

The WELS Mission Enterprise Among the Apaches

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The Wisconsin Evangelical Lutheran Synod, even more than this essayist, appreciates the opportunity to add to the Lutheran Historical Conference's long-neglected and long-overdue study of the beginnings of West Coast Lutheranism a vignette on its mission effort in Arizona's Apacheland. It does this in the realization that Wisconsin in Apacheland is but a small chapter in the large and long history of both Christian and Lutheran Indian missions in the United States. The Wisconsin Apache mission effort is limited in space and late in time.

The field of labor is narrow. It encompasses the two Apache reservations in Arizona, the Fort Apache on the north and the San Carlos on the south of the dividing Black River. Each division of the reservation is some 50 miles wide and some 100 miles long. The little world is a area of creeks and canyons and camps. At its borders lie such towns as Globe, Morenci and McNary. In these narrow confines the whole subsequent story unfolds. Compared to the sweep of the Indian mission efforts of such groups as the Moravians and the Jesuits, it is a small world indeed.

The time span is equally limited. Campanius and Eliot in the East in the 1640s, Quakers in Georgia in the early 1800s, Blanchet and Whitman in Oregon and Baierlein and Craemer in Michigan in the 1840s - these are pioneers and pathfinders. Fifty years after the last of the dates Wisconsin missionaries came to Apacheland in Arizona Territory. A Wisconsin writing in fact characterized these missionaries as the "eleventh hour workers" of the familiar parable.¹ The frontier had already been closed and Turner had already delivered its eulogy at the American Historical Society's 1893 meeting when Missionaries George Adaschek and John Plocher pitched their tents for the first time on the Apache lands. This was incidentally only seven years after Geronimo's subjugation and transfer to a Florida prison.

As small and late as Wisconsin's Apache mission effort might appear in the total picture of such endeavors, it always was and still remains very dear to the sponsoring synod. For over a half century, the Apacheland evangelism was Wisconsin's only outreach effort in a foreign tongue that it conducted on its own. Even those Wisconsinites, who in their heads understand how little and how late the effort really was, have difficulty in being totally objective about the matter in their hearts and with their words. You are being put on notice that an oversell may well be in the making and that the results need to be weighed carefully on the scales of historical objectivity.

The caution is doubly in place. The essayist is in this subject area more prone to a theology of glory than are most of his fellow Wisconsin Synod members. In his long and checkered career in the Wisconsin ministry he has received numerous calls. Some he has accepted. Most he has declined. Among the latter, one and only one lingers on in memory and nightmare as a might have been that should have become a reality. A third of a century ago he declined a call to the Bylas station in Apacheland that involved also the assignment to learn the native language and prepare for administrative assignments. The call was reluctantly declined but has not been forgotten at this late date. Once more you are being alerted to the possibility of biased historical presentations.

Should you be concerned enough to want to check what you will now hear, you may appreciate the following bibliographical notations. This writing rests primarily on Wisconsin

Synod Proceedings from the 1880s on to the present. It is enhanced by a reading of the house journal, *Apache Scout* from 1923 to 1952 and *Apache Lutheran* up to the present. There are naturally articles of interest in the synodical periodicals, *Gemeinde-Blatt* in the pioneer years and *Northwestern Lutheran* from 1914 on. A 1950 summary is found in *Continuing in His Word*.² With these preliminaries given their due, a beginning of the actual assignment can be made.

Part One: Background and Beginnings

Meeting in 1876 just a week before Custer and Crazy Horse met at the Little Big Horn, the Wisconsin Synod embarked on its first foreign mission venture. The effort died aborning within a year and has been all but forgotten in the meantime, but it is an important “first” in the annals of the Wisconsin Synod.

In his 1876 presidential report to the Watertown convention Bading drew the synod’s attention to a Pastor Dreves, a former mission inspector and theological teacher at Hermannsburg, who had volunteered his services as a *Reiseprediger* (traveling preacher) and Indian missionary.³ Bading, not willing to let a mission opportunity go wasted, had even invited to the meeting as an expert witness Pastor Matter of Des Moines, a four-year veteran of Indian missions for the Iowa Synod.

Pastor Matter, pointing to the continuing Sioux Wars and to many other problems that had caused the Iowa Synod to close down its Indian mission, painted a most discouraging picture. It seemed to say, almost as if he had prophetic foreknowledge of what would happen to Custer and his men within days, “This is the worst of times to begin an Indian mission.” The delegates, however, were not dismayed. Arguing that many of the problems had been created, not by those of red color, but by those of white and confessing that it was high time to make a beginning of doing their bit, the convention delegates voted an Indian mission venture on the spot, not subject to any later funding delay or veto.⁴

What was resolved was a *Reisepredigt* (traveling mission) combined with a sort of railroading Indian mission along the tracks of the recently built Union Pacific. Contemporaries often fault their Wisconsin fathers for being shortsighted in outreach efforts. They should ponder this mission thrust in the “the worst of times”, utilizing a very up-to-date transportation achievement of the day. The fathers were both innovative and daring in their first foreign mission effort in 1876.

Unfortunately, President Bading had to report to the very next convention in 1877 that the project had floundered so badly that it ought to be officially terminated.⁵ Pastor Dreves had followed the Union Pacific all the way to California, bypassing the restive Indians on the way and concentrating on immigrant German Lutherans. It would be some seventy-five years before Wisconsin could become interested in a California home mission venture. Back in 1877 it simply wrote off the well-intentioned Indian mission effort as a human failure. As far as Pastor Dreves and his California mission are concerned, the next year’s Synodical Conference convention rebuffed his appeal for support on the grounds that the Conference concerned itself exclusively about foreign missions and left home missions in the domain of the member synods.⁶

While it was embracing the Synodical Conference mission to the Blacks, begun in 1877, the Wisconsin Synod’s mission conscience would not let it forget the Red heathen of the country. Six years later the convention celebrated the four-hundredth birthyear of Martin Luther by reviving interest in Indian missions through the establishment of a permanent committee that was to seek out a mission society that was both orthodox and zealous in its outreach and to channel the synodical foreign mission offerings into its coffers.⁷ Those with even a nodding

acquaintance of synodical personnel will realize that this was serious business, with such men as Ph. Brenner, J. Brockmann, W. Dammann, Ch. Dowidat and Koehler, sen., being appointed to the committee.⁸

However prestigious the committee, it could not perform miracles. A year later it had to report it could not carry out its assignment because no such mission society could be found.⁹ At its suggestion, however, the church body resolved to begin to train suitable young men for foreign mission work, especially among Indians, utilizing mission offerings for this purpose. The final committee suggestion and convention resolution merits quotation in full: "The committee has the firm trust in God that he will graciously accept this our puny effort and will in the future show us ways and supply us means whereby we can help further his cause." The committee's and the synod's trust was not misplaced, neither in the long-range nor the short-range view.

Way back then the beginning was made by enlisting for such mission training at Northwestern College at Watertown J. Plocher and G. Adascheck from the Old World and P. Mayerhoff, a junior at the school. A century later the fruits of this first foreign mission venture are marvelous to contemplate.

When Wisconsin united with the Michigan and Minnesota Synods in 1892, the federated body was assigned three tasks. Worker training was the first and publication the third.

The second field of cooperation was missions. The point as it appears in the 1892 *Wisconsin Proceedings* states: "Home missions is at the present to be the assignment of the district synods but is to be under the supervision of the federation, which will allocate men and monies available for this purpose."¹⁰ The 1892 constitution stipulated: "All missions are under the direction and supervision of the federation which is to elect for this purpose a superintendent and which is to allocate men and monies available for this purpose. Home missions is at the present the assignment of the district synods. World missions on the other hand should be the province of the federation."

The 1893 federation convention added some finetuning in the matter of the election of a mission board but more importantly resolved to adopt as its own the Indian mission that Wisconsin was ready to launch. Leaving all other considerations out of the picture, the Apache mission effort has to be regarded as a major theme in Wisconsin's history because for over fifty years it signified to two generations of synod members what we today call world missions.

From 1893 on the Apache field in Arizona was the object of the Wisconsin Federation's mission concern and zeal. It was, at the same time, the object lesson by which such concern and zeal were inculcated. In that sense the field gave as much as, and perhaps more than, it received. The Apache work became the theme of the mission festivals. Ladies' Aid societies practiced doing mission work as the members sewed blankets and clothes to be sent to Arizona.

The young in the church learned also. Every year shortly before Christmas there was a gathering of toys and games for the young Indians. The instructions were, "Don't bring a used-up, broken-down toy. Bring one of your favorites." This led to some agonizing decision-making on the part of youngsters up in the Great Lakes states but it also provided an invaluable and unforgettable learning experience.

The first mention of this practice in the official record occurs in the 1897 Proceedings of the Federation. The mission board's spokesman states: "At the time of the Christmas festival we tried to bring some joy to the Indian children being instructed by our brothers through little presents. Dear friends of the mission cause and also many school children have made this possible for us through their gifts of love; we hope that a repetition will be possible for us next Christmas."¹¹ In another century the practice may have been discarded as outmoded or

demeaning. If so, one hopes an adequate substitute in mission instruction has been developed. The fifth section of the 1893 Proceedings of the Federation's second convention supplies both the background and the beginning of the Indian mission under the heading, "World Missions." The section reads:

World missions is to be conducted by the Federation. The previously existing mission committee of the Wisconsin Synod for some time had centered its attention on a mission field among the Apache and Navaho Indians in Arizona and had determined to send them three ministerial candidates who had been trained for the purpose of world missions.

The Federation deliberated this matter earnestly and resolved to make this proposed mission among the designated Indians its own and to establish immediately a commission for world missions. The members of the committee are the following:

Pastor Th. Hartwig
Pastor A. Mousa six years

Pastor Ph. Brenner
Teacher W. H. Anling
Mr. O. Griebing four years

Pastor C. Dowidat
Pastor O. Koch two years

The Federation empowered this commission to proceed in carrying out the resolutions pertaining to world missions in a most knowledgeable and conscientious manner. Since the preparations for this undertaking will take some time, it was resolved to place the three mission candidates for the time being under the superintendent of home missions. Pastor C. Dowidat was elected treasurer of the commission for world missions.¹²

Some commentary is in place to flesh out the bare bones of the report. In the fall of 1892 the Wisconsin Synod sent out two scouts to find a virgin Indian mission field, Th. Hartwig of Helenville and O. Koch of Columbus. Fortunately they crossed paths with a veteran Arizona missionary, Pastor Cook operating for the Presbyterians on the Pima reservation. He was really Pastor Koch, born a Lutheran in Germany, who had done independent mission work until the Presbyterian alliance developed.¹³ Missionary Cook directed the attention of the Wisconsin spiritual scouts to the just barely pacified Apache Indians.

The three students trained for the work were: G. Adascheck, who requested recall after a year because of language difficulties in English as well as in Apache; J. Plocher, who served until 1899 when the illness of his wife forced a return to a pastorate in Minnesota; Paul Mayerhoff, who was sent as a tardy replacement for Adascheck in 1896 and because of language facility could serve ably until 1903.

The special training these men received was not all that special. The only difference between the prospective missionaries and other students at the synodical schools seems to have been that the former did not have to pay the customary fees.

When Adascheck and Plocher arrived in Arizona territory in October 1893, they established themselves at Peridot on a tract of land near the San Carlos River obtained from the national government through the offices of Chief Casadora. Soon the tents that had to shelter them at the outset were replaced by a house and a small school.

The last word in the previous paragraph is the key in getting a grasp on the work in this pioneer mission outpost at the beginnings. Children were to be instructed in Bible history and in the catechism. There were two avenues of approach, the school that the mission would set up for some twenty children, as was done from the first at Peridot, and the government agency school at San Carlos where a type of released-time arrangement enabled Plocher to reach and teach as many as a hundred children twice a week.

There was an ongoing effort to reach beyond the children to the adults in their camps. The early records speak eloquently of the tremendous difficulties encountered: the distance and time factors involved, the Indian's natural reserve, the ingrained opposition to Whites and their ways, the old, old opposition of natural man to the gospel.

The early records speak even more eloquently of the first gospel victories. Here is one notable account, the first of its kind, of blessed results from the work in the agency school: "This instruction the faithful God has blessed in that four of the girl students were thereby converted and expressed a desire for Holy Baptism. After adequate preparation they were baptized in that school on April 2 of this year, that is on the first blessed Easter day, in the name of the Triune God after they had confessed their faith."¹⁴ The next report of 1901, adds the poignant postscript: "Of the four girls, who had been baptized by Brother Plocher, one died, one married and moved away, the other two are being cared for by Brother Guenther and he is trying to prepare them for confirmation."¹⁵ Subsequently that report indicates that 11 more baptisms occurred, among them the first male youth and the first husband of a baptized wife. The mission undertaking was enjoying the first fruits of its labor.

The mention of "Brother Guenther" in the previous quotation calls to mind the changing personnel on the Arizona mission field. Carl Guenther of the theological seminary's class of 1900 at Wauwatosa left school early to take Plocher's place at Peridot. To give him more time for camp work among adults, Teacher Rudolph Jens was called to help with the teaching in both the mission and the agency schools. A runaway accident cut short his very useful service after only three years. His replacement, Teacher Kutz, could not acclimatize himself and left after a year. By that time a new government school had cut into the mission school's enrollment and it was closed.

On the Fort Apache reservation at East Fork, the second mission station, a seminary graduate, Henry Haase, replaced Paul Mayerhoff when the later requested a release from his mission post to assume a parish pastorate. Meantime, as at San Carlos, a teacher had been placed. This was Otto Schoenberg. When the Fort Apache school closed because of dwindling enrollment, Schoenberg used the available time to prepare for a colloquy to become a pastor and missionary. This goal was achieved in 1905 and from that time on Schoenberg served as a missionary pastor until he entered government work in 1914. Schoenberg seems to have been adept in the Apache language.

The year 1905 brought to the Apache scene an almost legendary figure in Wisconsin's annals, Gustav Harders, who up to that time had distinguished himself as a talented and zealous pastor at Milwaukee's Jerusalem congregation. He was a founder of the original Milwaukee Lutheran High School in 1903. The next year his health deteriorated and the leave of absence in 1905 was spent in the empty schoolhouse at Peridot where Harders found some satisfaction for

his restless zeal to win lost souls for Christ in limited assistance that he could give to Missionary Guenther.

After an attempt to resume the Jerusalem pastorate Harders moved permanently to Arizona. He was called to serve the Globe field and to act as overseer of the whole mission effort in Apacheland. Globe was not on the Fort Apache Reservation but was a bordering mining town in which many Apaches, driven by river floods from their Reservation farms, sought a livelihood. In his earlier furlough Harders had helped Carl Guenther serve these Globe Apaches. Now he would serve them again, along with those of his own race and Chinese miners and others.

Harders, if he could, would probably bridle at the term *race*. The only White and Red and Black colors Harders' missionary eye could distinguish were the black that colored souls lost in sin, the red that Christ's blood provided for cleansing and the white that indicated forgiveness and oneness with God in time and eternity.

Somehow this busy mission superintendent managed trips all over the territory scouting for promising locations for future missions. Synodical lore has it that on one train trip he encountered a Missouri mission executive looking for the same thing and worked out then and there a "gentlemen's agreement" that Missouri would work in California, not in Arizona, and Wisconsin would work in Arizona, not in California.¹⁶ However unofficial the arrangement, Arizona was the last of the forty-eight states to have a Missouri mission. This was in 1938. Wisconsin did not send a missionary into California until 1950.

During the twelve Arizona years, Harders wrote three novels with Indian settings. *Jaalann*, *La Paloma* and *Dohaschtida*. They attest to his empathy for those in his spiritual care and were widely read throughout the synod. In fact, seventy years after the author's death the latter two, in English translations by Henry and Alma Nitz, still had a listing in the catalog of Northwestern Publishing House.

With Harders' death in 1917 the pioneer period of the mission in Apacheland can be thought of as ending. By that time there were in the field men who would make this work their life's calling and carry it forward for a half century. Also in 1917 the mission field acquired a new sponsor, the merged Wisconsin Synod. A break in the story seems in place at his point.

One remaining point, however, merits some attention. It revolves around the question of the mission morale of the Wisconsin Federation. Unfortunately, not all its pastors were as enthusiastic about this one foreign outreach of the church body as one might expect. The pastors trained in the mission schools of Europe for work in Africa or Asia, such as Bading and Goldammer, we can be sure, were heartily in favor of the Apache work. One hesitates to say that anyone heartily opposed it, but certain misgivings surfaced.

Perhaps an earlier development in Lutheran church history is a source of the conflict. Around 1700 the Halle Pietists under August Herman Francke mounted the first great Lutheran outreach effort that stretched to India and America and points in between. In their commendable endeavor the Pietists sometimes tended to elevate mission zeal to the status of an actual mark of the church at the expense of pure doctrine and right sacramental administration, which Article Seven of the Augsburg Confession stipulates as the true marks of the church.

When in the late 1880s and early 1890s a foreign mission outreach was under discussion in Wisconsin circles, some felt constrained to issue a caution against such overreach. Other motivations no doubt played a part. In any event there developed under the leadership of Professor Hoenecke, himself an emissary of the Berlin Mission Society but one trained at a reborn Halle, certain caveats about world mission work.¹⁷

These viewpoints can be summarized and simplified in the declaration, "World missions is not an essential work of a church body." Or, "Matthew 28:19 - 'Go and make disciples of all nations' - has been fulfilled. Now we wait for very special indications from the Lord to undertake such work in any definite place." Or, "A church body may have a certain assignment of its own that makes world missions, not a both-and, but an either-or matter."¹⁸

The divergence in viewpoint was not large enough to thwart completely the Apacheland thrust but it may well have hobbled support at critical junctures. Worst of all, the cautious approach to the Matthew 28:19 assignment gained ground and was a formidable factor a half century later when at the end of World War II mission doors opened for the Wisconsin Synod.

Part Two: _ Ups and Downs

Out in Apacheland there were plenty of problems in the twenties and thirties. There were the dislocation of many Apaches during and after World War I as the war jobs disappeared as quickly as they had appeared. The old San Carlos station had to be abandoned in 1929 when the waters rose behind Coolidge Dam. Then came the Depression and the closing of mines at Globe and elsewhere. Add such difficulties to the always difficult endeavor to win the Apaches for Christ and one has the makings of what could be a very bleak chapter in the story. That a very different kind of chapter actually emerges can be accounted for by a very special gift the Lord granted the field in those and following decades: a number of men who were enabled to make the work there lifetime careers and who are buried there.

Over the years they were aided in their efforts by many other missionaries and teachers who in their brief tenures rendered valuable service. That service is not being minimized as special attention turns to E. Edgar Guenther, Henry Rosin and Francis and Alfred Uplegger.¹⁹

Edgar Guenther arrived in Apacheland already in 1911, fresh from the Wauwatosa seminary. After a year of work at the Ft. Apache station the mission board reported to the 1912 Wisconsin convention: "Missionary Guenther was able to make a good beginning in the mission school ... and the children came to school eager and regularly. He writes about himself and his dear wife, who is also his faithful helper in the school work, 'We both find our joy in our school.'"²⁰

That was the beginning of a work that would go on for decades to come. The wife, Minnie, became a legend in her own right and in her own time both to Apaches and Whites, both to those who served in the field and those who awarded her the title of "Mother of the Year." In 1918 Edgar Guenther succeeded Harders as superintendent of the field and held the post until his silver anniversary in the field, 1936. He worked in Apacheland until his death in 1961, completing a half century of service in that ministry.

E. Edgar Guenther was granted the very rare privilege of adoption into the Apache brotherhood. This came at the time of his silver anniversary in the field in 1936. He was given the Apache name of *Inashood N'daesn*, roughly translated as "The Tall One Among Those Who Walk With Trailing Shirts." At his burial service an Apache expressed the general sentiment when he said to Minnie, "Today I am the loneliest man on the earth."²¹ In the annals of Christian mission that stretch back nineteen centuries write the name of E. Edgar Guenther and write it large.

In 1917 two classmates at the Wauwatosa seminary renewed their long association in synodical training schools out in Arizona as helpers to Superintendent Harders at Globe. Within a year both were assigned posts of service on the Apache reservations. Both remained in the

work until retirement. They learned the difficult language. They built chapels. They watched over Apache children in school during the day and at dusk visited their parents in camps. They were all things to all Apaches.

The brothers in the work became brothers-in-law when Henry Rosin married Alfred Uplegger's sister Johanna who came to the field when Alfred's father, Francis, accepted a call to San Carlos in 1920. A family mission enterprise, a latter-day version of the Mayhews on Martha's Vineyard, was in the making.

To Francis Uplegger, gifted in semantics, fell the task of revitalizing and systematizing the study of the Apache tongue. He gave it a written form that eased the work when missionaries tried to learn the difficult language and when they in turn tried to put gospel truths in the native tongue of Apache hearers and learners. In his lifetime Francis Uplegger became the authority on the language of the Apache.

He also became superintendent of the field, succeeding Edgar Guenther in 1936. He served in that post for over a quarter century until 1963. During the twenties and thirties and beyond the growing stability in the Apacheland mission force could aid in producing some reportable advances. In 1923 the *Apache Scout* began publication. It is still being published as the *Apache Lutheran* to further the cause of the Wisconsin Synod's oldest mission. In the previous year the East Fork orphanage was established in a concern for Apache babies that were abandoned by parents. Over the years the orphanage grew into the East Fork Lutheran High School.

This jump into the years ahead may allow a farther leap. Let this tribute to veteran missionaries in Apacheland conclude with an event of February 1984. Edgar Hoenecke writes: "We laid Alfred Uplegger's tired body to rest up on Peridot Mesa in the tiny cemetery where his dear Irma, his father, Dr. Francis, his son Karl, his sister Johanna and her husband Henry Rosin, Al's lifelong friend and co-worker on the San Carlos Reservation, and a number of other colleagues all lie awaiting the sound of the last trumpet and their resurrection to life everlasting."²² Together the Upleggers, father and son, and the brother-in-law had accumulated more than eight score years of mission effort in Apacheland.

In the thirties there were concerned but misguided efforts to cut back or close down the costly mission in Apacheland. In subsequent decades there would be pleas to divert some Apache mission money to more energetic evangelism in the cities. It was the dedicated efforts of the veteran Apache missionaries that squelched opposition from within and without. The veteran mission of the Wisconsin Synod would not and could not and did not die.

In subsequent decades a number of noteworthy advances occurred. At East Fork the original and always struggling haven for abandoned babies, begun back in 1922, in 1957 developed into the more formally structured East Fork Nursery and Child Placing Agency. At that East Fork station the little mission school had meanwhile grown into a secondary boarding school enrolling some 70 students at the present time. East Fork Mission High School began operating in 1957.

A red-letter day in the history of the mission in Apacheland was July 8, 1973, when Quincy Wiley, an Apache, was ordained and installed as pastor of the Canyon Day - Cedar Creek parish in the vicinity of White River. He was the first of his race to go the long route through synodical preparatory school, college and seminary. Before him the others had fallen short, usually in the last high school years. Quincy Wiley survived the rigorous training program and, almost miraculously, a serious automobile accident on the way to his ordination - installation at Canyon Day.²³

On the eightieth anniversary of the mission field an enduring goal of the venture was seeing some fruition. The field was becoming self-propagating. That goal had been but dimly envisioned back in the last decade of the previous century. It was all but obscured in the decades of this century when the mission tended to follow the government in the “Great-White-Father” policy of excessive paternalism. The innate goal, however, began to assert itself more aggressively in more recent decades, among them that during which Quincy Wiley was ordained. This brings us again near the present and a brief consideration of today and tomorrow.

Part Three: Today and Tomorrow

The latest synodical reports supply these statistics for the Wisconsin mission in Apacheland:²⁴

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|----------------|------|----------------|--------------|
| Missionaries: | 6 | Offerings: | \$124720 |
| Teachers: | 20 | Baptisms: | 163 (151-12) |
| Congregations: | 8 | Confirmations: | 70 (50-20) |
| Members: | 2831 | | |

The congregations are at the places named in most cases with some frequency on the preceding pages: Bylas, Canyon Day, Cedar Creek, Cibequé, East Fork, Peridot, San Carlos and Whiteriver. There are schools at Bylas, Cibequé, Peridot and at East Fork, which has in addition to the eight grades a boarding high school.

In more recent years the membership count has been in the vicinity of a third of the reservation population. A 1972 book, for instance, states that out of a total population of a little less than 9,000 there are about 3000 Apache Lutherans.²⁵

Perhaps the most striking forward step in recent years has been the effort at lessening the input of the sponsoring body and increasing that of the field. A 1985 report could indicate, “Grace at San Carlos has no school and has been able to become completely self-supporting. The Church of the Open Bible in Whiteriver is working toward that same goal. Other congregations have indicated this same stewardship spirit and displayed it by readily assuming projects on their own, many of which never reach the attention of the members of the Synod.”²⁶

Some may fault Wisconsin’s Apacheland mission and the report of that effort presented here because there are no references to sit-ins and shoot-outs in a drive for minority rights. Such a reaction to this presentation can not be avoided and no such reporting can be included in this presentation. It was never the purpose of the Wisconsin Synod to do anything else but to bring to the Apaches the gospel of the salvation of sinners by the grace of God and merits of Christ through faith in him. Saving souls for eternity was always the name of the game, even when it involved educational endeavors, orphan care and service to the needy.

The care of Apache souls will remain the object of the mission effort in the years ahead, however many there may be. If the strides forward in moving from mission status to self-support continue until they wipe out the mission field, well and good. Until then Wisconsin’s Apacheland mission will continue in the spirit in which it was begun four score and thirteen years ago.

Once more, the essayist for himself and for his church body expresses sincere gratitude to the Lutheran Historical Conference for this opportunity to enter into the record of this year’s study of West Coast Lutheranism this little record of the little mission in Apacheland. To

paraphrase Daniel Webster, “It is, sirs and ladies, as I have said, a small mission. And yet there are those who love it.”

1. “Red Mission” in *Northwestern Lutheran*, LXIII (July 25, 1976), 231-232.
2. “Apache Indian Mission” in *Continuing in His Word*, edited by M. Lehninger and published in 1951 by Northwestern Publishing House. The Apache Mission article is found on pp 229-250.
3. Bading’s report is on p 13 of *Wisconsin Proceedings*, 1876. The synodical reaction is described on pp 30-31.
4. Funds for the venture were to come from the mission festival offerings that customarily had been going to Hermannsburg. The minutes point out that mission society was at the time “in very favorable financial circumstances.” It was not a case of “robbing Peter to pay Paul” but of applying monies to the most pressing need.
5. Bading’s report is on p 12 of *Wisconsin Proceedings*, 1877. The synodical action is reported on p 37.
6. *Synodical Conference Proceedings*, 1877, pp 50-51.
7. *Wisconsin Proceedings*, 1883, p 54.
8. Koehler had to be designated as “senior” because his son John Philipp had been admitted to synodical membership in 1881. The latter is the great synodical historian.
9. *Wisconsin Proceedings*, 1884, p 56. This location also supplies the basis for the subsequent quotation.
10. See *Federation Proceedings*, 1893, p 123, for the constitutional paragraph on missions and p 127 for the resolve to undertake the Indian mission.
11. *Wisconsin Federation Proceedings*, 1899, p 18. The previous report of 1897, p 8. refers to school collections for a bell but not to a gathering of individual gifts.
12. *Wisconsin Federation Proceedings*, 1893, p 127 (9).
13. Koehler, *Wisconsin History*, p 201, reports that this Missionary Cook in the early 1900s scotched a Presbyterian effort to start a mission on the Apache reservation.
14. *Wisconsin Federation Proceedings*, 1899, p 16.
15. *Wisconsin Federation Proceedings*, 1901, p 64.
16. Koehler’s *Wisconsin History* describes the event on pp 204-205.
17. The same point is made by Karl Krauss in “Our World Missions” in *Wisconsin Lutheran Quarterly*, 72 (October 1975), pp 274-293.
18. Some of this perhaps oversimplified viewpoint Koehler espouses in *Wisconsin History*, pp 198-199. See also the essay review of the History in I. Habeck’s “J.P. Koehler’s History of the Wisconsin Synod”, *Wisconsin Lutheran Quarterly*, 68 (October 1971), pp 217-227. The Protestant response is found in *Faith-Life* XLV (March-April 1972), pp 24-26.
19. In the Fall 1984 *WELS Historical Institute Journal*, pp 33-44, Edgar Hoenecke pays an eloquent and interesting tribute to Alfred Uplegger and Henry Rosin and their associates in “The End of an Epoch on the Apache Indian Mission.”
20. *Wisconsin Synod Proceedings*, 1912, p 32.
21. See quotation in *Northwestern Lutheran*, XLVII (September, 1960) p 217.
22. The quotation is from p 44 of the article cited in note 19.
23. *Northwestern Lutheran*, LX (December 30, 1973), p 424.

24. Wisconsin's Report to the Twelve Districts, June 1986, p 46.
25. WELS Board for Parish Education, *You and Your Synod* (Milwaukee: Northwestern Publishing House, 1972), p 141. In that book the Apache mission story is found on pp 135-142.
26. *WELS Reports and Memorials for the Forty-eighth Biennial Convention* (1985), p 93.