



Historical Footnotes

Concordia Historical Institute

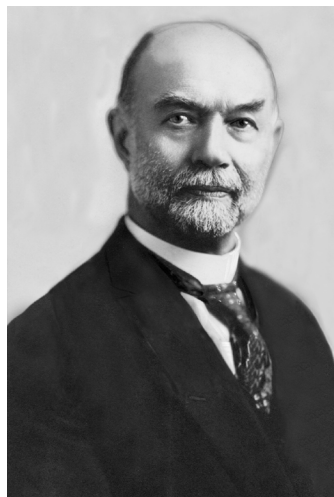
The Institute at 85: Still Remembering by Marvin A. Huggins

On March 31, 1927, thirteen men met on the very young campus of Concordia Seminary in Clayton, Missouri, a suburb of St. Louis, to organize a society concerned with the study of the history of Lutheranism in America. Six of those men were associated with the faculty and board of control of the seminary; the others were prominent lay leaders from the St. Louis area. In 2012 Concordia Historical Institute reaches the milestone of 85 years of service to the church through its "Ministry of Remembering."

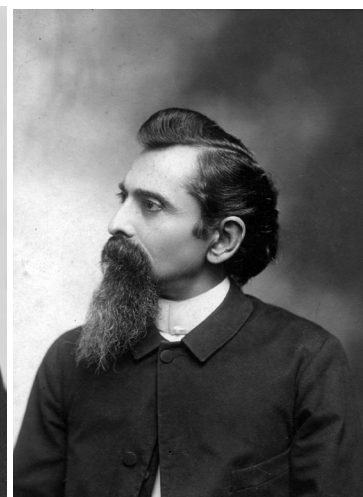
This was not the first society organized within the Missouri Synod for preserving the history of the Lutheran Church. An earlier *Historische Gesellschaft* [historical society] dates back to 1911. And from its beginning the Synod had been concerned with preserving its records through the work of a chronologist and the synodical secretary, who was made responsible for the archives of the Synod in its original 1847 constitution.

Dr. Ludwig Fuerbringer and Dr. August L. Graebner of the seminary faculty had been especially active in collecting historical documents on the Synod—Dr. Fuerbringer particularly in collecting the correspondence of Dr. C. F. W. Walther and Dr. Graebner with acquiring the records of the Saxon Immigration of 1839 to Perry County, Missouri. These records, along with the synodical secretary's minutes and other document from the Synod's conventions, formed the nucleus of the Institute's collection. The seminary turned over to CHI its rare coin collection and other historical items, and valuable personal collections from professors Theodore Graebner and W. G. Polack supplemented these resources.

Mr. Louis H. Waltke, a prominent St. Louis businessman and leader in the Lutheran Laymen's League, was the first president of the Institute. He was from the beginning a financial angel who paid for initial publicity and covered frequent deficits in funding. Eventually, his estate provided a good portion of the funding that made the Institute's first



Ludwig Fuerbringer



August L. Graebner

building possible.

In the beginning the Institute's collections were housed in various locations on the seminary campus. Several rooms in the present Pieper Hall and in the area of the Luther Tower were used, but none of these provided adequate space for the expanding collection. After delays related to World War II, the Institute's first building was completed and dedicated in 1952, the twenty-fifth year of the Institute's existence. A major addition in 1979 tripled the floor space of the facilities and provided much-needed archival storage and museum exhibit space, as well as offices, a conference room and work areas. In 1989 additional reading room and staff office space was added, and in 2008 the storage capacity for collections was increased with the installation of compact movable shelving in the lower museum area.

The Institute's founders were interested in more than simply gathering and storing historical artifacts. The collection was to be used for research to help the church understand its past and prepare for the future. At the end of its first year of existence, the founders began publication of the *Concordia Historical Institute Quarterly*, now in its 85th year as



Louis Walkte



Karl Kretzmann



August R. Suelflow

the oldest journal for the history of Lutheranism in America.

Although begun as a private enterprise, the Institute received very early endorsement from the Synod's Board of Directors and the 1929 synodical convention and was eventually designated as the official Department of Archives and History of the Synod. Financial support from the Synod began with a 1943 request for a subsidy to provide for a full-time curator. This support has continued to the present, with about two-thirds of the Institute's budget coming from the Synod. The remainder of its funding comes from memberships and generous donors.

In the beginning the Institute was not able to engage a full-time curator or director. Prof. Richard W. Heintze, seminary librarian and professor of church history, was appointed curator in the beginning. Several others were involved in the early years. In 1943 Dr. Karl Kretzmann was appointed as the first full-time curator. He was succeeded by Dr. August R. Suelflow in 1948. Under his leadership the collection increased exponentially and professional archival standards and practices were applied. He was succeeded by Rev. Daniel Preus in 1995 and by Dr. Martin Noland in 2002. Currently, Mr. Larry Lumpe serves as executive director.

The Institute's collections have continued to grow while financial challenges have resulted in a reduction in staff available to administer the collections and provide reference services. We face significant challenges for the future in broadening our support base, making the Synod at large more aware of the treasures in our collections and the services we provide. We also face significant challenges in dealing with the effects of 21st-century technology as more

and more important records and resources are created in electronic form and involve much different issues for preservation and access than the traditional paper records that have formed the bulk of the holdings.

The Institute is deeply grateful in looking back over its 85 years of history for the support of many people in the church and looks forward to continuing its ministry and using new tools and resources for providing its services.

Please join us in celebrating and giving thanks to God for the opportunities we have had to give glory to His name by telling the story of His blessings to His people over the years and by continuing to support this "Ministry of Remembering" with generous donations and encouragement to others to become partners in our work.



Early CHI exhibit in Pieper Hall,
Concordia Seminary

Dr. Martin H. Scharlemann: A Faithful Servant (Part IV of V)

by Todd Zittlow

Martin Scharlemann exerted significant influence on many of his contemporaries through his teaching, his books and his many scholarly articles. His impact was perhaps no more keenly felt than in the lives of those students who sat in his classrooms and labored under his supervision. It was in 1952 that Scharlemann accepted a call to Concordia Seminary, St. Louis, as a professor. Professor Scharlemann is remembered with high esteem for his challenging and demanding in-class demeanor and for the quality of his scholarship. As one student reminisced in a 1974 letter to Dr. Scharlemann:

During those very happy and significant days at Concordia Seminary, of which you were a very important part, I recall and am most grateful for the insights and discipline which you sought to contribute to me and my understanding. The frustration of an incomplete STM thesis is overshadowed by far with the growth in which you led me. Indeed you were admired as a thorough, critical and even compulsive scholar—not only by me, but throughout the good acquaintances which I made there.

And this view was not an isolated perception. Dr. Scharlemann's collection at CHI contains hundreds of letters, many from former students who remembered him in similar terms. To be sure he also received many letters, born of frustration and anguish, which were highly critical, even condemnatory, of Scharlemann's role in the controversial events on the Concordia Seminary campus. But even then, a former student who wrote that he saw Scharlemann as ignoring the "great moral issues" at stake in the crisis, also noted:

Father and Brother, I had only two occasions in my four years at the sem [sic], to sit in your office. And one of these was that in which you told me about the military chaplaincy. I shall never forget that hour with you [and] your helpful and fatherly guidance.

Such is the potential and realized impact of those with the gift to teach (1 Corinthians 12:28) through the power of the Holy Spirit.

In addition to personal correspondence, Scharlemann's archival collection contains class notes and syllabi for courses covering Mark, Corinthians, Ephesians, Colossians, Galatians, Romans and the books of Peter. There is also material on topical courses such as Hermeneutics (the methods of translation and interpretation), the Intertestamental Period, the New Testament World, the Parables, the Passion Narratives, Studies in the Life and Thought of Paul and a course looking at the Theology of the Qumran community known to us through the Dead Sea Scrolls.

Dr. Scharlemann also held various administrative positions during his tenure at Concordia Seminary. He served as the director of the seminary's correspondence school (1954-1958), the director of graduate studies (1954-1960), acting president (1974) and the chairman of the department of exegetical theology (1974-1976). He taught graduate-level courses for many years. Additionally, he served as visiting professor at Facoltà Valdese (Rome, Italy, 1966) and as visiting lecturer at the University of Nairobi (Kenya), Luther Seminary (Adelaide, Australia), Martin Luther Seminary (Lae, New Guinea) and Concordia Seminary (Nagercoil, India), all in 1972-1973.

Another productive aspect of Dr. Scharlemann's life which falls under the heading of teaching is his skills as an author. He has nearly a dozen books and many dozen journal articles to his credit. Furthermore, he has left behind sermons, devotions and numerous recordings, many of which are still available at Concordia Historical Institute so that any student can continue to learn from this noted theologian and churchman.

Books by Martin H. Scharlemann

♦*The Making of a Theologian: Selected Works of Martin H. Scharlemann* ♦ *Proclaiming the Parables* ♦ *Qumran and Corinth* ♦ *Stephen: A Singular Saint* ♦ *Healing and Redemption* ♦ *Toward Tomorrow* ♦ *The Ethics of Revolution* ♦ *Just What Did Jesus Himself Say?* ♦ *Claimed by God: A Study of 1 Peter* ♦ *The Church's Social Responsibilities* ♦ *The Secret of God's Plan*

With Fire and Flame: August Friedrich Craemer

by Andrea Schultz

As May of this year approaches, so does the 200th birthday of one of the men through whom God worked to shape the Missouri Synod. In truth, as a young man August Friedrich Craemer could not have known or comprehended how he would be used to further God's kingdom. He was a product of his times, by age twenty-one a rationalist, a German patriot and a political martyr; in the very bluntest of terms, an enemy of God.

Born on May 26, 1812, in Kleinlangheim, Bavaria, Craemer was an industrious, hardworking student, strict by both training and nature; his father, to teach him proper handwriting, would stand behind the young boy with a stick, striking him whenever he wrote incorrectly or illegibly (Fuerbringer, 26). In 1831, then eighteen, he entered Erlangen University as a student of theology and classical philology (the study of language in historical literature), where he was highly praised by all his teachers and a firm believer in his own righteousness.

Craemer's eventual political martyrdom was a collision of two events: the dissolution of the Holy Roman Empire in 1806 after a military defeat by the French under Napoleon, and the organization of student associations at Erlangen University that supported the reunification of Germany some twenty years later. Craemer, known for doing all things *mit Feuer und Flamme* [with fire and flame], remained a diligent student, but he also became president and spokesperson of the most passionate of these associations. On April 3, 1833, Craemer and fellow students unsuccessfully resorted to arms and revolted at Frankfurt. It took three years for the authorities to pass judgment, but Craemer was finally charged with treason (Fuerbringer, 5).

Prison did nothing for Craemer's spiritual health; rather, his "honorable martyrdom" confirmed the favorable opinion he had of himself. When finally

released in June of 1839 (after Frederick Thiersch, an influential professor in Munich, interceded on his behalf), Craemer had been a prisoner for six years; he gave bond for his future political conduct and understood that he would be watched by the police, though was still certain of his own self-righteousness (Fuerbringer, 6). He soon, however, fell very sick. In his illness, and as he would later

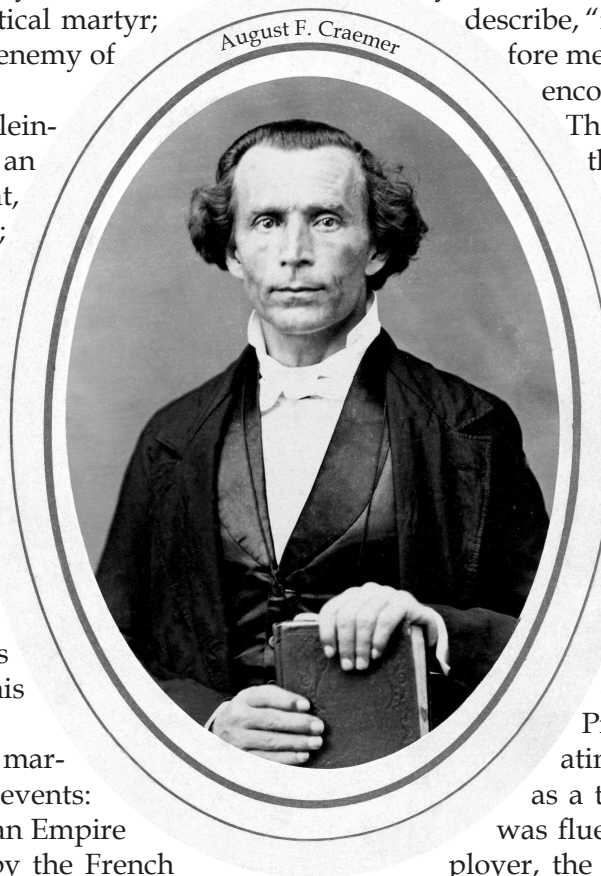
describe, "my sins were like mountains before me, and the waters of God's wrath encompassed me" (Fuerbringer, 7).

The Holy Spirit worked through the seed that had been sown by his mother, a faithful woman who had taught him the Catechism as a child, and he recalled the words of the explanation to the second article: "Jesus Christ has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil."

Assuming that the ministry was closed to him, Craemer dropped theology and focused on philology under his rescuer, Professor Thiersch. Upon graduating in 1841, Craemer found work as a tutor. A trained philologist, he was fluent in English, and his first employer, the Saxon secretary of state, eventually recommended him to a position in England.

Though he was a skilled teacher, this employ did not last long; his principles clashed with those of the parents (Lord Lovelace and his wife, the daughter of Lord Byron) of his student and he soon gave up the position. His next plan—a proposed professorship at Oxford—never came to fruition, due to his firm stand against a popular religious movement trending in the school at the time.

In the meantime, a couple thousand miles away, the German Lutherans in America had called out to Germany in distress because the harvest was plentiful but the workers were few. Craemer, upon reading this *Notruf* [distress call], offered his services to a man by the name of Wilhelm Loehe, who had



already sent a number of ministers to America in answer. Loehe jumped on this chance; here was a man who spoke English, who could serve in a foreign missions capacity to the Native Americans. In the winter of 1844-1845, Loehe and Craemer planned the mission colony, an endeavor designed around a congregation rather than a single individual, to act as a witness of Christian and church life. Craemer was ordained before the group—five young couples and two bachelors—boarded their ship for the journey. He was communed with the words in 1 Kings 19:7: “Arise and eat, because the journey is too great for thee.” Four candidates for the ministry were also on board.

Craemer began the journey as a single man, but picked up a fiancée along the way and married shortly after landing in New York on June 8, 1845. Dorothea Benthien had caught the eye, not of Craemer, but of one of the candidates traveling with him. Her unflagging ministrations of fellow passengers after smallpox raged through the boat impressed the young minister so much that he recommended her to Craemer as a fitting wife, since she would undoubtedly care for the Native American children Craemer expected to have in his home. Craemer, not perhaps the gentlest of suitors, first asked Dorothea if she would consent to be a maid in the mission. When she said yes, he asked her to marry him. They eventually raised four sons (the eldest of whom learned the Chippewa language and served as interpreter as a boy) and one daughter.

The success of the mission colony at Frankenmuth, Michigan, was built on much hard work, tears and prayers, and encouraged by the example of their pastor, who, in one’s words, was “honored and loved by all, and, I must say, also feared by some on account of his firmness and determination” (Fuerbringer, 15). Pentecost of the following year brought new immigrants, and in 1847 Frankenmuth became a charter member of the Missouri Synod. Five years after arriving in America the church reluctantly let Craemer go; he had been elected professor of the practical theological seminary in Fort Wayne, Indiana, and the congregation of now seventy families granted him a peaceful release only for the sake of the church at large.

In 1861, the practical seminary—of which Craemer was by then president—transferred to St. Louis and joined with the theoretical seminary under C. F. W. Walther. The school was moved to protect the students from being drafted into the Civil War. Craemer remained head of the practical depart-

ment and Walther headed the theoretical, though they were the only professors for the first few years. Eventually the Synod resolved to once again separate the two seminaries and move the practical department to Springfield, Illinois. Sixty-three years old and not a particular fan of the decision, Craemer requested release from his position as he felt he could no longer perform all the necessary work, a request which was denied as the Synod “could not as yet do without his faithful services” (*Synodical Report*, 1874). He remained for another sixteen years.

Uncle Craemer, as he became known to his students, was at all times a fatherly friend and adviser, and yet always determined, often foreboding and sometimes too strict—with his children, his parishioners, his students and himself. When he called students before him for reprimand, Craemer’s exhortation to his students often began with the words: “*Sie unglueckseliger Mensch*,” [You miserable wretch]. One student, after a summons in regards to his continual absence in chapel, limped back to his roommate in defeat, admitting: “Uncle has cited me before the judgment throne of God” (Fuerbringer, 27).

The last few years of Craemer’s life were hard. He lost three of his children and two grandchildren—his daughter and two grandchildren in the course of two months—and his faithful wife of thirty-nine years in November of 1884. On April 8, 1891, he broke down shortly after his last official act—the installation of a second theological professor at Springfield, Illinois. He died on May 3, 1891, less than a month later.

With fire and flame, Craemer made a lasting impression, from his youth to his death. He was a joyful Christian, never gloomy or morose, though he struggled with his weakness—the fierce temperament that was in his evil, human nature—until his last day. When admonished by his children and his friends to slow down as he grew older, he remembered the political sins of his youth, replying that

just as he did not get tired in those days and in his blindness at that time knew no bounds for his energy, just as he had been ready to sacrifice honor and life for a cause which must have been an abomination to God, so he would not, as long as God would grant him His grace, get tired, but would serve Him with all powers of body and soul until the end (Fuerbringer, 29).

Citation:

Fuerbringer, Ludwig Ernest, *Persons and Events: Reminiscences of Ludwig Ernest Fuerbringer*. Concordia Publishing House: St. Louis, 1947.

A Story of Missions to Native Americans: The Franconians of Frankenmuth

by Rebecca Wells

The United States saw an influx of German immigrants during the 1800s. Many in The Lutheran Church—Missouri Synod are familiar with the names of some of the German immigrant groups that made up our Synod—the Saxons, the Wends and the Franconians to name a few. All may not know, however, why these groups came to America. The stories of the first two are of seeking religious freedom and maintaining confessional purity. That of the Franconians is a bit different. While not necessarily the only reason they immigrated to America, one group of Franconians traveled across an ocean, leaving friends, families and their livelihoods behind, in order to deliver the message of salvation through Jesus Christ to the Ojibwe (also referred to as Chipewewa) people in Michigan.

To tell this story, we must begin with Friedrich Conrad Dietrich Wyneken, a pastor-missionary from Hanover, Germany. Wyneken, who would later become the second president of the Missouri Synod, immigrated to America in 1838. He first served the spiritual needs of German immigrants who had settled in Indiana and Michigan—what was the western United States at the time. He soon realized that one pastor was not enough to reach the many immigrants spread across vast expanses of land. Wyneken passionately appealed to colleagues back in Germany for more pastors to care for the spiritual needs of the many Germans in America.

At this point in our tale we meet J. K. Wilhelm Loehe, a pastor in Neuendettelsau, Bavaria, who, although never having set foot in America himself, was extremely influential in the early story of the Missouri Synod. Loehe heard Wyneken's request and quickly began to answer his call for help. Loehe recruited many men as his *Nothhelfer* [emergency helpers] and *Sendlinge* [missioners]. He trained many of them and commissioned them as missionaries before sending them to America either into the field or for further training at the theological seminary he had established in Fort Wayne, Indiana—now known as Concordia Theological Seminary. It was Wilhelm Loehe who had the “noble idea” to establish a mission colony in Michigan. A pastor could care for the spiritual needs of the German immigrants, while every member of the community

would exemplify “the joy of living with Christ” through words and actions for the nearby Native Americans to observe.

This colony was led by August Friedrich Craemer. Born and raised in Bavaria, Craemer studied theology and philology at the university at Erlangen. Craemer participated in a student revolt in Frankfurt in 1833 in an effort to help unify Germany. The attempt failed and Craemer was imprisoned. After his imprisonment he began studying philology in Munich. It was there that he became a Christian after his “hour of Damascus.”

Craemer then spent several years tutoring and teaching in Germany and England before he offered his services to Wilhelm Loehe. In Craemer, Loehe saw the perfect man to lead the mission colony. Craemer's academic background along with his extensive knowledge and ability with the English language were attributes that would be necessary in bringing the Gospel to Native Americans.

In 1845 Craemer led a group of fourteen German immigrants from Franconia, Bavaria, to America. The group consisted of five young couples (one with a two-year-old daughter), two bachelors who were pastoral candidates and Rev. Craemer. While aboard the ship Craemer met Dorothea Benthien.



Dorothea née Benthien Craemer



Die Kirche und das Pfarrhaus zu Frankenmuth.

Frankenmuth, Michigan
Watercolor by Friedrich Lochner

The two were married after landing in New York, and Dorothea and her son, Henry, joined the group. The group then traveled to Michigan, which had been a state for only eight years, where they were to make their home. In mid-August these immigrants founded their settlement on the Cass River, in the middle of the forest, about fifteen miles from Saginaw. They named their colony Frankenmuth, meaning “courage of the Franconians.” It was the first of the Franconian settlements, with Frankenhilf, Frankentrost and Frankenlust following in the coming years.

The settlers worked hard to build their settlement. In the beginning they lived under very primitive conditions and that, coupled with a lack of good drinking water, caused many to fall sick. The group persevered and on Christmas Day 1845 the first service was held in their first building—a log house which was to serve as church, mission school and parsonage.

Craemer quickly established three preaching stations among the Ojibwe people around Frankenmuth. These stations were fifty or more miles away, yet he traveled to them monthly on foot. He also established a mission school for the Ojibwe children. Craemer and his wife took care of the children—kept them clothed and fed—while they lived in the parsonage in order to attend the day school. Mrs. Craemer taught the children cleanliness and good manners while they learned spelling, reading, writing and counting in German, along with religion and English, in their classes. Craemer eventually

had as many as thirty children in his school—what a great number with whom to share the Gospel! The first Ojibwe baptism recorded happened just after Christmas 1846, when three children—Abraham, Magdalena and Anna—were baptized. Craemer baptized a total of thirty-one Ojibwe people during the five years he served in Frankenmuth.

The years following the founding of Frankenmuth saw many new German immigrants join the original group. In early 1846, a second group of immigrants—roughly one hundred—set out to join the settlement. The dual responsibilities of both pastor to the Germans and missionary to the Ojibwe became too much for Craemer to handle alone. In 1847 Edward R. Baierlein was sent to help. Baierlein and Craemer continued the mission work together, with Baierlein focusing on learning the Ojibwe language. Baierlein soon got the opportunity to live with a group of Ojibwe in an area that he named Bethany, which became a very fruitful mission for a time.

Unbeknownst to the settlers, the nearby Ojibwe lived a semi-nomadic lifestyle. Frankenmuth’s growth caused the nearby Ojibwe to move away, seeking their livelihood in less-crowded areas. This essentially ended the town’s direct mission efforts. Its founding purpose, however, continued on with Baierlein’s work at Bethany.

Although the settlers were no longer in direct contact with nearby Ojibwe—thus not fulfilling their original mission purpose—the settlement did not end. Frankenmuth continued to grow and the congregation, St. Lorenz, served many new immigrants. In 1850, after five years serving in Frankenmuth, Craemer was called to the practical seminary, located in Fort Wayne, Indiana, at the time. The congregation was not without a pastor for long. Its second pastor, Karl Roebbelen, arrived in May 1851 and provided spiritual guidance for the people of this colony as it continued to grow and prosper in the coming years.

The next issue of *Historical Footnotes* will continue this story with Baierlein’s work with the Ojibwe at the Bethany mission and that of his successor, Ernst Miessler—all of which began with Craemer and the Frankenmuth settlers.

Historical Footnotes

Concordia Historical Institute

804 Seminary Place
St. Louis, MO 63105-3014

NON-PROFIT ORGANIZATION
U.S. POSTAGE PAID
ST. LOUIS, MISSOURI
PERMIT #4746

Address Service Requested

To Our Friends of History:



SPRING 2012 ISSUE

New Project Celebrating CHI's 85th Anniversary

On March 31, 2012, Concordia Historical Institute reached a new milestone—85 years in the ministry of remembering! CHI has collected a tremendous number of artifacts in those 85 years, and to celebrate, we want to share our collection with you, via email. Every other week we will send an email that will showcase a different item in the CHI collection. Artifacts featured will range from documents, books and photographs from the archives to artwork and objects in our museum collection. The first email (sent March 30) highlighted C. F. W. Walther's 1860 passport, which he would have had with him on his trip to Germany. If you, or anyone else, would like to receive these emails, please contact mhuggins@lutheranhistory.org and we will add you to our subscription list.

Emailing all members! We are compiling a list of the email addresses of all members to get CHI news and event information out to you more quickly than using *Historical Footnotes*. Please send your email address to chi@lutheranhistory.org. Thank you!



Historical Footnotes is a quarterly publication of Concordia Historical Institute (CHI). The Institute is the Department of Archives and History of The Lutheran Church—Missouri Synod, and is a not-for-profit corporation registered in the State of Missouri.

Editor: Marvin A. Huggins. Associate Editor: Patrice Russo
Copy Editors: Marvin A. Huggins, Bonnie Schmidt, Rebecca Wells

For additional information about the Institute and its services
call 314.505.7900 or consult its Web site:

<http://www.lutheranhistory.org>

For historical or research questions call 314.505.7935
or send a message to: reference@lutheranhistory.org