

An Overview of Wisconsin Synod Congregations
In West-Central Wisconsin from 1859 to 1900

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Church History

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GOAL: This paper will treat the early history of the Wisconsin Synod congregations of West-Central Wisconsin. First we will take a look at the make up of the people who settled this area. Then we will briefly look at a couple of Wisconsin Synod missionaries who worked in this area. Finally we will give a brief history of some of the congregations in this area to show how the various congregations were related during their early histories.

The people who settled the area under consideration consisted of three main groups. These three main groups are the Germans from Germany, the Norwegians, and a group which is a mixture of Welsh, Irish, Scottish, and American-German.

"The American-Germans that came from Vermont and New York (their relatives settled there in the 1750's and 60's) were of the first immigration from Germany."¹ This group made up the first immigrants to Wisconsin and to this area. They had been pushed out of their jobs by the new immigrants coming into this country.

When German immigrants reached America they had to look for a home. They missed their homeland, so they looked for a place that looked like the area they came from. They heard of Wisconsin, a land of fine timber, rolling hills, and beautiful scenery. Many of these first immigrants came to Milwaukee on their way to other parts of the state.

Many German mission societies (Bremen, Elberfeld, and Langenberg~~n~~ to name a few) were concerned for their brethren who emigrated to America. A mission society, composed of Lutheran, Reformed and United, members sent John Muehlhaeuser to America in 1837. Shortly after that two other pastors followed. One of these went to Wisconsin. "Upon reporting to Muehlhaeuser concerning the conditions and needs in Wisconsin Muehlhaeuser came to Milwaukee June 1848."² These three pastors joined to form the First Ev. Lutheran Synod of Wisconsin.

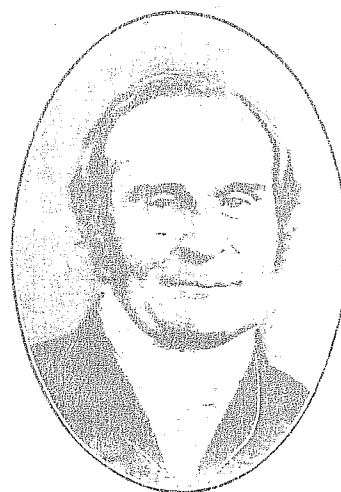
The Synod grew and expanded along the shore of Lake Michigan, south from Milwaukee to Kenosha and north as far as Manitowoc, west as far as Watertown and north from there to Fond du Lac.

As the Synod grew the need for a traveling missionary made itself felt. It was to be his task to reach the scattered Lutheran immigrants. The first home missionary to be sent out by our Synod was Pastor

Gottlieb Fachtmann. The following is a brief scetch of Pastor Fachtmann's labors, especially in West-Central Wisconsin.

GOTTLIEB FACHTMANN

Gottlieb Fachtmann was a native of Hannover Germany and also a university graduate, who had gathered some experience in pastoral work in Brandenburg Prussia. On arrival in Milwaukee he sought out Pastor Muehlhaeuser who assigned him to congregations in Richfield and Town Polk Wis. Already at that time Pastor Fachtmann began to do mission work. The missionary spirit was indeed alive in Pastor Fachtmann. His congregations gave him permission to go about the surrounding areas and do work among the Lutherans that he found there. Professor Kowalke wrote:



Pastor G. Fachtmann

When one reads the history of the founding of the congregations along the shore of Lake Michigan north from Milwaukee to Geen Bay and then across the State of Wisconsin to the Mississippi, one constantly comes across the name of Pastor Fachtmann. He was a traveling missionary of the Wisconsin Synod and he covered the territory from Milwaukee through Sheboygan then to Fond du Lac (he is said to be the founder of St. Peter's) there on to Menasha, New London, and across the state to La Crosse, Winona, Rochester, and St. Paul. Much of this ground he covered on foot. He was a man of courage, strong of body, with a

keen eye for the beauty of scenery, a theologian with German University training and whole heartedly devoted to the work of spreading the Gospel among settlers in the raw territory that he traversed.³

During 1857 and 1858, Pastor Fachtmann traveled to many communities in eastern Wisconsin, administering to the German Lutherans there. (A map of these travels can be found in the Appendix.) In 1858, the Synod endorsed his work and he became missionary-at-large for the Wisconsin Synod.

In 1859 Pastor Fachtmann heard of a new mission field near La Crosse. He departed for this new field on July 10, 1859.

"La Crosse was a city that had attracted a number of Lutherans from Hannover, Germany, as early as 1853"⁴ When Missionary Fachtmann came to La Crosse it became one of the seven centers of the fields of activity of the twenty-one pastors that composed the Synod in 1860.

In April of 1859, German Lutherans in La Crosse met and established First Lutheran Church. (cf. brief history of First Lutheran p.74) It was the call of this congregation which first brought Pastor Fachtmann to the La Crosse area in 1859.

Pastor Fachtmann soon also began to serve a Lutheran congregation in Burr Oak. This congregation had been organized by a Pastor Memminger in 1855. In 1858 Pastor Memminger died and the congregation

found themselves without a pastor. On May 9, 1859, Pastor John Muehlhaeuser visited Burr Oak and encouraged the congregation to join the Synod and make a formal request for a pastor. This they did and Pastor Fachtmann was assigned this charge in August of 1859. Pastor Fachtmann served this congregation every third Sunday.

During this time Pastor Fachtmann also served some German Lutherans in the Barre Mills area. He held services in Lutheran homes there first monthly and later twice a month. Pastor Fachtmann served Barre Mills until 1862, when he left for St. Paul Minnesota. At this time Pastor Fachtmann left the Wisconsin Synod and joined the Minnesota Synod of which he later became president. Through his work in God's country, west-central Wisconsin, pastors of the Wisconsin Synod were stationed in La Crosse, Burr Oak, Barre Mills, Fountain City, and Buffalo.

When the work became too great for Fachtmann, he asked for another minister to help him, so the Synod called Pastor William Hass from Hustisford, Wisconsin.

Now let's take a brief look at Pastor Hass' work in this area of Wisconsin.

FREDERICH WILLIAM HASS

Pastor Frederich William Hass came from Zuchen,

Pommern in Germany to America arriving in Watertown on September 9, 1856. Frederick Hass was a teacher when he first came to America. The reason that he moved to Watertown was that he had read several letters by Teacher Wetzel, who latter served as teacher of St. John's Christian Day School.

In 1858, Teacher Hass moved to Hustisford as a teacher-preacher. On October 6, 1860 Hass was ordained a Lutheran Pastor. "In that same year the five foot four inch pastor received a call from Pastor Gottlieb Fachtmann of La Crosse."⁵



Pastor Hass, in 1862, came to the Barre Mills area for one reason, to serve and form a congregation. During the next few years Pastor Hass worked part time in Barre Mills and part time in the town of Hamburg.

After much work in the area, twenty-five members met in 1868 with one aim in mind, and that was to establish a local German Lutheran Congregation. Yet it took two more years before St. John's Lutheran Church was formerly organized on March 2, 1870. The following year they built their first church. Also during the same year provisions for religious training

of the children were made. On Sunday afternoon, classes were held for the children by Pastor Hass.

After 1873, Pastor Hass also served St. Peter's of Chaseburg. Pastor Hass as early as 1874, served the people who would later belong to St. Matthew's of Stoddard and St. John's of Genoa, as well as Chaseburg. He also served the Lutherans in Cashton from 1868 to 1873. His last sermon was on Hamburg Ridge where he got sick in the pulpit and a week later he died. Indeed Pastor Hass was a dedicated servant of Christ and of the Lutheran Church Wisconsin Synod.

It was dedicated servants of the Lord such as these two men that, with God's help, established many of the congregations in this area.

For the remainder of this paper we will look at brief histories of some of these congregations. In doing this we will be able to see the close ties that these congregations had with each other and with the Wisconsin Synod. The congregations will be considered in chronological order according to the date of their organization.

First Ev. Lutheran Church, La Crosse

In 1856, Pastor Muehlhaeuser sent Pastor Buehren to La Crosse to preach to Lutherans there. A movement was started to form a congregation and to purchase

land, but this plan did not progress well. In 1857 and 1858, Pastor Spengler from Sauk county worked in La Crosse with little affect.

In 1859, Pastor Fachtmann came to La Crosse, a village of about 600 people. "La Crosse thus became one of the seven centers of the fields of activity of the twenty-one pastors that composed the Synod in 1860"⁶

On April 22, 1859, a meeting was held in a school building on 4th St. A constitution was adopted and a Church Council elected. Since this group had no pastor it instituted evening reading services and also a Sunday School. "On May 11, 1859,



Fachtmann

the group decided to join the Wisconsin Synod and requested of President Muehlhaeuser that a pastor be sent to them"⁷ Pastor Fachtmann became the first resident pastor of this congregation and was installed on August 1, 1859. He immediately began to teach children in a Christian Day School. Pastor Fachtmann served First Lutheran from 1859-1862.

The next pastor was Pastor C. Stark. He originally came from the Mission House of Basel Germany and also served in a Methodist congregation in Indiana.

In 1856, he was ordained a Lutheran pastor. Pastor Stark was called from a congregation in Plateville and began his work at First Lutheran in November, 1862.

The Civil War (1861-1865) did not stop the influx of German Lutherans to the La Crosse area. First Lutheran also continued to grow during this time.

After Pastor Stark left in 1865, Pastor H. Kittel who was sent by the Berlin Mission Society, became the pastor.

During Pastor Kittel's pastorate First Lutheran was troubled by a tendency which bothered the whole Synod at this time and that was the unionistic tendency of several Wisconsin Synod pastors. This troubled time can be summarized as follows:

As the Wisconsin Synod's position vacillated between its love for the Lutheran confession and its feeling of gratitude toward the unionistic Mission Societies in Germany, which had sent missionaries and financed aid to the Synod in its early years, so the trend to Unionism, which was so deeply rooted, manifested itself in our congregation also. It took a prolonged struggle to overcome that trend. It was only natural that the missionaries sent by the Mission Societies foster the idea that all German Protestants should be admitted to Lutheran altars and pulpits. During Kittel's sojourn at La Crosse the Synod at Racine 1868 had voted the condemnation of every form of altar and pulpit fellowship with unorthodox and heterodox believers. The congregation wished to remain a member of the Wisconsin Synod but Pastor Kittel severed his relation with the Synod and then resigned from the congregation after seeing the new church completed and dedicated in 1869 and returned

to Germany in March 1870."⁸

Pastor C.G. Reim became the successor of Pastor Kittel in April, 1870. During his pastorate the congregation continued to grow. After a pastorate of 32 years in this congregation Pastor Reim resigned his office in 1902, because of ill health and old age.

St. John's Lutheran Church, Ridgeville

The earliest settlers of this portion of Monroe county, formerly called "Dividing Ridge," were Lutheran peasants from Jefferson County. The first of these arrived in Monroe county in 1855. "But it was not until the arrival of Mr. William Waegner in September 1860, that efforts were made to gather the scattered Lutherans into a congregation."⁹ Mr. Waegner came from Germany in 1854 and settled in Milwaukee. Because of poor health his doctor told him to leave the city and take up farming. So in September of 1860 he moved to Ridgeville. "At first he conducted reading services - a service he continued to render at times when the congregation was without a pastor."¹⁰

On April 1st, 1862 eighteen Christians of the Lutheran faith came together and formally resolved to establish the Christian ministry in their midst by holding regular reading services and by calling

a pastor as soon as possible. At this meeting the congregation was incorporated under the incorporate title, "The Evangelical Lutheran St. John's Church." Also at this meeting a letter was written to be sent to Pastor J. Muehlhaeuser, founder and first president of the Wisconsin Synod, applying for a pastor.

On May 15, 1862, the congregation came together to hear Pastor Ewert, from Burr Oak, preach the first Lutheran sermon in Monroe County. Pastor Ewert promised to preach at least once in eight weeks, receiving for every round trip of sixty miles \$8.00 in cash. In June of 1862, after the congregation had previously been admitted to the Wisconsin Synod, a church was built and dedicated to the Lord, with a service conducted by Pastor F.W. Hass from Mormon Cooley.

"Through the instrumenatality of Dr. Ed. Moldenke who had previously, in June 1863, preached at Ridgeville while on his missionary expeditions, the Rev. John A. Hoyer was commissioned to become the first resident Lutheran minister in Monroe County."¹¹ He arrived August 25, 1865. Pastor Hoyer labored with great zeal, preaching not only at Ridgeville but also at Clifton, where he had organized a congregation during the first year of his ministry. In October 1867, Pastor Hoyer accepted a call to Eldorado, Wis.

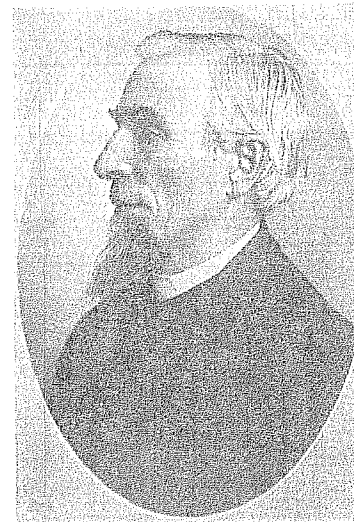
During the ensuing interim of 7 months Mr. Waegner conducted reading services. In May of 1868, Pas-

tor Ludwig Ebert was called from Portland, Minnesota.

This man pretended that he until then had been a member of the Synod. At this early age the young congregation suffered one of those rare, unpleasant episodes in the history of the Christian Church, when a minister of the Gospel is led in the ways which are not good and which make a man unworthy of being called a servant of Christ.¹²

In the two years he^{WAS} at Ridgeville he founded a church at South Ridge and erected a house of worship at Clifton. In 1871, the congregation was duty bound to dismiss Pastor Ebert on account of his offences. He then returned to Germany, accepting a position in a gymnasium.

On May 26, 1871, the Rev. Albert F. Siegler, a native of Wollin, Pomerania, Germany, and first student under Dr. Moldehnke at Northwestern, was installed as St. John's pastor. During his pastorate a new house of worship was built. "A church strife, into which the church was precipitated by the Reformed members, while the building was in progress, ended in the withdrawal of 13 families and the formation of Salem's Church."¹³



A. F. SIEGLER

Rev. Siegler also preached at 14 other congregations and preaching stations. In July, 1877, Pastor Siegler was called

to Ixonia, Wisconsin.

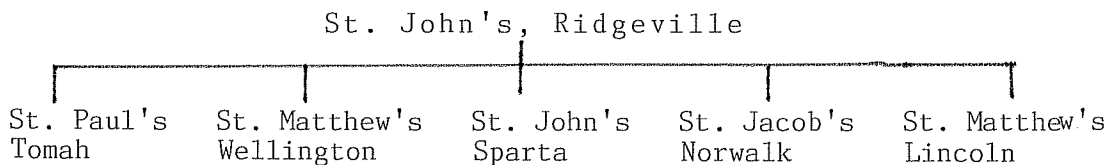
On July 24, 1877, Rev. Erdman A. Pankow was installed as St. John's next pastor. Pastor Pankow's father immigrated to Lebanon, Wisconsin, with the so called Old Lutherans of Pomerania and Brandenburg in 1843. Pastor Pankow held the office of pastor of St. John's, Ridgeville; St. Paul's, Tomah; and St. Jacob's, Norwalk for four years, at which time he was forced to resign due to poor health.

Pastor Andrew Schroedel was installed as St. John's next pastor in December, 1881. Pastor Schroedel served St. John's until 1889, at which time he accepted a call to Northwestern as a Professor.

Pastor Christian Koehler succeeded Pastor Schroedel in 1889. In 1899, Pastor Koehler became ill and was unable to carry on in his duties. During the six month vacancy St. John's was served by Prof. John Koehler of our Seminary then located in Wauwatosa and by Pastors from the La Crosse - Winona areas.

Pastor G.W. Albrecht was the pastor that brought St. John's into the 20th century.

The chart below shows the daughter congregations of St. John's, Ridgeville that are considered in this paper.



St. John's Lutheran Church, Barre Mills

Already in 1859, the Lutheran pioneers in Barre Mills requested Pastor Fachtmann of La Crosse, who had been working along the Mississippi River in the interest of Synodical missions, to hold services in their homes, at first monthly then twice a month. In 1864, Pastor Hass began to hold services in the district 9 schoolhouse.

On March 2, 1870, St. John's was formally organized. In 1871, St. John's congregation built their first church. "Within three short years, the congregation was already self-supporting and called the first resident pastor, Reverend Dagefoerde (1873)"¹⁴ Pastor Dagefoerde accepted a call to Bloomfield in the Fall of 1877. Pastor Peter Lange became the next pastor and labored at St. John's for eight years.

Pastor Richard ^{Ziegler} accepted the call to St. John's in 1886. Under his influence a Christian Day School was started in 1886. Pastor Siegler had a great zeal for mission work. Under his leadership St. John's became a mother congregation for three area congregations. Pastor Siegler conducted services



1886—Rev. Richard Ziegler—1910

alternately in West Salem (from April 11, 1887) and at Bangor (from Dec. 9, 1888) on Sunday afternoons and with less regularity also at Portland. In 1890, a small group of the members of St. John's left to formally establish a congregation in Bangor. The same thing was done in West Salem. Pastor Siegler continued to serve St. John's until 1910.

St. Paul's Ev. Lutheran Church, Tomah

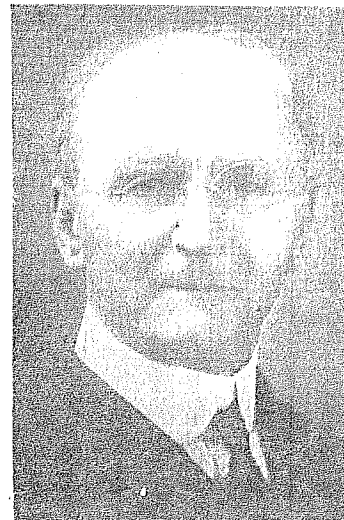
Prior to 1872, worship services had occasionally been conducted in private homes in Tomah by Pastor Ebert of St. John's Ridgeville. After Easter in 1872, Pastor A. Siegler, also of Ridgeville, conducted services in Tomah every four weeks.

On July 26, 1874, the congregation was organized under the name St. Paul Ev. Lutheran Church. At the time of its establishment the congregation numbered 93 souls and 44 communicants. In the Autumn of 1878, the congregation resolved to establish a Christian Day School. "Thus, almost from the very beginning of its existence, the congregation realized the need of Christian education for its children."¹⁵

On May 13, 1882, the congregation voted to join the Wisconsin Synod.

In the first years the congregation was served faithfully by the pastors of St. John's, Ridgeville:

Pastor A. Siegler, Pastor E. Pankow, and Pastor A. Schroedel. But the congregation realized the need for having their own resident pastor. "On April 6, 1884, the congregation extended a call to Pastor J. Jenny."¹⁶ Pastor Jenny accepted the call and arrived in Tomah in the Fall of 1884.

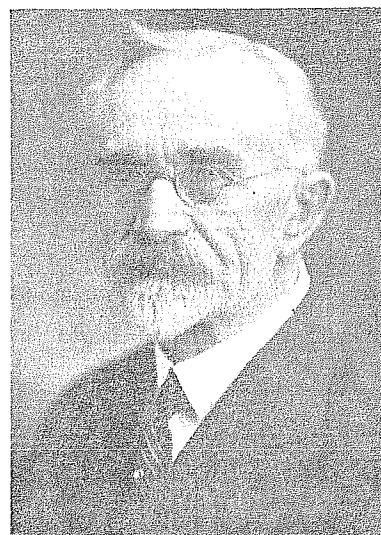


JOHN JENNY

"In 1887, St. John's Ev. Lutheran Church of Sparta asked to be served by the Pastor of St. Paul's of Tomah. He started doing so in December of that year."¹⁷

In the Fall of 1892, Pastor Jenny accepted a call to Deluth, Minnesota. Pastor G.E. Bergemann of South Bay City, Michigan was installed as the second resident pastor on November 1, 1892.

The congregation was privileged to celebrate the twenty-fifth anniversary of its founding in 1899. "At the time of this anniversary the congregation numbered 126 voting members, 437 communicant members and 682 souls."¹⁸



PASTOR G. E. BERGMANN

In the Fall of 1899, Pastor Bergemann accepted a call to St. Peter's of Fond du Lac, Wisconsin. In December of that year the congregation called Pastor J.G. Glaeser of Naugart, Wisconsin. Pastor Glaeser accepted the call and arrived in Tomah on January 11, 1900.

St. Matthews, Town of Wellington

The history of St. Matthew's, at the junction of South Ridge and Pleasant Ridge in the town of Wellington, begins in 1869. Ludwig Friske and his brother Julius walked fourteen miles to hear a Lutheran sermon preached at Ridgeville.

As a result, Pastor Ludwig Ebert, of St. John's Lutheran Church of Ridgeville inaugurated Lutheran preaching at South Ridge, where until then, the Methodist ministers from Spring Valley had been conducting services in the Musch Schoolhouse with Lutheran people.

Pastor Ebert conducted divine services once a month on a week day and communion four times a year on a Sunday.

When Pastor Ebert returned to Germany in 1871, Pastor A.F. Siegler was called to fill the vacancy. Pastor Siegler also preached during the mid-week and was usually accompanied by William Waegner of Ridgeville.

Because of the many congregations and preaching

stations which Pastor Siegler served he suggested Dorset Ridge, Indian Creek, and South Ridge call their own pastor. This they did by calling Pastor W. Bergholz, "who took up residence in an old-time cabin on Dorset Ridge in 1873."²⁰ He preached at South Ridge every third Sunday. Usually walking the fourteen miles. It was during Pastor Bergholz's pastorate that St. Matthew's was formally organized and a constitution adopted in 1877.

In May of 1877, Pastor C. Zlomke was installed by Pastor Siegler as Pastor Bergholz's successor.

He had served in the Second Squadron of the First Royal Hussar regiment in Germany, so made use of his horsemanship, riding horseback from Dorset Ridge to teach the children the fundamental truths of Christianity on Saturdays and preaching Christ every third Sunday.²¹

Pastor Zlomke had withdrawn from the Iowa Synod in 1875, because of doctrinal differences.

After three years Pastor Zlomke was followed by Pastor J. Badke, who had come from Germany in 1864. Pastor Badke served congregations at Dorset, Clifton, Wilton, and South Ridge.

In 1884, Pastor Frank Steyer took charge of these four congregations. He lived in the parsonage in Clifton.

In the Spring of 1889, by recommendation of the Synod these four congregations were divided. St. Peter's at Clifton and Immanuel of Dorset Ridge formed

one charge and St. Paul's of Wilton and St. Matthew's on South Ridge the other one. The latter extended a call to Pastor J. Ziebell who was installed on July 6, 1889. Pastor Ziebell settled in Wilton from where St. Matthew's was served until it became independent in 1908. Pastor Ziebell resigned in 1892, which resulted in a three year vacancy. St. Matthew's was served during this time by Pastor C. Koehler of Ridgeville.

The next incumbent was Rev. J. Hering, at one time assistant Professor in the Seminary of the Iowa Synod. Pastor Hering served St. Matthew's until Jan. 1908, when it was agreed to separate from the Wilton charge and engaged their own minister.

St. John's, Sparta

About 1875, a few German Lutherans traveled to the town of Ridgeville for the purpose of listening to a Lutheran sermon and partaking of the Lord's Supper. The pastor of St. John's, Ridgeville at this time was Pastor Siegler. As a result of the need of the Lutherans in Sparta, Pastor Siegler came to Sparta, collected the scattered Lutherans, preached to them, and administered the sacraments. Pastor Siegler preached in Sparta at irregular intervals until 1877.

In 1877, the Lutherans called Pastor Henry Dagefoerde, "the first laborer commissioned to America by Pastor Ludwig Harms,"²² the Pastor at Barre Mills to serve them. He only served until the Fall of 1877.



Pastor Dagefoerde

The Sparta Lutherans were next served by Pastor Louis E. Junker of Burr Oak. Pastor Junker served them about every third Sunday. Under the leadership of Pastor Junker the Sparta Lutherans formally organized a congregation on January 17, 1880.

In 1882, the congregation together with Christ congregation of Burr Oak called Pastor Phillip Sprengling, a recent graduate of our Seminary in Wauwatosa.

"Typical of a new congregation, and especially in those early years, the Sparta congregation, during its first twenty years, was somewhat dependent upon its sister churches for the service of a pastor."²³ As was shown St. John's was at times served by Ridgeville and Burr Oak and then in 1887, Pastor Sprengling took a call to Centerville, Wisconsin so the Lutherans in Sparta asked the pastor of St. Paul's, Tomah to serve them. Pastor John Jenny consented to do this.

Pastor Jenny was succeeded in 1892, by Pastor G.E. Bergemann, who served in this connection until 1899, in which year he accepted a call to Fond du Lac. The congregation was subsequently served by Pastor John Glaeser of Tomah.

During these first years "the pastors came once a month to Sparta to preach and on the other Sundays members of the congregation read from a book of Bible texts and sermons."²⁴

In 1901, Pastor Glaeser encouraged the Sparta Lutherans to call a pastor of their own. Mr. H.W. Schmeling, a student at our Seminary in Wauwatosa responded to the call. He was ordained on July 7, 1901, and became St. John's first resident pastor.

St. Jacob's, Norwalk

St. Jacob's is an outgrowth of St. John's, Ridgeville, the mother church of several congregations in Monroe County. In 1875, some of the members of St. John's, who lived near Norwalk, asked Pastor A.F. Siegler, pastor at Ridgeville, to conduct services in the village of Norwalk. The first meetings were conducted in an old school house and at Roof's Hall.

"He was succeeded on his departure by the Rev. Erdman A. Pankow, at one time professor of ancient languages at Concordia College, Concordia, Mo."²⁵

Pastor Pankow was forced to resign in 1881, due to poor health.

The third pastor to serve in Norwalk was also the pastor at Ridgeville, Pastor Andrew Schroedel. He came in December, 1881. On June 30, 1882, the permanent organization of the congregation was effected with nine members. The official incorporate title was "Evangelical Lutheran St. Jacob's Church." Pastor Schroedel served St. Jacob's until he accepted a professorship at Northwestern University, Watertown, Wisconsin.

The next pastor was Pastor Christian Koehler who served from 1890-1899. "In June, 1891, this congregation was received as an integral part of the Wisconsin Synod."²⁶ Pastor Koehler had to resign in 1899, because of failing health.

After Prof. John Koehler, instructor of church history and New Testament exegesis in the Theological Seminary of the Evangelical Lutheran Wisconsin Synod in Milwaukee, had acted as a supply for nearly a whole year, the Rev. George Washington Albrecht²⁷ was appointed to the charge.

He officiated in that capacity until it was decided by the congregation to become an independent charge, October 21, 1906.

Immanuel Ev. Lutheran Church, La Crosse

"Long before the organization of Immanuel Church,

many of its charter members were counted among those who week after week sought the presence of God and the comfort of His Word in the midst of First German Lutheran Congregation."²⁸ Because of the number of steady increase of Lutherans on the Northside of La Crosse, Pastor Reim of First Lutheran sought to begin a sister congregation there.

The report of the Wisconsin Synod of 1888, tells us how Pastor Reim petitioned the Superintendent of Missions, Pastor E. Mayorhoff, for a missionary pastor to assist him in the work on the Northside of La Crosse. Synod assigned Pastor F. Stromer to this charge.

On April 29, 1888, the first official meeting of Immanuel Congregation was held. A constitution was accepted and a Church Council elected. It was resolved to call the congregation the Evangelical Immanuel Lutheran Church. A Christian Day School was started at the same time. Only twelve members participated in the first meeting, but by the end of the year 54 families belonged to Immanuel congregation and in just four years the 100 family mark was reached.

Pastor Stromer was pastor of Immanuel until January 18, 1891, at which time he became pastor of Bethel Church, Bay City, Michigan. The next pastor was Pastor G.W. Albrecht, who served Immanuel only one year.

Pastor Walter Hoenecke was called on December 14, 1891. Pastor Hoenecke served Immanuel until 1900.

St. Matthew's, Town of Lincoln

The early beginnings of St. Matthew's go back as far as 1875, when services were conducted in private homes by Pastor A.F. Siegler of Ridgeville. At that time it was only a preaching station. Pastor Pankow and Pastor Schroedel, both of Ridgeville, served this preaching station in the Town of Lincoln.

When the Rev. J. Jenny, formerly stationed at Iron Creek, near Menomonie, Wis., became the first resident Lutheran minister of Tomah, September 28, 1884, he was called upon to take charge of the mission in the town of Lincoln.²⁹

Regular services were now held every three or four weeks. In November of 1893, Rev. Jenny was called to the mining district near Deluth, Minnesota.

In 1983, Pastor G.E. Bergemann came from South Bay City, Michigan and took charge of the church in Tomah and the mission in the town of Lincoln. "It was during this time that St. Matthew's congregation was formally organized in a meeting on December 16, 1894."³⁰ The members felt the need for their own house of worship and with the encouragement and guidance of Pastor Bergemann they began to make plans for a building of their own. The building operations had already begun when Pastor Bergemann accepted a call to St. Peter's congregation at Fond du Lac, Wis.

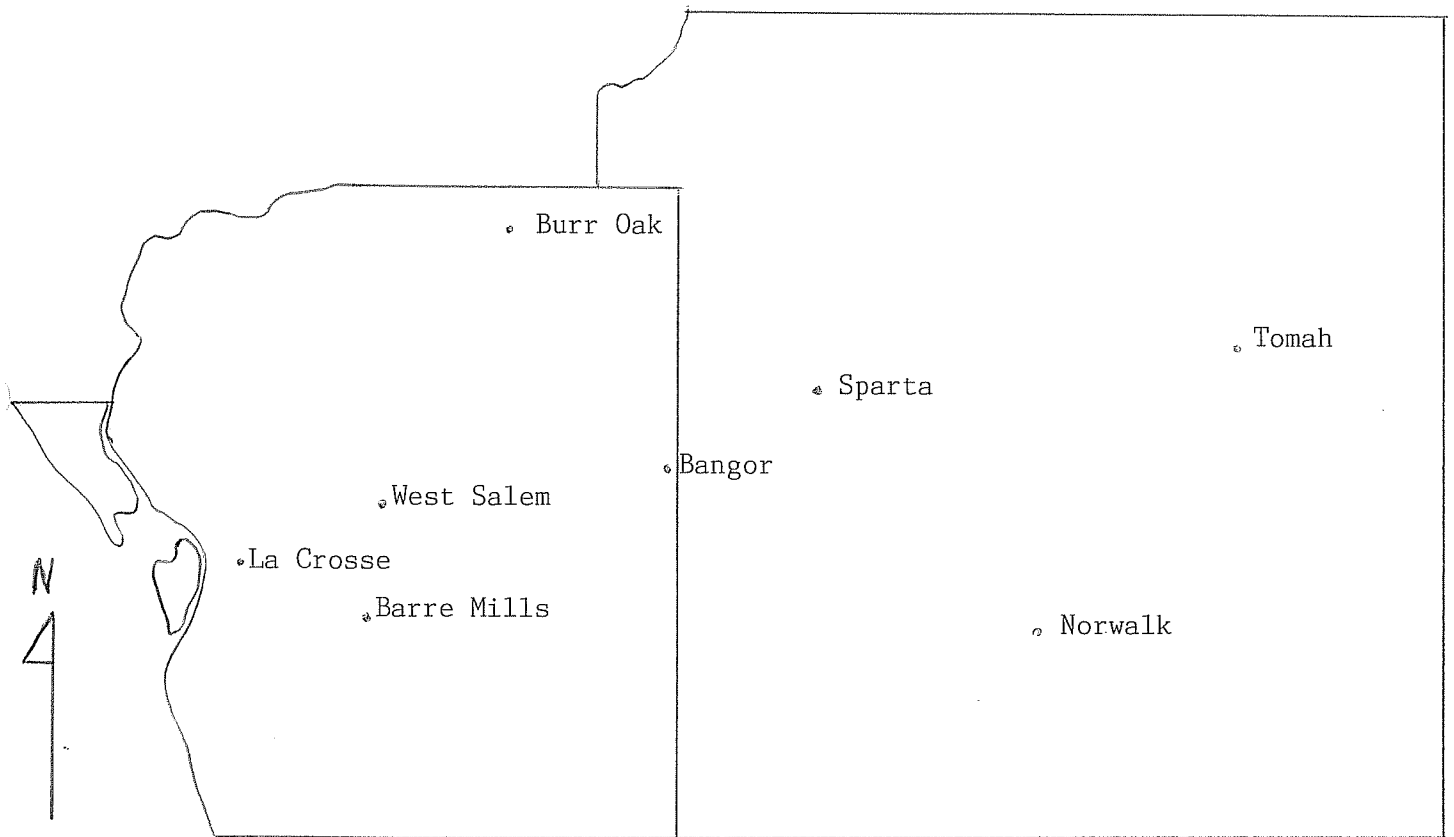
Rev. J.G. Glaeser was called from Naugart, Wisconsin and was installed as Pastor of St. Paul's in Tomah on January 14, 1900. On July 1, 1900, the new church was dedicated to the worship of the Triune God.

* * *

It is hoped that this overview has made it clear how God used a few congregations as seeds from which many other congregations developed.

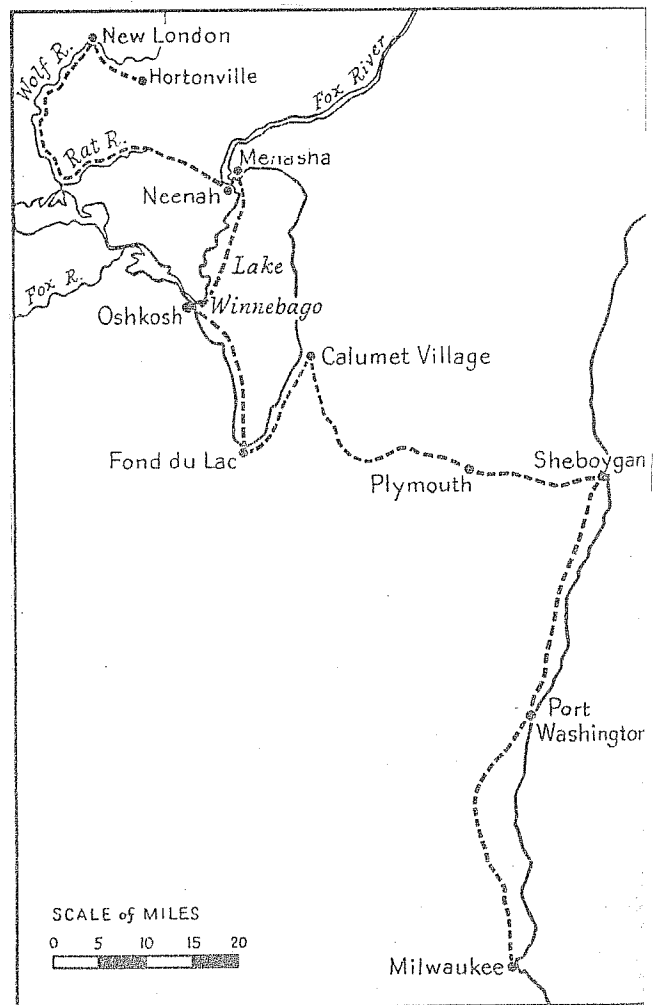
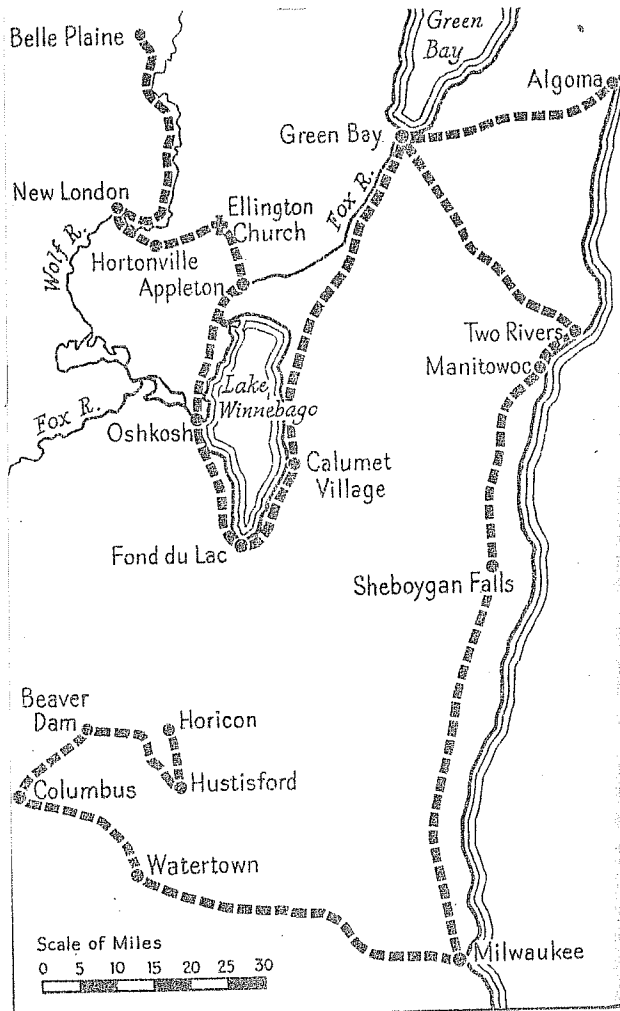
Appendix I

Map of West-Central Wisconsin



Appendix II

Maps of Pastor Fachtmann's Early Journeys



ENDNOTES

1. Robert Ostlie, The Story of the Valley Part I.& II., p. 5.
2. _____, 100 Years of Grace - First Lutheran, La Crosse, p. 3.
3. E. Kowalke, "Editorial," The Northwestern Lutheran.
4. Ostlie, op. cit., Part II., p. 6.
5. Ibid., p. 14.
6. _____, op. cit., First Lutheran, p. 4.
7. Ibid., p.7.
8. Ibid., p.4.
9. Randolf Richards, History of Monroe Wisconsin, p.543.
10. Ibid.
11. Ibid. p. 544.
12. _____, 100th Anniversary Booklet, St. John's, Ridgeville, p.3.
13. Richards, op. cit., p. 545.
14. _____, 100th Anniversary Booklet, St. John's, Barre Mills, p. 10.
15. _____, 1874-1949 A History of the Ev. Lutheran S. Paul's Congregation, Tomah, p. 1.
16. Ibid., p. 2.
17. _____, Centenial Booklet, St. Paul's Tomah, p. 1.
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19. _____, 100th Anniversary Booklet, St. Matthew's, Wellington, p.1.
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21. Ibid., p. 3.
22. _____, 75th Anniversary Booklet, St. John's, Sparta, p. 1.
23. Ibid.
24. Ibid., p. 3.
25. Richards, op. cit., p. 556.

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26. Ibid., p. 557.
27. Ibid.
28. _____, Jubilee Booklet, Immanuel, La Crosse, p. 1.
29. Richards, op. cit., p. 558.
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