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AUGUST CRULL'S CONTRIBUTION TO MO. SYNOD; Johnson; S.T.M., 1961

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AUGUST CRULL: HIS CONTRIBUTION TO
THE MISSOURI SYNOD

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Historical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by

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CHAPTER I

INTRODUCTION

The definition and scope of this subject cannot be more clearly stated than in terms of the title--"August Crull: His Contribution to the Missouri Synod." It is the intent of this study, insofar as source material will allow, to examine each facet of his life and work to determine the exact nature of his contribution to the Missouri Synod. Although some space will be given in the examination of August Crull as theologian and educator, the main emphasis will center upon August Crull as hymnologist and the wider implications of his work in general.

August Crull is a name that is not familiar to many, even within the Missouri Synod, a fact which might question the validity of him, his work and contribution, as the subject for a Master's thesis. Too often, however, perhaps unconsciously, the history of the Church and particularly of Lutheranism in America has been viewed in terms of the Walters and the Muhlenburgs to the entire exclusion of the work of the lesser known men.

August Crull was not a great man in the life of the church. The fact that he is not known does not mean that he had nothing to offer. To the contrary, in his time he was a man of some stature, a man with indisputable and rare talents, a man who made a definite contribution to the life of the Missouri Synod.

The methodology used is one of convenience for the reader. As August Crull is not too well known, the second chapter is devoted entirely to the biographical aspects of his life. This chapter does not give all the details but is so arranged as to orientate the reader and provide a framework within which the contributions of Crull, as they are explored in subsequent chapters, may be placed. The third chapter combines two aspects of Crull's life, those of pastor and teacher. They are combined because the theological and pastoral sphere of activity is limited and could not form a separate chapter. The fourth and fifth chapters deal with two aspects of Crull as hymnologist: as editor and compiler, and as translator. The sixth chapter embodies the final conclusions.

The source materials for this subject have been definitely limited. There are no secondary sources to speak of, with the exception of two or three brief biographical accounts, and scattered references to Crull within a variety of histories, such as those of congregations or school yearbooks. The main primary sources are the various assortment of hymn books with which Crull dealt and which have followed him, his other publications, his personal file in the Concordia Historical Institute which contains letters, addresses and sermons and other material of similar nature, and scattered references within the various convention proceedings and in the two journals, The Lutheran Witness and Der Lutheraner.

Limited though the sources have been, the contribution of Crull has not been obscured. He spent forty-two years in the school at Fort Wayne, where he was a pedagogue without peer. His influence at that institution among faculty and students remained many years after his death. His German grammar was used in Synod for at least two decades. Although he spent only a few years in the parish, his pastoral concern remained. He translated some of Walther's writings, and after Walther's death published a book of devotions based on Walther's sermons, Das Walte Gott! He was the first English speaker of note within the Missouri Synod and his contribution as theologian must be viewed from the aspect of his use of the English language on these many occasions. He was a first in this respect.

The main contribution of Crull is in the field of hymnology, where both his translations and his hymn books have played a vital role in the life and worship of the Missouri Synod. This contribution also must be seen in the light of its wider implication, namely, its far-reaching consequences in the whole sphere of language transition. With respect to the language transition his work in all fields has been a vital factor.

CHAPTER II

AUGUST CRULL: A BIOGRAPHICAL SKETCH

August Crull was born in Rostock, Germany. There are conflicting reports concerning both the day and the year of his birth. Der Lutheraner reports that Crull when he died on February 17, 1923, was seventy-seven years and twenty-one days old.¹ This would place the date of birth on January 27, 1846. Meier places the date at January 26, 1846.² Polack states that Crull was born one year earlier than this, on January 26, 1845.³ Kruse agrees with Polack with respect to the year 1845 but places the date of birth one day later, on January 27. This last date appears to be the most accurate. It is supported by evidence in the nature of Crull's own confirmation certificate which lists the date of his

¹Der Lutheraner, LXXIX (April 17, 1923), 131.

²Everette Meier, "Biographical Sketch of Crull's Life," dated October 10, 1948, Concordia Historical Institute, St. Louis, Missouri. Meier states that he took his material from Der Lutheraner, LXXIX (April, 1923), 131. It would appear that in using that material he made a mistake in subtraction which would account for the difference of one day with respect to the date of Crull's birth.

³W. G. Polack, The Handbook to the Lutheran Hymnal, Third and revised edition (St. Louis: Concordia Publishing House, 1958), p. 496.

⁴W. H. Kruse, "Professor August Crull," Der Concordia-ner, Zeitschrift des Alumnus-Vereins des Concordia-College zu Fort Wayne, Ind., XV (1923), 8.

birth as January 27, 1845.⁵

There is also some discrepancy with respect to the name of his father. The name Hofrat F. Crull appears to be the most likely.⁶ Kruse most likely knew him only by his second name and thus called him Friederick Crull.⁷ Be that as it may, Crull's father was a lawyer in Rostock who began the education of his son in the ordinary manner. Crull spent some time in a private school and then entered the Gymnasium in his home city. A short time after his entry into the Gymnasium Crull's father died. His mother later remarried. Nothing is known about her except that her maiden name was Braun. Crull's stepfather was Dr. A. F. Hoppe, who is known as the editor of the St. Louis edition of Luther's Works.

Dr. Hoppe with his new wife and son came to America and settled in St. Louis. The date of their arrival in America is unknown, although it was prior to 1856, the year that Crull entered the Gymnasium in St. Louis. In order to account for the education which he received in Germany before his arrival in St. Louis, it is impossible to extend the date much prior to 1856, for Crull was then eleven years old.

There are not many facts available concerning the early

⁵August Crull, "Confirmation Certificate," dated April, 1859, Concordia Historical Institute, St. Louis, Missouri.

⁶Der Lutheraner, LXXIX (April 17, 1923), 131.

⁷Kruse, op. cit., p. 8.

years of August Crull and his education at the Gymnasium in St. Louis. He accompanied the student body when the transfer was made of the Gymnasium from St. Louis to Fort Wayne in 1861. In fact, during this transfer of the institution, Crull was in charge of the student body as Primus Omnium. This is indicative of his stature with the faculty for at this time the student was selected as President of the student body by the faculty. He graduated from Fort Wayne in 1862 and entered the seminary in St. Louis, from which he graduated in 1865.

After the death of Crull in 1923, his wife made a present to Dr. Otto F. Hattstaedt of a book containing the minutes of the first literary society in the institutions of higher learning in the Missouri Synod.⁸ The record of these meetings, entitled Germania, contains numerous addresses by the members of the society, several of which were made by August Crull. It was founded on April 9, 1859, and Crull, who was a Quintaner at the time, was one of the first members.

The addresses by Crull reveal him to be an intense, idealistic young man with a flare for the dramatic, an abundance of literary talent, and a first love of poetry and letters. Among these addresses is one which, although undated, was delivered around the time of the firing on Fort Sumter. Crull

⁸Otto F. Hattstaedt, "The First Literary Society in the Institutions of the Missouri Synod," Concordia Historical Institute Quarterly, XVII (April, 1944), 11.

was apparently not influenced in his political views by the professors, for in opposition to Walther, he was a Republican, and in this address he declared himself unequivocally for the election of Lincoln. He also condemned the rebellion of the slave states as treason. As for the situation in Missouri, with patriotic loyalty he declared,

You German citizens of Missouri, who have sworn always to abide by the constitution and the Union, will you be unfaithful and will you break your oath of allegiance. No, No, never! We will either stand and triumph with the Union and the Constitution or fall and die with it. But the right and the just cause must be victorious, it cannot and will not fail. Therefore: Union now and forever!⁹

There are other addresses by Crull which give a similar picture of that young man of sixteen years. In an address on October 17, 1861, as President of the society, Crull exclaimed,

But so gain this, fellow-members, one thing is necessary for us, and this is industry. Therefore if we are industrious, we must and shall be victorious, industry will lead us to a glorious victory.¹⁰

The society was not without discord and difficulty. Internal evidence would indicate that the society was attacked and ridiculed by students from without. On one such occasion Crull attempted to heal the breach. He stated,

Oh let our standard be the constitution, let our watchword be "Concord," let our aim be "knowledge!" With

⁹Ibid., p. 14.

¹⁰August Crull, "Address to Literary Society in Minutes of Society called Germania," dated October 17, 1861, Concordia Historical Institute, St. Louis, Missouri.

these things in view, my friends, our aim must be reached, we will improve in the great things we aim at, our Clio will stand firm and undaunted, though obstacles be as many as pebbles on the sea-shore, and will never, never be destroyed.¹¹

The final address in the book was delivered by Crull as President.

Yes my friends, without some sweat, that is, without true zeal, study, and labor, we cannot obtain this sweetness, this great object of our exertions. Let us speak with the dying Lawrence: "Don't give up the ship." Onward, onward, onward for victory!¹²

August Crull graduated from the seminary in 1865. From there he was called to the Trinity congregation in Milwaukee to be assistant pastor. The General Convention proceedings of 1868 record that he was ordained and installed by Pastors Steinback and Ruff on August 6, 1865.¹³

Crull's stay in Milwaukee was to be a short one. Kruse reports that he stayed a year¹⁴ but Crull himself in a letter to Dallman mentions that his stay in Milwaukee as pastor was limited to one-half a year.¹⁵ He apparently suffered from some type of throat ailment, Halsleiden.¹⁶ As a result of

¹¹Ibid., dated December 7, 1861.

¹²Ibid., dated April 17, 1862.

¹³Zwölfter und Dreizehnter Synodal-Bericht der Allgemeinen Deutschen Evang.-Luth. Synode von Missouri, Ohio u. a. Staaten vom Jahre 1864 u. 1866, (St. Louis: Druck von Aug. Wiebusch u. Sohn, 1867), p. 33.

¹⁴Kruse, op. cit., p. 10.

¹⁵August Crull, "Letter to W. Dallman," dated August 9, 1903, Concordia Historical Institute, St. Louis, Missouri.

¹⁶Kruse, op. cit., p. 10.

this ailment Crull returned to Germany for treatment, where he remained for approximately a year. Walther addressed a letter to Crull during his sojourn in Germany. Walther in this letter consoled him in his illness, confiding that he knew what Crull had to endure.¹⁷ The implication may be that the ailment of Crull was similar to that of Walther. In 1868, the exact time is not known, Crull returned to America. Kruse mentions that he spent some time in St. Louis after his return as the editor of a German newspaper.¹⁸ This position was not a permanent one as Crull had already been elected as Director of the Progymnasium and practical high school in Milwaukee.

The Progymnasium was opened on November 10, 1868. In December of the same year it was combined with the practical high school and Progymnasium which had been operated by the Wisconsin Synod. As this matter will be dealt with rather extensively later, it is sufficient to note that Crull remained as Director for two years, after which the school was disbanded.

From the Northern District convention proceedings it can be ascertained that Crull was installed in the congregation in Grand Rapids, Michigan, by Pastor Niethammer on the 22nd

¹⁷C. F. W. Walther, Briefe von C. F. W. Walther an seine Freunde, Synodalgenossen und Familienglieder, edited by L. Fuerbringer (St. Louis: Concordia Publishing House, 1916), II, 80.

¹⁸Kruse, op. cit., p. 11.

of January, 1871.¹⁹ Here Crull remained until his election to the position of professor of German language and literature in Fort Wayne in 1873. The announcement of his election was carried in Der Lutheraner. The announcement gave a period of eight weeks for any objections to be registered and noted that he had been selected over a Pastor H. Nieman, five votes to one.²⁰ The issue of November 15 stated that no complaints had been registered and that the call was official.²¹ August Crull taught at the college in Fort Wayne for a total of forty-two years until his retirement at the end of the year in 1915.

Throughout the entire period of his ministry and even before he graduated from the seminary, the records indicate that as an English speaker, Crull was in great demand. As early as 1864 when he was nineteen years, Crull preached a consecration sermon at the Evangelical Lutheran Church at Stanton, Illinois.²² The year previous to that he had preached an English sermon at the laying of the cornerstone

¹⁹Verhandlungen der Siebenzehnten Jahresversammlung des Nördlichen Districts der Deutschen Evang.-Luth. Synode von Missouri, Ohio u. a. Staaten, (St. Louis: Druckerei der Synode von Missouri, Ohio und anderen Staaten, 1871), p. 14.

²⁰Der Lutheraner, XXIX (September 15, 1873), 192.

²¹Ibid., XXIX (November 15, 1873), 224.

²²August Crull, "Sermon preached at the consecration of the Evangelical Lutheran Church at Stanton, Illinois," dated November 13, 1864, Concordia Historical Institute, St. Louis, Missouri.

of a new church in East St. Louis.²³ There are two or three other addresses from this period which indicate that Crull was developing intellectually and that his native gift of expression was blossoming forth.

Some of his speeches are exceedingly poetic in expression and are characterized by the classical oratorical style. An address to a Polyhymnia society is an excellent example. The date of this address and where it was delivered cannot be determined, although the speech is reminiscent of his earlier style.

As the first rays of the rising sun to the lonesome wanderer, as the first buds of the precious grain to the peasant, as the first articulate sounds of the infant child to a loving mother, so must also this first festival of our society to all the members thereof be a matter of joy and gladness. . . . Let us call to mind to-day, how many pure joys our Polyhymnia has given already and will give us in our days hereafter, and let therefore a feeling of joy, cheerfulness and thankfulness prevail in our hearts to-day, let us be joyful, because our Polyhymnia gives us reason to be joyful. And to this feeling of joyfulness let me now give vent to a loud: Hail Polyhymnia!²⁴

Crull presented an address on the 4th of July, 1865, in some unknown city which is excellent in literary quality and exceedingly perceptive in essence. It is well spiced with quotations from Byron, Schiller, and Seneca. It begins,

²³Ibid., "Sermon preached at the laying of a cornerstone in East St. Louis," dated October 18, 1863, Concordia Historical Institute, St. Louis, Missouri.

²⁴August Crull, "Address to a Polyhymnia Society on the Occasion of its First Anniversary," n.d., Concordia Historical Society, St. Louis, Missouri.

The present day, my friends, that day celebrated wherever American hearts beat, wherever the American tongue is spoken, wherever the Stars and Stripes are floating, this day I say is peculiarly such to make us cast back a searching glance into the history of that country and that people, who have the right of claiming the parentage and authorship of such a patriotic document.²⁵

There are two main sections to the address: the horrors of long civil war, and the blessings of a long wished for peace. Crull first disproved that war is a splendid game filled with honor by directing attention in dramatic terms to the battlefield, the soldiers, and the effects on society. He maintained that what was true of war in general was doubly true in civil war for it vitiated their politics, corrupted their morals, and prevented even the natural relish of equity and justice. He warned in the latter section that peace is not agreeable to all men and stamped as main enemies avarice, ambition, and revenge. He closed the address with the supplication that the celebration of that July 4 would not only be a celebration of independence but one of lasting peace.²⁶

August Crull was married twice. His first marriage, in 1867, was to Sophie, the daughter of Adolph Biewend. They had four children, three of whom preceded Crull in death. There is no record of the time of their deaths but Dr. Spitz was of the opinion that the three children were stricken and died at

²⁵August Crull, "Address delivered on the Independence day," dated July 4, 1865, Concordia Historical Institute, St. Louis, Missouri.

²⁶Ibid.

the same time during one of the frequent epidemics which affected the region around Fort Wayne.²⁷ Crull later remarried. His second wife, a German woman, Katharina John by name, outlived her husband by a number of years.

Although August Crull was occupied with a full load of teaching duties, his industry, native ability, and wide cultural background led him into many other spheres of activity. In the field of hymnology there have not been within the Missouri Synod many men to equal his output of labor and his contribution in this field. He was a translator of much ability and many of his translations occupy a high place in the worship life of the church today. He compiled and edited some four different hymn books which constitute the basis for The Lutheran Hymnal today. This will receive due consideration later.

August Crull had a great love of poetry and by all literary standards he was a poet in his own right. Despite his other activities he took time to publish two volumes of religious poetry, Gott Segne Dich and Gott Tröste Dich. Gott Segne Dich, a publication which went through five editions, is a collection or album of verses for such occasions as the new year, birthdays, baptisms, weddings, and other verses of prayers or requests for blessings.²⁸ Gott Tröste Dich,

²⁷Interview with L. W. Spitz, April 12, 1961.

²⁸August Crull, editor, Gott Segne Dich! Ein Auswahl von Stambuchversen, Neujahrs-, Geburtstags-, Paten-, Hochzeits- und Sonstigen Segenwünschen (Zweite Auflage; St. Louis: Lutherischer Concordia-Verlag, 1885), pp. 1f.

published in 1889 is a much larger collection of poems or songs of comfort and consolation from more contemporary spiritual poetry.²⁹ This collection contains a few poems from the pen of Crull himself.

Among other things that Crull accomplished was the founding of the Concordianer, of which he was also the first editor.³⁰

In the year 1892 a call appeared in Der Lutheraner for candidates for the chair of the English professor at the seminary in St. Louis.³¹ Crull was among the men who were selected for the position.³² In a letter of this period Crull refused the request of Pastor W. Dallman to send the copy of his last English sermon for publication in The Lutheran Witness, because he was opposed in principle to the publication of sermons in journals and because he was a candidate to the English professorship at the time.³³ Whether he wanted the position or whether he would have accepted it if offered, it is impossible to tell. In any event, Professor Bischoff of

²⁹August Crull, editor, Gott Tröste Dich! Eine Sammlung von Trostliedern der Neueren geistlichen Dichtung (Boston: Druck und Verlag des Dr. Martin Waisenhauses, 1889), pp. 1f.

³⁰Kruse, op. cit., p. 8.

³¹Der Lutheraner, XLVIII (November 8, 1892), 188.

³²Ibid., XLVIII (December 15, 1892), 215.

³³August Crull, "Letter to W. Dallman," dated November 22, 1892, Concordia Historical Institute, St. Louis, Missouri.

Fort Wayne was called, but he refused the call so that it was again necessary to call for further nominations.³⁴ Crull was again nominated among others.³⁵ He was again passed by in favor of A. Graebner, who was elected³⁶ and who eventually accepted the position.

The preceding brief sketch of the life of August Crull has been intended among other things to portray the man's life, character and personality. The following chapters will complete the details of his life and add depth and color to the faint outlines of the portrait already drawn. From the material covered, the glimpses of his work, writing, and speaking, some judgments can be formed. That he was intellectually endowed with those perceptive qualities which stand above the ordinary, that he was gifted with a measure of literary and poetic genius, that he cultivated these natural gifts and placed them at the service of his church through tireless effort and industry, are some of the characteristics that the evidence would support.

As a personality he was set apart. One of his students characterized Crull as dignified and aloof. He felt that Crull was that type of personality, which although genuine, always remained apart and somewhat cool.³⁷ Another student

³⁴Der Lutheraner, XLIX (January 31, 1893), 22.

³⁵Ibid., XLIX (February 28, 1893), 38.

³⁶Ibid., XLIX (March 28, 1893), 55.

³⁷Interview with J. T. Mueller, March 31, 1961.

supported this view to a certain extent, but at the same time added that of all the professors at that time, Crull was the most human and the most understanding with respect to students. This is not a strange characterization for in those student days there existed almost no rapport between professor and student. This former student felt that in the midst of this strained atmosphere Professor Crull understood and accepted them, although he would never depart from his dignity.³⁸

There is still another facet to be explored in the personality of Crull. He was a cultured man. Some are of the opinion that culturally he was far ahead of the men of his time within Synod.³⁹ The average person is subject to continuous cycles of elation and depression to a lesser or greater degree at varying times. The aesthetic personality is perhaps subject to greater extremes in these emotional changes. It appears that Crull was of this type. In his classes he seemed preoccupied at times with discussions of melancholy and hypochondria, at least in later years,⁴⁰ which may indicate that he was troubled with greater periods of depression than before. In addition to this, the loss of his three children and his first wife may have been a cumulative

³⁸Interview with Th. Hoyer, March 31, 1961.

³⁹Interview with W. Buszin, March 23, 1961.

⁴⁰Interview with L. W. Spitz, April 12, 1961.

factor which in some manner accounts for his unhappy years at the end of his life.

After his resignation from Fort Wayne, Crull moved with his second wife to Milwaukee. The only reliable account of his last days is that of Professor O. F. Hattstaedt, who was the only one outside the family who was allowed to visit Crull.⁴¹

After Crull moved to Milwaukee his mental faculties started to fail him. Hattstaedt says that he became very despondent and depressed. After some time they moved Crull to the Dewey Sanitarium in Wauwatosa, which was three miles from the college in Milwaukee.⁴² Whenever Hattstaedt visited Crull there, Crull complained that he was being held against his will or because of the lack of funds. Finally after many visits Crull told Hattstaedt, "and in soul, in spiritual things, . . . I am forsaken by God."⁴³ Hattstaedt tells how he tried to comfort Crull with the blessed word of the Gospel but the Professor refused to be comforted and said, "I know now what it means to commit the sin against the Holy Ghost. That sin I have committed."⁴⁴

⁴¹O. F. Hattstaedt, "The Distress of the Sainted Prof. August Crull," dated January 29, 1948, Concordia Historical Institute, St. Louis, Missouri, p. 1.

⁴²Ibid., p. 2.

⁴³Ibid., p. 3.

⁴⁴Ibid., p. 4.

After some time Crull was allowed to go home for the doctor had concluded that he was not a sanitarium patient, having only a few fixed ideas.⁴⁵ Professor Hattstaedt was notified after Crull's death that it had been his last wish to have a private funeral, with no flowers and no mention made in the press. There were only fifteen present at the funeral, including two professors from Fort Wayne and Hattstaedt.⁴⁶ He was buried on February 21, 1923.

Such were the last days and the death of our dear Professor August Crull. Must we not say, How inscrutable are the ways of God, that He saw fit to afflict this excellent teacher, this highly gifted man, this faithful worker for the kingdom of the Lord, this pious and faithful servant of His Lord and Master with such a dreadful calamity, as to cast him into the depths of awful trials and to obscure his mind, that he could not see anymore the loving grace and goodness of his Heavenly Father? Yet, should we, for a moment entertain the thought that he was not a dear child of God? No, No, his was only a mental derangement, which, as I firmly believe, in no wise affected his relation to God. In the hours of darkness, when his mind failed him, when he thought he had no faith, God had a loving eye on his servant, did not permit him to despair of his mercy and finally released him of all earthly trials and tribulations by a peaceful death. No doubt we shall see him in glory, in the Heavenly Mansions.⁴⁷

As unhappy as these last years of Crull were, they should in no way be allowed to obscure the man and his work. This has been attested by others.

We present a biographical sketch of a man who could have played an important role in the literary world, but

⁴⁵Ibid., p. 6.

⁴⁶Ibid., p. 7.

⁴⁷Ibid.

considered it more blessed to spend himself in the service of his Lord by preparing young men for the ministry in one of the Synod's preparatory colleges. To this end he devoted all his energies with untiring faithfulness and self sacrifice. It was this tireless devotion to duty that finally so undermined his health that he spent the last seven years of his life an invalid.⁴⁸

⁴⁸Everette Meier, "Biographical Sketch of Crull's Life," dated October 10, 1948, Concordia Historical Institute, St. Louis, Missouri. Taken from Der Lutheraner, LXXIX (April, 1923), 131.

CHAPTER III

AUGUST CRULL: THEOLOGIAN AND EDUCATOR

Theologian

The activity of August Crull as pastor was limited to a space of two and one-half years. His first call to Milwaukee as assistant pastor ended after one-half a year due to his throat ailment. He subsequently spent two years as pastor in Grand Rapids, Michigan, from 1871 to 1873 before his election to Fort Wayne as professor. From this period on, pastoral work was limited to the training of students, the occasional address which he gave on various special occasions, and the few publications which he contributed in this field.

As a theologian, August Crull stood with the other men of the Missouri Synod of his day. Indications are that almost all of his sermons from the period of his pastoral activity are extant. A cursory reading of them indicates that he was of like mind with the orthodox, conservative men who were his contemporaries. In a sermon at the dedication of a church in Michigan, Crull chose as his text Psalm 84:1. He pointed to the new edifice of the Evangelical Lutheran Church and called it an amiable tabernacle of the Lord because therein was found the pure doctrine as taught by the Word of God, namely, "the core and marrow of which is that precious doctrine to every terror-stricken sinner: Justification by faith in Jesus Christ."

In this same sermon he spoke with authority and clarity on such pertinent and fundamental matters as the Sacraments, Confession, and Absolution. On the Sacraments he maintained that, "The Lutheran Church, and she alone confesses the pure doctrine of the holy Sacraments." On Baptism he clearly stated the Lutheran position.

She teaches that holy Baptism is not only a sign of regeneration, but also the efficient means of the renewal of the soul, so that the subject is really born again, of water and the Spirit.

With reference to the Lord's Supper, August Crull again with perception and clarity held forth the distinctive Lutheran Scriptural position. He stated:

In reference to the Lord's Supper our church teaches, that the true body and blood of our Lord Jesus Christ is truly present under the bread and wine, given unto us Christians to eat and drink, that we eating and drinking the bread and wine and with it the body and blood of our beloved Savior, receive remission of sins, life and salvation, if we only believe the words of institution; "given and shed for you for the remission of sins."

He naturally rejected the positions of transubstantiation and consubstantiation and defined the Lutheran teaching of the real presence.

It is no local or physical presence that our church teaches or we believe, but it is a divine supernatural and heavenly presence. In some mystical way, inexplicable to the human sense, in with and under the form of bread and wine, we receive the true body and blood of Christ.

On Confession and Absolution he upheld the Lutheran position and the distinctive Missouri Synod position over against some of the other American Lutheran bodies. He stated that the

Lutheran Church teaches the duty of Confession, although not in any Romish sense with the strict enumeration of sins. He maintained, "Especially does she regard it as a fitting preparatory exercise to a profitable participation in the holy Eucharist."

He also stated:

In close connection with confession she also teaches the right of Absolution or the forgiveness of sins. . . . It is not, therefore, in her ministers, but in herself (the Church) this right of absolution is vested; and they (the ministers) as their properly constituted officers, do but give utterance to her assurance of forgiveness in conformity with the words of her Lord: "Whosoever sins ye forgive, they are forgiven, and whosoever sins ye retain, they are retained."¹

There was one issue in the church, however, upon which August Crull did not stand with his contemporaries, one issue upon which he was far ahead of his generation and time, and this was with respect to the use of the English language. As a theologian he made a very definite contribution with his farsighted approach to the problem of a German church in an English speaking land. Perhaps he was the first man who saw the dangers which could arise with the attempt to preserve the culture of the German nation exclusively, and to preserve their theological heritage in the German tongue exclusively, in an English land. How far-reaching were the consequences of his position it is difficult to say. But his voice was

¹August Crull, "Sermon for the dedication of the Evangelical Lutheran Church at Manishee, Michigan," dated September 15, 1870, Concordia Historical Institute, St. Louis, Missouri.

heard, speaking in the English language, throughout the breadth of the Missouri Synod, both on occasions of small and large significance.

There is one sermon extant, undated, and delivered in an unidentified city, which deals with the problem of the English language. The apparent familiarity with the local conditions might indicate that it was delivered in Fort Wayne.

Apparently this church had decided to hold a few regular English services and in his address August Crull asked the question, "Why?" Crull listed three reasons why it is important for German congregations to hold regular English services. First, he pointed to that great majority of fellow Christians who were painfully unaware of the teachings and usages of the Missouri Synod, even various pastors, and who classified them as Romanizing because of the crucifix, the candlestick, and the use of clerical gowns. He found it a duty to use the English language, in the second place, because of the obligation of the Lutheran Church to preach the Gospel beyond its own pale. He furthermore maintained that, if the Lutheran Church was the church of pure doctrine, it had the obligation not only to preach to the heathen, but also to convey the saving truth to that great mass of sects who so mingled error with truth that they were in danger of being lost. He noted, finally, that in the cities especially the young Lutherans were becoming more proficient in the English language than in the German, and that this number was on the

increase. With this in mind, he made the observation:

Now inasmuch as the danger is nigh at hand, that in such transitions they may lose their Lutheran profession with their language and nationality, we deem it indeed necessary and wholesome to proclaim our Lutheran doctrines in the English language also, in the hope thereby of saving members for our church.²

Walther was among those who recognized Crull's ability in the use of the English language and the outstanding contribution that he could make to the Missouri Synod. In a letter written to Crull while the same recuperated in Germany, Walther expressed the desire that Crull might soon return. He mentioned specifically that while Crull was gone, F. A. Schmidt had been forced to bear alone the burden of meeting the opposition on the English front.³

It is with respect to this whole problem of language and language transition that any appearance made by Crull to speak in English after dissertations had first been delivered in German cannot be ignored. These opportunities must have been effective, especially in the hands of a craftsman and artist such as Professor August Crull.

Such an occasion was the dedication of Concordia Seminary on September 9, 1883, where Crull spoke after addresses

²August Crull, "Sermon delivered at a German speaking Church in English," undated, Concordia Historical Institute, St. Louis, Missouri.

³C. F. W. Walther, Briefe von C. F. W. Walther an seine Freunde, Synodalgenossen, und Familienglieder, edited by L. Fuerbringer (St. Louis: Concordia Publishing House, 1916), II, 81.

had first been delivered by Dr. C. F. W. Walther and C. Gross in German.⁴ It is indicative also of the stature of Crull that he was invited to speak on such an occasion. The purpose of calling attention to this address is, however, to support the contention of the preceding paragraph. Basing his sermon on the text, "My grace is sufficient for thee for my strength is made perfect in weakness,"⁵ Crull presented a masterful address. Speaking of St. Paul, he stated:

Although despised as a Jewish tentmaker, although hated for proclaiming divine glory, although scorned by the Athenian philosophers as a babbler and a setter forth of strange gods, although accused of being a rebel against God and against Cesar; nevertheless St. Paul in the strength of his God and Savior performed a work that seemed to border upon the impossibility. . . . For behold! the magnificent temples of ancient gods are in ruins, but the Cross of Jesus Christ triumphs.⁶

He drew the parallel to the Reformation to prove that the words of Paul were demonstrated again in Dr. Martin Luther.

His low birth, his extreme poverty, his bodily weakness, his ecclesiastical education, his almost slavish fear of the Pope and the Church, forbade the idea that he should ever be able to accomplish what emperors and doctors had hithertofore endeavored in vain. But behold the wonders which the grace of God wrought in and by this weak instrument!⁷

⁴The Lutheran Witness, II (September 21, 1883), 72.

⁵II Cor. 12:9.

⁶August Crull, "Sermon delivered at the dedication of Concordia Seminary," dated September 9, 1883, Concordia Historical Institute, St. Louis, Missouri, p. 2.

⁷Ibid., p. 3.

Crull then skillfully drew the parallel to the Saxon immigrants, who,

Although poor and almost destitute of the necessaries of life, although despised and scorned by the world and the church alike for being fanatical fools, although obliged to bear the shame of a base seducer, although frequently despondent in their uttermost distress of body and soul, nevertheless they did not give way to despair, for the grace of God upheld them in their calamity. . . . And this grace of their God was sufficient for them, for they knew that his strength is made perfect in weakness.⁸

He continues:

By the grace of God, whose strength is made perfect in weakness, the murderous assaults of our adversaries have been victoriously repelled, and we have been permitted to-day to dedicate the new, grand edifice, a memorial of victory as it were, to the service of our gracious God.⁹

He concluded:

Yea, blessed shall be our synod, and blessed shall be our theological seminary, if henceforth as hithertofore we put our trust in the sufficiency of his grace whose strength is made perfect in weakness.¹⁰

August Crull made his contribution in the theological sphere in yet another channel. In the controversy over election and predestination, August Crull adhered firmly to the position taken by the Missouri Synod and contributed some in writing, both by way of articles in The Lutheran Witness and by the translation of some of Walther's writings. Crull, for example, defended the Missouri Synod position as not

⁸Ibid., p. 5.

⁹Ibid., p. 9.

¹⁰Ibid., p. 10.

manifesting a position different than that of the Formula of Concord.¹¹ He also defended Dr. Walther, charging that Walther's opponents did not understand Walther as a theologian.¹² Along with the various sermons of Walther that Crull translated, he also translated a work by Walther on predestination.¹³ A letter was addressed to Crull from Walther during this period, consoling Crull on the death of one of his children. In it he also thanked Crull for this translation.¹⁴

Professor Crull throughout his life continued to manifest a pastoral concern. In addition to the two volumes of religious poetry previously mentioned, Crull collected and edited a devotional book which was based on Walther's sermons, Das Walte Gott. In the Vorwort, Crull stated that it was a collection from the Evangelienpostille, Epistelpostille, Brosamen, Casual-Predigten and Reden of Professor Walther. He expressed the hope that as Walther had been a tower of strength and blessing to the Church in America, that also in

¹¹August Crull, "Ohio's Latest Ally," The Lutheran Witness, I (December 21, 1882), 120.

¹²August Crull, "Dr. Walther's Sermons," The Lutheran Witness, I (January 21, 1883), 136.

¹³C. F. W. Walther, The Controversy Concerning Predestination, translated by August Crull (St. Louis: Concordia Publishing House, 1891), pp. 1f.

¹⁴C. F. W. Walther, "Letter to August Crull," dated August 21, 1881, Walther Collection, Concordia Historical Institute, St. Louis, Missouri.

this form his writings would continue to bless the Church.¹⁵ The daily devotions which appear within the book are based on the pericope for the church year.

Educator

It was as educator, however, rather than as theologian that Crull was to make one of his greater contributions to the Missouri Synod. He first took up his teaching duties at the Progymnasium in Milwaukee in 1869. Crull had originally been assistant to Pastor F. Lochner in Milwaukee for one-half a year in 1865. He visited Germany at the end of this period for reasons of health. He was not forgotten by the three congregations in Milwaukee, however. When the teachers seminary was not to remain in Milwaukee, Lochner submitted a resolution to the district convention in June of 1867 that a Progymnasium be established in Milwaukee.¹⁶ The Northern District at this convention recorded with great joy the decision of the Milwaukee congregations to establish a Progymnasium for the training of future pastors and it expressed the hope that a practical technological high school would be

¹⁵ August Crull, Das Walte Gott! Ein Handbuch zur Täglichen Hausandacht aus den Predigten des seligen Prof. Dr. C. F. W. Walther, (St. Louis: Concordia Publishing House, 1894), Vorwort.

¹⁶ Otto F. Hattstaedt, History of the Southern Wisconsin District of The Evangelical Lutheran Synod of Missouri, translated by the Wisconsin Historical Records Survey Division of Community Service Programs (St. Louis: Concordia Publishing House, 1941), p. 79.

established in connection with the Progymnasium.¹⁷ The Convention did not do any more than note the decision of the Milwaukee congregations, however. Early in 1868 with the planning for the Progymnasium almost complete, Professor Crull was called by the congregations to be director, having recovered sufficiently from his illness (wiedergenesenen).¹⁸ The Lochner home was prepared then as living quarters for Crull and his family.¹⁹

At the Northern District convention in June of 1868, the matter of the Progymnasium was again placed on the agenda. It approved the plan to establish both the Progymnasium and practical high school.²⁰ It appointed a committee to draft a constitution and also approved the appointment of Crull as director. It also decided that the foundation of this institution should be made public through Der Lutheraner.

In compliance with the last request of the convention, Lochner forwarded an article which appeared in October of

¹⁷Verhandlungen der dreizehnten Jahresversammlung des Nördlichen Districts der Deutschen Evang.-Luth. Synode von Missouri, Ohio u. a. Staaten (St. Louis: Druck von Aug. Wiebusch u. Sohn, 1867), p. 53.

¹⁸Geschichte der Evang.-Luth. Dreieinigkeits-Gemeinde U. A. C. zu Milwaukee, Wis. (Milwaukee: Druck der Germania Publishing Company, 1897), p. 37.

¹⁹Ibid.

²⁰Verhandlungen der vierzehnten Jahresversammlung der Nördlichen Districts der Deutschen Evang.-Luth. Synode von Missouri, Ohio u. a. Staaten (St. Louis: Druck von Wiebusch u. Sohn, 1868), p. 31.

1868. Der Lutheraner carried this full report of the proposed Progymnasium and practical high school. The school was to be housed in one room in the Trinity congregation school and was to begin on November 10, 1868.²¹

On May 1, 1868, a similar school had been started in Milwaukee by the Wisconsin Synod. It was then decided to unite the schools under the jurisdiction of the Missouri Synod. Professor Crull was to remain as director and Herman Duemling, who had been instructor at the original Wisconsin Synod school, was to continue in the same capacity. The schools were united on December 1, 1868. Der Lutheraner also carries the entire curriculum.²² Hattstaedt states that the school broke up two years later because the two organizations could not agree despite a splendid start.²³

After a pastorate of two years in Grand Rapids, Professor Crull began his long career as professor of German language and literature in Fort Wayne which was to extend throughout a period of forty-two years before his retirement at the end of the year 1915. The report of Concordia College for the year 1874 indicates that he did not begin his career as professor in any graduated manner. The first year he

²¹Der Lutheraner, XXV (October 15, 1868), 20.

²²Ibid., XXV (March 15, 1869), 110.

²³Otto F. Hattstaedt, History of the Southern Wisconsin District of The Evangelical Lutheran Synod of Missouri, op. cit., p. 79.

taught four hours of German in Prima, three hours in Secunda, three hours in Tertia and Quarta combined, and three hours in Quinta and Sexta combined. Although called as a German professor, in the first year he also taught six hours of Latin in Secunda, two hours of New Testament History in Secunda, and one hour of French in Quinta and Sexta combined.²⁴

The catalogue for the years 1881-82 is pretty much indicative of the teaching load that Crull carried for the rest of his tenure at Fort Wayne. In this school year he taught German three hours each in Prima, Secunda, and Tertia. In Tertia he also taught two hours of French. In Quarta he taught three hours of German and three hours of history. To complete his work, he taught four and five hours of German in Quinta and Sexta respectively.²⁵

Apparently Crull did not expect too much from the students in the French class. Here they only concentrated on pronunciation and vocabulary.²⁶ It is a common assumption that Crull's second wife was French. This was not the case. Crull's second wife was a German woman. The wife of his

²⁴Bericht über das Evangelisch-Lutherische Concordia-Collegium zu Fort Wayne für das Schuljahr 1873-74 (St. Louis: Druckerei der Synode von Missouri, Ohio und anderen Staaten, 1874), p. 18.

²⁵Katalog der Lehranstalten der deutschen evang.-lutherischen Synode von Missouri, Ohio und anderen Staaten, für das schuljahr 1880-81 (St. Louis: Druckerei des "Lutherischen Concordia-Verlags," 1881), p. 2.

²⁶Interview with Th. Hoyer, March 31, 1961.

first marriage spoke French fluently, her mother, the wife of A. Biewend, being a full-fledged French woman.²⁷

August Crull published several manuals of various types which grew out of his teaching. In 1880 he published a book of gestures, Kurze Gestenlehre. It subsequently went through two more editions, in 1900 and 1908. It contained sixty-eight pages of instruction complete with diagrams. In the Vorwort he stated that the work was not really his own but that he had selected the material from A Manual of Gestures by Prof. A. M. Bacon, published by Griggs and Co., in Chicago. As his Vorwort indicates, it was used by him in his German classes which included instruction on elocution and related matters.²⁸

For use in his own classroom as well as by other institutions of learning in the Missouri Synod, Crull published Die preuszische Schulorthographie in ihren Abweichungen von den gewöhnlichen auf Grund des amtlichen Regelbuches übersichtlich dargestellt.²⁹ It consisted of only eight pages.

²⁷Interview with L. W. Spitz, April 12, 1961.

²⁸August Crull, Kurze Gestenlehre, Ein Lehrbuch für höhere Schulen und zum Selbstunterricht (St. Louis: Drukerei des Luth. Concordia-Verlags, 1880), Vorwort.

²⁹August Crull, Die preuszische Schulorthographie in ihren Abweichungen von gewöhnlichen Schreibarten auf Grund des Amtlichen Regelbuches übersichtlich dargestellt, n.p., n.d. The only indication that Crull wrote this small pamphlet or edited it is the fact that he used it and that it was included within his personal file in Concordia Historical Institute. It is a distinct possibility that he may have had nothing to do with its publication.

In 1905 he published Regeln für die deutsche Rechtschreibung nebst Wörterverzeichnis.³⁰

The work for which Crull is most widely recognized in the educational field is his German grammar. A resolution at the General Synodical Convention in 1890 read, "Beschlossen, dasz durch Herrn Professor Crull eine deutsche Grammatik für unsere hohen Schulen ausgearbeitet und durch unseren herausgegeben werde."³¹ In compliance with this request or commission, August Crull published his Lehrbuch der Deutschen Sprache in 1893. It subsequently went through two more editions in 1901 and 1912. In the Vorwort Crull stated that by commission of the Evangelical Lutheran Synod of Missouri, Ohio and other States, he prepared the book on the basis of his many years of experience in teaching the language. Under the terms of the commission it was to be prepared for use not only in the Gymnasium, but also for the other institutions of higher learning. Crull stated that in order to fulfill such requirements, the work would have to be as brief and as simple as possible and, on the other hand, as complete as possible.

³⁰August Crull, Regeln für die deutsche Rechtschreibung nebst Wörterverzeichnis (St. Louis: Concordia Publishing House, 1905), pp. 1f.

³¹Einundzwanzigster Synodal-Bericht der Allgemeinen deutschen ev.-luth. Synode von Missouri, Ohio und anderen Staaten versammelt als Sechste Delegaten-Synode zu Milwaukee, Wis., im Jahre 1890 (St. Louis: Lutherischer Concordia-Verlag, 1890), p. 86.

These objects, he continued, determined the arrangement of the book. Moreover, Crull stated that because the work was intended for such a variety of institutions, he had to give up the popular practice of dividing the teaching material into segments of concentration for the individual classes of the Gymnasium. There was still one further consideration which governed his choice of form. He was influenced by a well-known German educator (Schulmann) who upheld the pedagogical principle that the text should be long and full enough to carry through the entire course of study for the student so that he became so acquainted with it and that it became more or less a part of him, that in later years he would continue to treasure it and use it as a reference.³²

It would appear that Crull succeeded in his objects for the Lehrbuch was used in the Missouri Synod for at least three decades. Perhaps the last consideration as mentioned by Crull was the most effective. A mention of this grammar to a former student who used it almost always brings to the face and the voice of that student the softening which comes with the recollection of that which has left its mark. Dr. Hoyer spoke of it as the best grammar that he had used.³³

³²August Crull, Lehrbuch der Deutschen Sprache für unteren und mittleren Klassen höherer Schulen (St. Louis: Concordia Publishing House, 1893), Vorwort.

³³Interview with Th. Hoyer, March 31, 1961.

Professor Rehwinkel used it in his instruction at Concordia College in Edmonton, Canada, for many years.³⁴

The early years of the last decade in the nineteenth century were serious ones for the Missouri Synod in the states of Wisconsin and Illinois. The Bennett Law of ill fame threatened to disrupt the entire parochial school system of the Missouri Synod. Among other features, the most objectionable appears to have been the one which did not recognize as a school, any school which did not teach the children reading, writing, arithmetic and United States history in the English language.³⁵

The General Convention of the Missouri Synod met in July of 1890. Among other things on the agenda was the matter of the laws affecting parochial schools, at which discussion Crull was the referee.³⁶ Several resolutions were drawn up on the matter. In view of the circumstances, the Convention stated:

We must, as Lutheran Christians, grant our cordial approval to the fact that our brethren in the states of Wisconsin and Illinois have, whether in courts of law or at the ballot-box, taken up and hitherto carried on the contest forced upon them by such laws, and we are, furthermore, determined to make most energetic opposition

³⁴Interview with A. M. Rehwinkel, March 15, 1961.

³⁵The Lutheran Witness, IX (February 29, 1891), 137.

³⁶Ibid., IX (July 7, 1890), 21.

wherever in other states such or similar legislation may be attempted.³⁷

To accomplish this end among other things, they set up a committee, of which Professor Crull was an advisory member, to give advice in individual cases, to consult prominent jurists, and to publish articles in the leading journals on the school question.³⁸

What part Crull actually played in the whole matter may never be known. Many unsigned articles appeared in The Lutheran Witness during this period, some of which may have been his. In any event, the opposition mounted was so formidable that the repeal of the Bennett Law was inevitable.

If an address delivered by Crull at the World's Fair in Chicago in 1893 is any indication, it may well be that he played a significant role in assembling the opposition. The address by Crull is an excellent one from all standards, typical of his rhetorical perfection and literary style. After a striking introduction, Crull began by defining the freedom that it is necessary to have for the welfare of the Church in a free state, the title of his address being, "A Free Church

³⁷Einundzwanzigster Synodal-Bericht der Allgemeinen deutschen ev. luth. Synode von Missouri, Ohio und anderen Staaten, versammelt als Sechste Delegaten-Synode zu Milwaukee, Wis., im Jahre 1890, op. cit., p. 86.

³⁸Ibid.

in a Free State."³⁹ Negatively he stated that this freedom was not a religious anarchism for the Church does not claim the right to teach or do as she pleases. Rather,

The Bible not the word of mortal man. . . . The whole Bible. . . . And nothing but the Bible is her law; not the Bible mixed with the traditions of former ages; not the Bible with the addition of decrees of councils or the decisions of an infallible pope; not the Bible adapted to the vagaries of human opinions, or interpreted by the rules of human philosophy; no, nothing but the Bible is the law of our Lutheran Church, and by this law she abides, and from the obedience to this divine law she would not be free.⁴⁰

He stated that it was not a revolutionary freedom because the Lutheran Church does not cut free either from her custom or creed. Rather, it is conservative in character. Although she is aware that outward liturgical form is not the proof of her Lutheranism, she nevertheless proves her love of freedom by retaining these ancient forms.⁴¹

The freedom that the Lutheran Church seeks, stated Crull, was not separatistic. Rather, the Lutheran Church knows that it is the Master's will to unite only with brethren of the faith. Thus she carefully avoids churchly communion with those of another household of faith lest she become guilty of disobeying the Lord and denying truth. At

³⁹August Crull, "A Free Church in a Free State," Reden gehalten bei einer Versammlung der mit der Missouri-Synode verbundenen lutherischen Gemeinden Chicagos im Art Institute am 3. September 1893, (St. Louis: Concordia Publishing Company, 1893), p. 49.

⁴⁰Ibid., p. 50.

⁴¹Ibid., p. 51.

the same time she hails with delight every occasion to unite with those who are one in spirit.⁴²

This freedom is in short rather, "freedom from interference on the part of the State in all matters relating to the soul or conscience of its citizens."⁴³

After warning that the Roman Church is an enemy of this freedom, Crull continued with warnings of another enemy of this freedom and broached the subject of the school question.

But there is yet another enemy of the freedom of our Church to whom I wish to call your attention by a few closing remarks. This enemy struck a blow at the freedom of our Church by striking a blow at her schools; by trying to interfere with her work of training her own children, by arrogantly assuming the right to dictate to her at what age, and in what branches of learning, and in what language her children are to be taught in the schools which she herself has established, and which she supports by her own means. You undoubtedly will remember, my hearers, how in the past few years the odious school laws of Wisconsin and Illinois, practically endorsed by a great political party, threatened to deprive our Lutheran Church of her God-given right and her sacred duty to care for the souls of her children in training not only their minds, but also their hearts, in educating not only good American citizens, but also good Lutheran Christians. It is true, the immediate danger has passed; "we have met the enemy, and they are ours"; by the help of God we have gained a decisive victory. But we must not rest on our laurels, for though our enemy has lost the victory, he has not lost his enmity. While we, therefore, and while we earnestly beseech Him to preserve this great blessing to us and our children: let us also keep our eyes wide open, let us watch and pray, and use our utmost endeavors, and spare no pains, and, if need be, sacrifice our earthly possessions for the blessed privilege of being a free Church in a free State.⁴⁴

⁴²Ibid., p. 52.

⁴³Ibid., p. 53.

⁴⁴Ibid., pp. 58-59.

Undoubtedly the opportunity that was given Crull to speak on such an occasion was a matter of recognition for his ability and his work. This address is also significant from another standpoint. It is very likely the first English writing or address on the relation between Church and State in the Missouri Synod.⁴⁵

August Crull was no ordinary teacher, as what is written about him bears witness.

To instruct, to teach, to offer a well-arranged course of study is one thing, and many are able to perform the task. But it is quite another thing to be a powerful personality, a man in the noblest sense of the term, a controlling force which quietly and irresistibly molds the characters of those who come under its influence. It is this strong and, as it were, commanding individuality which forms the chief endowment of an ideal educator, and such men are rare. They teach by inspiration, giving life to the dormant qualities of the pupil; they awaken in the student the consciousness of full capacity; they fill him with encouragement, hope, ambition, and with the firm resolve to persevere in his work until the results have been obtained.⁴⁶

He continues by stating that August Crull was such a man.⁴⁷

There is no doubt that August Crull was a pedagogue of the highest caliber. He had the ability to attract students and was gifted with a clear understanding of his pupils. It is difficult to speak of these qualities of a teacher in terms of a contribution to the Synod, for it is ultimately

⁴⁵Interview with Carl S. Meyer, April 6, 1961.

⁴⁶Louis W. Dorn, "Dedicatory," The Concordian (Fort Wayne, published by the Senior Class, 1916), pp. 5-6.

⁴⁷Ibid., p. 6.

incommensurable. He has been called by some one of the greatest teachers in the Missouri Synod.⁴⁸ Such expressions are indicative of that which cannot be measured but which nevertheless continues, lives on, a vital force.

⁴⁸Interview with W. Buszin, March 23, 1961.

CHAPTER IV

AUGUST CRULL AS HYMNOLOGIST: COMPILER AND EDITOR

It is difficult to ascertain the complete set of details which surround the edition and publication of the first hymn book which is ascribed to August Crull. Polack does not give credit to Crull for anything other than the translations that are included in this Hymn Book for the Use of Evangelical Lutheran Schools and Congregations.¹ Polack simply mentions that it was published by the Lutheran Publishing House in Decorah, Iowa, in 1879.² Kruse, however, gives Crull full credit for the work of assembling the Decorah Hymn Book, although he gives no details concerning the circumstances.³

It is certain that the Decorah Hymn Book did not make its appearance under the auspices of the Evangelical Lutheran English Conference of Missouri. In the convention of 1877 the Conference broached the subject of a hymn book. No mention was made of August Crull or any pending collection of English hymns which could be used by the Conference. Rather,

¹Hymn Book for the Use of Evangelical Lutheran Schools and Congregations (Decorah: Lutheran Publishing House, 1879), pp. 1f. From henceforth in the body of the text this hymn book will be referred to as the Decorah Hymn Book.

²W. G. Polack, The Handbook to the Lutheran Hymnal (Third and revised edition; St. Louis: Concordia Publishing House, 1958), p. v.

³W. H. Kruse, Der Concordianer, Zeitschrift des Alumni-Vereins des Concordia-College zu Fort Wayne, Ind., IV (1925), p. 11.

they resolved that they should adopt the English Evangelical Lutheran Hymn Book and English Pocket Liturgy which had been published by the Joint Synod of Ohio.⁴ They also advised those members who had not obtained the unrevised edition of the hymn book of Ohio to wait for the revised edition which was then being published.⁵ The fact that the English Conference was still using the hymn book of Ohio and appeared to be intent on the continuation of its use would indicate that they had nothing to do with the Decorah Hymn Book.

The only definite information available concerning the publication of the Decorah Hymn Book is a small notice in Der Lutheraner. After commenting on the publication of the hymn book, it mentions the fact that Professor A. Crull was connected with it in the capacity of translator and collector, and that the Norwegian brethren were the publishers.⁶ Apparently Crull worked in conjunction with, and probably at the request of one of the Norwegian Synods, most likely the Norwegian Synod. The notice in Der Lutheraner would indicate that the entire burden of the collection of the hymns rested upon Crull and that the Norwegian Synod simply published his

⁴Minutes of the Sixth Annual Convention of the Evang. Luth. English Conference of Mo., Held in St. Paul's Church, Hindsville, Madison County, Arkansas, October 26-30, 1877 (New Market, Va: Henkel & Co., n.d.), p. 3.

⁵Ibid., p. 19.

⁶Der Lutheraner, XXXV (July 1, 1879), 104.

work for their own English congregations and schools, as well as for the benefit of any other of the scattered English congregations throughout the land.

The Decorah Hymn Book contains 130 hymns and ten doxologies. Among the hymns, nine are translated by Crull. Of the 130 hymns contained in the book, only forty-one are of English origin. For the German hymns, aside from his own translations he relied heavily upon the translations of Catharine Winkworth. He used forty-nine of her translations. Altogether, he altered some fifty-four of the translations that he used in the collection.

For the English hymns that are contained in the hymn book, it can be pretty well established that he used about three sources. He probably used the hymnal of the Ohio Synod,⁷ of the General Synod,⁸ and of the General Council.⁹ Almost all the English hymns contained in his collection are found in these three sources.

It is legitimate to question the value of the Decorah Hymn Book. It is a small collection certainly and it contains

⁷Collection of Hymns for Public and Private Worship Published by order of the Evangelical Lutheran Joint Synod of Ohio and Adjacent States (Seventh edition; Columbus: Schuize and Gassmann, 1870), pp. 1f.

⁸The Book of Worship Published by the order of the Evangelical Lutheran General Synod in North America (Columbus, S.C.: Duffie & Chapman, 1867), pp. 1f.

⁹Church Book For the Use of Evangelical Lutheran Congregations by Authority of the General Council of the Evangelical Lutheran Church in America (Philadelphia: J. K. Shryock, c. 1872), pp. 1f.

no liturgical material. Despite its obvious inadequacy in the light of present day hymn books, it is of very significant value. It serves as a first with respect to the work of August Crull in the compilation and edition of English hymnals. In this hymn book the translations of Crull first make their appearance. For August Crull it marks the beginning of his work in hymnology, which, viewed in its total perspective, has been of inestimable value in the Missouri Synod. In the second place, it antedates all official hymnals published by the Missouri Synod and its present English District. It serves thus as a definite milestone in hymnology within the Missouri Synod.

After this major work, there is no indication as to when Crull began to think in terms of another more complete work. It is evident that in the years that followed he was busy with the translation of hymns, as his personal notebook would indicate.¹⁰ It may be that he contemplated a larger work almost immediately for a series of small notations in The Lutheran Witness indicates that the possibility of further work was not far from his mind. In commenting on an article which appeared in the Lutheran Standard wherein someone claimed that the new edition of the hymn book of the Ohio Synod was the very best yet, Crull voiced his disapproval by quoting

¹⁰August Crull, "Personal Note Book," dated October 1, 1882, Concordia Historical Institute, St. Louis, Missouri.

the words, "Every cock is proud of his own dunghill."¹¹ For this cruel barb Crull received the title, "The official fish-woman of the Witness," to which Crull replied with delicate sarcasm that the author of the title proved his own inadequacy by the simple fact that he had even mistaken the gender of the one whom he attacked.¹²

As a prelude to his larger work, Crull edited a small hymn book containing only thirty-three hymns, among them a few translated by Crull. It was entitled, Hymns of the Evangelical Lutheran Church for the use of English Missions.¹³ Polack does not say that Crull had anything to do with the editing or compiling of the hymn book but only mentions that fact that it contains some translations by Crull. Although the hymn book is marked as though it were published in 1886, Polack states that it was probably published in 1888.¹⁴ He gives no reason for this statement. There is, however, much evidence to the contrary. Kruse,¹⁵ Der Lutheraner,¹⁶ and

¹¹August Crull, "Eigenlob Stinkt," The Lutheran Witness, I (December 7, 1882), 109.

¹²August Crull, "Milk of the Standard's Kindness," The Lutheran Witness, I (March 7, 1883), 158.

¹³Hymns of the Evangelical Lutheran Church for the use of English Missions (St. Louis: Concordia Publishing House, 1886), pp. lf.

¹⁴Polack, op. cit., p. v.

¹⁵Kruse, op. cit., p. 11.

¹⁶Der Lutheraner, XLII (April 1, 1886), 56.

The Lutheran Witness¹⁷ all indicate that the hymn book was the work of Crull and that it was published in 1886.

It is not until 1888 that there is definite evidence that Crull was working on a much larger project. In a letter dated May 11, 1888, and addressed to "Lieber Herr Pastor," Crull writes about the work which was to become the hymn book of 1889.¹⁸ Apparently in answer to a request by Dallman, Crull mentions in this letter that the bulk of his work is finished but that he cannot tell when the hymn book will appear. He mentions that in July of 1887 he had forwarded about two hundred German hymns, probably in their translated form, to the faculty at St. Louis for their approval, but that they had not been returned until the beginning of the year 1888. It didn't appear to Crull as if anyone was in too much of a hurry so he indicated that he hadn't spent too much time on the work. He felt, however, that it would be

¹⁷The Lutheran Witness, LIII (April 7, 1936), 125.

¹⁸August Crull, "Letter to William Dallman," dated May 11, 1888, Concordia Historical Institute, St. Louis, Missouri. Although this letter is merely addressed to "Lieber Herr Pastor," as are many others, or, in the case of some, "Lieber Herr Professor," both internal and external evidence would indicate that they were all written to William Dallman, who was first chairman of the committee for the preparation of the order of worship for the English Conference and later chairman of the committee for the revision of the hymn book. It is quite obvious that they are all addressed to one man and reference within the letters to other members of the committees rules them out as possibilities. The conclusive evidence is the fact that in Dallman's file in Concordia Historical Institute there are two letters addressed in the same manner and signed by August Crull.

completed by the spring of 1889, and added that it all depended on the faculty at St. Louis.¹⁹

A month and a half later, on the 15th of July, Crull again wrote to Dallman from his summer residence in Rome City. He appeared to be a little miffed with the faculty at St. Louis because they had not given him any notice, although he had forwarded the register of the English hymns four weeks prior to the writing of this letter. He had forwarded a notice along with the text of the English hymns, requesting that they return it as soon as possible, and added that they did not seem in any hurry to fulfill his request. He also stated that he was losing heart because his work had been held up so long by these same gentlemen. He still hoped, however, to submit his work to the Conference of English pastors in October of the same year. Dallman had apparently suggested that the manuscript be submitted to the English pastors and Crull agreed with this because he, too, thought that these English pastors would know more about the needs of their people than the gentlemen at St. Louis. Crull stated that he had already submitted the manuscript to the judgment of Pastor Spannaeth. He also thought that the Conference itself could best set up the order of service.²⁰

¹⁹Ibid.

²⁰August Crull, "Letter to William Dallman," dated July 15, 1888, Concordia Historical Institute, St. Louis, Missouri.

It was at the convention held from October 19-23, 1888, that the forerunner to the English District of the Missouri Synod was actually constituted in a general body or organization under the official name of the General English Evangelical Lutheran Conference of Missouri and other States. Here was the first independent and separate English church body. There was not much to it. It had only an organization, a name, and a constitution. It had nothing else. It had no church paper, no hymnal, no official order of worship or book of ministerial acts, and no college for the training of ministers of its own.

They were not as unprepared as the facts would indicate. Undoubtedly they were well aware of the fact that at the first convention The Lutheran Witness would be offered to them as the official organ of the Church and that the hymn book of Crull was being prepared for their use. Be this as it may, the official notes from the convention read as though the hymn book presented by Crull was a delightful and unexpected surprise.

Prof. A. Crull of Concordia College, Ft. Wayne, Ind., had presented to the Conference the Manuscript of a hymnal. On advice of the Committee, Conference resolved to accept this present. . . . The Secretary was instructed to thank Prof. Crull and Rev. Frank for their valuable presents.²¹

²¹Proceedings of the First Convention of the General English Ev. Luth. Conference of Missouri and other States, Held at Bethlehem Church, Cor. 19th & Salisbury Sts., St. Louis, Mo. (St. Louis, n.p., 1888), p. 16.

Crull's work was not completed with the presentation of the manuscript to the Conference. He was appointed to the committee which was to examine and publish the manuscript.

By resolution the chairman appointed a committee of three to receive examine and publish this manuscript. The president appointed the following: Prof. A. Crull, Rev. L. M. Wagner, Prof. A. L. Graebner. By vote of the Conference the chairman, Rev. F. Kuegele, was added to this committee.²²

It was also resolved at the Conference that an order of service should be embodied in the hymnal for Morning, Evening and Communion Service.

The Committee of Publication also advised that the Augsburg Confession should be inserted; Conference agreed to this, and Resolved that either Dr. Krauth's version, or if the New Revision should prove better, that this should be used. By resolution of Conference the chairman appointed Revs. Dallman and Bartholomew to prepare the order of worship.²³

In a letter of the following month Crull indicated that he had received from Dallman and had examined an order of service prepared by him. Whether the order of service had been prepared by Dallman alone, or by Dallman and Bartholomew, the letter does not indicate. Crull began by stating that as he understood the resolution of the General Council, the members of the hymn book committee had no responsibility for the order of service. The General Council, General Synod, and the United Synod of the South were publishing the hymnal for

²²Ibid., pp. 16-17.

²³Ibid., p. 17.

the English Conference and had taken the responsibility upon themselves for the order of service. In any event, Crull stated that if this were the case, he had some suggestions for Dallman, suggestions which were accepted.

Crull first suggested that whatever order of service was accepted, it should be entirely complete. They shouldn't be content with mere captions, such as Absolution and Confession, but should include the entire text if possible. Crull noted that the present work of Dallman did not include this but simply referred to the Common Service, the Church Book and the Book of Worship. Such matters, he confided, should not be left to the judgment of a printer.

Crull begged Dallman's forgiveness for speaking bluntly and went on to say that the work of Dallman was not particularly a fortunate one because he didn't follow any order of service and in reality came up with a new one, although the Morning Service was somewhat fashioned after the German service.

Apparently Pastor Bartholomew agreed with Crull that they should follow one of the present orders of service which Crull considered to be adequate, such as the Common Service or that of either the Church Book or the Book of Worship. Crull felt, however, that in the existing orders only the "absolution" and the "Synodalformal" could be omitted or changed, and stated that this was perhaps what Luther

would do.²⁴

That the judgment of Crull was accepted is important today. Reed points out that the Common Service of 1888 was a cooperative endeavor of the General Council, the General Synod, and the United Synod of the South.²⁵ This Common Service which was adopted by the Conference is the same service which is used in the Missouri Synod and included in The Lutheran Hymnal with only a few alterations from the original Common Service. Eckhardt gives all the credit to the English Conference. He states:

Had there been no English Lutheran body in Synodical Conference circles, the Common Service, so well adapted to English Lutheran worship and so popular with our congregations, would probably not have a place today in our hymnal and in our service.²⁶

It would appear under the circumstances that while all due credit should be given to the English Conference, it was undoubtedly the weight of the judgment of August Crull which started the English Conference on its fortunate course with respect to the order of service.

One more letter of Crull is extant between the period of the convention and the publication of the hymnal. In this

²⁴August Crull, "Letter to William Dallman," dated November 19, 1889, Concordia Historical Institute, St. Louis, Missouri.

²⁵Luther D. Reed, Worship: A Study of Corporate Devotion (Philadelphia: Muhlenberg Press, 1959), p. 62.

²⁶H. P. Eckhardt, The English District (Published by The English District of the Synod of Missouri, Ohio, and other States, 1946), p. 28.

letter Crull asked Dallman to make a few alterations in the text of a few hymns.²⁷

In the year 1889, after much work and many delays, the major contribution of Crull to the Missouri Synod was published under the title, Evangelical Lutheran Hymn Book.²⁸ The hymn book contains the Order of Morning and Evening Service, Antiphonies, four hundred hymns, the Augsburg Confession and the three Creeds of Christendom, ten doxologies, and indexes of the first lines of all the hymns and also of the German hymns. Polack mentions that it was known as the Baltimore Hymnal,²⁹ no doubt due to the fact that it was published in Baltimore.

Of the four hundred hymns contained in the hymnal, 169 are of English extraction. In the first index, the sources of these English hymns are neatly categorized. In his selection, Crull drew upon four main sources: his own Decorah Hymn Book, the Ohio Hymnal, the Book of Worship of the General Synod, and the Church Book of the General Council.³⁰

²⁷ August Crull, "Letter to William Dallman," dated March 29, 1889, Concordia Historical Institute, St. Louis, Missouri.

²⁸ Evangelical Lutheran Hymn Book Published by the order of the General English Lutheran Conference of Missouri and other States (Baltimore: Harry Lang, 1889), pp. lf.

²⁹ Polack, op. cit., p. v.

³⁰ Evangelical Lutheran Hymn Book Published by the order of the General English Lutheran Conference of Missouri and other States, p. 616.

Of the 231 German hymns which Crull selected, all but twelve were taken from or are found in the Kirchen-Gesangbuch of the Missouri Synod.³¹ Of these twelve, all but three are found in the General Synod Gesangbuch.³²

Other than his own translations which appeared in the hymn book, which number some thirty, Crull relied most heavily upon the translations of Catharine Winkworth. Other translators whose names appear quite frequently are R. Massie, Th. Kelly, and J. M. Niele. To give some indication of the work involved other than the matter of selection and his own translations, Crull altered in one form or another the text of some 149 hymns. By any standard it was a major work.

Crull was not exactly pleased with the finished product. He received the new publication while he was vacationing in his cabin in Rome City. In a letter to Dallman he stated that when he received the hymn book, a brief glance through it almost scared him to death. He complained that the printer did not use clean type, in fact he used many different types. He was assured that the proofreader did not understand his job, and he called attention to such obvious

³¹Kirchen-Gesangbuch für Evangelisch-Lutherische Gemeinden ungeänderter Augsburgischer Confession (Fifty-first edition; St. Louis: Lutherischer Concordia-Verlag, 1883), pp. xv-xix.

³²Deutsches Gesangbuch für die Evangelisch-Lutherische Kirche in den Vereinigten Staaten (Twenty-fourth edition; Philadelphia: Binder & Kelly, 1877), pp. 517-524.

mistakes as "the man of Margareth." In only fifty pages he counted at least two hundred typographical errors. He advised Dallman not to accept the work because the contract required a first-rate job. Besides this, Crull felt that the welfare of the congregations, the honor of the church, and, more important, the welfare of the individual required that the job be rejected. He was also quite miffed at the manner in which his own work had been mangled, but added that he did not blame Dallman for the entire mess.³³

A cursory examination of the book itself reveals that it had all the faults that Crull said it had. It is no wonder that a sensitive soul such as Crull would complain at such a miserable piece of work. It is almost possible to hear the groan of his spirit when he first viewed the toil of his heart and hand and mind clothed in rags.

The next convention of the English Evangelical Lutheran Synod of Missouri and other States, for it was here that they were actually constituted as a synod, met in May of 1891. A note in the convention minutes stating that all two thousand copies of the hymn book had been sold proves that the outward form was not too great a hindrance for its use.³⁴ At the

³³August Crull, "Letter to William Dallman," dated August 13, 1889, Concordia Historical Institute, St. Louis, Missouri.

³⁴Proceedings of the Second Convention of the English Evangelical Lutheran Synod of Missouri and other States, Held at St. Louis, Mo., May 20-26, 1891 (Baltimore, Harry Lang, 1891), p. 8.

same convention there is a notation which indicates that Crull's hymn book was not spared the fate that is generally accorded a new publication of this nature. The minutes read:

The Hymn Book has produced a rather mixed impression. We have, therefore, nothing to recommend, except that thanks be extended to the brethren who have helped to pay for the same, but we think the question of Hymn Books should be early and more earnestly considered.³⁵

The same convention then resolved to do something about another hymn book. They resolved to publish a new edition which, among other things, was to contain:

The hymns of the first edition, revised and improved; the brethren appointed to do this are, Revs. Dallman, Detzer, Spannuth, and Kuegele. They were advised, if necessary, to consult others and their work was defined thus,--to correct defective translations that are wanting in meter or in wording, to drop those that will never be sung and replace them by others, and to add good new hymns which have been overlooked in the first edition.³⁶

Taking the resolution seriously, Dallman attempted to enlist the aid and interest of Prof. Crull. He did not receive a favorable response from Crull, who was vacationing in Manitou Springs, Colorado, at the advice of his physician. Crull answered Dallman's letter and mentioned that he was again suffering from his throat ailment and from a nervous prostration which accompanied it. He pointed out that he had done nothing for the new hymn book, nor could he under the

³⁵Ibid., p. 35.

³⁶Ibid., p. 36.

circumstances. He did not have the right to make any textual change and, therefore, he had no responsibility. Crull obviously refers to the fact that he was no longer a member of the official committee. He closed the letter by stating that he was happy that Dallman had obtained the Common Service and felt that the hymn book would be a good work regardless of the deficiencies of his own work.³⁷ Whether he was protecting himself or whether he had lost interest in the work is a question that cannot be definitely answered. The letters addressed to Dallman in the following year would seem to indicate that he was not a disinterested bystander.

For a man who would not undertake much responsibility for the new hymnal, Crull was not unwilling to make his position clear on a number of matters pertaining to alteration and translations. A cursory reading of his letters of this period might indicate that he was exceedingly stubborn and strong-minded. It would appear, however, that such a judgment does not do full justice to the man. From a cultural or artistic point of view, none of the men on the committee was his equal. His self-assured criticisms arose not from unvarnished opinions but from a poetic genius. From both an intellectual and intuitive standpoint, he knew what he was talking about. In view of the judgment of some of the members of the committee, which sanctioned a translation which

³⁷ August Crull, "Letter to William Dallman," dated August 24, 1891, Concordia Historical Institute, St. Louis, Missouri.

either murdered the King's English, or made no sense at all, or allowed the addition of hymns which would smite the soul of any sensitive poet, Prof. Crull held his peace extremely well.

Dallman apparently forwarded the new hymnal to him but Crull, because of the state of his health, would not undertake an examination of it. From a superficial reading he granted that the mistakes were palatable. He regretted that in the Common Service the form of absolution had not been altered to give the direct "I forgive you." He found that Kelly's translation of the hymn, O Welt sich hier dein Leben, was distasteful. He asked Dallman how they had managed to include such a poor product. It was terrible from any standpoint, language or meter. What he abhorred the most was the translation of "Masterheer" as "And the afflicted martyr host."

Furthermore, Crull was unhappy with most of the hymns added to the new edition. He stated bluntly that such a hymn as Jesus still lead on did not belong in any hymnal. What appeared to gripe him the most was the addition of the funeral hymn, Why do we mourn. He called the line which read, "Where should the dying members rest but with the dying head," colossal nonsense.³⁸

³⁸ August Crull, "Letter to William Dallman," dated March 21, 1892, Concordia Historical Institute, St. Louis, Missouri.

In the next letter, Crull took up the same theme. Kelly's translation came in for more fire as Crull labeled it, "murdering the King's English." He again referred to the nonsensical line, "with the dying head." After referring to Dallman as Cardinal, he apparently regretted his harshness and absolved him of all blame. He stated that he knew that Dallman had been forced to include this list of hymns in order to please his learned colleague, Wagner.³⁹

Apparently the criticisms of Crull stirred up some controversy. In a letter to Dallman, Crull defended the position that he had taken. With respect to the translation of "Masterheer" as "with the afflicted martyr host," Crull stated that this was almost as bad as the typographical error in the first hymn book, "the man of Margareth."

He defended his position with respect to the hymn, Fear not, O little flock, the foe. He stated that the fourth verse was plainly an addition and should not be included even though it was contained in the St. Louis hymnal.

With respect to the hymn, Days and moments quickly fly-ing, Crull maintained that the addition of a proverb at the end was not necessary and in extremely bad taste because it was of an entirely different meter. The fact that Robinson wrote it did not impress him in the least.

³⁹August Crull, "Letter to William Dallman," dated November 22, 1892, Concordia Historical Institute, St. Louis, Missouri.

Finally, he touched again on the question of the hymn, Why do we mourn. He felt that this hymn should not be included in the hymnal, and the fact that it was included in other hymnals made no difference even if it was included there by the authority of Robinson, the Pope, or the Russian Czar. This is the hymn that contained the translation, "Where should the dying members rest but with the dying head." Crull could not resist closing on this recurrent theme. As far as Crull was concerned, the dying head was on the cross. The dead head was in the grave, for certainly Christ was not dying when He was in the grave. Therefore, Crull, with infinitely precious sarcasm, stated, "The dying head was on the cross, and there the dying head should rest?"⁴⁰

The Evangelical Hymn-Book of 1893 is basically the work of August Crull, even though he refused to take part in the revision and the few suggestions that he made, valid as they were, went unheeded. The four hundred hymns assembled by Crull in the hymn book of 1889 are all contained in the hymn book of 1893, although some are in altered or corrected form. The revision basically amounted to the addition of fifty hymns of which Crull did not approve. Nevertheless, it must still be considered as his work.

Although statistics never reveal the entire story, in this instance they are quite helpful as a means of gathering

⁴⁰August Crull, "Letter to William Dallman," dated December 1, 1892, Concordia Historical Institute, St. Louis, Missouri.

an overview as to the contribution of August Crull to the Missouri Synod in the field of hymnology. In the Evangelical Lutheran Hymn-Book of 1912,⁴¹ a total of 567 hymns appeared. Of this amount, 432 hymns which were contained in the hymnal were also represented in the hymn book of 1893. In other words, of the 450 hymns contained in the hymn book of 1893, only twelve were deleted and 129 new hymns added. The hymnal of 1912 remained the official hymn book of the Missouri Synod until the appearance of The Lutheran Hymnal in 1941.

In the comparison of the hymn book of 1892 to the Synodical Conference hymn book of 1941,⁴² the following statistics can be validated. Of the 450 hymns contained in the hymn book of 1893, 340 are in the new hymnal. Crull would be happy to note that all the hymns which he criticized have been deleted. 75.7 per cent of the hymnal of 1892 is contained in the new hymnal. Although the new hymnal with 660 hymns is 33 per cent larger than the hymnal of 1892, it is still made up of hymns from this older hymnal to the extent of 52.8 per cent.

Crull was also active in the revision of the Gesangbuch of the Missouri Synod. He was appointed in 1908, along with

⁴¹Evangelical Lutheran Hymn-Book By Authority of the Evangelical Lutheran Synod of Missouri And Other States (Baltimore: Lutheran Publication Board, 1893), pp. 452-463.

⁴²The Lutheran Hymnal (St. Louis: Concordia Publishing House, 1941), pp. 846-851.

Otto Hattstaedt and J. Schlerf, to revise the Gesangbuch. They were not only to investigate all the sources but also to revise and change the script in the "neuester Orthographie."⁴³ In conjunction with this, a series of articles appeared in Lehre und Wehre with respect to the work of revision.⁴⁴ The work of the committee was then submitted to another committee and thence to the next Synodical convention.⁴⁵ At the convention the work of the committee was received and plans were formulated for the publication of the revised hymnal.⁴⁶

Apart from the aspects of the Common Service and the actual English hymnals, there is another larger but less tangible area wherein lies a perhaps greater contribution, of which the Common Service and the hymnals are but a part. The Missouri Synod did not really begin the transition to the English language in earnest until the second decade of the

⁴³Siebenundzwanzigster Synodal-Bericht der Allgemeinen Deutschen Ev. Luth. Synode von Missouri, Ohio und andern Staaten, versammelt als Zwölfte Delegatensynode zu Fort Wayne, Ind., im Jahre 1908 (St. Louis: Concordia Publishing House, 1908), p. 119.

⁴⁴August Crull, O. Hattstaedt, J. Schlerf, "Unser Kirchengesangbuch," Lehre und Wehre, LIV (August, 1908), 355-364; Ibid., LIV (October, 1908), 448-456; Ibid., LIV (November, 1908), 500-506; Ibid., LV (May, 1909), 198-204; Ibid., LV (November, 1909), 481-498.

⁴⁵Achtundzwanzigster Synodal-Bericht der Allgemeinen Deutschen Ev.-Luth. Synode von Missouri, Ohio und andern Staaten, versammelt als Dreizehnte Delegatensynode zu St. Louis, Mo., im Jahre 1911 (St. Louis: Concordia Publishing House, 1911), p. 153.

⁴⁶Ibid., pp. 154-155.

CHAPTER V

AUGUST CRULL AS TRANSLATOR

It is undoubtedly as translator that August Crull will continue to be remembered most. It is in this area that his contribution to the church life of the Missouri Synod is most evident, in terms of that which is tangible and concrete. There are about thirty-eight of his translations extant in one form or another. Many of these are used today, either in their original or in an altered form. The following list of his translations is arranged according to the earliest date, insofar as this can be determined. They are, Jesus, Jesus, only Jesus,¹ Jesus lives, He bursts the grave,² Jesus, O my King and Savior,³ Lord God, to us fore'er secure,⁴ O bleeding Head and wounded,⁵ O Lamb of God most blameless,⁶ O Lord, our Father, thanks to Thee,⁷ O my child fear God the Lord,⁸

¹Hymn Book for the Use of Evangelical Lutheran Schools and Congregations (Decorah: Lutheran Publishing House, 1879), pp. 107-108.

²Ibid., p. 50.

³Ibid., p. 38.

⁴Ibid., pp. 72-73.

⁵Ibid., pp. 27-31.

⁶Ibid., p. 25.

⁷Ibid., p. 20.

⁸Ibid., pp. 73-75.

Praised be the Lord my God,⁹ O Jesus, Lamb of God, Thou art,¹⁰
How can I thank Thee Lord,¹¹ O how great is Thy compassion,¹²
God, from all eternity,¹³ Through Jesus' bloody merit,¹⁴ Re-
new me, O eternal Light,¹⁵ I leave all things to God's direc-
tion,¹⁶ The Lord hath helped me hitherto,¹⁷ O dearest Jesus,
Thee I pray,¹⁸ To Thee Lord Jesus, thanks we give,¹⁹ Lord
Jesus Christ, strong Hero Thou,²⁰ O Holy Ghost, eternal God,²¹
I am content! my Jesus liveth still,²² O God, Thou righteous,

⁹Ibid., pp. 60-61.

¹⁰W. G. Polack, The Handbook to the Lutheran Hymnal (Third and revised edition; St. Louis: Concordia Publishing House, 1958), p. 234. Polack states that this hymn appeared in the Ohio Lutheran Hymnal of 1880.

¹¹The Lutheran Witness, I (July 7, 1882), 9.

¹²Ibid., I (July 21, 1882), 33.

¹³Ibid., I (August 7, 1882), 41.

¹⁴Ibid., I (August 21, 1882), 49.

¹⁵Ibid., I (September 7, 1882), 57.

¹⁶Ibid., I (September 21, 1882), 65.

¹⁷August Crull, "Personal Note Book," dated October 1, 1882, Concordia Historical Institute, St. Louis, Missouri.

¹⁸Ibid., dated December 31, 1882.

¹⁹Ibid., dated January 1, 1883.

²⁰Ibid., dated February 25, 1883.

²¹Ibid., dated March 18, 1883.

²²Ibid., dated March 21, 1883.

faithful God,²³ Christians now prepare for fighting,²⁴ Jesus,
I will ponder now,²⁵ Draw us to Thee,²⁶ Abide, O dearest
Jesus,²⁷ Come, Thou precious Ransom, come,²⁸ Lord God, Who
art my Father dear,²⁹ O God forsake me not,³⁰ Our God so
loved the world that He,³¹ Praise God the Lord, ye sons of
clay,³² Rejoice, rejoice, ye sons of clay,³³ Send, O God, a
gentle shower,³⁴ Thank God! my Jesus cleanseth me,³⁵ There
is within this heart of mine,³⁶ What is the world to me,³⁷

²³The Lutheran Witness, II (February 7, 1884), 135.

²⁴August Crull, "Personal Note Book," dated September 15, 1884, Concordia Historical Institute, St. Louis, Missouri.

²⁵Ibid., dated March 27, 1886.

²⁶Ibid., dated April 11, 1886.

²⁷Hymns of the Evangelical Lutheran Church for the Use of English Missions (St. Louis: Concordia Publishing House, 1886), p. 6.

²⁸Evangelical Lutheran Hymn Book Published by the Order of the General English Lutheran Conference of Missouri and other States (Baltimore: Harry Lang, 1889), p. 21.

²⁹Ibid., p. 477.

³⁰Ibid., pp. 243-244.

³¹Ibid., pp. 279-280.

³²Ibid., pp. 41-42.

³³Ibid., p. 43.

³⁴Ibid., pp. 166-167.

³⁵Ibid., pp. 72-73.

³⁶Ibid., p. 365.

³⁷Ibid., pp. 266-268.

Where wilt Thou go, since night draws near.³⁸

The translations of August Crull have appeared in all Missouri Synod hymn book publications, as well as the hymn books of other Lutheran Synods. Nine of Crull's translations appeared in the Decorah Hymn Book of 1879.³⁹ The small publication, Hymns of the Evangelical Lutheran Church for the Use of English Missions⁴⁰ contained at least two. The hymn book compiled by Crull and published in 1889, the Evangelical Lutheran Hymn Book⁴¹ and the subsequent revision, the Evangelical Lutheran Hymn-Book of 1892,⁴² each contained a total of thirty of his translations. A total of fifteen translations appeared in the Hymnal for Evangelical Lutheran Missions,⁴³ and the Sunday School Hymnal of 1901⁴⁴ contained six. In the Evangelical Lutheran Hymn-Book of 1912⁴⁵ there

³⁸Ibid., pp. 134-135.

³⁹Hymn Book for the Use of Evangelical Lutheran Schools and Congregations, pp. 197-201.

⁴⁰Hymns of the Evangelical Lutheran Church for the Use of English Missions, pp. 6f.

⁴¹Evangelical Lutheran Hymn Book Published by Authority of the General English Lutheran Conference of Missouri and other States, pp. 616-625.

⁴²Evangelical Lutheran Hymn-Book By Authority of the Evangelical Lutheran Synod of Missouri and other States (Baltimore: Lutheran Publication Board, 1893), pp. 452-463.

⁴³Hymnal for Evangelical Missions (St. Louis: Concordia Publishing House, 1905), pp. v-vi.

⁴⁴Sunday School Hymnal (St. Louis: Concordia Publishing House, 1912), pp. 433-438.

⁴⁵Evangelical Lutheran Hymn-Book (St. Louis: Concordia Publishing House, 1912), pp. 503-512.

appeared thirty-one of the translations of Crull, while the publication of the Synodical Conference, the Lutheran Hymnal⁴⁶ contained some twenty-one.

Outside the Missouri Synod the translations of Crull have been less extensively used. The Australian Lutheran Hymn Book⁴⁷ leads with a total of twenty-three translations by Crull. The hymnal of the former American Lutheran Church of 1930 included three.⁴⁸ The hymn books of the Augustana Synod⁴⁹ and former Evangelical Lutheran Church⁵⁰ each contain one translation by Crull. On the other hand, the editors of the Service Book and Hymnal of The Lutheran Church in America, the 1958 publication of the National Lutheran Council, saw fit, in their attempt to publish an English hymnal, to exclude any translation by Crull. They thereby excluded not only a wealth of German hymns but also failed to give cognizance to the major contribution of August Crull.

⁴⁶The Lutheran Hymnal (St. Louis: Concordia Publishing House, c. 1941), pp. 846-851.

⁴⁷Australian Lutheran Hymn Book (Fifth edition; Adelaide: The Lutheran Publishing Co., Ltd., 1930), pp. 1f.

⁴⁸American Lutheran Hymnal (Columbus, Ohio: The Lutheran Book Concern, c. 1930), pp. 578-585.

⁴⁹The Hymnal and Order of Service Authorized by The Evangelical Lutheran Augustana Synod (Rock Island: Augustana Book Concern, c. 1925), p. 358.

⁵⁰The Lutheran Hymnary (Minneapolis: Augsburg Publishing House, c. 1935), p. 379.

It is difficult to ascertain at what period of time Crull began to actually translate German hymns. Certainly the native gift of artistic poetical expression, of the ability and capacity to appreciate and understand such expression, and of the intuitive critical faculty which penetrates beyond the work into the intent and purpose and sometimes latent meaning of the poem and of the poet himself, was there. Evidence shows that Walther was well aware of Crull's ability, perhaps from his contact with Crull during Crull's student days at the seminary in St. Louis. Two years after Crull had graduated from the seminary, Walther addressed a letter to Crull, who was in Germany for reasons of health already discussed. In this letter Walther commented upon Crull's ability to translate without losing the sense of the original and requested that Crull translate three hymns for him.⁵¹

That he was well adapted for the work of translator is attested by many other of his native gifts. As has already been ascertained, he was a linguist of no small ability. He was born in Germany and well schooled in language and literature and in the various modes of expression. Although he moved to America around eleven years of age, he moved from one German culture to another. Yet he managed to become so

⁵¹C. F. W. Walther, Briefe von C. F. W. Walther an seine Freunde, Synodalgenossen und Familienglieder, edited by L. Fuerbringer (St. Louis: Concordia Publishing House, 1916), II, 82.

fluent in the English medium that in his time he was recognized as the foremost English speaker in the Missouri Synod, as evidence previously accumulated will attest. His speeches, at least those that are extant, reveal not only a powerful command of the English language, but they also reverberate in poetical expression. The opening sentence to his address delivered at the World's Fair in Chicago in 1893 exemplifies this ability of Crull.

It was, indeed, a memorable moment in the history of the world, when, four centuries ago, on the twelfth of August, 1492, that bold mariner, Christopher Columbus, gave the order to weigh the anchors and to hoist the sails, and when those three small, old-fashioned caravels left the port of Palos, and sailed out upon a hitherto unknown ocean, in order to find an answer to the question whether India, the Eldorado, the land of gold and untold riches, could really be reached by going west.⁵²

Before the translations themselves are examined, some consideration must be given to the nature of the tools with which Crull worked. For example, was the text of the German hymns translated by Crull authentic, or were there any serious variations or aberrations in that text. All the hymns that Crull translated were included in the German hymn book of the Missouri Synod.⁵³ An examination of this Gesangbuch

⁵²August Crull, "A Free Church in a Free State," Reden gehalten bei einer Versammlung der mit der Missouri-Synode verbundenen lutherischen Gemeinden Chicagos im Art Institute am 3. September 1893 (St. Louis: Concordia Publishing house, 1893), p. 45.

⁵³Kirken-Gesangbuch für Evangelische-Lutherische Gemeinden ungeänderter Augsburgischer Confession (St. Louis: Lutherischer Concordia-Verlag, 1883), pp. xv-xix.

and the text of the German hymns as they appear in The Handbook to the Lutheran Hymnal reveal that the texts are almost identical. Crull was therefore under no handicap with respect to the text of the hymns.

It would appear that Crull was handicapped by lack of advanced scholarship in hymnology only with respect to the dating and, in some instances, the authorship of the hymns that he translated. For example, Crull ascribed the hymn, Where wilt Thou go since night draws nigh, to E. C. Homburg.⁵⁴ On the other hand, both Julian⁵⁵ and The Handbook⁵⁶ state that the hymn is actually a recast of a hymn by Johann Scheffler. Crull stated that Johann Olearius wrote the hymn, Our God so loved the world that He, in 1671.⁵⁷ Julian concurs with this,⁵⁸ but The Handbook states that it was only able to trace the hymn back as far as 1791 and lists the author as unknown.⁵⁹ Crull thought that the hymn, How can I thank Thee Lord, was written by Gesenius.⁶⁰ Julian⁶¹

⁵⁴Evangelical Lutheran Hymn-Book, pp. 99-100.

⁵⁵John Julian, editor, A Dictionary of Hymnology, (New York: Charles Scribner's Sons, 1892), p. 1007.

⁵⁶Polack, op. cit., p. 150.

⁵⁷Evangelical Lutheran Hymn-Book, pp. 209-210.

⁵⁸Julian, op. cit., p. 866.

⁵⁹Polack, op. cit., p. 181.

⁶⁰Evangelical Lutheran Hymn-Book., op. cit., pp. 244-246.

⁶¹Julian, op. cit., p. 287.

The Handbook⁶² both attribute the hymn to David Denicke. Apart from these examples, there are only a few discrepancies with regard to dates.

It is interesting to attempt to categorize the type of hymn that Crull translated for this is no doubt revealing insofar as his personality and religious life are concerned. It is of no consequence to examine the hymns from the aspect of the authors, for all the hymns chosen follow one general pattern. That they all were selected from the so-called period of orthodoxy, the seventeenth century, is not revealing. Although the hymns excel in doctrinal expression, they are not objective in character.

The hymns that he selected, whether they be from the pen of Olearius, Schneegas, or Ruopp, whether they be hymns of praise, of supplication, or concerned with the passion of Christ, are all subjective and personal in nature. They are concerned first with what Christ has accomplished for us individually. There is praise for what Christ has accomplished for us and continued supplication that what He has accomplished might be sanctified and preserved in us. A simple repetition of the first lines of some of the hymns will support these generalizations. Four such titles will suffice at this point: (1) Abide, O dearest Jesus; (2) Come, Thou precious Ransom come; (3) To Thee, Lord Jesus, thanks we give; and (4) Jesus I will ponder now.

⁶²Polack, op. cit., p. 300.

Apart from this one general characteristic, there is no other striking relationship except for the fact that almost all the hymns are from the seventeenth century.

One aspect of the translations of August Crull is their complete faithfulness to the thought and expression of the hymn writer. Some may rightly argue that too strict an adherence to the original expression leaves nothing but a heavy, wooden product lacking in smoothness, beauty, and charm and poetical expression. Herein lies the genius of August Crull as translator. With his ability to comprehend and faithfully translate the thought of the hymn writer went the natural gift of noble, chaste, poetical expression. While it is true that some of his translations tend to heaviness and a lack of smoothness, in many instances the fault lies with the hymn itself.

An example of this faithful translation of the thought of the original which has been clothed in poetical expression which is chaste and emanates in charm is the hymn, The Lord hath helped me hitherto, by Amilie Juliane, Countess of Schwartzburg-Rudolstadt, and published in 1699. The old English style of Crull adds to the charm of this translation. The Australian Hymn Book⁶³ and The Lutheran Hymnal⁶⁴ both include this hymn with almost negligible alteration.

⁶³Australian Hymn Book, p. 423.

⁶⁴The Lutheran Hymnal, p. 33.

Bis hieher hat mich Gott gebracht,
 Durch seine grosse Güte;
 Bie hieher hat er Tag und Nacht
 Bewahrt Herz und Gemüte;
 Bis hieher hat er mich geleit't,
 Bis hieher hat er mich erfreut,
 Bis hieher mir geholfen.

The Lord hath helped me hitherto
 By His surpassing favor;
 His mercies every morn were new,
 His kindness did not waver.
 God hitherto hath been my Guide,
 Hath pleasures hitherto supplied,
 And hitherto hath helped me.

Hab Lob und Ehre, Preis und Dank
 Für die bisher'ge Treue,
 Die due, O Gott, mir lebenslang
 Bewiesen täglich neue!
 In mein Gedächtnis schreib' ich an:
 Der Herr hat grosse Ding' getan
 An mir und mir geholfen.

I praise and thank Thee, Lord, my God,
 For Thine abundant blessing
 Which heretofore Thou hast bestowed
 And I am still possessing.
 Inscribe this on my memory:
 The Lord hath done great things for me
 And graciously hath helped me.

Hilf ferner auch, mein treuer Hort,
 Hilf mir zu allen Stunden!
 Hilf mir an all und jedem Ort,
 Hilf mir durch Jesu Wunden;
 Hilf mir im Leben, Tod und Not
 Durch Christi Schmerzen, Blut und Tod:
 Hilf mir, wie du geholfen.

Help me, henceforth, O God of grace,
 Help me on each occasion,
 Help me in each and every place,
 Help me through Jesus' Passion;
 Help me in life and death, O God,
 Help me through Jesus' dying blood;
 Help me as Thou hast helped me!⁶⁵

The same hymn was translated by H. Brueckner in the American Lutheran Hymnal. This translation is much freer and in many instances more of a paraphrase. The result of the freedom taken does not necessarily mean a superior translation. In fact, the opposite is true in this instance. A comparison of the second verse reveals this.

The voice of thanks I gladly raise
 In psalms devoutly chanted,
 And sing the Lord's immortal praise
 For all the blessings granted.
 Great things the Lord hath done for me,
 And so my song shall ever be:
 The Lord my God doth help me.⁶⁶

I praise and thank Thee, Lord, my God,
 For Thine abundant blessing
 Which heretofore Thou hast bestowed
 And I am still possessing.
 Inscribe this on my memory:
 The Lord hath done great things for me
 And graciously hath helped me.⁶⁷

While Brueckner's translation is less literal and perhaps more idiomatic in expression, for pure poetical expression Crull's appears superior.

This ability to translate the original thought faithfully in simple, chaste expression is not limited to one hymn. It is a general characteristic. Another example is the hymn, Abide, O dearest Jesus, by Josua Stegmann, written in 1628. The German of the fifth verse reads:

⁶⁶American Lutheran Hymnal, p. 66.

⁶⁷Polack, op. cit., p. 29.

Ach bleib mit deinem Schutze
 Bei uns, du starker Held,
 Dass uns der Feind nicht trütze,
 Noch fällt' die böse Welt.⁶⁸

Crull translated the verse thus:

Abide with Thy protection
 Among us, Lord our Strength,
 Lest world and Satan fell us
 And overcome at length.⁶⁹

Brueckner translated the same verse in the following manner:

Abide with us as Victor
 In every mortal strife,
 Both world and Satan felling,
 Lead us through death to life.⁷⁰

There is nothing wrong with Brueckner's translation. It is more independent, certainly. Yet alongside the translation of Crull, it is almost commonplace. It is simple in expression, as is Crull's, but it lacks that nobility of expression in the simple but strong and definite, "Abide with Thy protection, Among us Lord, our Strength."⁷¹

In the comparison of the translations of Crull with the alterations made in The Lutheran Hymnal, it is significant that in the majority of instances the work of Crull is closer to the original. There are no doubt various reasons for such alterations, sometimes for better and oftentimes for worse.

⁶⁸Ibid., p. 43.

⁶⁹Ibid., p. 43.

⁷⁰American Lutheran Hymnal, p. 10.

⁷¹Polack, op. cit., p. 43.

There is hardly an instance where the alteration comes closer to the thought of the hymn writer than the translation. One such case is found in the hymn, The Lord, my God, be praised, by Johann Olearius and dated 1671. Crull translated the German, "Der mir im Glauben schenkt, Das allerhöchste Gut!"⁷² with, "Who giveth to my faith, The greatest heavenly good."⁷³ It was altered to read, "Who giveth me by faith, The highest heavenly good."⁷⁴ Although neither translation gives the thought of the original exactly, the alteration was no doubt made for doctrinal reasons. Also, it perhaps more clearly resembles the original than the translation.

The second verse of the hymn, Come, Thou precious Ransom, come, by Olearius in 1664; has been considerably altered from the translation of Crull. There remains the question of why and whether the alteration improves the original translation by Crull. From the German text:

Zeuch auch in mein Herz hinein,
 O du grosser Ehrenkönig,
 Lass mich deine Wohnung sein!
 Bin ich armer Mensch zu wenig,
 Ei, so soll mein Reichthum sein,
 Dass du bei mir ziehest ein.⁷⁵

Crull translated the German thus:

⁷²Ibid., p. 33.

⁷³Evangelical Lutheran Hymn-Book, p. 129.

⁷⁴Polack, op. cit., p. 33.

⁷⁵Ibid., p. 45.

O great King of glory, come!
 Let me be Thy living temple;
 Enter Thou into my heart;
 Though I am but poor and simple,
 Yet my riches then shall be,
 That Thou reignest, Lord, in me.⁷⁶

The translation in The Lutheran Hymnal reads:

Enter now my waiting heart,
 Glorious King and Lord most holy.
 Dwell in me and ne'er depart,
 Though I am but poor and lowly.
 Ah, what riches will be mine
 When Thou art my Guest Divine.⁷⁷

The alteration must have been made for the sake of form or idiomatic expression because the translation of Crull is much closer to the original. It would appear that, for the sake of idiomatic expression, the Synodical Conference Committee were willing to accept a drop in the literary quality and poetic beauty. Other alterations are certainly more justified than this one would indicate. In the previous verse of the same hymn the line of Crull, "Come in wonted suavity,"⁷⁸ was altered to read, "Come, Thy beauty let us see."⁷⁹

Another most interesting alteration was made in the hymn, Praise God the Lord, Ye sons of men, written by Nikolaus Herman and first published in 1560. From the German text of the third verse:

⁷⁶Evangelical Lutheran Hymn-Book, p. 17.

⁷⁷Polack, op. cit., p. 45.

⁷⁸Evangelical Lutheran Hymn-Book, p. 17.

⁷⁹Polack, op. cit., p. 45.

Er kussert sich all seiner G'walt,
 Wird niedrig und gering
 Und nimmat an sich ein's Knechts Gestalt,
 Der Schöpfer aller Ding!⁸⁰

Crull translated:

He lays aside His power divine,
 A Servant's form doth take,
 In want and lowness He doth pine
 Who heaven and earth did make.⁸¹

It was altered to read,

He veils in flesh His power divine
 A Servant's form doth take;
 In want and lowliness must pine
 Who heaven and earth did make.⁸²

In the sixth verse, "And he conceals for sinner's sake, His majesty of God,"⁸³ was substituted for the translation of Crull, "And lays aside for sinner's sake, His majesty of God."⁸⁴ The changes registered above were obviously made not on account of form or for the sake of more idiomatic English, but rather for doctrinal reasons. It was probably felt that the altered form would give no opportunity for a kenotic interpretation.

In the same hymn there is an example of an alteration made for an entirely different reason. For the German, "Er

⁸⁰Ibid., p. 86.

⁸¹Evangelical Lutheran Hymn-Book, p. 31.

⁸²Polack, op. cit., p. 86.

⁸³Ibid., p. 87.

⁸⁴Evangelical Lutheran Hymn-Book, p. 31.

liegt an seiner Mutter Brust, Ihr' Milch ist seiner Speis',⁸⁵
 Crull translated, "He nestles at his mother's breast, Her
 milk His food must be."⁸⁶ It was altered to read, "He nes-
 tles at his mother's breast, Receives her tender care."⁸⁷
 It is a question again as to whether the alteration really
 improves the translation. The argument cannot be settled
 definitely because it becomes in the end a matter of personal
 interpretation and preference. Undoubtedly it was felt that
 the term, "her milk," was not conducive to inspire the singer
 with reverence, for no other reason would appear plausible.
 Crull's translation more closely renders the thought of the
 original and is clothed in a form which is intrinsically po-
 etic, while the alteration is marked by a drop in literary
 quality. Apparently Crull did not think that a reference to
 a mother's milk, certainly a Biblical term, should distract
 from the reverence of the singer. An indication of how Crull
 would have taken such an alteration may perhaps be gleaned
 from a letter which he forwarded to Pastor Dallman in 1889
 with respect to a few changes that were to be made in the
 manuscript before it went to the printers. Pastor Kuegele
 wished to change a translation of Massie which included the
 term "ass" because he felt that it was always embarrassing

⁸⁵Polack, op. cit., p. 86.

⁸⁶Evangelical Lutheran Hymn-Book, p. 31.

⁸⁷Polack, op. cit., p. 86.

even when it appeared in the Bible. Crull did not share this opinion, but went along with the change in order to facilitate the work which was in the final stages.⁸⁸

There are other instances where alterations were made in the translations of Crull to effect a freer flowing idiomatic English style, which have not ended as happily as they might have. In the hymn, To Thee, Lord Jesus, thanks we give, written by Christoph Vischer in 1597, the entire first verse as rendered by Crull has been remolded. The translation by Crull is a bit old English in its language and formation and perhaps lacks in some smoothness, but still is full of grace and charm. It reads:

To Thee, Lord Jesus, thanks we give,
Who diedst for us, that we might live,
And through Thy holy, precious blood
Didst make us righteous before God.⁸⁹

The alteration may add some smoothness to the reading, but for smoothness it has sacrificed that amount of quality which stamps it as commonplace and almost prose. It reads:

Lord Jesus, we give thanks to Thee
That Thou hast died to set us free;
Made righteous through Thy precious blood,
We now are reconciled to God.⁹⁰

⁸⁸August Crull, "Letter to W. Dallman in Baltimore," dated March 29, 1889, Concordia Historical Institute, St. Louis, Missouri.

⁸⁹Evangelical Lutheran Hymn-Book, p. 86.

⁹⁰Polack, op. cit., p. 137.

Crull was not always so successful in his efforts. In some instances the translations are heavy and lacking in smoothness, although never commonplace or completely lacking in literary quality. Some of the heaviness evident in some of his translations is due, in part, to the nature of the hymn translated. An example of this is the famous hymn, Jesus, I will ponder now, written by Sigismund von Birken in 1653. The German text of the second verse is included below to give indication of how the heaviness of the German has carried over into the English.

Meine Seele sehen mach
 Deine Angst und Bande.
 Deine Speichel, Schlag' und Schmach,
 Deine Kreuzesschande,
 Deine Geißel, Dornenkron',
 Speer- und Nägelwunden,
 Deinen Tod, O Gottessohn,
 Und den Leib voll Schrunden.⁹¹

Crull's translation, although noble in expression, is in like manner heavy.

Let me see Thy great distress,
 Anguish and affliction,
 Bonds and stripes and wretchedness,
 And the crucifixion;
 Let me see how scourge and rod,
 Spear and nails did wound Thee,
 How for man Thou diedst, O God,
 Who with thorns had crowned Thee.⁹²

It is to be granted that the heaviness evident both in the original and the translation may be a device used by both the

⁹¹Ibid., p. 109.

⁹²Evangelical Lutheran Hymn-Book, p. 68.

author and translator to express the intensity of the passion of our Lord.

Another example of a certain heaviness and lack of smoothness is the hymn, I am content, my Jesus liveth still, written by Johann Möller. The second verse is perhaps the worst. It is, in fact, almost wooden in expression. Crull translated as follows:

I am content! My Jesus is my head,
 His member I will be;
 He bowed His head, when on the cross He died,
 With cries of agony;
 Now death is brought into subjection,
 For me, too, by His resurrection.
 I am content.⁹³

Perhaps the most unfortunate translation of Crull, from a literary standpoint, of those hymns which are in use today, is, Jesus, Jesus, only Jesus. The alteration as it appears in The Lutheran Hymnal has not been able to raise the literary quality of the translation. It lacks not of smoothness, but the expression in language in combination with the monotonous metrical rhythm leaves much to be desired. It is commonplace. The second verse of the hymn exemplifies this.

One it is for whom I'm living,
 Whom I'm loving faithfully;
 Jesus, unto whom I'm giving,
 What in love He gave to me.
 Jesus' blood hides all my guilt;
 Lord, O lead me as Thou wilt.⁹⁴

⁹³Ibid., p. 93.

⁹⁴Ibid., p. 221.

Despite some of these unfortunate efforts by Crull, in general his translations are superior. Some may be prone to downgrade the translations because they are written, not in idiomatic English, but in the old English style. If the personal preference is for this style, there is then nothing lacking. The hymn, Renew me, O eternal Light, although not the best of translations, is as well as any an example of his work in general. It begins:

Renew me, O eternal Light,
 And let my heart and soul be bright,
 Illumined with the light of grace
 That issues from Thy holy face.

It is not difficult to see Crull's literary genius, the poetic beauty of the verse:

Destroy in me the lust of sin,
 From all impureness make me clean.
 Oh, grant me power and strength, my God,
 To strive against my flesh and blood.

Even when speaking of the most personal aspect of man, his sin, the hymn remains chaste in expression.

Create in me a new heart, Lord,
 That gladly I obey Thy word
 And naught but what Thou wilt desire;
 With such new life my soul inspire.

Grant that I only Thee may love
 And seek those things which are above
 Till I behold Thee face to face,
 O Light eternal through Thy grace.⁹⁵

In the cry of supplication which arises from the longing, repentant soul, he does not resort to commonplace, sentimental,

⁹⁵Polack, op. cit., p. 236.

revivalistic terminology, but rather clothes such expression, full in content, with noble bearing.

It is difficult to speak of the contribution of August Crull with respect to his translations. There is no doubt but that they have become a part of the worship and devotion-
al life of the Church. Perhaps the major part that these translations have played along with his endeavors with respect to the compilation and edition of English Lutheran hymnals must be seen in terms of the gradual transition of the Missouri Synod from the German to the English language. In the entire spectrum of the language transition his translations and his contribution in hymnology as a whole have assumed a vital role.

CHAPTER VI

CONCLUSION

August Crull cannot be compared in stature or significance with some of the founding fathers of the Missouri Synod. Though of lesser importance, his work is of such a nature that it does warrant recognition. He was a man of great capacity and talent, particularly with respect to literary activity. He was a teacher and educator whose influence was widely felt and recognized even years after his death. He gave his life in humble service to his Lord in the preparation of students for the ministry, forsaking the acclaim that might have been his had he devoted his energies in the pursuit of a literary career.

Although an educator of note, Crull's great contribution lies in the field of hymnology. There have not been many men within the Missouri Synod who have reached his stature in this field. An indication of the importance of his work can be ascertained from the fact that the present Synodical Conference hymn book, although 33 per cent larger, is made up of almost 60 per cent of the hymns compiled and edited by August Crull. Moreover, he was a translator of superior talent and many of his translations are a part of the worship and life of the Missouri Synod today. Both as translator and as compiler and editor of English hymn books, August Crull antedates all other work within Synod.

His work as hymnologist and also as theologian must also be placed in another perspective. The work of the former English Conference of the Missouri Synod is rightly given much recognition for its part in the preparation for the transition from the German to the English language. In the field of hymnology he was a part of this contribution and even antedated it. As a speaker in the English language of rare talent and acclaim, the many important occasions at which he spoke take on significance within the whole sphere of language transition.

This thesis does not claim to have exhausted every phase and activity of the life and work of August Crull. However, on the basis of the sources available, there are not too many suggestions to be made as to areas of research beyond the scope of this thesis. The source material does not warrant it. There are areas in the work of Crull that could be examined more extensively, but this could perhaps be undertaken in conjunction with a broader subject. For example, the translations of Crull might come under a more thorough analysis. This work could be undertaken profitably if the subject were broadened to include other translators of Lutheran or even Reform tradition on the American scene.

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