt to save money for their own land. On one occasion, a worker saved up enough money to buy out his bankrupt employer who had just completed clearing his land.²³ The farmers also brought with them working knowledge of better farming methods. According to the United States Agriculture census in 1860, the Kirchhayners grew mostly hay, barley, potatoes, peas, and beans. Maple trees were tapped to make syrup. Major production of wheat was avoided because it depleted the soil. Products including milk, cheese, and butter were also listed on the census. This indicated that the Kirchhayners tended to be dairy farmers.²⁴ Kirchhayners and other Germans also introduced crop rotation and cow manure fertilizer to the Wisconsin Territory.

During the late 1840's, the Kirchhayners were involved in the most important political decision to face them since the migration to America. After Wisconsin was granted statehood in 1848, the area north of Milwaukee County became the center of a border dispute. The entire area of present day Washington and Ozaukee Counties was one county with Port Washington as the county seat. It was decided that a single large county was too large to govern and tax and therefore it should be split into two counties. A debate arose over how the division should be accomplished. The northern area of the county was dominated by Catholics while the southern region was predominantly Lutheran. Both sides feared domination by the other if the border was established in an east-west fashion. The debate grew so heated that a compromise was introduced to appease both sides. The compromise established the current north-south border that is present today.²⁵

While the Kirchhayners lived and worked amongst each other, other groups of people began to filter into the area. Foremost among the new groups were Yankees. These wealthy New Englanders settled to the west of Kirchhayn in the area of Jackson. The Yankees introduced a new style of living to the frugal Germans and introduced

English as the primary language. Closer to David's Star were the Irish. The first Irish filtered into the area about the same time as the Lutherans. According to the census, most of the elder Irish were born overseas while their children were born in the United States. This appears to indicate that the Irish had relocated to the area rather than migrated to it as did the Old Lutherans.

The Kirchhayners tolerated their English speaking neighbors but did not socialize much with them. The language was the biggest barrier along with the different cultures. The Yankees appeared to be a bit envious of the Germans because the Germans always appeared to be having fun. This might have to do with all the beer the Germans brewed and drank. After some time, the Yankees moved further west and were soon followed by the Irish. If one thing had been learned by the Kirchhayners, it was the importance of the English language. As more settlers came into the area, English eventually began to replace German as the primary language. By the third generation of Kirchhayners, English was taught to the children.²⁶

During the Civil War, a rumor was started of an Indian uprising. Towns from Sheboygan to Cedarburg were reported to be in flames. Many locals fled to Milwaukee while others gathered inside the church. The walls of the church were about three feet thick and would protect the Kirchhayners like the castles of old. After some time elapsed and cooler heads prevailed, the people sheepishly left the safe confines of the church and went home. Indians had neither ravished the land nor ransacked the village. In fact, the only Indians in the area were some loners who could hardly be considered a threat. The Kirchhayners had survived the Battle of Cedarburg.²⁷

New communities were established throughout the Old Northwest during the 1800s. All communities were unique either in religion, farming techniques, or language. Even German communities differed because many of the immigrants came from different regions of Germany and came with a different culture or religion. The Kirchhayners were different because of all of the aforementioned factors. First, their religion set them apart from other Midwestern communities. Many new religions and styles of worship have been introduced during the last 150 years, yet David's Star has not changed. The most notable difference today is that all services are done in English. Also, David's Star is unique among the original Buffalo Synod churches because it is one of the minority that did not join the Missouri Synod. Next, they were unique because a whole community transplanted itself into the woods of the Wisconsin Territory. Rich and poor came along with the middle class to this region. The one bond all of the people had was their belief in God and their need to worship the way they were taught.

Kirchhayn is also unique because it never outgrew itself. While the city of Cedarburg was founded at the same time as Kirchhayn, it has grown to several thousand people with many from business and manufacturing. Kirchhayn on the other hand, is dominated by David's Star, a junkyard, and a bar. For the most part, the community is still rural and farming is still an important part of life. Many of today's farmers are descendants of the original settlers and still farm the same homesteads that have been in the family name for 150 years. A plot map of 1995 has many of the same names in the same locations as a map from 1855.



David's Star Evangelical Lutheran Church c. 1993

To Americans of the Twentieth Century, religious freedom is too often taken for granted. We live in a country where people are free to choose their religion and worship as they please. Many cannot comprehend a land of religious persecution where one could be jailed simply for attending a church of your choice or sending your children to a parochial school, a land where pastors had to be certified by the state to avoid persecution and prison for preaching outside of the state churches. The Confessional Lutherans of Prussia so valued the freedom of religion offered by the United States that they left their homes and journeyed to an uncertain future in a new country.

Through the Kirchbayners we saw that not all people migrate for financial reasons. They valued their religion above all property and possessions that belonged to them in Prussia. They took a stand for moral values and left the land of their forefathers to settle in an uninhabited section of Wisconsin called Township X. They stood uncompromising in their faith and their God. They were the last group to enter Wisconsin claiming religious persecution as their reason for emigration. While many of the dissident branches of the original church have withered and died, David's Star remains strong and healthy and the proud parent of a daughter congregation. The faith of these intrepid pioneers guaranteed that David's Star would Share the Promise for ensuing generations. Some say that if we fail to learn the lessons of history we are doomed to repeat them. Rather, if we fail to learn the lessons of history, we fail to appreciate how those ancient tales touch our lives today. May we have a new appreciation for what we have at David's Star. May God also give strength to the contemporary members of the congregation. May they be as willing to stand up for God in the face of adversity and do as their forefathers did if they are ever forced to change their beliefs by governmental decree.

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A 1916 Christmas in South Dakota

(ed. note: Edited are the following excerpts from a letter written by Mrs. Julian Kionka to her granddaughter.)

(The letter opens with personal comments.)

This goes back to 1916, my first Christmas with your grandpa in Mobridge, S.D. We had a very small congregation there. Your grandpa also had three mission places on the other side of the Missouri River. That meant we had services in Mobridge every third Sunday. This Sunday your grandpa had services in Mobridge.

The weather was just beautiful. We had bought a small Christmas tree and our neighbor, who was going to spend Christmas with her parents in Wisconsin, gave me her decorations to trim our little tree which stood on the dining room table.

We had a little choir, myself as alto, Mr. and Mrs. Wurst and the three girls whom grandpa had confirmed a few weeks earlier, and two men besides grandpa sang bass and tenor. We did all the practicing at our house. It was fun. Sunday evening we had Christmas Eve service. Quite a few visitors attended the service.

Going home from church seemed wonderful. Moonlight and mild weather. After we got home, I, of course, had to leave the room while grandpa lit the candles and put a few presents which came from Wisconsin under the tree. I had done some crocheting, corset covers, which I sold so I could buy a little something for my hubby. We hid the presents and we both had to go hunting in our little four-room house. Later we had cocoa and *Stollen* for our snack. Our first Christmas Eve! How wonderful. Now, don't you think that was kid stuff? We were really happy—not homesick at all.

On Christmas Day we had an early service because grandpa had to get the 11:00 train to go to his mission places. Now I must explain something which will not be easy.

There is only one bridge over the Missouri River and all the trains that go west must cross on it. When you are across the river there are tracks in all directions. One track runs south almost to the Black Hills. The train grandpa had to take went southwest only about 60 miles and enroute there were the three mission stations. He wanted to get off at the second place, Timber Lake, have a service there and then return to have a service at Trail City on the following day. He planned to take the train that evening at 8:30 to come home. Now, that I've got my husband on the train I can tell you about myself.

I had invited three girls to spend the afternoon with me, which they did. We spent the afternoon playing different kinds of cards and after supper they left, I was alone. By this time it had started to snow and it also got much colder. After getting tired of reading I banked the kitchen stove with a large piece of coal and closed the drafts. Then I looked at the living room stove, a hotblast, if you know what that means. It was a sort of soft coal burner which needed to be fed with more coal. I had never taken care of that stove before. I went to bed. It got colder and colder and windier and windier, and more snow kept coming down. I had forgotten to wind my clock so it had stopped. Not knowing what time it was and I was beginning to get cold in bed, so I got up, dressed myself and

looked after the stoves. Hotblast fire was out, but the kitchen stove still had a little fire. Now what? First of all, I had to take the ashes out, but as I opened the door my breath almost stopped. I stood in knee-deep snow and the wind blew away my ashes. I could never have gotten to the alley. Somehow I got the hotblast going and then ate breakfast. Then I took my clock and plowed through the snow to my neighbor to set my clock. My neighbor lady was very kind and invited me to stay for dinner. What she kept saying did not cheer me up at all. I did not realize that this was a real blizzard.

The lady asked me if my husband had taken the train on the previous day. When I told her that he had, she said: "He should have known better because this is the worst blizzard we have ever had. Your husband will not be back for two weeks." That scared me. But then I had to go back home so my fire would not go out again.

It was now about 3:00 p.m. I sat by my kitchen table and ate an apple, and began to feel sorry for myself because I had only a few dollars in my purse. Then all of a sudden I heard heavy footsteps on the porch next to the kitchen door. The door opened up and there stood my husband looking more like a snowman than a human being. But was I ever happy to see him!

Now back to my husband where I left him on the train. This was not a regular passenger train, but a freight with a coach at the end. They got over the bridge alright, but later got off the track. He had to change his schedule. Luckily there were only a few on that train. Most of them had no dinner and were very hungry. This train was to supply the stores on that line with bread and sausage. So the train men broke open the big bread boxes and also the sausage box. There was a new wash basin, which they filled with snow and put onto a heater and cooked the wieners. They used pocket knives to cut the bread and the sausages and the whole crew and passengers had a picnic lunch.

Finally a train came from the north and got the train back on the track, and off they went. My husband got off at the first station, hoping to have a service. Some of the few passengers also got off there. There was a little store and also a hotel in the town and that is where he spent the night with another bed partner who snored so much he could not get to sleep.

The train never got to the next place, but got stuck halfway between two places. At midnight the train was back. Grandpa thought that if he dressed he would rush out. But then he remembered that if a train got stuck the crew could work only 16 hours. They had to stop, no matter where they were. Knowing this, grandpa stayed in bed, but didn't sleep. No hurry because the train would not get started until the crew had a rest.

This is not the end of the story as we soon found out. My neighbor was right. It was the last train for two weeks. I didn't care. I had my hubby home with me. I mentioned before the train going south, but I forgot the name of the town. No train got there for a month. The stores were running out of provisions. Farmers had to drive 125 miles to buy food. That was not funny. The train that was to go to North Dakota got stuck in the snow and could not get anywhere. A crew came from the north and got stuck before it got to the other train. When it cleared up every man around Mobridge who could work had to take shovels and clear the tracks. The drifts were over 17 feet high.

(The letter concludes with personal comments.)

from the editor . . .

The editor appreciates receiving articles for publication, and all received so far will be published as time and space permit. We, however, are in need of shorter items, especially human interest stories, such as the one included in this issue. Feel free to send these to the editor at the address shown on the next page.

Special thanks this month to Mr. Patrick Steele for his historical account of his home church. He is historian of the congregation and the forebearers of his wife, Lynet, nee Hafemeister, date back to the beginning of the congregation. In fact, their children are the sixth generation to attend David's Star church and parochial school.

Thanks also to the Rev. Gerhardt P. Kionka for submitting the letter sent by his mother to his daughter 30 years ago. Gerhardt's father, Pastor Edward Kionka, served as a circuit rider for three years prior to his acceptance of the pastorate in Mobridge.

It is unfortunate that a complete year's *Proceedings* cannot be published in one issue. Synodical matters in those days took up as much time as they do in our complex society of today. We ask your forbearance.

The editorial staff and the printing duo wish all of you a most blessed Christmastide. May the account of our Savior's birth, and the purpose for which he came, give you peace of mind and soul, now and in the future. A blessed Christmas to all!

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

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

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

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