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Richard William Heintze

W. G. Polack

Concordia Seminary, St. Louis

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Dr. Scheibel und Superintendent Rubelbach mit ihren Anhängern lutherisch nennen, irgendeinen Anteil gehabt haben oder noch jetzt haben, sondern bei dem rein biblischen Bekenntnis zu verharren gedenken, welches die ehrwürdige altlutherische Kirche in ihren symbolischen Schriften ausgesprochen hat." (S. 77 f.) Auf ähnliche Weise sprachen sich auch am 29. April „die durch Stimmenmehrheit erwählten provisorischen 24 Deputierten der aus Deutschland hier eingewanderten altlutherischen Gemeinde" aus. (S. 82 ff.)

Nachdem dann aber am 27. Mai die bekannte „Erklärung" von seiten der sächsischen Pastoren und auch der Deputierten der Gemeinde angenommen und am 1. Juni im „Anzeiger des Westens" erschienen war, und nachdem vollends die Nachrichten von der bitteren Not der Ansiedler in Perry County in St. Louis bekannt geworden waren, schlug die öffentliche Meinung mehr zugunsten der Einwanderer um, wie aus einem „Protokoll" einer „Versammlung der deutschen Bürger von St. Louis am 10. Juni 1839" hervorgeht. (S. 115 ff.) Wie wenig man aber in dieser Versammlung von den eigentlichen Gründen verstand, die die Auswanderung veranlaßt hatten, geht aus einigen der Beschlüsse hervor, die angenommen wurden. Der fünfte der Beschlüsse dieser Versammlung lautet nämlich: „Beschlissen, daß uns als deren Landsleuten, als Deutschen, denen daran liegt, daß der deutsche Name nicht unter ihren Augen besleckt werde, es zunächst zukommt, die fleißigen Sachsen von der Pfaffenvormundschaft zu befreien und es ihnen möglich zu machen, als ehrenvolle und unabhängige Menschen durch Fleiß und Betriebsamkeit der Wohlthaten unsers freien Vaterlandes teilhaftig zu werden." (S. 117.) Das Buch schließt mit einer Bemerkung über das Schicksal der „Amalia" und dem Verzeichnis sämtlicher Passagiere dieses Schiffes.

Diese Mitteilungen geben uns eine bessere Einsicht in die ganze Sachlage, die mit der sächsischen Aus- und Einwanderung zusammenhängt. Aber Gott hat alles zum besten gewendet. Die Fehler, die bei der Auswanderung mit untergelaufen sind, hat man später erkannt und nach Kräften wieder gutgemacht. Und die Folgen des Altenburger Gesprächs haben vollends der ganzen Welt gezeigt, daß Gott den Demütigen Gnade gibt. Er hat die Arbeit der nunmehr zur vollen Erkenntnis der Wahrheit gekommenen Auswanderer mit seinem göttlichen Segen gekrönt.

P. E. R e e m a n n

Richard William Heintze

1868—1937

Richard William Heintze was born in Berlin, Germany, November 11, 1868, and at the age of ten years, together with his parents, Karl and Emma (née Balzer) Heintze, came to New York City, where he was enrolled as a pupil in St. Matthew's Academy.

This was soon after the sainted Rev. J. H. Sieker had become pastor of St. Matthew's Church. Heintze received his first preparation for the holy ministry from 1882 to 1884 at the New York *Progymnasium* (now Bronxville Concordia Institute) and was then transferred to Concordia College, Fort Wayne, Ind., where he graduated in 1887. He spent the next three years in theological studies at Concordia Seminary, St. Louis, Mo., graduating in 1890, and was called as pastor to West Hoboken, N. J. This charge was a mission-station of St. Matthew's in New York. After being ordained in his home church, Heintze took up his work. Four years later he accepted a call as professor of German and History to his first alma mater. He taught at this institution for thirty-two years, during which time its location was changed twice, first (1894) to Hawthorne (originally Neperan), N. Y., and then (1909) to its present home at Bronxville, N. Y. During the Hawthorne period he also served as pastor of St. Mark's Church at White Plains, N. Y., and for several years, while in Bronxville, the Lutheran mission in Flatbush, Brooklyn, N. Y. During the years at Hawthorne and Bronxville he did postgraduate work at Columbia University and received his A. M. degree and later the necessary credits for a Ph. D.

Of Professor Heintze's work while at Bronxville, his former colleague Dr. H. F. A. Stein writes: *

"The *r* in Heintze's name may stand for resourcefulness. Once clear, a thing ought to be done; and if in his line, a way was sought to accomplish it. Caesar, *De Bello Gallico*, was read; that included the famous (or you may prefer another adjective) bridge. That was hard reading. A bridge, accurate in scale, was made of cigar-box wood and ground cork. A building was planned: a piece of cardboard furnished a two-story model accurate in detail. The boys in Hawthorne needed singing-lessons. He became the choir-master. The question was raised, What kind of music did the Greeks use for their chorus in their dramas? At some trouble the music was procured, and if my opinion is correct, the boys were cured. It was music, but weird, tragic to their taste. There were two separate libraries, one for the boys, the other for the instructors. Why that? Why not one? So that was done.

"Heintze called himself a *Herdenmensch*, a man who felt at home in a crowd. New York City he knew. He would grow enthusiastic in the presence of the sea of humanity milling around Times Square, awaiting the election returns, whether the candidate was Wm. J. Bryan, of sixteen-to-one fame, or W. Wilson, 'the man who kept us out of the war.' He enjoyed the efforts of the soap-box orator and was amused; but he became enraged when some harebrained spouter questioned the truth of the Bible, asserting

* *Concordia Historical Institute Quarterly*, Vol. X, 2.

the Bible to be of recent origin; he overwhelmed, soused, soaked, his victim with a flood of statements of various editions in divers languages, of prints rare on account of age, of handwritten products made in the medieval cloisters, capping his climax by references to the care given to parchment copies centuries before Christ by members of the spouter's own race. The crowd was largely of the non-Hitler type, yet fair enough to groan with derision, to howl with delight, over the discomfiture of the victim. Heintze had a soft spot in his heart for the 'under dog'; he felt sure these people were often misunderstood. At first hand he wanted to know what they thought and experienced, how they lived, what their prospects were, what prospects they were for mission endeavor. The greater part of a summer vacation he spent as a day-laborer, carrying planks, tools, supplies, in a place near the Brooklyn Navy Yard.

"Heintze could pun; sometimes you felt sorry for him; he had to pun. 'United, steht's; divided, faellt's' still has currency among his former students. A District convention was held in Kingston, New York. It was hot, very hot, *very hot*. Coats were doffed; sleeves were rolled up; but the sweat rolled down. Heintze, like all our instructors, not having a pastorate in a congregation, was an advisory member (*beratendes Glied*), not voting; he arose, looked at his fellow-sufferers, and averred: 'Commonly we have two groups here: *stimmfaehige und beratende Glieder*; this heat has fused us into one group: we are all *bratende Glieder*, fried sunny side up.' He could and did poetize; few big men are immune from this infection or contagion; but Heintze never gave the sun a chance to make the ink fade from a published set of rimes.

"This is rather light and airy, frothy, foamy. Guilty. Heintze had his lighter vein; but his real make-up was of sterner stuff. He was highly gifted, intensely versatile, eminently many-sided, yet deep and thorough. Up to seventy or eighty per cent. his ability was composed of unrelenting, obstinately persistent grind, *hard work*. With a book in his hand, a pipe in his mouth, a pot of coffee at his side, Einstein's relativity was approached: there was no time, no space. Few men in his line of work felt more at home in Latin and Greek; French he spoke rather easily; Italian he read; Hebrew he taught, at Hawthorne.

"History was one of the subjects taught by him. His prodigious memory, coupled with a power of forming new combinations, new analogies, gave his history a wide sweep, a gripping appeal, a solid base in facts; he could be calm when needed, also fiercely eloquent; at times he would leave his classroom with a far-away look: his conviction, his control of language, his impressiveness, had carried him off his feet — and his boys. German was his main branch: the oldest relics, the pre-Luther German, the big groups,

the dialects, the language creation of the Reformer, Martin Luther, the works of Goethe and Schiller, the product of the modern press, all in their turn were his *forte*. And what he knew he *knew*: he did not daily have to fill his quart measure for the class; his sprinkling can was a gallon. In a group of two or more, in faculty meetings, in conferences, in District conventions, before large assemblies, he proved he knew German. He was elastic, could adapt himself; in the German grammar sequence he passed from Naumann to Crull, from Crull to Hattstaedt, from Hattstaedt to our most recent ones. When he began, our boys talked German, and they understood English. This grammar series is a set of milestones, indicating that German was on the highroad to what Grover Cleveland called 'innocuous desuetude.' The tide was against him; Heintze fought as well as he could; when he finally saw the inevitable, he yielded; he said to himself: I must.

"The various conferences of our District came and stayed under his sway. For exegesis he never forgot Stoeckhardt; just what does this text mean, that was the question in exegesis. For hermeneutics and church history he always appreciated the work of the elder Graebner, A. L. Graebner. To Pieper he went for doctrinal sharpness and clearness, the cogent reason for a special text in a special place. Dr. C. F. W. Walther left this life the year before Heintze was enrolled at St. Louis. In these three fields of theological endeavor Heintze had few equals, though he acknowledged that he owed almost all to his professors at St. Louis. He had undertaken a certain essay for a conference on Roman Catholic doctrine; books of reference were good, but not good enough; he sought and made the acquaintance of a Jesuit teacher of dogmatics and from him gained the firmness and clearness needed for his work in hand. Some essayist had not been able to complete an offering for the conference; the chairman appealed to Heintze. That whole night Heintze stuck to his artificial light till the morning sun objected to competition. The task was finished; few of the conference men noticed the haggard furrows betraying the vigil; the telltale marks were concealed by his reddish shaggy beard.

"Heintze could preach, both German and English. In Neperan (Hawthorne) one year three instructors were required to carry the work in all branches of four classes. That meant for every man, in spite of some doubling up, a schedule of forty class hours in five days, sometimes extra ones on Saturday. Besides this, these men had two congregations to serve: Hawthorne and White Plains; that meant out of each three Sundays two for preaching and one for inspection. Sermons to young men are not easy; they are hard when your parishioners are your pupils; they are harder still

when the preachers form almost the only contact for the boys during the week. *Experto crede Ruperto*. Heintze lived through this. It finally laid him on his back for months; thanks to God's help and the faithful attention of his wife, Heintze recovered his health, but not his vitality. Many of our former students of those days will bear me out when I say: Heintze's sermons were remarkable for freshness, accuracy, attractiveness. More than one in those days would say: Now finally have I understood this or that point of doctrine. Before, mention was made of the real Heintze; but the most really real Heintze came to the surface in those midnight confabs. Then he would lay bare his inner self, his soul: his humble submission to the Bible text, his unlimited awe in the presence of the Word made flesh, his sometimes remarkably frank confession of sinfulness and sin, his boundless gratitude for the *sola gratia*, his trust in the Holy Spirit's helpful strength over against trials and temptations. To Heintze *theologia* was certainly *habitus theosdotos*, but not worth much if not at the same time *practicus*."

In 1926 he received and accepted the call as librarian and professor at Concordia Seminary, St. Louis, being inducted into office on November 22 of that year. His lectures at the Seminary were chiefly in Church History.

Professor Heintze was a gifted scholar and an exact student of his chosen fields, German and history. He had a keen, brilliant mind. He was a foe of everything that smacked of sham and pretense and had a profound contempt for all vainglory, and his own learning was never flaunted before men. When he was in his prime, as his many students can testify, he was a most interesting lecturer, weaving into his courses many impelling side-lights that were the fruit of wide and careful reading.

Although he occasionally contributed excellent articles to the *Lutheraner*, the *Concordia Historical Institute Quarterly*, and other periodicals, writing was a great effort for him. In his later years he often spoke of this with regret, attributing his diffidence in this respect to a lack of proper guidance earlier in his career. But as a conversationalist he was unexcelled, and there are many who enjoyed more or less frequent and unforgettable visits with him. As a colleague he was always kind and pleasant, for congeniality was one of his outstanding traits of character.

The following "Appreciation" by Rev. O. A. Gebauer, one of Professor Heintze's students, who served as temporary librarian in Pritzlaff Memorial Library after Heintze's death, originally published in the *Library Bulletin*, speaks for the deceased's work as librarian:

"On September 1, 1926, Professor Heintze was elected to be

the first full-time librarian of this institution. Shortly thereafter he took up the tremendous task of reorganizing the Pritzlaff Memorial Library, as it was called after the institution had been moved to its new location. The task was tremendous for several reasons. To give but one: Before his arrival it had not been possible to use modern, efficient library methods. For example, an old, inadequate classification, which antedated Dr. L. Fuerbringer's days as a student at the Seminary, was still in use in 1926. For that reason any reorganization had to be fundamental and far-reaching if there were to be results.

"Professor Heintze regrouped nearly all the books, using a modern and efficient classification. This involved about 26,000 separate volumes. Only one who is familiar with library work and who realizes the numerous shortcomings of any classification will be able to understand the difficulty and magnitude of this undertaking.

"And yet the reclassification was not as difficult and arduous a task as the preparation of the dictionary catalog now in use. None of the cards of former catalogs could be used. Therefore, with but little, and only occasional untrained help, he prepared, within one decade, the contents of our catalog, about 70,000 cards. Again, only one who is familiar with cataloguing can estimate the effort and work which were required to accomplish this.

"These two undertakings are chiefly responsible for the scientific basis and modern arrangement which our library had acquired. Also it is these factors which have caused it to be recognized among the libraries of the State of Missouri, and which will permit Professor Heintze's successors to mold out of it an ever more useful tool in the education of our ministerial students and our pastors.

"We therefore are certain that all who use, need, and value our Seminary library will join with us in expressing our sincerest appreciation for the work which, with much diligence and devotion, Professor Heintze has accomplished."

In addition to his other work Professor Heintze also took over the curatorship of Concordia Historical Institute in 1927 and served until his health gave way, when he tendered his resignation. His many comments and suggestions were very valuable in shaping the policy of this organization, and it was due also to his efforts that the foundations of the present museum collection at Concordia Seminary were laid.

Professor Heintze served the Seminary until illness intervened, a few weeks before the close of the school-year 1935-1936. In August of last year he left on an extended trip to the East in order to recuperate. He seemed to improve and toward the end of October started back for St. Louis. He had already returned

as far as Pittsburgh, where he visited his son, when he suffered a stroke on November 12, which paralyzed his right side. Since his return to his home in St. Louis, on December 20, he was bedfast. While at first hope was still entertained that he would rally, it gradually became evident that his days were numbered. His pastors and colleagues visited him often and comforted him. The end came quite suddenly on Tuesday of Holy Week, March 23, as a result of a severe cerebral hemorrhage. Having been strengthened in his faith by the Word of God and by the Lord's Supper, he peacefully fell asleep in Jesus.

The deceased entered holy matrimony with Anna Niederstadt of St. Louis, in June, 1891. Five children were born of this union, all of whom survive him and mourn his departure, Otto, instructor in a private school in New York; Walter, pastor of Concordia Lutheran Church, Pittsburgh; Herbert and Rudolph of St. Louis; and Mrs. Frederick Bam of New York. There are four grandchildren.

Funeral services for the departed were held on Maundy Thursday. Rev. E. T. Lange addressed words of comfort to the immediate family and friends at the residence in the morning, basing his remarks on Ps. 73, 23. Services were held in the afternoon in Holy Cross Church, of which the Professor was a member. After the congregation had sung the well-known hymn "O How Blest Are Ye whose Toils are Ended" and 1 Pet. 1, 3-9 had been read, a group of Seminary students, under the direction of Norman Gienapp, sang three stanzas of the hymn "Jerusalem, Thou City Fair and High." Rev. Paul Koenig preached the sermon on John 19, 30, showing what the words of the dying Savior "It is finished" meant for Jesus and for all believers.

Although the funeral services were held during the Easter recess of the Seminary and during the busy Holy Week, a large number of pastors and students were present in addition to many relatives and friends. Colleagues in the Faculty acted as pall-bearer; members of the Seminary Board, representatives of sister institutions, seminarians, and pastors preceded the casket when the remains were borne from the church. Rev. E. T. Lange read the committal service at the grave. In Concordia Cemetery the mortal remains of Professor Heintze await the dawn of the eternal Easter Day.

In the absence of Dr. L. Fuerbringer, president of Concordia Seminary, Prof. Martin S. Sommer spoke at the church in behalf of the Faculty as follows:

"In the absence of the venerable president of our Seminary I have been requested to address you upon this mournful occasion.

"We of the Faculty of Concordia Seminary knew Prof. Richard

Heintze especially as a colleague and friend. In our association with him we could not but recognize his genuine scholarship. Indeed, even in circles without our Church his learning and authority in his own specialties were recognized. All his life he was a diligent student. In his early youth he attended good schools in Germany, that great home of solid learning. Upon his coming to America he attended the Lutheran high school in New York. Then he was enrolled as a student in our Junior College at Fort Wayne. After graduating from this college, he entered our Seminary in the year 1887. He finished the regular course in the usual three years, graduating in 1890. Upon receiving his diploma from the Seminary, he accepted a call to one of our congregations in the East. But such was his thirst for knowledge and reliable information that he continued his studies at Columbia University, New York. His abilities were soon recognized by the officials of Synod, wherefore they called him to become an instructor in the collegiate institute now situated in Bronxville, New York. Here he studied and taught for thirty-two years. He had that delightful character of one who loves to learn and loves to impart to others what he knows. In 1926 he was called to the St. Louis Seminary to become librarian and at the same time to lecture on Church History. No one could be in the company of Professor Heintze without noticing his independence of thought. He was decidedly not an assentator, a yes-man. He did not hesitate to differ with any one. It was always reassuring to me to note that such an independent thinker and thorough scholar was nevertheless such a devout Lutheran and orthodox believer. Another characteristic of his was his good taste in distinguishing between times appropriate for jest and times which required earnest and serious words. Together with other colleagues at the Seminary, he belonged to the Classical Club of St. Louis, read papers there, and joined in the discussion of philosophical subjects. I was privileged to be a student at the Seminary with him for a whole year, to meet him again and again later on in life, and then to be in close contact with him here for the last ten years. What happy moments, seasoned with laughter and interesting discussion, were passed together! And finally I stood at the bedside of this beloved colleague and saw his life ebbing away. He recognized me, and I could speak to him words of comfort and power from God's revelation and from the precious hymns of our church. He was tried by a long severe illness, but during it he experienced that precious solace of faithful and devoted nursing by his loved ones. Now he has been called by his heavenly Savior, in whom he believed and whom he loved, to the realms of glory. *Requiescat in pace, et lux aeterna illi luceat!*"

On Friday morning, April 9, a memorial service was held in

honor of Professor Heintze in the auditorium of Concordia Seminary, in which his family, the Faculty and the Board of Control, the students, and many friends participated. On this occasion Dr. L. Fuerbringer delivered the address. We shall close our account with several paragraphs from it. Dr. Fuerbringer said in part:

"No one who came into contact with Professor Heintze could fail to observe that his was a keen mind, of a critical, analytical, and dialectical trend. He loved to go to the root of a matter, to distinguish sharply between the true and the false, and was not satisfied unless he had made a thorough investigation of a point in dispute. And he did not shun and avoid difficult matters. I remember that several years ago a Protestant author had accused Luther of holding that God is the author of sin and evil in the world and tried to show this from Luther's writings. We talked the matter over, and Professor Heintze made a careful examination of the pertinent passages in Luther's greatest and deepest writing, *De Servo Arbitrio*, on the Bondage of the Will, and cleared up the point.

"Sometimes when Heintze had encountered something new in his reading or in his research work in the library, he came over to my house at a late hour, between nine and ten o'clock at night, to discuss the matter, and it was always interesting and profitable to listen to him.

"Of history he had made a special study and had also done considerable work at Eastern universities, and this fact stood him in very good stead when he was called upon to give elective courses in Church History. Church history, as every one knows, is a vast field, showing, as Luther so beautifully expressed it, how the dear Gospel fared in this world; but church history at the same time is closely allied to general history, is a part of such history, and in some periods of history, for instance, in the days of the Reformation, both are very much interwoven. On account of his thorough knowledge of history and his wide reading Professor Heintze was always able to show in an interesting manner the historical background, the trends and currents of world affairs and world ideas at a certain stage of church history, and give most interesting details of certain events and throw very fascinating side-lights upon them. . . .

"But also in his days of sorrow, weakness, and distress, aggravated by untoward circumstances, I have a word from him indicating his spiritual attitude and thoughts. The last words in a letter, which happened to be, as far as I know, his last letter, read: *"De Profundis."*

"De Profundis, out of the depths, is the Latin name of the

130th Psalm, that memorable psalm of degrees, beginning with the words 'Out of the depths have I cried unto Thee, O Lord' and continuing with the prayer 'Lord, hear my voice; let Thine ears be attentive to the voice of my supplications. If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. I wait for the Lord, my soul doth wait, and in His Word do I hope. My soul waiteth for the Lord more than they that watch for the morning. Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities.' This psalm may truly be called the psalm of the Reformation, containing the cardinal doctrines which Luther's Reformation again brought to light, the doctrine of human sin and of divine grace, the doctrine of redemption through Christ, the Messiah, and of justification by faith. And this Reformation psalm and prayer Professor Heintze made his own. . . .

"He was a Lutheran scholar and theologian, and in his historical studies and researches he was especially interested in the Reformation period. He knew very well why Luther selected just this psalm as the basis for what may well be considered the greatest hymn of Luther: *Aus tiefer Not schrei' ich zu Dir*, 'Out of the depths I cry to Thee.' This outstanding hymn expressed Luther's own conviction and confession, as it expresses the conviction and confession of every Christian. In these last months and weeks of his sickness Professor Heintze indeed had to wait for the Lord, but in God's Word did he hope. His soul had to wait for the Lord more than they that watch for the morning. But we may truly believe that with the psalmist he rose *de profundis*, out of the depths, to the great and blessed, yea, triumphant faith and hope that with the Lord there is mercy and plenteous redemption. And now the Lord has graciously delivered him from every evil and has preserved him unto His heavenly kingdom. And therefore, reviewing his life, his work, and his end, I close with the words: 'The Lord hath done all things well; praised be His name now and forevermore. Amen.'"

W. G. POLACK

Study on 1 John 3, 1—5

Eisenach Epistle for Christmas Day

"Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God. Therefore the world knoweth us not, because it knew Him not," v. 1. "Every one that doeth righteousness is born of Him." These were the last words written by the apostle before our text, 2, 29. As is his custom,