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SEVENTY-FIVE YEARS OF THE WISCONSIN SYNOD IN BRIEF SURVEY

1. *The Beginnings*

The seventy-five years of which this year's jubilee anniversary marks the close, sets the official date for the beginning of the Wisconsin Synod as May 26, 1850. As a matter of record that date is authentic and the place where the first formal organization was effected was Granville, near Milwaukee. Everyone will realize that there must have been something in the way of Lutheran church work in the locality before such a formal organization could take place.

Germans began to come into the Territory of Wisconsin as soon as it was organized in 1836 in increasing numbers. At first most of them were Roman Catholics, but in the forties there were many Protestants as well. They came by families rather than as colonies, excepting for the Swiss in Green County and the Prussian religious refugees under Krause, von Rohr, Grabau, and Kindermann. Of these lastmentioned some reached Wisconsin and established colonies and Lutheran churches in Milwaukee, Freistadt, Kirchhayn, and Lebanon. As early as 1845 they were organized as the Buffalo Synod. The Swiss had no religious motives in seeking a new country and besides, they were Reformed. They were loosely connected with the beginnings of our synod but soon went their own way.

The German Lutherans had come primarily to make their fortunes in a new land. Many, no doubt, were devout Christians, but they had not provided themselves with pastors when they came. The need for a church was realized after they were here. In many instances neighbors got together and formed what must be termed congregations, often erecting a blockhouse as an outward token of their intention of forming a congregation. They were often by no means of uniform faith. Many were Lutherans, others were Reformed, still others were indifferent to confessional distinctions. In all localities there were also those who would not openly reject Christian faith, yet held many very free ideas of the rationalizing sort. It was a cross-section of the spiritual life of the whole of Germany that one found in many a small community. These better Christian elements just mentioned do not constitute the whole picture. Among the Germans that came to Wisconsin there were many who were out and out infidels and tried their best to make life miserable for those others who still held to their Christian profession. They had much opportunity to show their malevolence for many of the early circuit-riding preachers, especially among the Germans, were rank frauds. The people were eager to hear preaching; the motives of many were surely quite mixed, but they did not want to surrender their character as Christians. They welcomed anyone who promised to preach to them. Not only illiterate and untrained men took advantage of this situation and then failed to be of service, many down-

right scoundrels took to preaching as an easy way to make a "respectable" living.

The serious men of the pioneer communities soon saw the danger with which they were threatened. Old and young would either grow into heathendom or would drift into sectarian churches which were not at all suited to their best traditions. The most active sectarian organizers were the Methodists who were not at all choice in accepting men for preaching service and in consequence had comparatively many men in the field.

There were conscientious Lutherans in the older sections of the country, heirs of the original American Lutheran foundation of Pastor Muehlenberg. They heard, and some of them saw what was going on in the new territories. In their regular work they had gone West as far as Ohio but did not have the men who could have served the needs of the swarms of immigrant Germans that were scattered over so wide a field. They did the next best thing: they reported the state of affairs in urgent and pleading letters to such missionary societies of Germany that might be presumed to be interested. Such appeals reached Germany in the thirties and then came again and again. We are chiefly concerned with our synod; the first appeal from our state which really bore fruit and was the real beginning of the Wisconsin Synod came from Oakwood, near Milwaukee.

Ehrenfried Seebach wrote a letter to the missionary committee of the Rhenish town of Wesel which was forwarded to the officials of the Langenberg Missionary Society. This society had for its object the spiritual care of Protestant German immigrants in North America. As far as its means permitted it secured young men who were willing to do the work and prepared them for their calling at the Barmen Training School for missionaries by arrangement with the Rhenish Missionary Society which conducted the Barmen school.

Seebach lived in the Town of Oakwood, on the Kilbourn Road, not far from Milwaukee. It was a congregation of 300 souls and had had a pastor who had proved to be unworthy of trust and had been compelled to leave. They had built a church and wanted a faithful pastor for whom they pledged themselves to provide all material necessities, including a parsonage. Seebach, the letter writer, was reading sermons of a Sunday and was instructing the children in the catechism as best he could. He writes: "There is a great field for Christian work here. Under a good pastor splendid congregations could be made to flourish in a short time and then we could establish gospel institutions at this place from which the more distant communities could be reached, for there is in many a longing for the word of God. But how can they believe if there is no one to preach the Word?" His simple words are not without the prophetic import one may so often find in words of simple faith.

It so happened that at this very time the Langen-

berg society was sending three men to America; in fact, they were even then at sea. But since they were aboard a sailing vessel it was possible to get a letter by steamship to New York before they arrived. This letter directed that John Weinmann, one of the three Langenberg "Gospel heralds" (Sendboten), was to go to Wisconsin in answer to the call of Oakwood. He reached his congregation in the same year, 1846, and went to work; he also preached at Caledonia Center, Greenfield, and New Berlin.

Weinmann was a friend of Pastor John Muehlhaeuser, of Rochester, N. Y. Muehlhaeuser had come to America under the direction of the Langenberg Society ten years before, in 1837, and after his first winter in New York, had gone to Rochester to serve a German Lutheran church there. Muehlhaeuser was much the



Pastor John Muehlhaeuser,
pioneer missionary about Milwaukee

older man and had had much practical experience as a Bible and tract missionary in Europe. He was a true missionary in spirit and the new field with its opportunities for work for which he was so well suited lured him from his established parish in Rochester and he came to answer Weinmann's call in June, 1848. He went to work in Milwaukee and its environs immediately, preaching and distributing Bibles.

The Missouri Synod was organized in 1847 and had a church in Milwaukee, Trinity, at Ninth and Prairie streets. The Buffalo Synod had St. Paul's church. Two independent churches, in one of which the elements from which St. John's church was later recruited, had their own pastors. But when Muehlhaeuser found traveling too trying for his health, he took advantage of the offer made by two English pastors, one a Presbyterian and the other a Congregationalist, and held German services in rooms rented for the purpose by his American friends. He began this in October 1848 and organized an "evangelical" church. The following May he undertook a

second organization because he wished to express his Lutheran convictions. The new congregation at first called Trinity, was legally incorporated as the German Ev. Luth. Grace Church.

The same year, 1849, brought another Langenberg man, Wrede, to Wisconsin. He was given the charge at Granville, a congregation of mixed membership. The three men, Muehlhaeuser, Weinmann, and Wrede found soon that it was necessary to establish some sort of order if their work was to be fruitful.

December 8th, 1849, they met in the rooms then used by Grace church and formally established "The First German Ev. Luth. Synod of Wisconsin." A fourth man, Meiss, was also present. It was agreed to meet the following May at Granville and adopt a constitution which was to be prepared by Muehlhaeuser. There were five men present when the synod actually came into being: the three regular pastors and the licensed pastors, Meiss and Pluess. They were at the time serving 18 congregations. Grace church had sent a delegate and was the first congregation accepted. The constitution, as drawn up by Muehlhaeuser, was adopted with changes that cannot be determined. It was a simple document, modeled after those of the Lutheran East; coming from the New York Ministerium, Muehlhaeuser, no doubt, had



Church at Granville
On this spot the Wisconsin Synod
was organized

that particular constitution in mind. It made the pastors, the "ministerium," somewhat more responsible for the conduct of the synod's affairs than the laymen. It also provided for the licensing of preachers. This measure that strikes us as rather strange was prompted by the prevailing conditions. Men would come and apply for pastoral charges though they had very little preparation; others were so little known that it seemed the part of wisdom to defer their full admission into

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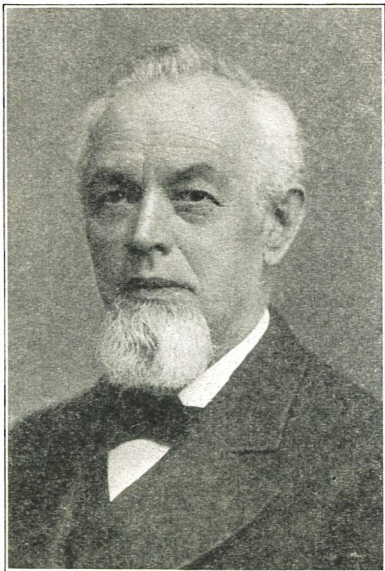
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the synod until after they had served a probationary term under the supervision of some more experienced pastor.

So then, the Wisconsin Synod was launched. It needed no treasurer, though it elected one. Muehlhaeuser was elected president and during his term of office, which extended until 1860 and beyond that until his death in 1867, he was more than president, he was adviser and father to all the pastors that were led into the synod. He kept up his connections with the Langenberg Society and the Wisconsin Synod continued to be the particular charge of that unselfish band of German Christians, giving that help which was so sorely needed: men and also money.



Pastor John Bading

President of Wisconsin Synod for
39 years, of Synodical Conference
30 years

Muehlhaeuser also kept in close touch with his friends in the East, notably Dr. C. F. Schaeffer, of Gettysburg, Pa. The Home Missions Society of the Pennsylvania Synod was a great help to the struggling "ministerium." For the first these two distant friendly societies, the one

in Germany, the other in Pennsylvania were the chief source of the means by which the young synod expanded.

As fast as the men became available the larger towns of the south-eastern third of Wisconsin were covered. The pioneers who did the work were in addition to those mentioned: C. F. Goldammer, J. Bading, Ph. Koehler, W. Streissguth (Basle), Ph. Sprengling, G. Reim, G. Fachtmann, C. F. Waldt. Many rural communities were visited and served occasionally by neighboring pastors (the term "neighboring" in this case must be taken in its widest sense). The state from west of the Fox river valley to the Lake shore was pretty well explored from Green Bay to Kenosha, to the west a line running through Jefferson County (Watertown) would take in nearly all that was covered in the first ten years, though there was a beginning in La Crosse.

2. *The First Seminary*

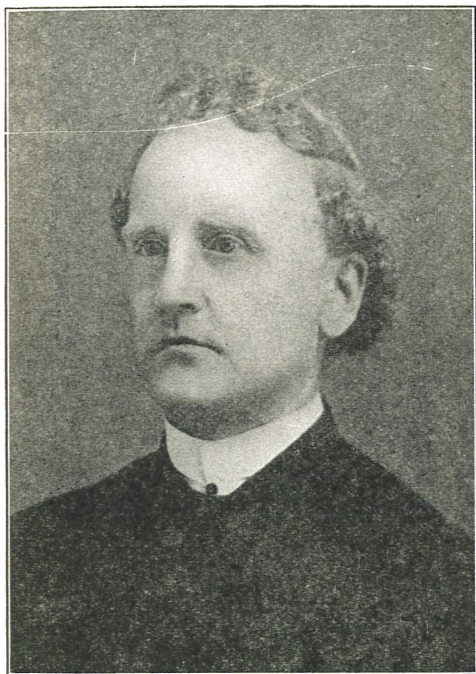
The great need was men. The best that foreign friends could do was not enough. It was realized almost at the beginning that institutions must be established if even a small measure of the harvest was ever to be brought home. For a time it seemed as if the solution would be found by affiliating with the Illinois Synod, which offered the Illinois State University, at Springfield, as a suitable institution where the Wisconsin Germans might place a theological professor and where they might train their pastors. Negotiations were begun in 1857 and carried on until 1860 but in the end the Wisconsin men were sure they could not retain their confessional integrity if they entered into any such compact. By this time, beginning in the middle fifties, Wisconsin was definitely turning from the irenic Lutheranism of Muehlhaeuser to the blunter, plainspeaking, uncompromising Lutheranism for which the freedom of America gave the finest opportunity and which here more than in the older countries was recognized as a necessity by earnest Lutherans.

After much deliberation the synod of 1862, Bading was now president since 1860, decided to establish a seminary and a college. There was no money in Wisconsin and so Wisconsin went to the money. Bading was sent to Germany and Lutheran Russia in 1863 to collect money and books. By this time the Berlin Missionary Society was also interested in the young American church body and Bading tried hard to make this interest yield returns in the Prussian capital. He had a measure of success but the synod was not to enjoy it fully. Reports were reaching the German societies that the Wisconsin Lutherans were becoming exclusive, that they were making their Lutheranism oppositional to the very type of unionistic protestantism which was carrying the Langenberg and the Berlin societies. They did not object to anyone's being a Lutheran, many of them were themselves Lutherans of conviction. But they disliked the exclusive confessionalism which was flourishing in the "Old Lutheran" synods of America, Missouri and Buf-

falo, and which was becoming only too evident in the youthful Wisconsin body. Bading returned, but the money was held in escrow by the Berlin authorities and was never released, for very soon, 1867, the Wisconsin Synod formally declared its confessional position. On Wisconsin's side it was done without bitterness, rather with profound regrets. But it was inevitable. The Germans had been good to us, they had done true Christian work by which we have benefited to this day. But the very men they sent us, who have taught us the full truth of the Gospel, had the courage to confess what they believed. The Germans were living under conditions that were vastly different from those prevailing in America; the Truth is always the same; but in America the free competitive rivalry of the churches sharpened the

to fourteen. The course of studies included college work.

In May, 1864, ground was broken for a college building on Richards' Hill at Watertown. There had been quite a warm debate as to the location of the new school. Many favored Milwaukee, but Watertown won a victory in the final balloting of the synod of 1863. The opinion was expressed that the smaller town would be more suit-



Dr. E. Moldehnke,
pastor and professor at Watertown
in the sixties

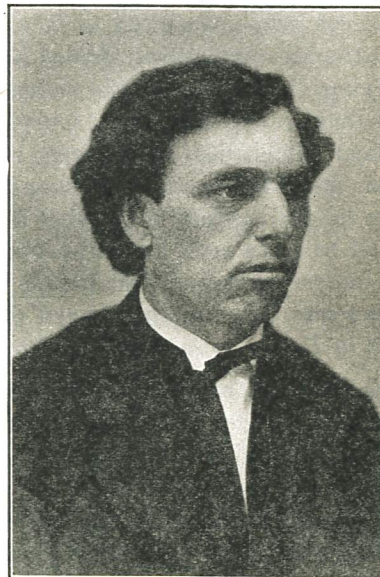
senses and exposed incongruities that might be tolerated in a country where traditions were all but supreme.

But the seminary and college was opened just the same in the Gardiner house on Fourth street at Watertown. Dr. E. Moldehnke, who had been the synod's traveling missionary, came to Watertown in the Fall of 1863 and took charge of Bading's congregation during his absence on his tour of collection. He was also the faculty of the seminary and college. He was a university man of great attainments and had acted as the private secretary of Tholuck, the great Halle theologian of that period. Since 1861 he had been serving the synod. School was opened with three students, A. F. Siegler, Max Gaebler, and August Gamm. The first mentioned is still with us as pastor emeritus and still serves the synod with his instructive and edifying articles in the "Gemeindeblatt." Later in the year the enrollment rose



The Gardiner House at Watertown
The first home of Northwestern College

able for students since it offered less temptations than the fast growing Milwaukee. Another, and perhaps the chief reason for choosing Watertown was the desire of the strict confessionalists to have the college and the seminary further removed from the mild tolerance of the "Senior" Muehlhaeuser. (Senior was an honorary title conferred on the aged leader after he had surrendered the presidency in 1860.)



Prof. Adam Martin,
the first president of our
Watertown College

In September 1865 the new building was dedicated; an Eastern Lutheran, Adam Martin, became its first president. The first name was "Wisconsin University" but it was soon changed to Northwestern University. Some

few years ago the more modest designation Northwestern College was adopted. At that time names meant little; the spirit of growth was so evident that the present claimed boldly what was left for the future to justify.

Moldehnke remained as professor of theology for another year and then left for Germany. His successor was Adolf Hoenecke, pastor of the rural Farmington parish since 1863, the year of his arrival as Berlin Society missionary. He was also a Halle University man and had been strongly influenced by Tholuck. He was destined to become the doctrinal leader of the synod and to exercise the greatest influence in the pastoral lives of the many young men who were his students in the course of his forty-two years of teaching.

Financing the new school presented many difficulties. In 1866 the sale of scholarships was undertaken as a source of revenue; they were originally intended to furnish the funds from which endowed professorships might be maintained. Somehow they never really worked out and later on caused much feeling and discussion. There are still three or four of these scholarships in force, we believe. The rest of them have either been used or have been surrendered, or were never entirely paid up.

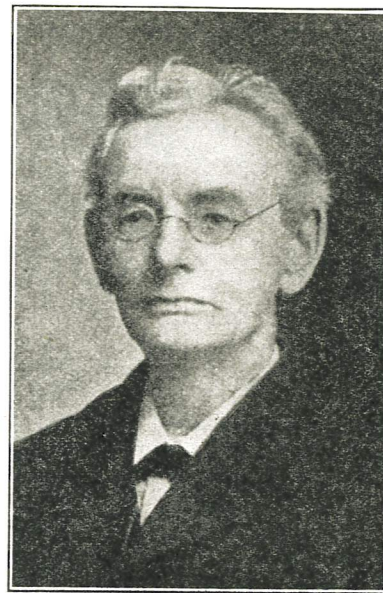
3. Confessional Orientation — *Gemeindeblatt*

The trend toward a more pronounced confessional Lutheranism which had set in in the middle of the fifties grew in power. The synodical constitution had undergone some changes; pastoral practice had become more uniform. The years progressed and the synod was confronted with the most momentous decision it has ever been compelled to face. Moved by their own Lutheran convictions, driven by the necessity of testifying clearly before the scattered Lutherans to whom they were bringing the Gospel, drawn into the synodical bellicosities which were reaching into the affairs of the little band of Wisconsin men, the synod was no longer content to be what it had always supposed itself to be: a true Lutheran body, — it felt the need of informing friend and foe of its position. To tell the foes was easy enough; to tell the friends in Germany and in Pennsylvania was far from that.

But there was no hesitancy. In private letters and unofficial reports the German societies were aware from the very beginning of their connection with American affairs that confessionalism was not an academic discussion in the new country but included the vital questions of faith and confession of faith. It was difficult for them to see that. Now Wisconsin began to express itself in the "*Gemeindeblatt*," begun in 1865. It was published in Watertown, characteristically enough, and was edited by Dr. Moldehnke and Bading and Hoenecke were contributing editors. Here all the world could see what was taught and preached in the Wisconsin Synod. All the while this conscious striving for doctrinal and practical clarity had been

working within the synod. Applicants were adjudged by sound standards. New pastors had to win the confidence of their elders. Many left the new synod which proved uncongenial to their lukewarm or indecisive Lutheranism.

The "*Gemeindeblatt*" carried Wisconsin's convictions to the other synods, those of the East as well as those of the West, among the latter especially to Missouri, Minnesota, Ohio, Iowa, and Buffalo. With some of them Wisconsin interests had clashed in certain congregations. There was mutual distrust. In some cases Wisconsin officials were dealing with those of



Dr. Adolf Hoenecke,
Professor at Theological Seminary,
editor of *Gemeinde-Blatt*, pastor
of St. Matthew's, Milwaukee

other synods in controversies. As the combatants began to know each other better, there was a clearer line of demarcation drawn between the two chief divisions. In the East there was much sympathy for the defenders of staunch Lutheranism in certain quarters. It finally resulted there in the formation of the General Council in protest against the laxity of the old General Synod, which until that time had comprised nearly all of the older and many of the newer western bodies. Much was hoped of this new alignment of 1866. Though it was an advance, it was not enough for the western synods. A few doubtfully joined it, but Wisconsin held aloof.

In the sober disillusionment that followed this turn, Wisconsin found the strength to make its dignified declaration of faith at the synod of 1867 which resulted in the severing of all official relations with the Berlin Missionary Society. If the declaration of Wisconsin was couched in dignified terms and breathed a spirit of regret, there was quite a strong feeling on the other side. Such help as Wisconsin still con-

sidered itself properly entitled to, was peremptorily refused.

Here we were: orphaned of the German mother and not at all sure of our eastern American brother. There were other brothers in the West, but the biggest of them, Missouri, had not always shown brotherly affections and was far from recognizing consanguinity. Yet they were not so far apart. There was a gradual approach; rapid after 1867. The next year a conference was held in Milwaukee at which all differences were ironed out so successfully that there was willingness to co-operate in the future in the most important affairs. This new alliance bore immediate fruit. Missouri would send a professor to Watertown and would also send students with a view to making it an efficient college; Wisconsin was to send a professor to St. Louis and was also to send its students of theology to that institution. The first part of the plan was carried out. Professor W. Stellhorn was sent by Missouri and remained until 1874. The Wisconsin Synod, however, never sent any one to Concordia Seminary, St. Louis, though its theological students attended there until 1878. Professor Hoenecke was to go, but declined, accepting the pastorate of St. Matthew's Church in Milwaukee.

In the meantime the usual missionary work had been carried on. The first missionary, Fachtmann, had been "loaned" to the Minnesota Synod; his successor was Dr. Moldehnke until he came to Water-



Theo. Meumann, Ph. D.,
pastor and professor, 1861-1876

town as professor. G. A. Thiele was the third missionary at large. After that the work was managed as well as it could be done by the synod as a whole, though soon a missionary commission was appointed of which Pastor E. Mayerhoff was for many years the faithful chairman.

At the end of the first ten years, that is in 1860, there were 21 pastors in the synod. At the end of 1870 there were 52, for by this time the seminary had begun to furnish men. Another source of pastors during these years was the Hermannsburg Missionary School of Ludwig Harms. Bading had been there before he went to Barmen; J. Brockmann, for many years pastor at Watertown, was a graduate of this school,



Dr. A. F. Ernst,

President of Northwestern College for fifty years

coming to Wisconsin in 1862. Others that came into the synod in this decade were Theo. Jaeckel, formerly a pastor in Silesia, here since 1864 and later for many years pastor of Grace Church in Milwaukee and treasurer of the Synod; G. A. Thiele, educated at Halle, at first a missionary in Wisconsin in 1864, then pastor for years and finally professor at the Theological Seminary, 1887-1900; Theo. Meumann, Ph. D., who came here in 1861 and served as pastor and professor until his return to Germany in 1876. There was also an accretion of eastern Lutherans at this time, among which must be mentioned R. Adelberg, A. F. Ernst, of whom there will be more to say, and somewhat later F. W. A. Notz.

If the first decade was compelled to give its attention chiefly to the towns, the second decade found enough rural communities where congregations could be established. The state was covered as far as it was practicable to cover it, not intensively so much as ex-

tensively. The process of adopting whole groups of Lutherans who could readily be gathered into congregations had come to an end; henceforth any increase within the limits of Wisconsin's natural field had to be the result of patient gathering and quite often the patience had to be exercised in waiting until new settlers arrived. These continued to arrive in larger numbers for another twenty years, until about 1890, but most of them joined relatives and friends already established and did not really open new fields for themselves or for the Wisconsin Synod.

4. *Synodical Conference — The Election Controversy*

There was a time when all study of history was not much more than a matter of memorizing dates of battles and of the peace that followed them. That method is not now in favor but even in a synod history battles and campaigns must be noted or the peace that follows them would be meaningless.

In winning the battle with itself on the question of confessional rectitude, Wisconsin had temporarily won a reprieve from further inner turmoil and could devote itself to strengthening its lines. The agreement with Missouri in regard to the educational institutions had left it without a seminary of its own, but it was getting well-trained men of its own from St. Louis. A few attempts were made to send someone to St. Louis as professor but they failed. The last of these attempts failed with the consent, if not by the counsel, of Dr. Walther, the Missouri leader, when he advised that Dr. F. W. Notz be sent to Watertown to strengthen that school rather than to St. Louis. This would indicate that by this time, it was in 1872, relations had become quite cordial. So cordial that a formal union was effected in the Synodical Conference.

We once heard Dr. Francis Pieper say, "The great thing about the Synodical Conference is that there is nothing to it." That is right. The Conference was to establish that we were brothers in faith and that we wanted all the world to know it, and that we wanted to strengthen each other in that faith. That is very necessary, but if we are really brothers then that is all there is to it. The Conference did, indeed, undertake a fruitful work, showing better than words that true brothers know how to work with each other without much fuss and feathers: they established the missions among our southern Negroes. The Conference meets through delegates every three years.

At the time of its organization, and again a few years later, there was a strong movement afoot to make the new union a basis for the future development of the Lutheran Church of the West. Ohio Synod was at that time a constituent of the Conference and Minnesota and the Norwegian Synod were also members. It was proposed to establish "state synods," that is, to merge all the Lutheran congregations within certain limits, state limits in most cases, into new state bodies

who were to perform without fear of conflict with neighboring brothers all the functions now exercised by the separate and, in a sense, competing synods. The idea is obvious and fascinating. It captivates the fancy of laymen and many pastors and seems to flourish in America where trusts, mergers, and consolidations are sometimes mistakingly taken for progress.

There was at all times a healthy opposition to such a measure which was often misunderstood. Some will understand this opposition if it be stated that "competition is the life of trade" may also apply to church bodies; others may emphasize the importance of letting organizations with historical traditions follow their own natural bent and development to the advantage of all concerned; still others may warn that mere size and hugeness is not strength, especially when it is mere outward bigness covering a large expanse of territory such as would be the case in any American Lutheran merger. It should not be urged that the great advantages of uniformity outweigh other considerations, for it is debatable whether desirable uniformity is not better served by having a number of independent units rather than by having a huge, unwieldy mass, that can be taught the goose-step — at the sacrifice of initiative and individualism. Well, that was the question in 1872 and later. But something came upon the horizon that diverted synodical thinking into other channels.

Through the study of our Lutheran Church fathers certain doctrines were being subjected to renewed examination. There is no denying the fact that the theologians were at this time by their past experiences trained in controversial methods; it is also true that in the abundant church literature of the day there was a splendid chance to be misunderstood. In this manner the doctrine of election was drawn into controversy. This particular doctrine has been one of never-ending discussion as long as the Christian Church was on earth and will ever remain so. The fact that some Lutheran Church fathers had tried their skill in solving the unsolvable mystery of why certain men are damned and others are saved by the same God of Grace and Love, was the direct cause of the controversy flaring up anew in Lutheran America. Pastors took certain views that were debatable, and especially the Ohio Synod and its leaders forced the issue. There were many laymen that took sides on the doctrinal question, as is to be expected in Lutheran congregations, and there were other laymen who took sides with a pastor or his opponents as their friendship would dictate. The net result was that Wisconsin stood unreservedly to the simple Lutheran view that left the mystery where God had left it. Missouri stood there as well. For us the great leader in the controversy was Professor Hoenecke. Ohio left the Synodical Conference. Some congregations were divided as a result. This happened in Burlington, Oshkosh, Green

Bay, and other places. The doctrine of election was not always the cause even if it was taken as the occasion of some of these divisions. On the other hand, a few men were brought into the synod as a result of the public discussion. Among these H. Vogel, of Columbus, and Philip von Rohr, who at this time dissolved what remained of one wing of the old Buffalo Synod and cast his lot with Wisconsin.

5. *The Milwaukee Seminary*

It must be brought into connection with these developments if Wisconsin definitely decided at this time to re-establish its own seminary. Hoenecke was



The first Seminary,
13th Street — a view of the entrance

available and a man like Hoenecke was the chief requisite of a Lutheran theological school. In 1878 this plan was carried out and on 13th Street in Milwaukee,



The first Seminary,
13th Street — as viewed from the street

at the present site of the Milwaukee Lutheran High School the seminary was reopened.

The seminary opened with Hoenecke, who retained his pastorate at St. Matthew's until 1890, Eug. Notz,

and Graebner, who had been at Watertown for three years, as professors. It was utilized indirectly by the Minnesota Synod insofar as Wisconsin men were frequently called into service in that synod.

Relations with Minnesota went back to early days. Though Wisconsin had acquired a congregation in Bay City, Michigan, and though in the earliest days Pastor Schmid, the dean of Michigan's Lutheran clergy, had ordained Weinmann on his way to Wisconsin and had been corresponding with the Wisconsin leaders for years, Michigan remained beyond the sphere of Wisconsin's immediate activities. It was different in the case of Minnesota. Father Heyer, the "grand old man" of Pennsylvania missions, had founded the Minnesota Synod in 1860. Two years later G. Fachtmann was permitted by Wisconsin to serve the missionary needs of Minnesota and in 1863 Fachtmann became Heyer's successor as pastor of Trinity. In 1866 Dr. Moldehnke was for a year Minnesota's missionary. Then in 1867 Minnesota called J. H. Sieker, Wisconsin's first home product pastor, to succeed Fachtmann, who had become impossible in his latitudinarianism. With the pastorate of Trinity Church in St. Paul the presidency of Minnesota seemed to follow during the first years. So Sieker, the man Wisconsin had sent East to be trained for the ministry and surely a Wisconsin man, was naturally predisposed to bring the neighbors as closely together as possible.

Even in 1864 it was agreed that Minnesota was to share in the benefits of the Watertown school. If there ever had been doubt of the doctrinal agreement between the two, due to the activities of the Fachtmann element, that was dispelled when Professor Hoenecke, after attending the Minnesota meeting of 1869, reported full harmony and agreement. In 1871 an informal agreement permitted Minnesota to use Northwestern University in return for which it was to pay part of the salary of one professor. It was also to use the "Gemeindeblatt" as its official publication. This did not remain in force very long because Minnesota was too optimistic in regard to the proposed formation of state synods and was correspondingly disappointed when nothing came of that movement. It was now using the institutions of the Missouri Synod, but after 1879 a way was found to resume the old neighborliness, at least. Joint sessions were held in 1883 and 1886. Dr. Martin Luther College was under the directorship of a Wisconsin man, O. Hoyer, when it opened in 1884.

As for missions to the Northwest, these relations with Minnesota will explain best why Wisconsin did not expand beyond its state limits in that direction.

But there were other fields. One of the accidents of American church history brought Nebraska Lutherans into touch with Wisconsin. In Lebanon, Dodge County, a section of the Grabau—von Rohr Prussian emigration under Pastor Kindermann had established

a colony. At first served by Kindermann from Kirchhayn, they asked for a pastor of their own and received one from the Missouri Saxons in the person of Pastor Geyer. Three years later, in 1847, the Missouri Synod was organized and Geyer was one of those present. Also present at Chicago was his delegate, John Hoeckendorf, a former officer in the German army. Hoeckendorf took exception to a statement in the preamble of the proposed synodical constitution and when his pastor joined the synod nevertheless, he seceded from the church with about 100 families and became pastor of the independents. In 1865 he took about sixty families to Norfolk, Nebraska, and there established a colony and a congregation which he served until his death in 1879. Upon Professor Ernst's recommendation, M. Pankow was called as his successor, but not before his and the Wisconsin Synod's doctrinal integrity was established beyond a doubt. In 1881 Pankow joined the Wisconsin Synod and some years later the congregation also overcame its original fear of synodical bondage and joined also. Pankow had gathered other congregations working from Norfolk as his base and had formed a conference which was soon joined by other Nebraska congregations under J. Kaiser. This field was, then, another charge for which the synod had to care. To-day it forms one of the eight districts of the Joint Synod.

The eighties saw consistent growth. Parishes were subdivided as they grew larger and more populous. Preaching stations were consolidated into parishes. There was a steady stream of seminary graduates that filled the gaps as well as could be expected, though this decade saw the influx of German missionary pastors come to an end.

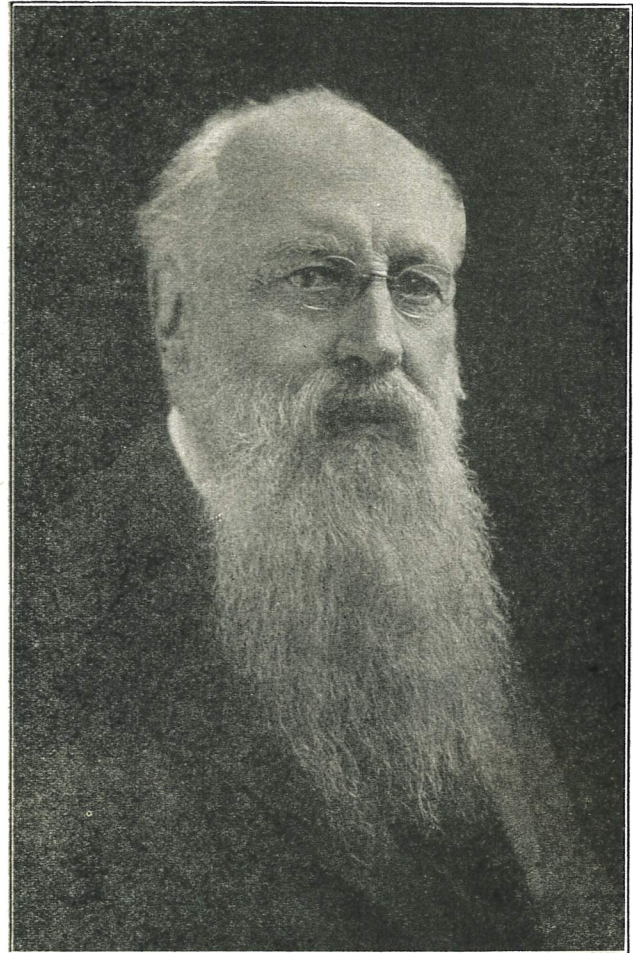
6. *The Original Joint Synod — Indian Missions*

Bading was superseded in the presidency in 1889 by Ph. von Rohr and though he continued active for many years, the change indicated that the original generation of pastors was willing to let the second generation take over the administrative work. All the essential functions of a synod had been inaugurated and all but one was in operation; the exception was missions among the heathen.

The first fathers of the fifties, poverty-stricken as they were, could not think of a church that did not do mission work. They were themselves missionaries but they established a treasury for foreign missions just the same. It is true, no very great sums were realized, but it was more than a mere gesture; it was an act of the same fibre as the widow's mite.

In later years the question was raised again and again and it nearly took definite form in relation to the American Indians. It is quite possible that ideas formed in Germany were the source of this interest. In 1883 a committee was appointed to take steps in the matter. The first steps were to secure men who

were willing to prepare themselves for such work. The men were found and their college and seminary careers were prayerfully watched over by the missionary committee. The field for their work was not yet definitely selected.



President Ph. v. Rohr;
time of office, 1889-1908

As the time approached for these missionaries to take the field a further change in synodical relations occurred which made of the new work a symbol of a new unity.

As has been related, relations with the Minnesota Synod had been most intimate for years. The Minnesota Synod, in turn, was bound through personal friendship of its leaders to the fortunes of the Michigan Synod which had been bravely struggling along in spite of many discouraging setbacks. The active leaders of both synods were men from St. Crischona, a missionary institution founded by Spittler near Basle. Twenty Crischona men had come to Minnesota, including Emmel, A. Kuhn, F. Hoffmann, Seifert, C. J. Albrecht, Braun, and Hunzicker. Since Sieker left Minnesota in 1876, they had carried on the work.

Michigan had been drawing its pastors from Basle, Crischona, Hermannsburg, and Kropp. The varied fortunes of these men form an interesting chapter in

our Lutheran history. There had been a synod, founded by Schmid in 1840, which collapsed when the men who were sent by Pastor Loehe from Neuendetschau left it in 1846. Their reason for leaving was the failure of Schmid's "Missionary Synod" (that was the name Schmid had given it) to live up to its pledge of strict confessional Lutheranism; there was a pronounced unionistic practice and they could not tolerate that. These men were Hattstaedt, Trautmann, Lochner, and Kraemer. Some of them later did great service in Missouri.

A second synod was organized in 1860, Schmid coming back from the Ohio Synod to become its president. New blood in the persons of Stephan Klingmann, and Christoph Eberhardt gave new impetus to the striving for true Lutheranism. Schmid was constitutionally unable to change his practice but these men knew what they wanted. It was a painful struggle. At first it led to membership with the General Council, finally in 1887 Michigan decided not to attend the annual meeting of the General Council and in the following year it severed connections and now stood alone. Since 1885

it had established its own seminary in Manchester and two years later dedicated its Michigan Seminary in Saginaw. Klingmann died in 1891. C. A. Lederer, a Crischona man, was now president. Realizing that Michigan was too small to conduct all the synodical work that the times required, the Michigan men together with the Minnesota pastors entered negotiations with the Wisconsin to form a joint body without destroying the structure of the constituent synods.

This union went through and in 1892 it was consummated.

It was marked by the celebration of the opening and dedication of Wisconsin's new theological seminary which had been erected in Wauwatosa and which was henceforth to be the property of the Joint Synod and was to be under its management. Meetings were held every two years, just as now, but the constituent synods also met annually.

As has been stated in the introduction, numerous regulations regarding the use of synodical institutions were put in force. And now, after the most immediate needs of the household at home seemed to have found their satisfaction, the Joint Synod took over the Arizona Indian Missions which the Wisconsin Synod had been preparing for since 1883 and before. Arizona was decided upon as the new field and in 1893 Plocher and Adascheck were ordained at Watertown and departed for their work.

The progress of our Indian Missions is, perhaps, followed more closely than most of the other synodical activities and so it may be assumed that its gratifying

growth in these thirty-two years is fairly well known.

The organization of the Joint Synod calls attention to still another synodical activity, that of its publishing house. It began modestly in 1876 as a bookstore and in 1880 it was organized under the name by which we know it, "The Northwestern Publishing House." The synod had arranged for the publication of its own hymnal by Mr. George Brumder; in return it received a modest commission on sales. When the original



First Indian Mission Board:

Ph. Brenner, J. H. Brockmann, Chr. Dowidat, Ph. Koehler, W. Dammann

agreement matured the rights to the book were turned over to the Publishing House by Mr. Brumder and after a revision it was re-issued as we have it to-day. We have the German hymnal in mind, of course, as indeed all the publications of importance up to 1900 were in German. For years there had also been a German agenda, or book of pastoral acts, ever since the synod had at the end of the sixties found itself in an established place. Some few smaller books had been published but with the coming of the Joint Synod schoolbooks especially were to be furnished from our own press. The Northwestern Publishing House is an important adjunct to our synodical work, not only as a convenience in securing books and church goods but as an agency for the publication of such periodicals and books as no others can furnish for us. It is also an important source of revenue to the synod.

Wisconsin's publications were now adopted by the three synods as far as was practicable. The "Synodalbote" of Minnesota discontinued publication in 1894, the same year in which New Ulm became the Teachers' Seminary for the Joint Synod. The Michigan "Synodalfreund" was also to discontinue, but it didn't because differences arose within its own ranks which resulted in the severing of connections with the Joint Synod in 1896. A remnant of eleven pastors and congregations remained in the Joint Synod as the Michigan District.

7. *The First Years of the Joint Synod — Our Schools*

From the very beginning of the Wisconsin synod there went hand in hand with the preaching of the Gospel the training of the young in Christian doctrine and in Christian living. Wherever possible schools were established by the busy pastors in which they themselves taught. If qualified pastors were scarce in the early days, properly trained teachers who were at the same time dependable Christians were just as scarce. The few congregations who were able to call teachers were often sadly disappointed in the men that offered themselves for service. Yet the school idea was always in the foreground. The teaching at first was entirely in the German language; the schools were really German schools and it is quite possible that many of those who used them for their children thought fully as much of learning German as they did of learning Christian truth.

In the course of time a teachers' conference developed and ranked as an acknowledged unit of the synod. It was begun in 1870, though there was a scattering of teachers working in the synod before that time. They were nearly all Germans with German training. The Joint Synod had no teachers of its own until a normal department was established at Watertown. It had just begun to function for a few years when it was discontinued in favor of New Ulm. These Watertown, and then later the New Ulm graduates were slowly beginning to influence the work in the schools in the direction

which it would have to take in an English-speaking country when the transition was hurried by the "school question" which was raised in Wisconsin as a political issue.

A law was enacted which demanded certain minimum requirements of all schools in the state, including the hitherto unmolested and unsupervised parish schools. The Lutherans rose in arms. Repeal of the law became the issue of the campaign. Our churches were plunged into the political partisanship of the day. Pastors and professors made speeches. The strange spectacle of Lutherans and Roman Catholics working for a common cause was presented to the gaping world. In the end the parish school cause won, though it was a rather dear price to pay for the victory to have our quiet, non-political existence ruffled by this excursion into public forums. Fortunately the episode did not create the political habit and we dropped out of politics as suddenly as we had appeared. Lutheran churches are not meant for politics. We must even to-day jealously guard our schools against the encroachments of fanatic public school promoters and we do all that we can in stating our position before legislatures if that seems necessary. But it is most doubtful if we would ever be found on the political rostrum no matter what was happening in the political world. Politics makes strange and uncomfortable bedfellows.

The flurry that was caused by the jingoes of the world-war period of eight years ago passed over in Wisconsin without doing serious damage. On the contrary, our non-political conduct insured for us a certain respect where we least expected it and braced our own people so that to-day there seems to be a healthier and sounder development of our parish schools than ever before. We have passed beyond the stage where parish schools are thought of as German schools and realize more generally that irrespective of the language used the parish school is above all things a Christian school. It is true that states like Nebraska have had a much harder time of it, but even they seem to be gaining their point by patient adherence to principle.

The synod has created the office of superintendent of schools and for some years now this representative has been visiting the schools within the synod with most wholesome results. The last few years especially show an increased interest in the teacher's calling. New Ulm is overcrowded. A great number of these students are women. In five years or less there will be more women working in our schools than men. They deserve our gratitude for the devotion with which they have done and are doing their work, but we must not depend on them exclusively. Half of the pupils are boys, to keep up the proportion not more than half of the teachers should be women. That may not be an argument, but it points to an argument: as father and mother both influence their children in their own characteristic way, usually with the best results, just so the education of children in schools should not be in the hands of women throughout.

The school question is but another phase of missions, and missions did not rest with the establishment of the Arizona missions. There still was work to be done. We have spoken of Nebraska, which was authorized to form its own conference and some years later, in 1904, was admitted to the synod as a district.

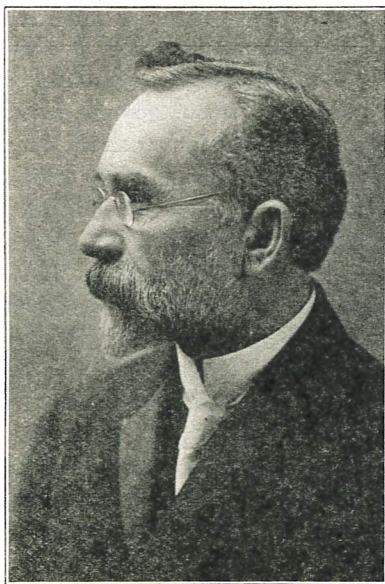
A field seemed to open in the Pacific Northwest in 1895. A pastor with his congregation (P. F. Wolf, Tacoma, Washington) applied for membership in Wisconsin. He was received and through home missionaries fields were opened at Leavenworth, Mansfield, North Yakima, Ellensburg, and other places. In 1917 this territory was organized as a district and admitted to the Joint Synod.

An opening in Alabama was followed up for a while in the first decade of 1900 but was soon abandoned.

The biggest and most promising field, however, proved to be the tier of states adjacent to Minnesota to the West, our present Dakota-Montana district, independent since 1917. It is an example to all the rest of us in its youthful vigor and enterprise and in its willingness to aid synodical progress.

8. *The Reorganization of 1917*

The beginning of the Twentieth century saw the passing of the old leaders, either by death or by the gradual withdrawal from the more exacting activities. Muehlhaeuser, president from 1850—1860, died in 1867. Bading (died 1913) was president from 1860—1889, ex-



Praeses G. E. Bergemann;
President of Wisconsin Synod
1908-1917, since then Presi-
dent of Joint Synod

cluding the years 1864—1867, when W. Streissguth held office. Von Rohr held office until his death in 1908, since then G. E. Bergemann was president until the dissolution of the old synod in 1917.

The same year that ended with the death of v. Rohr

began with the death of Hoenecke, active until the last in his classes and in the preparation of his life work for publication. The seminary which he had so long adorned was at this time served by Professor Joh. Ph. Koehler, who had come from Northwestern in 1900, and by Professor Aug. Pieper, who left St. Mark's, Milwaukee, to assume the duties of teaching at the seminary in 1902. To these men was added Professor John Schaller to succeed Hoenecke in the chair of dogmatics and as director of the institution. He had been at New Ulm since 1889 and had there been professor of theology when that school was also a theological seminary. All of these men brought the vigor of their full manhood and of their individuality to the work. Their writings in the "Quartalschrift", founded 1903, reached the theologians of the whole Lutheran church. In addition each of them has written books that will preserve their gifts for future generations. That Schaller should die, virtually in the prime of his useful life in 1919, was felt as a calamity by the whole church.

After Schaller's death the directorate was laid into the hands of Professor Koehler. The faculty now has five members, Professors Meyer, Henkel, and Ruediger were added in recent years. In 1921 the Joint Synod resolved to erect a new seminary building. The site is found in Milwaukee again, within hailing distance of the old seminary. Work will be started as soon as the funds are raised.

At Watertown A. F. Ernst, who had come to Wisconsin from the East in 1869, though he was a German university man, became president in 1870 and remained at its head for more than fifty years, retiring from the presidency but remaining as teacher until he was stricken by illness, he was an invalid until his death in 1924. Under his guidance the college definitely became an American equivalent of the German gymnasium and forsook the somewhat fanciful plans outlined under the first president, Adam Martin. Professor Ernst was of incalculable influence in shaping the minds of the hundreds of students that passed through the school and later on became pastors and teachers. He will ever remain with Hoenecke one of the great teachers of our synod.

With his retirement a new movement to expand the course of the college took shape and now Northwestern College has a four year preparatory course that leads to four years of college work, somewhat after the American system, however, the original ideals of continental tradition, emphasizing a general classical education are still in force. Professor E. E. Kowalke succeeded Professor Ernst in the directorate.

The new leaders, those in office as well as those in the ranks felt more keenly than their predecessors the need of a more serviceable organization. The matter was debated and worked over a few years and in 1917 the result of the work, a new synodical constitution, was put into effect. The changes were only those of organization. There were now eight districts instead of the

three synods. Each had its own officers and met in the odd years when the Joint Synod did not meet. Each had its own board for missions, all of them together constituting the board of the Joint Synod, and each for its own territory had to pass upon applications for membership.

Between sessions of the Joint Synod a smaller, more flexible but equally representative body may be called into action, the "synodical committee". It has no power to make appropriations but moot questions may there be threshed out and it may serve as a clearing house for opinions and experiences in the different districts. It is made up of the district presidents, the general board of missions, the trustees, the heads of institutions, the representatives of institutional boards, and the representatives of any other special commissions.

Synodical consciousness was never inordinately strong in Wisconsin. Among pastors it seems to be reserved, never wholly seriously, for private conversations. Brethren that come to us from other synods soon learn to bear the easy yoke of Wisconsin affiliation. But this spirit of individuality is not by any means a lack of loyalty to the synod but rather a manner of asserting independence of all mass influences. What is true of pastors is equally true of our laymen. When pressed they acknowledge their Wisconsin membership, ordinarily it is enough for them to say that they are Lutherans. At the same time they are far from indifferent to the meaning that attaches to synod membership. They realize fully the service which the synod preserves in guarding the purity of Gospel preaching and are not without the natural loyalty for the historic institution with which they are joined. But this general attitude facilitates the work of the new Joint Synod. Provincial prejudices can hardly thrive in the Joint Synod; the soil is not of that sort. Besides, the pastorate in all of the districts is growing more and more to be filled with graduates of our Theological Seminary. Most of our pastors are former students either at Watertown or at our seminary, and most of these have been at both schools.

This is a boon not to be underestimated for we are not yet out of the woods. In fact we know that on earth the Church will ever be a Church militant; it will always have its battles to fight. In such fighting it is always well to have the fighting men trained to the same standard.

The synod to-day is facing the problems all the Church must always face and besides that it has a problem peculiar to its own time and to its own history: the change of language. It has been related that our synod was a German preaching synod exclusively until the nineties. There was an English sermon now and then at missionary festivals and at church dedications when "strangers" were likely to be present, otherwise the question of preaching English rarely arose. In the earlier days when the non-German party of a mixed marriage was serious about joining the Lutheran church it usually

meant with us that he had to learn German if he was unfortunate enough not to know that language.

When confirmation time came it was understood that instruction was in German. It is hardly to be wondered at that many of our members, and pastors too, got into the habit of thinking that Lutheranism was purely German and that English meant sectarianism. The changing times were first felt in our schools. In the nineties English was used as a medium of instruction in the secular branches and German was used for religious instruction. But this was but a beginning. Children presented themselves for confirmation who knew no German, especially in congregations that had no regular parish schools. In the end, not without much struggling, the inevitable had to be faced. Confirmations were done in English. The number of mixed marriages increased and brought still more demands for English instruction. Now and then evening services were held. Here and there a morning service was "permitted". Then came the war.

They were not always the noblest of our people that now asked for more English, but others whose motives can not be questioned grasped the opportunity to give the English needs of our parishes the attention they deserved. Now nearly all parishes have regular English services, many of them in equal measure with the German. Many have practically duplicated their work in every activity. This means double work for the pastors but it is usually borne cheerfully.

This seems to be the time and place to say that now, after the first seventy-five years, we must realize the permanence of the Lutheran planting in America. And this country being an English-speaking country and destined to remain so as far as anyone can foresee, there is but one inevitable conclusion as to the duty we have as stewards of the Gospel. Those of us who are prepared to face this change must not be critical of those yet remaining who cling to their German. We have a problem of our own that is far more vital. It doesn't matter what the diminishing supporters of the German language as a medium of Lutheran preaching do or do not do; it does matter tremendously what you as a pioneer of the new Lutheran English church in these parts are going to do, to serve best yourself and your children by keeping the Gospel pure and by keeping Christian life up to the glorious standard of the freedom of the children of God, free from the tyranny and seduction of the world and the flesh.

Let us learn from the history of the Lutheran church in America. It has perished once before. When John Melchior Muehlenberg founded the first Lutheran synod in 1748 he fathered a church which was destined to become numerous. It grew up with the country and became a great church. Seventy-five years later it was burned out, it was a husk. Originally German, it had become English; but that didn't kill it. Starting out in pietistic days, it fell prey to the rationalism of a later

day; but rationalism did not kill it. Rationalism can only pretend it is killing when its victim is moribund. Rationalism to-day is more destructive than it ever was and far more aggressive, but it cannot kill us because we are alive and will not let it kill. The Lutheran church of the East did not perish of rationalism any more than it perished of the language change. It starved to death, it died slowly by malnutrition. Now and then it would show signs of life; here a true apostle of the truth would arise to preach repentance and remission of sins, there another would find a small group eager for the Word. But even in the hundred years that have passed since those days of lowest ebb there has been no full recovery to pristine vigor. To this day the successors of Muehlenberg go through the feeble motions of sectarianism when they want to convince us of their Lutheran vigor. In the East they are finishing out their destiny in unionism, here in the West they come to reap where they have not sown, unregenerate, unseeing that the very tactics that have destroyed them once before are being practiced by them for no good to themselves and only to harm that which still might be kept sound. The East once perished of malnutrition, *it failed to build its church school*. It is trying to build to-day without a school; that's why it cannot truly build.

Now for our lesson: let us become English, if we must; if some Asiatic conqueror ever makes us Chinese, let us become Chinese in speech, if we must; but whatever we become, *let us take our parish schools with us*.

If the world stands another seventy-five years and our descendants delve into the distant past to read their future by their past, — if there are Lutherans left that will stop to read such handwriting of God in history they will thank our German founders in one breath for the Gospel they brought to these shores, for their zeal in keeping it pure in doctrine, and for their tireless devotion in schooling it into the hearts of the young.

What is it that we should have uppermost in our minds to-day if we thank our God for the mercies He has shown us through our fathers? This — that our fathers in holy zeal kept the Gospel pure in doctrine and schooled it into our hearts from the pulpit and from the schoolmaster's desk.

H. K. M.

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To the Congregations of the Joint Synod of Wisconsin and Other States

Dear Fellow-Christians:

This is Jubilee Year for our Synod! Your delegates, in convention from the 19th to 25th of August, after due deliberation, have passed a resolution to the effect, that all Congregations should celebrate the Diamond Jubilee (75th Anniversary) of our Synod, if possible, on one day. The 15th of November was agreed upon. The Synod, therefore, advises that every Congregation designate and observe Sunday, November the Fifteenth, as Jubilee Sunday. And since it is but proper

that a Jubilee-Collection be taken up on such an occasion, it is further advised that such a collection should be lifted for the *purpose of erecting a Recitation Hall in New Ulm, Minnesota*. The reason that moved Synod to specify this collection for this purpose are briefly stated by Prof. E. Bliefernicht, Director of Martin Luther College, to wit:

"The recitation building in New Ulm is the oldest of all the institution buildings. It was erected in 1884 and naturally was built according to conditions obtaining at that time. It is a brick structure, but all joists, partitions, stairs are wood. If you consider that it is a three story building, that during classes there are over 250 pupils assembled in the class rooms, that in the basement there are two large stoves used day-in, day-out, that it has but one wooden stairway, then you will agree that it presents a recitation hall that is entirely inadequate for our present day. It may any day become a fire-trap.

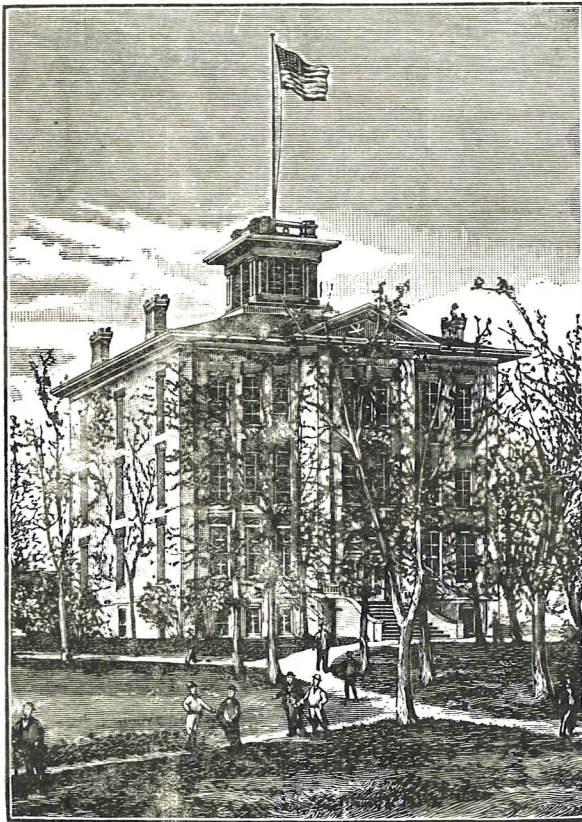
This building serves three purposes. It is a recitation hall, refectory with kitchen and cellar, and affords three rooms in the basement as a home for our steward's family.

Let us carry this out in detail. In the basement we have the dining room. This is 30x33 feet. Here we serve meals to 70 girls, and as soon as these have eaten, 127 boys must be accommodated. When the boys eat, every available space is taken. We are obliged to place the tables so close that there is barely room to remove the chairs far enough from the table in order to enable the boy to arise from his seat. It is impossible to accommodate more. Next to the dining room is the kitchen. It is very small if you consider that our stewardess must prepare for 200 people. In the line of modern conveniences we have very little. This fall we bought a bread cutter. But the problem is where to place it, for the space is almost all taken by stoves, tables and sinks. What an advantage would a refrigerator be for us! We could then buy meat in wholesale quantities at a more reasonable rate. But let us only realize what a necessity a small ice box would be. We have none on account of lack of space. In order to keep butter and milk fresh, we must use the most primitive methods.

In the basement we find, beside dining room and kitchen, cellar and the living rooms for our housekeepers. Who would like to live in three small rooms in the basement? Yet our present housekeepers have lived in such quarters for almost ten years. Our cellar space is entirely inadequate. For the coming year we shall need 750 bushels of potatoes and large quantities of vegetables. In order to store these for the winter we place a large part of them in the basement of the Girls' Dormitory. When needed, these must be transported back to the recitation building.

The three floors serve as recitation hall proper. We have here eight class rooms. Of these two are very small.

One seats 18 pupils, the other ought to seat no more than 20 but has been arranged for 30. The remaining six class rooms seat 65, 50, 50, 48, 40, 35 pupils respectively. At present there are only two of these that can be used to place any of the four high school classes as a whole. The rest are too small. The largest one has 65 seats. This, however, means that the seats in the rear and on the sides are placed as closely to the wall as possible. When ninth grade has its history period in this room we must place five chairs in the aisles in order to accommodate all pupils. The aisles are only 18 inches wide. This does not make for good order, good class work, and above all, is not conducive to good health since the building has no ventilation. The only means



Northwestern College—1865

to ventilate is to open the windows. Why not then divide classes into A and B divisions in order to alleviate matters? This has been done as far as possible with the present teaching force. But even if we had more teachers, we could not create more divisions because we would not have class rooms to take care of the classes. The result is that no teacher has a class room for his own. He must go from room to room. Since a teacher in such branches as the sciences or history needs much teaching apparatus, it creates a most inconvenient condition.

In this building we have four pipe organs for practice purposes. One can readily realize that these are a

nuisance. They take away valuable class room space and create much disturbance for classes. The three that are placed in the class rooms can only be used for practice purposes when the room is not occupied by a class. And if they are used during classes, they disturb classes in other rooms. This arrangement is purely a make-shift.

One of the smaller rooms in this building is used for the library. We now have over 4,000 volumes in the library. But the librarian does not know where to place further accessions. His stacks are filled to the very ceiling, 12 feet high. Further shelving can not be placed. At the same time, the library, besides, serves as the office.

The third floor of the building formerly was originally bed room space. Now we have every available space taken here also. Since this summer we have removed the chemistry laboratory to this floor. It is not a very suitable place, for the light comes through dormers. During the laboratory period we must have the lights turned on in order to enable scholars to see. The remaining rooms serve as rest rooms for the boys and girls from New Ulm, as sleeping quarters for the maids, and as piano instruction rooms.

If you consider further that the stairs and most of the floors are the original oak stairs and floors placed in 1884, which render very substantial evidence of the thousands of feet that have passed over them during the past forty years, if you realize that the original soft plaster by its numerous cracks and patches also is mute evidence that age makes weak and decrepit, you will agree that this building hardly ought to be used as a recitation building under present-day conditions.

We have asked the Lord to give us laborers for His vineyard. He has heard our prayers. Let us see to it that we do not waste this blessing of the Lord, but provide that it may be taken care of and properly garnered."

Such being the conditions you will, no doubt, agree with your Delegates and concur in their resolutions. You will say: Such conditions can not obtain, they must be remedied. We will gladly respond and bring our offerings for the erection of a new Recitation Building!

But what is the amount needed? The Recitation Hall proper will, according to figures submitted by an Architect, cost \$150,000.00. And our Synod numbers 150,000 communicant members! Do I hear that you will not stop at one Dollar? I know you will not. And here is your opportunity of giving more. A central heating plant will cost about \$50,000.00. Include furniture or movable fixtures at a cost of \$25,000.00 and you will have a total of \$225,000.00. And again I hear: What is that for so many jubilant Christians — 150,000?!

The Lord bless you and your celebration to the Glory of His Holy Name.

In behalf of the Board of Trustees,

Fraternally yours,

G. E. BERGEMANN.