

Concordia Seminary - Saint Louis

## Scholarly Resources from Concordia Seminary

---

Bachelor of Divinity

Concordia Seminary Scholarship

---

4-15-1939

### The Loehe Missioners in America, Outside of the Saginaw Valley, Prior to 1847

W Polack Jr

Concordia Seminary, St. Louis, ir\_polackw@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Missions and World Christianity Commons](#)

---

#### Recommended Citation

Polack, W Jr, "The Loehe Missioners in America, Outside of the Saginaw Valley, Prior to 1847" (1939).  
*Bachelor of Divinity*. 26.

<https://scholar.csl.edu/bdiv/26>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact [seitzw@csl.edu](mailto:seitzw@csl.edu).

THE LOEHE MISSIONERS IN  
AMERICA, OUTSIDE OF THE SAGINAW  
VALLEY, PRIOR TO 1847

A thesis  
presented to the faculty of  
Concordia Seminary  
St. Louis, Mo.

by  
W. G. Polack Jr.

in partial fulfilment of the  
requirements for the degree  
of

Bachelor of Divinity  
Concordia Seminary  
April 15, 1939

Approved by

Thos. Hoyer.

---

## TABLE OF CONTENTS

### CHAPTER ONE

Wyneken and Loehe, and the Beginnings of the German Mission Work in America.....	pp. 1-10
Wyneken's early life in Germany.....	p. 1
" work in America.....	p. 2-3
" appeal for aid in Germany....	p. 4-5
Wilhelm Loehe's early days in Germany..	p. 6-7
Loehe's first activities towards mission work in America.....	p. 7-10

### CHAPTER TWO

The Loehe Missioners.....	pp. 11-48
Introduction and Chronological list....	p. 11
I. Adam Ernst.....	p. 11-17
Early life and preparation.....	p. 11-13
Preparation for ministry.....	p. 14
Early congregational work.....	p. 14-17
II. George Burger.....	p. 17-20
Coming to America.....	p. 17-18
Work at Columbus.....	p. 18-19
His death.....	p. 20
III. Paul Israel Baumgart.....	p. 20-24
Experiences in Germany.....	p. 20-22
Trip to America.....	p. 22
Teaching in Columbus, Ohio.....	p. 23
Transfer to Baltimore.....	p. 24
IV. Dr. Wilhelm Sihler.....	p. 24-28
Training in Germany.....	p. 24
Conversion.....	p. 25
Coming to America.....	p. 26
Work at Pomeroy, Ohio.....	p. 26-27
Call to Fort Wayne, Indiana.....	p. 28
V. George Wilhelm Hattstaedt.....	p. 29-32
Early life.....	p. 29-30
Work in Monroe, Michigan.....	p. 30-32
VI. George Konrad Schuster.....	p. 32-34
Early life.....	p. 32-33
Work in America.....	p. 34
VII. George Johann Zwerner.....	p. 35-36
Early life.....	p. 35
Work in America.....	p. 36

TABLE OF CONTENTS (CONT.)

VIII.	Andreas Saupert.....p.	36-39
	Period of Instruction.....p.	36-37
	Completion of Ministerial Training.....p.	37
	Work in Evansville.....p.	38
IX.	Bartels.....p.	39
X.	Johann Kornbausch.....p.	39
XI.	Edward Romanowski.....p.	39-41
	Succeeds Sihler at Pomeroy.....p.	40-41
XII.	Friedrich Lochner.....p.	41-44
	Called to Toledo, Ohio.....p.	41
	Experiences.....p.	42-43
	Later charges.....p.	43-44
XIII.	Adam Detzer.....p.	44-46
	Voyage from America.....p.	44-45
	As traveling preacher in Williams Co.....p.	45-46
XIV.	Philipp Jacob Trautmann.....p.	46-48
	Birth and early life.....p.	46
	Work at Danbury, Ohio.....p.	47-48

CHAPTER THREE

The Part Played by the Loehle Missioners.....p.	49-51
Meeting at Cleveland, Ohio.....p.	49
St. Louis meeting and organization...p.	50-51
at Chicago	

(CHAPTER ONE) <sup>10' over</sup>

WYNEKEN AND LOEHE, AND THE BEGINNINGS OF THE  
GERMAN MISSION-WORK IN AMERICA

12/21 Bencelle

I  
The work of Friedrich Konrad Dietrich Wyneken will always be mentioned with respect in any history of the Lutheran Church in America, for it was he who by means of his appeals and letters to the various associations in his fatherland, Germany, aroused the interest of Loehe and others towards mission-work in this country.

This man, one of the three men (Walther, Wyneken, Sihler) who were the master builders of the Missouri Synod\* was born May 13, 1810, at Verden, in the former kingdom of Hannover. During his early life he <sup>received a good education</sup> was well educated, and having finished the college course in his home town, he continued and extended his education by studying theology at Goettingen and Halle.

After his theological studies were completed, he furthered his geographical and social knowledge by travelling through France and Italy as the private tutor of a young nobleman. Later he became the rector of a Latin school at Bremervoerde.\*\* 2)

During his student days at Halle and by means of his private Bible-study, he had come to know his Saviour, and having read a missionary report telling of the spiritual needs and destitution of the German settlers in North America, he of his own free will came to Baltimore, Maryland, <sup>MD.</sup> in 1838, <sup>+3)</sup> reaching the shores of this country about six

---

1) \* Concordia Cyclopedia, p.828.  
2) \*\* Concordia Cyclopedia, p.829. *W. B. D.*  
3) + Hageman, "Friedrich Konrad Dietrich Wyneken", 1926.

months before the Saxons reached the Mississippi Valley.

In Baltimore he soon came in contact with Rev. J. Haesbart, who at first was somewhat suspicious, regarding him as a swindler, but finally his suspicions were allayed, and Wyneken supplied for him for several months. Later Pastor Haesbart suggested to the Pennsylvania Ministerium that Wyneken be sent West to Indiana for the purpose of gathering into congregations the scattered "Protestants"; and this was then done.

10  
12  
"From Zelenople, Pa., where he had purchased a horse and supplies, Wyneken struck out across Ohio by the shortest route to Indiana. Certainly a daring undertaking for a man unaccustomed to riding a horse and unacquainted with the meager trails which led through the primeval forest. Some forty miles from the Indiana and Ohio State line Wyneken came upon a German settlement. The exact location of this settlement cannot now be determined, but it is probably that it was located in the present Auglaize County in the vicinity of Wapakoneta, where Germans are known to have settled as early as 1833. Wyneken tarried with these people for eight days, preaching the Word of life every day and baptizing their children of all ages." \*27

After he completed this long and arduous journey to Indiana, he arrived at Fort Wayne, where he succeeded Jesse Hoover as the pastor of a small congregation. In addition to this he performed the duties of a traveling missionary throughout the region of Northern Indiana, and adjoining portions of Michigan and Ohio with apostolic zeal and heroism. \*\* 5) Hoover had died after only a short ministry in Fort Wayne, and Wyneken had consented to serve as pastor provided he be permitted to carry on missionary work beyond the limits of his own parish.

---

4) \* Concordia Historical Institute Quarterly, Vol.10, No.4.  
Art.: "The Missouri Synod in Northwestern Ohio" + Maassel.  
5) \*\* G. J. Fritschel, 'Geschichte der Lutherischen Kirche in Amerika,' 1896, pp. 129-131.

Many tales can be told of the hardships which he had to endure.

He ate whatever the poor settlers placed before him; he slept when they made a resting-place for him, on hay or straw or in a bed--it made no difference to him. When he came home from these journeys, worn and spent, sometimes drenched to the skin, sometimes chilled to the bone, he always took care of his horse first, and then he went into the house to care for his own needs. More than once he lost his way in the woods at night. Once he thought he would let his horse find the way out. Suddenly the faithful animal stood still and could not be urged to take another step. 'There must be something in the way,' the rider said to himself and loudly began to call for help. Then he heard someone open a door not far away, and the light of a lantern which penetrated the darkness showed him why his horse would not move. It stood close to a mill-pond.... Wyneken spent the night with the miller and in the morning continued his circuit. ... Another time he saved his life only by lying down on his stomach lengthwise on a log in a swamp and staying there until morning." \*<sup>6)</sup>

fe Much more could be told, but this will suffice to give an example of his difficulties.

In 1841 he married Sophie Buuck of Adams Co., Ind., and in the same year he returned to Germany. There were several reasons for this. One was that he had contracted a serious throat disease <sup>in consequence of</sup> from his travelling through woods and swamps. \*\* <sup>7)</sup> Another reason was the request of the General Body that was assembled in convention at Baltimore. But the main reason was his burning desire to gain help in the great task lying upon him and the Lutheran Church. G. Jensen, sent by the Stade Mission Society along with Bartels in answer to Wyneken's "Appeal for Aid for the German Protestant Church in North America," took his place at Fort Wayne during his absence. + <sup>8)</sup>

- 
- 6) \* W.G. Polack, "The Building of a Great Church," p. 54+55.  
7) \*\* Neve-Allbeck, History of the Lutheran Church in America, p. 182.  
8) + Concordia Historical Institute Quarterly, Vol. 1, No. 1, p. 8.

While in Germany, he travelled around, visiting many places, lecturing and describing to all, <sup>the</sup> conditions as he had found them in America, hoping to arouse the Church in Germany to greater missionary zeal. Perhaps we can best present his feelings concerning the situation in America if we quote from his own words:

*collected*  
 "You will find thousands of our people who.... have cast off the fetters of the church, as well as of the state, do indeed live in outward decency, yet without the Church, without hope, alas! even without any desires for anything higher.... The ministers have enough, yea more than enough, to do with those who voluntarily commit themselves to their spiritual care. But who goes forth to the dens of infamy, into the busy factories, where carnal minds are laboring merely for the bread of this present life?.... Behold, here we need missionaries who are burning with zeal for the Lord and neither dread the pitying scoffs of the worldly wise, nor the diabolical laughter of abject indecency". \* 9/

9 He continues with a picture of the privations and sufferings of the settlers in the wilderness, how they are forced to struggle constantly to gain a simple and often meager livelihood. Their religion forgotten because of distaste left *resulting* by the rationalism which they left behind when they left *emigrated from* Germany, they continue their labor even on the Sabbath <sup>d</sup> Day.

He sums up the good that missionaries could do with the words:

*collected*  
 "Picture to yourselves thousands of families scattered over these extended tracts of land: The parents die without hearing the Word of God, no one arouses and admonishes, no one comforts them. Now behold, young and old are lying on their deathbeds; their soul perhaps does not as much as give a thought to preparation for the solemn Judgment; but a servant of the Lord would be able to direct the lost one to the holy God, who outside of Christ is consuming fire, but in Christ a reconciled Father; he might by the grace of God and the power of the Word lead the heart to repentance and faith, and the dying soul would be saved." -\*\* 10/

9/ \* Dau, "Ebenezer," pp. 54-56.

10/ \*\* Dau, "Ebenezer," pp. 57+58.

*ibid.*



Wyneken's activity came to the attention of Pastor Loehe of Neuendettelsau, Bavaria, who helped him to publish "The Distress of the German Lutherans in North America." \* 11)

Finally, after stirring up interest in Germany that was later to result in intensive work in America, <sup>Wyneken</sup> he decided to return to America after having been away from his congregation in Fort Wayne and the surrounding mission field for a period of almost two years. His last letter, written to Loehe while still in Germany, on April 28, 1843, is very expressive:

"So Gott will, ist dies der letzte Brief, den ich Ihnen, fuer eine Zeit lang wenigstens, aus der lieben Heimath zusende. Auf den 15. Mai ist meine Abreise nach Amerika festgesetzt. Ich bitte Sie und die uebrigen Brueder, mich und mein Weib und Kind in Ihre Fuerbitte zu nehmen, dasz uns der Herr den Abschied erleichtere und uns wohl und gesund mit seiner allmaechtigen Rechten ueber das Meer und in den Westen geleite, wie auch mich zur segensreichen Verkuendigung unter den verlassenen Bruedern fernerhin staerken und kraeftigen moege." \*\* 12)

All this has so far been presented to show and indicate the great importance of Wyneken's efforts both in America and also in Germany. The value of his work can hardly be overestimated, for it was due to his appeals and insistence on help for America from Germany that the work was really begun. When he returned to America in 1843, the dawn of a better day was breaking.

He soon left the mission-field in Indiana to become Pastor Haesbart's successor in Baltimore, <sup>Md.</sup> Maryland, and still later became one of the leaders of the Missouri Synod. Wyneken gave impetus to German mission-work in North America, but

it was up to Loehe from his parish in Neuendettelsau to furnish

\* Hageman, "Friedrich Konrad Dietrich Wyneken," pp. 39-40.  
\*\* "Kirchliche Mittheilungen," 1843, No. 4, p. 3.

funds, men, and his own zeal for its continuation. \* 13)

(II)

Johannes Konrad Wilhelm Loehe was born on February 21, 1808, in Fuerth, near Nuernberg. He completed his early studies at the Gymnasium at Nuernberg. He became interested in the study of theology, and, after preparing himself for the ministry at Erlangen and Berlin, he became pastor at Neuendettelsau in Bavaria. Here he married Helene Andreae-Hebenstreit, who, much to his sorrow, died six years later. \*\* 14)

To understand the true greatness of this man, a true picture of the religious conditions in Germany at this time must be given. Rationalism was rampant in all of Germany. Doubt and unbelief were to be encountered on all sides. The true <sup>doctrine</sup> meaning of the sacraments was being altered, and those who were interested in the preaching of the Gospel had on occasions to walk many weary miles to find a church whose minister still taught his people the Word of God. At a time like this, when the Lutheran Church of Bavaria had also come under the influence of these rationalistic teachers, Loehe, in the small town of Neuendettelsau, stood forth as a leader among those who were still preaching the true Word of God.

He became famous as a preacher, organizer, and philanthropist far beyond the confines of his town and country. His contemporaries have left many accounts of his great power as a preacher; for example:

---

13) \* Neve-Allbeck, "History of the Lutheran Church in America," pp. 182-183.  
14) \*\* Concordia Cyclopedia, p. 413.

At 6 o'clock in the morning he gathered men of all ranks about his pulpit, patrician and peasant, learned and unlearned, to listen to his marvelous sermons. Like a prophet he lifted up his voice without respect of persons."..... "It was such a preacher who stood upon the pulpit of that village church, and when he preached, it was as if a flame of fire proceeded from his lips. He spoke with the majesty and the authority of a prophet. He was also a keen observer of human nature, so that he could touch the inmost heart-strings of his hearers, and warn and plead and point them to the only refuge for fallen mankind. As might be supposed, the congregation of such a preacher soon contained others than the peasants of the village. Men of all ranks and stations crowded around the poor little pulpit, and for all, high and low, learned and unlearned, he had a message." \* 15)

His influence was not confined to Germany; for in 1840 Loehe's attention was called to the sad condition <sup>existing among</sup> into which the Lutheran immigrants to the United States of America had fallen. His interest was aroused when he read "The Appeal for Aid for the German Protestant Church in North America," a paper issued by a small missionary society which had been formed at the town of Staden. This "Appeal" quoted from statements by the missionary Friedrich Wyneken (whose early life and work has been sketched in the previous pages), and so great was Loehe's interest that he gave it <sup>wide</sup> great publicity.

This he did by publishing an "Address to the Readers" in the Noerdlingen Sonntagsblatt, a paper edited by Pastor Wucherer, from which comes the following quotation:

"Thousands of families, your brethren in faith, possibly your brothers and sisters according to the flesh, are hungry for the strengthening meat of the Gospel. They cry out and implore you: Oh, help us! Give us preachers to strengthen us with the Bread of Life and to instruct our children in the teachings of Jesus Christ. Oh, help us, or we are undone! Why do

---

15) \* Dau, "Ebenezer," pp. 79-80.

*Inasmuch as*

you not assist us? Consider the words: 'What ye have done for the least of these My Brethren, ye have done it unto Me.' Why do you not help us? Is that your love of Jesus? Is it thus you keep His commandments?... It is literally true that many of our German brethren in America thus complain. Besides, in many places there has arisen a new danger. In no other country are there so many sects as in North America. Some have even now directed their attention to the settlements of our German brethren and fellow Lutherans. Strange labourers would harvest where the Lord would call His own. Shall our brethren no longer worship in the Church of their fathers and instead recline in the lazarettes of the sects? Shall German piety decay in the New World under the influence of human measures? I beg of you, for Jesus' sake, take hold, organize speedily, do not waste your time in consultation. Hasten, hasten! The salvation of immortal souls is at stake." \*16)

Thus did Loehe take his first step for the American cause.

This stirring appeal sent out by Loehe, inspired by the words of Wyneken, did not fall on deaf ears. It had results. Money began to come in immediately, and soon Loehe had a fund of 600 guilders, or in American money about \$260. \*\* 17)

In addition, as the news was spread around Germany of the need in America, men stepped forward to offer their services as teachers and missionaries in the New World. The first two men to do this were Adam Ernst, a cobbler's apprentice, and George Burger, a native of Noerdlingen. These two men, the first of the Sendlinge, as Loehe called them, were sent to America in the fall of 1842.

After Wyneken's visit, Loehe, with Pastor Wucherer, hit upon the idea of publishing a special paper, telling of the progress of the work in America, as a means of obtaining funds for their missionary endeavors. This was done because

16) \* Dau, "Ebenezer," pp. 80-81. Fritschel, "Quellen und Dokumente," pp. 195-198.  
 17) \*\* Fritschel, "Geschichte der Lutherischen Kirche in Amerika," 1896.

under the existing laws in Germany, the laws of the State Church System, it was not permissible to collect public funds for a private undertaking. Thus in 1843, the <sup>paper</sup> "Kirchliche Mittheilungen aus und ueber Nord-Amerika" was begun, and it continued its existence till 1886. 8000 copies of the first edition were printed, and their profit for the first year was 2000 florins. \*18) The publishing of this paper also caused the presentation of other gifts, and in addition served as a means of distribution. \*\*19)

In one of the earlier issues of his new paper, Loehe states the purpose of his work in these words:

*did*  
 "We do not intend to withhold any aid from the heathen; we shall do for them all that lies in our power. Help the heathen, help them with all your resources, but do not forget the 'especially' of the apostle which he accords to those of the household of faith. Do not forget that many North American Christians are actually lapsing into paganism, unless they receive aid from the fatherland." \*20)

*will*  
 Loehe's next step was to divide the entire province of Hannover into circuits, at the head of <sup>each of</sup> which he placed a pastor. With this loose organization he managed for a number of years to extend considerable aid to the American <sup>the</sup> mission field. A friend of his, Dr. L. A. Petri, was very influential in gathering funds out of which the expenses of many of Loehe's missionaries were either wholly or partially defrayed.

At first Loehe had intended only the preparation and support of parish-school teachers, but later he was also persuaded to remedy <sup>also</sup> the lack of Lutheran preachers in the

18) \* "Kirchliche Mittheilungen," 1843, 11.  
 19) \*\* Neve, "Brief History of the Lutheran Church in America," 1916, p.117.  
 20) + Dau, "Ebenezer," p. 82.  
*specific*

\* New World. The need for these was so pressing that he decided on a short cut in the method of preparation, which was very characteristic of his energy and <sup>an evidence of his</sup> practical genius. He assumed the task of preparing these men himself, instead of obtaining candidates of theology from the universities. He used men who had had little or no classical education, but who had the necessary gifts, and, above all, the necessary enthusiasm for the work. That was the main thing, a burning love and enthusiasm for the work of the Lord. These men received from him the name Nothelfer, or "emergency men."

His methods of instruction were as follows:

*noted* \* "During the forenoons he attended to the duties of his parish, his correspondence, etc., while the entire afternoon, from 1 o'clock until 6, sometimes 7, was devoted to lecturing to these students,--surely a testimonial to his own energy and capacity for work as well as for that of his scholars. They would meet again at evening devotion at his house, and at such times one of the students might be called upon to make an address. They would instruct catechumens under his supervision, accompany him on sick-visits, etc." \* 21)

With this background of introductory material <sup>presented</sup> contained <sup>from</sup> in the lives and <sup>the</sup> early work of both Wyneken and Loehe, sufficient cause and reason has been given for the sending out of the Sendlinge and Nothelfer, as Loehe's <sup>e</sup>missionars were called. This man sent out many laborers into the vineyard of the Lord in the wilderness of America; but the remainder of this paper will concern itself mainly with those whose field of operation was the States of Ohio, Indiana, Illinois, and <sup>C</sup>central and southern Michigan.

---

21) \* Dau, "Ebenezer," pp. 83-84.  
*op. cit.*

(CHAPTER TWO) <sup>10 sec.</sup>

THE LOEHE MISSIONERS

*12 p. Benale*

Most of the men sent over by Pastor Loehe were young men, full of enthusiasm for the work of the Lord. They had all received at least a part of their instruction from him and had also obtained full directions as to their activities, <sup>the more to assume</sup> when they reached the new land. Coming from different walks of life, their reactions to conditions surrounding their new field of labor are very interestingly told in their letters and reports to their fatherland. Their lives and work in <sup>their</sup> America will be discussed in the following pages in chronological order, and in order to make clear the order of their coming and arrival in America, the following is quoted:

"Statistische Tabellen" \* 22)

2. Die Missionsarbeiter aus der Heimatkirche.
- |                            |                       |
|----------------------------|-----------------------|
| 1842                       | 1843                  |
| 3. Adam Ernst              | 5. P.F. Baumgart      |
| 4. George Burger           | 6. Dr. W. Sihler      |
| 1844                       | 1845                  |
| 8. G. W. Hattstaedt        | 14. Joh. Kornbausch   |
| 9. Konrad Schuster         | 16. Ed. Romanowski    |
| 10. J. G. Zwerner, (Kolp.) | 17. Friedrich Lochner |
| 13. Bartels                | 18. Adam Detzer       |
|                            | 19. Jakob Trautmann   |

*- 14 p.*

*entw.*

1. (I) ADAM ERNST *10 p. Benale*

*Ernst's*

Of his early life little is known beyond the fact that he was a native of Bohemia and had lived in the city of Asch. There he had been an industrious student both at school and Sunday School, and had learned the trade of a cobbler. While

*22)* \* G. J. Fritschel, "Quellen und Dokumente," pp.122-123.

there, he had heard of the conditions among the German settlers in America, and their need had so moved him, that he decided to go to their aid. In order to carry out his decision, he had gone to Pastor Wucherer, editor of the Noerdlingen Sonntagsblatt, who had in turn sent him to Pastor Loehe of Neuendettelsau. There Ernst decided, contrary to his former decision to become a minister, ~~that he would~~ <sup>to</sup> prepare himself for the office of school-teacher in America.

"Ernst was received by a childless couple, who put him up in an orderly little room. He received his breakfast from the house people, <sup>and</sup> his midday and evening meal in the parsonage, and so his learning continued industriously from July, 1841, on." \* 23)

Here he and his friend George Burger, who came to Neuendettelsau in the fall of the same year, studied methods of instruction, English, Orthography, church and world history, geography, methods, <sup>of teaching</sup> Bible history, and doctrine, in fact, everything that they could need in their work in the <sup>new</sup> world. \*\* 24)

Finally they received their instructions and commissions. They were to remember that they were sent out to do the work of the Lord and should act accordingly. They should unite their efforts with those of true and fundamental preachers of the Church. If they came to a region where there was no pastor to care for the baptizing, confirming, marrying, burying, <sup>to be done,</sup> etc., they were to apply to a good Lutheran Synod for ordination and <sup>enter</sup> go into the <sup>holy</sup> office of the ministry. They should

---

23) \* "Kirchliche Mittheilungen," 1843, No.1.

Ibid. 24) \*\* "Kirchliche Mittheilungen," 1843, No.1.



remember that, if this occurred, it was not easy to preach God's Word correctly, and finally, that these instructions were given in the name of Jesus Christ. \* 25)

On August 5, the two men left for America on the sailing-ship "Philip the First," and after six weeks of travel, landed happily in New York on the 26th day of September, 1842. With them on the ship were forty other "Bayern," among them many children, and the two men instructed them in reading, and writing, and the Catechism. On Sundays they read sermons to those who cared to listen. \*\* 26)

In New York Ernst found work as a shoemaker, and in one of his early letters, he describes conditions as he saw them in the New World:

"Here is it not as it is in Germany, where one can eat like a prince for about 6 kronen....Here at mealtime one finds 8 to 9 dishes on the table, and one can eat from one or from all for the price of two shillings.....I earn here every day one Dollar, weekly 6 Dollars....My expenses are 2 Dollars a week for eating, 1/2 Dollar for wash or laundry, and my light for my shoemaking I must also buy....For a shoemaker it is very good in America. Here in the West the wages are better, but all is not gold that shines.....I must take some pay in trade...." \* 27)

Here in New York Ernst and Burger met Pastor Stohlmann, and, through him, Pastor Winkler, who had been called as professor at the Theological Seminary at Columbus, Ohio. ++ 28) These men advised both Ernst and Burger to come to Columbus and prepare themselves for the ministry. Pastor Stohlmann gave them the fare, which, for the 900 miles, was only 24 dollars. On the 10th of October, they left New York, and, travelling by canal, they reached their destination in about

bid.)

25) \* Fritschel, "Quellen und Dokumenten," pp.199-204.  
 26) \*\* Fritschel, "Quellen und Dokumenten," p. 204.  
 27) + Kirchliche Mittheilung, 1843, 4.  
 28) ++ Fritschel, "Quellen und Dokumente," p. 205.

op.cit.)

X  
15 to 18 days.

In a description of the Seminary at Columbus we read:

*collected*  
"Living <sup>quarters</sup> space and <sup>fruition</sup> teaching was received by the students without cost. For bed, board, clothes, books, light, and wood, the students have to fend for themselves. The price for board and laundry is \$1.25 a week. The other articles can be had very cheaply in Columbus. Wood costs not more than \$1.25 a cord. The whole will cost <sup>expense</sup> a student between 80 and 100 dollars." \* 29)

*in*  
Ernst studied here through the winter, teaching school and also helping to earn his way by his <sup>working at his trade</sup> shoemaking. Then we next hear that "Ernst has passed his examination before the Synod at Somerset, and is received as a candidate." \*\* As such, he was permitted to preach and administer the sacraments. A small church was given him at Neuendettelsau, Ohio, and here his parishioners built him a blockhouse. + 31)

From a letter written by him September 2, 1843, the following is <sup>quoted</sup> quoted:

*collected*  
"On the 25th of June, I held my introductory sermon... My first duty was to ride from house to house to visit all the souls. This work cost me a half a week. There are 32 families, with 112 children. Among these, 60 need schooling, and 30 are old enough to confirm. On the next Sunday, communion was given, and 88 attended the Lord's Supper. Burger was with me the first 8 days and also attended communion.... The Church was not yet ready, and the school wasn't in order because of the lack of books..... A boy from Columbus I have taken unto myself. He is 7 years old, and has talent." ++

*not to be kept*  
He describes also the entrance into the region of more German families, and mentions the fact that children were brought more than twenty miles to be taught. He hopes that help will be sent from the homeland, so that the work can be well done.

In another portion of the same letter he tells the size of his church:

29)	*	Kirchliche Mittheilung,	1844,	11.
30)	**	"	"	, 1843, 8.
31)	+	"	"	, 1843, 8.
32)	++	"	"	, 1843, 9.

*ibid, ibid, ibid,*

leat. "Our little church, when it is ready, will be very neat. It is 32 feet long, and 26 feet wide, and has a choir gallery. The pulpit has been built after my advice, large and strong, in the American fashion. The altar is built of walnut. We also have a baptismal font of wood." \* 33)

According to

(wooden)

He seems to be very proud of the latter, because he says, "I scarcely believe that, outside of Grabau's congregation, a baptismal font can be found in a church here." \*\* 34)

Ernst

On the 13th of June, 1844, he sent another letter, or report, to Germany, giving a summary of the events of the preceding year. He says that he has but one congregation, for which he lives night and day, and that, in response to inquiries as to events in his church, he has kept a diary for that purpose. On the 29th of August, he had begun the instruction of the confirmation class. On November 22, the new schoolhouse had been finished, and all 74 pupils in the school had also been provided with new books. On the 28th of the same month, he had the pleasure of a visit from Baumgart. December 3, he began to preach on the Epistles. He continues with various other dates and texts that he had used for sermons on those days. + 35)

known

An insight into a minister's salary in those early days can be found in another letter of Ernst's, where he tells what he received for his first year's labor in the vineyard of the Lord. He says he was paid:

"In gold, \$70, 39 bushels of wheat, 30 bushels of oats, 57 bushels of welsh corn, 327 pounds of ham, 214 pounds of sugar, 115 pounds of fat, or lard, 40 bushels of potatoes. The man, with whom I now live, gave me a cow, that I alone might use." Was andere Lebensbedürf-

- 33) \* Kirchliche Mittheilung, 1843, 11.
- 34) \*\* " " " " 1843, 11.
- 35) + " " " " 1843, 9.

tid  
dy  
tidy

nisse sind, so kann ich fuer meinen Ueberflusz an Zucker fast alles bekommen." \* 36)

In the same year he made a journey to Fort Wayne with Baumgart and visited Wyneken, who was sick during most of their stay. The Synod of the West was in convention there, and Ernst spent much time at its meetings. Here <sup>he</sup> also Ernst ~~first came into contact with the new church paper "Der Lutheraner,"~~ <sup>saw for the first time</sup> which was now being published by Dr. Walther. \*\* 37) 4

On January 28, 1845, Ernst reported that in his congregation the blessings of the Lord were by no means lacking. Everything was on the increase, especially the school, which now had 40 pupils, who came and studied industriously <sup>and</sup> with great desire. + 38)

When they had first come to America, and had prepared for the ministry at Columbus, both Ernst and Burger had joined the Ohio Synod. But now discord was entering into the relationship; the language question was a disrupting factor along with laxity in doctrinal matters. This led to a separation on ~~be-half~~ <sup>of the part</sup> of the Loehe men, which later enabled them to join the Missouri Synod. Ernst was very active in the movement which led to the founding of this body, but his <sup>efforts</sup> deeds in this respect will be discussed in a later chapter.

~~From the very first Ernst's labors and those of his~~ From the humble beginnings of the small church at Neuen-dettelsau, Ohio, <sup>were crowned with</sup> Ernst's labors gained success. <sup>The</sup> church grew in size and influence with the succeeding years. He also held pastorates at other places during his long life: at Marysville, Ohio; Eden, New York; Elmira, Ontario; and Euclid,

36)	*	Kirchliche Mittheilung;	1844, 10.
37)	**	" "	, 1845, 2.
38)	+	" "	, 1845, 4.

Ohio. He died, after many years in the active ministry, on January 20, 1895. \* 39)

2. II. GEORGE BURGER *10p; Remack*

This man was a native of Noerdlingen and a friend of Adam Ernst, whose life and work we have just discussed. In the autumn of 1841, several months after Ernst began his work under Loehe, Burger began his period of instruction. Very little is known of his youth beyond the fact that he was well liked by all who knew him, and that his occupation up to the time of his decision to become a schoolteacher in America was that of a <sup>an</sup> "Lodwebergeselle." \*\* 40)

Since the events of his life from his appearance at Neuendettelsau to the period of study at the Theological Seminary at Columbus, Ohio, have already been told in conjunction with the life of Ernst, we <sup>shall</sup> ~~will~~ begin with <sup>u</sup> Berger's life after the separation at Columbus.

He had completed a full year of study at Columbus, using every means at hand for practice <sup>s</sup> in the practical field. During his vacations or holidays, he spent his time in a useful manner, as is described in the following letter:

*solid*  
+ "The past holiday <sup>season</sup> time, five weeks long, I spent 20 miles from here, at a German school, in the same territory where Ernst lives....I taught school in three different houses, 2 to 3 hours in the morning and afternoon and two hours in the evening. I had 27 scholars <sup>pupils</sup> from 5 to 37 years of age....Seven of my students belong to the Lutheran Church, 13 to the Reformed, 5 were Albrecht's people, and 2 were Baptists....With most of them I first had to give instruction in the A.B.C.'s, and I also taught the younger to sing songs." \* 41)

39) \* Concordia Cyclopedia, p. 237.  
40) \*\* Kirchliche Mittheilung, 1843, 1.  
41) \* " " " " , 1843, 9.

*ibid.*

*a-b-c,*

He enjoyed this work, and, before returning to Columbus, he instructed the people in the Lutheran Confessions. Later he took up his ministerial office among these same people.

In a letter written on the 18th of December, Burger gives the following information regarding the new congregation that he had founded:

"On September 19, (1843) I received my call from Van Buren Township, Hancock Co., Ohio, P. O. Cannonsburgh, with the request that I begin my journey soon, as later the badness of the way would make the journey impossible. ... I went then (on the 7th of October) to Ernst. On Monday, the 16th, we left from there. The road was often so bad that we could scarcely get through. Often the wagon would have fallen, but the trees were so thick on both sides that it was unable to fall. On October 18, I came to my congregation and received a gracious welcome from the Arras family." #12

solid  
ation  
overturned,

[a congregation in]

(?)

frequently  
this did not happen.

This family received Burger as though he were a member of the family, and they had even built him a little house for his own use. On October 22, the 19th Sunday after Trinity, he preached his introductory sermon. The following days were spent getting acquainted with his parishioners. He found that many had not attended the Lord's Table for two years. In 33 families he found 14 unbaptized children, 26 ready for school, 70 school children, 24 to be confirmed, and 49 communicants. \*\* 43

On the 2nd of November, the Church Council was organized, and, from the 4th to the 13th of the same month, he was laid up in bed with stomach trouble ("Magenkrankheit"). He tells us in one of his letters, "No mother could have taken better care of me than my "Hausleute" did." #14

Shortly after this period of illness, he writes com-

44*	Kirchliche Mitteilung	1843, 12,
43)**	"	" 1843, 12,
41)*	"	" 1843, 12,

ibid.,  
ibid.,  
ibid.,

plainly of the language situation. Many of the churches that had been built by German hands no longer had German preaching, and, as a result, the older people, who had not learned English, were lacking the opportunity to hear sermons in their native tongue. Burger was also afraid that, with the change to English, the false doctrines of the sects would enter the German Church through the reading of English periodicals. \* 45)

However, this worry did not prevent him from working industriously, confirming, baptizing, marrying, and building up his small congregation, which he gave the name, Zion. \*\* 46) He worked in peace and complete agreement with Ernst, whose church was in the same region. + 47)

During the next year, he continued his zealous work, and in addition to his congregation at Zion, Van Wert Co., Ohio, he took over two Lutheran congregations at Willshire, congregations which Detzer had also visited. These two churches lay about ten miles from one another, and, at an equal distance from both, there was the possibility of building up another congregation. The middle congregation had already put up a small church-building. Thus Burger's station was now only 35 miles southeast of Fort Wayne, Ind. ++ 48)

In a letter written November 17th, 1846, Burger gives us a more detailed report of his work in these congregations:

"I have taken over a congregation that is not so large as my first. It now has 18 families, while in the northern part of Van Wert Co., is a third with 25 families. From both churches I have received the list of the free will offerings. In the one, 56, and in the other, 17 dollars, in gold. Perhaps the offering

45)	*	Kirchliche Mitteilung	1844,	1.	1 Ibid.
118)	**	" "	1844,	12.	1 Ibid.
47)	+	" "	1845,	6.	1 Ibid.
48)	++	" "	1846,	6.	1 Ibid.

in the third congregation will be 10 to 12 dollars. Here I preach every six weeks.... My clothes are worn, and yet I cannot get new, because I will not put myself in debt." \*9) (suit, threadbare,

Thus he was working diligently and was suffering hardships in the wilderness of northern Ohio.

The work of George Burger was cut short after only about four years in the ministry while he was still in the first flush of his zeal and energy for the work of the Lord. We quote the following first death notice in the Kirchliche Mitteilungen:

"Wer wird der erste unter unsern Nothelfern in Amerika sein, der zu seines Herrn Freude eingeht? ++ Diese Frage ist uns schon manchmal beim Blick ueber jenseitiges Arbeitsfeld begegnet. Nun ist die Frage geloest. Unser Bruder Georg Burger ist von seinem Zion in Van Wert Co., durch einen schnellen Tod in das himmlische Zion entruueckt worden. Eine edle, treue Seele mehr ist nun daheim unter den Geistern der vollendeten Gerechten. Moege Gott der amerikanischen Sache fuer ihn einen Ersz geben. Burgers Frau mit einem Kinde auf den Armen und einem unter dem Herzen zieht nun nach Fort Wayne, wo sie treue Freunde finden wird." \*\*50)

Johann Georg Streckfusz succeeded Burger. \* 51)

3. III. PAUL ISRAEL BAUMGART 10p/1 Benz

This converted Jew left Bremen on the 16th of September, 1843, with Sihler, in order to come to Columbus, Ohio, to take over the school that Ernst had started there. ++ A picture of his early life can best be obtained from his own writings.

Baumgart was born at Oberlauringen in the Bavarian Hofheim on February 21, 1815. His parents were Jews. His mother passed away when he was three years old, and his

49)	*	Kirchliche Mitteilungen,	1847, 3,	1. Bild,
50)	**	" "	, 1847, 5	1. Bild,
51)	+	" "	, 1847, 9	1. Bild,
52)	++	" "	, 1843, 7	1. Bild,



father had reached the age of eighty at the time of his writing. At the age of six he had been sent to his grandparents at R~~----~~, where he received his schooling. He was transferred from school to school, both Jewish and Christian, and during this time, with the Lord's help, he saw his <sup>the</sup> ~~error~~ <sup>falsity of the Jewish religion</sup> and decided that the Christian religion was the true religion. \*53) <sup>was convinced</sup>

✓ About the time he had reached the age of eleven, his father had bought some German books that were very old, and among these was a German Bible. He says:

<sup>collected</sup> "More out of curiosity than out of true desire, I took it, and for the first time, read in the New Testament, the Gospel of Matthew. Here I found that the evangelist in his narrating, always pointed to the Old Testament with the words, <sup>is</sup> "That it might be fulfilled, as it was said by the prophets." \*\*54)

This discovery filled him with mistrust of all that had been taught him concerning the Christian religion. He began to hope that the Christian religion was true. In spite of many hardships, he continued in his purpose till he had progressed so far that he wanted to be baptized. However, he was forced to wait until he was 19 before that blessing was bestowed on him.

His life from now on was rather hard, for he had to leave his relatives and friends because of his change <sup>of</sup> in faith. So he went from <sup>one</sup> teaching position to <sup>another</sup> teaching position, till finally the news of the <sup>spiritual</sup> need of the German settlers in America <sup>reached</sup> also to him, and he left his last position to go to Neuendettelsau to study to be a North American school-

---

53) \* — Kirchliche Mitteilungen, 1843, 7  
 54) \*\* — " " " " , 1843, 7

~ Ibid.  
 ~ Ibid.

55) -teacher, under Pastor Loehe. \*

This occurred on the 1st of May, 1843, and by the 6th of September he was ready to leave for America. At the same time the "Friends of North America" in Dresden were ready to send Dr. Sihler. So after various arrangements had been made, <sup>these two men</sup> they sailed from Bremen in a good ship, whose captain was a Christian, with favorable winds behind them, on the 16th day of September, 1843. \*\* 56)

They travelled on the ship "Caroline" <sup>going</sup> through the English Channel, where Baumgart stated that "it was very lively," but from there on the weather was pleasant till the <sup>to</sup> Banks of Newfoundland were reached. There a very strong wind came upon them, so that they were unable "to rule the ship." . . . Finally, on the 30th of October, six weeks after they had left Germany, the ship's anchor was <sup>cast</sup> dropped in the harbor at Sandy Hook. They were unable to make New York <sup>d</sup> Harbor because of the lightness of the wind. Perversely enough, as soon as the anchor was <sup>cast</sup> dropped, the wind arose very strongly, and the ship was in great danger. <sup>coming out on deck</sup> They moved, and after a stormy night, they ~~came out on deck to see~~ <sup>saw</sup> Long Island, Staten Island, and New York City <sup>lying</sup> peaceful before them. So moved were they by the beauty of the prospect before them, and so thankful for <sup>the</sup> divine help in all the dangers they had undergone, that they fell upon their knees and thanked God. 57)

New York was a pleasant change after the long sea voyage, and in that city Baumgart met Pastor Stohlmann, who had advised Ernst and Burger in the preceding year to study for the

55)	*	Kirchliche Mitteilungen,	1843,	7.	
56)	**	"	"	"	, 1843, 7.
57)	+	"	"	"	, 1843, 10

1 Ibid.  
1 Ibid.  
1 Ibid.

ministry.

We next hear of <sup>Baumgart</sup> him in Columbus, busily at work at Ernst's former school, after a journey in which he visited Baltimore, Philadelphia, and Pittsburgh. On March 6, he writes:

"The school is going well and now numbers 60 scholars....Friends Ernst and Burger are well. A short time ago I was with Ernst and heard a right good sermon, full of well-ordered thoughts....I am now on good terms with Prof. Winkler (of the Columbus Seminary)...It will make me happy when Hattstaedt and Schuster come....Dr. Sihler is in Pomeroy, and has there two congregations...The problem at the Seminary is whether instruction will be given in English or in German." \* 58)

Thus in one short letter he gives much information concerning his own activities and also those of the other Sendlinge.

Loeche, in an article in the "Kirchliche Mitteilungen," tells of the poverty of his "Nothelfer", how they sacrificed much in order to serve the Lord in America. He says of Baumgart: "When he went away, he left behind his piano, his bed, his house furnishings, and many of his books." \*\* 59)

Baumgart also accompanied Ernst on his journey to Fort Wayne, and there he met Wyneken and had the opportunity of seeing for the first time a copy of Walther's new paper, the "Lutheraner." + 60)

His work in the school went on apace, for in 1845 we read that "Baumgart's school is blooming forth like a rose among the thorns. It is also getting recognition and is regarded as one of the best schools in the region." ++ 61)

Next we hear that his sphere of operations has been

58)	*	Kirchliche Mitteilungen,	1844,	2,	1 Ibid.
60) 59)	**	"	"	1844,	8.
60)	+	"	"	1845,	2.
61)	++	"	"	1845,	6.

shifted; for in a letter from Wyneken, dated January 12, 1846, we read as follows:

collected  
? "Baumgart is with me and lives in my house and is a well-installed school teacher. I am helping him until a second teacher comes. Our School now numbers from 120 to 130 children, which makes very difficult work. His salary is \$300." #2) *his work*

This was written by Wyneken from his new charge in Baltimore. From Baumgart we hear that he made the change because he felt that he could do more good in Baltimore, and he would be closer to New York. \*\* (63)

After this we <sup>read</sup> know little of Baumgart's life beyond the fact that he was still in Baltimore in 1847, for he reports the arrival of another teacher. <sup>44</sup> Then in the "Synodalbericht of 1848" we read that he was "Richmann's Nachfolger in Fairfield Co., Zuerst Schullehrer in Baltimore." \*\* (65)

4. IV. DR. WILHELM SIHLER *10/16 of file*

According to the records, Dr. Wilhelm Sihler's birthplace was located at Bernstadt, near Breslau, in Silesia. He was born there on November 12, 1801. # <sup>66</sup> His father was a petty officer in the Prussian army, Evangelical in faith, while his mother was a devout Catholic. Fortunately for him he received a very thorough education in his early life. He was naturally bright and had already mastered his letters at the age of five. When he was ten, he entered college, and at fifteen was ready for the university, when he suddenly made an about face and entered the army. ## (67)

---

(62)	*	Kirchliche Mitteilungen,	1846,	2.	<i>ibid.</i>
(63)	**	"	"	"	<i>ibid.</i>
(64)	+	"	"	"	<i>ibid.</i>
(65)	++	"	"	"	<i>ibid.</i>
(66)	#	Concordia Cyclopedia,	p.	704.	
(67)	##	Dau, "Ebenezer,"	p.	67.	

*ib. cit.*

After two and a half years in the army, during which time he had become a second lieutenant, he tired of that sort <sup>this</sup> of life and <sup>asked for, and</sup> received an honorable discharge. He continued his studies at the University of Berlin and was graduated as a Doctor of Philosophy. Looking about for something to do, he tutored for a while, until in 1830, he obtained a position as instructor at the boarding-school of Director G. Blochmann at Dresden. \* (68)

Up to this time Sihler had <sup>received</sup> had no special religion, <sup>as instruction</sup> being, if anything, rationalistic; but during his stay in Dresden, he made himself acquainted with influential men, and here his conversion to the true faith took place. ~~Speaking~~ of his conversion, Sihler says:

<sup>"Speaking of his conversion, Sihler compares it</sup>  
"I compare it with that of St. Paul, in that it was brought about suddenly, almost violently, without the instrumentality of man or book. After having given way to a violent fit of anger, he was struck to the floor and immediately became conscious of his wretched and damnable condition. But just as instantaneously Christ appeared in his heart with all His saving grace." \*\* (69)

After this he came to love the Word of God and read his Bible often. <sup>He was an entirely changed man.</sup>

After his conversion, it was impossible for him to keep his position at the boarding-school, and he became a private tutor in Livonia. In 1838 he found a similar position on the isle of Oessel, and in 1840 at Riga. + (70)

During these years, he studied the Lutheran Confessions so thoroughly, that he was firmly convinced of the verity of the Lutheran doctrine, and at the same time a desire to enter

(68) \* Concordia Cyclopedia, p. 704; Dau, "Ebenezer," p. 67.  
(69) \*\* Dau, "Ebenezer," p. 68.  
(70) + Concordia Cyclopedia, p. 704

the ministry came over him. On one of his trips to a friend in the ministry he read a copy of Wyneken's appeal for men to <sup>preach the Gospel to</sup> aid the scattered settlers in America. This appeal pierced his heart, and after his friends and also the Dresden Missionary Society, of which he was a member, had ordered him to go, he left for Dresden with 300 rubles and 10 ducats, which friends had given to aid him on the way.\* 71)

In Dresden more money was added to his fund, and after visiting Loehe, and receiving credentials from Dr. Rudelbach, he left for Bremen, where he met Baumgart, who was also going to America.

As has already been mentioned in the previous pages on Baumgart, the journey to America was comparatively uneventful, except for the storm near its end, and several months after landing in New York, (Oct. 30, 1843), Sihler had reached Columbus, had looked over the mission territory, and had decided on the settlement of Rhenish Bavarians in and around Pomeroy, Ohio. They called him even though he told them that he would preach nothing but the true Lutheran doctrine based on the Confessions of the Lutheran Church. He entered his first <sup>pastorate</sup> ministry on January 1, 1844, and used <sup>upon</sup> the words of <sup>these</sup> John 3, 16 for his inaugural sermon.\*\* 72)

In his letter of March 6, Baumgart tells us that Sihler had reached his place in Pomeroy and that his work was progressing satisfactorily. 73) Sihler himself describes the conditions of the place and also tells the salary he received.

---

71) \* Dau, "Ebenezer," p. 68.  
 72) \*\* Concordia Cyclopedia, p. 704.  
 73) + Kirchliche Mitteilungen, 1844, 2.

*ref. cit.*

He says:

*Revised*

*had all been day labourers*  
"My people, for example, were, in Germany all day laborers (and here in Pomeroy they are still that in the coal mines), and the oldest settlers have only for six or seven years begun their battle with the woods and the hills, so that I must take my pay in gold and produce. They have promised me \$150 in gold and the same in produce. My two congregations have also promised me 200 bushels of oats and 3 tons of hay for my horse. Some also pay half a dollar for Holy Baptism." \*74

He continues with a narration of his efforts to build the church, to be called St. Paul's Church, which, he hoped, would be ready by the end of October. \*\*75

At Pomeroy he with wise tact organized both a town and a country congregation, and preached each Sunday at both places. He introduced personal communion announcements, and in addition to all the hard work that was necessary for success in this place, he found time for the writing of articles for the "Lutherische Kirchenzeitung" of Pittsburgh. One of the tracts that he wrote for this paper was "A Dialog of Two Lutherans on Methodism." +76

During the year 1844, Konrad Schuster came to America and taught school for a while under Sihler. In the same year the thing for which he had been hoping, the dedication of his church, took place. We quote:

*Revised*

*u*

"The German Evangelical Lutheran Church of St. Paul at Pomeroy is now ready. It was dedicated on the 4th Sunday in Advent, 1844. Candidate Schmidt of Mecklenberg, who has a small congregation in Cleveland, on Lake Erie, in the State of Ohio, helped Dr. Sihler with the dedication. The school children sang, Candidate Schmidt read Psalm 84, and Dr. Sihler preached." ++77

Early in 1845, Rev. Wyneken paid a visit to Sihler, not

---

74) \* Kirchliche Mitteilungen, 1844, 10. *1. list.*  
75) \*\* Fritschel, "Quellen und Dokumenten," p. 31.  
76) + Dau, "Ebenezer," p. 70. *2. op. cit.*  
77) ++ Kirchliche Mitteilungen, 1845, 4.

only for the purpose of seeing the man, but also to find <sup>of his</sup> ~~a~~ <sup>one</sup> ~~substitute~~ <sup>who would</sup> to take his place in Fort Wayne; for Wyneken had accepted the call to Baltimore. This visit resulted in Sihler's acceptance of the call to Fort Wayne, and he took up his work there on July 15, 1845. \* 78)

His congregation had about one hundred families, with <sup>one hundred</sup> 100 unmarried, independent members. It was on the point of building a new church, for the old one was too narrow. He also had two industrious scholars, <sup>a</sup> Joebker and Fricke, whom Wyneken had left behind. They were preparing for the ministry. \*\* 79)

Here Sihler finished his life's work. He spent many years in the service of this congregation, St. Paul's Church. In addition, to that, he was <sup>together</sup> with Wyneken and Walther, one of the pillars of strength on which the Missouri Synod was <sup>is</sup> founded. In 1846, he established, with the help of Loehe, the Practical Seminary at Fort Wayne, and served as its president and as professor until 1861.

Sihler was a thoroughly Scriptural preacher, and very plain in his language, which was strange considering his former love of brilliancy. However, he was preaching to plain people, and he wanted to speak plainly, so that they could understand. <sup>him</sup>

He died on October 27, 1885, leaving behind him a thoroughly indoctrinated congregation, full of living faith and rich in good works. + 80)

---

78) \* Dau, "Ebenezer," p. 71. Concordia Historical Institute Quarterly, Vol. 5, pp. 50-54.  
79) \*\* Kirchliche Mitteilungen, 1846, 2.  
80) Concordia Cyclopedia, p. 704.



V. GEORGE WILHELM HATTSTAEDT

10/21 Ben

George Wilhelm Hattstaedt was born August 29, 1811, at Langenzenn, near Fuerth, in Bavaria. \* His father was the city and army physician. He was the youngest of the family, and after his mother had died, when he was five, and his father had also gone to his eternal rest four years after that, he tasted the bitterness of life to the fullest extent. \*\* With both the parents dead, something had to be done with the children, and so they were divided among the relatives. George was sent to his grandparents at Gunzenhausen. + (83)

From them he received a good education, spending six years in the "Buergerschule." In his fourteenth year, he was taught the Lutheran doctrines and confirmed by Deacon Lehms, but unfortunately at this time confirmation was to him nothing but a perfunctory act, for he had no faith in Jesus Christ. ++ (84)

At the age of 16 he visited the higher "Buergerschule" in Ausbach, and decided to become a brass-founder. # (85) When he had finished the course, as a sort of reaction against the rationalistic preaching of the time, some minister in Bavaria were again preaching the Gospel. In Fuerth, where Hattstaedt now was, some of the young people, moved by the Gospel preaching had founded a "Bruedergemeinde." Hattstaedt attended its meetings, found the peace of soul he wanted, and became a Christian. At the same time he felt that in some way he should serve the Lord. 86) (2)

---

81) \* Concordia Cyclopedia, p. 312  
 82) \*\* Concordia Historical Institute Quarterly, Vol. IX, p.12.  
 83) + Kirchliche Mitteilungen, 1844, 5.  
 84) ++ Concordia Historical Institute Quarterly, Vol. IX, p.12.  
 85) # Kirchliche Mitteilungen, 1844, 5.  
 86) # Concordia Historical Institute Quarterly, Vol. IX, p.12.

In some manner, Wyneken's "Appeal" came into his hands, and as soon as he had read it, Hattstaedt decided to join the ranks of the servants of the Lord in America. He sent in an application and was accepted. He received his first instruction from Pastors Lehmus and Kraussold, attended the Dresden mission seminary, and after a course of instruction from Pastor Loehe in practical ministerial matters, he was ready to go to America. \* (87)

On June 18, Hattstaedt along with Schuster and Zwerner, two other Sendlinge of Loehe's, set sail from Bremen on the Adler, "an excellent ship, 150 feet long, 50 feet high, and 30 feet broad." \*\* Their voyage was singularly free from trouble, especially in view of the fact that their predecessors had had stormy journeys. During the trip, Hattstaedt conducted morning and evening services, and preached on Sundays. He had no trouble, for 130 out of the 200 passengers were Protestants. + (88)

On the 29th of July, he arrived in New York, and after nine more days of travel, was received in Columbus with open arms. ++ (90)

In Columbus he was heartily greeted by Professor Winkler, and now the question arose as to where Hattstaedt should begin his work. According to the instructions that Loehe had given him, "he was to go as far West as possible." # (91)

Professor Winkler, however, had just received a petition from a congregation in Monroe, Michigan, and he felt that Hattstaedt was just the man for the place. He advised the congre-

\* Concordia Historical Institute Quarterly, Vol. IX, p.13.  
 \*\* Kirchliche Mitteilungen, 1844, 10.  
 + Concordia Historical Institute Quarterly, Vol. IX, p.13.  
 ++ Kirchliche Mitteilungen, 1844, 10.  
 # Fritschel, "Quellen und Dokumenten," p. 33.

87)  
 88)  
 90)  
 91)

gation to call him.

Hattstaedt was overjoyed and accepted immediately. On the way to Monroe, he stopped at Tiffin, where he preached his first sermon in the New World. Proceeding from there to Sandusky, he took ship to Sandusky and was soon in Monroe. Here the people urged him to join the Michigan Synod. This was against Loehle's wishes, but after conferring with President Schmidt at Ann Arbor on doctrinal matters, he was finally ordained on the 9th of October, 1844, at Zoar Church.\* (92)

Now he set to work in earnest. A fever epidemic was raging in that part of the country, and he visited many sick. We hear about Monroe and his work there in the following words:

"The city of Monroe has about 600 inhabitants, about 200 of these being German, and of these 11 families are Catholic. Here and in Toledo the Catholics have the most beautiful churches....Hattstaedt's congregation numbers 21 families with about 100 souls. Outside of this congregation in the city, Hattstaedt has two "Buschgemeinde." The one, at Sandy Creek, is 7 miles north of the city and has no church....The other, called Zovogemeinde, is 30 families strong....Hattstaedt lives in the southern part of Monroe and has a pretty home." \*\* (93)

In addition to these places he organized many other congregations, and his influence was widely felt in Michigan. Conditions were terrible, the streets of the city being impassible in winter and spring, and Hattstaedt did all his work on horseback. All the people were poverty-stricken, and he shared this poverty with his people, for he received the magnificent salary of \$50 a year, and <sup>not</sup> all of this not in cash.+ (94)

<sup>Because of</sup>  
Due to strife in his congregation, he was unable to

- (92) \* Kirchliche Mitteilungen, 1845, 1.
- (93) \*\* " " " " , 1846, 2.
- (94) + Concordia Historical Institute Quarterly, Vol. IX, p. 13.

attend the first meeting of the Missouri Synod in 1847, but in the following year, his congregation was received into Synod, and he became a voting member.

The remainder of his life was spent in the <sup>performance</sup> care of his congregational duties. He was greatly interested in music, and some of his choral manuscripts are still in existence. He preached according to Loehe's original instructions, plainly, so that all could understand, <sup>his sermons</sup> and his sermon work was carefully done, for almost a thousand neatly written manuscripts are extant. After a long life in God's service, he died <sup>on</sup> March 22, 1884. \* 95)

6. VI. GEORGE KONRAD SCHUSTER *10/12/2001 copy*

The only source that we have for the details of Schuster's early life is his own partial auto-biography, from which we quote:

"I was born at Kadolzburg, on June 12, 1819. My parents were poor, yet they did everything in their power for my well-being. When I was 6 years old, they sent me to school until I was confirmed in 1833; and they saw to it that I learned something. After my schooling was over, I learned in Kadolzburg the profession of a weaver, and after I had learned that, I came to Fuerth in 1838 to work." \*\*96)

During this time matters of religion had not been of too <sup>great</sup> much importance to him.

"At this time the Lord visited me with a great sickness, and I turned to His Word...Soon after the sickness, I went into strange places. Most of the time my journey took me into Catholic lands...In October, 1839, I came to Muenchen to work...Here I became acquainted with Christian friends, and the many sermons I heard brought to me unforgettable

95) \* Concordia Historical Institute Quarterly, Vol. IX, p. 20.  
Concordia Cyclopedia, p. 312.  
96) \*\* Kirchliche Mitteilungen, 1844, 6.

n blessings....Finally the desire seized me that I <sup>to</sup> should serve Jesus Christ....In 1840 I came to Oettingen and in 1841 to Ausbach for work....From Ausbach I returned again to Fuerth....Scarcely had I begun my work, when I heard of the need of those in North America, and I decided to prepare to be a school-teacher...I said nothing for a year, but took the matter to the Lord in prayer...Then I went to my parents to obtain their permission...My mother at first disagreed because she feared that I would be killed in the New World....After my parents agreed, I went to Pastor Lehmus in Fuerth and laid the matter before him....He saw no difficulty, and I received my first instruction from Pastor Burger...After a probationary period, I was sent to Pastor Loehe on August 4, 1843. \* 97)

After he had received all the necessary training from Loehe, he <sup>was given</sup> received his instructions. He was to be a traveling teacher, and was to serve the families in the "Busch." \*\* 98) As he was a poor young man, his travelling expenses to Bremen, where he was to take ship for America, were given to <sup>paid</sup> him by friends. + 99)

From Bremen he sailed with Hattstaedt and Zwerner on the "Adler" and arrived in America on July 29, 1844. With the rest he traveled to Columbus, and soon found work teaching school under Dr. Sihler in Pomeroy. ++ 100)

Dr. Sihler seems to have been satisfied with him, for he wrote on January 8, 1845, "Schuster is conscientious and true.... The people furnish him food, laundry, <sup>dwelling-place,</sup> and fire-wood, while I care for his light and <sup>the heaviest</sup> money." # 101)

Schuster himself writes on January 31st of the same year:

"There are only 11 families that I must care for.... They care for my room, food, and washing...I received from them on New Year eight dollars in gold as a present. Dr. Sihler also gave me five dollars, with the warning that I should spend it well....I knew that the church would soon be dedicated, so I spent two and one half

solid  
 1 day

97)	*	Kirchliche Mittheilungen,	1844,	6.	1 Ibid.
98)	**	"	1844,	2	1 Ibid.
99)	+	"	1844,	8.	1 Ibid. 1 Ibid.
100)	++	"	1844,	10.	1 Ibid.
101)	#	"	1845,	4.	1 Ibid.

dollars for pulpit decorations." \* (102)

In this same year Dr. Sihler replaced Wyneken in Fort Wayne, and Edward Romanowski took his place at Pomeroy. At the convention in Cleveland, where doctrinal questions with the Ohio Synod were discussed, friends advised Schuster to prepare for the ministry, and he went to Monroe, Michigan, to study under Pastor Hattstaedt. He had not been long in Monroe, when Ernst visited that city, and advised him to go to Frankenmuth to assist Craemer.

On the 6th of October, <sup>Schuster</sup> he left Monroe, and after traveling four days, during which time the weather was very bad, he arrived at <sup>n</sup> Frankenmuth on the 10th, about 9 o'clock in the morning. Pastor Craemer received him gladly, and Schuster spent the winter in <sup>n</sup> Frankenmuth, as his assistant. \*\* (103)

The next summer, 1846, a conference was held in Fort Wayne, and during this conference, Schuster was examined and accepted into the ministry. <sup>as a ministerial candidate. (104)</sup> + Several months later, he was ordained by Dr. Sihler (on October 14, as pastor in Eckharts-<sup>Elkhardt</sup> County, Indiana, about 65 miles from Fort Wayne. <sup>(105)</sup> ++ Here he had several preaching places, one with 22 members, and the other with 17, 15 of which <sup>own</sup> were fathers of families. His salary was, as usual, <sup>in those days</sup> very meager, amounting to \$70 <sup>a</sup> per year, and his home, for the time being, was in a blockhouse that belonged to a family with seven children. His room was a small one, under the roof. <sup>(106)</sup> # Here he worked faithfully for the Lord for many years..

102)	*	Kirchliche Mitteilungen,	1845,	4.
	**	"	"	1845, 12.
104)	+	"	"	1846, 10.
105)	++	"	"	1847, 4.
106)	#	"	"	1847, 4.

*ibid.,*  
*ibid.,*  
*ibid.,*  
*ibid.,*

2 VII. GEORGE JOHANN ZWERNER *10/11/1821*

George Zwerner was neither pastor nor school-teacher, but he also, after an early life that was not wholly Christian, *dedicated to God,* labored in the Lord's vineyard under Loehe's direction.

He was born on September 14, 1821, in Haag, *which* that belonged to the parish of Neuendettelsau. His parents were not very well-to-do, his father being a journeyman-mason. Already at an early age it was necessary for him to work, and this did not please him. He thought that, if he could go to school, he would not have to work; but *he* found, when he did go to school, that his work followed him, and it happened that *often* he was unable to attend school. As a result, he was far behind his comrades in his school-work. In addition, he found himself mixed up in godless associations and affairs.

In 1835 he was confirmed and went to communion for the first time, and after that he found work in the spinning-rooms, or mills. During the winter of 1836-1837, he began to visit the dancing-places and also began to gamble, playing cards for money. He had little money, and that *is* resulted in his making "Kartoffelwaennlein" in order to gamble still more. *be able to*

As time went on, he began to realize that he was doing wrong. He realized that he was a fool. Then in 1841, his mother became ill and died on April 17. This was a shock to him, and he decided to mend his ways. Diligently he began to learn the trade of a cobbler, and in 1842, hearing of the need for workers among the Germans in America, he decided to

offer his services as a colporteur.\*<sup>107)</sup>

In the instructions which Loehe gave to him, Zwerner was to give assistance to all of the missionaries whom he <sup>would</sup> meet. He was a shoemaker, and he was supposed to remain a shoe-maker. Loehe said, "Du kannst nicht Pfarrer und Schullehrer werden." \*\* He was not to intrude upon the pastorates of any men. His work was to be the selling, distributing and giving away of books. He was also to make sure that those whom he helped were the adherents of the true Lutheran Confessions.

Zwerner left Germany with Hattstaedt and Schuster on the good ship "Adler" (as has been already mentioned) and reached America on the 29th of July, 1844.

The last report concerning his activities reads as follows:

"Zwerner arbeitet in Columbus und hat nebenher fuer 16l fl. 9 kr. gute Buecher verkauft und hie und da, wo es gut angewendet war, auch ein Geschenk gemacht. Er verkaufte jedoch nicht durch Colportiren, welches durchaus nicht gehen soll, insonderheit weil es zu kostspielig ist und weil Zwerner, um leicht durchzukommen, mit der englischen Sprache vertraut sein mueszte, was nicht der Fall ist. Die englische Sprache ist dort leider schon sehr verbreitet." \*<sup>109)</sup>

8. VIII. ANDREAS SAUPERT <sup>108)</sup> *copy of file*

This Sendlinge of Loehe's was born in 1822, <sup>110)</sup> at Haag, in Wunsiedel. # We know little of his early life beyond this, that at first he was an apprentice to a bottle-maker, but later went to the teachers' seminary at Altdorf, where he studied diligently, to the satisfaction of his teachers. He

<sup>107)</sup> *	<u>Kirchliche Mitteilungen</u> , 1844, 7, 8.	<i>7 bid,</i> <i>^ " "</i> <i>^ " "</i>
<sup>108)</sup> **	" " " " , 1844, 8	
<sup>109)</sup> +	" " " " , 1845, 4	
<sup>115)</sup> ++	<u>Concordia Cyclopedia</u> , p. 679.	
<sup>117)</sup> #	<u>Kirchliche Mitteilungen</u> , 1844, 12.	



also prepared himself for <sup>the ministerial</sup> churchly office, which he intended to <sup>serve the Lord</sup> practice in North America. He was sent under Loehe's auspices with the intention that he complete his studies at Columbus, Ohio, or under some pastor in America, who adhered to the Lutheran Confessions. \* (112)

On September 2, 1844, at the age of 22, Saupert sailed from Bremen, accompanied by Candidate Schmidt from Mecklenberg, and Doctor Hunger, who was sent by the Dresden Society.

Just before sailing, Saupert wrote the following words:

"My courage has not fallen, but becomes stronger from day to day. It pleases me that I will travel in brotherly companionship with Schmidt. Everything is now ready to bring the noble call closer. May the Lord place also my heart in readiness, so that everything may be borne in patience and love, in constant preparation for death.----Thy will, thy holy will, be done." \*\* (113)

On the 19th of October, he arrived in New York, after a severe attack of sea-sickness; for because of their late voyage, all the bad weather possible had occurred; strong winds, thunder, fearful storms, and fog. However, he had received friendly treatment at the hands of the captain of the ship, and in New York, was well received by Pastor Stohlmann. + (114)

He immediately left for Columbus, and on arriving at the Theological Seminary there, enrolled for the winter semester. He was in good health and well pleased with the prospect of work in America. ++ (115)

After completing the necessary courses, Professor Winkler, in answer to a request by Christian Decker, a member of a congregation in Evansville, Ind., sent Saupert to begin

112)	*	Kirchliche Mitteilungen,	1844,	12.	r. Ibid.)
113)	**	" "	1844,	12.	
114)	+	" "	1845,	1.	
115)	++	" "	1845,	2.	

his work there in June, 1845. \* 116

On his arrival, Saupert found trouble immediately; for *only* a few days before, Toelke, a pastor from St. Louis, had come to Evansville, and had received permission to preach. The congregation had been in the habit of hiring itinerant preachers; and many of the members wished to have a permanent pastor, which desire had resulted in Saupert's *the* calling of Saupert.

*Saupert's* On that Sunday Toelke preached in the morning, and Saupert in the afternoon, and the following congregational meeting showed a serious split among the members. Some favored Toelke, and the others favored Saupert. Toelke's adherents finally left, and the remainder of the congregation elected Saupert as *their* Pastor and kept possession of the church property.

Saupert worked in Evansville, and in Lamasco, a nearby town, which was smaller than Evansville. In addition to his own Trinity Lutheran Congregation, he labored diligently in the mission-field round about, founding many of the congregations in that vicinity.

Shortly after he became pastor, the question arose whether or not to join the Missouri Synod. Saupert put the matter before the congregation *the congregation should treat it* very thoroughly, and Trinity Lutheran Church became one of the Missouri Synod's member congregations.

Pastor Saupert outlived most of the founders of the congregation. He passed to his eternal reward on July 6, 1893. \*\* 117

116) \* Kirchliche-Mitteilungen, 1845, 11. *Leidy*  
117) \*\* W. G. Polack, History of Trinity Evangelical Lutheran Congregation of Evansville, Ind., p. 5-10. *pp.*

9. IX. BARTELS *10p/18m.c.ck*

Information concerning this man is very meager. After perusing all possible sources, we find that he was sent to America by the Stafe Society, along with Jensen, to study under Wyneken in Fort Wayne. While here, he served in Wyn-eken's place while the latter made his visit to Germany. \*118)

Somewhat later, it is evident, that he had a congregation at Zanesville, Ohio. \*\* 119)

In 1880, he was one of the visiting pastors at the 350th anniversary celebration of the Augsburg Confession in St. Louis. +120)

The possibility must be kept in mind that there were two Bartels, as no initials are given in the sources noted. The one may have been sent to Wyneken in 1841, and the other may have been sent by Loehe in 1844.

10. X. JOHANN KORNBAUSCH *10p/18m.c.ck*

Johann Kornbausch was sent to America by Loehe in the early part of 1845 as a school-teacher. He must have been active in church affairs, for he was present at the convention of the Ohio Synod at Cleveland that same year. ++<sup>(121)</sup> In the report of ministers and teachers of the Missouri Synod, printed in the "Lutheraner" of 1848 and 1849, he is listed as being actively at work in Monroe, where Hattstaedt was pastor. #<sup>(122)</sup> Later than that there is nothing available.

11. XI. EDWARD ROMANOWSKI *10p/18m.c.ck*

On April 20, 1845, this young man left Germany in the

- 118) \* Fritschel, "Quellen und Dokumenten," p. 198.  
119) \*\* Kirchliche Mitteilungen, 1844, 10.  
120) + Concordia Historical Institute Quarterly, III, 36.  
121) ++ Fritschel, "Quellen und Dokumenten," p. 50.  
122) # Kirchliche Mitteilungen, 1849, 9, 10.

company of Craemer, Lochner, Detzer, and Trautmann, and after a long and difficult sea voy age, arrived in New York on the 7th of June. \* We quote from a report on these young men the following words about Romanowski:

"Eduard Romanowski aus Elbing, zum Theil in einem preuszischen Lehrerseminare, zum Theil im dresdener Missionsseminare, zum Theil privatim in Neuendettelsau vorbereitet. Fuer seine Beduerfnisse sorgen die saechsischen Freunde Nordamerikas." \*\*

He soon found a position in the Lord's vineyard, for Dr. Sihler had left his congregation in Pomeroy to take over Wyneken's position in Fort Wayne, and as a result, the Pomeroy congregation was without a shepherd. Several candidates were given the opportunity to preach there, so that the congregation could choose the one they liked best; and Romanowski preached his first sermon so well, that he was chosen to succeed Dr. Sihler.

Dr. Sihler was still in Pomeroy, when he entered into his office, and the good doctor introduced him to everything that was necessary for his work. Schuster, who had begun his school-teaching under Dr. Sihler, spoke well of his new pastor. From all reports, the congregation was well pleased with their choice.

Soon after this, Schuster, as we know, on the recommendation of friends, left Pomeroy to study for the ministry under Hattstaedt and Craemer, and Romanowski was left with the job of caring for both the congregation and the school.

After this occurence, we find no news of Romanowski

beyond the following rather cryptic notice in the list of

- 123) \* Kirchliche Mittheilungen, 1845, 9, 10,
- 124) \*\* " " " " 1845, 5
- 125) + " " " " 1845, 11

*2nd*











shrouds of both vessels were <sup>twisted</sup> mixed together. The men began to pump, and everyone was excited. The captain said that the danger was not so great, and when day came, the danger was over..... During this, a young man died. <sup>it</sup> He lay two days on the deck, and then his body was consigned to the waves. At the captain's request, we held a service....." \* 139) <sup>collisions</sup>

This was the most exciting part of the <sup>voyage; during</sup> journey, for the remainder held <sup>of it there was</sup> neither excitement or danger, beyond the birth of a child, <sup>nor danger.</sup> Finally, on the 7th of June, they landed at New York.

On the 12th of June, Detzer and the <sup>rest</sup> others took the steamboat "Knickerbocker" to Albany, and from there <sup>they traveled</sup> by train and canal to Fort Wayne, where he met Dr. Sihler, who had just succeeded Wyneken. No call was <sup>at</sup> waiting for him, so he travelled throughout the region, looking for German Lutherans. Sihler wrote of him on Dec. 10, 1845:

"Detzer has been travelling afoot through the extreme northwestern corner of Ohio, through poor and neglected Williams County, which has been plagued by two Methodistic freebooters. I have now at hand three requests from three Lutheran settlements which desire him <sup>to hear</sup> for their pastor. Tomorrow, if the Lord wills, I shall ordain him. Of the three brethren who had arrived recently, Detzer has the most difficult start; but his faith is alert and very much alive. I esteem him as an upright brother; at any rate, in this inhospitable region he has untiringly sought the scattered sheep of the church, traveling from Fort Wayne throughout the territory on foot. It is a raw uncivilized field which has fallen to his lot, but he seems to be patient and persevering, and not opinionated, and always ready to be advised." \*\* 140)

Finally, after a long period of service as <sup>itinerant</sup> travelling preacher, he located himself at Bryan Post Office, and returning to Fort Wayne, he was ordained by Sihler on the 7th of December in that same year, 1845. <sup>141)</sup> Now he was a full-

139)	*	Kirchliche Mittheilungen, 1845, 9, 10.
140)	**	" " " 1846, 2,
141)	+	" " " 1846, 6!

*ibid.*  
"

-fledged pastor, even though he had nothing but a few settlements to serve, <sup>having</sup> no organized congregation.

In 1846, he wrote to Loehe, describing the territory and his work:

*altd*  
"This country is altogether new territory and was settled only a few years ago. No preacher visited this region until two years ago, when the Methodists arrived, who are everywhere the first to come. But the mere name 'Methodist' frightened the Germans away....There are people in the country belonging to many sects. Everywhere I found bewilderment and confusion. At first I had little hope of founding and organizing congregations in this region....In every house one finds many children, all growing up like Indians, without Baptism and without instruction....Yet I have succeeded in organizing two German Lutheran congregations, one of which has about 45 members, and the other about 24. Besides these two congregations, I am also serving three preaching places....I am determined to use every means and to spare no toil, not even my health." \* (142)

Detzer continued his work in this difficult field industriously, and by the time the list of preachers and teachers was published in the "Lutheraner" of 1848-1849, we find behind his name the following: "Detzer, hat die 8 Predigtplaetze in Williams und Lucas County, in einem Umkreis von 120 Meilen." \*\* (143)

14. XIV. PHILIPP JAKOB TRAUTMANN

The last of Loehe's Sendlinge to come to America in 1845 was Jacob Trautmann. He was born in Lambsborn in the Palatinate, February 21, 1815. He was somewhat older than Lochner, one of his traveling mates on the "Caroline", and also more <sup>physically</sup> hardened to life, for his father had died when he was but two years old. For that reason he was at an early

(142) \* Kirchliche Mittheilungen, 1846, 6.  
(143) \*\* " " " " 1849, 9, 10.

*ibid.*  
" "

age accustomed to hardships, *already at an early age.*

In his youth he was apprenticed to a tailor, and after mastering the art of the needle and thread, he started out *as journeyman tailor* on the year of wandering, which was customary with all apprentices, *of all trades.* Later, as a "Wanderbursche" he came to know the doctrines of true Lutheranism, and this knowledge led him to Pastor Loehe in Neuendettelsau. \* 144)

After a period of personal instruction under Loehe, he sailed with Craemer, Lochner, and Detzer, *of course* and experienced the same exciting voyage as did the others. For a while he took up his abode with Pastor Hattstaedt at Monroe, *and* after waiting only six weeks, he received a call to a congregation at Danbury, Ottawa County, Ohio, a settlement of Germans in the picturesque region of Sandusky Bay. \*\* 145)

Here he had two charges, joined together in one parish; for besides the congregation at Danbury, he *served* cared for a small one about twelve miles distant. Conditions at this place were very primitive, and at the beginning, Trautmann had neither church nor parsonage. Still the people were congenial, being mostly Hanoverians, the land was fertile, new settlers were coming all the time, and the prospects for growth were very good. \*\*\* 146)

Trautmann writes:

*slide* "I am thick in the middle of the <sup>*dense*</sup> "Busch." I have a very little room. When I look out of my window, I see the high black trees. When I go out of the door, <sup>*in a few*</sup> steps I am among the trees, where I have snakes and all kinds of birds as my companions. Still I am very happy and will with joy do the work of the Lord." + 147)

144)	*	Kirchliche Mittheilungen, 1845, 2.	<i>ibid.</i>
145)	**	Concordia Historical Institute Quarterly, XI, 109.	
146)	***	Kirchliche Mittheilungen, 1845, 11.	
147)	+	" " " " 1845, 11.	<i>ibid.</i>

In another letter <sup>He</sup> gives more information regarding his parish. The region around Danbury was well favored, and <sup>immigrants did</sup> ~~settlers would~~ <sup>in settling here</sup> do well to come, for the land, though some-  
<sup>high-priced,</sup> ~~what~~ <sup>fertile</sup> dear, was fruitful. He lived on a peninsula 12 miles long, with the small town of Port Clinton to the West, and seven miles to the southeast was the town of Sandusky. \* 148)  
 Loehe himself urged emigrants from Germany to keep this location in mind when they cast about for a place to settle in America. \*\* 149)

Still, though the material advantages of the lake region were great, Trautmann had a difficult time trying to mold his charge into a Lutheran congregation. As time went on, the opposition of the congregation against him became more fixed, and in the summer of 1849, he gladly accepted a call as assistant to Pastor Roebbelen at Liverpool, Medina County, Ohio. This place offered few improvements <sup>over</sup> on his former charge in Danbury, so in the spring of 1850, he accepted a call to Adrian, Michigan. + 150)

At this place Pastor Trautmann served till his retirement 32 years later. After leaving the active ministry, he repeatedly supplied in vacancies until his death in 1900. ++ 151)

---

148)	*	Kirchliche Mittheilungen, 1846, 6.	<i>Slide</i>
149)	**	Concordia Historical Institute Quarterly, XI, 109.	
150)	+	" " " " " "	XI, 110. <i>Slide</i>
151)	++	Concordia Cyclopaedia, p. 768.	

111  
(CHAPTER THREE)

THE PART PLAYED BY THE LOEHE MISSIONERS IN <sup>12/24 Bencole</sup>  
THE ORGANIZATION OF THE MISSOURI SYNOD

Ninety-two years have passed since the founding of the Missouri Synod in 1847, and since that time, from a nucleus of 22 pastors and 12 congregations, it has grown to its present great size.

When Loehe sent his "Nothelfer" to America, he instructed them to affiliate themselves with some orthodox church-body, one that subscribed to the true Lutheran Confessions, and his men followed his instructions. The majority of them joined the Ohio Synod, but a few among them, Craemer, Trautmann, and a few others had become a part of <sup>members</sup> the body of the Michigan Synod.

Those <sup>who</sup> that joined the Ohio Synod had done so with a feeling of hesitancy, and with the purpose of leading it to true orthodoxy. This they were unable to do, and in 1845, at a convention in Cleveland, which lasted from the 13th to the 18th of September, the following men met to discuss the organization of a new Synod. They were Dr. Sihler, Wyneken, Ernst, Burger, Detzer, Romanowski, Schuster, Hattstaedt, Baumgart, Lochner, and Kornbausch. <sup>In all</sup> 16 men and <sup>2</sup> two students in all attended, but we mention only those belonging to the group discussed in this paper. Craemer and Saupert were absent from this meeting, the first <sup>because</sup> because of sickness, and the latter because of the great distance. \* 152

152) \* Fritschel, "Quellen und Dokumenten," p. 50.

The second meeting was held in St. Louis, in May, 1846. Lochner, having received instructions to <sup>get in</sup> contact <sup>with</sup> the Saxons in Missouri, made the journey to St. Louis with Ernst and Sihler. There, in the parsonage of Trinity Lutheran Church, they met <sup>with</sup> Walther, Loeber, Keyl, Gruber, Schieferdecker, and Fuerbringer. After nine long meetings, a draft was drawn up by Walther, <sup>being</sup> and was substituted for the one that had been made at the Cleveland meeting, and the next meeting was set <sup>for</sup> only two months later in Fort Wayne. \* 153)

The meeting in Fort Wayne was held in July, 1846, and was attended by 16 pastors, a fact which was somewhat surprising in view of the difficulties of travel in those days. Here the St. Louis draft of the constitution was discussed and finally signed by all 16 men. Those who were unable to be present gave their assent by letter. Among these first signers were the following of the Loehe missionaries we have discussed: "Dr. W. Sihler, A. Ernst, J. Trautmann, W. Hattstaedt, A. Detzer, and G. Burger. G. K. Schuster, candidate <sup>of</sup> for the ministry, was also present." \*\* 154)

The preliminary steps were now taken, agreement had been reached on every point, and all that remained was the formal organization of the <sup>the</sup> Synod, which took place at Chicago, in April, 1847. Of the Loehe men, Sihler was placed among the list of first officers, <sup>being elected</sup> as Vice-President of the Synod.

From the official record of the first convention we

---

153) \* Dau, "Ebenezer," p. 97.  
 154) \*\* "Dau", " " , p. 98.

*ref. cit.*

list the Loehe men who were <sup>of</sup> Charter <sup>m</sup>Members of the Missouri Synod:

- |  |  |
|--|--|
| <p>100 cl.</p> <p>"A. Ernst.<br/>W. Sihler<br/>G. K. Schuster<br/>J. Trautmann<br/>W. Hattstaedt<br/>A. Detzer</p> | <p>In Neuendettelsau, Ohio<br/>St. Paul's, Fort Wayne, Ind.<br/>Mishawaka, Ind.<br/>Danbury, Ohio<br/>Monroe, Michigan<br/>Williams, Co., Ohio" #155</p> |
|--|--|

Of course, more Loehe men than are mentioned above were included in the list of charter members, but since in this paper we have confined ourselves to those who came to America up to the year 1846, we have included only those.

In reviewing the life and <sup>the</sup> early <sup>labors</sup> work of these men, in thinking over the struggles and hardships that they were forced to endure for the Lord, in reviewing the earnestness and perseverance with which they labored toward true Lutheran fundamentalism, it is evident that the Lord was surely with His servants. Without the Loehe men the Missouri Synod <sup>might</sup> never have been founded, for a great portion of the men who labored diligently for its foundation had been sent to America by Pastor Loehe. Yet without the Saxons and their inimitable leader, Walther, whose "Lutheraner" was an important factor in the <sup>organization of our Synod</sup> synodical beginnings, the same thing may <sup>be said</sup> have become true. It can only be said that the Lord in His wisdom provideth all things, and we who are receiving the benefits of the work done by these early pioneers <sup>must</sup> can only be thankful.

In this paper we have endeavored to show how the work in America was begun, and to give a picture of the early life and work of Loehe's first missionaries.

F I N I S

155) \* Dau, "Ebenezer," p. 109.

rop. city

32

10<sup>1</sup> Bone

1074. Christ

BIBLIOGRAPHY.

1. Wilhelm Loehe and Johann Friedrich Wucherer, "Kirchliche Mittheilungen aus und ueber Nord<sup>2</sup>Amerika," 1843-1847.
2. G. J. Fritschel, "Geschichte der Lutherischen Kirche in Amerika," 1896.
3. G. J. Fritschel, "Quellen und Dokumenten."
4. Schaefer, "Wilhelm Loehe," 1909.
5. Hageman, "Friedrich Konrad Dietrich Wyneken," 1926.
6. Deinzer, "Loehe's Leben," Band III, 1892.
7. Polack, "The Building of a Great Church," 1926.
8. Polack, "History of Trinity Evangelical Lutheran Congregation of Evansville, Indiana," 1920.
9. J. L. Neve, "Brief History of the Lutheran Church in America," 1916.
10. Neve-Allbeck, "History of the Lutheran Church in America," 1934.
11. Bente, "American Lutheranism," Vol. II, 1919.
12. Dau, "Ebenezer," 1922.
13. Concordia Historical Institute Quarterly, Vol. I - XI.
14. Concordia Cyclopedia, 1927.