

THE MUKWONAGO CASE:
ST. JOHN'S AND MOUNT OLIVE LUTHERAN CONGREGATIONS
MUKWONAGO, WISCONSIN
1919-1933

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In 1900 the identification of "Lutheran" with "foreign" would not have pleased all Lutherans, especially not those who had long thought of themselves as fully Americanized, but it was close to the truth. The language struggle had faced Lutherans ever since the first immigrants had had children, but each church body had to go through the process for itself, living through the same tensions and marshaling the same arguments, eventually to come out at the same place. Although some progress had been made in the previous century, 80 percent of all Lutherans still used one or another of twenty-nine different foreign languages in worship (1).

Thus, Lutheran historian Fred Meuser characterizes the language issue that faced many of our Wisconsin Synod congregations in the early part of this century. For the most part, the Lutheran immigrants to America had kept their native language and culture as they came to the New World. And so it was for congregations in our Wisconsin Synod as well. Most retained the German language. Many looked on the introduction of English as a threat to orthodoxy and the very survival of the church.

As one looks back at our Synod's transition from German to English in the early part of this century, he may wonder why the change from German to English was such a controversial and heated issue. It is my goal in this paper to help to answer this question by examining how the language issue affected Lutherans in my hometown of Mukwonago, Wisconsin. There, the move to hold English services prompted a split in our Wisconsin Synod congregation, St. John's, and the formation of a new congregation, Mount Olive, which today is a member of the Evangelical Lutheran Church in America.

St. John's Evangelical Lutheran Church of Mukwonago, WI, was founded in 1890 by 12 families and served by Pastor John Karrer of Muskego. He served the small group until 1894, when Pastor G.

Schmidt of St. Paul's in East Troy agreed to serve the Mukwonago congregation as well. Not until 1906 did St. John's receive their first resident pastor, when Ludwig Rader of Mayville, WI accepted their call. Pastor Rader had been born and raised in Stargard, Germany, and came to America in 1878, at the age of 18 (2). The next year he enrolled at Northwestern College, from which he graduated in 1884. In 1887, upon graduation from the Lutheran Theological Seminary, then in Milwaukee, Rader was ordained as a minister in the Wisconsin Synod. It would be during Rader's pastorate in Mukwonago that the push for English services and the controversy which followed would begin.

The first indication of a desire for English services at St. John's is found in the minutes of their annual meeting of January, 19, 1919. There the motion was made and approved to inform every member by letter about a special meeting to discuss the need for English services (3). However, there are no minutes for this special meeting. At the next quarterly meeting on April 13, 1919, the minutes indicate that "the special meeting was withdrawn" (4). No more mention of English services was made.

While this was going on, several members of St. John's appealed to the Missouri Synod to begin English work in Mukwonago. Mr. Janke and Mrs. Winnemann, both members of St. John's, each wrote a letter to Pastor R. Haendschke, a Missouri Synod pastor in Milwaukee who was related to Mrs. Winnemann. He, in turn, referred the matter to the president of Missouri's South Wisconsin District, Pastor Ed Albrecht, who contacted Pastor Rader. Already at this time Rader indicated his unwillingness to have anything to

do with English services. He told Albrecht that he was of the opinion that "the people know German and should come to our German services" (5). Albrecht did not want Missouri to get involved in the situation, so he referred the matter to Pastor Carl Buenger, the district president of the Southeastern Wisconsin district of our Synod, writing, "I am convinced that Wisconsin itself should care for the (English) service" (6).

Shortly after this, District President Buenger received another letter regarding English services in Mukwonago:

Mukwonago, Wis.
December 4, 1919

Mr. C. Buenger,

As I understand you are the president of the Wisconsin Synod. If so, I would like to speak to you in regards to getting an English Lutheran minister to come to Mukwonago to give us English services. Of course we would like one that could give both services, English and German, so if they (sic) should be that we have to have German once in a while so he can give us German services and we would like to have English Sunday School. We have a Ladies' Aid started, working for the English Lutheran church. Now would you like to come to Mukwonago and look the matter over or will I come to Kenosha to speak with you? I hope to hear from you by return mail.

Mrs. Margaret Schumacher
Mukwonago Wis. (7)

It appears that the ladies, and in particular the young mothers, of St. John's were frustrated at the congregation's slowness to introduce English. The matter had come up at a voters' meeting, and nothing had been accomplished. They felt the only way they could accomplish anything was by taking the matter into their own hands. So they formed the Ladies' Aid, with the single express purpose of somehow, someway getting English services started. These ladies' main concern was Sunday School in English for their children, who were not being raised to speak German. As another

member of the Ladies' Aid wrote:

I am a mother of three children growing up and it will soon be time for the oldest child to be attending Sunday School. Where will I send them? I expect with the rest of our Lutheran children, to the Congregational church (8).

But Pastor Rader showed little concern for those who wanted English services. In responding to Pastor Buenger's letter concerning the possibility of beginning English services in Mukwonago, Rader replied that all the people could understand German and that if they really wanted English services they could travel the six-and-a-half miles to East Troy and worship there (9)! A current member of St. John's vividly remembers Rader's response to his parents when they asked him about starting an English Sunday School. "You don't belong to our church. Stay away!" (10), Rader said to these prospective members. It was clear that if English were to be preached in Mukwonago, Rader would not be the pastor to do it. Buenger, too, realized this, for as he answered the Missouri president's request to look into the Mukwonago situation, he wrote, "Pastor Rader should be called away as soon as possible" (11).

It was clear that something had to be done about the situation in Mukwonago. President Buenger approached Pastor G. Schmidt of St. Paul's congregation in East Troy and asked if he would consent to conduct English services in Mukwonago on Sunday afternoons. Schmidt, who had previously served St. John's from 1894-1906, consented, and the first English service was held in the Unitarian Hall on February 15, 1920. Rader had given his approval but attached a condition that would foster ill-will for

many years to come. "My congregation and I have nothing against Pastor Schmidt's preaching to the people in English, but not in our church, for that would only cause strife and discord" (12).

Thus English services began in Mukwonago. Pastor Schmidt continued to conduct services every Sunday afternoon, but unfortunately no Sunday School was begun. Ironically, that same year in April, the voter's of St. John's agreed to have one English service a month, on the last Sunday, beginning in May (13), but it was a case of too little too late. Rader had already alienated many of those desiring English services, and they had no desire to come back to St. John's.

But the English-speaking ladies of Mukwonago still were not satisfied. In May, 1920, President Buenger got another letter from Margaret Schumacher regarding the situation in Mukwonago:

I am writing to you to ask you for help for a pastor for us, as we would like to have services in the morning instead of in the afternoon, and, of course Rev. Schmidt cannot give us services in the morning as he has his own church to look after in the morning. We have not had Sunday School yet either which we want to have Sunday School (sic) because Rev. Schmidt was so busy he could not teach Sunday School so we must have a pastor that has time to teach Sunday School and give us services in the morning (14).

The ladies felt that for Sunday School to be successful, it had to be conducted in the morning. Thus, without their own pastor, they would not be content with the situation.

The issue of where the English-speaking congregation would worship also caused a great deal of strife. Remember, Rader had agreed not to get in the way of the new congregation, but he would only go so far. On July 22, 1920, the English congregation made

this request to President Buenger:

We request the President and Visitor of our District to ask St. John's Lutheran Church to permit this English Mission to hold their services and Sunday School in St. John's Church at a time when they have no services. All necessary expenses will be paid by this mission (15).

President Buenger duly carried this request to St. John's and soon received a terse reply that "the English Mission cannot hold their services in the St. John's church" (16). The English Mission continued to hold their services in the Unitarian Hall. They were further angered by the rumor that Rader had gone to all of his members and urged them to vote against the Mission's use of St. John's building (17).

Now it was finally becoming clear to the officials of the Southeastern Wisconsin District that Rader was the major obstacle to unity among the Lutherans in Mukwonago. The district officials also realized that they stood in grave danger of losing the English mission if they did not act quickly. With this in mind, Pastor Brockmann, the chairman of the Mission Board, advised President Buenger:

The only possible solution which occurs to me is that another man be placed in charge of Mukwonago. In order to accomplish this, Brother Rader must either resign or be called away. If this is not done, many who attend the English service will be lost to our church, or else Ohio or the Council will come in if we refuse to support the English Mission. I stand ready to ask Rader to resign for the sake of the welfare of the Master's cause and stand ready to give Rader financial support until such time as he may receive a call. This latter I feel we owe him (18).

But Rader refused to resign. Instead of risking losing the English mission, the Mission Board decided to call a pastor for

the mission. On May 8, 1921, the Mission was organized as Mount Olive Evangelical Lutheran Church. On August 7 of that year, candidate Louis Karrer, a recent graduate of Concordia Seminary in Springfield who had been ordained just the month before, was installed as Mt. Olive's first resident pastor.

For the next three years there was no controversy. Rader continued to serve St. John's, and Karrer served Mount Olive. Then, on April 27, 1924, Pastor Karrer accepted the call to St. Andrew's congregation in Milwaukee. In June of that year, upon recommendation of the District Mission Board, Mount Olive extended a call to Edmund Sponholz, a student at Concordia, Springfield, to serve their congregation for a year as a vicar. Sponholz accepted this call and began his duties at Mount Olive on June 22, 1924.

1924 also saw changes at St. John's. On May 3rd, Pastor Rader died unexpectedly of a heart attack at the age of 64. He had been the only resident pastor the congregation had ever had. Then, on August 24th, St. John's called Vicar Sponholz to serve them in addition to Mount Olive. Sponholz accepted and preached his first sermon at St. John's on September 7th. Thus through a series of events, the two "rival" congregations were, at least temporarily, drawn together into a dual parish.

Though the two congregations were served by the same pastor, they were far from united. Each continued on their own way, independent of one another. St. John's did cut back to German services only every other Sunday (19), presumably to lighten Vicar Sponholz's heavy load. But Sponholz was only a temporary solution. He would have to go back to Springfield after a year to

complete his last year at the Seminary. So St. John's and Mount Olive both decided to ask Springfield for another vicar for the 1925-26 school year and then to call Sponholz back upon his graduation from Concordia Seminary as their full-time pastor (20). Concordia agreed to this, and student L.G. Lehmann was assigned as vicar to St. John's and Mount Olive for the 1925-26 school year.

During Vicar Lehmann's year in Mukwonago an attempt to formally merge the two congregations was undertaken. It seemed that the "Mukwonago case" might finally come to a resolution. In its April 18, 1926 Voters' Meeting, St. John's took the following action:

The former St. John's congregation voted by ballot upon the advisability of forming a new congregation together with Mount Olive congregation. The ballots cast were eight for and seven against, therefore the two churches were then one. Next, it was agreed to call the new church St. John's, after which the two constitutions, German and English, were adopted as Mission Board publishes. The two constitutions are now on file (21).

But the merger was not to take place. Something stood in the way, but the records and histories are mute on the subject. In Mount Olive's history, the report is simply made, "It was soon found that the existing plans were impractical and illegal. Both congregations, therefore, remained in their old form" (22). Nothing more is said in the records of either congregation. The Wisconsin Synod was still operating two Lutheran churches in the small village of Mukwonago.

As had been agreed upon a year earlier, Edmund Sponholz was ordained and installed as pastor of St. John's and Mount Olive congregations in August of 1926. By this time, the members of St.

John's were beginning to come to the realization that they would soon have to begin English services in order to survive. In the October Quarterly Meeting the following proposal was made:

Recognizing that a dual language congregation in Mukwonago is necessary:

1. Though a sister congregation has English services and therefore we should not, yet our children need training in the English language.
2. If it is not possible to unite, it is a necessity for us at St. John's to begin English work.
3. Yet, we will do everything possible, by God's grace to build one God-pleasing congregation.
4. Therefore, a report will be made at a special meeting to be held in December to make a definite proposal to Mount Olive in January regarding a merger.
5. Finally, we will continue to have German services every Sunday, except for the last Sunday of every other month, when Mount Olive has communion (23).

At the special meeting in December, it was reported that the District Mission Board supported this proposed merger of the two congregations (24).

It was not until May of 1927, however, that the merger proposal was drawn up. The proposed merged congregation would (1) Retain the name St. John's Evangelical Lutheran Church, (2) Recognize the necessity of English services and Sunday School, and (3) Alternate between English and German services from Sunday to Sunday (25). Perhaps now the old problems could finally be set aside!

But, unfortunately the merger was still not to take place. Sponholz refused to begin conducting English services at St. John's, for he felt that it would be an offense to the members of Mount Olive. Angrily, the members of St. John's replied that if Sponholz didn't carry out their wishes, he would lose his job

(26)! Sponholz quickly replied to the charges against himself that:

1. The letter of July 3, 1927 is not an official writing of St. John's congregation.
2. St. John's congregation has no right to remove him. He could not be accused of false doctrine, an ungodly life, or unfaithfulness. He called the 14 members behind the letter to repentance.
3. Nevertheless, at risk of offense to Mount Olive, he would carry out English services and Sunday School at St. John's, but only if the congregation would assume full responsibility (27).

This was accepted by the voters of St. John's.

In May of 1928, yet another proposal was made to formally unite the two congregations. It seems that though English work had started at St. John's, the two congregations had remained separate entities. The following recommendation had the support of the church councils of both congregations and was unanimously accepted by the voters of St. John's:

The recommendation was made that services be conducted alternately, week by week, at the two congregations following this schedule:

9:15 Sunday School
10:00 English Service
11:00 German Service

All members of both congregations should participate in both churches (28).

In other words, both congregations remained separate, but on one Sunday, both German and English services would be held at St. John's with nothing at Mount Olive, and the next week the opposite. The two congregations had gone to ridiculous lengths to remain separate, yet cooperative!

It appears that this plan never went into effect, for the

District Mission Board still was striving to unite the two congregations into one. Finally, they came to the conclusion that there could be no union as long as Sponholz was on the scene. So for the second time in less than 10 years, the Synod made an effort to move a pastor out of the volatile situation in Mukwonago:

Enclosed you will find a copy of the list of candidates which I gave to Rev. Huth for Slades Corners. ... Another name may be added to the list. This is Pastor Edmund Sponholz, Mukwonago, Wis. ... He has two congregations in Mukwonago, the one the old German one, the other an English mission which was started because the German congregation would not permit English preaching at the time. Conditions have changed and the German congregation also wants English services. The mission board recommended a union of the two congregations but they could not agree on the name. I believe a change in the pastorate would be a means of uniting the congregations. Pastor Sponholz should be called away (29).

This time, the Synod's plan came to pass. Slades Corners called Sponholz and he quickly accepted. Pastor H. Gieschen of Milwaukee was called to be the vacancy pastor.

Then the Synod acted quickly to amalgamate the two congregations. A joint meeting was held in January of 1929 for this purpose, but the result was far from a merger! Mount Olive's history records the results of this January meeting:

In January, 1929, we had a joint meeting of both congregations at Mount Olive Chapel. Mission Board was out and again the subject of amalgamating was discussed. Both congregations were somewhat opposed to it, although the Mission Board favored St. John's because of their being the older congregation, although Mount Olive had grown in membership during the Karrer pastorate and was the larger of the two. This meeting became very rough. Rev. Buenger had warned them several times to be careful as to word. It finally came. One Mount Olive member spoke in a very unchristianlike tone, and Rev. Buenger called the meeting to

a halt, telling Mount Olive that there would only be one Lutheran Church recognized in this community, namely, St. John's, and our door would be closed and we would no longer have a pastor and to go wherever we wished (30).

St. John's minutes have no record of this meeting. I doubt that it was as one-sided as Mount Olive's history presents it. But, needless to say, all hope of unity between the two congregations was lost. St. John's made one last effort to encourage a merger, under the name of St. John's- Mount Olive congregation, but nothing came of it (31). English work was begun in earnest at St. John's.

The English work at St. John's put the District Mission Board in a quandary. Mount Olive was subsidized by the Synod. Now there seemed to be no reason to subsidize a second congregation in the little village of Mukwonago, for English services were available at the older, self-supporting congregation. Thus, the Mission Board passed the following resolution on August 18, 1929:

Since the members of Mount Olive Lutheran Church, Mukwonago, Wis., now have the opportunity to hear the gospel of Christ in the language of the land at St. John's Church every Sunday, the Mission Board of the South (sic) Wisconsin District feels that it can no longer conscientiously subsidize Mount Olive.

It is therefore resolved that the subsidy hitherto granted Mount Olive terminate with the 30th of September, 1929.

Since St. John's Church has made provision for regular English preaching, the reason which justified the existence of Mount Olive no longer obtains. In view of the money stringency in the treasury of Synod, further support of Mount Olive, under the present conditions, would be unfaithful stewardship of the monies appropriated for mission purposes (32).

After the resolution, the Mission Board encouraged Mount Olive's

members to join St. John's, but certainly they realized that this was nearly an impossibility, considering the past animosity between the two congregations. The two congregations would not even attempt to unite in the future.

From 1929-1931, St. John's was served by a vacancy pastor, Rev. H. Gieschen, of Milwaukee. Then in 1931, a call was issued to candidate Alfred Maaske, from the Lutheran Theological Seminary in Thiensville, WI. St. John's had solved its vacancy problem.

Mount Olive's vacancy was another story. They obviously couldn't get anybody else from the Wisconsin Synod to serve them. In January of 1930, Mount Olive called Pastor H.W. Saeger of Milwaukee. Saeger had formerly been a Missouri Synod pastor in Iowa, but had been removed from his congregation, and since had joined the Synod of the Northwest. President Buenger was angered at this turn of events. Even though Mount Olive no longer received subsidy from the Mission Board, he still considered them to be part of the Synod. Saeger had no right to step in where he was not wanted. Buenger wrote to Elmer Ninnebach, the secretary of Mount Olive: "'All things shall be done decently and in order,' so God's Word tells us. Mount Olive is a child of the Wisconsin Synod and as such should not sever connections with the Wisconsin Synod, unless it be done in a manner pleasing to God" (33). To Pastor Saeger himself, Buenger wrote, "How do you justify your serving Mount Olive according to the Word of God and to established and recognized Lutheran custom and order?" (34). To this, Saeger replied, "I thought I had written you (Buenger) that I was duly called here, but you, as a brother, ask me to be

more specific, I think. In reply I wish to state: I justify my serving Mount Olive on the basis of the call God's people extended to me and which I accepted" (35).

The battle between Saeger and the Wisconsin Synod continued for three years. Wisconsin could not accept him into its ministerium in good conscience, and yet was not willing to give up the Mount Olive congregation. To complicate matters, several members of Mount Olive accused Saeger of preaching false doctrine, using the General Synod catechism, and accepting lodge members (36). Saeger followed up by excommunicating those members, who then joined St. John's. Finally, in 1933, after first approaching the Norwegian Synod, Saeger led Mount Olive into the Synod of the Northwest of the United Lutheran Church of America. On October 1, 1933, Mount Olive Lutheran Church was accepted into the U.L.C.A. (37). There has been no more contact between Mount Olive and the Wisconsin Synod to this day. Mount Olive stayed with the U.L.C.A. as they merged into the Lutheran Church in America in 1963, and finally into the Evangelical Lutheran Church in America in 1988. Today Mount Olive remains an E.L.C.A. congregation.

German services continued at St. John's in some form or other until 1948. By 1932, German services were conducted only twice a month and on holidays. That was cut to once a month in 1941. The last German service was conducted on the first Sunday of November, 1948 (38). St. John's remains in the Wisconsin Synod to this day and celebrated their centennial in 1990.

Why was the language issue and the resulting controversy so volatile in Mukwonago? As I analyze the events, I can see certain

patterns developing, patterns that I feel also apply to the difficulties Lutheran churches in general had in the early part of this century when confronted with the language issue. To a certain extent, several of these "patterns" are still present in our church today.

As one looks at the "Mukwonago case," it would be very easy to point the finger at Pastor Rader and his stubborn resistance to change. To be sure, Rader deserves a good deal of the blame for stirring up the problems between St. John's and Mount Olive, but as I put myself in his shoes, I understand to a certain degree what Rader was going through. The times were passing Rader by. He was a German preacher in a country and a church that were rapidly becoming more Americanized every year. Change came hard for the old German preacher. His English wasn't very good, and there was getting to be less and less call for German-speaking pastors. So Rader resisted the inevitable changes that had to be made. He stubbornly fought to keep English out of his congregation, even though he had to see how it was harming his people. This is where I cannot sympathize with Rader at all. As a Seelsorger, Rader's first concern should have been his people, not himself and his discomfort with the English language. Rader's resistance to change was a major factor to the ill-will between St. John's and Mount Olive congregations.

Rader certainly wasn't alone in resisting the change from German to English. Undoubtedly there were many other pastors who went through the same experience and reacted in the same stubborn way. And things really haven't changed all that much today.

Change in matters of adiaphora -- and language is an adiaphoron -- still is difficult for many people. The old is comfortable; the new is uncertain. Although not all change is necessarily for the better, no change at all is also undesirable. As in many things, some middle ground needs to be found where change in adiaphora is involved.

Another factor that strongly influenced the Mukwonago situation is parochialism. To be sure, the people of Mount Olive had reason to be frustrated with St. John's congregation in the early part of their history. St. John's wouldn't even allow them to use their church building on a Sunday afternoon when nobody else would need it. But members of both congregations let these feelings of ill-will fester and hinder a possible reconciliation. Instead of leaving the past behind, the members of these congregations appear to have held grudges against one another -- grudges that doomed the merger attempts of the later 20's to failure. One of the major impediments to a merger was the name for the new congregation! Neither congregation wanted to give their name up. Neither wanted the name of the other congregation to gain preeminence. Instead of setting aside differences and working together, each congregation strived for its rights, instead of looking at the big picture of the blessings of unity with the other congregation.

Parochialism remains among us today as well. Its form is not as pronounced as it was in Mukwonago in the 1920's, but it's still there. Witness the "we/they" approach that some people and congregations take towards our Synod. At times, as we become

concerned about our local congregation's needs, we can lose sight of the fact that we are "walking together" with over a thousand other W.E.L.S. congregations. We can and need to be concerned about our local congregation, but not to the exclusion of the other congregations in fellowship with us! "How good and pleasant it is when brothers live together in unity!" (Psalm 133:1).

The time factor also plays a major role in the desire for English services in Mukwonago and elsewhere as well. The push for English services in Mukwonago came in 1919, one year after the war against Germany had ended. During the war, German-Americans often were suspected of being traitors, especially if they still primarily spoke the mother tongue. World War I hastened the exit of German as a primary language in America. And after the war, German immigration began to drop off considerably. Is it any wonder that so many Lutheran congregations underwent the transition from German to English at this time?

Finally, the high regard which people had for their pastors contributed to the difficulties in Mukwonago. Usually we look back with favor on the people in earlier times in our church for their proper respect for the ministry, and rightfully so. But when a pastor takes advantage of the respect of his people, he is abusing his call. Both Rader and Saeger, and, to a lesser degree, Sponholz, were guilty of abusing the respect their members gave them. Rader comes across as a dictator, as he tells his people to vote against allowing the English mission to use St. John's church building for their services. Saeger came into a troubled situation at Mount Olive and took authority and respect that

didn't rightfully belong to him. Sponholz followed his own ideas instead of the express wish of his congregation when he delayed the English services at St. John. We wish that the people of today had the respect for their pastors that the people in the early part of this century did. But with respect comes responsibility, and sadly, several of the pastors involved in the Mukwonago case did not handle the respect of their people in a responsible fashion.

"Hindsight is 20/20." It is easy to sit back and evaluate the Mukwonago case 60 years after the fact and wonder how it ever could have happened. How could the leaders and the people overlook what seem to us to be such obvious mistakes and such obvious solutions to the problem? But we don't study history only to marvel at the mistakes of the past. We do so to learn and to avoid making the same mistakes in the future. Resistance to change and parochialism are still in our midst today. They will be here till the end of time. It is my hope that the study of the Mukwonago case of 1919-1933 can help us correct our mistakes and keep us from repeating the past as we humbly look to God to guide our future. He assures us that he will bless our work in spite of the mistakes we make as he uses us to spread his Word. In spite of all the controversy that took place in Mukwonago in the 1920's, God's Word was proclaimed. His work was carried out. That is more important than any controversy or disagreement ever can or ever will be.

ENDNOTES

- (1). Fred W. Meuser in The Lutherans in North America, E. Clifford Nelson, editor (Philadelphia: Fortress Press, 1975), pp. 365, 366.
- (2). "Obituary of Pastor Louis Rader," The Northwestern Lutheran, Volume 11, Number 11, June 1, 1924, p. 172.
- (3). Minutes of St. John's Annual Voters' Meeting, January 19, 1919.
- (4). Minutes of St. John's Quarterly Voters' Meeting, April 13, 1919.
- (5). Correspondence of November 4, 1919, from Rev. Ed Albrecht to Rev. Carl Buenger.
- (6). Correspondence of November 4, 1919, from Rev. Ed Albrecht to Rev. Carl Buenger.
- (7). Correspondence of December 4, 1919, from Mrs. Margaret Schumacher to Rev. Carl Buenger.
- (8). Correspondence of January 23, 1920, from Mrs. Henry Hoeft to Rev. Carl Buenger.
- (9). Correspondence of November 10, 1919, from Rev. Ludwig Rader to Rev. Carl Buenger.
- (10). Personal interview with Mr. Ervin Keppen, April 4, 1991.
- (11). Correspondence of November 5, 1919, from Rev. Carl Buenger to Rev. Ed Albrecht.
- (12). Correspondence of November 30, 1919, from Rev. Ludwig Rader and the St. John's Church Council to Rev. Carl Buenger.
- (13). Minutes of St. John's Quarterly Voters' Meeting, April 13, 1920.
- (14). Correspondence of May 8, 1920, from Mrs. Margaret Schumacher to Rev. Carl Buenger.
- (15). Correspondence of July 24, 1920, from Rev. Carl Buenger and Rev. Hartwig to St. John's Evangelical Lutheran Congregation.
- (16). Correspondence of August 22, 1920, from Rev. Ludwig Rader and the St. John's Church Council to Rev. Carl Buenger.

(17). Correspondence of October 22, 1920, from Rev. Paul Brockmann, Mission Board Chairman, to Rev. Carl Buenger.

(18). Correspondence of October 22, 1920, from Rev. Paul Brockmann to Rev. Carl Buenger.

(19). Minutes of St. John's Quarterly Voters' Meeting, October 6, 1924.

(20). Minutes of St. John's Quarterly Voters' Meeting, March 22, 1925 and Minutes of Mount Olive Voters' Meeting, March 29, 1925.

(21). Minutes of St. John's Quarterly Voters' Meeting, April 18, 1926.

(22). "Annals of Mount Olive Lutheran Congregation," p. 2.

(23). Minutes of St. John's Quarterly Voter's Meeting, October, 1926.

(24). Minutes of St. John's Voters' Meeting, December 12, 1926.

(25). Minutes of St. John's Voters' Meeting, May 8, 1927.

(26). Recorded in the Minutes of St. John's Voters' Meeting, August, 1927.

(27). Letter of July 3, 1927, from Martin Sponholz to St. John's Lutheran Congregation, recorded in the Minutes of St. John's Voters' Meeting, August 1927.

(28). Minutes of St. John's Voters' Meeting, May 20, 1928.

(29). Correspondence of November 8, 1928, from Rev. Carl Buenger to Rev. E. Jaster.

(30). Mrs. Henry Hoeft, "The History of Mt. Olive Evangelical Lutheran Church," p. 3.

(31). Minutes of St. John's Voters' Meeting, May 12, 1929.

(32). Correspondence of August 26, 1929, from The Mission Board of the Southeastern Wisconsin District to Mount Olive Evangelical Lutheran Church.

(33). Correspondence of February 11, 1930, from Rev. Carl Buenger to Mr. Elmer Ninnebach, secretary of Mount Olive Lutheran Church.

(34). Correspondence of March 21, 1930, from Rev. Carl Buenger to Rev. H.W. Saeger.

(35). Correspondence of March 28, 1930, from Rev. H. W. Saeger to Rev. Carl Buenger.

(36). Correspondence of January 10, 1932, from Mr. and Mrs. Wm. Vollmer to Rev. Carl Buenger.

(37). Minutes of Mount Olive Quarterly Voters' Meeting, October 1, 1933.

(38). Minutes of St. John's Quarterly Voters' Meeting, October 10, 1948.

RESOURCES

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