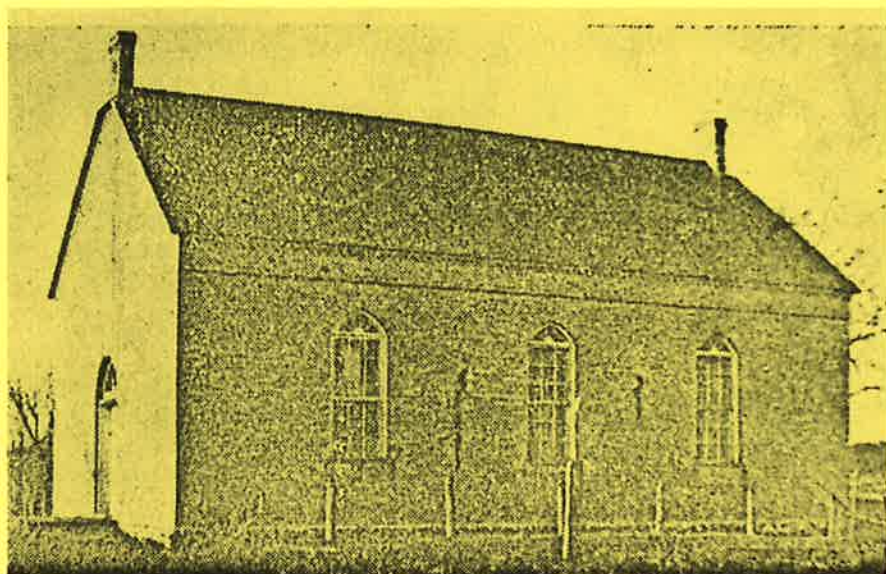


WELS Historical Institute

Journal

Volume 16, Number 1
April 1998



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Editor Arnold O. Lehmann

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The photograph on the cover is the St. Paul's Ev. Lutheran Church, Lebanon, Wisconsin, Pastor Erdmann Pankow; built 1848.

On Saturday, June 14, 1862, the pastors and congregational delegates of the Evang. Lutheran Synod of Wisconsin and Neighboring States met in Columbus, Columbia Co., Wis. after having received, during the course of the synodical year, an invitation to meet there. The invitation was accepted by the president. All were cordially and warmly received by Pastor C. Braun and his congregation.

On June 15, the festival of Holy Trinity, the assembled synodical members and the members of said congregation joined in the celebration of the festival service, including Holy Communion. The service began with a confessional service in preparation for Holy Communion during which Pastor J. Conrad of Racine gave the confessional address based on I Corinthians 11:26-32. The festival altar service was conducted by Pastor Phil. Koehler of Manitowoc and the festival and synodical sermon was given by the synod's president, Pastor J. Bading of Watertown. He based his sermon on II Corinthians 4:5-7. After this the Lord's Supper was served. The afternoon service was conducted by the synod's *Reiseprediger* [traveling preacher], Pastor E. Moldehnke, who preached on the festival's Gospel lesson, John 3:1-5.

On Monday, Tuesday and Wednesday evening services were held. On Monday evening Pastor C. Wagner preached on Psalm 1; Tuesday evening Pastor H. Sieker preached a mission sermon on Matthew 13:31-32; and Wednesday evening Pastor D. Huber preached on Matthew 13:45-46.

PROCEEDINGS AND BUSINESS OF THE SYNOD

First Session – Monday, June 16, 9:00 a.m.

The pastors and congregational delegates met at the appointed time in the Ev. Luth. Congregation in Columbus' church which was cordially granted us for the synod's sessions.

The session was opened with the singing of the hymn *A Mighty Fortress Is Our God*, after which the Hon. president of the synod, Pastor J. Bading, conducted a liturgical service, read Psalm 103 and spoke a prayer.

The list of pastors was read, with the following pastors indicating their presence:

1. F. [J.] Muehlhaeuser Milwaukee
2. C. Goldammer Burlington
3. C. Koester Caledonia Center
4. J. Conrad Racine
5. J. Bading Watertown
6. D. Huber New Berlin
7. Ph. Koehler Manitowoc
8. W. Streissguth Milwaukee
9. G. Reim Helenville
10. Ph. Sprengling Mosel
11. Ch. Stark Platteville
12. G. Fachtmann St. Paul, Minn.
13. H. Roell West Bend
14. C. Braun Columbus
15. J. Hoffmann Kenosha
16. F. Waldt Oshkosh

- | | |
|------------------|------------------|
| 17. F. Bochner | Fond du Lac |
| 18. C. Gausewitz | Rockland |
| 19. L. Nietmann | Newton |
| 20. Th. Meumann | Platteville |
| 21. E. Strube | Fountain City |
| 22. F. Hass | Hustisford |
| 23. C. Wagner | Winchester |
| 24. H. Quehl | Naperville, Ill. |

The following persons who wished to join the synod were present and for the time being were granted a seat at the convention:

- | | |
|-----------------|------------------------------|
| 1. E. Moldehnke | Germany [near Fort Atkinson] |
| 2. J. Kylian | Greenfield |
| 3. H. Sieker | Granville |
| 4. M. Ewert | Burroak Valley |
| 5. J. Ritter | Hollowayville, Ill. |
| 6. H. Warnke | Niles, Ill. |

The following pastors were absent:

- | | |
|---------------|-----------|
| 1. E. Sauer | Herrmann |
| 2. W. Dammann | Milwaukee |

The following congregational voting delegates were present:

- | | |
|---------------------|---|
| 1. Mr. Schoof | Ev. Luth. Grace Congregation, Milwaukee |
| 2. C. Kieckhoefer | St. John, Milwaukee |
| 3. P. Vogt | Racine |
| 4. D. Kusel | Watertown |
| 5. Ph. Wendling | La Crosse |
| 6. J. Prinn | Columbus |
| 7. W. Kober | Kenosha |
| 8. C. Reichmann | Fond du Lac |
| 9. J. Biedermann | Theresa |
| 10. W. Roecker | Addison |
| 11. J. Reichel | Helenville |
| 12. Mr. Mueller | West Bend |
| 13. Mr. Schuhmacher | Granville |

Mr. J. Waehler of the Ev. Luth. Congregation in Lomira was accepted as an advisory member.

After the synod organized itself, the Hon. president, Pastor Bading, gave the annual report.

Annual Report of the President

Grace be to you and peace from God our Father and our Lord Jesus Christ.

Honorable and beloved brothers and representatives of our congregations.

Through God's great grace and mercy it has again been granted us to meet today and the following days for our annual synodical convention; I always look forward joyfully to these days with thanks to our Lord, with an uplifted spirit, being strengthened in the inner person, and I aroused to newer and further work in the service of the Lord leave you, especially if, as it should be, you have been witnesses of the fulfillment

of that glorious Psalm verse? "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Indeed our synodical convention should be a living example of these Psalm words, and this should be evident in two ways. First, we must all as one be aware of our existence in doctrinal and confessional unity, and all the more so seek to make happen in regard to doctrine what Paul wrote to the Corinthians: "I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no division among you, and that you may be perfectly united in mind and thought." Also what we read in the letter to the Romans: "Watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned."

So then we must let the spirit of peace, of harmony, of brotherly love, of gentleness and humility be in and among us, as the apostle exhorts the Ephesians: "Make every effort to keep the unity of the Spirit through the bond of peace," and elsewhere "Brotherly love toward one another is a good thing. One person approaches the other thus with respect."

Concerning the first, in order to achieve that, the Lord our God has given us a wealth of means which cannot be exhausted by us. Do we have in our Lutheran church a doctrine pure and unadulterated? The justification of the poor, lost and condemned sinner by faith through grace through the merit of our Savior Jesus Christ, the basic doctrine of all Christian doctrines, the doctrine of sanctification, as the necessary fruit and result of the only true justification before God, the doctrine of the Sacraments of Holy Baptism as the washing of rebirth, and Holy Lord's Supper as the sharing of the true body and blood of Jesus Christ in, with and under the bread and wine, the doctrine of absolution as the special promise of the peace and forgiveness of sins of the penitent, believing sinner and of much else as stated clearly and distinctly in the confessional writings of our dear Lutheran Church, and richly and on the sound basis of Scripture substantiated by our learned and believing fathers in their own writings.

I do not have to request our Hon. synod to accept these confessional writings; it has already accepted them as its confessional stand. This was articulated anew to the entire world first in earlier years in a detailed statement and in several select theses therefrom. If indeed, as was the case, our declaration was openly designated on the part of some as being "beautiful phrases" which meant nothing. Let us not be disconcerted by these attacks, but rather bear this reviling with patience and ask the Lord in his grace to protect us from such an evil spirit, which always sees the speck of saw dust in his brother's eye, but pays no attention to the plank in his own eye.

As a result of our ordination into the preaching ministry all of us are under obligations to the confessional writings of our church, not just because of these themselves, but because they are in agreement with the Word of God.

But isn't it one thing to have the correct, true and unadulterated doctrine on paper and another thing to accept it with a clear personal knowledge and with a personal childlike faith? What I would like to urge you to do, revered and beloved brothers, is to set your mind on a greater study of doctrine, to plunge deeper and more diligently into the depths which our gifted and pious forefathers have dug for us, to be more desirous to learn from the old teachers of our church, at whose feet we truly would not be ashamed to sit, since they lead us deeper into Holy Scripture, offer us purer gold out of

the rich sources and establish us more firmly in our faith which is not the case in general with today's theology. I only recall what Dr. Hengstenberg of Berlin said in his church periodical about the latest dogmatic work of Dr. Kahnis. If we do that, if we unearth the old foundations of our fathers as Isaac opened the well of his father Abraham, if we through prayer and supplication of the Holy Spirit and with a desire for the truth study our confessions and the fathers, blessed results will not be lacking. We will then become more firmly grounded in the foundation of truth and will uncover treasures which because of our myopic glances remained hidden from us. Our confession of faith would then not remain on paper, but appear in flesh and blood and thus would be the true expression of our hearts and mouths. Some differences in this or that doctrine, so-called individual opinions and views, will weaken the power of truth and its glory, thus effecting one of the greatest hindrances to brotherly, harmonious and God pleasing togetherness at synodical conventions. Oh how great is the blessing of true and upright unity in doctrine and confession of faith. In that way the previously referred to words of Paul ring true: Do not permit divisions among yourselves; be united in mind and thought.

One seldom hears in our day the argument: that leads to spiritual death, and one thing is needful, Christ—to preach Christ and testify to souls the necessity of repentance and conversion. This indeed we want to do in all seriousness. Woe be to us if we do not do that; woe be to us if we build on the ground laid before us, Christ, not with silver, gold or gems but with wood, hay and straw; woe be to us, if souls testify against us on Judgment Day, for whose salvation and conversion we did not earnestly work. Useless, lazy and unfaithful servants have their reward. But should that turn out for our death which the fathers have given us, the children, for life? The scholarship of the fathers [*Studium der Alten*] should be a hindrance to us to preach Christ effectively and help sinners toward salvation? No one has understood both better than our forefathers, and the more we learn from them, the more we will become for our congregations what we should be, preachers and caretakers of souls, in whom the heart is enthusiastic for the well-being of the congregation, yes for the well-being of the entire church on earth, and to whom the purpose of commitment is clearly recognized. How powerful Dr. Luther gave witness to the condemnation of the sinner when he called himself “a poor, lost and condemned person.” How clear and alive he taught justification by faith, the most noble cornerstone laid for the blessed work of the Reformation. If we would walk in his footsteps and on the one hand learn with conviction to recall for the righteous the words “who relies on good works is under the curse”, and on the other hand place before them with great love the only salvation in Christ and belief in his merit. How deeply did Joh. Arnd touch the heart of the sinner and make conversion in baptismal grace and the evidence of his faith in a godly way of life his duty. The blessing, which, for example, his “true Christianity” has established, is known world-wide. If we learn from him, it cannot fail; we will let no one continue to live in false hope or spiritual death without earnestly hammering on his heart with the hammer of the law and say to him: repent and be converted, so that your sins will be blotted out. First the law, then the Gospel. First a beaten soul, then the comfort from the wounds of Christ. This is the orderly manner in God's kingdom. And should I still mention Joh. Gerhard, Paul Gerhard, August Hermann Franke? Oh there is a mountain of references, sitting at whose feet all of us would consider to be a great honor, and after whom we could mold

ourselves as workers in Christ's vineyard, as witnesses of grace for life which is in Christ Jesus, and as servants of the church to which we belong. May the almighty and gracious God help us through his Holy Spirit.

But you, my beloved delegates of our synodical congregations and you members of this congregation who are present, recall the statement: Remember your teachers who spoke the Word of God to you; look at their earthly life and have faith as they had. You have just heard what blessings we pastors can experience from the teaching of the past concerning our Lord. You also should be participants of this blessing. Receive with humble, meek and believing hearts what we draw for you from the living well of Holy Scripture and what we proclaim. In that way you have an inexpressible blessing, because it is the Word which paints Jesus Christ, the only Savior of the world, before your eyes and can make your souls holy. And if you are true evangelical Christians, do not look only to us, do not hear God's Word alone from our lips, but look to the fathers, follow their confession of faith, their fidelity and their unshakable adherence to the foundations of truth. Don't let yourselves be robbed of that which you prayed for from the Lord, which you obtained with many battles, great denial and need. We are living in a terrible disastrous time. What lies before us we do not know. For thousands of Evangelical Christians the Word as the Word of God has been lost. For many the correct understanding of the basic truths is lost, the sects and fanatics have set their nets everywhere to catch you; many who took the church and God's Word lightly have become victims of unbelief, Humanism, Rationalism, and Atheism. Therefore, he who stands, beware lest he fall. Keep what you have that no one steals your crown; see to it with fear and trembling that you are saved. The period of grace is short in which we now exist, but eternity is long, concerning what we are dealing with. May we all be gathered together with our fathers around the throne of glory of Jesus Christ, and may no one among us be left behind. To that end may God help us. And now I will give the Hon. synod a brief overview of my official business of the past synodical year as required.

I. Pastoral Changes

Not long after last year's synodical convention the Ev. Luth. St. John Congregation in Newton, Manitowoc Co., Wis. called Pastor L. Nietmann of Greenfield, Milwaukee Co., Wis. to be its pastor. He, believing it to be God's will, accepted the call with the approval of his Greenfield congregation, and moved there with his family at the end of July. Pastor Koehler of Manitowoc, upon my request, installed him into his office on the 10th Sunday after Trinity.

At the same time Pastor Ph. Sprengling, pastor of St. John Congregation in Newton received a call from the Ev. Luth. Congregation in Town Mosel, Sheboygan Co., Wis. He accepted it and was installed into his office by Pastor Koehler.

The vacant congregation in Greenfield was served by Pastor Dammann of Milwaukee as a sister congregation until it received its own pastor in the person of Pastor Kylian, who was festively installed by Pastor Dammann into his office on the 25th Sunday after Trinity.

Note: Pastor Kylian was formerly a member of the Moravian Church, and since he desired to be a member of an Ev. Luth. Synod, I did not hesitate, after a discussion with him about Lutheran doctrines, to recommend him immediately to his present congrega-

tion in Greenfield, and I also recommend him herewith for acceptance into our synod.

In late autumn of last year a number of Lutheran families in Oshkosh organized an Ev. Luth. congregation, and requested a pastor from our synod. The group called Pastor Waldt of Menasha at the beginning of this year. He moved there and is now also serving his former congregation as a sister congregation.

Pastor Wagner accepted a call from the Ev. Luth. congregation in Town Winchester and was installed there by Pastor Waldt.

In January I received a letter from Pastor Stark of Platteville in which he stated that he would have to resign his pastoral office for an indeterminate amount of time because of health reasons. He also requested another pastor for his place. I recommended Pastor Meumann to the congregation. He, after consulting his congregation, accepted the call to Platteville and moved there with his family early last month. He was installed on *Misericordias Domini* by Senior Muehlhaeuser.

In June of this year Pastor Fachtmann informed me of his move from La Crosse, Wis. to St. Paul, Minn. The congregation in La Crosse has been without a preacher since May 29.

II. Ordinations and Installations

In September of last year Candidate Sieker arrived here from Gettysburg, Pa. in order to take over the preaching office of the Ev. Luth. congregation in Granville. Since the Southern Conference was meeting in Burlington at that time, I authorized the same to examine and ordain Candidate Sieker. Soon thereafter, on the 21st Sunday after Trinity he was installed into his office in Granville by Senior Muehlhaeuser, assisted by Pastor Streissguth.

In October of last year the Northwestern Conference met for its quarterly meeting in the house of Pastor Roell and ordained Candidate M. Ewert, who had been assigned to the conference at last year's synodical convention. He soon left his place in Cedar Creek and accepted a call from the Ev. Luth. congregation in Burroak Valley. Pastor Fachtmann installed him into his office on the Sunday after Christmas.

III. Traveling Preacher Program [*Reisepredigt*]

The Hon. synod knows that it, through its correspondence committee, has been negotiating with the Hon. Societies at Langenberg and Berlin about establishing a traveling-preacher program [*Reiseprediger-Institut*] in our synod. This action led to the happy result that both named societies not only promised an annual support of \$200 for this purpose, but also took the position to send us this past autumn a traveling preacher in the person of Pastor E. Moldehnke. Since he was properly ordained in the old fatherland, he could immediately begin his duties here. For his point of departure for mission travels he first selected Watertown, but soon thereafter Germany, near Fort Atkinson, where he is now residing. His first journey report was circulated by me throughout the synod land, a second is at present in my hands. Concerning his further experiences, wishes, plans, etc. he can orally report to the Hon. synod at the appropriate time, since he is present.

IV. Releases from the Synod

It is well known to the Hon. synod that Pastor Schmidt, formerly pastor of our

congregation in Theresa, at last year's synodical convention submitted doctrines in regard to the position of the church and ministry for which the synod could find no basis either in God's Word nor in the Symbols of the Lutheran church; it came to that point that he requested time for rethinking, in which he promised he would thoroughly study the respective doctrines and then draw up his written response. About four weeks later he declared in a letter to the president of the synod that he could not reject his doctrinal stand, because the unity in the Catholic and in the Episcopal churches exerts a great influence on him, and for that reason he must request a complete release from service in the Wisconsin Synod. I granted him his request, but at the same time sent him explanatory letters concerning this matter.

On May 1 of this year I received a letter from Pastor Stark with the request for an honorable release from the synod, since he does not know if and when he could again carry out pastoral duties. I thought it best not to grant him his request, but in several letters I urgently invited him to attend our present synodical convention.

V. Correspondence

1. A letter from Pastor Schmidt requesting a complete release from the synod.
2. Notification from Pastor Sprengling that he received and accepted a call from the Ev. Luth. St. Peter Congregation in Town Mosel.
3. A letter in which Pastor Nietmann sent information about his acceptance of a call from the St. John Congregation in Newton.
4. Notification from Pastor Koehler of Manitowoc about the festive installation of Pastors Sprengling and Nietmann and information about the church dedication in Centreville.
5. An invitation from Zion Congregation in Columbus to hold our next synodical convention in their midst.
6. A letter from the St. John Congregation in Centreville with the request that the presidium of the synod do what it can to get Pastor Nietmann to accept its call.
7. Several letters from Pastor Huber about matters in the congregation in Muskego.
8. An honorable release from the Moravian Church body for Pastor Kylian.
9. A letter from Pastor Kylian in which he reported his call to the congregation in Greenfield.
10. Notification of the festive installation of Pastor Kylian in Greenfield by Pastor Dammann.
11. A request from the First German Ev. Luth. Congregation in Beaver Dam for acceptance into the synodical organization.
12. Several letters from Pastor Waldt, in which he reported the call of Pastor Wagner by the congregations in Town Winchester and his installation there.
13. Notification of the festive installation of Pastor Sieker in Granville by Senior Muehlhaeuser and Pastor Streissguth.
14. A letter from the secretary of the Southern Conference, Pastor Hoffmann.
15. Receipts from Messrs. Blumenfeld and Gaebler for printing and brochure payments.
16. Notification from Pastor Fachtmann of the election and call of Pastor Ewert by the congregation in Burroak.
17. Information about the call from and move to Oshkosh by Pastor Waldt.

18. A letter from Pastor Schmidt in which he requests the letter of recommendation received from Dr. Schaefer of Gettysburg.
19. A letter from Pastor Quehl.
20. Notification of the installation of Pastor Ewert in Burroak Valley by Pastor Fachtmann.
21. A letter from Pastor Boehner.
22. Notification of his church's dedication from Pastor Sauer.
23. Several letters from Pastor Meumann about congregational matters.
24. Several letters from Pastor Stark in which he indicates that he has resigned his pastoral office.
25. A letter from Pastor Fachtmann about congregational matters in St. Paul, Minn.
26. Request for early filling of the vacancies in Theresa and Lomira.
27. A letter from Pastor J. Conrad.
28. A letter from Pastor Wagner.
29. A question from Pastor Roder of Ohio.
30. A letter from the Northern Conference with the request that it be presented to the *Ministerium* [i.e., pastors of the synod, who met separately at each convention].
31. Information from Pastor Kylian about the acceptance of the congregation in Muskego as a sister congregation of Greenfield.
32. A letter from Pastor Fachtmann.
33. Several letters from the congregation in Platteville.
34. Notification from Pastor Meumann concerning the acceptance of the call to Platteville.
35. Notification of the installation of Pastor Meumann in Platteville by Senior Muehlhaeuser.
36. Request from the St. Peter Congregation in Town Mosel for acceptance into the synodical organization.
37. A letter from Pastor Sieker.
38. A letter from Pastor Jaeger of Reading, Pa.
39. A letter from Lutherans in Portage with the request for service from the synod.
40. Several letters from Lutherans who left the congregation of Pastor Dicke – a member of the Missouri Synod – requesting that we accept them and offer them the preaching of God's Word and the administration of the sacraments.
41. Several letters from Pastor Sauer concerning matters over separated Missouri congregation members.
42. A letter from Pastor Schultz of Iowa.
43. Information from Pastor Warnke, formerly a member of the Northern Illinois Synod, that he plans to attend our this year's convention.
44. A letter from Pastor Wagner in which he requests a written testimony that his St. Peter Congregation was accepted into the membership of the synodical organization.
45. A request from Pastor Stark for an honorable release from the synodical organization.
46. A letter from the congregation in La Crosse with the request that the praesidium of the synod encourage Pastor Strube to accept its call.
47. A letter from the Evangelical Society of Berlin in which it requests the synod to answer several questions.

48. A request for acceptance into the synodical organization from the Ev. Luth. congregation in Granville.
49. A request for acceptance from the Ev. Luth. Immanuel Congregation in Town Winchester.
50. A journey report from Pastor E. Moldehnke.
51. A request for acceptance from the congregation in Golden Lake.
52. Information from Pastor Fachtmann about his move to St. Paul, Minn.
53. An excuse from Pastor Sauer.

I would have liked to have elaborated on these correspondence pieces and also in this year to allow the Hon. synod discussion of important topics in doctrine and practice. Unfortunately the synod has some work to do which must be brought to a conclusion, namely, the revision of our synodical constitution. The committee which was appointed at last year's convention to come up with a draught has completed its task and will at the scheduled time present its work for further discussion by the synod.

In addition I take it upon myself to call the following important matter to your attention. I believe that since the beginning of the synod the praesidium of synod has not felt the lack of preachers as they did this past synodical year. Old synodical congregations have been standing orphaned for many months, and are struggling with the sects and schismatics to keep themselves alive. On their repeated cries for help no other comfort could be given than: wait with hope for the eventual help from the Lord. Requests for preachers coming from new congregations who had not as yet joined the synod could not be granted even a hearing. How can we find an answer if we do not earnestly think about establishing our own seminary and putting our hands more seriously and with greater faith to the task. We cannot and dare not rely on Germany. Even if now and then a worker is sent whom we will accept with sincere thanks to our Lord and to our German brothers who feel for us, it is still only like a drop of water on a hotstone. We must in our country, in our synod, establish a source from which workers will flow. If we wait with the founding of such an institution until we are rich, nothing will ever happen. How did Aug. Herm. Franke begin his orphanage in Halle? How did Pastor Harms his Mission House in Hermannsburg? With very little money, since they were poor; but with a strong faith in the almighty and rich Lord. Or should we bring up examples closer to us? Then let us look at the small beginnings of the educational institutions of the Missouri Synod; of the small beginning of the seminary of the Reformed Classis [the Reformed designation for their organization, comparable to the Lutheran synod] of this land. All of these had an unimposing and insignificant start, and look, they have not only established a life, but by the grace of God have become flourishing institutions. Let us walk in their footsteps and for once, with faith in the Lord's help, make a small beginning. I hope to God the time will also come to us when we can in this matter sing praises with the psalmist: "The Lord has done great things for us, and we are filled with joy." Well, then, dear brothers and friends, let us at this synodical convention draw up a plan for the establishment of an educational institution, and call across the ocean: "We are making a beginning." I know for sure that from many a side over there an echo would resound: "We will help." How the Hon. Pennsylvania Synod for many a year as well as this year has helped us, for which we owe them many thanks!

Finally, calling to the attention of the Hon. synod that the terms of office of the

officers have ended and a new election is to take place. I sincerely thank the synod for the patience, attention and love shown me and I close with the wish and prayer that the Lord will be with us in the future as he was in the past, that he will bless this convention and guide it through his Spirit so that all things take place for the glory of his name and for our welfare. Amen.

Johannes Bading, president

After the synod heard the report of the Hon. President with great attention and satisfaction and after it indicated its appreciation and joy, it was resolved that the report be accepted by the synod with thanks and that it be given to a committee for further report.

Then the election of officers, guided by the election committee consisting of Pastors Fachtmann, Meumann and Koester, resulted as follows:

As president of synod, Pastor Johannes Bading of Watertown was elected; as secretary, Pastor Phil Koehler of Manitowoc; as treasurer, Pastor Dan. Huber of New Berlin. These agreed to their election.

The following committees for reporting on current matters were appointed by the president:

1. on the annual report of the president—Pastors Koester, Reim, Streissguth, Waldt;
2. on the acceptance of applicant pastors—Pastors Reim, Quehl, Gausewitz;
3. on the acceptance of applicant congregations—Pastors Sprengling, Braun and Delegate D. Kusel;
4. on excuses of absent pastors—Pastors Boehner, Meumann and Delegates Schoof, Biedermann;
5. on the seminary matter—Pastors Muehlhaeuser, Fachtmann, Goldammer and Delegate Kiekhoefer;
6. on filling the vacancies of congregations—Pastors Hoffmann, Meumann and Delegates Biedermann and Wendling;
7. on an investigation whether those who separated themselves from Pastor Dicke could be served by Pastor Sauer—Pastors Meumann, Huber, Reim and Delegate Biedermann;
8. on examination of the librarian's report—Pastors Gausewitz, Goldammer and Delegate Schoof;
9. on the treasurer's annual report—Pastors Wagner, Hass and Delegates Vogt and Prinn.

Then it was resolved that the session be adjourned to 2:00 p.m.

Session closed with prayer by Pastor Koehler.

Second Session – Monday, 2:00 p.m.

Opened with prayer by the Hon. Senior Muehlhaeuser.

The minutes of the first session were read by the secretary and adopted.

Then the parochial reports of the past synodical year's activities were handed in. [The compilation of these reports appears at the end of the *Proceedings*.]

Pastor Koester then called attention to an error in the listing of his mission collection in the previous year's *Proceedings*. It should have read \$3.78 instead of \$30.78. Upon his request it was moved that the correction be indicated in the next

Proceedings.

The committee on the seminary matter reported as follows:

The committee recognizes with joy the agreement to the proposed suggestions and encouragement by the Langenberg Society for the building of a preacher-seminary by the Ev. Luth. Synod of Wisconsin and Neighboring States and recommends a serious and earnest deliberation by the synod of this matter.

Pastors Muehlhaeuser, Goldammer, Fachtmann and Delebate Kiekhoefer, Committee

In sincere agreement with the report of the committee, the synod entered into thorough discussion about this important matter. For the first, the necessity of such an educational institution was given attention. Since the synod had for some time recognized this necessity it was now more thoroughly illustrated and justified. Because the Hon. Langenberg Society has indicated the prospect of help from the Gustav-Adolph Society in this matter, the eyes were turned to the powerful efforts of the Catholic Church. The latter has, as was indicated, a bishop in Milwaukee, several Priest-seminaries, is in the process of establishing a bishopric and seminary in La Crosse, has a large seminary in St. Paul, Minn., and a magnificent bishop's palace valued at \$30,000.00 to \$40,000.00. Especially are the Merciful Sisters in evidence in the service of the Catholic Church; they work in the many schools, giving instructions in handiwork and enticing many children of Protestant parents. The Catholics distinguish themselves everywhere by their financial resources with church buildings, church organizations, etc., and they have cast their net out not only in Wisconsin, but also in Minnesota. In the face of these pressures it is now a matter of our winning workers to seek to retain the many members of our church. It could be said that we could let young people be educated in the existing seminaries of the Missouri and Iowa synods. But it was pointed out in the *Proceedings* that our synod does not agree with the exclusive direction of both synods and thus cannot permit its future members to be filled with such a spirit. Added to that, it is evident that our present need could not be satisfied with the seminaries of those synods. About 13 congregations at the present time urgently seek a preacher from our synod without the prospect of having their wishes fulfilled; and the necessity for preachers is still much greater. Also Minnesota and Iowa have sought preachers from us. Because of such a lack of workers of the Evangelical Lutheran confession a wider field has been opened for the Methodists, *Albrechtsleute*, [a branch of German Methodism] and others. About one third of the evangelical German people in Wisconsin are served by a Lutheran preacher, the sects work among the rest. There are about 300,000 residents in our state, about 250,000 are German, of whom 160,000 are Protestants. Minnesota is having many Germans settle there. The Ev. Luth. Synod of Minnesota consists of eight preachers, of whom only two or three are full-time workers. The others are farmers from Pennsylvania who on special request conduct English services in homes. The *Albrechtsleute* and Methodists, however, have a large number of trained missionaries in Minnesota, the latter rush with untiring zeal into each newly established settlement. In the last 25 years in America very many Lutheran congregations have been won over by the sects; the German Methodists about 44,000, the *Albrechtsleute* still more.

Annually \$40,000.00 is given by the North American Methodists to "convert" the

other Germans, that is, to make them Methodists. In Germany one might take notice of the bright side of the Methodists, *Albrechtsleute*, and others, but here in the immediate area the dark sides come to the fore. But apart from the dealings of these denominations, a seminary is an urgent necessity, already because the work load of the Ev. Luth. pastors is far too big. The working areas could be frequently divided if there were enough workers. As it now stands, many congregations are held back in their hope of growth because of seldom held services. To this is added the fact that preachers and congregation members have no educational institution of higher learning for their children, who have to be taken to English or distant German institutions. Therefore it will be necessary that a college be founded together with the seminary, or soon thereafter. Then it will also be possible to educate German school teachers so that the much neglected youth can be educated. Also, only through its own seminary can our synod become strong, united and prosperous. The spirit which permeates our synod can be strengthened and nourished there. Therefore we cannot accept the friendly offers of the Gettysburg Seminary. We must educate our young under our own eyes. Here we thankfully can see the offers and help of the above-mentioned preacher-seminary, where a member of our synod [Sieker] received his education, but we must refer again and again to the necessity of having such a seminary in our midst, because no interest can be aroused in our congregations for a seminary a thousand miles distant, especially in regard to our youth who could possibly dedicate themselves to the preaching ministry. An opportunity will also be given our congregations to do something for things close at hand and there is strong hope that the interest of the congregations will become alive in such an institution. Surely, every effort will be made by them to help with the education of preachers.

Secondly, attention was turned to the means and ways of founding and supporting a seminary. Above all, the seminary must be founded on a small scale and gradually enlarged and combined with a college. For the first, if there is no other way, a place can be rented and possibly a building fund established. It isn't, after all, easy for our congregations to collect very much, because the upkeep of a pastor, building projects, etc. cost them quite a bit. Hopefully the Gustav-Adolph Society will come to our aid, as was already noted earlier. For the first phase \$5,000 to \$6,000 is needed. The professor, who would administer the seminary would need an annual salary of at least \$500. There is no doubt that young people would gladly come, especially if a college were there as a preparatory institution, and also because the Hon. Langenberg Society has already kindly informed us that it would send qualified young men to our seminary. Certainly many young people in Germany who now have to be rejected by the societies for the Protestant Germans in North America would make applications to enter our seminary.

In regard to the location where the seminary is to be erected, it seems that Milwaukee itself or its nearby vicinity is suitable. At least a place should be selected that is easily reached, where the participating at the seminary and the willingness to sacrifice is great, where young people live who can attend and promote a college. Also the hope was expressed that in Milwaukee 50-60 young people would enroll as students in such an institution, and seminary students could serve as school teachers for the synodical congregations supporting them.

After the seminary matter was discussed in the above manner and the synod had made recognition of the necessity of a preacher-seminary in its midst, it was resolved

that further discussion and deliberation of this matter be referred to the next session.

The Committee on the Acceptance of Applicant Pastors handed in its report. It was not, however, adopted. But it was resolved that Pastors Moldehnke, M. Ewert, H. Sieker, and F. Kylian be received into membership.

Resolved that Pastor F. Ritter be accepted into synod membership under the condition that his release from the Northern Illinois Synod be sent in.

Resolved that Pastor H. Warnke be accepted into synod membership under the condition that he bring his congregation into synod membership, or that he seek a congregation belonging to our synod.

Resolved that the synod adjourn to tomorrow 9:00 a.m. and that immediately after the close of this session a Ministerial meeting will be held.

The session was closed with prayer by Pastor Quehl.

Third Session – Tuesday, June 17, 9:00 a.m.

Opened with the singing of the hymn *Unser Herrscher, under Koenig*, with the reading of Psalm 8 and prayer by Pastor H. Sieker.

The minutes were read and adopted.

The discussion of the seminary matter was to be continued according to the resolution adopted yesterday afternoon.

Because there were many items that had to be acted upon, it was considered desirable and necessary that the treatment of the seminary matter be kept short. The synod, because it was persuaded that the founding of a preacher-seminary was very necessary, still had to talk about and ask: Where shall we get the funds for this undertaking? It, however, recalled with thanks and joy the encouragement and support offered by the Hon. Langenberg Society for this undertaking and decided that under these circumstances it would be the most prudent thing to turn to the Gustav-Adolph Society with a request for support for the stated purpose. The Hon. Senior Pastor Muehlhaeuser wants to attend the next convention of the Gustav-Adolph Society in Nuernberg on his trip to and in Germany, and was ready to take along such a request and present it to them. It was then resolved that a committee be named by the president which should write up a report based on the discussions about the seminary as found in the minutes, and present it to the synod tomorrow. Named to the committee were Pastors Fachtmann and Moldehnke.

In consideration of this, that the synod was considering the founding of its own preacher-seminary and also the purchase of property, it was brought up by several members of the synod that it would be necessary for the synod to legally incorporate in order to secure such a possession. It was then mentioned that a new incorporation law was recently put into effect, whereby the synod must act. It was resolved that Pastor Stark be authorized to inquire from the proper persons about the incorporation law and report back to the synod.

The Committee on the Annual Report of the President brought in the following report.

Since the Hon. synod accepted the president's report in yesterday's session, we turn your attention especially to the following points and recommend the adoption of the following resolutions:

1. that the official business transacted by the president be approved;

2. that we urgently support the recommendation of the praesidium to establish a preacher-seminary;
3. that the Hon. synod feel obligated again to offer sincere thanks to the Hon. Societies of Langenberg and Berlin and to the Hon. Synod of Pennsylvania, and that this be done in a separate resolution.

Respectfully submitted by the committee,

Pastors G. Reim, W. Streissguth, C. Koester, and F. Waldt

Resolved that the committee report be adopted.

The following request was presented to the synod:

The undersigned have on this day, June 16, 1862 organized themselves as the Illinois-District-Conference of the Ev. Luth. Synod of Wisconsin and Neighboring States and request herewith that the Hon. synod recognize the said conference as properly established.

Respectfully,

Jos. Ritter, H. Quehl, F.H. Warnke

Resolved that this request be approved.

At this opportunity the synod saw itself required, in respect to the legal authority of the various District-Conferences, to adopt the following resolution:

Resolved that no conference has the right to adopt resolutions unless at least three members of the same are present at the session.

The Committee on investigation of the members who separated from Pastor Dicke can be served by Pastor Sauer handed in the following report.

1. Concerning the acceptance by Pastor Sauer of the people who separated from Pastor Dicke's congregation, the committee restricts itself to advise Pastor Sauer that he may accept them only after they, in accordance with church regulations, are free from the Missouri Synod.
2. From this investigation it came to light that Pastor Sauer serves two congregations as a Lutheran pastor and one as a *Unirte* [United or Evangelical], but teaches the *Unirte* catechism and administers communion according to the Spindel formula, which beclouds Lutheran doctrine. This practice is so offensive, that it has aroused anger in some of our congregations.

The committee asks the synod to make a resolution that both this congregation as well as Pastor Sauer be given the time till August 1 to establish Lutheran doctrine and practice in that congregation as being the only correct one. Should both parties not be able to comply, should the congregation not be able to accept Lutheran doctrine and practice, or should Pastor Sauer not be willing to give up the congregation and the offense-giving doctrine and the serving of two confessions, it must then be clearly stated to both parties, that there is no room in our synod for non-Lutheran doctrine and practice. If by August both parties or one or the other party does not accept the required change that agrees with the doctrines of the synod, as indicated in the resolution, the respective party has to realize that it has separated itself from the synod.

Pastors Muemann, Huber, Reim, and Delegate Biedermann

After a lengthy debate about this matter, whereby the conduct of Pastor Sauer which opposes the Lutheran confession of the synod, and whereby the offense thus aroused in several congregations was further clarified and confirmed, it was finally

resolved that the committee report be adopted. Resolved, that the president himself go to Pastor Sauer, or that he name a committee which is to discuss the matter with Pastor Sauer at his place, and that either party has the obligation to go with the instruction that in case Pastor Sauer shows that he is not disposed to the handling of the matter by the synod, either party then is to deal with the respective congregation directly.

The Committee on Excuses of Absent Pastors presents the following report:

The committee after thorough deliberation cannot consider the excuses of the absent Pastors Sauer and Dammann to be satisfactory, and it regards the fact that these Brothers show hereby so little participation in synodical matters.

Pastors F. Boehner, Meumann, and Delegates Biedermann, Schoof

Resolved that the committee report be adopted.

The synod was then reminded that the Hon. Senior Pastor J. Muehlhaeuser celebrates his 25th anniversary in the ministry this year and that he is in the process of accepting a cordial invitation from the Langenberg Society to come to Germany to celebrate his 25th anniversary in their midst and at the same time participate in the celebration of the 25th anniversary of the society. He was the first candidate to be sent out by the society.

Accordingly the synod, with joyful and thankful attention for its honorable and beloved Senior and by the rising of all synodical members, unanimously acknowledged the following resolutions:

1. that the synod express its joy and thanks over the fact that the Head of the Church has permitted him to serve the church for that length of time;
2. that the synod thank its Senior for everything he has done for it since its founding;
3. that the synod ask the Lord of the harvest to grant this fruitful laborer additional needed strength, and to permit him to live to see many more fruits of his labor.

Resolved:

1. that the synod grant the Hon. Senior Pastor Muehlhaeuser the proper authority and instructions to be able to work for the synod in Germany;
2. that \$50 from the synodical treasury be given him for journey expenses, and if he needs more for purposes of the synod, that he present the bill upon his return.

Resolved, that we earnestly ask God that He soon bring back to our midst our dear and honorable Senior with strengthened health and that He permit the purpose of his journey to be successful. The synod then joined in a prayer led by Pastor Streissguth in which its prayers and thanks for the Senior were laid before God.

Resolved that the synod adjourn to 2:00 p.m.

Closed with prayer by Pastor C. Braun

Fourth Session – Tuesday, 2:00 p.m.

Opened with prayer by Pastor Waldt.

The minutes of the previous session were read and adopted.

Pastor Stark reported on information concerning the incorporation law. On the basis of his report it was resolved that our synod incorporate as *Die Deutsche Evangelisch Lutherische Synode Von Wisconsin Und Angrenzenden Staaten*, and that its present officers and their successors be authorized to purchase, to sell, to receive bequests, to offer complaints, to receive complaints, etc. in its name, and that present

officers of the synod be authorized to let this be ratified by the state legislature.

The Committee for Accepting Congregations into the Synod's Organization brought in their report. The committee recommends to the synod the acceptance of the following congregations:

1. The Ev. Luth. St. Peter Congregation in Town Mosel, Sheboygan Co., Wis., whose application for acceptance into the synod organization was, according to its pastor, unanimously resolved by the congregation and signed by the council. The constitution is placed before the synod for inspection.
2. The Ev. Luth. Congregation in Granville. According to a letter signed by the congregation's council the congregation requests acceptance, in accordance with a unanimously adopted congregational resolution. The constitution is that given out by the synod with some additions. If requested, the congregation is willing to present it for review.
3. The Ev. Luth. Immanuel Congregation in Town Winchester, Winnebago Co., Wis. In accordance with a letter from the congregation signed by the church council, the congregation is properly organized and incorporated and has taken unaltered the constitution given out by the synod as its own.
4. The First Ev. Luth. Congregation in Beaver Dam. This congregation according to a letter has been legally organized, has adopted the constitution given out by the synod, and has authorized its trustees to seek acceptance into our synodical organization.

A letter from the council of the Ev. Luth. St. John Congregation in Golden Lake repeats its request from last year for acceptance into our synodical organization. The committee is of the opinion that this congregation cannot be accepted because its constitution conflicts with the Word of God and the confession of our church.

Respectfully, the committee
Pastors Sprengling, Braun and Delegate Kusel

Accordingly it was resolved that the following congregations be accepted into synod's membership:

1. the Ev. Luth. St. Peter Congregation in Mosel, Sheboygan Co., Wis.;
2. the Ev. Luth. Congregation in Granville, Wis.;
3. the Ev. Luth. Immanuel Congregation in Winchester, Winnebago Co., Wis.;
4. the Ev. Luth. Congregation in Beaver Dam, Wis.

The congregation's constitution of the Ev. Luth. Congregation in Golden Lake was read and found to be lacking in several points. It was then resolved that the president be authorized to redo the constitution of the congregation in Golden Lake into a proper church form, and if the congregation then accepts this, the congregation will be accepted into our synodical organization.

Resolved that the acceptance of the congregation in Platteville, which has fulfilled the condition set two years ago to present its congregational constitution in order to be accepted into synod, be ratified.

The Committee on Filling the Vacancies brought in its report.

The committee recommends that the synod adopt the following:

1. that Pastor Boehner be asked to take over within a short time the vacant congregations in Theresa and Lomira, if they consent to this, and that he from there serve the congregation in Fond du Lac until it receives a new pastor.

2. that Pastor Sauer, if he gives up his United congregation, which we have to wait and see, and if he remains a member of our synod, which we hope, be asked to take over the congregations belonging to the Addison parish, as once the Ulmers congregation had earlier belonged to Addison;
3. that the other congregations be asked to be patient until autumn at which time we await preacher-candidates from Germany;
4. that the synod regrets that Pastor Fachtmann with his departure from La Crosse could not give the congregation there any prospect for a replacement. Since the congregation now desires Pastor Strube, who appears not to be able to comply with this request, the synod recommend Pastor Stark most cordially to the congregation in La Crosse;
5. about the congregation in Galena the committee can offer no definite resolution, but it recommends that the synod give the congregation there the prospect of getting a pastor as soon as possible.

Pastors J. Hoffmann, Meumann, and Delegates Biedermann, Wendling, Mueller

After some items of this report were taken care of, it was resolved to postpone action until the next session.

The report of the finance committee plus the treasurer's report were presented.

The committee which is to report on the annual financial report of the treasurer finds the same to be in good order and recommends that it be adopted by the synod.

Respectfully,
Pastors C. Wagner, W. Haas and Delegates P. Vogt, F. Prinn

The financial report of the treasurer is as follows:

Receipts	\$200.59
Expenses	\$198.99
Cash in treasury	\$1.60

Resolved that the committee report be adopted.

Considering the sad state in which our country finds itself, and that we also as a synod are guilty of participation in the same, that it is desirable for the synod to pass a special resolution. The following resolution was then made and adopted by the synod:

Since, because of God's wise counsel, our adopted fatherland is in such a sad state that the flames of the Civil War have ignited the South and the North, and since we are convinced that the authorities are from God, and whoever opposes them rejects God's ordinances, and since we most humbly recognize this calamity to be a just punishment of our people, therefore,

Resolved, that we as a synod penitently humble ourselves and earnestly invoke Him to turn from us in grace the hand of His anger, and thereby give counsel and wisdom to our rulers, and in grace give our army the victory so that this unholy brother-war soon be brought to an end, that all bloody garb be burned, that the spears be turned into sickles and swords into plowshares, and that the flag of peace may fly in the North and South of our fatherland.

Pastor Conrad requested the counsel of the synod in regard to a disturbing incident in his congregation. He stated that 15 families had separated themselves from his congregation and indeed on no valid or legitimate basis, as was established from an

investigation by Pastor Steinbach of Milwaukee. Their separation appeared to be based on their malicious attitude toward Pastor Conrad, and on their separatistic opinions, to which Pastor Conrad would not assent. Those who separated had turned to Pastor Steinbach of the Missouri Synod in order to be served by him. But Pastor Steinbach, after Pastor Conrad's communication on the investigation in Racine, declared that he, because the people have no basis for the separation, had made his last trip to Racine and the people would be served by him only under the condition that they receive a peaceful release from the congregation. In spite of the statement by Pastor Steinbach, the people remained in their unjustified separation.

The synod under these circumstances found themselves bound to give Pastor Conrad the following counsel: He might tell the 15 families who separated themselves: The congregation cannot force them to remain, but their separation because of their invalid and illegitimate reasons which they had concocted, would not be validated by the congregation; the congregation would have to moreover consider their separation a sin, and hold them in such a position until they repent. It was resolved that the secretary direct a clear message to Pastor Conrad's congregation.

Resolved that the following congregational delegates be permitted to return home: Kober from Kenosha, Phil. Wendling from La Crosse, John Vogt from Racine and Kiekhoefer from Milwaukee.

Resolved that the synod adjourn to tomorrow 9:00 a.m.

Closed with prayer by Pastor Warnke.

Fifth Session – Wednesday, June 18, 9:00 a.m.

Opened with the singing of the hymn *Lord Jesus Christ Be Present Now*, a reading from I Corinthians 13 and prayer by Pastor Goldammer. The minutes of the previous meeting were read and adopted.

Since the congregation in Cedar Creek, Washington Co., Wis. has remained in a loose relationship with the synod and leaves us no hope that it would remain with the synod, it was resolved that this congregation no longer belonged to the synod.

It was moved that, likewise, the Bethel Congregation in Ashford and the St. Jacob Congregation in Wayne have to be considered as having left the synodical organization, the reasons being: the first is now being served by a Reformed pastor, and the second took on as their preacher a certain Fleischer [unclear whether this is the name of a man, or whether it should be translated "butcher"]. He belongs to no synod and is serving without having received a proper ordination.

It was then asserted that such a sudden exclusion from the synod of these congregations could not be approved, because on the part of the synod nothing as yet had been done to retain these congregations in the synod.

Thereupon resolved, that the president take the necessary and proper steps to retain both congregations in the synod.

The committee report on vacancies was again taken up. Because the matter under No. 1 of the report could not be effected because Pastor Boehner could not consent to the suggestion of accepting both congregations in Theresa and Lomira, that matter was closed.

In reference to No. 2 of the report, it was resolved that no other place would be recommended for Pastor Saeuer until he has clarified his relationship to the synod.

Resolved, that Pastor Koehler visit the congregations in Washington Co. and make arrangements for a suitable ministering of these congregations by him.

In regard to No. 3 of the report, it was resolved that the secretary be directed to send a special letter to the congregation in Centreville through which they are to be given the hope of having a pastor very soon.

Resolved that No. 4 of the report be adopted.

Resolved that Pastor Fachtmann warmly recommend Pastor Stark for the congregation, instead of having our president do this, and that he do all that is necessary to accomplish this.

In reference to No. 5 of the report, it was resolved that the synod express this wish: that Pastor Stark, as long as he remains in Platteville and remains a member of the synod, serve the congregation in Galena as much as he is able to; however, if Pastor Stark takes another call, or resigns completely from the ministry, that Pastor Meumann do this.

Resolved that permission be given to Pastors Fachtmann, Strube and Ewert to return home.

Resolved that the synod adjourn to 2:00 p.m.

Closed with prayer by Pastor Meumann.

Sixth Session – Wednesday, 2:00 p.m.

Opened with prayer by Pastor Hass.

The minutes of the previous session were read and adopted.

Pastor Roell informed the group that his congregation in Newburg, in connection with its church construction, came to a decision and had it legally ratified, that the newly built church of this congregation would become property of the synod if the congregation ever dissolves or takes any other name than Evangelical Lutheran.

Such types of decisions didn't find any approval with the synod members, and it was especially remarked, that the synod in no way was seeking the earthly possessions and goods of its congregations, that it dare not once give the impression that it is striving after earthly gains and worldly might, and that it must much more so detest and abhor when other church associations and synods seek to assume a dominion over their congregations, and that it be the synod's obligation to suppress all concerns of those congregations who fear that the synod would take from them their possessions if they joined the synod.

With that in mind, it was resolved, that the president present to the congregation in Newburg an acknowledgment by virtue of which the said decision could be retracted.

Pastor H. Sieker indicated that more members of his congregation in Granville feared their joining the synod, because they were filled with preconceived opinions about the synod from which they could not be dissuaded, and he wished that a special letter be sent to his congregation. Resolved that this be done.

A letter from the Evangelical Society of Berlin was read to the synod. An answer to this letter was assigned to the committee which corresponds with the societies in Langenberg and Berlin. The present committee was discharged and it was resolved that the officials of the synod be the committee from here on.

Since in the letter to the Evangelical Society in Berlin a wish could be stated that our synod by means of continuing reports might enter a closer relationship with this

society, so that also in this manner the activity of the society would be increased, and the synod consider it on the one hand an obligation of indebted love and thankfulness and on the other hand necessary and beneficial that this wish be recognized, therefore resolved, that each one in the synod's established conferences annually hand in to the president of the synod a report for the Langenberg and Berlin Societies, but with the condition, that the president of the synod be given the right to make changes where he thinks it necessary; and that the officials of the various conferences be instructed by the synod to make the necessary notations from the correspondence to the Evangelical Society of Berlin in order to be able to make a report about them.

It was resolved that the officials of the synod come to an agreement regarding an answer by the Hon. Senior Pastor Muehlhaeuser to the said correspondence.

The officials of the synod drew attention to the special question in the correspondence: "If and why our synod does not join the Lutheran General Synod?" and they desired the decision of the synod in regard to this question, in order to give a definite answer to the Berlin Society.

Resolved that the officials of the synod might answer this question to the best of their judgment and conscience.

The committee which was to report on the seminary matter, as found in the recorded minutes, presented its report.

Resolved that it be adopted.

Pastors Bading, Reim and Braun sought the recognition of the synod of: Central Conference of the Ev. Luth. Synod.

Resolved that this conference be recognized as correctly established.

The *Reiseprediger* Pastor E. Moldehnke was requested to read his recent journey-report to the synod.

After it was heard it was resolved that the synod heard the report of our dear *Reiseprediger*, Pastor E. Moldehnke, with the greatest of interest and satisfaction and from it recognized the blessed effectiveness of his labors, that the synod accompanies him with most sincere good wishes and prayers, and that the Lord may in abundance grant him the necessary strength and wisdom for the carrying out of his difficult mission.

The Committee on the Report of the Librarian presented the following report:

The undersigned committee has reviewed the librarian's report and is bringing the following from it to the attention of the Hon. synod: of the 1,254 books in our library only 26 were borrowed during the course of the past synodical year. Of these all but nine have been returned. Receipts amounted to 37 cents.

Pastors C. Gausewitz, C.F. Goldammer and Delegate N. Schoof

Resolved that the committee report be adopted.

The awareness of orphans in our working area was called to the attention of the synod by Pastor F. [J.] Conrad and it is highly recommended that these, in the praiseworthy manner of Pastor Passavant in Pittsburg, Pa., be cared for in Christian love and placed under Christian rearing and instruction.

In view of this it was resolved that the members of the synod take care of this to the best of their ability.

Resolved that the synod empower the Hon. Senior Pastor J. Muehlhaeuser on his

upcoming trip to Germany to represent our synod among the friendly organizations and societies there, and for the very best of our synod work especially for the establishment of our educational institutions and that the officials draw up for him such certified authority in writing.

The Ev. Luth. Grace Congregation in Milwaukee through its delegate, Mr. N. Schoof, cordially invited the synod to hold its next year's convention in Milwaukee.

A similar invitation was extended by the Ev. Luth. congregation in Manitowoc through its pastor, Pastor Ph. Koehler.

By a vote it was resolved that the invitation of the first congregation be accepted and accordingly that the synod hold its next year's convention in Grace Congregation in Milwaukee.

Resolved that the synod adjourn to the Friday preceding Trinity Sunday of 1863.

The session was closed with a sincere expression of thanks for the gracious assistance of the Holy Spirit and for the patience and indulgence in which the God of peace sustained us in the handling of this year's business, and with the fervent prayer that the Lord our God would continue to guide us according to the richness of his goodness.

MINISTERIAL SESSIONS

The periods of time before and after the synodical sessions were filled in part with the various committees working out their reports, in part by the *Ministerium* [pastors only] for brotherly discussion and consultation about important matters.

First Session – Monday, 5:00 p.m.

Opened with prayer by Pastor W. Streissguth.

Mr. Fack of Golden Lake was allowed to leave one of last year's ministerial sessions peacefully and cordially with the hope of again becoming a member of the synod in the future. Since he again appeared at this year's convention with the hope of receiving the desired ordination and acceptance into the synod, the *Ministerium* saw itself obligated to carry on a discussion about him. However, after new unfavorable reports about Mr. Fack were brought up and several pastors expressed their opinions, the *Ministerium* found no pleasure to grant him his request for ordination, nor to remain in any kind fellowship with him. The session was closed with prayer by Pastor Fachtmann and adjourned to Tuesday, 5:00 p.m.

Second Session – Tuesday, 5:00 p.m.

Opened with prayer by C. Koester.

The minutes of the previous session were read and adopted.

The remaining time was spent with brotherly discussions and it was eventually resolved that our present secretary of the synod, Pastor Reim, be sincerely thanked for his efforts and work, and for devotedly administering the duties of his office.

With prayer by Pastor D. Huber the session was adjourned to Wednesday, 11:00 a.m.

Third Session – Wednesday, 11:00 a.m.

The minutes of the previous session were read and adopted.

The vacant congregation in La Crosse was the topic for discussion in this session. In order to help the congregation in its present need as much as possible and to keep it in our synod it was resolved that Pastors Fachtmann, Strube, Hass and Ewert be asked by the *Ministerium* to serve the congregation in La Crosse as much as possible until the vacancy is filled.

With prayer by Pastor Sprengling the session was adjourned to 5:00 p.m.

Fourth Session – Wednesday, 5:00 p.m.

Opened with prayer by Pastor E. Moldehnke.

After the minutes of the morning session were read and adopted the remaining short period of time was spent in brotherly deliberations.

With prayer by Senior Muehlhaeuser the session was adjourned to the 1863 convention.

* * * * *

May the merciful and benevolent God, for this sake of his beloved Son Jesus Christ, place his richest blessings on these deliberations and resolutions, so that they redound to the welfare of our congregations, to the furthering of his kingdom and to the praise of his holy and glorious name. Amen.

That the above action of the Evang. Luth. Synod of Wisconsin and Neighboring States, held in Columbus, Columbia Co., Wis., June 14 to 18, 1862 took place as recorded is verified with the signature of the secretary of the synod.

Phil. Koehler, Pastor

Statistical Report

[Con=congregations, PrS=preaching stations, Bap=baptisms, Conf=confirmations, Com=communion participants, Wed=weddings, Bur=burials, PS=parochial schools, SS=Sunday schools, FM=foreign (heathen) missions, HM=home missions, SA=student aid, Synod=synodical treasury]

Pastor	Con	PrS	Bap	Conf	Com	Wed	Bur	PS	SS	FM	HM	SA	Synod
Muehlhaeuser	1	-	138	35	360	16	17	1	1	60.00	30.00	-	3.00
Goldammer	3	1	56	10	212	12	13	1	1	5.00	-	3.00	3.30
Koester	2	-	38	18	464	5	2	1	2	28.00	-	5.20	4.00
Conrad	2	-	46	13	?	9	8	1	2	30.00	15.60	8.00	1.50
Bading	2	-	81	23	?	11	8	1	1	52.13	-	-	10.73
Koehler	2	-	116	14	300	3	18	1	-	-	-	-	6.00
Sauer	3	-	34	17	305	7	15	2	1	36.87	4.00	4.72	3.00
Huber	1	1	52	15	300	4	10	1	1	3.32	2.40	-	2.00
Streissguth	1	-	166	37	495	33	28	2	1	84.25	-	14.35	6.00
Reim	2	-	47	18	?	?	5	1	-	-	-	-	2.72
Sprengling	1	2	21	-	130	-	3	1	-	-	-	-	2.50
Roell	5	-	109	11	451	7	21	2	-	5.15	-	-	4.00
Fachtmann	3	4	81	10	290	7	17	1	3	-	2.00	-	4.50
Braun	2	1	56	11	230	5	11	-	1	10.56	-	-	6.00
Boehner	3	-	69	14	240	7	9	1	3	-	-	1.00	1.85
Waldt	3	2	52	12	222	10	4	1	1	-	-	1.00	1.00
Hoffmann	2	-	13	6	101	2	5	1	2	?	-	-	3.28
Gausewitz	1	1	36	19	200	2	4	1	-	-	-	1.12	1.50
Nietmann	3	-	47	14	521	7	9	1	1	3.47	-	-	13.10
Meumann	1	-	27	1	224	7	2	-	1	12.00	-	-	10.25
Quehl	1	-	20	3	130	8	4	-	1	10.32	30.42	-	2.01
Danmann	1	-	70	8	?	12	10	1	-	10.35	-	-	3.06
Hass	3	-	40	25	416	4	3	3	-	10.20	-	-	1.00
Strube	2	2	60	12	75	-	9	-	1	-	-	-	-
Wagner	2	1	34	8	203	2	3	1	2	1.00	-	1.00	2.00
Ewert	1	-	14	8	130	1	1	1	1	-	-	-	6.00
Sieker	2	-	28	31	?	4	5	-	1	-	5.62	7.00	4.86
Warnke	2	-	45	8	167	4	15	1	2	2.50	2.50	-	1.00
Moldehnke	2	16	39	9	233	3	4	1	2	2.00	-	-	2.00

Old Lutheran Settlements in Wisconsin

by Otto Engel

In 1839 and again in 1843 two groups of confessional Lutherans settled in Wisconsin who were to have an influence on the Lutheran Church in America far out of proportion to their relatively small numbers. One was a group of about one thousand emigrants from Prussia who settled around Buffalo, New York and in Milwaukee and Freistadt, Wisconsin. Another was a group of confessional Lutherans who settled in Kirchhayn, and Lebanon Township in Dodge County near Watertown, Wisconsin. Both came from the northern part of Germany where they had lived in neighboring provinces. Some came from the Province of Pomerania and were called *Pommern*; others came from the *Oderbruch*, a section in the Province of Brandenburg, and were called *Oderbruecher*. All were known as "Old Lutherans." Why were they called Old Lutherans we ask? And what made them such a strong force for confessional Lutheranism at a time when Lutheranism in America was in general anything but strong? What were some of the events and decisions that caused them to leave their homeland in Europe and emigrate to America to settle in the Territory of Wisconsin at a time when Wisconsin was still much a wilderness? To answer these and other related questions we must go back in history for a few centuries and investigate their background in Europe.

The Salzburg Connection

The *Oderbruecher* in Lebanon are lineal descendants of the Salzburgers who in 1731 in the city of Salzburg located in the Alpine district of Austria had formed what became to be known as the "Salzbund" or Salt Confederacy. They vowed that though they were forced to a diet of salt and bread they would not prove untrue to their religious convictions. This is their story.

Introduced at an early period after the Reformation, the doctrine of Luther had made such progress that in 1588 the Catholic Archbishop Dietrich, after personal consultation with the Pope, gave the Protestants in his realm the choice of either returning to the Church of Rome or leaving the country, the latter alternative including the forfeiture of property. Numerous exiles left at the time and found asylum in Austria, Swabia, and other parts of Europe. Other persecutions followed so that by the year 1615 it was thought that Protestantism had been completely exterminated. But it lived on in secret places by those who came together in mines and caves and woods to sing their Lutheran songs, read their Bibles, and to worship. Having tried in vain to exterminate the Lutheran Church in his diocese, the fanatical archbishop, Leopold Anton of Salzburg, now resorted to intrigue. He claimed to be tolerant and asked everyone in his diocese to put their confessional preference in regard to religion on record. With the help of the Jesuits he now found out that there were still thirty thousand "Evangelicals" in his realm. Realizing that they had been trapped, the "Evangelicals" formed the "Salzbund" (Salt Conspiracy). On October 31, 1731 the fanatical archbishop issued a decree of emigration: all those refusing to become Catholics were ordered to emigrate and leave behind not only their property but also their children who were not as yet of age. In vain did the Salzburgers appeal to the Emperor and to the Protestant princes.

Upon hearing of the plight of these Salzburgers, King Frederick William I of Prussia promised to receive all who were compelled to leave their homes because of their faith. But before this offer became known, a decree known as "The Emigration Patent" of October 31, 1731 ordered all Protestants to leave Salzburg, charging them with having conspired against the (Roman) Catholic religion in the "Covenant of Salt." Those without property were expected to leave within three days; those owning property were allowed from one to three months to dispose of it. Without regard to the rigors of the rapidly approaching winter, they were forced away, going whereto they knew not. They knew only that, besides their God, they had a warm friend in the king of Prussia. But he did not know at the beginning what he had undertaken. The few thousand on which he had counted in the beginning turned out to be over fourteen thousand. They came to him via Berlin. Other refugees took a different route, ending elsewhere as we shall see. No matter in which direction these exiles went, the hearts of the people were deeply stirred, so that their march as exiles seemed almost like a triumphant procession. A writer of that century describes it graphically:

The beginning occurred at the end of the year 1731, in a rather severe winter. Memmigen, Weilheim, Kaufbeuren, Augsburg, Kempten, Ulm were the first evangelical places which they entered. In the following year they went through Swabia, Franconia, Thuringia, Saxony and Brandenburg. Everywhere they were received most cordially and treated most generously. In the cities they were met by the magistrates, the clergy, the schools and the entire body of citizens. They were received by the preachers with consolatory and edifying discourses as they walked two by two through the cities. When time allowed, they were conducted to the churches amidst the ringing of bells, and with appropriate music. What occurred in the cities was repeated in the villages. The emigrants sang with joyful voice as they entered and departed. Their strange accent rendered their strains all the more pathetic, so that many a heart was touched and opened to bestow kind gifts.

Among the hymns they sang was first of all Luther's *Ein Feste Burg ist unser Gott*

Then take they our life, goods, fame, child and wife;
When their worst is done, they yet have nothing won,
The kingdom ours remaineth.

Next to this came what was peculiarly their own hymn, the composition of their leader, Schaitberger, the voice of triumphant faith rising above the severe conflicts through which they passed:

An exile poor and nothing more, this is my sole profession;
Banished from home, of God's pure Word to make a clear confession.

O Jesus mine, I know full well this is the way Thou wentest.
Thy steps we'll follow dearest Lord and bear what Thou hast sent us.

Thy precious name I have confessed, Thy love dispels all terror,
Though lips speak loud and plots be laid to slay me for my error.

Though all I have be torn away, I still possess this treasure;
God dwells with me; and his pure faith is wealth above all measure.

God! as Thou wilt, then here am I with Thee to stay forever.
Thy will is mine, and I am Thine; nothing from Thee shall sever.

So forth I go from my dear home, oh Lord, the tears are starting;
As through strange streets I press my way, I think of my sad parting.

A country, Lord, I ask of Thee where I Thy Word may cherish,
Where day and night within my heart the fruits of faith my flourish.

And though within this vale of tears the humblest lot be given.
A better dwelling God provides before his throne in heaven.¹

As stated above, not all went to Berlin. Among the others were about 20,000 for whom the Lord answered their prayer and found for them a home in Lithuania. A smaller group of these 18th century Salzburg exiles emigrated to America. The Rev. Dr. Samuel Ursberger of Augsburg, interceding for them in London, prevailed upon the trustees of the colony to give them free passage to Georgia, to give them grants of land, to confer upon them the rights of English citizenship and to give them freedom of worship.² General Oglethorp welcomed them at Charleston, S.C. in early March, 1734. Gratefully recognizing God's gracious guidance, they called the place of their settlement Ebenezer. Other Salzburger came from time to time so that by 1741 twelve hundred Protestants had settled in Georgia. These people prospered in their new home. Under thrifty hands the virgin forest became a blossoming garden. Four churches served their spiritual needs, and their ministers who had accompanied them across the sea were pastors in the true sense of the word.

Disaster, however, struck the settlement during the Revolutionary War. Because the Germans supported the Colonial cause, the British army invaded Ebenezer and destroyed much of their property. Many people were compelled to leave their homes to settle elsewhere in the country. When the British withdrew, many of the settlers returned to rebuild their homes and churches. But the old glory was gone and life in the settlement was not the same again. Several of the churches reorganized and in later years became a part of the Eastern Synods of South Carolina and Georgia.³

We now return to the group of Salzburger who accepted the offer of King Frederick Wilhelm I of Prussia. Descendants of these exiled are the chief topic of this essay. They were referred to above as *Oderbruecher* because their ancestors settled in the Oderbruch. The Oder River is a river of the former Prussia, and the word *Bruch* means "lowland". In 1747 King Frederick the Great, who was famous for his many restoration projects straightened the Oder River so that he was able to drain and make

arable a tract of land in the elbow of the river about sixty by fifteen miles. He granted farms to refugees from many parts of Germany, including those who had been exiled from Salzburg. Most of them were substantial farmers who were happy in their new found freedom. They would have been happy to have remained here had it not been for the attempt of Frederick William III of Prussia forcefully to unite the Lutheran and the Reformed Church into a united church which was to be known as the "Evangelical" Church. This brought forth a protest movement on the part of the confessional Lutherans which soon gained for them the name "Old Lutherans."

The Influence of Rationalism and Pietism on the Churches of Germany

Ralph Dornfeld Owen, a graduate of Northwestern College, Watertown, and a grandson of one of the families that settled in Lebanon Township in 1843, has given us an excellent description of the religious conditions as they existed in Europe before the emigrations started and while they were in the making. In describing this period we shall be drawing freely from his essay.⁴

When in 1648 the Treaty of Westphalia had ended the Thirty Years War, the immediate effect was a release of suppressed emotions. Germans of all ranks joined Martin Rinckart in singing, "Now thank we all our God." But before long the realization that the war had produced nothing but moral and economic decay led to general disillusionment. Some Protestants found balm for their wounded souls in Pietism, a movement which refused to argue about theological distinctions but stressed personal Christian charities and intensive personal pietism.

The majority of educated people, however, turned to rationalism, which became the dominant mode of thought during the eighteenth century in Europe. It smiled condescendingly on the Christian religion and sought to replace it with deism, a belief in the existence of God on purely rational grounds without any reliance on revelation. Many of the clergy performed their duties in a perfunctory manner, while they concentrated their energies on social life, scientific agriculture, and literary activity. As to the kind of preaching that the people could expect to hear in their sermons we have examples. The familiar verses in the Gospel for Christmas Day, "And they came with haste and found Mary and Joseph and the Babe lying in a manger" gave one preacher who evidently was enthusiastic about scientific dairying the inspiration to discourse on the advantage of stall feeding. In the Good Friday sermon another preacher took advantage of the words of Pilate: "What I have written, I have written" to "preach" on the desirability of making one's will in writing. About the year 1800 the triumph of rationalism seemed to have been complete.

However, during the last quarter of the eighteenth century a reaction against rationalism had begun to set in. Rationalism had covered the ardor of Christianity with the ashes of unemotional common sense, but it had not succeeded in smothering it. Underneath all, the fire of faith had continued to glow. True, thousands of the common people had sunk into indifference, but other thousands of them had retained the faith of their fathers despite the chaff that their faithless pastors had fed them. All they needed was leaders who would point them back to the historic past of the Church and its historical statements, or confessions, where they could once again find truth and certainty for their faith.

One of these religious leaders in Germany was Claus Harms,⁵ born in 1778, the son of a farmer. In 1817, for the three hundredth anniversary of the Reformation he published Luther's ninety-five theses, along with ninety-five of his own which he offered to defend. In his thesis No. 50 Harms declared that the Confessions of the Lutheran Church give us a correct interpretation of the Bible, but at the moment the Church is in a sad state. ... Reason was running wildly through the church driving Christ from the altar. In his theses No. 76 to 99 he attacked the proposal of Frederick William III of Prussia to form a union of the Lutheran and the Reformed Church. The vigorous language of this fearless young preacher and university professor reminded them of Luther. His writings were widely read. Not since 1517 had anybody's writings stirred the religious thinking as did those of Harms. All throughout Germany and Scandinavia could be found groups of earnest men who studied the Bible for its religious message, as well as the writings of Martin Luther, and the Confessions of the Church as contained in the *Book of Concord* of 1580. This has been called the age of religious awakening because it directed men's minds away from the rationalism of the state churches and once again to the study of the Bible and the Lutheran Confessions.

The "Confessional" Conflict in Silesia

It was the adherence to confessionalism that gave rise in Silesia to the movement that came to be called the Old Lutheran movement.⁶

In 1817 Frederick William III of Prussia, in order to commemorate the 300th anniversary of the Reformation, issued a proclamation urging all of his Protestant subjects to observe the anniversary of the Reformation on October 31, 1817, by attending a union service in which both the Lutheran and the Reformed members of the church partook of the Lord's Supper together. By using the compromise formula "Christ says this is my body, this is my blood" instead of the words: "This is my body, this is my blood," he felt that both the Lutherans and the Reformed communicants could interpret the words of institution in their own way. Having devoted much time and study to liturgies, the king in 1821 issued a new order of service (Agenda) and urged all Protestant churches to use it. In 1830, the 300th anniversary of the Augsburg Confession, he made the adoption of this order of service compulsory. When Lutheran pastors and congregations examined it they found that in all essential points he expected them to give up their doctrine and practices and accept those of the Reformed Church and they protested.

In Silicia a man who led the opposition was Dr. Gottfried Scheibel, professor at the University of Breslau and Dean of St. Elizabeth's Church. The new order was to go into effect on June 25, 1830. Three weeks before this date the king was in Breslau, and Dr. Scheibel sought an audience with him, stating that the new order was causing him serious scruples of conscience. The king refused the audience saying: "It is not a question of conscience. The duty of the subject is to obey the king." Thereupon Dr. Scheibel submitted a written petition, praying that such portion of his congregation as shared his scruples be permitted to use the church building for a separate communion service. This was ignored. The president of the church consistory now ordered the police to prevent disorders and Scheibel was suspended from office. He left Silicia and took refuge in Dresden in the independent state of Saxony. A fellow church leader by the name of Huschke remained in Breslau, which now became the center of the

protesting groups, to direct the strategy of the Old Lutherans as they were now beginning to be called. By calling themselves Old Lutherans they wished to emphasize the fact that they were Lutherans of the old school, genuine, original Lutherans, because they had not accepted any innovation or modification of their doctrine or practice.

Opposition to those who followed Scheibel caused both clergy and congregations to become more courageous. More and more of them came out openly and declared their adherence to the old faith. Instead of attending the churches which were in the hands of Unico pastors, they began to form conventicles, that is religious meetings in private homes, and since they did not have a sufficient number of clergy to officiate they chose lay leaders to conduct services. Many withdrew their children from public schools.

Baron von Altenstein, the king's advisor in dealing with these protesting groups, had no patience with them and recommended harsh measures. In April, 1834, a group of Old Lutherans met at Breslau to set up a temporary organization or synod. They appealed to the government to restore their historic rights and to allow them to exist as a separate church, but this was denied. The government retaliated by imprisoning everyone who had participated in the meeting.

This tyrannical action had precisely the opposite effect of what the king had intended. Instead of intimidating them it only spurred the people to make an avowal of their faith. The pastors who were suspended from office now organized themselves in what might be called an underground movement. "Flying pastors" they were called because they moved from village to village ministering to those who had lost their pastors but wanted to hold to the old Lutheran faith. They traveled at night using as their password words such as "Unknown and yet known" (*Unbekannt und doch bekannt*), usually only one step ahead of the police.

Eventually forty some pastors were imprisoned. Whenever a layman refused to divulge the name of the Old Lutheran pastor who had performed a pastoral act for him, such as baptizing his child, he was fined. If he was found to have conducted services in his home he likewise was fined. As the size of the fine increased and many lost all their earthly goods and as they saw no hope of their religious freedom restored in their homeland, they began to consider emigrating.

It was not long after the thought of emigrating was first being considered that two schools of thought arose: those for it and those against it. Both used the Scriptures to back up their position. Prof. Scheibel and other leaders came to the conclusion that one should bear persecution patiently until conditions better themselves. They said that the earth is the Lord's and not that of the earthly rulers. The other group, also quoting Scripture for their stand, said that since "the earth is the Lord's" it belongs to the Lord also in America. Since the king adamantly refused the dissidents the right to worship according to their conscience and refused them permission to form a separate and free Lutheran Church in Prussia, the God-pleasing thing to do was to leave the country and go to a place where they could worship according to their conscience and the Scriptures. At times the arguments became quite heated causing one group that favored emigration very strongly to say: "If you have God with you, you can even live in hell." In the end the leaders at Breslau granted that the decision to emigrate or not was a matter of personal choice and really not decided by Scripture.

The Formation of the Breslau Synod

We have already heard how a group of Old Lutheran ministers met at Breslau in 1834 and appealed to the government for permission to withdraw from the state church and form their own separate and independent church but had been refused. In the spring of 1835 they met again and formed a temporal and informal organization and started to ordain some theological candidates. But the opposition continued until the death of King Frederick William III in 1840. His successor, Frederick William IV, was more tolerant. His first act was to release from prison all those who had been suffering for conscience sake and permitted their pastors to minister to them again. In October he invited their leaders to confer with him about a plan of organization. In September, 1841, the synod of Old Lutherans met at Breslau and adopted a form of organization which the government finally approved in 1845. With the government's recognition of the "Free Evangelical Lutheran Church in Prussia" Scheibel and other leaders of the Breslau Church saw their struggle end in victory. A minority, however, refused to accept the settlement. Of them we shall hear more.

The Struggle in the Province of Saxony

While this was going on in Breslau a similar campaign was being fought for the Old Lutherans in the province of Saxony under the leadership of Pastor J.A.A. Grabau of Erfurt and Captain Heinrich von Rohr of Magdeburg.⁷

Grabau was born near Magdeburg in 1804. In 1829 he graduated with distinction from the University of Halle. After some five years of secondary school teaching he was called to the chief pastorate of St. Andrew's in Erfurt. Having conscientiously performed his ministerial duties for a year and having won the admiration of his parishioners, he announced one Sunday that he could no longer make use of the Union Liturgy; that in his ordination vow he had promised to abide by the Confessions of the Lutheran Church; that he now realized that the Union Liturgy presented the faith in uncertain and equivocal statements. He asked the members of the congregation to write to him as individuals and to express their approval or disapproval of his decision.

He was promptly called to order by the Evangelical Consistory. In October, 1836 he was suspended from office, and a representative of the Consistory was sent to preach in his place. On every Sunday thereafter the church was practically empty while his parishioners crowded around the parsonage to hear Pastor Grabau preach and pray. When the police put a stop to that a miller of the parish opened the second story of his mill for Grabau's services. Soon the police were arresting people for attending "an unauthorized meeting."

In March of 1837 Grabau was summoned before the superior court of the Province of Saxony, King of Prussia. He was accused of illegally performing ministerial acts. However, having an able counselor he was acquitted of the charge. The governor offered Grabau the choice of going into exile or remaining in prison. Insisting on his innocence and hoping to convince the royal government of the injustice of its course Grabau chose to remain in prison.

While in prison a letter came from Pomerania begging Grabau to come to Pomerania and minister to the poor souls who had had their pastors taken from them. Grabau's jailer in the meantime had become quite lenient with him, allowing him to send letters and to leave the grounds accompanied only by an old gendarme. Dr.

Scheibel, of whom Grabau had sought advice, urged him to make his escape if he could. This he was able to do with the help of a certain Captain von Rohr of whom we shall hear shortly.

After several narrow escapes they ended their ten day journey by carriage at Seelof in Pomerania on the estate of Friederich Karl von Buelow, who together with his brother were spiritually awakened aristocrats and leaders of the oppositions to the Union in Pomerania. Grabau and von Rohr were disturbed by the fact that the spirit of von Buelow's followers was more pietistic and emotional than confessional. After a few days they proceeded to another estate on the border of Posen. Here Grabau lived under cover and spent the winter of 1837-1838 doing work among some separatists who were without a pastor, and at the same time enjoying a period of relaxation and convalescence.

In September of 1838 Grabau, while he was taking a rest cure at the baths of Weimar, was recognized, arrested and returned to prison at Heiligstadt. Having partially recovered from an illness he wrote to the royal government, stating that since it was apparent that the government did not intend to grant freedom of worship or of conscience to the members of the Lutheran Church this left them no choice but to emigrate. He therefore prayed for permission to emigrate. At the same time the Lutherans at Magdeburg and Erfurt, under the leadership of Captain von Rohr, likewise petitioned that they might emigrate to America and take Pastor Grabau along with them as their pastor. After several months delay and many conflicts with the government both requests were finally granted.⁸

Let us now introduce Captain von Rohr. He was born in 1797, the son of a Privy Councilor and Revenue Assessor in the Russian government. Members of the von Rohr family, which hailed from Mark Brandenburg, could trace their ancestors back to the twelfth century and had provided numerous army officers and government officials through the centuries. At the age of eleven the boy became a page at the court of Frederick William III and Queen Louise. At the age of eighteen he entered the army. Until his marriage in 1829 he had been only a nominal member of the church, but he was so deeply impressed by the sermon that he heard at his marriage service that he became "converted". He sought spiritual enlightenment by hearing the sermons of some of the outstanding ministers of the time and took private instruction from a Lutheran pastor in Berlin. The death of his wife and other domestic afflictions seemed only to strengthen his faith. When in 1834 the king issued his harsh cabinet orders against him he aligned himself with the Old Lutherans. This act cost him his commission in the army.

After an extended journey to meet others of faith he accepted the leadership of the Old Lutherans in Magdeburg. Released in January, 1839, he proceeded energetically with the organization of an emigration society, composed of Old Lutherans from Magdeburg, Erfurt, and Silesia, all together about a thousand. They formed a financial pool from which poorer members could borrow, without interest, the cost of transportation. Early in May Captain von Rohr went to Hamburg and Liverpool and made a contract with a shipping company to take them to New York in five sailing vessels. The first ship left Hamburg in June and the last ship including Pastor Grabau and his family left July 27, 1839, and arrived in New York on September 18, 1839.

Captain von Rohr was at hand in New York to receive them. In considering regions

favorable for settlement Captain von Rohr had inquired about Wisconsin. He was told that the soil in Wisconsin supported fine forests and was adapted to raising the same kind of crops that they were used to raising in Germany. Another circumstance that commended Wisconsin was the fact that they would be able to buy large tracts of land and establish communities of their own. However, Pastor Grabau, having investigated various regions in order to find a favorable place for a settlement, had decided on Buffalo. The majority of his party traveled by slow canal boat on the Erie Canal to Buffalo. Here on October 5, 1839, Pastor Grabau preached his first sermon to the transplanted congregation in a warehouse. Pastor Grabau stayed in Buffalo and continued to serve the congregation here which grew rapidly as more and more groups arrived and decided to settle in Buffalo. In 1845 he was instrumental in helping to form the Buffalo Synod.

After Pastor Grabau had established himself in Buffalo, Captain von Rohr decided that there would be a surplus of leadership in the congregation at Buffalo so he led a group of about 50 families on to Wisconsin and Milwaukee. About 15 miles from Milwaukee at Mequon in Washington County they settled and formed the Freistadt colony, a name chosen, no doubt, to commemorate their newly found freedom. The settlers at Freistadt bought a large expanse of land, reserving 40 acres in the center for a church and drawing lots for the rest of the land to be laid out in farms. Captain von Rohr built a log cabin large enough to serve as a home, church, and school. During the winter his skills as a hunter provided game for himself and for his neighbor's table when food was in short supply. Since they had no pastor, elders (laymen) conducted reading services and performed marriages and baptisms until they could get a pastor of their own.

The Emigration of 1843

In our study of the 1843 emigration we do well to give special attention to the two men who were leaders of the movement, Adolph Kindermann and Wilhelm Ehrenstrom. Kindermann was a pastor's son born in Ziegenhagen in 1805. He studied theology in Halle and Berlin. He joined the Old Lutheran Church in 1837 but very often was critical of it because it had not been firm enough in its dealings with the Prussian government. He accepted a call to the Old Lutheran congregation in Kammin and ministered also to a number of Old Lutheran congregations in the area who were without a pastor. From here he promoted and supervised the separatistic movement in Pomerania. By 1842 Kindermann had given up hope that the Prussian government would grant them freedom of worship and announced his intention of emigrating. His greatest obstacle was obtaining the necessary papers and permits, but under his energetic leadership the necessary preparations went ahead so that by 1843 a total of 1600 people, primarily from the Province of Pomerania and the northern part of Brandenburg, were ready to emigrate. It had been planned that a group of Oderbruecher under the leadership of Pastor Ehrenstrom was to join them at Hamburg. But when Pastor Ehrenstrom was taken off the ship and detained by the authorities for activities against the government it now fell to the lot of Pastor Kindermann to be the leader of the group. In this he proved a real leader, the true spiritual guide not only during the emigration itself but also after they had arrived in America and began the work of founding and establishing a settlement of their own.

The other man who played a leadership role in the 1843 emigration movement was Wilhelm Ehrenstrom. He was born in Stendal in der Altmark in 1803. He studied theology in Halle. He served several congregations in Posen, Mark Brandenburg, and Berlin. After making the acquaintance of several pastors of the Old Lutherans he withdrew from the State Church in 1833. He was of a fiery disposition and was imprisoned several times because of his strong outbursts against the Prussian government. He also became increasingly critical of the Lutheran officials in Breslau. Finally he was sent by the Breslau officials to help Pastor Kindermann promote the cause of the Old Lutheran Church movement in Pomerania. The field that was assigned to him was to work among the Oderbruecher in the two counties of Brandenburg. Here he was an enthusiastic worker and did adequate work as their leader. He was the leader of the group that was to meet Pastor Kindermann and his group at Hamburg but was taken off the ship at the last moment and forced to stand trial for his outburst against the state government. He served for nearly a year in prison. After he was released from prison he was able to go on to New York. Once in America he was assigned to three congregations in the Buffalo area. The joy of having their own pastor was soon turned to distress, however, when it turned out that Pastor Ehrenstrom had become a fanatic pietist. Hardly had he begun to take up his work in his three congregations when he began to admonish and criticize his members for not having a living faith. He charged Luther for having falsified the Bible in many passages of his translation. He tried to teach his members Greek and Hebrew so that he could prove it to them. As could be expected it was not long before the majority of his members left him. The gold rush of 1848 drew him to California, where he lived out his last days in miserable poverty. He died in 1852.

After the death of Frederick William III the Prussian government began to negotiate with the Old Lutherans. The majority agreed to the compromise advocated by the Synod of Breslau: The government was to recognize the Lutheran Church as a free church, but the Evangelical Church was to retain the possession of the former church buildings. Furthermore, the Old Lutherans were to refrain from setting up independent schools but to return their children to the public schools. To this compromise the Old Lutherans in Pomerania and Brandenburg were bitterly opposed. Besides in the meantime they had lost confidence in the dealings of the Breslau Synod.

All of this helped along the idea of emigrating. In May of 1843 about a thousand emigrants left Stettin in six ships under the leadership of Pastor Kindermann for New York. When they arrived in Buffalo they took council with Pastor Grabau and Captain von Rohr. It was decided that those who wanted to buy farms should go on to Wisconsin. Under the leadership of Pastor Kindermann they now traveled by steamboat through the Great Lakes to the Territory of Wisconsin and arrived in Milwaukee in September and October of 1843. Near Freistadt, about 20 miles from Milwaukee, they established the colony of Kirchhayn (church grove). On a conspicuous hill, near the settlement, they bought 80 acres of land as a site for a church and a school. Here they erected a log house using the lower story for a parsonage and the upper for a church and school. By Palm Sunday, 1848, the colony had prospered sufficiently so that they could dedicate a separate church building. The dedicatory hymn contained these words: "My heart accepts Thee joyfully, Thou Son of God, David's Star." Pastor Kindermann, using these words for his text, dedicated the church with the name David's Star

(David's Stern), the name by which the congregation is called to this day.

A part of the group coming a bit later, consisting mostly of Oderbruecher from Brandenburg, finding that the land near Kirchhayn had mostly been taken, traveled farther west and prospected for farmland along the Rock River, hoping there to establish a colony. They purchased most of the land in a township in Dodge County about five miles east of Watertown to which they gave the name "Lebanon."

The Lebanon Settlement

Previous settlers in the Wisconsin Territory had bypassed this land along the Rock River as useless swamp. The Brandenburgs, however, having lived with the vagaries of a river in their homeland for almost a century and with a mass of drainage ditches were not afraid to duplicate this feat in their newly found home. In short order, the Lebanon marshes were drained by a system of ditches and tile networks which continue to drain the productive and fertile farmland to this day. When the Brandenburgs settled in the general area there was a massive grove of sugar maple trees standing like an island in the midst of the river to which they gave the descriptive name of "Sugar Island," in German *Zucker Insel*, a name that has been kept to this day.

Soon after the Lutheran group had arrived in Lebanon they began to make arrangements for worship services. During the first few months they were served by Pastor Kindermann who came by ox team from Cedarburg and preached to them in private homes. In the spring of the year the Brandenburgs, together with a group of Pomeranians who had come to the area earlier, seriously began to think of establishing a congregation of their own. While the matter of a pastor was being researched and debated a man by the name of Erdmann Pankow was called upon to serve them as a lay leader.

We now introduce Erdmann Pankow who soon distinguished himself as a strong leader in the Lebanon settlement. He was born on September 5, 1818, in Wirsitz, Province of Posen, Germany. His parents, Michael and Eva Pankow, were very poor. His father was a straw roof thatcher and while at work on a job one day fell off the roof of a building and injured his back, making him incapable for future work and to provide for his family: his wife, his son and his small daughter, Wilhelmina. Not many months after this accident the raging cholera struck that part of Germany, robbing the young children of both parents and leaving them in destitute circumstances. Erdmann's father, being fairly well schooled and having some musical ability, took it upon himself to teach his son as much as possible in these branches of learning since there were no schools in that neighborhood. After both parents were dead it was up to young Erdmann who was only eight years old at the time to eke out an existence for himself and for his little sister. What was he to do? It was his violin that helped him to provide the necessary nourishment for their existence.

It was some time after his parents had passed away that the young Erdmann was playing his violin on a street corner of the village for the purpose of entertaining the village folk as well as gathering a few pennies for his personal subsistence that a rich land owner and a Pomeranian nobleman from the neighboring province, a Herr von Buelow, drove up to him and asked him to come to the carriage. He handed him a coin, praising him for his fine playing and asking him different questions. One of these was after he had heard how hard it was for him to make a living for himself and his sister,

whether he and his sister would like to come and live with him and his family, be companions to their children, and also to share their school with them.

It did not take long for the young Erdmann Pankow to decide what to do. Here at the Buelow estate he and his sister now made their home for seven years. Here they received the best kind of education and training in company with the Buelow children by a very efficient teacher. Besides getting a thorough education in religion and other branches of learning he also did not miss out on his musical training.

After he was fifteen, confirmed and out of school, Erdmann Pankow, too, under the German law, had to take up the matter of learning a trade. He selected tailoring, which compelled him a few years later to become a journeyman tailor. In that capacity he traveled over large parts of Germany and finally landed in the province of Brandenburg. Here in the Oderbruch he formed a wide acquaintance with the Oderbruecher and soon together with them became a strong supporter of the Old Lutheran cause. When they left Germany in 1843 and emigrated to America and settled in Lebanon Erdmann Pankow went with them.

We have already heard how Pastor Kindermann served the Lebanon group when they first arrived in Lebanon. However, Pastor Kindermann disappointed the Lebanon group by joining the Buffalo Synod and accepting the tenets of Grabau's Pastoral Letter which he printed in 1840. In the absence of a pastor the Wisconsin group had laymen baptizing and performing marriage for them. In his letter Pastor Grabau stressed the importance of having only ordained pastors performing this service. In his view the Wisconsin group had no right to appoint someone from their own group as temporary pastor to administer the sacraments. The majority of the members at Lebanon felt that this right belonged to all Christians and that by giving in to Grabau's ideas the same restrictions were being placed upon them against which they had fought so hard in the old country. For that reason they refused to submit to it. The result was that Pastor Kindermann left the Lebanon settlement and returned to Washington county where he served the Kirchhayn congregation with great blessing until his death in 1856. He is buried in David's Star cemetery where the congregation has erected a fitting memorial stone on his grave. Being without a pastor the Lebanon group was served by the lay reader Erdmann Pankow of whom we have heard above.

Before leaving the Lebanon settlement Pastor Kindermann had declared the Saxon immigrants in Missouri to be orthodox. Hence in September of 1844 Immanuel Congregation of Lebanon extended a call for a pastor to the Saxons in Missouri. Pastor Carl Ludwig Geyer⁹ was chosen and he conducted his first service in Lebanon on November 21 of that year. He had been theologically trained in Germany and was a cousin to the two Walther brothers, Herman and C.F.W. Walther.

In the spring of the year 1845 a parochial school was opened in Lebanon and Erdmann Pankow was chosen to serve as the teacher. So Pankow moved from the farm that he had begun to clear to the teacherage which had been built. While teaching singing to his children in the school Pankow used the violin to accompany the singing. This was objected to by some of the more rabid Pomeranians in the congregation, since the violin in their estimation was an instrument that was associated with dancing and other sinful merriment. This is the way that Adolph C. Pankow, one of Erdmann's sons, describes the situation.¹⁰

After the church was now regularly organized, pastor and teacher at its service, the congregation grew and prospered in the best of harmony for a few years. Then by and by the social and conventional feeling between the Brandenburg and Pomeranian members began to show signs of coolness, which in the course of time increased to such dimensions as to create a controversy among the members. My father was quite efficient as a musician and not only used his violin as an instrument to teach the children of his school the singing lessons, but often played other music in his home. It so happened, when friends would call at his home, that he would pick up his violin and play some of the more classic music such as Strauss waltzes, polkas, etc. The latter seems to have brought up an argument between father and the pastor. The pastor claiming that is not becoming a Lutheran teacher to play sinful and ungodly music on the violin and my father holding that there is no sin in playing any good music of any kind on an instrument as long as it is not done for a sinful purpose. In this manner the argument between pastor and teacher went on for some time without getting any nearer to settling the question.

But then, like lightning out of the blue sky, came the straw that broke the camel's back. One day my father, being at home, took up his violin and played a very charming piece of music. It might have been a waltz or polka, or what not tempo, this has not been established by later investigation, but what has been asserted for the true fact is that three members of the congregation were at work near the school building in digging a well, and while two of these men were at the bottom of the well, the alluring, charming tunes from my father's violin affected them in such a manner that both, good Christians too, could not restrain themselves from dancing to the tune. When the occurrence became known to Pastor Geyer and his church elders it was pronounced a sacrilege, and was to be taken up at a special church meeting to which the teacher was invited.

The meeting was held as announced and on the pastor's accusation that father had been playing worldly, sinful music on his ungodly violin, the accused answered that he did not consider a violin or music ungodly, only in the purpose it may serve, and he believed that he had not played the instrument nor used the music for any secular or shameful purpose, that could or would influence any good Christian to fall into abysmal sin. The arguments were discussed to and fro for some time and the ultimate result was the separation of the Brandenburg and the Pomeranian members from each other.

Doctrinal Controversies in the Lebanon Congregation

In 1849 the Brandenburg members of the congregation, with a few exceptions, broke away from the organized Immanuel Congregation, the mother church, and with Erdmann Pankow as their leader organized their own independent congregation, calling it the Evangelical Lutheran St. Paul's Congregation of Lebanon. We shall come back to the history of this congregation later, but first we must take up a number of other controversies that shook Immanuel Congregation during the early years of its existence.

When the Missouri Synod was organized in Chicago in 1847 Pastor Geyer and a delegate from Lebanon were there. The latter was John Hoeckendorf, who like von Rohr

had been a former Prussian officer. Pastor Geyer protested on the floor of the gathering against a statement on the proposed constitution against a synodical organization in general. He argued that we have no command in the Scripture for such an organization, nor do we have in Acts 15 a model for it. The aftermath of this at home in Lebanon was that Hoeckendorf and about one hundred adherents broke away from Geyer's church and in July of 1849 organized a congregation three miles south of the mother church which they called St. Paul's Ev. Lutheran Church of Ixonia. For a number of years St. Paul's remained without synodical affiliation, but in 1882 joined the Wisconsin Synod, of which it still is a member today.

The next controversy arose over confession. Pastor Geyer insisted on private confession before allowing members to attend communion. This practice was objected to by some members of the congregation who insisted on public confession. Since they could not agree a group of about one hundred communicants under the leadership of Teacher Wetzel broke away from the Geyer congregation and organized themselves into St. Matthew's congregation and built a church building a short distance from the mother church on Morningside Road just east of Highway 109. They asked Pastor Johannes Bading, the Wisconsin Synod pastor at Theresa, to come and serve them, which he agreed to do. The matter of private confession versus general confession was debated back and forth until finally it was brought to the Wisconsin Synod for an opinion. The matter received a lengthy discussion at the Wisconsin Synod convention of 1858. The Synod agreed that private confession was forced upon the now members of St. Matthew's Congregation contrary to God's Word and the Augsburg Confession. Therefore, the members were under no obligation to any synod and its members were free to affiliate with those who shared their faith. The upshot of the whole matter was that St. Matthew's in 1859 joined the Wisconsin Synod. The small group was served by Pastor Bading until he left the community. For many years the members of St. Matthew's were served by the pastors of St. Paul's, Ixonia, and in 1880 became a joint parish with St. Paul's. In 1926 St. Matthew's decided to disband. The majority merged with St. Paul's of Ixonia with the exception of four families which decided to join St. Mark's of Sugar Island, of which we shall hear shortly. The church building has since been demolished.

During the pastorate of Dr. H.A. Allwardt, who served Immanuel Congregation from 1874-1910, the Predestinarian Controversy broke out and rocked mid-West Lutheranism. Dr. Allwardt became deeply involved in the controversy. He disagreed with Dr. Walther and the Missouri Synod that in election the believers are elected unto faith and became a strong defender of the Ohio Synod position that the believers are elected in view of faith. In the end Dr. Allwardt left the Missouri Synod and joined the Ohio Synod and took the Immanuel Congregation with him. At the time about 40 members who disagreed with Dr. Allwardt and the Ohio Synod position severed their connection with Immanuel Congregation and moved near New Lebanon where they founded St. Peter's Congregation which became a member of the Missouri Synod, of which it still is a member today.

Because of travel difficulties in those pioneer days and because they wanted it easier to provide confirmation instructions for their children a group of 13 families petitioned Immanuel for a peaceful release so that they could have a church closer to home. This was granted to them and in 1880 they founded a new congregation and

called it Cross Congregation.

One would think that with all these separations Immanuel Congregation over the years would have suffered severely because of these losses. This, however, does not seem to have been the case. In spite of all these losses, the congregation has not only held its own, but actually has increased in membership mostly by new emigrants. The congregation today possesses a beautiful church property with a fine brick church built in 1925 and conducts its own Christian day school.

The Founding of St. Paul's Lutheran Church, Lebanon

We now return to the group of Brandenburgers who in 1849 had withdrawn from Immanuel Congregation and formed their own independent congregation which they called St. Paul's of Lebanon. They elected church elders and trustees out of their midst and asked Erdmann Pankow to conduct church services for them until they could get a pastor of their own. This arrangement went on for some time, but at one of the meetings of the newly formed congregation when the matter of getting their own pastor came up it was decided that since Erdmann Pankow had done such a good job of conducting services as a lay reader in the past they felt that he was capable and qualified to fill the position as their pastor. He was elected unanimously to this position. And so it was that on July 20, 1849 Erdmann Pankow became pastor of St. Paul's in Lebanon, a position that he held for the next 55 years. In addition to St. Paul's he also served a small daughter congregation on Sugar Island called St. John's and also some years later a small group of Lutherans at Mayville. In 1854 a brick church was erected on a plot of ground donated by two members. This building was used for worship by the congregation for the next 50 years. It as well as the little log church on Sugar Island have since been torn down. Pastor Pankow resigned from his services to this church in 1905 when the weaknesses and infirmities of old age made their appearance. After his resignation he moved to Marshfield, Wisconsin, to live with his daughter Louise's family, Herman Petrick. After a year's residence there he passed away on March 27, 1907, at the ripe old age of 88 years, six months, 22 days. Erdmann Pankow has been called a patriarch of his church and rightly so, for like Jacob of old, he had a large family. He was married twice and in all his family consisted of 18 children, 17 of his own and one, Louise, the daughter of his second wife.

Church Workers Who Have Come Out of the Church at Lebanon

Three of the sons of Erdmann Pankow followed their father's footsteps into the Lutheran ministry. Erdmann Pankow attended Northwestern College at Watertown and graduated from there in 1872. Three of his classmates who rose to prominent positions in the Lutheran Church were: Otto Hoyer, Johannis Bading, and Franz Pieper. He served congregations in Minnesota at Caledonia and St. James and from 1910-1912 served as the president of the Minnesota Synod. Albert P. Pankow served congregations in the Milwaukee area and at Cambria, Wisconsin. Two of his sons, Herman A. and Erdmann Pankow followed their father into the ministry. Michael Pankow served a congregation in Norfolk, Nebraska. His story is interesting. In 1866 a group from St. Paul's, Ixonia, finding that the land around their church was too closely settled so as to find farms for themselves and for their children left Ixonia and migrated to Norfolk, Nebraska. Here they founded a daughter congregation, also called St. Paul's. They were

served by Pastor Hoeckendorf who had been their pastor in Wisconsin. After a problem with Hoeckendorf arose in the congregation, Hoeckendorf left and the congregation appealed to Prof. Ernst of Watertown, whom they had learned to know in Wisconsin, to come to them and counsel them in regard to their future. This he consented to do. He planned after preaching to them to consult with them with regard to their anti-synod feelings. But before the service began the Norfolk deacons, in the presence of the congregation, informed their preacher that they would like to examine him as to his doctrinal stand. Ernst gamely submitted to their questions, and after hearing his satisfactory confession to the Lutheran faith, they solemnly shook hands in token of turning the service over to him. But now it was Ernst's turn, and, likely with tongue in cheek, he informed them that this had been only half a colloquy. He likewise would now have to examine them. But since the service was about to begin he would wait until later. The sermon won the congregation's confidence completely and Ernst had little trouble convincing them that the differences that had separated them from their fellow Lutherans were nonessential outward matters. Upon Ernst's suggestion the Norfolk congregation now called Michael Pankow who was about to take his final examination at Springfield and with whom as a son of Lebanon, they would feel at home. After three years the anti-synod prejudice had sufficiently subsided so that Pankow and the Norfolk congregation could join the Wisconsin Synod. His son, Walter E. Pankow, was pastor of Emmanuel, New London, Wisconsin and for many years president of the Northern Wisconsin District.

In addition to the three sons of Erdmann Pankow who became pastors we must mention two grandsons: Alexander Sitz, professor at Northwestern College at Watertown, whom this writer remembers not only as an excellent teacher but the professor for whom we had to memorize and recite in German class Schiller's *DAS LIED VON DER GLOCKE*, consisting of 19 long stanzas. The other grandson who became a pastor was E. Arnold Sitz, who passed away in 1989 at the age of 95. Editor James P. Schaefer had this to say about him in his column in the *Northwestern Lutheran* of September 1, 1989: "Pastor, district president, synodophile, and critic, treasury of WELS lore . . . who lived through much of WELS 20th century and made some of it."

Three of Erdmann Pankow's grandson's and one granddaughter became Lutheran school teachers: Erdmann F. Hartmann; Herbert Sitz, who was professor at Dr. Martin Luther College in New Ulm and served the college for many years as its librarian; William E. Woltmann, who taught in several of our Lutheran day schools in Michigan; and Erna Sitz, who was married to Professor Theodore Binhammer, who was a professor at Northwestern College from 1911 to 1967.

Founding of St. Mark's Lutheran Church – Sugar Island

In 1905 after Pastor Erdmann Pankow had resigned, a large portion of the membership of St. Paul's, Lebanon, returned and rejoined the mother church, Immanuel of Lebanon. However, another group of about 21 families under the leadership of teacher David Krubsack decided to form a new congregation. The first meeting was held on October 2, 1905 in St. Paul's Church with 21 men present. Ten were from St. Paul's Church where the meeting was being held; four from St. Matthew's which had left Immanuel Lutheran Church in the dispute over private confession; and seven from St. John's Lutheran Church of Sugar Island which had been served by Pastor Pankow

as a daughter congregation. One new member was added after the congregation was organized. It was decided that the newly organized congregation should be called St. Mark's Ev. Lutheran Church of Sugar Island. However, the congregation was not officially organized until the following year, January 7, 1906, when the constitution was adopted and the church council elected.

The first pastor to be called was Pastor A. Habermann. The new congregation continued to use the old St. Paul's Church as their house of worship for the next few years. In the fall of 1906 the old log church on Sugar Island was torn down and the usable lumber used for the erection of a parsonage. About the year 1912 the members considered building a new church. However, a disagreement arose over the location of the proposed church building and as a result seven members of the original 21 left and in 1913 built their own church east of the old St. Paul's Church which they called St. Paul's of Sugar Island. The newly organized congregation became affiliated with Immanuel Lutheran Church of Lebanon.

In the fall of 1917 St. Mark's Lutheran Church finally was able to build the new church which for so many years had been under consideration. It was dedicated on March 23, 1917. A few of the members felt the church should have been built in the village of Ashippun. But the majority favored building it next to the parsonage. Today it forms a joint parish with St. John's of South Ixonia. St. John's of South Ixonia was formed by a group of families who in the days when bad roads made traveling well nigh impossible wanted a church closer to home where they could worship on a regular basis and send their children for confirmation instruction.

Concluding Remarks

There is an old adage which says: "To know nothing of the past is to understand little of the present, and to have no conception of the future." No place is this more true than in the case of the Old Lutherans who settled in Wisconsin in 1839 and the early 40s. The Old Lutherans are often described as those who chose not to remain in the Evangelical Church when the king sought to unite the Lutheran and Reformed Churches into a united church. But that is only part of the story. We maintain that you cannot really get to know the Old Lutherans unless you know something of the persecution and the hardships that they had to endure beginning with their banishment from Salzburg, Austria, and continuing with the oppression inflicted upon them by the Prussian government and the king and finally as exiles in their long journey to America with all the hardships that this involved. All of this toughened and hardened them and helped to make them the hardy pioneers and the strong force for confessional Lutheranism in America that they turned out to be.

Or how could we begin to understand what a remarkable leader Erdmann Pankow turned out to be, who without any formal training as pastor could preach and teach to his congregation for over 50 years unless you knew something of his background in Europe. It seems that Erdmann Pankow went to great lengths to educate himself. Included in his library was a set of Luther's works.

Or how can we begin to understand the violent opposition to Teacher Pankow's playing of the violin in singing class, calling it an ungodly instrument and his playing ungodly music, if you did not know that in Europe some of the Pomeranians had been under pietistic influence living among people for whom such things as drinking,

dancing, and card playing were shunned as worldly pleasures. They brought some of these pietistic ideas over with them to America.

And what about the many quarrels among the Lebanon settlers over such things as fence lines, failure to agree where to build a new church, or whether they should have general or private confession. Prof. Koehler in his *History of the Wisconsin Synod* puts it this way: "The church quarrels among the Lebanon settlers, to which the Brandenburgers and Pomeranians were more inclined than their Saxon contemporaries, through the years led to one separation after the other in the settlement."¹¹ One cannot help but wonder why there should be so many Lutheran churches in the Lebanon area in such close proximity with one another unless one knows something about the trait that Germans are noted for which has been called innate obstancy. (My mother used to call it *dickkoeppig*.)

One will have difficulty understanding why there should have been so much trouble in the early history of the Trinity congregation at Freistadt unless one knows the difference the position of Pastor Grabau which the Freistadt ministers followed and the position of Pastor Walther and the Missouri Synod. According to Grabau the congregation has only the right to exhort the sinner, the pastor alone has the right to excommunicate. This led to one excommunication after the other, especially if someone did not agree with the pastor. According to the Missouri Synod position the office of the keys belongs to the congregation as such, but is administered by it through the pastor. This difference in practice led to many conflicts in the life of the Freistadt congregation with the result that the Freistadt finally joined the Missouri Synod, of which it is still a member today.

We said before that to know nothing of the past is to have no conception of the future. We know that there have been splits in congregations for various reasons, many of them petty, but we have never yet heard of a split being caused over such an insignificant thing as a violin. We think that this case is unique in the history of the Lutheran Church. We have it on good authority that the infamous violin that we have been writing about now rests somewhere in the attic of one of the grandsons of Erdmann Pankow. We have written a letter to the Pankow family suggesting that the violin be donated to the WELS museum at Salem Lutheran Landmark Church. Here it could be viewed with appreciation and wonder by Lutherans with a love of history for many years to come. We shall consider our efforts in writing this essay amply repaid if this violin some day finds its way into the museum and becomes a spectacular exhibit as it should of the Wisconsin Synod's early history.

ENDNOTES

1. The original *Exulantenlied* by Schaitberger is found on pages 634-635 of *Lebensbilder aus der Geschichte der Christlichen Kirche*, by E.U. Wilh. Krauss. Concordia Publishing House, St. Louis, MO. 1915. A detailed description of the exiled Salzburgers is found on pages 634-643. The translator of the quote and hymn is unknown.
2. More about the persecution of the Salzburgers and the Salzburg colony in Georgia may be found in *History of the Evangelical Lutheran Church in the United States*, pp. 150-168.
3. More about the Germans in Georgia and the Carolinas can be found in *History of*

- the Lutheran Church in America* by J.L. Neve. The Lutheran Literary Board, Burlington, Iowa. 1934.
4. "The Influence of Rationalism on the Churches of Germany" from *The Old Lutherans Came* by Ralph Dornfeld Owen. *Concordia Historical Institute Quarterly*, April 1947, St. Louis, MO.
 5. Klaus Harms, 1778-1885, was a most influential theologian in Germany during the first part of the 19th century. He grew up under rationalistic influences, went from rationalism to positive Lutheranism. For a biography see the *Lutheran Cyclo-pedia*, p. 445. Concordia Publishing House, St. Louis, MO. 1954.
 6. "The Confessional Conflict in Silesia" from *The Old Lutherans Came* by Ralph Dornfeld Owen. *Concordia Historical Institute Quarterly*, April 1947, St. Louis, MO.
 7. "The Struggle in the Province of Saxony and Pomerania" from *The Old Lutherans Came* by Ralph Dornfeld Owen. *Concordia Historical Institute Quarterly*, April 1947, St. Louis, MO.
 8. "Confessional Lutheran Migrations from Prussia and Saxony Around 1839" by Martin O. Westerhaus. *Wisconsin Lutheran Quarterly*, Volume 86, 1989, pp. 256-264. Mequon, WI.
 9. "Carl Ludwig Guyer", *Concordia Historical Institute Quarterly*, April 1939, pp. 3-12. St. Louis, MO.
 10. "Fiddle-Playing Teacher" by Charles E. Werth. *Concordia Historical Institute Quarterly*, Fall 1980, pp. 126-128.
 11. "Lutheran Beginnings in the Watertown Area" by Arnold O. Lehmann. *WELS Historical Institute Journal*. Spring, 1984, pp. 16-17.

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- Brief History of St. Mark's Lutheran Church*, Sugar Island, WI. 1906-1956.
- 75th Anniversary Book*. St. Paul's Lutheran Church, Sugar Island, WI. 1913-1988.
- Centennial History of St. Paul's Lutheran Church*. Ixonia, WI. 1849-1949.
- 125th Anniversary Book*. David's Star Lutheran Church, (Kirchhayn) Jackson, WI. 1843-1968.
- Freistadt and the Lutheran Immigration*, LeRoy Boehlke.
- Correspondence with William Woldmann, grandson of Erdmann Pankow.
- Minutes and Proceedings*, St. Mark's Lutheran Church, Sugar Island, WI.

from the editor . . .

To err is human—and the editor feels endowed. For some unknown reason I passed over the Wisconsin Synod *Synodical Proceedings* of the years 1862, 1863 and 1864, and went from 1861 to 1865. These are important *Proceedings* because they deal with the establishment of the first educational institutions of the synod. We thank a reader for calling this to our attention.

Another reader informed us of possible misleadings in the two major articles of the October 1997 edition of the *Journal*. In the article *Oscar J. Naumann*, a clarification was suggested. Actually the Wisconsin Synod did not object to the Brief Statement of the Missouri Synod as stated on the bottom of page 7 of the article, but did object to the resolutions adopted by the synod, referred to on the bottom of page 8 of the article. In the article *What Makes a Great Church Builder*, Pastor E. Benjamin Schlueter was not the only Wisconsin Synod pastor to be elected president of the Synodical Conference, page 26 of the article. Pastors J. Bading and C. Gausewitz of the Wisconsin Synod also held that position somewhat earlier.

The following information may not be known to some of our readers. At the 1997 WELS Convention it was resolved that the funding and maintaining of the archives be taken over by the synod. This had been one of the purposes of the Historical Institute's existence. The Institute will now center its interest in maintaining the museum—The Salem Landmark Church—and in publications containing articles of historical interest on American Lutheranism, especially the Wisconsin Synod. As a result, the Institute's board is in the process of rewriting the Institute's constitution. When that is completed and adopted, a copy will be included in one of the publications.

Recently the author of *Old Lutheran Settlements in Wisconsin* went to his heavenly home after having served the Wisconsin Synod as pastor, leader and historian for more than 50 years. He and his brother, Armin, collected many books, articles and memorabilia of great interest in regard to Lutheranism in America. Most of the late Pastor Armin's materials are now in deposit at the archives or in the museum. We are happy to have received the present article which should be of interest to many who have some connection with families that settled in Wisconsin. The editor's great-grandfather and family were Oderbruechers who settled in Wisconsin north of Lebanon soon after the Lebanon group selected Lebanon as their homestead. We are thankful for the Engel contributions to Wisconsin Synod Lutheran history.

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