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historical footnotes

the quarterly newsletter of concordia historical institute

Works of Lutheran Artist Added to Concordia Historical Institute's Fine Art Collection

Todd Zittlow

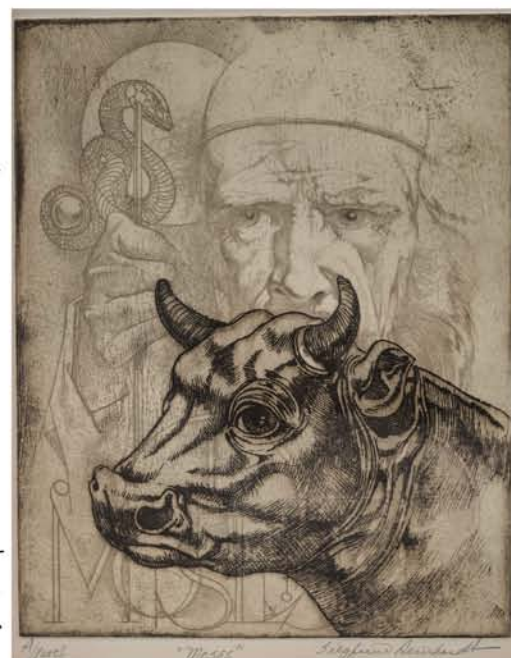
It isn't every day that CHI adds an Old Testament patriarch to its collection, but a recent donation has changed that. Many of our readers may not be familiar with Siegfried Reinhardt, a twentieth-century artist who was active in the St. Louis area from 1955 through 1984. In 1950 *Life* magazine listed him among nineteen important young artists. *Moses*, an artist's proof, is one of two works CHI has recently received. The second work is a numbered print entitled, *Prophet*. These two important works add to

Reinhardts already in the CHI collection.

Seigfried Gerhard Reinhardt was born July 31, 1925, in Eydkuhnen, Germany, and died in St. Louis, Missouri, October 24, 1984. For much of his career, from 1950 to 1977, he was at Washington University in St. Louis. He was active in the St. Louis Artists Guild and has left behind some well-known and prominent works. Reinhardt was perhaps best known in St. Louis for his mural of aviation history that was on display at Lambert Interna-

tional Airport for almost thirty years.

Reinhardt was a Lutheran and often worked with Christian themes. He worked in the design and execution of stained glass windows with the St. Louis based manufacturer Emil Frei and Associates. (continued on page 11)



Siegfried Reinhardt's *Moses*, date unknown

First-hand Account of the Lord's Gracious Hand Over the Lutheran Church in Brazil

George Miller

In the early forties all of Brazil was aroused by the sinking of five troop ships loaded with Brazilian soldiers off the northeast coast of the country by German U-boats. Brazil

was on the side of the Allies sending help to the Italian front. During the days that this was reported by the news media, there was frenzy and suspicion among both the authori-

ties and the people.

On that day I was preaching at one of the mission congregations about thirty miles from the capital city of the southern state, Rio Grande

Do Sul, called Porto Alegre. I was serving as pastor of the Concordia congregation that worshiped in the new chapel of our seminary.

(continued on page 6)

LCMS History and the Attitudes Concerning the German and English Languages

Derek Waffel

One of the most commonly heard stereotypes about Lutherans (sometimes rejected, sometimes embraced) is that we are bound by tradition, rather stubborn, and extraordinarily resistant to change. Even the answer to the proverbial light bulb joke concerning them, “How many Lutherans does it take to change a light bulb?” is a simple “change?” A sweatshirt seen worn by a seminarian features a picture of C. F. W. Walther on the front, proudly declaring that the wearer is “still attending grandpa’s church.”

Yet The Lutheran Church—Missouri Synod did accomplish an enormous change over the course of its history, transitioning from the German language of its foundation and heritage to the English language of its greater adopted national context. This shift was not accomplished overnight, nor without opposition or difficulty within the Missouri Synod. On the contrary, there was a marked wariness and distrust towards English among the founding members of the Synod.

There were reasons for this reluctance to embrace English. Most notably was that the original founding members and groups of which the Missouri Synod came were from a German-speaking background. These were the Saxon immigrants led by Walther and also men trained and sent to America by Wilhelm Loehe who lived in Neuendettelsau. There were other founding members who had come to America at different times and in different groups, but most were of German origin. There was no reason for the initial proceedings to be in any language besides German. Still, the decision to remain with the German language rather than English was not merely an accident of heritage, but an intentional choice. One of the primary explanations given by the founders of the Missouri Synod was that the retention of the

German language in their churches was necessary for the preservation of true and pure doctrine.



A French postcard depicting a caricature of Kaiser Wilhelm II attempting to devour the world. (public domain)

The Missouri Synod eventually transitioned from being a German to an English-speaking church, a change due to the anti-German sentiment associated with World War I and II.

Wilhelm Sihler, a Silesian-born pastor and associate of Loehe, allied himself with the Missouri Lutherans after parting ways from the Ohio Synod in part because of its use of English and German. One of Sihler’s motivations for agreeing with the Missouri Synod’s adherence to German, rather than the Ohio Synod’s English, was a doctrinal concern. Sihler stated that theological education should take place only in German and English was suitable only for literary study. A primary reason for this fear was that it would provide an avenue for the introduction of the English theological material produced by the General Synod, which exhibited a greater degree of theological liberalism than Sihler or other Missouri founders could overlook.

The event which sparked this concern

in Sihler and others of Loehe’s men in America occurred in 1839 when the Ohio Synod’s seminary in Columbus voted to allow education in English in addition to German. Graduates were required to perform practical pastoral ministry in German or English, as the situation required. Loehe’s men, who were involved in the Ohio language dispute, composed a document explaining their point of view. There are two telling comments in this document. First, they declare that the decision to utilize English had been made not on the fixed principle “what is right,” but the fickle viewpoint “what is expedient.” Second, but perhaps first in importance, it asserts that the fundamental character of the seminary was endangered by the current predominance of the English language in itself, and its Reformed theological development.

Loehe himself was against the use of English by American Lutherans on theological foundations. In the instructions he gave to Georg Wilhelm Hattstädt, he connected theology with language. Loehe told him there would be no union with congregations that allow room for English in the office of the ministry and instruction. Loehe believed English went hand-in-hand with Methodism and doctrinal deterioration and that the men and women would run the risk of losing their fatherland and church.

Loehe also objected to it on aesthetic grounds, writing that “only a man who has never learned to distinguish between a beautiful and ugly sound would be ready to surrender his beautiful German for that evil-sounding mishmash! We would first have to grow other ears, if we should desire a New Jerusalem where English is spoken.”

F. C. D. Wyneken was not one of the men Wilhelm Loehe trained and sent

to the United States, but he met Loche after having spent several years in America, and became associated with him in their common goal of North American missions to German immigrants. Wyneken, like other founding members of the Missouri Synod, was born, raised, and educated in Germany. He came to America as a missionary and pastor after reading literature about the great shortage of German Lutheran clergy in America. Wyneken became a pastor in Fort Wayne, Indiana, and was fluent in English, which was unusual of the early fathers. Wyneken notes the link between the use of the English language and inadequate doctrine in the Lutheran church, but his view does not explicitly blame the language.

The reasons for utilizing German exclusively were not only theological, but also practical. The majority of both the pastors and parishioners spoke little or no English. It would have been difficult to insist on an immediate transition to English. The pastors received theological education in German and there were plenty of German immigrants coming into the country to occupy most of the missionary and church expansion efforts of the Synod for many years. The Germans formed communities where they came into little or no contact with non-German citizens. The continued use of German for decades was simply a reasonable and self-perpetuating cycle until the immigrants began a broader communication with non-Germans.

History shows that it is not uncommon for new arrivals to America to retain their native language and culture that lead to individual communities.

What tended to set apart the Missouri Synod Lutherans from other immigrant groups was how the use of German was retained beyond first and second gener-



The last issue of *Der Lutheraner* in 1974

ations. The Saxons arrived in the United States in 1839, but the waning of the influence of German and any significant transition to English did not occur until after 1900. In 1897 only 1.4 percent of Missouri Synod congregations used English; five years later it had risen to 9.1 percent; then 22.1 percent in 1912.

By 1920 congregations speaking English skyrocketed to an astounding 78.9 percent of Missouri Synod congregations. The impact of the First World War and the pervasive anti-German sentiment that went along with it changed the usage of the English language. The First World War is commonly cited as the defining event that caused the shift from German to English; however, though this accelerated the process greatly, it did not begin it. Still the Missouri Synod Lutherans reflected a deep willingness to remain isolated if their theological convictions demanded it. Isolation occurred when refusing to consider fellowship with any of the less orthodox Lutheran churches in America. It was also a matter of ethnic pride to use nothing but German. Germany would not exist as a unified nation until 1871; however, there was a strong sense of cultural unity associated with being German. In the address at the cornerstone laying of the first Concordia Seminary building on Jefferson Avenue, St. Louis, F. C. D. Wyneken asserted that

English education had German roots, and Concordia Seminary would be not only a defender of German theology in America, but also German culture. The people knew nothing other than to be German in doctrine and faith, in their calling and dress, in their work and households.

An important consideration given to the German language was its role in education, because education was of major concern from the beginning of the Missouri

Synod. The forefathers saw it as their duty to provide religion and education. They were responsible Christian parents who not only equipped their children with pure doctrine, but also lived life true to their German heritage. The intention was that their children would develop into useful citizens and devout Christians. On the contrary, "A person without a good education is like an unstable reed . . . Those who do not know their religion can easily fall away from it."

Even education in missions work among Native Americans was oriented around German, rather than their own languages. Prominent missionary to the Chippewa (Ojibwa), August Craemer, wrote a letter regarding the curriculum used in his school for Chippewa children where he described the students practicing their lessons, singing and praying, spelling, reading, writing, and counting—all in German. They were allowed to use their native Chippewa language for reciting Luther's Small Catechism and singing hymns that were available in their language. Craemer wanted to give the Native Americans the best education possible, which included teaching Chippewa, German and eventually English; however, his way of educating was for German to be the primary mode of instruction.

One notable exception to these attitudes towards German and English in the early years of the Missouri Synod,

(Continued from page 3)

and the respective use of each language, deserves to be mentioned. Theodore Brohm, an important founding leader of with the Saxon immigrants under Stephan's leadership as one of seven candidates of theology. Unlike his contemporaries, Brohm advocated the use of English from an early date and it was he who preached the first English sermon in Perry County, Missouri, in 1841. Brohm was eager to promote education like his contemporaries, yet he desired English to be a part of it. Brohm became a professor at Concordia Seminary and was tasked with teaching homiletics, catechetics, and pastoral theology. He helped to

build the original log cabin school in Perry County in 1839, which included the study of Latin, Greek, Hebrew, German, French, and English. Despite the sentiments concerning the English language in the beginning, the Missouri Synod eventually transitioned from being a German to an English church, a change which began in the late nineteenth century and was finally accomplished due to the anti-German sentiment associated with the two world wars.

While the Missouri Synod placed a high degree of significance on being able to provide its members with a good German education, the immigrants slowly be-

gan to experience a greater interaction with American society and felt the pressure to use the English language.

Baepler, Walter A. *A Century of Grace: A History of the Missouri Synod, 1847–1947*. Saint Louis: Concordia Publishing House, 1947.

Emmrich, David N. *The Transition from German to English in The Lutheran Church—Missouri Synod: A Study in Fear*. Master of Arts thesis, St. Cloud State University, 1999.

Heidemann, Leonard William. *Acceptance of the English Language in The Lutheran Church—Missouri Synod*. Master of Science thesis, Iowa State College, 1950.

Meyer, Carl S. *Moving Frontiers: Readings in the History of The Lutheran Church—Missouri Synod*. Saint Louis: Concordia Publishing House, 1964.

An Exciting Way to Move Lutheran History Forward

Brigitte Conkling



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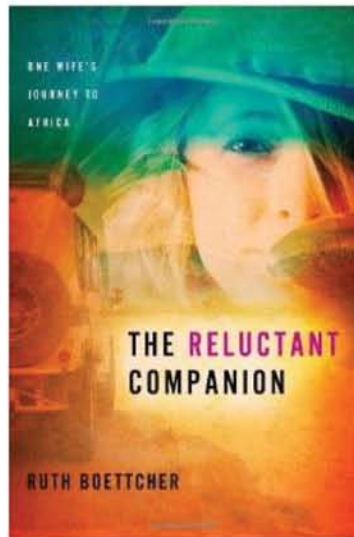
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Houston, Texas

The Wife of a Pastoral Missionary

Book Review Todd Zittlow



The life of a pastoral missionary can be difficult. In many mission fields, the missionary is faced with cross-cultural differences. They may face dangers from local illnesses, wildlife, and poorly developed national infrastructure, including limited access to health care. Many men enthusiastically answer this call to share the Gospel around the world, and the church rightly remembers and praises them for their courage and sacrifice. However, many missionary men do not make the journey into foreign fields alone. Often they are joined by a spouse and children. What are the stories of these companions of the missionary? What challenges might confront them in their inner spiritual lives?

To be sure, there have been significant publications produced focusing on the lives of women in mission. Some of these include, *One Cup of Water: Five True Stories of Missionary Women in China*, 1997; *A Rainbow of Saris: Four True Stories of Missionary Women in India*, 1996; and *Dreams Dawn in Africa*, 1999. There have been others, as well. Now, this author would like to bring a new(ish) writing to the attention of the supporters of CHI. In 2012 Ruth Boettcher penned the autobiographical, *The Reluctant Companion: One Wife's Journey to Africa*, a poignant, honest, and thoughtful reminiscence.

The narrative opens with Ruth in high school and details the early years of her relationship with Dave Boettcher. It tells of long car rides, mailed letters and trips into Chicago. Early on, Dave had spoken of his desire to enter the mission field. Ruth recalls thinking, "I really like Dave, but I don't want to be a missionary. I'm sure he won't be going into foreign missions. He has six years until he graduates from the seminary. In six years he'll forget about being a missionary."

The years passed, Ruth attended nursing school, and Dave enrolled at Concordia Seminary, St. Louis. In the summer following Dave's vicarage year, they were married. During this time

Ruth still believed they would be called into parish ministry. In fact right until call day, she was convinced they would not be chosen to go to the foreign mission field. But then on call day, they opened the call documents and there it read in big, black letters "Ogoja Province, Nigeria, West Africa."

This sets the stage for Ruth's reluctant journey to Africa. The reader joins Ruth as she honestly speaks about her fears, anxieties, and self-doubt during her years in Nigeria, including twice agreeing to return to Nigeria following furlough. She recounts her struggle to see God using her to touch the lives of those around her. And she reflects on the guilt she carried for her reluctance even years after they left Nigeria.

Ruth has the chance to return years later. She hopes to "slay the ghost of my former fears and anxieties." But what will she find? What echoes will return to her years later? To find these answers and more, pick up a copy of this revealing and honest autobiographical memoir. There are various ways in which this narrative may serve history and the church, but perhaps the most important is the freedom it can give other women to speak about their own paths as companions along the way.

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or send a message to: reference@lutheranhistory.org.

The Reluctant Companion may be purchased at SmileAmazon.com (please mention CHI). The author can be contacted at: RuthBoettcher.com.

(Brazil, continued from page 1)

During the announcements after the service, I encouraged the members to earnestly pray for the safety of the country and the people.

The next morning I walked down the sandy road to the bus, which was a truck covered with a tarp and wooden benches for the passengers to sit on. Before I could reach the bus to be taken back to Porto Alegre, I was stopped by the sub-sheriff. He was accompanied by a kacky-clad [sic] dressed soldier with a gun on his shoulder. "You are under arrest," he told me.

"I can't be!" I said, "I'm a born Brazilian and a registered reservist!" I showed him my military papers. He took a look and said, "They are not worth anything." Later I found out that to him this was true because he could not read. He did not question me, but I sent the soldier to accompany me to the county seat at Gravatai. Fortunately I had noticed that on the bench behind me sat the president of the Morungava congregation, a young surveyor named Dorvalino Coelho Do Rosario. On a note I slipped him was written, "I am under arrest!" Please inform Dr. P. Schelp at the seminary."

At the sheriff's office in Gravatai, I was questioned. When the man heard that three of my brothers were in the services of the USA in the Pacific, he said, "I do not know what to do with you, so I will send you with the soldier to the Chief of Police in Porto Alegre." That gave me some hope since I had gotten to know the chief while having to get permits for pastoral conferences and district conventions as secretary of the Brazil District. I arrived at the door of the chief's office and handed my card to the office boy. The soldier immediately blurted out, "This man is under arrest. He has no right to speak to the chief." The boy was surprised and asked me, "Are you really under arrest?" My depressed answer was, "I must be if the



Dr. Paul Schelp, Dr. Rehfeldt, Rev. Fred Otten,
President Heubner, President August Heine

soldier says so."

Sadly the boy said, "You'll have to wait your turn in prison because we have hundreds of persons waiting to be heard." A guard escorted me to a small cell that already contained three other prisoners. Prayer was now my best hope! My cell mates were swarthy Luso-Brazilians (of Portuguese descent). They were in anxious conversation, lamenting their bad luck to be incarcerated here. They were from Colonia Sao Pedro, two hundred miles south of Porto Alegre, where some Pomeranian Lutherans had settled and built our very first church building guided by Pastor Broders in the early 1900s. In the early 1900s Pastor Broders became Synod's scout to look into the possibilities of starting mission work in Brazil. The church was a nice structure and the people really appreciated the true Lutheran doctrine and attended services well.

One night three men rode into the church on their horses because they thought those Pomeranians had hidden arms under the altar. After tearing the altar apart and not finding any weapons, they got angry. They piled up the pieces of wood from the altar and some of the benches and set fire to the pile. The fire burned out the floor and roof. The local authorities arrested them and sent them to jail in the same cell where I had entered. As tired as I was with

all that had happened during that long day, sleep would not come. I called for the warden and asked if he could find another place for me. He said, "Sure, in the penitentiary." So that night the horse-drawn police wagon took me to the penitentiary, where they took everything out of my pockets except a piece of chalk, and led me into a large upper room with forty other prisoners. All the men in that room were of German descent. They had been taken prisoners while on the street talking in German in a group of more than three persons, which was against the law. All they had was the clothing on their bodies and their beds were mattresses on the floor, forty of them. As the forty-first person I looked around to see where I could finally get a little sleep, but found nothing. One of the oldest men in the far corner of the room saw me standing there and called to me and said, "My neighbor and I are going to shove our mattresses together and you can sleep on the crack." I thanked him, laid down, and was asleep after saying the prayer, "*Mude Bin Geh Zu Ruhe*" ("Now The Light Has Gone Away").

The next day I became aware of the restlessness among the men and thought of what I could do to bring calm and peace to them in their dire situation. All I had was the chalk. I decided, after the guards had made their inspection, to write the whole stanza of that evening prayer on the transom above the door where the guards could not see it when they looked through the little window on the door. Many of the men knew that prayer and the melody to it and began singing softly. As more joined in it became louder and the old man that had befriended me said, "Fellows, we can't sing in here. The last time we did the guards thought we were getting along too well and cut our rations in half." As it was we were only getting black beans and rice, a little bread, and water.

"A silent prayer," I said to myself, "would be helpful." Again with the

remainder of my chalk I wrote the whole first stanza of "What A Friend We Have In Jesus" in Portuguese, right under the nail in the wall where I could hang my coat to cover it when inspection time came. Many found it comforting and came to learn it.

Then came Sunday, the saddest day experienced in the lives of any group of people because the men remembered their families and the day when they were with them at home and church. Toward evening I asked my old friend if I could say a few words to them. He agreed and on the basis of the Twenty-third Psalm of the Good Shepherd, I got their attention and said, "Friends, we are all in the same difficult situation. Our loved ones do not know how or where we are, but the Lord our Good Shepherd does. He also knows the anxieties of those in our homes. If a shepherd does not forget his sheep, how much less will Jesus the Good Shepherd forget you and yours? Trust and believe in what He says! When He leads us, all things must work for the good of them that love Him. Surely goodness and mercy will yet follow you and your loved ones when the Lord's time comes. Let us therefore lay all that burdens our hearts tonight before Him in the prayer that He taught us. "Our Father, Who art in heaven, . . ." all of them prayed with me.

The next morning an old gentleman came to me and thanked me for the comforting words. He was a physician called Dr. Hunsche. He said, "Pastor I have eight pastors of my church in this room," and he pointed out, "they have been here for months as I have, but in all this time they have not spoken one word of God to us. All they do is play checkers and tell jokes." Then he told me why he was detained. "My son is in Germany and Minister of Propaganda Joseph Göbbels forces him to send short wave radio messages to Brazil inciting the people to do as told by Hitler. Since they cannot punish

my son they are holding me in prison." Sometime later he was released and came to our little mission in Medino Deus (Child of God), a suburb of Porto Alegre. He played the pedal organ for our services and contributed to our mission and the little parochial school.

One Monday evening I was called to appear before a police lawyer at the central police station. The young man's first question was, "Why does the American Consul call the Chief every hour on the hour and ask, 'Have you already questioned Pastor Miller?' Are you not a born Brazilian?" "Yes," I answered, "but my parents are American citizens and they registered me at the



Pastor George Miller on furlough, 1945

American Consulate as a child, so that I have dual citizenship. The next question was, "Tell me the difference between your church and the German State Church that is advocating to our citizens of German origin, but born here, that they should hold to German blood, German language, and German customs?"

Then under oath I was able to witness to the fact that the forefathers of our church, The Lutheran Church—Missouri Synod, left Germany in the early

1800s in order to have the freedom to worship God according to the Scriptures. At the time, the German Kaiser wanted all [P]rotestant churches to join in one German United State Church. Our people refused and immigrated in five ships to the United States.

Like our church in the USA the church in Brazil holds true to the Scriptures, the [G]ospel of salvation by grace through faith in Jesus Christ the Savior, and teaching our children God's Word at our parochial schools. We have almost one hundred schools in our state alone and more in other Brazilian states. There are high schools, colleges and the seminary on Mont Serrat in Porto Alegre; we also had the *Lutheran Hour* on the radio.

The attorney thanked me for this information and said, "We will be listening to you on the *Lutheran Hour*. You are free to go, and if you have any further difficulties let us know and we will take care of it. When I mentioned to him that everything I had was still in the safekeeping of the prison warden, he said, "Here are five Brazilian *cruzeiros* (currency) and you can ride home on the streetcar." Was I glad to be home and thankful for the Lord's care of me during those trying days. Now I could, at the church's request, be helpful in getting other pastors, who are in jail or under house arrest, their freedom and their library books (written in German)! Later on during my lectures in the USA I gathered books to replace those that had been burned because they were in German. I sent them to the seminary for distribution to pastors and students of theology.

Afterwards I was sent to Bom Jesus in the Highlands (Apardos Da Serra) in Rio Grande Do Sul, to replace their pastor. He could no longer serve because it was near the border with Santa Catarina where the Nazi sympathizers were very active. The Hitlerites would march with swastika flags and sing "*Horst Wessel Lied*," shouting "Heil Hitler!" The Bom congregation had been worshipping in the

(Continued from page 7)

homes of the members, but soon built a beautiful new church on a prominent corner in town. The congregation saw to it that their servants, relatives, and friends came to become faithful Lutheran members. In gratitude they built a summer home on a mountain lake and dedicated it to our family.

Soon I traveled out of state for the release of three pastors from prison or house arrest. The pastor from Santa Catarina had submitted a congregational constitution to the state authorities and included a plan for a parochial school. He had been imprisoned for some time already in the capital city of Florianopolis, on the Atlantic Coast. The trip from Porto Alegre was on a dilapidated bus that was very dangerous because the driver sped around blind and narrow curves late at night. The Lord sent His angels and we arrived safely the next morning. I immediately contacted the State Secretary Education, who was the official that made the arrest, possibly thinking that a Hitlerite school was to be organized by this German-speaking pastor and congregation. An audience was quickly granted me and I took him a printed copy of the excellent report that the Secretary of Education in Rio Grande

Do Sul had given our schools. He looked it over carefully and became persuaded that his state wanted parochial schools. The secretary granted permission to the constitution, the school and the release of Pastor Schroeder. That night at the hotel we thanked God together during our meal and joyfully put Pastor Schroeder on a bus to return to the great work of the Lord among his parishioners.

The next trip was farther inland in the same state where two pastors, Neumann and Helmer, had been ordered to stop preaching. The pastors were hesitant to go to the Secretary, but when I explained Pastor Schroeder's situation, they found encouragement to go and were quickly granted permission to continue to their pastoral duties when it was clarified that they were not pastors of the German State Church.

The most serious case of imprisonment was suffered by the Brazilian District President Pastor August Heine. He had received a letter from a young Lutheran man serving his country at the military establishment in the city of Cruz Alta, asking for a pastor to visit and give him Communion. President Heine wrote to Pastor Beck who lived in that area and passed on this request of spiritual service. While Pastor Beck was in the military camp, a conversation began about the sinking of five Brazilian troop ships. Beck repeated what everyone was saying, "There is danger on the coast of Brazil," which was changed by an observer to "When there is danger on the coast of Brazil, turn your backs on the Brazilians and shoot them in the back." The word for "coast"



School children, Porto Alegre, Brazil



August Heine



Bom Jesus Church

and "back" is the same in Portuguese. Pastor Heine was accused of being the head of an enemy spy-ring with Pastor Beck as his accomplice.

The district hired a Brazilian attorney who came to Porto Alegre from Santa Maria where the trial was to take place. It was decided at the attorney's insistence that I would go as a witness before five members of the high military court in Santa Maria. I explained to the court the purpose and method of work was according to the rules of the church in America, and that Pastor Heine had the sworn duty to carry out the implementation of church work. After more than a half hour, the military prosecutor by the name of Sabbat



Pastor George Miller's parsonage

demanded that I stop and answer one question. "Did your church ever discuss the teaching and practice of German blood, German language, and German customs?" When I started to answer the head judge stopped me and would not let me finish. Our attorney

did not utter one word to help me. The judge made the demand, "Just answer yes or no!" But to answer with a simple no would not correctly reflect the rejection of the matter by the convention. Our minutes had already been impounded by the authorities and they knew what had been decided. To say yes would not only compromise but implicate our church in a most serious way. It seemed that's exactly what they wanted. My answer was, "I do not know how to answer with a simple no or yes." The trial ended and both pastors were imprisoned. Pastor Beck did not serve long; however, even though we made an appeal to the high court in Rio, it was only after four years that Pastor Heine was finally released. Heine was probably released

because the accusation could never be proven. Both pastors served faithfully for years after their imprisonment.

Praise to the name of the Lord. Amen.

Pastor Miller's first call was to Brazil in 1934; he served as secretary of the District of Brazil, 1940–1948. (This manuscript has been edited for Historical Footnotes).

Upcoming Events at CHI

Summer 2015—special exhibit at CHI on Jan Hus

June 24-26, 2015—CHI exhibit at LWML Convention

October 8, 2015—Auxiliary Meeting, CHI conference room, Mr. Larry Lumpe, guest speaker on Lutheran Laymen's League

November 12, 2015—Awards Banquet, Koburg Dining Hall, Concordia Seminary, November 12, 2015, Tim Townsend, guest speaker, author of *Mission at Nuremberg*

December 10, 2015—Auxiliary Christmas luncheon, Laclede Groves, Rev. Ronald Rall, guest speaker on Papua New Guinea

Giving Thanks for Marvin Huggins, Servant of the Lord and His Church



Marvin and Barbara Huggins

Rev. Marvin A. Huggins recently retired from CHI, where he spent more than thirty years of his career as associate director, working as the archivist for the Missouri District and Synod. Marvin and Barbara have relocated to Marietta, Georgia, to be near their children and grandchildren.

During a special open house at CHI, Dr. Harmelink presented Marvin with a plaque that denotes his emeritus status as associate director of CHI.

During the reception Marvin recollected his many years at the Institute and how the Lord has blessed, especially in the last decade with enhanced space in the CHI archives and the dedication of a permanent museum at the International Center.

Barbara also worked for CHI as the receptionist. Before Barbara left she and the staff held a boot camp where a number of LWML archivists received hands-on training.



President Matthew Harrison gives Rev. Huggins his well wishes



Daniel Harmelink presents Rev. Huggins with a plaque of commendation



Daniel Preus (former CHI director) congratulates Rev. Huggins on his service as archivist.

CHI Participates in Local Lutheran School Social Studies Fair

Rebecca Wells



Museum Curator Rebecca Wells talks to students at Our Redeemer Lutheran School

In February 2015 Our Redeemer Lutheran School in Overland, Missouri, invited CHI to present at their triennial social studies fair. The theme for the fair was the decade of the 1910s because the school was founded in 1914 and was celebrating its 100th anniversary. The teachers asked us to present on a topic related to WWI. As museum curator, I had the exciting task of preparing the display, which I entitled, "Missouri at War: The Chaplaincy, Language and Anti-German Sentiment during World War I."

The display featured a WWI chaplain's uniform belonging to A. J. Schliesser, including his sword, as well as a camp pastor uniform belonging to Herbert H. Gallmann. Other WWI artifacts in the CHI museum collection were also on display, including a mess kit, match box with Trinity symbol, and an inflatable Army pillow. Many students and adults were stumped when I asked them to guess what it was. A frequent answer was a canteen. Measuring at 18 x 11 inches would have been one large canteen!

The display featured two Lutheran

questions that served as my talking points, which were:

- **Can you imagine being a pastor in the trenches of WWI with bullets and grenades flying all around? Ask me about the LCMS's first military chaplain overseas in WWI.** I then shared Chaplain Frederick C. Proehl's experience in the Great War. Proehl was the senior chaplain on the first troop transport to the European battlefields in WWI and he served with the Sunset Division of the 164th Infantry in France. He received three shrapnel wounds at Soissons, was gassed at St. Mihiel, and was decorated with the *Croix de Guerre*, a military decoration of both France and Belgium that means "war cross."

- **Did you know that the name Caesar, as in Caesar Augustus, sounds a lot like Kaiser, the German word for emperor? Ask me why this mattered in the United States in the late 1910s.** I then discussed the anti-German sentiment that was rampant in the United States during WWI and affected many pastors, teachers and laypeople. I shared that there is an oral story, perhaps merely a legend, of a pastor who was questioned following a Christmas service because he read Luke 2, and was misunderstood when he said

the name "Caesar Augustus."

Other things I made sure to talk about was how the language change from a German-speaking Synod to an English-speaking Synod began in the 1910s, what a chaplain is and does, and how only five of our thirteen chaplains actually served overseas because German Americans were suspect at the time. A final item that I brought was a hand-drawn P. O. W. autograph booklet from CHI's Walter A. Maier collection. Maier served as a WWI camp pastor in Massachusetts and Georgia during the war. This booklet was from Gallup's Island in Boston Harbor when Maier served German seamen interned there.

The teachers were very appreciative of our display. Ms. Katie Wells, first grade teacher at Our Redeemer made the following comment about the display:

It definitely added to the event. We were able to have other displays showing local history, and of course the students' personal projects, but the CHI display brought in a worldly example. It showed the students a new angle at how they could look at the war. Not just from which side won and how many people died.

Students and adults alike were interested in looking at the artifacts and learning about what it was like to be a chaplain in the war. Many students were fascinated by the sword of course. One of my favorite questions was: "Was that ever used to kill anyone?" And thus followed a discussion of what a dress uniform is and what a chaplain does. It was an absolutely wonderful event and I was so glad to have been asked to participate. We would love to be able to work with our local schools with events like this more often.

(Reinhardt, continued from page 1)



Siegfried Reinhardt's *Prophet*, date unknown

One of Reinhardt's stained glass windows was relocated and can be seen at the International Center of The Lutheran Church—Missouri Synod on S. Kirkwood Road, Kirkwood, Missouri. Other works of Reinhardt's can be seen on the campuses of Concordia Seminary, St. Louis, Missouri; Valparaiso University, Valparaiso, Indiana; and Concordia Theological Seminary, Fort Wayne, Indiana.

Artwork has long served an important role in the life of the church throughout the ages. CHI is honored to preserve many important pieces of art and happy to add these two works of Siegfried Reinhardt to its collection.



Siegfried Reinhardt

Kristen Muehler Joins the CHI Team

CHI welcomes Kristen Muehler as its new receptionist. Kristen is originally from Concordia, Missouri, attended St. Paul's College High School, St. Paul's College, and Concordia Teachers College, Seward, completing a teaching degree. She taught high school in Minnesota for a few years, switched over to a travel career, and eventually married Rev. Craig Muehler, who was a pastor in North Dakota at the time. The Navy claimed Rev. Muehler as one of their chaplains and Kristen has been following him around for the past twenty-four years to various duty stations including

Hawaii; Okinawa; San Diego, California; Corpus Christi, Texas; Great Lakes, Illinois; Jacksonville, North Carolina; and Washington, DC. She is happy to come back to Missouri and pleased to be working at CHI, on the campus where her father, husband, and numerous uncles and brothers attended seminary. Kristen and Craig have four children: Seth is currently a freshman at the University of Missouri, Jesse is a freshman at St. Paul's Lutheran High School in Concordia, Missouri, and Faith and Hope are seventh graders at St. Paul's Lutheran School in Des Peres, Missouri.



Kristen Muehler

Correction to the *Historical Footnotes*, Winter 2014

"Thank you to 2014 Concordia Historical Institute Donors," page 10
Victor Both, *Chicago, Illinois*
Marcia M. Hoemann, *Florissant, Missouri*

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LWML Historian Barbara Huggins and archivists at the 2015 LWML–CHI archivist boot camp