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## The Arrival of the Saxons in St. Louis

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salvation. You will learn (2) to trust in the all-sufficient grace of God. And you will learn (3) to remain silent where Scripture has not spoken and to accept the teaching of Scripture despite the vociferation of your reason. He is a good theologian who will not limit the *gratia universalis* because of what Scripture says concerning the *sola gratia* nor deny the *sola gratia* because of what Scripture says concerning the *gratia universalis*. What Luther wrote in *De Servo Arbitrio*, "ut diligenter legantur, omnes hortamur." Your Formula of Concord so charges you. (Sol. Decl., II, § 44.)

TH. ENGELDER

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### The Arrival of the Saxons in St. Louis

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Mr. J. F. Ferdinand Winter, teacher in Altenburg, Mo., 1839 to 1873, in a letter written to Germany in 1839, tells us about the arrival of his group of Saxon immigrants in St. Louis. They had crossed the ocean on the *Republik*, arriving in New Orleans January 12, 1839. The journey up the Mississippi was made on the *Knickerbocker*, which pulled up at the wharf in St. Louis, January 30, 3 P. M. He says, "It was high time," as there was much serious sickness in the group. Those who had arrived earlier on the *Rienzi* and the *Clyde* (Bishop Stephan and his group, on the *Selma*, did not reach St. Louis until February 19) had made arrangements for quarters. "In St. Louis," he adds, "we still experienced some of the cold of winter, especially those who were quartered in houses made of mere boards hammered together, of which there are many here. In a short time some twenty of our friends died. It was with a heavy heart that I accompanied such remains to their resting-place. . . . At this time we had our church services in the basement of the Episcopal church, where usually the pastors alternated in conducting them, and many German immigrants attended as well as Americans."

After relating something of the efforts made to establish Stephan's authority over the entire Saxon group, he declares that Stephan was again making his nightly "*Spaziergaenge*" with his friends but that he did not take part, because he considered it an unseemly practise, and, besides, he was too tired, after teaching school all day, to devote the nights, meant for rest, to running around.

Winter, as also Guenther in his *Schicksale und Abenteuer*, refers to Pastor Stephan's free use of the funds in the *Kreditkasse* during this period. Winter also remarks that the long stay in St. Louis helped to lessen the balance in the treasury, as rent and board for so many was very expensive. Finally, according to

Winter's letter, on the 28th and 29th of May, 1839 (after having been in St. Louis upwards of three months, in some instances four), the majority journeyed down to Perry County with Stephan, on several river steamers, in order to occupy the land that had been purchased there.

Guenther, in his *Schicksale und Abenteuer*, adds other details regarding the stay in St. Louis. Much of what Guenther relates is evidently colored by his bitter antagonism toward Martin Stephan, but it is nevertheless possible to fit together a fairly accurate picture of the conditions.

When the *Selma* docked at St. Louis, all those Saxons who had arrived previously, under the leadership of their pastors, were on hand to receive their "bishop." Stephan, however, suffering from a sore throat, was unable to respond to their profuse greetings. A carriage had been provided for him, and he was transported to his quarters, in a building owned by Dr. White, located at the so-called Indian Hill, lying north of the city between Second and Third streets. It seems to have been a sort of three-family apartment house, the middle apartment having been rented for the "bishop" at \$20 a month. It was well furnished with mahogany tables, chairs, mirrors, etc. For the further comfort of their leader the pastors had purchased a fine sofa out of the emigration treasury. A group of ladies from the company provided his meals and took care of the household affairs.

Dr. H. Gempp of St. Louis, formerly *Leibarzt* to the duke of Reuss-Lobenstein-Ebersdorf, soon restored Stephan to health. Guenther then goes on to say that Stephan began his nightly "*Spaziergaenge*" into a meadow and small woods lying not far from Indian Hill. No date is given for the beginning of these "*Abendpromenaden*," but the statement is placed between excerpts from the German *Anzeiger des Westens* dated March 9 and 16, so that one is led to conclude that it was about the middle of March. Unless March was unusually warm that year, — and Winter seems to indicate the opposite when he says the Saxons felt the severity of the St. Louis winter after their arrival, — these night hikes cannot have been very comfortable.

Guenther informs us that, while the "bishop" was thus well provided for, the rest of the immigrants lived in rented quarters, either several families or six to eight single persons occupying one dwelling. The rental for all the immigrants amounted to a monthly total of five to six hundred dollars. In view of the fact that St. Louis was then a city of 16,000 to 20,000 inhabitants, or of approximately 3,600 homes, the presence of 650 Saxons must have filled all vacant homes to capacity. To feed so many people during this period of three to four months at the prevailing high prices also taxed the

treasury very heavily. Guenther mentions the cost of foodstuffs: pork, 12 cents a pound; beef, 10 cents; butter, 33½ cents; corn, \$1.10 a bushel; wheat, \$1.33 a bushel; potatoes, \$1.00 to \$1.50 a bushel; apples, \$1.50 to \$2.00 a bushel.

Even before Stephan's arrival, articles had appeared in the German newspapers of St. Louis, especially in the *Anzeiger des Westens*, in which the immigrants were attacked and ridiculed as deluded people, unduly influenced by their "Pfaffen." Excerpts from LuetkemueLLer's biography of Stephan, printed in Germany, likewise appeared. Guenther also states that Pastor Burger had warned the passengers of the *Selma* on their arrival not to have anything to do with the citizens of St. Louis as these were dishonest and immoral people. All this prejudiced many St. Louisans strongly against the group and their leader. Dr. Vehse and a candidate were publicly insulted and stoned on the street. Stones were thrown through the windows into Stephan's quarters. The various excerpts from the German newspapers reprinted by Guenther are on the whole not very complimentary to the Saxons and their leader. However, defenders of Stephan and the Saxons also rushed into print.

Prominent among them was Dr. H. Gempp, who had his two boys baptized by the Saxons.

It was Dr. Marbach, according to Guenther, who served as emissary to the bishop of the Episcopal Church in St. Louis, bearing the formal request to permit the Saxons to use his cathedral for worship. This permission was readily granted, and on March 3 Stephan conducted the service and preached. Many outsiders attended this service, drawn by the reputed oratorical ability of the Saxon "bishop."

Guenther remarks that at this time the episcopal robe, staff, and other episcopal ornaments were being prepared for Stephan, for which the artist Pfau made the drawings. The gold-and-silver neck-chain of Stephan alone cost \$100 in labor.

In the mean time a committee, consisting of Dr. Marbach, Pastor O. H. Walther, and the laymen Palisch, Gube, and Schlimpert, together with Dr. Bimpage of St. Louis, were busy looking at land that might be bought for a Saxon colony. The purchase of the land in Perry County was made on April 8, 1839. Both Winter and Guenther speak of approximately 6,000 acres in the tract, and it is described as lying about 100 English miles south of St. Louis, on the Mississippi between Apple Creek and Brazeau. Because an American named Martin owned a farm in this territory, known as Martin's Farm, the Saxons regarded this as a special providence of God since their "bishop's" name was Martin, and it was agreed to make Martin's Farm the residence of their leader.

Soon after the purchase of this land a part of the group was sent to Perry County to take charge of constructing the block houses for the colony.

The thirteenth of April was a special occasion for the group in St. Louis. It was the thirtieth anniversary of Stephan's ordination. A celebration was arranged in his honor in the dwelling of Dr. Vehse, at which the clergy and leading laymen were present. Guenther says: "Die andern Gemeindeglieder waren in Depots abgeteilt und erhielten freies Bier und ein frugales Mahl."

Toward the end of April the *Anzeiger des Westens* brought another attack against Martin Stephan, which the leaders of the Saxons did not permit to stand unanswered. Their defense of Stephan appeared in that paper on April 27 and was signed by G. H. Loeber, E. W. Buerger, Max. Oertel, E. G. W. Keyl, and C. F. W. Walther. This was followed in the issue of May 4 by a "Protestation," signed by twenty-four lay leaders, in defense of Martin Stephan. It was only a little over a month later that their declaration in which they all publicly repudiated their "bishop" appeared in the same paper.

It was in the last week of May that the transfer of the larger portion of the Saxons from St. Louis to Perry County was made. On June 1 the *Anzeiger des Westens* carried the above-mentioned repudiation.

W. G. POLACK

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### The Pastor and Foreign Missions

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To evangelize the world was the Great Commission which Jesus gave to His disciples when He took leave of them to return to His Father. To evangelize the world is still the great responsibility of the Church today. The apostles preached first in Jerusalem and Judea but then went down to Samaria and from thence to the great Greco-Roman world beyond. Home Missions, or the evangelization of the unchurched in our community, is our first obligation; but while doing this, we dare not neglect the "Samaritans" and the *partes infidelium* beyond. We have done reasonably well in preaching the Gospel at home and in planting the Church in every part of our great continent. The phenomenal growth of our Synod is a living testimony to this fact. But the great heathen world beyond is still a most disturbing reality and a challenge to all of Christendom. No Church can ignore it with impunity. This includes us. It is true, we have had a foreign-mission program for the last forty-five years, and we have also made wonderful progress, especially during the last decade and a half or more. But admitting all this and rejoicing over what