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Cover Photograph: Mr. Alfred Mkandawere who has worked at the Mwembezi Dispensary twenty-five years.

Healing In His Wings

The Story of Medical Mission Beginnings In Central Africa 1960 — 1961

Edgar H. Hoenecke

PART TWO

IN THE SPRING ISSUE of the Journal appeared part one of a two-part article on the beginnings of the WELS medical mission in Africa which this year is celebrating its 25th anniversary. Part two of the history follows in this fall issue of the Journal. As part two begins, Pastor Edgar Hoenecke, at that time executive secretary of the Board for World Missions, and his wife, Meta, a registered nurse, have just returned to Mwembezhi, Zambia from a survey of the medical facilities at the Lutheran mission in Nigeria and of the hospital at Lambarene, Gabon, which Dr. Albert Schweitzer headed.

Bees in the fireplace

When we entered our bedroom we found it swarming with honey bees. During our absence a swarm had settled in the fireplace chimney. The bees must have come before we had left for Nigeria. Our faithful Simon built a hot wood fire in the fireplace and we saw many bees escaping out of the chimney. The incident developed into a big boon for Simon and his friends when suddenly a heavy mass of comb honey fell into the fireplace with a loud plop.

We inquired about the progress that had been made to win the approval of Chief Shakumbila for our medical mission unit. We called on Dr. Dunn at Lusaka. He had no definite word from the chief, but he thought the chief might be stalling because we had not kept our promise to send out Dr. William Schweppe to take over at Lumano. We had told him about Schweppe's surgery for gall bladder removal. Dr. Dunn suggested that we redouble our efforts to have Schweppe on the field soon and also to confer with Chief Shakumbila again. We could not move until we had his approval and the five acres which we needed for the dispensary and the medical assistant's house.

At this same time we were concluding negotiations to secure the site for our future seminary and Bible school near Lusaka. At Lumano instruction of two teachers and several students had been completed during our absence. But I still had responsibility for the Sunday services, the weekday chapel exercises and the preaching places with Mr. Mulundika. This kept me more than busy.

Meta and I also made several trips to the Ministry of Health in Lusaka to

make sure the items ordered would be on hand when at last the clinic could be opened. This was still planned for early 1961, if Dr. Schweppe and the new missionary at Lumano, Pastor Robert Sawall, could carry on when I had left the field.

Meeting with Chief Shakumbila

Finally, on Sunday, April 24th, Mr. Mulundika and his son Samuel, Meta and I drove to Mumbwa to place our matter before the chief at his home. He received us cordially but still withheld his final approval because we had not kept our promise to have Dr. Schweppe take over the Lumano station. He said the headman and villagers were urging him to grant the five acres. But the Shamolima people were still highly disturbed. We left the chief's home much discouraged. I had written to Dr. Schweppe in Wisconsin describing the situation, but I did not want to urge him to come to Africa before he had recovered from his surgery.

Mr. Mulundika, the chief's cousin, proved to be of great help during this time. He not only interceded for us but he assured us that the chief would change his attitude as soon as Dr. Schweppe was actually on the field. Mr. Mulundika knew that the people and their village headmen needed and wanted the medical care unit at Lumano because it would be a more modern facility than the one at Shibuyunji. They knew that many serious cases of accident or illness could not be transported either to the Shibuyunji dispensary or to the native hospital at Lusaka in time for treatment without adverse results. Mr. Mulundika, our headmaster, enjoyed the confidence of the villagers and of the chief. And he, finally, succeeded in his quiet Christian way to solve the problem. We could not have achieved this without his patient help.

Plans for a Dispensary

Our frequent contacts with Dr. Dunn and Dr. Webster, the visits to the efficient bush dispensary of Constance Howard, R.N., at Kafue, the modern American hospital of Dr. Holm at Eket, Nigeria, and, finally, the sprawling bush hospital of Dr. Albert Schweitzer at Lambarene, Gabon (French Equatorial Africa) brought both of us to the decision that we would recommend a primary care bush dispensary to the Medical Mission Committee.

The modern American-type hospital, we felt sure, would be placed where the Ministry of Health felt the need of such a facility and would most likely not be under our control on the Sala Reserve. We also knew that the cost of a hospital would not meet with the approval of our synod and the Board for World Missions. Finally, we were unwilling to involve our mission in the constant problem of finding adequate staff for a hospital.

The Schweitzer bush hospital visit confirmed the above objections. It also demonstrated the fact that it is unwise to create an elaborate facility with modern equipment which must be in the hands of trained doctors and specialists — even if one could afford it financially. The compelling reason for this lies in the sound, basic mission philosophy which frowns on setting the goals so high that the young national church cannot at some early date take it over. This has guided all our programs and plans for homes, churches and training schools in foreign fields. It applies with at least equal emphasis

to a medical facility because these primary care units should never become more than temporary transitional establishments. Like our entire mission staff and organization the goal must always be the eventual takeover by the local church and health authorities.

We found that some large medical facilities like the one at Lambarene tended to develop large curative, rather than preventive, teaching programs which would encourage good diet, hygiene and sanitation. Instead we planned a health care program which would be close to the people, the family and the village community. It would provide only primary care and refer serious cases to the native hospital. But it would also evaluate and teach the full utilization of available self-care, such as trained midwives, and exploit locally grown food sources instead of introducing a diet of foreign foods difficult to obtain. Professor Adele Beeuwkes of the School of Public Health of the University of Michigan had insisted on helping these people "to look into their own back yards first."

The British-trained R.N., Constance Howard, demonstrated this at her Kafue clinic. She was much concerned about training native nurses and medical technicians. Lillian, her African nurse assistant, was one of the Kafue people herself and what she told her people in their own language and terms of reference weighed possibly more heavily than what the foreign nurse taught them. The young African who was doing the simple laboratory procedures with his microscope on the clinic porch, examining blood and urine, did far more to disabuse his people of their superstition that all diseases were caused by evil spirits than a foreign preacher. He was able to show them the minute organisms which caused schistosomiasis or other infestations. Miss Howard believed in practical demonstrations of simple health care and food preparation to make her people self-reliant and to lighten her own work load.

The Howard dispensary also recommended itself to us because Miss Howard combined a spiritual guidance and instruction with her ministrations. This flowed so naturally from her own humble faith that it seemed quite self evident. This appears graphically in the Kafue sequence of the film "Healing in His Wings."

The Dispensary Building Plan

The experience I had gained during the building of our school and church at Plymouth served me well at this time. Our visit to the hospitals at Eket and Lambarene had ruled out this elaborate kind of medical establishment. Instead I drew up a modest dispensary plan to comply with our limited budget. Drs. Dunn and Webster were well satisfied with it. So we sent it on to the Medical Mission Committee for their approval. Due to the difficulty we had in gaining Chief Shakumbila's support and the grant of the site, we could hardly afford to lose more time. Meetings had been scheduled for me to visit with our church in Germany and I had to meet that deadline.

These working drawings were found acceptable together with the specifications for a steel frame, cement block construction. This would be the most economical method available. The vertical steel columns at intervals of 10 feet would be the frame for the outside walls. They would be firmly anchored

in concrete footings. The uprights would also serve as a guide for the native block layers who would do the work. This precaution was necessary in Africa to obtain plumb walls. The steel roof rafters would be tied into the columns and to them the sheets of corrugated metal roofing would be attached with bolts. It was designed to make it entirely possible to erect a sound structure with the native builders whom we had to employ out in the bush. The interior partitions would be non-bearing and very flexible as the need developed. A large cold water tank on the roof would supply the needed water from our pump. Outside latrines would be built of adobe, called "Rhodesian brick." Two porches would provide waiting space.

The structural steel was all standard size to effect a big saving, both for the dispensary and the nurses' home which would be built in 1961. This would be built in time for the arrival of the first nurses. It would be placed between the two mission houses for greater safety. If at all possible the dispensary would be begun at once in 1960 and Pastor Schweppe and the new Lumano missionary would supervise its completion during the year. The next page shows the plans as agreed upon.

Baptism of Dinga Dinga

Isaac, my language helper, now began services at eight at Shibuyunji clinic before the regular service at our school. He had instructed a number of local people and about 30 would come. May 8th was a special day. Several babies and grownups whom Isaac had instructed were to be baptized. We made an altar out of the "Rhodesian boiler," an outdoor barbecue for heating water for the clinic, and decorated it with lavender lantanas and a cross made of three bricks. A blooming tulip tree and kaffir bom added color.

The women lined up with their babies, then old Dinga Dinga also came, doubled over from rheumatism. I baptized him with Isaac translating. Turning his wrinkled face up to me old Dinga Dinga exclaimed, "A stone has rolled from my heart! Twalumba!" That's thank you in Tonga. Then he hobbled back to his cement block pew.

Dr. William Schweppe Arrives

Pastor Schweppe had been superintendent of our Nigeria mission 23 years. He had responded to our plea for help once before with a visit to our troubled field. He now came in response to the request of Chief Shakumbila as a condition for permitting us to continue our mission. May 8th was indeed a big day. After our second service we had driven to Lusaka to welcome the Schwepes with our other missionaries. He was still weak from his surgery, but stayed up until midnight to give us all the news from home.

But early Monday Pastor Mueller had to drive him out to the bush to make sure that Chief Shakumbila would know promptly that he had indeed arrived. We briefed him on developments and the building of the dispensary. When the chief heard that he had come, he told me that the native council had granted us the five acres we needed. Everything was now in order. Although Schweppe had declined the post of superintendent, we now had called Pastor Theodore Sauer and were quite sure he would accept the call. I could plan to leave for my meetings with the *Bekennniskirche* in Germany.

We Leave Lusaka May 16th

At my farewell service I introduced Pastor Scheppe as the man who would take care of the work at the station and the Sala schools and announced a meeting of all the teachers to be held that afternoon at Martin Luther school on our compound.

An arrangement had been made by our first missionaries to take over the management of the eight rural government schools among the Salas in exchange for access to these humble buildings to hold church services with the villagers. But the matter was always fraught with problems. Our missionaries had to spend too much of their time with reports to the Ministry of Native Education and on meetings with teachers and visits to the schools. Our greatest problem, however, was that we had no control over the teachers who were placed or retained at the schools, although they did not conform to our ethical standards. Very few of them were Lutherans.

We were wondering how we could terminate this obligation without losing contact with the preaching stations which we had begun at the schools. It was a very delicate matter with the chief in his present mood toward our mission. Dr. Scheppe had been enthusiastically welcomed to Salaland by the chief and also saw eye to eye with the missionaries on the school management matter. Our teachers at Martin Luther school also appreciated our position.

During our meeting with the teachers one of the teachers at a rural school asked that our mission pay mileage for the trip by bicycle to Mwembezi. Then one of our Martin Luther school teachers, Mr. Mwambwa, stood up and said, "We Africans should be ashamed to ask for support! These good people from America are already supplying us with many things, including this good secondary school, for us and our children, also pastors to teach us God's word. We should learn to stand on our own feet!"

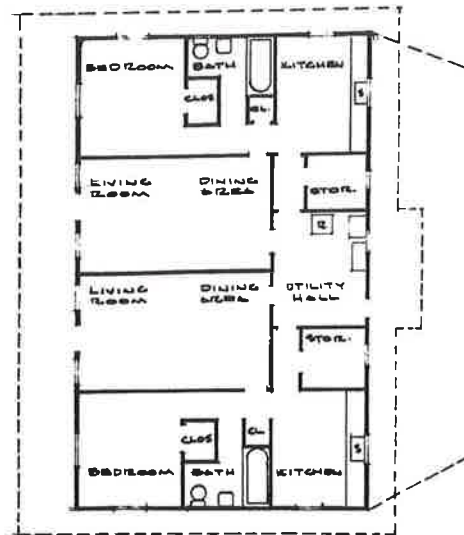
Under these teachers, especially Mr. Robert Mulundika and Mr. Chanda, we were teaching graded courses in religion and developing future members of our national church among the 100 boarding students. I had inspired them to beautify the campus with extensive plantings of trees and local shrubbery in exchange for the gift of a modest English Bible to those who could read. Meta and I faithfully attended their Saturday evening concerts and debates. These covered a range of practical topics which gave us a deep insight into their lives and thinking. It was hard to think of leaving them; they seemed like our own youngsters.

On our final evening at Lumano these children — some of them were already mature at 16 — under the direction of Mr. Mwamba came to serenade us with several songs. With their beautiful lusty voices they finally sang their farewell: "Pastor Haynicky, Missus Haynicky, we have come to say goodbye!" We will never forget them!

We had been on an out-of-the-way mission compound almost 5 months among these people who had come to mean very much to us, good folk who had become our sisters and brothers in the faith, heirs of heaven.

Report of the 1960 Visit

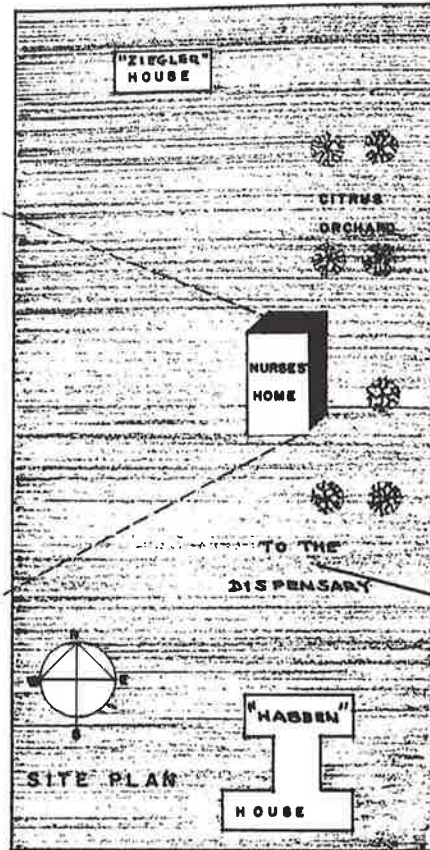
After the meetings in Germany we settled in the new home which the synod purchased for the world mission executive at Mesa, Arizona and I had



FLOOR PLAN OF
NURSES' HOME

LUMANO LUTHERAN NURSES' HOME

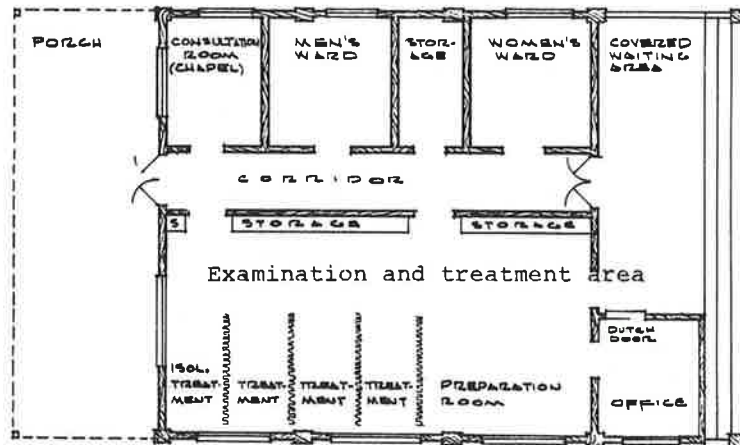
Dispensary is located to the east →



SITE PLAN



"HASBEN"
HOUSE



FLOOR PLAN OF DISPENSARY

E. Haeckel, '60



LUMANO DISPENSARY

to resume contact with our other world mission fields. A meeting was called for June 27th at Milwaukee to present our report and my movie film to the board and synod president, Oscar J. Naumann. By God's grace the report was positive and promising in sharp contrast to our anxious meetings in the fall of 1959. Less than a year earlier we were dealing with the serious request to terminate our Sala mission.

Meta presented her detailed report to the Medical Mission Committee at the same time. This had become most important as the key to our regaining the confidence of the chief and the continuation of our work in the bush. With Dr. Schweppe on the field we were assured that we could now call the two new missionaries and recover what we had lost during the past difficult year. It was hoped that the dispensary could be opened within a year since the plea for funds had been successful. The nurses' home could also be begun, as also the house for our African medical assistant.

As an important part of my report I had shown the movie footage which I had taken to produce a sound film for the medical mission effort. This afforded a clear insight to the board and I was encouraged to proceed with the sound film, *Healing in His Wings*.

Mrs. Hoenecke was asked to remain active and to enroll in a tropical medicine refresher course so that she could break in our first resident nurse in 1961. This meant a return to Africa so that she could continue the arrangements with the Ministry of Health at Lusaka, set up the dispensary and introduce the first nurse with the blessings of the health authorities.

The decision to open a modest bush dispensary had been made by the medical committee, the executive committee and the Board for World Missions on the basis of the printed reports and the film footage which showed clearly that we should not try to establish either a modern institution like the one in Nigeria or a bush hospital like that of Dr. Albert Schweitzer at Lambarene, Gabon.

At this meeting I was also asked to try to arrange for a return visit to Africa in 1961 not only for the dispensary but to be on hand for the establishment of our native worker training program near Lusaka, first with a Bible school, then a seminary.

The early building of both the dispensary as well as the nurses' home was very important, if we were going to restore and retain the confidence and cooperation of the chief and his council of headmen. The preliminary plans and arrangements for material had been made and Pastor Schweppe agreed to carry out the building as quickly as possible with native workers. Being the only missionary at the bush station he would have his hands full trying to get it all accomplished.

The Executive Committee for Central Africa was calling a mature pastor to act as superintendent and leader of the new Bible Institute and the Medical Mission Committee had several good leads out for the first resident nurses. Things were again looking up.

A Very Busy Schedule

In preparation for another long absence on the African Mission field in mid-1961, the world board assigned several other long postponed visits to me in Asia. Japan and Hong Kong were visited in August. Earlier in that month I had presented a lengthy essay on "The Extension of Our World



Dr. William Schweppe distributes holy communion at a village service in which one of our Bible Institute graduates preached in the native language.

Mission Endeavor" to the World Conclave of Lutheran Theologians at our seminary. During the same fall I had to attend a special session of the Lutheran Synodical Conference in connection with the growing intersynodical tension which would affect our work in Nigeria and Germany. At the same time I was preparing the script for the African dispensary film, "Healing in His Wings." This was to be released to our congregations early in 1961 so that the Medical Mission Society would have the funds to build the nurses' home and to pay for the operation of the clinic.

A large number of preaching and speaking assignments also had to be kept, the meetings and correspondence of the world board had to go on during this period. Still, the new film was released in three prints in mid-February of 1961 and was booked solidly. The financial response followed and the work of the Medical Mission Committee could go forward as planned.

The Medical Mission "Blueprint"

Dr. Arthur Tacke, medical director of the Executive Committee for Central Africa, called a special meeting of the Medical Committee for March 4th to 6th in 1961 to set up guidelines for the medical dispensary program. The other members of the committee present were Mrs. Edgar Hoenecke, executive secretary, and Heinz R. Hoenecke, M.D. I attended to represent the world board. This meeting was held at Mesa, Arizona. During the three days of concentrated work the committee produced the "Medical Mission Blueprint" which has been used as a guideline ever since with minor modifications.

Since this lengthy document is in the files it will be unnecessary to include more than a rather brief summary of it in this story. It incorporated the philosophy and practical guidelines which are already referred to above with pertinent suggestions for selecting nurses, for supervision of their work and for the terms of their salary and tour of duty. In general these guidelines

have been followed and have worked satisfactorily in both our dispensaries in Zambia and Malawi.

Here is a brief summary of the "Blueprint" of 1961:

- Medical Mission Blueprint
- I. The Immediate Phase
- II. The Transitional Phase
- III. The Long-range Phase

I. The Immediate Phase

We plan to establish no more than what is temporarily necessary. We are determined to keep the program within the limits of first-aid and elementary health counseling, always bearing in mind that what we begin in physical plant, staff and service must be within the range of ability of the Africans to assume independently within a reasonable time. We are enlisting no help from the synodical budget but are determined to support the program through voluntary extrabudgetary contributions.

From the beginning our goal will be to enlist and train indigenous African personnel who at first will be under the direct supervision of trained American staff. The qualifications, aside from their professional training, are that the medical personnel must be members of our church who show a wholesome initiative, sober judgment and discretion. They must also show a Christian acceptance of and consideration for the people among whom they are working and a willingness to adjust to the isolation of the mission post in the Sala Reserve. It is thought that the first medical staff will consist of two trained and registered American nurses who have had a special course in tropical medicine.

The tour of duty will be two years in the field with approximately 15 days of vacation in Africa. The salary and fringe benefits are then spelled out as they were 24 years ago.

The program also provides for the engaging of African nurses and other medically trained personnel as it is needed to carry on a primary care program.

Lines of communication with the Medical Mission Committee are set up to keep this controlling group informed about the progress and possible problems as promptly as possible by means of periodic reports and statistics.

The medical staff will be responsible to the superintendent and mission council in the field. This will be achieved best through formal periodic meetings. Any unresolved difference of opinion will be resolved by having each party submit its position to the medical director for adjudication. In non-medical matters the missionary at the Mwembezi-Lumano station will exercise friendly guidance and control of the local medical staff.

To achieve good understanding and the eventual participation and take-over of the dispensary program by the African national church, the medical staff as well as the spiritual personnel will be held to establish and maintain friendly liaison with the Sala chief, his governing council and the villagers.

Because we are guests of the country and are carrying on a medical care program only under the authorization and control of the Ministry of Health, our medical staff will welcome periodic visits, inspection, counsel and control by the government health officer assigned to the Sala Reserve.

The physical plant of the dispensary will be kept to very modest proportions to comply with our restricted financial means. But, above all, we will do this to keep in mind that our program is only temporary and must be kept within the reasonable limits of what the African Christians will one day be able to assume independently both as to financial support, trained personnel and needed equipment. We are offering only primary care in this rural setting because of the crying need and Christian love and compassion. We cannot equip the dispensary with the latest sophisticated diagnostic and treatment facilities available in our country. This development must be left to the local health authorities and is, in fact, already available in part at Lusaka. The cooperative arrangement which was set up in 1960 with the Ministry of Health and the Lusaka Native Hospital is to be used by our medical staff by referring serious cases to them.

Provision is then made for smooth stateside administration, correspondence and transmission of funds through the office of the medical director. Other matters pertaining to housing, transportation and allowances are also covered in the "Blueprint."

II. The Transitional Phase

Since this is still thought to be attainable only after a period of complete stateside control, the details of this phase of the program are not spelled out in the "Blueprint." The important thing to remember, however, is that the goal and plan of the medical care program is to phase out foreign conduct and control of the facility. Even though this will be done gradually and carefully, it must always remain uppermost in our minds. Just as we are working to build an indigenous African church that is self-governing, self-propagating and, ultimately, also self-supporting, so each part of our foreign mission operation must strive toward this goal.

In practical terms this means that our medical mission personnel must be alert to and seize upon every opportunity to engage African staff. This does not mean that the standards are to be lowered to make access for incompetent personnel, but that opportunity must be given to African qualified staff people to receive purposeful training and graduated responsibility. This is the chief purpose of expecting modest fees for treatment and medication. If we continue to spoon-feed these developing people in foreign lands we are robbing them of their greatest possession, pride and self-reliance. A perpetual handout program will prove to be hindrance instead of progress for them because it robs them of self-esteem and strength to use their own resources.

III. The Long-range Program

This part of the "Blueprint" like the transitional phase is at present only a visionary glimpse of the eventual purpose of our mission, that is, to build a strong national church in all its various activities, including the spiritual training of pastors and leaders, the development of a church life which is compatible with the local culture and a range of services as these become necessary according to the Christian ethic.

Not to be forgotten is the importance of imbuing the converts from the beginning with a sense of mission, that is, of responsibility for those who are still not within the sound of the saving gospel of Jesus Christ. This is the final goal.

Tropical Medicine Course

During the week after the "Blueprint" meeting Mrs. Meta Hoenecke enrolled in a tropical medicine course which had been highly recommended to us. It was at the School of Tropical Medicine and Public Health at Loma Linda, California. We realized it would not be convenient for the nurses who lived in the Midwest, but it offered a two-month course which provided for basic training in recognition and primary treatment and prevention of diseases and infestations prevalent in Central Africa. These were not dealt with in the regular nurses' training programs.

In the meantime Miss Barbara Welch, R.N., had been engaged as the first resident nurse. She was asked to join Mrs. Hoenecke also to imbibe the philosophy of our Medical Mission Committee. She was a recent graduate of Milwaukee County Hospital and had done general nursing there.

The course turned out to be quite comprehensive in acquainting the nurses with tropical maladies which are endemic in the area of our rural mission, such as malaria, schistosomiasis, filariasis, leprosy, many kinds of infestations of hook worms, tropical ulcers and various skin diseases. This instruction was very helpful in recognizing and teaching prevention against infestations like schistosomiasis, the common "snail disease." It is so called because its organism is frequently picked up by the people in ponds or other wet areas from snails. It enters through the skin and eventually pervades the organs of the body where it may continue to cause disorders for 20 years or for the rest of one's life. Other African diseases and infestations have similar courses which are destructive of human health. The high incidence of blindness in Africa is a case in point. Poor nutrition and sanitary practices also contribute to making the people vulnerable to the onslaughts of other diseases found in this region of Africa.

The instruction at Loma Linda was given by people who had academic training and experience in African conditions and its limitations. It was said that the simple precaution of imitating the cat family by covering human waste would contribute immeasurably to reducing disease and the danger of infestations. Cultural patterns need to be studied carefully to develop better sanitation and nutrition by utilizing resources which are readily available.

An interesting feature of the tropical medicine course was the training given in making the instruction of the African villagers as graphic as possible with simple illustrations which showed the source and course of the various infestations which cause so much trouble for the people. We had observed the skill of Constance Howard, the British nurse at Kafue, in doing this to instruct her villagers in the use of simple precautions to avoid serious infections. Even the matter of instructing the sick in taking no more than the prescribed dosage of a medication was of great importance. Not being able to read they had to be told to take one pill, for instance, at sunrise, one at noon and one at sunset and no more. Otherwise, they might come to the conclusion that if one pill is good, then the disease would disappear more quickly if one took the whole envelope of pills at once.

Without this course it would have been very difficult especially for a nurse who had no public health training to find her way through the pitfalls of practicing medicine in a primitive society. Without the course she would also

have trouble gaining the respect of the local health authorities.

For this reason we found it necessary to have our nurses comply with the Ministry of Health suggestion that they spend time at the Native Hospital at Lusaka before they begin their work at our dispensary.

The Summer of 1961

The Executive Committee had instructed Dr. Schweppe and Pastor Sawall, the new second missionary to the Salas, to carry out the building of the dispensary. The care of the large Sala field with its eight schools to manage and as many preaching places to serve was too much for one man. We could hardly expect Pastor Schweppe to find time to supervise the dispensary building which required almost continual availability for consultation and direction. Missionary Sawall was skilled in building and agriculture and was of great help to his fellow-missionary as soon as he arrived on the field on April 1.

The cement slab was poured and the cement blocks were laid between the steel roof supports. But it took almost the entire summer to accomplish this. The building was still far from completion when the first resident nurse was ready to go to Africa. To make use of the time of waiting in a constructive way, Miss Barbara Welch was asked to spend some time working at the Lutheran Hospital at Eket in Nigeria to become better acquainted with conditions which she would encounter in Northern Rhodesia (Zambia).

The Board for World Missions had asked its chairman and Mrs. Hoenecke to return to Africa as soon as possible in 1961 to complete arrangements with the Ministry of Health, to finish the dispensary building (since Dr. Schweppe had to leave) and to take charge of the formal opening of the dispensary and the introduction of the new resident nurse to her work.

But other world mission matters intervened. It was a convention year and Pastor Hoenecke was required to attend this meeting in August. He also had to make a hurried trip to Germany to attend to matters pertaining to our work there in view of the situation in the Synodical Conference. A sound film on our mission in Japan had to be completed. Meetings had to be held with the African Executive Committee in the interest of securing the competent men to serve as superintendent and head of the theological training course which was to be opened as soon as possible. In addition to all the other responsibilities and correspondence with a growing number of mission fields, the chairman was laid up for a week in the hospital with a stubborn leg infection which resulted from an insect bite in Africa in 1960.

We Return to Africa in September

Everything was taken care of at home when we finally arrived at Lusaka on September 25th. The three missionaries now in charge of the fields, Pastors Richard Mueller, Robert Sawall and Raymond Cox welcomed us. Pastor Cox had arrived to replace Pastor Mueller at Lusaka. The Muellers' furlough was long overdue and we were eager to have his colleague, Pastor Theodore Sauer, the new superintendent, take over as soon as possible. The Sauers did not arrive until November 6th because of delays in processing their application for permanent residence certificate in Northern Rhodesia. Pastor Raymond Cox was learning the ropes in Lusaka and beginning to



Pastor and Mrs. Richard Mueller and family (1960)

take over some of Mueller's field, the preaching stations in the Lusaka vicinity.

Within two days of our arrival at Lusaka I ordered the steel framework for the nurses' home. This was to be a duplex apartment between the two missionary homes.

Although the interior of the dispensary had not been begun when we arrived, I engaged two crews to expedite the completion of both buildings so that Miss Welch could leave Nigeria to begin her work at Mwembezhi. I spent early and late hours of most days keeping the crews busy. There were problems because I found that African temperament has no understanding for the haste which we take for granted in the States. One morning I arrived on the job at eight after doing my desk work and found there were no men at either building site. There was nothing to do but go back to my desk work. On the day after my rather critical question about the previous day was met by John, the foreman, with the calm rejoinder, "Muluti, didn't you know that yesterday was a day for fishing?" Only later I learned that he was not being frivolous. The fish were simply running and the Africans had to take advantage of the fact to lay in a store of food.

John and I had, as I thought, come to an agreement about beginning work promptly at seven o'clock instead of wasting an hour every morning discussing the happenings of the previous night or waiting until the mortar mixers had mixed the mortar for the block layers. This changed nothing; I could have saved my breath. The latest news simply had to be exchanged and the block layers would not think of doing anything before their mortar was ready.

There were other incidents which would have been funny, if they had not

cost extra wages. Leaving the workmen at four-thirty to teach a class, I told the men to be sure to place some metal over the open walls of the latrine they had just built that day since it looked like rain. The next morning the work of over a day on this large latrine was just a heap of sodden shapeless mud. It had rained and the Rhodesian brick, as adobe was called, had just returned to the mud from which they had been taken. When I pointed it out to the men they laughed uproariously because it really was a very funny sight. They went to work cleaning up the mess and we paid an extra day's wages. This amounted to about \$3.50 total.

Ministry of Health Agreement Lost

On the fourth day after we arrived Meta and I walked into the office of the Ministry of Health to resume negotiations for our working agreement, begun in 1960. We found no agreement in the files. Dr. Dunn had not informed his successor, Dr. L. H. Holroyd, and a search for the records proved futile. Meta then showed Dr. Holroyd her detailed notes. When the director saw the name of Dr. Noah Webster in the notes, he called him over from the hospital. He confirmed the notes as correct and Dr. Holroyd accepted his statement.

Fortunately, the accurate date and facts were recorded in our diary and notes. It pays to keep a record. Now we received our license, an order for government subsidy on drugs and equipment and authorization for transfer of patients to Lusaka Hospital including the cost of transportation.

Mr. Andre Geysler, the friendly Scottish supervisor of our district, was told to give us every assistance. He carried out his duties conscientiously and often stopped by, enjoyed Meta's good meals and gave us solid counsel. Small wonder that he declared ours to be the finest dispensary in his territory.

Installation of Pastors Sawall and Cox

There were 849 people under the big fig tree who had come to our compound for the formal installation of our two new missionaries, Robert Sawall and Raymond Cox. Although the Sawalls had arrived on April 1st, he had not been formally installed into his office. It was a grand day. We knew from the crowd that we had won the battle for the restoration of confidence, and we were thankful to the Lord for this boon.

As usually, Mr. Mulundika translated the service into the language of the people. The other teachers helped and the choir of Mr. Mwambwa rendered some very fine anthems. The installation took place under the big fig tree on a wooden platform which our school boys had erected under their teachers' direction. Pastor Sawall was to continue at Mwembezhi/Lumano and Pastor Cox was to work at Lusaka so that the Richard Mueller family could finally go on their delayed furlough. The work was underway also on the new nurses' home. Pastor Sawall proved to be of great help at this time, especially since I was required to be absent so often with Meta arranging for drugs, medications, supplies and equipment for the clinic at the government warehouse. The two crews worked on under his direction and the two buildings were finally taking shape.

Then I had to carry out another assignment which took us away from our mission for over a week.

Visit to the Bleckmar Mission

With the help of Missionary Richard Mueller, still delaying his furlough to give me the benefit of his knowledge of living conditions in Lusaka, I finally found a suitable house for our new superintendent and his wife, Pastor Theodore Sauer, who was planning to begin his work in early November. They did arrive on November 6th, 1961, and two weeks later they were able to move into their new home.

But I had delayed in carrying out another assignment of our world board and the synod's Commission on Doctrinal Matters, later renamed the Commission on Inter-Church Relations. This was to make a visit to the work of the German Bleckmar Mission in South Africa. We were in doctrinal agreement with this mission and had on two occasions sent them \$10,000 as grants to help them achieve a greater measure of independence and self-support. Our visit was to strengthen our relationship and their confessional loyalty.

We flew to Durban via Johannesburg on October 14th. I preached in both German and English at the church of President Louis Weisinger at Kirchdorf on the next day. Both services were well attended. The Lutheran church was separate from the Bleckmar Mission which worked among the blacks of the area along the coast of the Indian Ocean and as far west as Capetown at the tip of Africa. On the same Sunday afternoon we also visited a communion service among the Zulus with Missionary Stahlmann. We found that the German influence was very strong among the congregations of the Bleckmar Mission, but that the two Lutheran bodies had only occasional contact through the pastors. The services were held strictly separate because of the Apartheid laws of the land.

During the week following we visited a number of other churches, some white and some black as far away as Johannesburg and spent a day at both the theological seminary and the mission dispensary near Piet Retief. We found this clinic to be very similar to the one of Nurse Contance Howard at Kafue. The government was granting the clinic and staff more financial support than we would receive up in Northern Rhodesia, but the relationship was very much the same. The staff consisted of several nursing sisters and a manager who were sent out from Germany and received partial support from the church in their homeland.

It was interesting to learn from them that they frequently had as patients the local witch doctors who recognized the superiority of their medicine.

On our return back to our own mission we stopped again briefly at the Lutheran church in Johannesburg. Missionary Diercks and his colleague, Pastor Albers of the Lutheran congregation took us on a tour of the notorious black locations, or suburbs. I had seen these, like Sophiatown, 12 years earlier and was astonished at the progress which had been achieved in securing better living conditions and housing for the blacks. Neat new homes had been built for them and rented to them by the government for the equivalent of only five dollars a month. We spoke with several of the residents and were told by them that they were happy with their employment and living conditions. The pastors informed us of the fact that the living and educational opportunities for the blacks were more favorable in South Africa than in most other African countries and that many blacks were immi-

grating into the country because of this. We were also taken to a community hall where we saw the black people enjoying themselves under their own police protection and where the white population was prohibited from setting up any business for profit lest they exploit the blacks.

On the 22nd of October I preached in Pastor Albers' church at the capital Pretoria and in the afternoon we flew on via Salisbury and Livingstone to Lusaka, arriving that evening ready to continue our work in readying the dispensary and nurses' home for its dedication and opening as soon as possible in mid-November. Monday was a national holiday, "Federation Day," so we had to mark time with our Lusaka mission families until Tuesday. We then learned that the water pump had again failed at Lumano and we were advised to wait until it was repaired the next day.

We Engage Two Medical Assistants

One of the major problems that confronted us was to engage a trained African medical assistant to work with our nurses at the dispensary. This was essential because of the difficulty our staff would have in understanding the people, very few of whom spoke any English. The more important problem was to understand the culture, the people's living habits, their tolerance of drugs and medicines which were used with good effect in our country but sometimes produced adverse effects on Africans. We simply needed a medically informed person who would function as a knowledgeable go-between for our nurses. It proved very difficult for us to find such a person. There were very few good medical assistants like the man whom we saw at Constance Howard's clinic at Kafue reading slides with his microscope.

Then it occurred to us from one of the remarks made by Mr. Geysler that the man at Shibuyunji clinic about seven miles from our mission, a Mr. Benjamin Chindongo, was due for promotion to a larger, more responsible post. Perhaps we could engage him. We approached him on the strength of Mr. Geysler's recommendation. Mr. Chindongo expressed a great interest in having an opportunity to work in a large clinic like ours, but felt that he could not abandon his post at the small dispensary where he was now employed until the next January when a new class of medical assistants would be assigned. However, he felt that his brother Zaccheus could serve us almost immediately. Benjamin had been training him for over a year and felt that he would fill the gap. So we engaged him to work for us as soon as our dispensary would be ready.

Fortunately, we also found another young man, Alfred Mkandawire, who had received some thorough training in medical work in a government school. Although he had not been able to complete the course, we engaged him to work for a modest fee as a "dresser," or aide to the nurses. Some years later we made it possible for him to complete his training and he is now a fully qualified medical assistant. His faithful, dedicated service spans the entire history of Mwembezi Lutheran Dispensary. He has served with each of the nurses who came from the States to Zambia, providing the continuity which is so important for a successful dispensary operation which is staffed by nurses on a two-year tour of duty.

We built a house near the clinic for Benjamin and he saved our nurses

from being called out for night-time emergency cases when the generator had been turned off and the attending medical assistant would have to work in the dispensary with only a flashlight.

Interim Nursing Service

Pastor Robert Sawall was of great help in supervising the two crews in finishing the dispensary and building the nurses' home. At the same time, beside his regular schedule of preaching and visiting the schools, he was carrying out a project with permission of Chief Shakumbila to teach the Africans better farming methods. Their harvests of maize were very meager because they only scratched the soil and planted their corn with little concern about its roots finding a depth of soil to get proper nourishment.

The chief had permitted Pastor Sawall to plow and prepare a large tract of land next to our mission and had found financing for purchasing certified seed and fertilizer for the corn. Although the yield on Sawall's field was phenomenal in comparison to the African maize tracts, he was disappointed that the people were not willing to dedicate the time required for hoeing and cultivating. The demonstration was a success, but the project failed to change the ingrained habits of the African farmers.

Pastor Sawall's wife was also very important during the time from April, when they arrived, to the November date when the dispensary was at last opened. Since they lived in the large house toward the front, the sick folk would almost invariably stop first at her kitchen door for help. This was a very difficult situation for her. She had five little children who needed her full attention, yet she did not feel right about turning the people down. Meta shared as much of this work as she could, but she was often not at hand, being busy with her duties relating to the opening and preparation of the dispensary as soon as possible.

Although the dispensary was not ready and the nurses' home was still under construction, we thought it was time to have Barbara Welch, R.N. come to Zambia. She had been asked to spend some time en route from the United States at the Lutheran Hospital at Eket, Nigeria. We invited her to become directly involved in the work at our dispensary which would become her full responsibility as the first resident nurse and to live with us until the nurses' home would be ready.

Samson, Our Tractor Driver, Dies of an Accident

On Thursday, November 9th, the motor which activated our water pump developed trouble. Pastor Sawall worked for hours to repair it so that our houses could be supplied and that the work could go on at the dispensary and nurses' home. On the same day the company at Lusaka which supplied our cinder block failed to make a delivery. But the work had to be completed because the nurse was on her way and the dispensary had to be opened.

It was decided to send our flat-bed lorry (truck) with our driver, Mr. Sunday, to pick up a load of block. On his return to the mission in the lorry Sunday had the misfortune of having the petrol tank shake loose and fall off the lorry. He was still on the narrow gravel road about 10 miles from our mission. Although he tried, there was no way for him to repair the lorry. So he walked several miles back to the roadside shop of an Indian to telephone

Pastor Sawall for instructions. It was already getting dark, but Pastor Sawall prepared a strong tow rope and sent Mr. Samson out on our tractor to tow the lorry back to the mission.

When the men did not show up after several hours we were discussing what to do, when the telephone rang. It was the Indian shopkeeper who informed us of the fact that Mr. Sunday had just come to tell him that they had met with an accident. Pastor Sawall left at once to see what had happened. His report follows:

"When I arrived at the scene I found the tractor with the heavy lorry perched with its front end above the rear wheels and seat of the tractor. Mr. Samson was lying on the road in very bad condition. He was bleeding badly from his mouth, nose, eyes and ears. But he was still conscious. I kneeled down beside him and tried to comfort him with assurances of God's love for him. Since he was clearly fatally injured I reminded him of the fact that he should remember that Jesus had died for his sins and that he would take care of him, even though he might be called now to his heavenly home. Samson had been a faithful churchgoer and was soon to receive instructions for membership. I asked him, 'Are you ready to give your life and soul into Jesus' hands?' He answered, 'Yes, I know that Jesus is my Savior.' Then he again lost consciousness.

"I had to get him to the Lusaka hospital as soon as possible. But Mr. Sunday had not returned from the Indian shop. So I pulled the seat out of the Volkswagon Kombi. But I could not lift him alone. So I forced a bystander to loan me his raincoat on which I could lay the injured Samson and with another person could place him into the Kombi. The man reluctantly parted with his raincoat. Then I realized why he was so loathe to part with it. It was all he had on! We placed him into the Kombi and I drove off to Lusaka. I turned Samson over to the emergency staff and went with them to see what could be done for my friend. Within minutes of trying to determine the extent of his injuries Samson died on the examining table."

Later on we determined what had happened on the road from Mr. Sunday's description of the accident. The tractor was pulling the lorry with Sunday at the wheel. At first everything went well. Then at a very slight decline, Sunday said, the brake refused to hold and the lorry began to roll toward the tractor. Samson could not pull ahead fast enough to prevent the front bumper of the lorry from engaging the heavy lugs on the rear wheels of the tractor and being raised up by them up over the seat of the tractor and knocking Samson to the ground. We could not be sure, but thought that one of the lorry wheels must have gone over Samson lying on road. This would account for his extensive injuries.

But to continue with Pastor Sawall's account:

"The hospital authorities could not release the body to me because in these cases an autopsy is required. This would have to wait until the next day, possibly even Saturday. I called our newly arrived superintendent, Pastor Theodore Sauer, then at Lusaka, and also Pastor Hoenecke at the mission, asking him to notify Mrs. Samson of the accident. I myself made preparations to return to Lumano."

As soon as I had received word from Pastor Sawall I went over to the home of Mr. Robert Mulundika, our headmaster, and asked him to go to

Mwanamwambula, Samson's village, to inform Samson's wife and relatives of the accident. Mrs. Samson received the shocking news almost stoically and began to weep quietly. But we had made the mistake of not arousing also the parents of Mr. Samson because it was during the night and we did not want to make too much of a disturbance in the village.

In the meantime Mr. Sunday had returned to the mission and had reported that the police sergeant who had come to the scene of the accident had released him, declaring that it was plainly an unavoidable, no-fault accident. But Mr. Mulundika knew the African superstition and advised that we hide Mr. Sunday and remove him from our compound as soon as possible. We told him to go to our garage and to wait until Pastor Sawall had returned.

Pastor Sawall came to the compound at about six in the morning and went to tell his wife and to try to get some rest after the night's terrible happenings.

Hardly had he gone to his home when Mr. Mulundika again came to our bedroom window in great excitement. He told us that Mr. Samson's mother, several women and male relatives had come to the mission and were searching for Mr. Sunday. They were all armed with blades of auto springs and clubs. Mr. Mulundika explained that African superstition blamed the death of Samson on the evil spirits which had driven Mr. Sunday to kill him and they had come to take revenge.

Pastor Sawall came upon the scene and described it:

"At six-thirty I saw a group of many people, Samson's mother in the lead, the father following, all stripped to the waist. They had inflicted wounds on themselves with the blood running down their faces and breasts out of sorrow and rage, to take revenge. When I tried to calm them with kind words, the women became still more violent and tried to strike me with their weapons. Mrs. Hoenecke went in to my wife to help her with our children and Pastor Hoenecke and Mr. Mulundika tried to help me bring the people to some semblance of sanity. What we failed to achieve was finally achieved by Fanny, our brown Dobermann, and Max, our English bull dog. They charged into the group, jumped up and grabbed their arms and eventually scattered them."

I had not forgotten Mr. Mulundika's advice about removing Mr. Sunday. I went into Sawalls' and asked my wife to come out and reason with Mrs. Samson. Strangely enough, when she went up to the distraught woman, she dropped her weapon and sank down at Meta's side. Meta spoke to her in a comforting way which overcame the language barrier and stroked her head. This had a similar effect on the other women. Pastor Sawall had succeeded in getting the attention of the men of the group and was explaining the accident to them when I motioned to Mr. Mulundika to follow me to the garage where Mr. Sunday was hidden. We reached the car without being observed. I got Sunday to lie flat on the floor in back, Mr. Mulundika sat in the front and I started the motor and immediately put the car in reverse. As soon as I was out of the garage I took off over the lawn and had the car in good running order before the men realized what we were doing and tried in vain to catch up to us. We took Mr. Sunday to the next police post and placed him into protective custody with the officer on duty. The officer had already received the report of the accident and did not object when I gave Mr.

Sunday some money and the advice not to show up at the mission for a while.

When we returned to the mission we found that Pastor Sawall had also driven the ladies to the scene of the accident to buy some time for the Samson relatives to disperse. Now all was quiet and we settled down in our homes to get ready for the weekend. We knew that Pastor Sawall would have to bring the body of Samson back to the village for the burial which was set for Monday, but we could hold our church services on Sunday. I preached on the story of Jesus raising the son of the widow at Nain, showing Jesus' compassion with us in our great need and his ability to raise also our dead bodies to live with him forever because of his payment of the punishment for our sin.

The Depth of Heathen Superstition

On Sunday afternoon Mr. Samson's elderly father appeared at Mr. Mulundika's house and asked him for asylum — from his wife!

Mr. Mulundika explained the weird situation to me as another example of native animistic superstition.

When the elder Mrs. Samson and her relatives failed in their attempt to avenge her son's death on Mr. Sunday, our lorry driver, they searched for some other person whose spirit might have caused the death.

Mrs. Samson came to the conclusion that it must have been her own husband, the younger Samson's father! On the day after the son's death he had told his wife that the stomach cramps which had troubled him for days had left him. So, the evil spirits which had caused the cramps in the father had entered the son and caused his sudden death!

Mr. Mulundika took the elder Samson under his protection until after the funeral and succeeded in disabusing his wife of her superstitious suspicion and returned Mr. Samson to his home.

Pastor Sawall's First African Funeral

Monday came and with it another unforgettable experience. Pastor Sawall went in to Lusaka Hospital early to claim the body of Samson for Christian burial in his home village Mwanamwambula. Mr. Mulundika went with him. But we will let him tell the story:

"When we came to the hospital to pick up the body we found many relatives and friends of Samson waiting for us. The body was delivered to us wrapped in an old blanket. The wounds had not been sutured after the autopsy. It was placed into a rough box and loaded into the VW Kombi. As this was being done many friends and relatives from the Lusaka area crowded about, some with menacing miens on their faces and some with open threats of vengeance. Their hostile attitude toward me was a mystery to me. I had only tried to do what I could to take care of a dreadful situation. When I began to close the Kombi door on the rough box with Mr. Mulundika, the whole group tried to crowd into the Kombi, shouting and screaming words of grief and threat. They wanted to ride back to the mission and to Mwanamwambula with us for the burial. Mr. Mulundika did an excellent job of sorting them out so that only four of the actual relatives of Samson finally got into the vehicle and rode back the 45 miles with us to the mission and village. But they kept up a steady clamor and kept it dinning in our ears

as we drove out of the city. This deafening shouting and the impact of the four-day-old body on my olfactory sense made that drive back to Lumano an unforgettably horrible experience for me. And all the while I was trying to think of what I would say at the graveside to speak God's word to the people. The wailing continued all the way back and intensified as we approached Mwanamwambula."

Meta and I had taken our car as soon as we saw Pastor Sawall approaching on the road to the village and followed him. As we came near to Mwanamwambula we saw Pastor Sawall drive more slowly, then come to a complete stop. But let him tell the story as he saw it:

"When we arrived at the village about 25 or 30 women rushed at our car and tried to tip it over in their rage against us because of Samson's fatal accident. Only the fact that Mr. Mulundika told these women that we were carrying Samson's body for burial prevented more disturbance."

From our car Meta and I noticed that other women of the village had laid themselves on the drive that led into the village to stop Pastor Sawall from entering. They also stood up when they learned that Samson's body was in the vehicle. After speaking briefly to the people at Samson's hut we both drove on to the burial place. It was a plot of land surrounded by what Mr. Mulundika described as sacred trees which were thought to be endowed with the power to scare away evil spirits. Sawall continues:

"When we arrived at the open grave which was to receive Samson's body we saw that well over 400 people had gathered for the burial. Where they all came from is hard to say. They gathered in smaller and larger groups all over the place. One larger group stood at the graveside. When the men took the box from the Kombi these women rushed at Mr. Mulundika and me, spitting at us and yelling words which only Mr. Mulundika understood. He told me that they were shrieking that Mr. Mulundika and I should be killed, because we had removed Mr. Sunday when they had come to kill him. It was a terrifying moment! Again, only the restraint which was used by some of the men in view of Mr. Mulundika, the cousin of Chief Shakumbila, apparently saved our lives."

We were helpless. Meta and I ran from one group to another to try to calm them. Pastor Sawall was going to speak a few words of comfort to the relatives, but the noise was so great that whatever he or Mr. Mulundika said to quiet the people fell on deaf ears. Then we noticed that the body was being carried to the open grave for the burial. Again we will hear from Pastor Sawall what now happened, since he was standing at the grave.

"We had the men carry the rough-box, painted black, to the grave and they began to lower it. The din around us was deafening. It was a tense moment. Someone must have remarked that the body had not been viewed and properly prepared for burial. At this point the women again rushed toward us wailing and shrieking. The coffin was opened and it revealed that the body was still roughly wrapped in the old blanket and that it was full of blood, also from the incisions which had been made during the autopsy. The women came rushing at us again and I honestly thought they intended to bury me with Samson. They carried the body back to the house to do what had to be done for a proper burial."

We all waited and the frenzy of the people was whipped up to a crazy pitch

by some of them going from group to group holding pictures of Samson above their heads and yelling I know not what. They tore these snapshots into tiny bits and threw them into the air, keeping up their almost demented tearing at their clothes and hair. Again we went from group to group to make them stop yelling. We saw that the body was being returned to the graveside and we wanted the people to hear what Pastor Sawall had to say to them. He continues to describe what he experienced:

"After the body had been washed and placed into a clean blanket, the coffin was returned to where Mr. Mulundika and I stood waiting at the graveside. Again they lowered the coffin into the grave amid much shrieking and wailing by the women. Now the headman of the village motioned to me and said it was time for me to pray, that is, to speak to the people. Now the people nearby became quiet enough for me to be heard, but there was still much loud wailing by the other groups. It was a good opportunity to witness the Christian's hope in Christ. Looking up I realized that the police sergeant who had been sent for from Mumbwa was now helping Pastor and Mrs. Hoenecke to subdue the milling crowd."

Meta and I were unable to hear everything that was said by Pastor Sawall. Every little while some of the women would break out in a very loud wail ending in a shriek. But from the brief snatches of his remarks I knew that Pastor Sawall was giving a very good account of himself. I admired him for it. He had so recently arrived on the field and was meeting this severe test very well. He spoke of our dying as a consequence of our sin, but also stated that Mr. Samson had confessed his faith in Jesus before he died. He then went on to proclaim the gospel of God's forgiveness for Jesus' sake, explaining that Jesus, God's Son, had paid for our sin and gave all who believed in his sacrifice on the cross power to overcome even death, but would live again forever with Jesus after death. For this reason we need not grieve for Samson, but believe as he believed and so join him in the new life when we die. Pastor Sawall's prayer committed all the Sala people to God's love and asked that God's Spirit might lead them to faith in Jesus.

Mr. Mulundika faithfully translated what Pastor Sawall said to the people and they began to listen more and more to what they were being told. Even the noisiest women were silent, perhaps wondering what it all meant. I do not know the real reason for their excessive mourning, but assume it was part of their culture. I had witnessed the same loud wailing among the Apaches. And we know from the Bible that the paid wailing women were rebuked by our Lord Jesus when he came to raise the daughter of Jairus from death. The groups continued to mill about, but the loud wailing had diminished in volume when we walked to our car and drove back to the mission compound.

We Contribute to Beer Party and Murder Charge

After the funeral I gave Mr. Mulundika five pounds to deliver to Mr. Samson's widow in her need. During the next week a Samson relative came to invite us to the beer party which was to be held at their village in memory of Mr. Samson! I politely declined. But the man said I was entitled to come because my gift had helped greatly to prepare for the beer party. He also said

that Mrs. Samson was thankful for my gift in memory of her husband. I felt there was nothing to do but ask the man to tell his people to come to church, also for the dispensary dedication. Sometimes you simply cannot win with the very best of intentions.

Pastor Sawall had a similar experience. Samson's father approached him on the day of the funeral and asked him for 10 shillings for "transport" (a bus ride) to Lusaka. Pastor Sawall reports:

"Normally I would not have given the man who had been in the mob to try to kill me anything. But because it was the father and everyone was so charged with grief I gave him the 10 shillings. Two weeks later I found to my great shock that the elder Samson had gone to Lusaka with my money and had filed a murder charge against me with the native criminal court! I was summoned to appear before the magistrate on a murder charge for the death of Samson. This was based on the fact that I had sent Mr. Samson out with the tractor to tow the lorry when Samson was killed. I called Pastor Sauer, our newly arrived superintendent. Fortunately, he had gone to the site of the accident on the morning after and had taken several pictures from different angles of the two vehicles still interlocked. Since these clearly showed that the lorry bumper had been caught by the tractor lugs and lifted up high enough to knock Samson out of his seat, the magistrate dismissed the murder charge with his judgment that it had been an unfortunate accident. Although a number of angry relatives were present who sought to gain at least a substantial monetary settlement, the judge exonerated me completely and I was again a free man. At this time I was almost ready to ask to be returned to the United States!"

After a few weeks things again quieted down and we could pursue the peaceful tenor of our ways.

Happier Days

Mr. Sunday had gone away to some distant relatives and we actually resumed our services in the little school at Mwanamwambula together with the outdoor clinic with no noticeable ill will on the part of the villagers.

One day a young man, John Malapunda, stopped in to see me. He had heard that we intended to open a Bible school for training African pastors and he wanted to be the first to enroll. Several of our school boys had expressed the same desire and I thought this indicated we had leased the property on Lusaka's Burma Road none too soon for the opening of a theological training program.

Another incident gave me much encouragement. Isaac, my interpreter-helper, asked me one day for permission to use the mission bicycle to visit his parents south of Lusaka. He would be gone a week, he said. The purpose of the visit was to tell his parents and relatives about the wonderful thing he had found in Jesus his Savior. My original skepticism was put to shame when he returned on schedule and expressed his joy over the fact that not only his parents but also his uncle and aunt and their family had come to faith and would like someone to come and preach to them.

The work on the dispensary was progressing and the furnishings and medications were beginning to pile up in our storeroom. Miss Barbara Welch arrived at Lusaka on November 20th and was staying for a few days at the



Pastor Raymond Cox, Nurse Barbara Welch and Pastor Theodore Sauer (1961)

home of Pastor and Mrs. Raymond Cox, attending some courses at Lusaka Hospital in preparation of her work at the bush clinic. The nurses' home was under roof and the walls were being laid up by our native crew.

Mr. Benjamin Chindongo, the medical assistant whom we had engaged, was winding up his work at Shibuyunji and his house near the new dispensary was under construction. His brother Zaccheus was giving a good account of himself in painting the whole dispensary and helping with the shipments and placement of shelving and equipment. The dispensary dedication had been set for the afternoon of November 26th.

Pastor and Mrs. Theodore Sauer had arrived on November 6th to occupy the house which we had purchased for them at Lusaka. Although they were not completely settled with their furniture and his office equipment, Superintendent Sauer had taken over in the Lusaka area and made several trips out to our compound to become fully acquainted with the Sala field before I had to leave. Pastor Sawall and I briefed him carefully on our building plans on the nurses' home and Mr. Chindongo's house and he expressed satisfaction with our schedule. Our generator and water pump were giving us constant trouble and he took note of this to take the matter up with the executive committee.

We drove out to Mumbwa with the Sauers to pay our respects to Chief Shakumbila. Mr. Mulundika, our school headmaster, went with us and we were cordially received. We formally invited the chief to speak to the people after our dispensary dedication service and to have dinner with Meta and me as a farewell on the Saturday evening before the dedication. He accepted both invitations graciously and expressed his happiness over the way things had developed during the course of our two visits.

Chief Shakumbila on Religion

There was a time during the earlier days of Pastor A. B. Habben's ministry among the Salas when Chief Shakumbila had expressed his consent to attend an instruction class with the intention of becoming a member of our church. He had received some Christian instruction during his younger days but was not a professing member of any church.

On an earlier visit I had taken the opportunity of a lull in the conversation to broach the subject of his religious convictions with him in his home near Mumbwa. He told me he had always learned that there was a great god who had made all things. His people believed that good and evil spirits influenced human lives, but they also knew that all things were under the control of the great god. They had a high respect for their older people who had taught them what was right and how they should treat one another. When the old people died their graves became sacred places where people could go and talk with their spirits. He thought this was something like the Christians praying to a spirit whom they cannot see either.

Then Chief Shakumbila said something which both surprised and pleased me. "Before the Europeans came we did not know that the great god had sent his son with the big book to teach people to know him. This is what the white missionaries have told our people; and it is good. And they have brought better medicine to us than our own medicine men and many other things like motor cars to make life easier."

Chief Shakumbila Comes to Dinner

The rains had begun and we now had to drive the long way through Mukulaikwa to go to Lusaka. Our bush trails were a sea of mud and water. The rainy season begins gradually with more and more frequent showers. The days become much warmer and the sun is higher in the heavens as Christmas draws nearer. It is a time of indescribably beautiful fleecy white clouds and also menacing black thunderheads which approach on an ever-widening front. In the clear atmosphere of Zambia they appear to be swallowing the bright blue sky while the long gray columns of rain connect heaven and earth as they approach and envelop the land.

The week before the dedication was such a week. And when Saturday dawned clear but ended in a heavy downpour we wondered whether we ought to postpone the ceremony. Preliminary preparations were made by moving cinder blocks and planks into position in front of the dispensary for seating, but we kept the planks on the porch to keep them dry. The interior of the dispensary was ready. We had stacked all our shelves during the week, Miss Welch, Zaccheus and Alfred working long hours with us.

It was raining lightly when Mr. Mulundika appeared for dinner at our house with Chief Shakumbila. He seemed to feel ill at ease, perhaps because of the weeks which he had waited before he gave us his permission to stay and to open the clinic. But he changed when we sat down to one of Meta's great beef roast meals. He ate his dinner African style. Two slices of bread were laid on his plate. On these he piled slices of beef and on these the vegetables, topping the whole mound with lots of gravy. The banana pie which followed was new to him, but he ate it with gusto. We sat awhile over our coffee, but the conversation was carried by Mr. Mulundika and us. The

chief had little to say but was clearly concerned about the increasingly heavy rain. With a few words about the dedication and his part in it the two cousins took their leave. They reassured us that the rain would stop by morning.

The Dispensary and Headman Shallawalla

On Sunday morning we were again concerned about the weather despite the favorable forecast of Chief Shakumbila and his cousin Mr. Robert Mulundika. The threatening clouds loomed high on the southeastern horizon after the morning service. Many of the worshipers looked apprehensively over their shoulders as we stood and visited after church.

Especially one group appeared to be unusually agitated. The source of this agitation soon proved to be something other than the weather. It was headman Shallawalla. The old gentleman in ragged khaki shirt and tattered gray shorts always came to the Sunday service and stopped at our house just as regularly to pick up our accumulated newspapers. He was not a reader. He wanted the newsprint for rolling cigarettes. And he always said "Twalumba!"

In any case, I surmised correctly the reason for his present agitation. To make sure I asked Mr. Mulundika to walk over toward the group. It was as I had thought. The good headman was disturbed over my announcement after church that we would charge small fees for treatments at the dispensary. I had explained that these could be paid in money or in kind, such as a chicken, eggs or mealie meal. This was no innovation. The African patients had to pay their medicine men handsomely for their voodoo nostrums. I had also explained that we were not concerned as much about the fees as we were about establishing a practice which would support the dispensary after we had turned it over to the African church.

Now I asked Mr. Mulundika to tell Headman Shallawalla to look up into the fig tree at the weaver bird which was just making its lovely basket nest. The old headman should think of what this pretty yellow mother bird did when the young fledglings were old enough but too afraid or lazy to leave the nest. Every African boy knew that the mother bird just shouldered her youngster out of the nest as though she were saying, "Now sink or swim, fly or die!" In the same way, I said, we were asking for fees to teach our African friends to become strong enough to take over the dispensary themselves when we were gone.

I was not at all sure I had made my point with our old friend. Be patient and you will be as happy as we were when we experienced the outcome of this little episode.

Dedication of the Dispensary November 26, 1961

The heavy clouds were still hovering on the horizon, but Mr. Mulundika insisted the rain would hold off until early evening. So we instructed our willing corps of student workers, far more than a hundred boys and girls, to set the planks on the cinder blocks and to dress for their parade and attendance at the dedication service. They also hauled all their school benches over to the place in front of the porch because Mr. Mulundika said that he



Lumano Dispensary



Dedication of Lumano Dispensary (1961)



Sala Paramount Chief Shakumbila at dedication

and the chief knew we would have a crowd.

Came the time of the service and the benches began to fill with villagers from far and near. By the time everyone was seated or standing Mr. Chanda counted over 500 persons present! And the black clouds remained away in respectful deference to the occasion. It was an impressive dedication service.

When the visitors were seated our well-drilled uniformed student corps left their dormitories to march in a body to their seats of honor in the front rows. We could hear the big voice of their drill- and choir-master, Mr. Mwambwa, barking out his orders long before they appeared in sight on the driveway. They approached in perfect step and formation, stopped at their places and sat down with military precision.

Everyone rose when the paramount chief of the Salas now appeared with his son Samuel and his four uniformed *kapassos*. He was wearing brown trousers and a gray jacket over a white shirt and a colorful tie. Samuel, as always, was dressed like a fashion-plate all in brown. They took their places on the porch with Pastor Sawall, Mr. Mulundika, the three nurses, Mrs. Sawall, Miss Welch and Meta. Pastor Sawall conducted the service after an opening hymn by reading a brief word of Scripture and asking the Lord's blessing on our work in the mission, the new dispensary and its staff. Then our student choir sang a powerful anthem of praise under Mr. Mwambwa's baton. I spoke briefly on the words of Jesus, "Come unto me, and I will give you rest!" In my sermonette I referred to the picture of this scene from the life of our Lord which had been painted on glass by Mrs. Raymond Cox and Mrs. Richard Mueller for the window of the small chapel and consultation room. It shows Jesus with outstretched arms welcoming the Africans and their little ones to him. I also explained the black and red intertwined crosses which grace the front wall of the dispensary, showing the cross of Jesus as the motivating reason for the many gifts from the people of our Lutheran church in America and the red cross as the symbol of the compassion which we as followers of Jesus want to express by supplying the dispensary for our African brothers and sisters and their children. I closed by asking the people to make use of the dispensary, to cooperate with the nursing sisters and to help with their gifts to support the work until they would take it over.

After another hymn by the assembled people and an anthem by the choir an offering was taken. The total did not amount to much more than 30 dollars in our money, but many a coin which was dropped into the plates was reminiscent of the widow's mite when one remembered the poverty of the people.

Pastor Sawall closed the formal service with another prayer, the Lord's Prayer and benediction. Mr. Mulundika had been kept busy translating what was said into the language of the audience.

Now Pastor Sawall asked Chief Shakumbila to speak to his assembled people. He did a splendid job. After he had thanked the Lutherans for providing the dispensary and had assured us of his full cooperation in its operation, he took one of our hymn books in his hands and said, "When you come to the clinic, then tell the nursing sister what ails you and where you have a pain. She cannot tell what is wrong with you until you tell her. If you don't tell her, then you are like the pastor who asks the people to sing a certain song, but he does not give them the number where they can find it."

Now the chief began furiously to page back and forth in the hymnal and added, "Don't make the nursing sister page through her books until she finds a sickness to fit you. You must tell her." Having given his people that practical advice, the chief went back to his seat. Mr. Mulundika translated the Sala remarks to the audience into English for our benefit. Meta especially appreciated the chief's admonition to take the medicines as the nursing sister instructs because so often the people had their own ideas as to the dose. If one pill was good, then two would be better and the sickness might go away faster if one took the whole lot of them.

Pastor Sawall then introduced both Meta and Miss Welch to the people, explaining that Miss Welch would be the nursing sister in charge of the clinic and that another American nursing sister would be sent out to help her. He thanked Meta for her work and announced that Mr. Benjamin Chindongo would be the medical assistant after New Year. This announcement was well received because Mr. Chindongo was well known as the person in charge of the clinic at Shibuyunji and the people had confidence in him.

The people were invited to walk through the dispensary after Chief Shakumbila and his party had toured it. With that the chief and Samuel were conducted from room to room and he exclaimed over the examination and treatment alcoves and the array of medicines all neatly arranged on the shelves and labeled. There was no comparison between its appointments and that of the rural dispensaries like that at Shibuyunji. He again asked me to give his and his people's thanks to our people back in America and took his leave with his entourage. The people followed and were clearly most favorably impressed with what they saw.

Mr. Samson's Mother

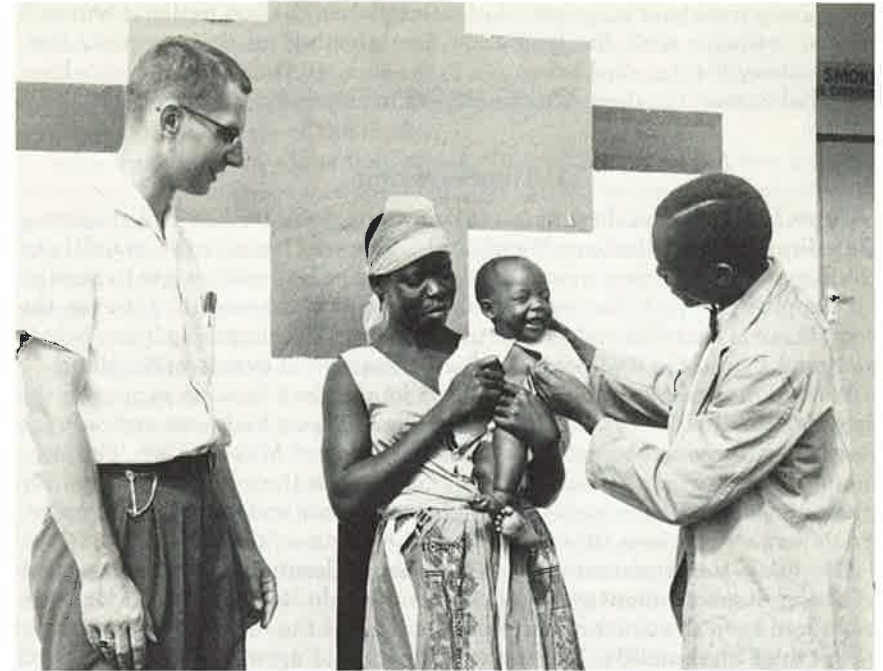
Our school students went at the dismantling of the benches with a will while we chatted with some of the teachers and people whom we knew. Meta was speaking to Mr. Mulundika when she noticed an older woman coming toward her. To her great surprise she saw it was Mr. Samson's mother. She came and stood close to Meta and said something in her vernacular which Mr. Chanda translated as words of appreciation for what Meta had done for her. The former ill will was all gone and she had come to let Meta know it.

The blocks and planks had all been stowed away and the people had left for their homes. We locked up the building and set out for our house when the rain began. By the time we reached the house the water came down in sheets. We remembered the forecast of the chief and Mr. Mulundika and we were impressed with their understanding of African weather.

Shallawalla Remembers

We wondered whether Headman Shallawalla had understood my reference to the weaver bird pushing its fledglings out of the nest as soon as they were old enough to fly. By the time we came over to the dispensary at seven o'clock on Monday morning we had forgotten about the old headman. But he had not forgotten!

At seven-fifteen Bessie Mulundika who had come to help us understand the patients said that a man wanted to see Mrs. Hoenecke. She went to the



Pastor Robert Sawall and Medical Assistant Benjamin Chindongo at Mwembezi Clinic

door, and there stood Headman Shallawalla. He said a cheerful "Mwabonwa!" (Good morning) and Meta responded. Then she told Bessie to ask Shallawalla what was troubling him. He told Bessie, "I am not sick, but I have something for the nursing sister." With that he pulled a soiled cloth out of his back pocket, unfolded it carefully and took out a half-crown piece, about 14 cents, and gave it to Meta. She tried to give it back to him, but he insisted and explained to Bessie that he wanted to give a fee so that the nursing sister would not turn away any poor sick person who came to the clinic! When he saw that she understood, he clapped his hands together and kept saying, "Chibotu! Chibotu!" (Good, good!).

Then I took Shallawalla to the little chapel and pointing to the colorful window with Jesus welcoming the African children to him I explained through Bessie that Jesus wanted to heal our African friends not only of their physical sicknesses but especially of their sick hearts and souls so that they could go to heaven when they died. When Bessie had translated it all the old gentleman just kept repeating, "Chibotu, Chibotu, Muluti," and went on his way. (Muluti is the name for pastor or teacher.)

And so the Lumano/Mwembezi dispensary was opened on a very positive note. The name Mwembezi was used later because the word means shepherd in Sala and the place of our dispensary was known also by that name.

Word quickly circulated in the country and villages that the new clinic was open. Some came out of curiosity, others with a variety of illnesses. The

two nurses were kept busy until five o'clock when the last patients returned to their villages with the lovely evening greeting on their grateful lips, "Mwalibézyi!" (May God bring you to the sunset!) How good it was to hear our tired nurses join their African helpers in responding, "Kamona!" (Sleep well!)

Thanksgiving

There had been just three of us to sit down to our American Thanksgiving Day dinner, Meta, Barbara Welch and I. She was living with us until she could move into the new nurses' home. The rains had made a trip to Lusaka for supplies unthinkable, so we had no special dinner menu, not even the semblance of a stuffed turkey. But there was real thanksgiving in our hearts as I read Psalm 104 and gave thanks for the turn of events in Salaland.

We had invited all the missionaries to join us for a Sunday supper on the day of the dedication of the dispensary. Then the rain had come and only the Sauers ventured out to our bush station by way of Mukulaikwa. The Raymond Coxes feared the hazard of the roads with their small children. Sawalls just walked to our house under the twin palms and joined us for supper. Then we sat for a long time rehearsing the events of the day.

Gradually the conversation drifted into consideration of our management of the eight government rural schools on the Sala Reserve. This, at least in part, had been the cause of our disturbance and the resultant loss of favor with Chief Shakumbila. We on the African field agreed we had been well advised to ask Pastor Richard Mueller when he left for his long-postponed furlough a week earlier, to alert the executive committee to the fact that the missionaries favored discontinuing this school management. It simply added to the burden of our workers without giving us any real advantage in preaching to the people. We would just have to arrange for preaching places other than the little schools now at our disposal. In some places these were not used at all and our services were held on the open court, or plaza, between the village huts or under the shade of some spreading fig tree.

But our chief objection to managing the schools was our inability to control the selection of teachers who were sent out by the Ministry of Education. There had been cases of immorality which we were expected to overlook if the teacher was competent and acceptable otherwise. This resulted in intolerable situations as far as our missionaries were concerned. The executive committee took note of this problem in its 1963 report and Pastor William Schweppe eventually resolved the problem without any loss of our standing or access to the villages for preaching.

Our Final Days at Lumano

The dispensary had been operating smoothly for over a week. The two nurses encountered no serious problems. At the beginning they found the free access of the Martin Luther boarding school students to the clinic sometimes created a problem by making sick villagers wait too long until they could be seen. Sometimes the students used permission to "go see the nursing sister" as a pretext to interrupt their study routine. Even cases of little cuts and bruises were sent over to the dispensary.

This problem was solved quite promptly by supplying the classrooms with

first aid kits and instructing the teachers and the older students in simple first aid procedures. The teachers agreed that this also proved to be a valuable learning situation and an educational tool in training their young people to take care of themselves. It did not prevent more serious cases from coming under the care of the nurses.

Meta and Barbara also found themselves confronted by a few patients who may have been treated for some disease like yaws earlier at the government clinic with the demand, "I want a shot." This derived from the fact that they had witnessed the magical effect of injections that were given for certain diseases. For them this opened an entirely new and dramatically simple method for ridding themselves of disease.

The rainy season had begun. The bush roads steadily deteriorated into a chain of muddy lakes and canals which were too shallow for a boat and too thin to support a car. Even our Land Rover failed to churn itself out of this slippery morass with four-wheel drive in creeper gear. The dispensary attendance fell off while it rained but resumed its steady surge of patients as soon as the sun slipped out from behind the clouds.

Our trips to Lusaka for medical supplies and household needs now could be made only once a week, if we undertook the longer trip by way of Mukulaikwa. But we would always make sure to be on our way home early enough to be off the bush trails long before dark. What a comfort it was to know, as we came in sight of our twin palms, that we would find a fire laid in our "Rhodesian boiler," a kind of outdoor barbecue which was also used for heating water. Our African helpers never failed to listen for our car as we made our slow way up the long lane through the compound. Then they would light the fire so we could take a hot bath to rid ourselves of the mud or dust of the Lusaka expedition.

We had long given up our habit of reading in bed before falling asleep. We were happy to submit to the sensible old adage, "Early to bed and early to rise." Hardier spirits than ours would have pumped up the old Coleman lamp to extend the day, but we soon accepted Hilda Wacker's judgment that you simply cannot keep the pesky little African flying insects out with screens. The brilliant Coleman lamp flame proved irresistible to swarms of these flying creatures and the window screens presented no more than a temporary inconvenience for them to get to the light and to us. Concentration on reading proved almost impossible. The sheer size and mass of these insect swarms was demonstrated in the morning when we would find neat circular mounds of dead flying ants and their relatives under our yard lights. But just as amazing was the fact that these piles would disappear before the sun came up. Because of the general protein deficiency the African women always scooped up these dead bugs to enrich their family diet!

Mention of the Coleman lamp may have led to the question about electric light since we spoke of our electric generator. We did have electricity from dusk until nine. But the "lights out at nine" was an almost inflexible rule. We had to save paraffin, or kerosene, as we call it, which was used to power the motor. During this short time the housewives had to do their washing and ironing. There were evenings when the poor wife had not finished all these chores. Willy-nilly, the night watchman shut off the motor at nine. Pity the hapless woman whose wash machine stopped in mid-cycle and

whose husband was either asleep, away from home or indisposed to walk down the long dark lane to the generator shed and rouse the watchman out of his dark hut to ask him to run the generator for another half hour. And pity the poor nursing sisters who were called out at midnight to suture the knife wounds of some revelers whose argument had ended in a clash of arms. At midnight the walk down the long path through the tall grass seemed twice as long and the memory of the bump over the big green mamba on the narrow path twice as vivid! To suture ugly gashes by flashlight with friends of the victims looking on proved to be a nightmare under the weird circumstances.

Meta worked with Miss Welch for the rest of our stay. Mr. Benjamin Chindongo would not arrive for another month and his brother Zaccheus, Alfred Mkandawire and Bessie Mulundika tried to help, but it was clear that we needed another nurse to operate the clinic properly. But it was over a year before another nurse could be sent out to help Miss Welch.

A Two-chicken Farewell

On our last Saturday at the bush station we were pleasantly surprised when Mr. Robert Mulundika came to our door carrying a live chicken from his little flock for our farewell. He and his cheerful motherly wife had been a tremendous help to us during our two visits on the Sala field. They had a large family of healthy well-behaved children. Their chubby toddler Martha was a doll whom we all loved. They lived in a very humble house of three rooms on our Martin Luther compound, but Mr. Mulundika always appeared at church or school in a spotlessly clean light suit. His conciliatory manner was indispensable at the time when we had our big problem in winning the goodwill of his cousin, Chief Shakumbila. We knew we were going to miss these good Christian friends.

We had hardly taken leave of Mr. Mulundika when John, the foreman of our building crew, also came to our door; he, too, with a live chicken for our farewell dinner. John and I had had our little disagreement about what constitutes a plumb wall or a level window sill, but we had remained good friends and he tried his very best within his limitations. He had taken instructions for church membership and was a very intelligent person who could be trusted. Usually our disagreements in building had ended in a hearty laugh and a generous acknowledgment, if he had made a mistake. We would also miss him and his workmen. They had shown so much confidence in Meta that during my absence they had asked her to drive our flatbed truck down the river bank to haul a load of gravel and had cheered loudly when she managed to drive the big load up the loose bank.

The two chickens were shared with our neighbors for their Sunday dinner. It was the first Sunday in Advent, December 3rd, when I preached my farewell sermon in the big school room. There were almost 200 people present. I preached on John 3:16 — "Christmas, the Great Festival of God's Love in Giving His Son." Our choir sang two of our favorite anthems. One of them was sung with especially lusty fervor, "Oh, Sing Praises!" I can hear it still. How they rolled their "r" and how perfectly they blended their happy voices.

On the next morning we drove to Lusaka to pick up our tickets for the long

flight home. The missionaries met at Lusaka for the final mission council meeting. But we drove back again to Lumano for the evening chapel devotions. As they had always done, our two canine friends, Fanny and Max, sedately followed us to the school and took their accustomed places near the door. They were very quiet. Clearly they also sensed that this was a solemn occasion and not a time for a quarrel.

After the Bible reading and prayer, the student choir again sang an anthem. Then, with much feeling and dignity, the headmaster, Mr. Robert Mulundika, spoke unforgettable words of appreciation and farewell to us in the name of the faculty and students, reminding them of the wonderful gift of the gospel and asking us to carry their gratitude and blessing back to our Christian people in America. We had tears in our eyes when he announced, as he had so often done, his favorite hymn as "our theemie song, I Am Trusting." With what fervor and love we all joined in singing that song, as we took our formal farewell! Indeed, so it had been during those happy months,

"I am trusting Thee, Lord Jesus, never let me fall!
I am trusting Thee forever and for all!"

"Komshella! — Kommejémmo magashíhge!"

Our Sala friends have a rich language. Whereas we simply bid one another "Good-bye!" (God be with you!) when we separate from one another, the Salas have a separate word for those who leave and those who stay behind.

The rain had let up a bit when I walked over to the nurses' home to say good-bye to John, our foreman. We were going to Lusaka to write out our final reports at the hotel in preparation for our flight home on Thursday.

But when I shook hands with John, all the workmen dropped their tools and crowded around for a handshake in the African fashion. This involves a handshake and then alternately a clasping of each other's thumb and more handshakes. As I left they called "Komshella!" (We wish you well!) My Sala response should have been "Kommejémmo magashíhge!" (We hope that you will all remain well also!) But all I could say, and I said it from the heart, was "Goodbye! God bless you all!"

As we passed the school Mr. Mulundika stepped out since he had seen us approach. Then Mr. Chanda also left his class and his and the headmaster's students all followed. Mr. Mulundika bade us God-speed on our long journey home, the children all cried out their farewells, but all Mr. Chanda could say was "God bless you! God bless you!" The last we saw of these good people on our bush station was Mrs. Mulundika, standing in her doorway, as we passed, holding sweet little Martha and moving her tiny hand to wave good-by to us.

Last Day at Lusaka

At the hotel Meta and I prepared our reports and finished our packing. Wednesday was spent with Pastor and Mrs. Sauer in their home. Meta briefed Pastor Sauer on all the things pertaining to the dispensary and I discussed the matters pertaining to the work. We had secured a site for the future Bible school and seminary and were hopeful for its opening within a year. This important program could now also go forward.

Pastor and Mrs. Raymond Cox were settled in the former Mueller home at Lusaka and he was making good progress learning Chinyanga. He was also succeeding in overcoming the difficulty in the Matero congregation and had taken over the various preaching stations in the Lusaka vicinity.

We had all the work under control also in the Sala field with Pastor Sawall covering that large territory and with the promise of Dr. Schweppe's return to Mwembezhi by the middle of the following year. The whole attitude of the chief and his people was again one of confidence and cooperation, a far cry from the day in 1959 when it appeared as though that promising field would be lost to us. A brief excerpt from the report of the executive committee tells the story of the Central African Mission as it was at the close of 1961:

"Our work consists in serving an English speaking congregation in Lusaka, the urban Africans at Matero and two other stations from Lusaka, the Africans of the Sala tribe, work in the government schools and managing them from Lumano, spreading the gospel by means of a mailing program and operating our Mwembezhi dispensary.

"The teacher training schools in which we conduct instruction classes, Munali and Chalimbana, should produce candidates for the Bible school and eventually more Lutheran teachers for the schools we are managing. Some others who applied last year to Chairman Hoenecke have expressed their continued interest in studying for the native ministry. The two men who are studying at the seminary in Nigeria will soon complete their course of study and return to the field. Striving for an indigenous church it is the hope of our executive committee that the Bible school will eventually develop into a seminary." *WELS Proc. 1963.*

Postscript

Our Central Africa Mission had survived its birth pains and a healthy child was developing. 1961 was a turning point. The problem of school management was not overcome, however, until 1964 because of the concern of the Board for World Missions that we might lose our opening into the school districts if we gave up the school management. After Superintendent Sauer and Pastor Raymond Cox had shown this to be a wrong assumption at a board meeting the school management program was dropped as of July 1, 1965. Most likely the opening of the dispensary at just this time was a very strong influence toward a promising relationship with this field.

Several new missionaries contributed to the stability of our African mission. After his two long visits in 1959 and 1961 Dr. William Schweppe accepted a permanent call to Central Africa. He declined the call as superintendent, but proved a great asset to our mission with his years of experience in the same position in the Nigerian Mission. When he expressed the wish to serve in the Sala field the executive committee was led to an excellent choice as superintendent, Pastor Theodore Sauer. He had held several important synodical positions in the States. His gifts for organization and leadership proved to be most valuable in guiding the young national church during his first tour of duty. After a brief interval in the States, during which he served also as president of the Northern Wisconsin District, he was called back into the African field as superintendent in 1970.

The theological training program in Africa was also richly blessed in

securing the acceptance of the call as director of this most important work by another experienced leader of the Michigan District, Pastor Ernst H. Wendland of Benton Harbor. He moved to Africa with Betty, his mission-minded wife, and growing family in 1962 and developed a thorough pastoral training program at the Bible school and seminary near Lusaka. All the national pastors who now serve in the congregations and as theological professors were ordained only after ten and eleven years of training. And the African church has been richly blessed.

The Central African mission has been blessed with a large number of faithful workers, some of them having spent their whole ministerial career in Central Africa. Superintendent Raymond Cox and Assistant Superintendent John Janosek have both completed 20 years of service. Dr. Ernst R. Wendland has served as language coordinator of the African church for over 17 years. Five missionaries have completed their second three-year tour of duty in the field. Six further expatriate missionaries are finishing their first tour of duty.

This listing of missionary pastors who have responded to the call into the difficult work in Africa is incomplete without deeply appreciative acknowledgement of the Christian service and sacrifice of their faithful wives and helpers. In most cases these Christian witnesses have not only stood faithfully at the side of their husbands, often under trying circumstances for themselves and their growing families, but they have usually taken a very active part in the work of the gospel with their children. They deserve the deepest gratitude of the church, as the Lord himself has recorded it in his word,

A wife of noble character who can find?

She is worth far more than rubies.

Her husband has full confidence in her
and lacks nothing of value. —

Her children arise and call her blessed;
her husband also, and he praises her.

Many women do noble things, but you surpass them all.

Charm is deceptive and beauty is fleeting;
but a woman who fears the Lord is to be praised.

Give her the reward she has earned,
and let her works bring her praise at the city gate.

Proverbs 31

The Mwembezhi dispensary played no small role in the preservation and growth of our work in Central Africa, both in Zambia and in Malawi. An impressive number of trained nurses have quietly fulfilled their roles and faithfully done their appointed tasks. When a lack of funds delayed the placement of the second nurse at Mwembezhi for over a year in 1961 and 1962, and Miss Barbara Welch carried the sole responsibility Mrs. Theodore (Althea) Sauer willingly and capably jumped into the breach. She willingly and capably helped Barbara Welch whenever she was able to get to the dispensary from Lusaka, 42 miles away. In the early 70s she worked full time for the better part of two years and, later, whenever there was a nurse vacancy. Other women, like Mrs. William Schweppe, were always ready and willing to give help and encouragement whenever the going became diffi-



Erna Speckin

cult. This was true of all the missionaries and their wives, some of them serving far beyond the call of duty in a fine spirit of Christian cooperation.

When Mrs. Edgar (Meta) Hoenecke was unable because of distance to carry on as executive secretary of the Medical Mission Society, the Lord moved the Christian spirit of Mrs. Herbert (Erna) Speckin to accept the post of recruiting nurses, keeping loving contact with them as they served out in the African bush and helping to keep the flame of concern for the medical mission program alive over 23 years throughout the Wisconsin Synod.

For this reason we dedicate this short history of the first two years of the medical mission program to these faithful Christian women, those who served actively in the field and those who faithfully supported them with their prayers and gifts back at home. Our Savior who promises rich rewards to "those who lead many to righteousness," has not overlooked a gracious promise to those who show a Savior-like compassion for the physically unfortunate: "I tell you the truth, whatever you did for one of the least of these, you did it for me."

Pastor Edgar H. Hoenecke is the retired executive secretary of the Board for World Missions.

A WELS Historical Profile

Chronological Sketches of Our Synod's Past:

1880-1890

Arnold J. Koelpin

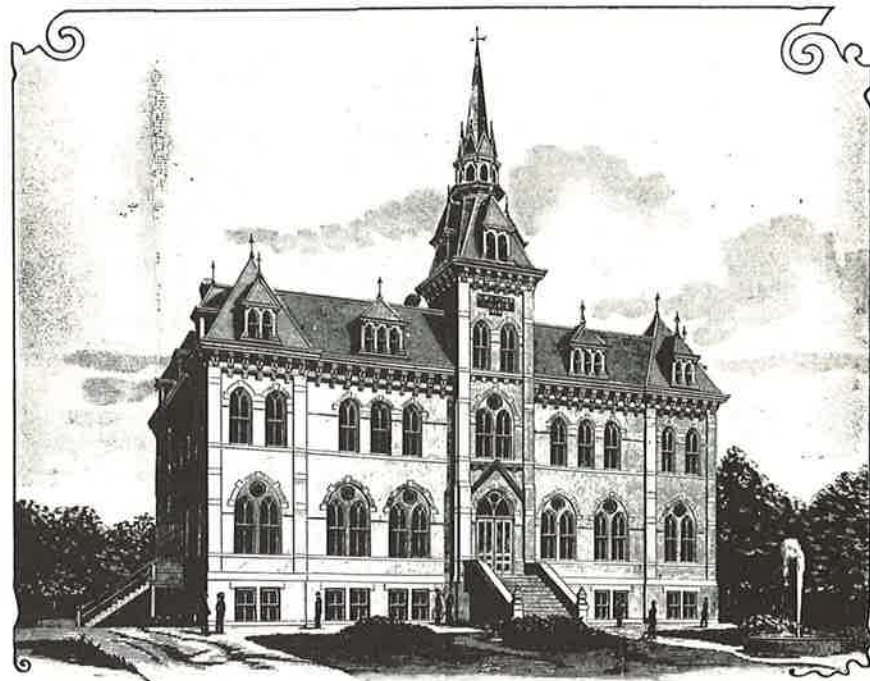
THE WISCONSIN SYNOD entered the fourth decade in its history with a caution born of experience in New World inter-church relations and a confidence in its mission. The Synodical Conference debate over the doctrine of predestination drew the Wisconsin and Missouri Synods together doctrinally. But the Wisconsin Synod remained organizationally aloof from Missouri's dominance. Instead, the synods of Wisconsin, Minnesota, and Michigan traveled similar paths that led to their eventual union. By the end of the decade, Minnesota and Michigan had followed Wisconsin's example. They had left the General Council of Lutheran Synods and had established seminaries and periodicals of their own. When Pastor Bading resigned the presidency of the Wisconsin Synod at the end of the decade, the union of the three was a step away.

1880-1890

- 1880 Two former Iowa pastors at Ripon and Brandon resign from the Wisconsin Synod because of their sympathies in the "election controversy."
- 1881 January. The theological faculties of the Synodical Conference meet at the Wisconsin Synod seminary in Milwaukee for a five-day colloquy. Reconciliation of differences between the member bodies over the doctrine of "election by grace" appears to be impossible.
- 1881 The Wisconsin Synod convention meets at Fond du Lac. The Synod resolves to stay out of the doctrinal controversy. A proposal to withdraw its delegates from Synodical Conference meeting "by no means signifies the withdrawal of our synod from the Synodical Conference, nor a decision in regard to the doctrine in question."
Prof. Hoenecke is asked to prepare theses on the doctrine of "election by grace."
President Bading reports that the Minnesota Synod had adopted the resolution of its President Kuhn to revive intersynodical cooperation with the Wisconsin Synod. Meetings between the two synods were subsequently held every three years (1882, 1885, 1888) until their union in 1892.
- 1881 The Ohio Synod withdraws from the Synodical Conference.

- 1881 Pastor Stephen Klingmann becomes president of the Michigan Synod and remains in office until 1889. During his presidency the Michigan Synod experiences a growth spurt in the Christian elementary schools. (Lutheran elementary teachers in Michigan had already held regular conferences since 1871.)
- 1881 Pastor Michael Pankow of Norfolk, Nebraska, joins the Wisconsin Synod. Within the decade the Nebraska field enlarges into the other parts of the state.
- 1881 The catalog of Northwestern University (College) of Watertown includes the school's three departments: 1. The "Gymnasium" or pre-ministerial collegiate training; 2. the Academy for instruction in professional and business careers; and 3. the Normal School for training parochial school teachers.
- Prof. Snyder and the board of Northwestern College make plans for an affiliated but separate girl's school at Watertown. The plans are abandoned before the new school year. A short notice appeared in the catalog that coeducation had been abolished.
- 1881-83 Northwestern at Watertown experiences a large turnover in faculty personnel because of offense. Prof. Preller is asked to resign because he drank too freely at a host's home during synod convention. Prof. A. Easterday resigns partly because of objections to his teaching Sunday school in the local Congregational church to which his wife belonged. Prof. Snyder resigns under pressure.
- 1882 The Synodical Conference meets in Chicago under the presidency of Pastor Bading of the Wisconsin Synod (he serves from 1882-1912).
- The Norwegian delegate, Prof. F. A. Schmidt, leader in opposition to Walther's stand on the teaching of "election by grace," is refused a seat as delegate. The move results in a shakeup of the Synodical Conference. The Norwegian Synod withdraws its support to avoid a split in its midst.
- The Synodical Conferences plan to organize state synods and a joint seminary becomes a dead issue as a result of the Ohio and Norwegian Synods' withdrawal and the Wisconsin Synod's previous opposition to the plan.
- 1882 The Wisconsin Synod convention meets at LaCrosse. The synod affirms its stand on the doctrines of election and conversion. Two pastors withdraw from the church body.
- The convention takes up the Easterday-Snyder difficulties at Northwestern.
- 1882 Pastor G. Thiele begins work as missionary-at-large for the Wisconsin Synod. In a short period of time, he founds twelve mission stations in the mining area of the boundary between Wisconsin and Upper Michigan.
- 1882 The Minnesota Synod convention meets simultaneously, then jointly, with the Wisconsin Synod.

- 1883 The Minnesota Synod's new president, C. J. Albrecht of New Ulm, spearheads the drive to establish a synodical institution for training pastors. The New Ulm congregation offers to donate a site in its city and monies for a building.
- 1883 The Wisconsin Synod initiates a practical course in its seminary at Milwaukee.
- 1883 Pastor H. Monhardt succeeds Pastor Thiele as Wisconsin's missionary-at-large. In seven months he covered 3,012 miles by railroad, 508 with horse and buggy, 102 by boat, and 175 on foot. He is followed by Pastor J. Zibell (1885). His mission duties are carried out in six areas: Upper Michigan, northern Wisconsin, in and around the cities of Naugart, Chilton, and Wonewoc, and along the Mississippi.
- 1883 Pres. Bading appoints a committee of five to seek out "existing mission societies among the American Indians to which the Wisconsin Synod could lend its support." The commission later reports that none of the Indian missions were in complete unity of faith and doctrine with the Wisconsin Synod.
- The synod decides to seek out young men "of true piety, willing, and (according to human judgment) able, to devote themselves to the services of the mission among the heathen." These men are to be trained for mission service.
- 1883 J. Eiselmeier, trained at Northwestern in Watertown, is called as the first teacher of the congregation in Norfolk, Nebraska.
- 1884 The General Council (of Lutheran synods), to which the Michigan synod belongs, meets at Monroe, Michigan. On the basis of the Council's position on pulpit and altar fellowship, the Michigan Synod protests after two pastors from the Council preached at the local Presbyterian church.
- 1884 The Michigan Synod, at the urging of Pastor Eberhardt, makes plans to found its own seminary for training pastors.
- 1884 The theological faculty at the University of Rostock in Germany, at the request of a member of the Columbus (Wisconsin) congregation, hands down a "Formal Opinion" condemning the Wisconsin Synod's doctrine of "election by grace" as un-Lutheran.
- Prof. Graebner of the Wisconsin Seminary replies to the "Formal Opinion" in the Missouri Synod's theological publication "Lehre und Wehre."
- 1884 On November 10, Luther's birthdate, Dr. Martin Luther College of New Ulm opens its doors. The college has two departments: an academy and a practical seminary. (A classical department and other departments are added later.) Pastor C. J. Albrecht serves as acting director; Profs. Burk and A. Reim, graduates of the Wisconsin Synod's seminary in Milwaukee, are called as professors.
- 1885 Pastor Otto Hoyer of St. Paul, Minnesota, is installed as professor and director of the Minnesota college in New Ulm. The theological department opens.



"Old Main," the original building at Dr. Martin Luther College, New Ulm, Minnesota, dedicated in 1884 and still in use today.

- 1885 The Michigan Synod calls Pastor A. Lange of Remus, Michigan, (a former Wisconsin Synod pastor; later, professor in the Buffalo Synod) to begin a seminary. Classes of Michigan Lutheran Seminary are conducted at Manchester, Michigan, with six students in attendance.
- 1885 Northwestern College of Watertown has an enrollment of only 124, down from 217 eight years before. J. H. Ott, a recent graduate of the college, is called as instructor of English.
- 1886 The Minnesota Synod begins publication of "Der Synodalbote" ("The Synodical Messenger"). After the Minnesota and Wisconsin Synods united into a general body, the publication ceased.
- 1886 Dr. Martin Luther College in New Ulm has an enrollment of 80 (twelve in the seminary course).
- 1887 The Michigan Synod transfers its seminary to Saginaw, where Pastor Eberhardt deeded 2½ acres of land to the synod. Within the year, Director Lange is removed from office for doctrinal reasons and succeeded by Director Huber, one of the school's teachers. Sixteen students are enrolled in the next school year.
- The synod's position is presented in its publication of "Der Synodal-Freund" ("The Synodical Companion").
- 1888 The Michigan Synod withdraws its membership in the General Council because of the Council's fellowship principles. At the

time, the Michigan Synod records 31 pastors, 35 schools, and 1,147 pupils.

- 1888 Pastor J. P. Koehler is called to be professor at Northwestern College in Watertown.
- 1889 Pastor John Schaller of Little Rock, Arkansas, a graduate of Northwestern College, joins the growing faculty at the Minnesota Synod's school in New Ulm.
- 1889 The Wisconsin State Legislature passes a school law, named after its author, the Bennett Law.
- 1889 The Wisconsin Synod convention meets at St. Peter's Church in Milwaukee. Pres. Bading retires from the presidency of the Wisconsin Synod and is succeeded by Pastor Philipp von Rohr.
- Bading's farewell address takes up the theme of civil liberty in the United States. The point of reference is the Bennett Law which sought to regulate and control private parochial schools by imposing specific curricular restrictions.
- 1889 Northwestern College issues a policy statement that "some girls of the Watertown congregation be permitted to attend certain classes." Two girls are admitted in 1889 and 13 in the next year.
- 1889 Students John Plocher, G. Adascheck, and Paul Mayerhoff are readied for work in an Indian mission.
- 1889 December 29. Wisconsin and Missouri Synod delegates meet at St. John Church in Milwaukee to plan a campaign against the Bennett Law.
- 1890 Prof. Ott of Northwestern College is granted a two-year leave of absence to obtain his Ph.D. in Germany. He finishes at the University of Halle.
- 1890 The Wisconsin Synod convention meets in Watertown to observe the 25th anniversary of the college with a special picnic on Tivoli Island.
- The session marks a beginning of the synod's campaign against the Bennett Law.

The new generation of the Wisconsin Synod was led by many pastors trained in its own institutions. Confident in its mission, yet still grappling with acculturation to the American scene, the synod was about to move into another phase of its life. In 1892, the three upper-tier midwestern state synods established one general body, the "Evangelical Lutheran Joint Synod of Wisconsin, Minnesota, Michigan, and Other States."

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The History of St. John, Milwaukee

Gary R. C. Haertel

IN THE 1830s Wisconsin was populated mostly by Yankees from New England. Wisconsin's population in 1830 was only 3,000. Beginning in 1834, however, a mass immigration began, especially from England, Ireland, and Germany. This immigration began the same year Wisconsin land was opened for sale. A year later, in 1835, Milwaukee's first land office was opened for business. First, additional Yankee emigrants arrived, then these Europeans. The first wave of German immigrants, lasting until about 1845, was made up of small farmers, shopkeepers and craftsmen from the towns and countryside of Catholic Germany in the South. The second wave of Germans, roughly from 1847 to 1855, consisted of many landless peasants from Protestant East Germany.¹

Many Europeans came to the United States to escape the political and social-religious oppression, and to escape the economic problems at home. Many Germans rushed to Milwaukee and Wisconsin to obtain the land being placed on the market. It was a natural center of attention both here and abroad. Emigrant handbooks were written and sent to Germany. These handbooks were guides to the young Wisconsin territory, and they contained valuable information and advice for those considering a move to America. The area was praised, and family and friends alike were encouraged to cross the ocean to this free country and then move onward to Wisconsin. The climate and topography of Wisconsin were suited to the Germans and the opportunities seemed unlimited.

Included in this wave of Protestant German immigration was a group of Lutherans from an area in northeast Germany known as Pomerania.² Many of them settled in Milwaukee along with other German Lutherans. Of course, these people brought along with them their religion.

It was in 1847 that the history of St. John Evangelical Lutheran Church began. During that year a group of these Germans began to meet in various homes and buildings downtown to worship and hear readings of Luther's sermons.³ In 1848, when they heard that Pastor L. Dulitz, a missionary from the Langenberg Mission Society in Germany, was in town on a visit, they invited him to preach for them, and he consented. Dulitz soon moved to Milwaukee and served a rather liberal church group for a short time. When he severed his relations with this liberal group, the Pomeranian Lutherans asked him to serve them on a permanent basis. His acceptance of their offer led to the founding of the *Evangelische Lutherische St. Johannesgemeinde* on December 4, 1848.⁴ It was one of the first organized congregations in Milwaukee. At this time Milwaukee's population was approximately 18,000.

For the first ten years St. John was not affiliated with any synod.

In 1849 Trinity Episcopal Church on Fourth and Prairie Street (now Highland Ave.) became available to St. John, and it was bought and dedicated in 1850. Additions to the church were built in 1858, 1863 and 1871.⁵

When Pastor Dulitz joined the Missouri Synod in 1856, St. John also applied for admission to that body. Two requests by the congregation were denied, as it was held that St. John was located too near to an existing Missouri Synod church, Trinity (9th St. and Highland Ave.). Pastor Dulitz then attempted to bring about a merger of the two congregations, thereby causing bitter strife in St. John. On April 29, 1856, the congregation decided against the merger. Pastor Dulitz resigned, and a number of members left the church. By a peaceful arrangement, the church remained in the possession of the majority, which numbered 28 voting members. A call was then extended to Pastor W. Streissguth, a Wisconsin Synod man. He accepted and was installed as pastor in the autumn of the same year.⁶ He served as pastor there until 1868.

In 1850 the Wisconsin Evangelical Lutheran Synod was organized and in 1858 St. John congregation became a member of this synod, and still is a member to this day. While Grace Lutheran Church, which is now located at Broadway and Juneau Ave., was the first church organized under the support of the Wisconsin Synod, the oldest Milwaukee congregation in the Wisconsin Synod today is St. John.

From its earliest beginnings St. John recognized the need for a thorough Christian education for its young. Almost immediately St. John maintained its own Christian day school, and erected the first building in 1862, a two-storied schoolhouse. Additional schools for St. John were erected in 1871 and 1887.

Because of St. John's growth "branch schools" were established. In 1873, St. John erected a branch school in the fifth ward. The members who gathered about this school later organized St. Marcus Ev. Lutheran church which is still located at 2215 N. Palmer St. (Palmer and Garfield Streets). In 1885, a branch school was opened on St. Paul Ave. Eventually a congregation was formed by the people in the area, Apostles Ev. Lutheran Church, 38th and St. Paul (now Apostles of Christ on 112th and Wisconsin Ave. in Wauwatosa). Members from St. John who were living on the south side decided that it was too far to come to church so they started St. Peter Church in 1860. This early and rapid development established St. John as a strong leader among Milwaukee area churches, in the heart of the Wisconsin Synod.⁷

All of the original charter members of the church were recent German immigrants so it was only natural that the work of St. John was at first done entirely in the German language. The church constitution was written in German and is still used today. In the course of time, the English language was introduced into the school. In 1908, services in English began, but for many years thereafter a huge majority of the members continued to attend the German service. Today regular services are still held in both languages.

By 1868, St. John's membership had soared from 28 to 350 voting members. In that year Pastor Streissguth asked to be released to accept the call to St. Peter Lutheran Church in Fond du Lac, Wisconsin. Among other

things Pastor Streissguth felt he was physically unable to serve such a large congregation adequately. Pastor John Bading of Watertown, Wisconsin was called as the new pastor. He began serving St. John in October, 1868 and would continue there as pastor for the next forty years. In 1880, Professor E. A. Notz was installed as an assistant pastor.⁸

Only three years after its founding St. John purchased land for a cemetery, and in later years incorporated with two other Lutheran churches to form a cemetery association. The following two paragraphs are taken from St. John's 90th anniversary booklet published in 1938. This booklet included a brief history of its cemeteries.

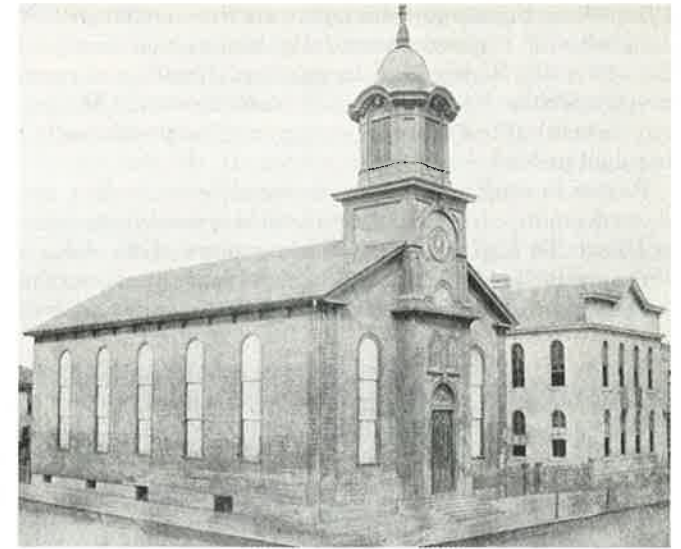
In 1851, members of St. John's acquired a parcel of land and started the "St. Johannes Friedhof." For a few years St. John's lost its rights in this cemetery. Later, members of Grace Church and St. John's purchased forty acres north of its site for a burial ground, which they named Union Cemetery. In 1867, the "Johannes Friedhof" and the Union Cemetery were united, and Trinity Church was taken into the corporation.

In 1912, the Board bought a farm located at Hopkins and Mill Roads and opened Grace-Union Cemetery, the first burial taking place in September 1914. The name of this cemetery, which now comprises about 140 acres, has been changed to Graceland Cemetery.⁹

Union Cemetery is located at 3175 N. Teutonia Ave. and Graceland Cemetery is at 6401 N. 43rd Street. St. John still owns a third interest in each of these two cemeteries.

In an 1881 reference book, *History of Milwaukee, Wisconsin*, there is a description of St. John Church and its pastor, Rev. John Bading. Already in 1881 there were nearly 500 families, totaling 2,000 souls. Included in the following are some significant excerpts from this 1881 article:

The Evangelical Lutheran St. John's Church, of the Unaltered Augsburg Confession, is situated on the corner of Fourth and Prairie Streets. The society was organized in the Winter of 1848. Only thirteen families were included in the first organization. . . . On the 1st of January, 1849, the new society occupied an Episcopal church which, in 1847, had been built on the corner where now stands St. John's church, school and parsonage. . . . Their present church edifice was erected in 1858; it is a frame building, 100 x 60 feet, and is nicely finished, frescoed and furnished; has also a pipe organ. The parsonage is on the same lot — frame, with brick basement, and is No. 416 Prairie Street. Soon after the organization of the church, a school was opened, which is now established on the same lot as the church, but fronting Fourth Street; three teachers are employed, and they have an average attendance of two hundred and fifty. On the Sabbath they have a school for teaching Christian doctrine, which numbers fully two hundred. The present church membership includes 490 families. . . . Rev. John Bading was born November 24, 1824, in Rixdorf, near Berlin, Prussia. His classical and theological education was in the Mission Seminary in Berlin, and Hermanns-



The old church and school, Prairie and Fourth Streets

burg, Hanover. . . . He was ordained October 6, 1853; came to the United States in July, 1853. . . . He was married January 22, 1854, to Miss Dorothea Ehlers, of Brooklyn, N.Y. They have had nine children, three of whom died in childhood, six are living in Milwaukee. . . . Rev. Mr. Bading, in 1860, was elected President of the Synod of Wisconsin and Other States, and was re-elected in 1862. In 1863 he was sent to the old country as agent for the Northwestern University, at Watertown, Wis. Since 1867, he has been President of his Synod. He is a Director of the German Society in Milwaukee for aid of immigrants. He is President of the Board of Trustees of the Northwestern University at Watertown, and also of the Theological Seminary at Milwaukee. As President, he is general visitor of all the churches in the synod. He is a vigorous worker, a competent official and a beloved pastor.¹⁰

Pastor Bading was the second president of the Wisconsin Synod. He served from 1860 to 1889, with a brief interruption for the fund raising campaign to Germany in 1863. He traveled throughout Germany and Russia, delivering addresses and lectures. He was received in audience by King George V of Hanover; Prince Frederick Charles of Prussia, the conqueror of Metz during the Franco-Prussian war and a nephew of Emperor William I of Germany; Grand Duke Peter, of Oldenburg, and the Duke Sorrow, the governor of St. Petersburg. He also obtained a special permit from Alexander II, Czar of Russia, to deliver lectures and addresses throughout the Russian domain. After seventeen months of travel he returned to America with sufficient funds to establish Northwestern University, and as a recognition of his efforts he was elected president of its board of trustees.¹¹

The first convention of the Evangelical Lutheran Synodical Conference of North America was held in St. John in July, 1872.¹² In 1882, Pastor Bading was elected president of this conference, and he continued as president until

1912. When he retired from active service as pastor of St. John in 1908 the congregation insisted on retaining him as assistant pastor for the remainder of his life. Pastor Bading was the officiating clergyman at the banquet given to Prince Henry of Prussia when he visited Milwaukee. Prince Henry requested that the venerable clergyman be presented to him.¹³ Pastor Bading died in 1913.

Pastor Bading was largely responsible for leading the Wisconsin Synod away from its early liberal tendencies toward its present soundly orthodox position. To a great extent the members of St. John were strengthened through the hard work of this faithful servant as was the synod as a whole, and they no doubt felt a strong sense of identity with the growing church body.¹⁴

A son of Pastor Bading became a famous Milwaukeean. Gerhard A. Bading was Milwaukee's health commissioner and later mayor from 1912 to 1916. As mayor, Bading began acquiring land rights along the lakefront and named the first harbor commission. In 1922, President Warren G. Harding appointed him ambassador to Ecuador.¹⁵

Two other former Milwaukee mayors, Carl Zeidler, mayor from 1940 to 1942, and his brother Frank, mayor from 1948 to 1960, have roots at St. John. Their maternal grandfather was a school teacher at the church. Mr. C. N. R. Nitschke (born 1846) began teaching at St. John school in 1872 until about 1885 when he went to teach at the new branch school on St. Paul Avenue. Frank Zeidler now attends Redeemer Lutheran Church (LCA) on 19th and Wisconsin Avenue.¹⁶

German immigration to Milwaukee during the second half of the 19th century was phenomenal and so was the growth of St. John. The rapid growth of the congregation during these decades is documented in the church records which list annual average baptisms of over 200. Confirmation classes averaged over 100 children.¹⁷ By 1890, 2403 members were listed, and while it is uncertain whether this referred to baptized souls or communicant members, in either case it made St. John a mighty voice among Lutheran congregations in the Midwest at that time.¹⁸

To accommodate St. John's huge membership growth lots were purchased on 8th and Vliet Street in 1886 where a new school, church and parsonage were to be built. This location was only about one half mile west-northwest of the church on Fourth and Prairie Street (Highland Ave.). It was considered a nice location on high land near the outskirts of the city.

The new school building was dedicated in 1887. It was located on the west side of North 8th Street, one-half block north of Vliet Street.

In 1889 the cornerstone was laid for the new Gothic church at 804 W. Vliet. A new parsonage was also erected immediately west of the church. A formal dedication of the church was held on Sunday, July 13, 1890 and the next morning The Milwaukee Sentinel described the dedication with a fine article:

St. Johannes Church Dedicated

The new Evangelical Lutheran St. Johannes church, at the corner of Vliet and Eighth streets, was dedicated yesterday morning with elaborate ceremony. This latest addition to Milwaukee's many houses of worship cost \$150,000, and is one of the finest

churches in the city. The architecture is Gothic in design, and the interior of the church is furnished in handsome style. The dedicatory services were conducted by the pastor of the church, the Rev. John Bading, assisted by the Rev. Philip von Rohr, of Winona, Minn., and the Rev. Mr. Koehler, of Hustisford, Wis. The sermon was delivered by the Rev. Mr. Hoenecke, of St. Matthew congregation. At the conclusion of the sermon Mrs. Dr. R. B. Brown sang a beautiful solo, "My Redeemer and My Lord." During the progress of the exercises the new church was packed to the doors, and hundreds were compelled to stand. . . . The present pastor . . . is now 66 years of age. The congregation is one of the largest and wealthiest in the city.¹⁹

The old church on Prairie Street was sold to the Bues Company, a manufacturer of carriages. The building was remodeled and used as a carriage factory until 1905. In the early 1960s the structure was razed.²⁰ A parking lot is now located here.

In 1890, St. John's new church was called, internally and externally, the finest Lutheran church in America. The church and parsonage were built with the intent that they would be there for ages, and time has proven their durability. Today the church is still beautiful and majestic, and has required few repairs. The parsonage is solid brick with 14 inch walls. The church is the largest Wisconsin Synod Lutheran church ever built and is one of the largest Lutheran churches in the country. It is, indeed, a landmark of the synod and of Milwaukee.

Only four months after its dedication St. John's new church was being noticed and praised in print. On November 21, 1890 the *Lutheran Witness*, the Missouri Synod's official English magazine, carried an article about the church. The following excerpts indicate St. John's elegance:

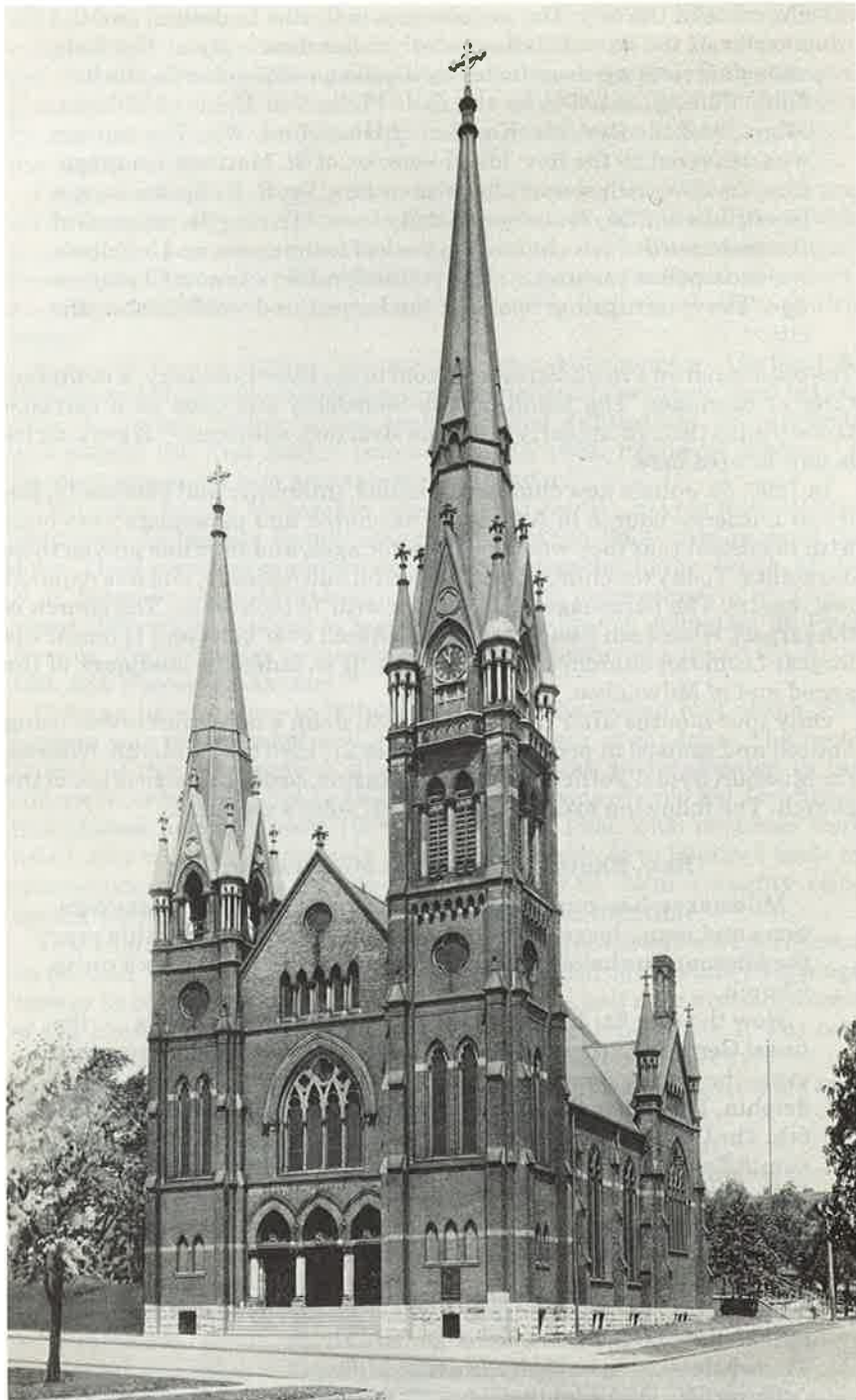
Rev. Bading's Church in Milwaukee, Wis.

Milwaukee has numerous strong German Lutheran congregations and many large German Lutheran churches. Until this year the Missourians have borne away the palm with the stately Trinity Church. . . .

Now the new St. John's, at the corner of Vliet and 8th, is . . . the finest German Lutheran Church I have ever seen, hardly excepting even the brownstone Zion Church on Franklin Square, Philadelphia. The dimensions are 65 feet on Vliet by 140 feet in depth on 8th. The Gothic style has been carried through consistently in every detail. Two massive steeples, the loftier 195 feet high, (the other 132 feet), give character to the front, and the pure cream color of the celebrated Milwaukee brick and the lavish decoration carried up to the very cross on the summit add grace and beauty.

The auditorium is 55 by 90, with a nave, side aisles, and transept. The sanctuary is 30 by 26 feet. A gallery (balcony) extends around half of the church, that is, across the end and around to the transept. The whole seating capacity is about 1100.

Those who shrugged their shoulders at the copy of the Thorwaldson's Christ found in Zion Church would be driven distracted by the



St. John, Eighth and Vliet Streets

vision of the sanctuary in this church. (The altar is enormous). . . Pictures, statuary, and candles are found in profusion. On the altar are six candles and a crucifix. Above are statues of Peter and Paul, a painting of Jesus in the manger, and a large figure of Christ on the cross. The pulpit is likewise gorgeous in gilt and is surrounded by a sounding-board in which Jesus appears as the preacher. The frescoing is elaborate and rich.

There was some very liberal giving, and I may mention some of the names as they may prove familiar to the businessmen among your readers. The organ cost \$3,500 and was given by Mr. Ferdinand Kieckhefer. The large stained glass windows, exhibiting the evangelists and the major prophets, cost their donor, Mr. Wm. Kieckhefer, \$2,000. These brothers are extensive manufacturers of tin ware. Mr. Christopher Starke, a tug owner and contractor, provided the pews. Mr. John Schroeder, head of an extensive lumber company, furnished the altar, Mr. Conrad Starke spent \$700.00 for the pulpit. The value of the whole property, on which stands church, school house, and parsonage, is \$150,000. There remains a debt of \$25,000. The congregation . . . is about the strongest Lutheran Church in the Northwest.²¹

Special mention of the organ should be made because it is such a large and beautiful instrument. It was the biggest and greatest Wisconsin Synod organ at the time and to this day still sounds beautiful. (In fact, everything about the church was built to be the biggest, the widest, the tallest, the greatest, and the best.) The organ was made by the Carl Barkhoff Organ Company of Salem, Ohio, and was dedicated on December 5, 1890 before a large audience which heard a fine recital by Frederic Archer. According to a Milwaukee Sentinel article the next day:

. . . As the audience received an invitation in the programmes not to indulge in applause, there were no recalls. The new instrument contains thirty-one stops with a total of 1,845 pipes. . . The two manuals have a compass of fifty-eight notes, from CC to AAA, while the pedals have 27 notes, from CCC to D. The case is made of oak and finished in oil, the dimensions begin as follows: Width, 28 feet; depth, 16 feet; height 30 feet. . .²²

In 1919, the organ was remodeled and enlarged. A new console was installed and its mechanism was converted. Again, the original cost of the organ was \$3500, but to duplicate it today would cost \$350,000.²³

Special mention should also be made of the elaborate bronze lectern, in the shape of an eagle with wings spread. (There are certain symbols associated with the apostles and the symbol for John is an eagle.) This valuable piece of art was handmade in Germany and was purchased from Tiffany's of New York for \$1,000. It was donated by the Schroeder family when the church was built. The eagle is perched on a brass stand.²⁴

The baptismal font is made of solid marble and was donated by the Gutemeyer family.²⁵ The three large church bells can still be heard every Sunday morning. They were manufactured in Milwaukee in 1890. One bell alone would now cost \$50,000 to duplicate.²⁶

It must be stressed that both the altar and the pulpit are entirely hand-made from wood, not plaster. The statues on the altar are all original works which will never be duplicated.

The church's stained glass windows were made in Milwaukee, and the two large ones were donated at a cost of \$2,000. On the west wall of the church are the major prophets: Isaiah, Jeremiah, Ezekiel and Daniel. On the east wall are the evangelists: Matthew, Mark, Luke and John.

A few other items. The cross on the very top of the church is 10 feet high. The land on which the entire property is located was purchased for \$22,000 (1886). The school cost \$15,000 and the church building itself cost \$65,000 to construct. The architect was H. P. Schnetzky.²⁷

In 1979, Richard W. E. Perrin, in *Milwaukee Landmarks*, described St. John's architecture:

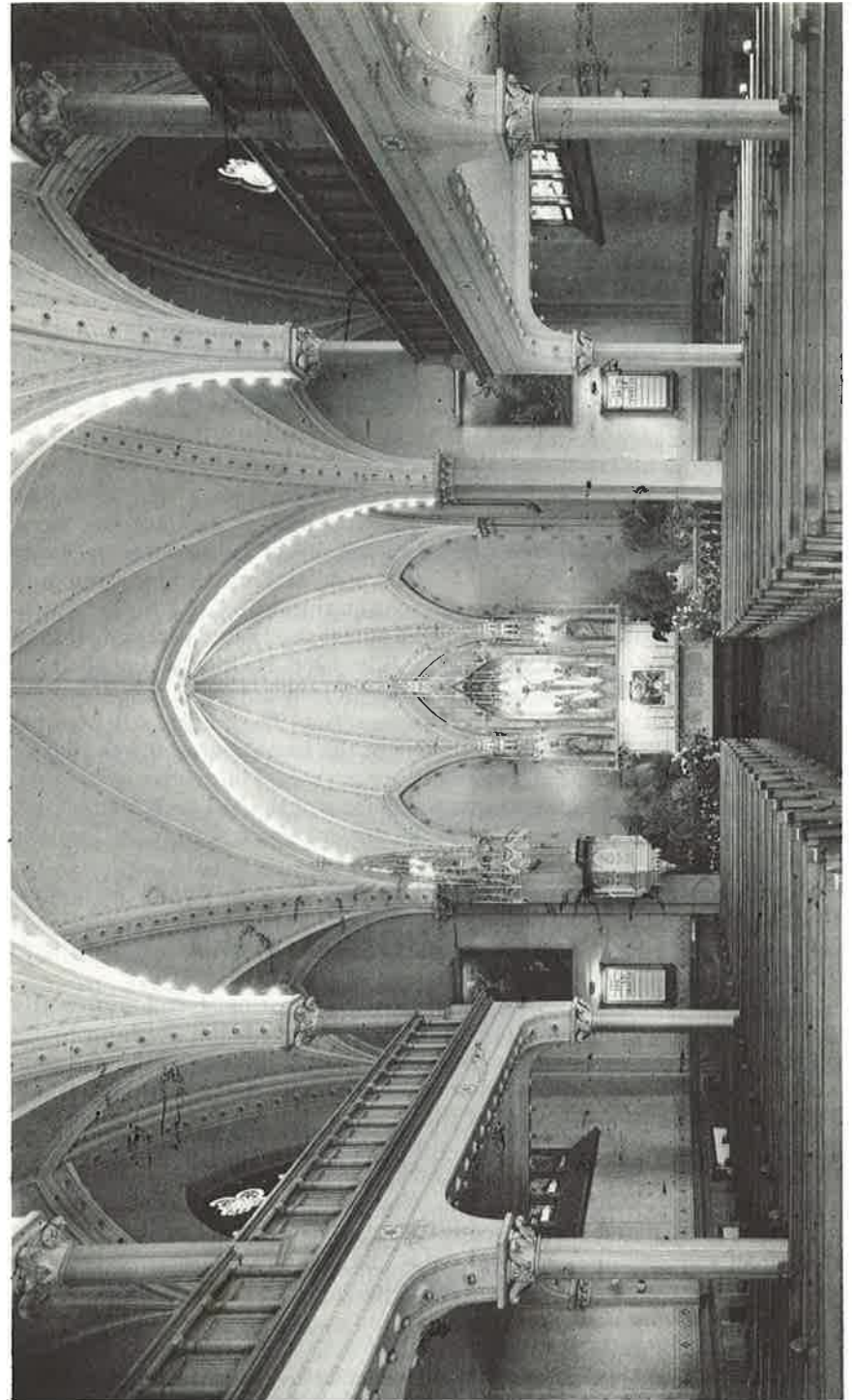
Somewhat less literal in the use of Gothic form and ornament but identifiable, nevertheless, as Gothic Revival is a distinct genre of Milwaukee churches built of cream colored brick, set upon a base of Milwaukee County limestone, roofed with slate shingles, and embellished with fairly prominent towers. Among these are Calvary Presbyterian Church, Trinity Lutheran Church, old Trinity Evangelical and Reformed Church, and four other Lutheran churches: St. Martini, old Zion, Bethlehem and St. John's. . . .

. . . St. John's is one of the few older churches that has been spared extensive and repeated renovations. Thus, it appears almost exactly as it did at the time of its completion. . . Architecturally, the south front has two towers, one being much taller than the other. This treatment does not have very much European precedent but seems to have been largely an American Gothic Revival manifestation.²⁸

The church was, otherwise, built in a predominately French Gothic style, called Angevin Gothic, named after a region in France where that type of architecture started in the 13th century.

The tower clock cost \$700 new and was donated by the Silflow and Schmidt families. It was built by a famous Milwaukee clock builder, a Mr. Schwalbach. Unfortunately, the clock is no longer in working order. However, the Milwaukee Public Museum recently contacted the pastor to ask if they would be willing to donate the clockworks to the museum. They want to start an old clock exhibit.³⁰ The clock has not been donated. Rather, it is hoped that some day it can be restored to working order. This typifies the feelings of the current pastor, Norman Engel, and the congregation as a whole. Today, with a membership of only 100 souls, with a church located in a run-down area, it would seem that a logical option for St. John would be to lock its doors and dissolve the congregation, but this is not what is desired or intended. Every effort is being made to keep the church in good condition both physically, financially and spiritually.

Another point of interest: As I sat in church during a recent Sunday service, I noticed that under the pews, only on the left (west) half of the church, were wire racks, and when I inquired about this I was told that this is where the men placed their stovepipe hats. During St. John's early history, men sat on the left side of the church, and the women and children sat



on the right. The wealthiest members of the congregation could be found sitting toward the front on Sunday mornings while those with derbies tended to find themselves toward the back.³¹

In 1892, representatives of three synods (Wisconsin, Michigan and Minnesota) met in St. John to organize the General Ev. Lutheran Synod of Wisconsin, Minnesota, Michigan and Other States.³² Along with the first convention of the Synodical Conference, it was another significant event in American Lutheran history which took place at St. John.

In 1908, Pastor John Brenner was installed as St. John's fourth pastor, and he would faithfully serve for nearly fifty years. (In 1909, electricity was installed throughout the church.) Like Pastor Bading, Pastor Brenner also was president of the Wisconsin Synod, from 1933 to 1953, and during those twenty years, 816 W. Vliet Street was the synod's headquarters. It was not an easy task leading a synod and shepherding a large congregation, but the congregation was devoted to its dedicated pastor. Prior to serving St. John, Pastor Brenner served churches in Cudahy and South Milwaukee. In 1903, he was instrumental in founding the old Wisconsin Lutheran High School here. He had been a member of the board of trustees at Northwestern College, Watertown, for forty years and of the Wisconsin Lutheran Seminary Board, Mequon, for fifteen years. He was one of the founders in 1914 of the Northwestern Lutheran, the synod's official English magazine, and served on its staff for many years. He was on the staff of the Junior Northwestern, the synod's magazine for children, for thirty-five years. He retired from the ministry while at St. John in July, 1958. He died at age 88 at his home in Bay City, Michigan on September 30, 1962.³⁴

St. John was known as a wealthy congregation. The story is still heard at church of how limousines used to arrive at the front door of the church on Sunday mornings to drop off the wealthy members. The drivers would then circle around the block and wait at the bottom of the hill on 6th and Vliet. When church was over an hour later the drivers would pick up the families and they went on their way.

These wealthy members shared their wealth quite freely with their church, however, as they felt it was their duty to help others. They felt that God had blessed them with material wealth and that God wanted to use them to help those less fortunate.

Today the Wisconsin Synod is often criticized for not being sufficiently involved in the community, but up until the early 1930s St. John had a complete welfare system all its own. It was a welfare system for the community regardless of race, color, or creed. The area around St. John was a melting pot of many different ethnic groups. During its early years the neighborhood was a fine residential area of solid middle and upper class citizens, but as the rich moved to new areas they were replaced by less affluent residents. Anyone in the neighborhood who was in need could get help through an almoner fund established by the church. These people were given food and/or money and they did not have to be a member of the church to receive the aid. Their children could attend St. John's grade school free of charge.

Eventually the almoner fund was discontinued. When the doors of the Christian day school were closed in 1961 more families, whose children could take advantage of the free tuition, also left the church. Today St. John



Pastor
John
Bading



Pastor
John
Brenner

no longer has the means to provide aid to the neighborhood.³⁵

The history of St. John Lutheran Church since the beginning of the 1920s can be summarized in one word — "decline." By the early 1920s St. John's membership was already beginning to decline after a peak of nearly 2,500. Many members were moving to the new homes being built on Lake Drive and other areas across town. Of course, many of these faithful members continued to attend St. John despite the longer distance. Pastor Brenner was well-liked and his strong leadership abilities and devotion tended to keep the congregation strong, but their loyalty would not last forever and the rate of attrition began to pick up.

The old neighborhood continued to decline. The older homes were now being rented, and the tenants and new owners began to lose pride in their secondhand homes. Few of these new residents had German Lutheran backgrounds. Some homes were torn down and not replaced. The neighborhood became unsafe, which curtailed evening activities. In the late 1950s the city tore down more homes near St. John and built the Hillside housing development immediately to the east of the church. There are similar residences south of the church and today this is practically the only significant housing left in the neighborhood, lived in almost exclusively by the poor and minority groups.³⁶ A new freeway system was constructed in an area just south and west of St. John and the downtown businesses have inched their way closer to the church. All these factors put St. John in a part of town that has been transformed from residential, to slum, to public housing within two generations.

A criticism of the congregation that has been heard was that in its mighty days and well into the new century there was little social interaction to bind the members of St. John together. There were fewer close ties among its members than might have been expected; few close friendships. Social organizations within the congregation were not fostered. It was as if people went to church on Sunday mornings, and then you never saw or heard from them again until next Sunday. A family's love for the church perhaps centered only around the pastor and the beautiful house of worship, rather than the congregation, so that when it came time to consider whether or not to leave St. John, a loss of close friendships and social ties was not a determining factor.



View from the pulpit



Pulpit

During the best years of the school, enrollment exceeded 200 pupils, but there were never more than four teachers employed at one time. By 1921 the enrollment was down to 175 and the decline continued. Before the 1930s arrived already half of the schoolchildren were from non-member families. Eleven different nationalities were represented. Unfortunately, grade school graduation and confirmation were often the end rather than the beginning of religious life for these children. There was a much higher rate of attrition among these children than among children of member families. Once the connection with the school was ended there was no longer any sense of identity with the church.

As previously noted, the grade school was closed in 1961. The congregation could not afford to keep up the school any longer. It was badly in need of repairs. Toward the end it was kept open simply for the people of the neighborhood. At its closing there were still about 90 children enrolled, but not one of them was from a St. John family. Ninety percent were black students. The 74 year old building was sold for \$500 to a black Baptist group. The Baptists were not successful. Within months they abandoned the building. A couple of months later the city condemned it, took it over and footed the bill for wrecking it.³⁸ A playground now occupies the location.

Pastor Brenner, at age 84, retired in July 1958. A few months passed before a new pastor could be obtained because the congregation wanted a minister who would be able to continue the German language services. On January 11, 1959 Pastor Alfred Schewe of Neillsville, Wis., was installed as St. John's fifth pastor. He served until his death in 1976.

After Pastor Brenner retired, the parsonage was no longer used as the pastor's residence. It needed repairs, was considered too large to keep up, and the neighborhood was not desirable. Instead, it was used as an office and meeting hall. During the frigid winter of 1981-82, the entire heating and plumbing system was ruined when the pipes burst. Recently the damage has been repaired.

When Pastor Schewe arrived, a home was purchased for him on Grant Boulevard (near Sherman Blvd. and W. North Ave.), and later Pastor Schewe moved to a new location at 7229 W. Crawford.⁴¹

In 1962, Scharbacher & Sons completed the redecoration and repainting of the church at a cost of about \$12,000, and after the project was completed in August, St. John was rededicated.⁴² Here we see that despite the church's rapidly decreasing membership (then less than 400 members) in a deteriorating area of town, efforts were still being made to keep the church in good repair.

Membership continued to decline throughout the 1960s and 70s as the following figures reveal:

1958	435 communicant members
1968	220 communicant members
1973	150 communicant members
1975	130 communicant members

When Pastor Schewe died in November, 1976 there was a question as to whether the church should dissolve, merge, or continue. It was finally decided that the congregation should continue as long as possible and Pastor Norman Engel was installed as the next pastor in October 1977. He

had previously served at Gloria Dei-Bethesda Church at 9420 W. Capitol Drive. St. John purchased a home for Pastor and Mrs. Engel in 1977 at 9022 W. Palmetto Ave. on Milwaukee's northwest side.⁴⁴ Pastor Engel is now 71 years of age and is a very able and dedicated minister who has served St. John faithfully during his first 5½ years there.

Today St. John has only 100 members. Most of these members are retired and living on social security. There are only five or six members under the age of thirty. There no longer is a choir. At present, attendance on Sundays averages 10 for the German service and 35 for the English service. With a seating capacity of 1100 it is sad to see such an empty church week after week. Some members are physically unable to attend church.

With such a small membership one must wonder how St. John can support itself. I had assumed that the synod helped in its support, but this is not the case at all. Members today contribute to the best of their ability and provide approximately two-thirds of the budget requirements. The remainder comes from income earned from the investments of monies, and stocks and bonds that former members left the church. In the not too distant future it is anticipated that 50% of the church's income will come from these investments.⁴⁵

Because there were some wealthy members of the church who remembered the church in their wills, St John was able to invest the money, and as a result able to still support the church without having to borrow. In this regard St. John finds itself in a unique situation. Any other congregation in a similar decline would not have been able to survive. Today there are still members who remember the church in their wills.

Four years ago a company analyzing inner city congregations predicted St. John congregation would no longer exist today, but they have been proven wrong. Membership has only declined 30 members during the past eight years. St. John has not lost any members by transfer or removal but has lost some because of death. Since 1979 the church has even gained a few members.⁴⁶

No one associated with St. John wants to leave the church, and no one wants to see the church dissolve. They would rather see an increase in membership. Hard working members such as Mr. Paul Jakubovich have donated much of their time and energy to help keep the church in good repair.

In 1980 a new furnace was installed at a cost of \$9,000. Last year the main steeple was repaired at a cost of \$14,000. Painting, replacement and repair projects are often taking place and the latest project on the agenda is to replace the nearly 800 light bulbs that outline the church's hall ceiling and borders.⁴⁷

In 1983 St. John celebrated its 135th anniversary and in those years only six pastors had served.

Through my research and interviews, by worshiping in this magnificent church and learning of its rich and glorious past, I have fallen in love with St. John Ev. Lutheran Church. I would have loved to have gone back to a time, perhaps 80 years ago, when it was a strong and prosperous congregation, when 1100 proud individuals sat in this beautiful auditorium to worship and sing praises to the Almighty Triune God.

Like Pastor Engel and his flock, I would be saddened if this church would

have to dissolve. Perhaps someday, someday this area of Milwaukee will come back to life. It is hoped that St. John congregation would also be revived.

(In June 1986 Pastor Norman Engel retired. His retirement brought to an end 137 years of continuous services in the German language at St. John. A 1985 seminary graduate, Kevin Hastings of South Milwaukee, Wis., was assigned to replace him and was installed July 20, 1986.)

ENDNOTES

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⁴Jonathan H. Rupprecht, " 'How Are The Mighty Fallen!' St. John's, Eighth and Vliet, Milwaukee, Wisconsin," 4 April 1978.

⁵*Souvenir of the Ninetieth Anniversary of the Founding of St. John's Evangelical Lutheran Church in Milwaukee, Wisconsin* (Milwaukee: Northwestern Publishing House Print, 1938), p. 21.

⁶*Ninetieth Anniversary Bulletin*, p. 17.

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⁸*Ninetieth Anniversary Bulletin*, p. 18.

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¹⁷St. John's 125th Anniversary Bulletin, *Out Of The Past To The Present*, Sunday, September 16, 1973.

¹⁸Rupprecht, p. 3.

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²⁵Pastor Engel interview, 28 April 1983.

²⁶Jakubovich interview.

²⁷Pastor Engel interview, 28 April 1983.

²⁸Richard W. E. Perrin, *Milwaukee Landmarks* (Milwaukee: Milwaukee Public Museum, Publisher, 1979), pp. 21 & 26.

²⁹Jakubovich interview.

³⁰Pastor Engel interview, 28 April 1983.

³¹Jakubovich interview.

³²*Ninetyeth Anniversary Bulletin*, p. 19.

³³Rupprecht, p. 6.

³⁴Pastor Engel interview, 28 April 1983.

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³⁵Jakubovich interview.

³⁶Rupprecht, p. 11.

³⁷Rupprecht, p. 12-13.

³⁸Jakubovich interview.

³⁹Pastor Engel interview, 2 May 1983. (Telephone interview).

⁴⁰Jakubovich interview.

⁴¹Pastor Engel interview, 28 April 1983.

⁴²"New Paint for Old Church," *The Milwaukee Sentinel*, 11 August 1962.

⁴³Jakubovich interview.

⁴⁴Pastor Engel interview, 28 April 1983.

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The seal of the WELS Historical Institute depicts Salem Lutheran Landmark Church, built in 1863 on the site of the "birthplace of the Wisconsin Synod." (Salem now serves as the museum of the Wisconsin Synod.) In 1850 the Wisconsin Synod was born; in 1981 the WELS Historical Institute officially came into being. The German inscription is a reminder of the Synod's German roots. The words mean "Remember the former time." The cross reminds us of Jesus Christ, the Lord of all history.

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