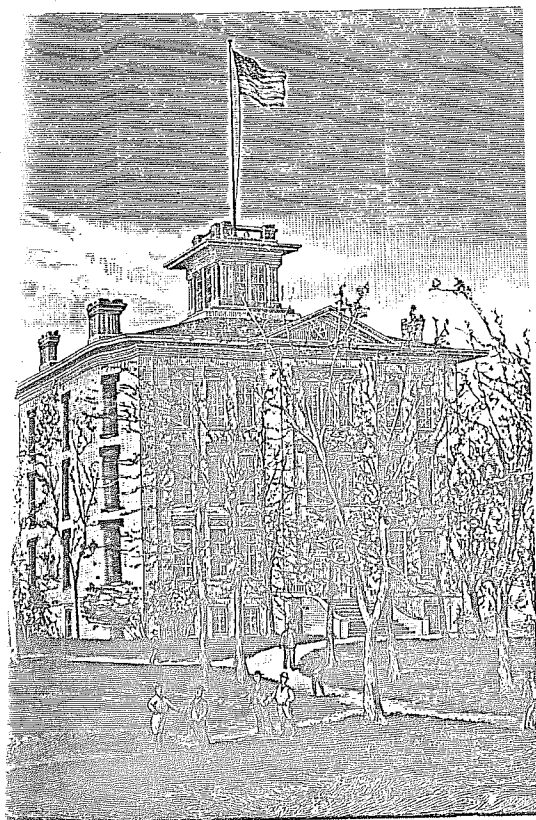


Johannes Bading's Kollektenreise



Pastor Johannes Bading.
(1863 während seiner Kollektenreise in Berlin
aufgenommen.)



North Western College, Watertown, Wis.
Das erste Anstaltsgebäude,
am 4. September 1865 eingeweiht.

Rick Curia

Senior Church History

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And the Lord gave the people favor in sight of the Egyptians, so that they lent unto them such things as they required, and they spoiled the Egyptians.

--Moses, Exodus 12:36

Bading, the orthodox Lutheran, had no scruples to "spoil the Egyptians" in futhering the Kingdom of God and building the organization which he represented by a good stroke of business.

--John Philipp Koehler, The History of the Wisconsin Synod, page 93

Koehler made this remark about Johannes Bading, second president of the Wisconsin Synod, with reference to his European collection trip, which lasted from July, 1863, until November, 1864. Bading solicited funds for the new seminary in Wisconsin, which began in Watertown in September of 1863. Was Bading, in truth, "spoiling the Egyptians", as Koehler suggests? Did he truly believe he was getting money for a good cause under shady or, at the very least, questionable circumstances? After we have looked at Bading's Kollektenreise as far as I can reconstruct it, I hope to refute Koehler's remark on the basis of evidence he himself includes in his book.

But before discussing the Collection Journey itself, perhaps a brief biography of Bading's life is in order.

According to his official obituary in the Gemeinde-Blatt,¹ Johannes Friedrich Bading was born on November 24, 1824, at seven in the evening in the Berlin suburb of Rixdorf, about four miles southeast of the Brandenburg Gate. His parents were Friedrich and Katherine (née Wanzlick) Bading. He was baptized on the 28th of November by a Pastor Johan Jaenicke in Berlin. Shortly before his confirmation in Rixdorf by a Pastor Ringeltaube, his mother died.

Bading entered the Berliner-Mission in 1846 and studied in Gossner's school for African Missions.² Apparently his studies were interrupted by the Revolution of 1848 (one of the many throughout Europe at that time), and from there he went to Hermannsburg in 1848. Deciding to go to America as a missionary, Bading went to Barmen in 1852.³ In May 1853, he was sent to Wisconsin by the Langenberger Society. In July he came to Pastor Muehlhauser in Milwaukee. He gave his first sermon in Grace Church, Milwaukee, in August. At that time all seven congregations of Synod were full, so he traveled in the state. During this time he came across a small group of Lutherans in Calumet, north of Sheboygan and Fond du Lac. He was called to serve them and started there on October 6, 1853. This is also given as his ordination date by one source of information.⁴ On January 22 of 1854, after traveling to New York to meet his fiancée, Maria Dorothea Ehlers of Hermannsburg, he and Maria were married by Pastor Hermann Garlichs in Brooklyn.

After a year he was called to Theresa, about 20 miles south of Fond du Lac. He served there for $5\frac{1}{2}$ years, and in 1860 was called to Watertown. It was during his pastorate in Watertown that he made his collection trip to Germany and was there from July of 1863 to October of 1864. In 1869, he was called to St. John's in Milwaukee, on Vliet Street, and he served there 40 years. Johannes Bading died on Saturday, May 24, 1913. at 1:15 P.M.. He reached the age of 88 years and 6 months.

During his life Bading served as Secretary of the Wisconsin Synod from 1856-59, and President from 1860-64 and 1866-89. He served as President of the Synodical Conference from 1882 until 1912. He was President of the Board of Trustees of Northwestern College from 1865 until his death.

Bading had a long and distinguished career within the Wisconsin Synod. But in looking back, one might wonder why his trip to Europe to collect money for the Seminary should always hold such a prominent place in any mention of his life history. It is true that without the money he collected it seems unlikely that the first building could have been built when it was and as it was. Nevertheless, even the shorter histories make much of his trip.⁵ Even the brief autobiography in the History of Milwaukee, published in 1881, manages to fit in the fact: "In 1863 he was sent to the old country as agent for the Northwestern University of Watertown, Wisconsin."⁶

The best explanation for this seems to be that Bading himself liked to speak about his trip, and saw it as one of the "high points" of his own life. As Dr. Arthur Hoermann said in his history of Northwestern College in 1915 (translated into English by Hans Moussa), "In later years he was wont to relate his many experiences. He had been received by the king of Hanover, had preached in the Berlin Cathedral, had traversed Russia--always pleading the cause of the little Lutheran seminary that was to be called into being in the distant Wisconsin, which must have seemed the end of the world to most of his hearers."⁷ Koehler also mentions "...the Russlandreise he loved to tell about."⁸ Apparently Bading perpetuated the memory of his trip by both his long life and the place he himself gave it among his accomplishments. Particularly, his trip through Russia seems to have been the fulfillment of one of his dreams as a young man. He spoke about wanting to travel into Russia in 1847, but not doing so because the Lord led him instead to start the work which eventually led him to America.⁹

It was Dr. Hoermann's remarks which first attracted my interest to Bading's Kollektenreise. I wanted to find out more about his reception by the king of Hanover and his preaching in the Berlin Cathedral. And about his trip

through Russia. Unfortunately, I could only learn a little more about the last item, and even then, not as much as I would have liked. I have to take Hoermann's word for it that our Synod's president was received by the king of Hanover and preached in the Cathedral in Berlin. But I don't doubt that he did.

As for other information about Bading's collection journey, a little can be gleaned from his own "Reise-Errinerungen" which appeared in the first issues of the Gemeinde-Blatt. Unfortunately, these deal almost exclusively with his travels in Russia. As to the other details of his journeys, Koehler stands as the best source. The Synodical Proceedings of 1863 and 1864 shed some light on the circumstances, as do a few other histories that have appeared, but none can match Koehler. And so, without further ado, let's get into it the events of Johannes Bading's Kollektenreise.

The story really starts with the first talk within the pastors of the Wisconsin Synod about starting a seminary in Wisconsin. This seminary had its concrete beginnings at the Synod Convention of 1862. At that Convention, Bading made the plea in his opening address: "We must dig a well in our land, in our Synod, from which the workers will flow for us. If we postpone the founding of such an institution until we are rich, then it will never appear. How did Franke begin his orphanage in Halle? Or Pastor Harms his Mission House in Hermannsburg? With very little financial support, for they were poor, but with strong faith in the almighty and rich Lord."¹⁰ (I will apologize right now for the quality of the translations. Unless otherwise designated, they are mine.)

Bading pointed to the nearer examples of the Missouri Synod and the semin-

naries of the Reformed sects. He went on to say: "Let us walk in their footsteps and just make a small begining by faith in the Lord's help."¹¹ He expressed his hope that a plan for the founding of such a Lehr-Anstalt might be sketched out at the present convention, and said that ^{if} "We called out over the sea, 'We are beginning'" he was sure that from yonder on many sides they would call in return, "We will help".¹²

In the course of the convention, a committee was chosen to deal with the matter. The hope was put forth that a college could be founded with the Seminary. To start things off, a location would have to be found, and hopefully some capital gathered. The Synod figured that \$5-6000 would be necessary, with at least \$500 a year to go to paying the salary of the professor who would start the Seminary.¹³ One reason suggested for joining a college to the seminary was that it would make the gathering of funds easier. As for location, Milwaukee itself or somewhere in the vicinity was decided to be the most suitable. The Synod also thought that Pastor Muelhauser would be able to "field out" the German Societies during his silver anniversary trip as to how much support they would give us.¹⁴

Apparently Muelhauser was able to raise interest in our seminary project successfully. At the May 29-June 3, 1863, Convention in Milwaukee, Watertown was chosen as the site for the seminary (after considerable debate), and the town itself was expected to raise \$2,000 for the seminary. But even before the choice of location, the Seminary's start was taken for granted. One of the first orders of business was the resolution to send President Bading to Germany to collect money for the start of our seminary. It was resolved "that the Synod's president travel to Germany, in order to collect the necessary capital for the establishment of a

preachers' seminary."¹⁵ Pastor Hoenecke and the "next closest pastor" shared the preaching duties at Bading's congregation in Watertown until September. At that time Professor Moldehnke would come and assume the duties, as well as begin instruction of the present student body. It was also resolved to give Bading \$75.00 out of the Synodical Treasury for his trip, and pay the salary of Bading's substitute.¹⁶ Apparently the idea for Bading, as a representative of our Synod, to personally come to Germany and collect funds for the seminary cause, had been fathered by an agent of the Langenberg Society named Meyeringh.¹⁷ According to one source, Bading was also financially supported by the Church in Germany.¹⁸ But I was not able to discover the extent of this support, if any.

Bading left for Germany with his family in early July and on his arrival in Germany stayed with Pastor Eichler in Berlin. Eichler was the agent of the Berlin Society, under whose protection, or sponsorship, Bading's activities stood before the German rulers.¹⁹ His first work gathering funds was extended over the Potsdam, Brandenburg, and Magdeburg area. One of his chief goals was to receive permission from the Prussian "Oberkirchenrat", or "Supreme Church Council", for a general Prussian collection for the seminary. However, this was no easy matter. At the heart of the issue was the increasingly hard-line Lutheran confessional stance of the Synod over-against the desires of the Union Church in Prussia.

In the middle of August, Bading was in the Wuppertal, and attended the meeting of the Langenberg Society there. While there, he made arrangements to attend the general meeting of the Gustav Adolf Verein at Luebeck during the first three days of September. At Luebeck, he met with the chairman

of the Prussian Supreme Church Council, a Dr. Thilo, who assured him that he had no doubts as to a general Prussian collection for the seminary in Watertown.²⁰ But this wasn't going to be as easy as Thilo made it out to be.

Bading's fund raising in Brandenburg and the Wuppertal had met with success. Eichler, the Berlin pastor and agent of the Berlin Society, had remarked: "The Rhenish merchants have more thaler bills than our poor aristocracy."²¹ From Koehler's record, it seems to have been a correct remark. When a preacher at Potsdam of some influence appealed to Prince Friedrich Karl in behalf of the Seminary, the Prince submitted the matter to his father, but sent no contribution. Likewise, Bading had instructed Hoenecke to draft a petition to the Queen mother of Prussia and Crown Prince Friedrich and address it to them under the Synod's seal. Bading thought such an approach would be best. Koehler writes: "Hoenecke got Moldehnke to draft the petition, made a copy of it in his elegant penmanship, and even had the Prussian consul at Milwaukee stamp his official^{seal} on it. But again it proved labor lost."²²

It seems that the King of Hanover was more generous, however. Besides the official court reception mentioned by Dr. Hoermann, he also not only granted premission for a public offering in his kingdom, but contributed himself from his private treasury.

Bading planned to canvas Mecklenburg and Pomerania, but according to Koehler he shelved this after the Lübeck meeting, "the summer season, when Germans frequented the watering places, being inopportune."²³ At this time, Bading was offered the opportunity for what would seem to have been one of

the most memorable times for him personally during his entire life-- his trip to Russia.

The owners of the ship, the "Riga - Lübeck", offered Bading free passage to Riga, and it was an opportunity he couldn't bring himself to pass up. With his wife and family transferred to her relatives in Hermannsburg, he left Lübeck at noon on Monday, September 12, in bad weather, for Riga. Bading describes this trip in much detail in his first "Reise-Erinnerungen" article in the Gemeinde-Blatt of November 1, 1865. He traveled by way of the channel between Sweden and Gottland (greatly admiring the well-preserved mediævil City of Wísby) and arrived in Riga on Tuesday, September 15. He stayed there with a Pastor Lüsewitz. In Riga, at the two Synods in Mitau and Wolmar, in the German-Russian University town of Dorpat,^{and} at Narva and Reval, he was met with much love. The preachers here let him preach and solicit without a special permit from the Tsar. But when he got to St. Petersburg the Lutheran pastors there had him wait until the Tsar returned from Southern Russia before he did any public preaching.

In the meantime, Bading went on to Moscow and, by way of Vladimir, to Nizhny-Novgorod on the Volga. One source says that at this point he turned around with "3,500 silver-rubels".²⁴ Koehler also remarks, of the trip to Russia in general, that "many a handsome gift came his way from the very court circles".²⁵ But the reader shouldn't get the idea that this amounted to some fantastic sum. Koehler, in his "History of the Wisconsin Synod" appearing in the Gemeinde-Blatt in 1900^{states} that by the end of 1863, Bading had only collected some \$5,000²⁶ which was a goodly sum for those days, but not quite as much as we'd expect from the descriptions given.

As for most of Bading's "Reise-Erinnerungen", they deal with the religious

ignorance of the Russian people, the history of the Lutheran Church in Russia, and a few other interesting topics and stories. There are a series of 7 articles, stretching from November 1, 1865, to September 15, 1866. The last article is concluded with the note "forsetzung folgt.", but no more articles followed. Apparently more important matters came up.

One interesting comment by Bading, in speaking of the poor training of many of the German Lutheran children in Russia, is that he attributed this to the fact that they spoke only Russian, and so were out of reach of the pastors who spoke German. Bading concluded that he was "thankful that we have a school that will equip pastors to preach in both languages", German and English.²⁷

Bading wished to extend his journey into Southern Russia and Bessarabia--the same area he had wanted to go into in 1847--but because he saw that shipping on the Volga in November would be tied up until spring, he turned around. On his return to St. Petersburg he received the Tsar's permission to preach. Bading planned then to return to Germany, canvassing Mecklenburg and Pomerania (Koehler remarks that the Pomeranian canvas was disappointing²⁸), spend Christmas with his family in Hermannsburg, travel through Wurttemberg to Basel, and then return to America. As it turned out, Bading postponed his return and in early 1864 he canvassed Westphalia and Bremen with good success.

Bading had a desire to return home because of the affairs there. The general Prussian Land-collection was still being held up, and he thought he should be at home to help settle the matters in Synod. But Muehlhauser urged Bading to extend his trip and assured him that things would quiet

down at home.²⁹ Likewise, there was still hope that permission for the Prussian general collection would be granted, and if Bading could be there it would expedite matters. As for his continued support, the mission societies informed Bading that they would lend their influence to the end that Moldehnke would receive Bading's pastoral salary and he would be especially salaried by Synod as its "collector" in Germany.³⁰ According to Koehler's articles of 1900, the Berlin pastor Eichler had also told Bading that if he stayed, the sum of \$5,000 could be brought up to at least \$15,000 for the founding of the institution.³¹

The matter then was brought to the attention officially of the Synod in its May (26-31) convention of 1864. The then-Vice-President Reim, in his opening address, told the Synod that Bading reported his collection was prospering and that it was the desire of the Synod's friends in Germany that he remain until Autumn. But to do this, he would have to settle his family in Berlin. This would cost him considerable expense, and so he was asking that the Synod might give him an allowance of at least \$42 a month. Reim expressed his opinion that to grant Bading's request was clearly the Synod's duty.³²

This matter was taken up as the first order of business at the Synod's second session, and it is a sign of the Synod's generosity that they granted Bading a monthly allowance of 50 Prussian thalers, retroactive to January of 1864, which at the then-current rate of exchange was approximately \$62.50, a good \$20 more than Bading had asked.

At the same Convention a longer debate was held concerning what should be done with the money collected in Europe. Their object was to find the

safest and most profitable way to get the money from Europe to America so that the Synod could make use of it. Some suggested leaving it in Europe, others investing it in property. It was finally resolved that the Board of Trustees of the Seminary contact Imbusch and Mitchell of Milwaukee, to request that they accept the collection money under the stipulation that they reimburse the Synod in gold when called upon to do so, and so accept responsibility for its safety. It was further resolved that if Imbusch and Mitchell declined the Synod's offer, then the money should remain in Germany.

It is interesting to note that nothing came of this resolution, and apparently Bading got the ^{collected} money over to America on his own. The Synod Proceedings of 1865 report that the Board of Trustees were questioned in this matter,³³ and their inaction was excused. Imbusch and Mitchell were never contacted. Apparently the Board of Trustees weren't sure of their authority to act in the matter.³⁴

At this Convention the first of the European money was spent, \$564.43 taken from the "Collectengeld" to help meet the financial needs of the new Seminary's first year of operation.³⁵ Koehler, in his articles of 1900, also says that fortified by the progress of the collection in Germany, the men entrusted with the construction of the seminary's buildings were encouraged, "so that they were permitted to erect a proportionately large and costly building, which finally cost \$22,00. On the 22nd of July, 1864, the first digging began, and on the 24th of September, 1865*, the building could be dedicated."³⁶

At the same convention it was resolved to do what was possible to clear up the "misunderstanding" with the Prussian Supreme Church Council that stood

* (correct date should be September 14, 1865)

in the way of receiving permission for the general Land collection.

The bone of contention was the matter of our Synod serving Reformed congregations. There were those in Synod (Professor Koehler's father Phillip in particular) who felt that we were compromising our position in seeking this money. Later I hope to show how his view was not necessarily correct, although I won't condemn him for it and personally am inclined to praise him for it. (Which might well have been his son's intentions--no historian can be 100% objective.)

At any rate, in a letter back to the States about the Prussian general collection, quoted by Koehler, Bading wrote:

"I couldn't and wouldn't concede the later (namely, that "We should not only supply union congregations that are in need but in such congregations also observe non-Lutheran doctrine and practice.") and make promises. Even if the collection were granted us we would only draw the interest of these monies, with the capitol remaining under the control of the Oberkirchenrat. That Dr. Wickern gave me to understand and at once upon my arrival last year; that the ambassador at Washington, too, mentioned and suggested in his memorandum, so, whatever the outcome, we have in no case much to expect from Berlin."³⁷

As it turned out, permission was given after Bading's return, and some 7,113 Prussian thaler (approximately \$8,890) was collected.³⁸ (Elsewhere reported as 7,500 thalers.³⁹) The interest collected by our Synod for as long as it was allowed by the Prussian Supreme Church Council amounted to about 709 thalers a year (or about \$890). (We were informed we could collect it no longer in May of 1869.⁴⁰)

Bading worked his way through Hamburg and Mecklenburg, and at the end of June he was present at the large annual mission festival at Hermannsburg. June also saw the publication of an article by Bading in the Neues Zeit-

blatt für die Angelegenheiten der Lutherischen Kirche (June 3, 1864).

This was a reply to a Dr. Muenkel of Hanover who had attacked Bading's position as a Lutheran. Some of Bading's remarks will be dealt with later. It is interesting to note, however, that in 1868 the same Dr. Muenkel was extended a call from our Synod to serve as a preacher in America. He declined because of his age and connections in Germany, but wished us the Lord's blessings.

Bading made a trip to Basel in July. On the way back, a stop at Stuttgart brought in 108 Thaler.⁴¹ He cut his further stay short upon Moldehnke's urging, and a similar letter from the members of his congregation. He wrote his last letter from Germany on October 4, and embarked for America with his family, the fiancée of Pastor Hoenecke, and two candidates (Pastor Backman and Teacher Zur Nedden) on October 15th. He finally arrived in Watertown on November 10th, 1864.

The Synod Convention of June, 1865,^{was} given the full statistics of Bading's work abroad.⁴² I was able to discover that 14 Pfennig equals 1 Silber-groschen, 30 Silbergroschen equal 1 Thaler, and at the then-present rate of exchange, 1 Thaler equaled approximately \$1.25. I tried to find out the approximate "buying power" of an American dollar in 1865 compared to our dollar today, but was unable to. However, noting that a dollar at 1940's value would have been worth \$2.28 in 1967, as compared to \$.54 for 1977's and the dollar of 1967, one might be able to get at least some idea of the proportionately large amount Bading was able to bring back to Wisconsin. As it was, however, every cent was needed for the first building in Watertown. As Dr. Hoermann says, Bading's "plan was to reserve all funds that he had collected as an endowment for the professorships, but this plan could not be carried out. Necessity compelled the builders to apply all the money from the congregations as well as that from Europe to the first cost." ⁴³

The Synodical Report of 1865 reads as follows:

The Accounting of Pastor Bading's Collection

Collected all together			
in Thalern	11,721.24	Sgr.	(Silber-grochen)
in dollars	155.00		
Paid out all together			
(trip expense, binding for			
the Synodical books, trans-			
portation costs, etc.)			
Thalern	877.11	Sgr.	
allowance	550.00		
further in dollars	173.35		
Conclusion in Thalern	11,721.24	Sgr.	
Balance in favor of the Synod	<u>1,427.11</u>	Sgr.	
	10,294.13	Sgr.	
Conclusion in dollars	155.00		
	<u>173.35</u>		
Balance in favor of Pastor Bading	18.35		
received on this	<u>10.92</u>		
remaining	7.43		
	Talern	Sgr.	Pf.
Deposited with Hr. Grieben in Berlin	1,185	28	3
Deposited in Germany for this coun-			
try's people	750	21	3
Payed to the Board of Trustees on			
Pastor Bading's arrival	293	20	8
Deposited with Msrs. Caesar and			
Pauli in New York	662	23	-
Deposited with Msrs. Victor and Sons			
in Bremen	<u>7,321</u>	27	-
sum	10,294	-	- *
The net intake	10,294	13	-
drawn off	<u>10,215</u>	-	-
balance in favor of Synod	79	13	-
at the present exchange	\$99.29		
of which is owed to Pastor Bading	<u>7.43</u>		
owed to Synod	\$91.86		
which sum has already been paid to the Synodical Treas-			
ury by Pastor Bading.			

*(All the collected and deposited monies have already come into the Seminary treasury)

The Committee recommends that the honored Synod extend their warmest thanks to Pastor Bading for his tireless zeal and his evident perseverance under numberless concerns in the grave work of the collection.⁴⁴

And so ends Johannes Friedrich Bading's Kollektenreise for the start of our Seminary. But was Bading "spoiling the Egyptians" as he went about collecting this money? And in 1867, when it was clear that our Synod was taking a confessional stand intolerable to the Prussian Oberkirchenrat, was Bading "spoiling the Egyptians" when he continued to draw the interest money from the 1865 general Land-collection?

I think many today (and in the past) would be quick to agree with Koehler and say "Yes". But I don't really think this is the case. For one, we can't look at Bading's actions in the light of our own tight Synodical lives. The situation is easy for us. We know where we stand and where others stand. But what about the situation then? Lutheranism was in a state of flux. Our Synod hadn't reached Missouri's position yet. We were certainly striving to be confessional Lutherans, but we were still moving towards consolidation.

I think another consideration must be the general "fellowship" feeling among Germans at that time--so evident in Bading's "Reise-Erinnerungen" about his experiences in Russia. He not only looked at the collection money as Lutherans helping Lutherans, but Germans helping their fellow Germans find a church in a new land. It seems obvious to me that he saw his first mission as one to Germans--not other Americans or Indians. And so the money collected from Germans was raised to help their country-men build a seminary in a new land to reach their fellow Germans.

But no doubt the most important issue is this one. Was Bading trying to "pull the wool" over the eyes of the churches and societies in Germany? Was he collecting money, especially from the Prussian State Church, under false pretenses? Koehler, echoing his father, would seem to say yes.

Koehler quotes a letter from his father to Bading in which his father says:

Several times in this petition it is clearly stated that we are willing to serve Reformed and United congregations as such. . . . indeed, the whole petition left the impression with me as though the Union was being paid a compliment just to get Union money. I did not want to become guilty of such a condemnable lukewarmness and indecision regarding the confession, and likewise I did not want to appear before the Oberkirchenrat in Berlin as a semi-unionist or one in disguise. So I wrote to Brother Reim that as far as I know it is not the wish and will of Synod to serve Reformed or United congregations as such; nor are we any longer satisfied if such congregations suffer Lutheran Doctrine and practice, but our constitution and our congregational code require that the congregations served by us adopt the true Lutheran confession and indeed be Lutheran. If it's a matter of putting one over on the Oberkirchenrat in Berlin, I won't be a party to that.⁴⁵

Walther likewise condemned Bading,⁴⁶ and the aforementioned Dr. Muenkel as well.

Were they justified? Was Bading practicing deception? I think that it is clear from Bading's own testimony that the Prussian Oberkirchenrat knew where Bading stood, and so where the Synod stood, as he made it as clear as he could that he represented the Synod.

Publicly, in the June 3, 1864 "Neues Zeitblatt für die Angelegenheiten der Lutherischen Kirche", Bading answered Muenkel under the heading, "Eine Stimme aus der Wiskonsin Synode". In this article he says, for all to read, including the members of the Prussian Oberkirchenrat,

All I can oppose to the harsh accusations, therefore, is the fact that our Wisconsin Synod adheres not only to the Augsburg Confession but to all the confessional writings of the Lutheran Church; that it pledges all its candidates for ordination without distinction upon them; that all its congregations have adopted the Lutheran Confession; that everywhere the Lutheran form of administering the Lord's Supper and Luther's Small Catechism as the religious manual for the children in school and confirmation instructions have been introduced. Reformed congregations there are neither in our Synod membership, nor as such served by our pastors according to "their usage".⁴⁷

Is this a man who is deliberately trying to deceive the Prussian church officials? In a letter to Reim, Bading wrote: "In the statement to the Oberkirchenrat at Berlin I conceded that we could supply needy union congregations, but according to Lutheran doctrine and Lutheran usage, with the Lutheran Catechism. And with this declaration I believe I have not deviated from the Lutheran confession and from the Lutheran Catechism.

. . . I am a Lutheran and want to remain such, but at the same time practice moderation and steer clear of extremes. Such, I think, have hitherto not occurred in the official acts of Synod."⁴⁸

Certainly such a situation wouldn't occur today, but Bading had to proceed as he saw best, and I think we must put the best construction on his actions. It would be hard for us to conceive of a Reformed Congregation coming to us today and seeking a pastor. But ~~even~~ if, in doing so, they agreed to Lutheran teaching, Lutheran Sacraments, and Lutheran instruction--in effect, agreed to become Lutheran--what would be our reaction? No matter what might have been wrong with Bading's actions, I don't think he can be charged with "spoiling the Egyptians". They knew where he stood, but still willingly gave their money for the start of a Lutheran Seminary in Wisconsin, to serve Lutherans. I don't see this as "putting one over" on anyone.

The same is true, I think, with regard to Bading's collection of the interest money from the Prussian Land collection of 1865, and his later indignation (reportedly) when this was refused our Synod's use. It had been collected and appointed for the training ~~up~~ of German theologians for mission service in Wisconsin, particularly with our 'Proseminar' operation, and to Bading's way of thinking this is what the money should

be used for. For the Prussian Oberkirchenrat to refuse us the use of the interest from this money was to dictatorially and, in Bading's view, illegally go against the express purpose of the collection. Bading did not see this as "spoiling the Egyptians", but merely using the money for what it was collected.

In conclusion, I hope I have been able to show that Koehler's remarks quoted at the beginning of this paper were probably unfair, considering the time and situation Bading had to deal with. Above all, I think it is clear that he was not trying to deceive anyone, but dealt with all parties honestly. He was a man trying to make his Synod as confessionally Lutheran as possible, without destroying that Synod, but dealing with the weak brethren as well as the strong. He dealt with the churches and societies in Germany as well. As such, we should put the best construction as possible on his actions.

For Bading, his Kollektenreise was undoubtedly one of the high moments of his life. To the blessings which the Lord bestowed upon his efforts we owe the beginnings of our Seminary. The Lord moved the hearts of many people to see the need for a Lutheran seminary in a far-away land and to provide for that need. We can thank God for those Germans and German-Russian and Russians who helped make our Seminary a reality.

FOOTNOTES

1 H. Bergmann, "Aus Unsern Gemeinden: Pastor Johannes Bading", Gemeinde-Blatt, Jahr. 48, No. 12, pp. 184-186.

2 Erwin Lueker, ed. in chief, "Johann Bading", Lutheran Cyclopedia, St. Louis: Concordia Publishing House, 1954, p. 84.

3 Ibid., p. 84.

4 History of Milwaukee, Chicago: The Western Historical Co., 1881, p. 926. I also found this reference in:

Otto Engel, Kurzgefasste Geschichte der Evangelisch-Lutherische Allgemeinen Synode von Wisconsin, Minnesota, Michigan und anderen Staaten, Burlington, Iowa: R. Neumann, 1915, p. 16. I have my doubts about Engel's trustworthiness, as he states that Bading's collection trip lasted only from July-October of 1863 (p. 7,16). He is under the impression it was a year shorter than it really was.

5 J. P. Koehler, "Geschichte der Synode von Wisconsin u. a. Staaten", Gemeinde-Blatt, Jahr. 35, No. 12; Bading's obituary; Engel's booklet; Lutheran Cyclopedia.

6 History of Milwaukee, op. cit., p. 926.

7 Dr. Arthur Hoermann, Our Northwestern College: The Story of its Origin and Growth, Milwaukee: Northwestern Publishing House, 1915, p. 13.

8 John Philipp Koehler, The History of the Wisconsin Synod, St. Cloud, Minnesota: Sentinel Publishing Co., 1970, p. 91.

9 Johannes Bading, "Reise-Erinnerungen", Gemeinde-Blatt, Jahr. 1, No. 3.

10 Synodalbericht, 1862, p. 14.

11 Ibid., p. 14.

12 Ibid., p. 14.

13 Ibid., p. 18.

14 Ibid., p. 20.

15 Synodalbericht, 1863, p. 19.

16 Ibid., p. 30.

17 Koehler, History, op. cit., p. 91.

18 Engel, op. cit., p. 7.

19 Koehler, "Geschichte", op. cit., p. 92.

20 Koehler, History, op. cit., p/ 91.

21 Ibid., p. 91.

- 22 Ibid., p. 91.
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- 24 Engel, op. cit., p.7.
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- 29 Ibid., p. 96.
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- 42 Synodalbericht, 1865, p. 22.
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- 44 Synodalbericht, 1865, p. 22.
- 45 Koehler, History, op. cit., p. 96.
- 46 Ibid., p. 108.
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