

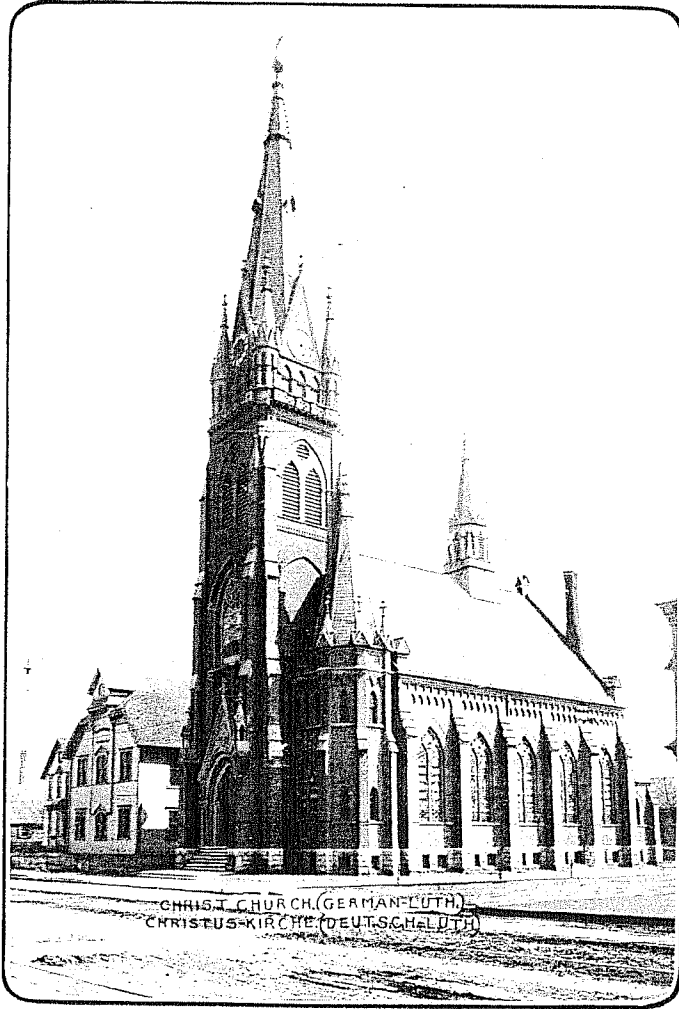
1987: A LANDMARK YEAR FOR CHRIST
EVANGELICAL LUTHERAN CHURCH, MILWAUKEE, *wi.*

by
Allen Tetzlaff

Senior History
Prof. Fredrich
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Wisconsin Lutheran Seminary Library
11831 N. Seminary Drive. 65W
Mequon, Wisconsin

MILWAUKEE COUNTY
HISTORICAL SOCIETY



INTRODUCTION

In 1966, the United States government passed the National Historic Act in order to recognize specific areas or places for their historical worth. The Act protects sites and marks them for special conservation measures by placing them on the National Register of Historic Places. The process to register a site is rather involved and several steps and requirements must be met. The National Historic Preservation Act lists the criteria for evaluating a site as follows:

The quality of significance in American history, architecture, engineering, archaeology, and culture is present in districts, sites, buildings, structures, and objects that possess integrity of location, design, setting, materials, workmanship, feeling, and association, and:

1. That are associated with events that have made a significant contribution to the broad patterns of our history; or
2. That are associated with the lives of persons significant in our past; or
3. That embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or
4. That have yielded, or may be likely to yield, information important to prehistory or history. 1

The Milwaukee Department of City Development filed an application with the Wisconsin Historic Places Review Board on behalf of Christ Church which contained a brief history of the church, its architecture and significance. Because

the building had in certain ways met the requirements of the previous stipulations, the application was approved by the Wisconsin Review Board and forwarded to the National Historic Register Review Board in Washington D.C.; which is a committee of the National Park Service, U.S. Department of the Interior. After final approval, the Secretary of State listed Christ Evangelical Lutheran Church in the National Register of Historic Places on September 25, 1987.

This paper intends to expand on historical significance of Christ Evangelical Lutheran Church using the report of the Historic Preservation Division as a foundation. The City's Development report on Christ Church was researched and compiled by Les Vollmert and Paul Jakubovich in April of 1987, (Vollmert, Section 8, p. 6).

OUTLINE

- I. The Reasons for German Emigration to Milwaukee
 - A. Why Leave Germany?
 - B. Why settle in Wisconsin and Milwaukee?
- II. The Growth Rate Statistics
 - A. Milwaukee in general
 - B. The Specific Wards, 8 and 11
- III. Christ Church
 - A. Its Formation
 - B. The Need for the Building
- IV. The Architect
- V. Conclusion:

THE REASONS FOR GERMAN EMIGRATION TO MILWAUKEE

Several volumes of study could easily be devoted to all the factors which played a role in the emigration from Germany that took place between 1839 and 1890. Religious, political and economic factors led the list as reasons for the emigration.

A brief summary begins with the year 1817, when King Frederick Wilhelm III of Prussia formed the union of the Lutheran and Reformed Churches into one state church. Definite doctrinal divisions divided the two denominations, yet Wilhelm was determined to join the two. In order to accomplish the union, he imprisoned defiant pastors and lay people for disobedience, (which only reminds one of the apostles being imprisoned by the Sanhedrin). The religious persecution prompted a mass emigration between the years of 1839-1845, with the Old Lutherans at the forefront, (Barthuli, p.2+).

Even after the period of the major exodus of Old Lutherans, religious leaders then in the states continued to encourage anyone considering the possibility of emigrating.

"In 1851, in a book of advice to intending immigrants, Pastor Borgen of Boston, set forth as the chief inducements to migrate, the freedom that Germans would enjoy in America," (Barthuli, p.3).

Sometimes entire congregations left Germany with their pastor as a guide, for the religious freedom to be found in America. At least two Old Lutheran leaders returned to Germany with good reports; "their reports stimulated the emigration of entire congregations," (Conzen, p.36).

The next major period of migration is associated with the 1848 revolutions in Germany, (Conzen, p.19). Some authors attribute subsequent migration figures directly to the revolutions, which would have been followed emigration. The interest shown by some in Milwaukee over the revolutions might have encouraged emigration:

"The known sympathy of Milwaukee's German community for the revolutionary movement in the Fatherland was another factor which attracted German migrants to the Wisconsin city. As a result, exiled Forty-eighters swelled the existing Teutonic society," (Still, p.115).

Others only indirectly attribute the 1848 revolutions to continued emigrations:

"The 1848 revolutions apparently had little direct effect on emigration. Their imminence may have induced some conservatives to leave and delayed the departure of some liberals; their success did make emigration legally more simple; their failure to 'make everything right' may have been a factor in the decisions of many. After a peak in 1847, volume sank again until 1851, probably for economic reasons: the famine was over and the preceding heavy emigration made land difficult to sell while encouraging higher wages. Harvests, however, were poor between 1850 and 1853, and between 1852 and 1854 over half a million Germans emigrated, (Conzen, p.28+).

From the 1850's the sporadic migrations were mainly for economic reasons. "The German emigration from the Rhineland was caused mainly by the uneconomical characteristics of farms there..," (Barthuli, p.8); and because the guilds and occupational systems were going through changes.

Other reasons were practical advantages:

"Cheap ocean transport, a byproduct of the growing Atlantic commerce in which immigrants provided a profitable ballast on the westbound voyage for vessels carrying raw materials to Europe, made emigration economically feasible," (Conzen, p.23).

Since many migrants were hoping to keep themselves and their families fed and clothed; other reasons for emigrating cited by some immigrants might seem to border on the frivolous. "Emigration was also a means of avoiding military service," (Conzen p.32); or the person was seeking adventure in the new world, (Conzen, p.46).

But why would an immigrant wish to settle in Wisconsin? Or more specifically, why settle in Milwaukee? First, the geography of the state sold itself, because it was close to fresh water, on one of the the main trade routes through the West, and had a desirable climate. The State was also vigorously promoted by the religious and civic leaders, industry, and the German community in general. All these factors drew the largest foreign settlement (especially Germans) to Milwaukee, out "of the twenty-eight largest cities in the United States," (Still, p.258).

The location was the first magnet to draw settlers:

"The climate of Wisconsin, because of its extremes of temperature, tempered by the proximity of the state to the Great Lakes, became the haven of many Northern European immigrants. Because the state is comparatively free from the fevers of the more Southern states, it was considered one of the most healthful in the union," (P.1 Barthuli).

Yet the most important influence in bringing people to Milwaukee was definitely the numerous personal encouragements and guidebooks about Milwaukee disseminated throughout Germany and even in New York for those who had just come off the boat, (Barthuli, p.10). The principle applied back then too; it doesn't matter how excellent a product one has, if

no one knows about it. Even though "drawbacks to Milwaukee life were sometimes mentioned...on balance Milwaukee came out positively," (Conzen, p.38). As one German guidebook mentioned in 1856:

"Nowhere but in the west can the immigrant so quickly find employment and abundant sources of income, which, with hard work, sobriety, and thrift, will secure for himself independence in so short a period of time, even if he arrives penniless," (Conzen, p.65).

The city and State both produced pamphlets and appointed commissioners to promote the area and recruit settlers. One example is that:

"The Wisconsin Legislature had even sent a commissioner of emigration [Herman Haertel, (Still, p.114)] to N. Y. in 1852 to steer immigrants this way and to distribute the pamphlets about the state in several languages," (Barthuli, p.9).

Another help in promoting Wisconsin came through a "Dr. Hildebrandt of Mineral Point, Wisconsin, [who] was at this same time United States' consul at Bremen, Germany, and he gave Mr. Herman Haertel valuable assistance in circulating his information," (Barthuli, p.10).

The amount of information disseminated in Germany about Milwaukee left some Germans with a better knowledge of the New World and Milwaukee than of the outer regions of the Fatherland. Relatives also played an important part in supplementing the knowledge of prospective emigrants through all the letters sent back home. The security of hearing from and relying on a relative must have been another important attraction, because most of the immigrants after 1860 already had relatives living in Wisconsin or Milwaukee.

After all the factors and reasons are reviewed, many historians will come to a conclusion such as this concerning Milwaukee's growth and expansion:

"Milwaukee benefited from the historical accident, in that its founding and the opening of Wisconsin to settlers coincided with the major flow of German immigration." (p.34 conzen).

"Yet we know from HIS-Story, that nothing happens by chance. Religious freedom was the initial reason and push for emigration in the second half of the nineteenth century. Since church workers and their faithful followers comprised the initial emigrations in 1839, future immigrants benefitted from a fairly established free church which was ready to serve them. God's hand was in every factor which led to Milwaukee's growth. By God's hand and blessing, Milwaukee became the fertile ground in which he would transplant many of his church for better growth. One of these plants would bloom into the Wisconsin Evangelical Lutheran Synod which was to spread out into the rest of the world.

GROWTH RATE

"In the years that intervened between 1870 and 1910, Milwaukee grew in numbers from 71,440 to 373,857. This fivefold increase, while the remainder of the State merely doubled in population.,," (Still, p. 257).

The growth rate quickly expanded the city's boundaries and wards. The city was comprized of 5 wards in 1846, with North Avenue, 27th Street, and Greenfield Avenue marking the city's borders (See page P1). In the year 1857, the wards almost doubled (to 9) and the city's area nearly tripled

(See page P2). In 1874, the city had 13 wards and the population basically increased within the 1857 city limits. Christ Evangelical, when it was formed in 1884 and bought land on the NW 1/4 corner of block number 15, was located in the 11th ward of the 1874 division. (See page P3)

Because of the German influx, congregational and church growth would naturally increase with the German population.

"The Germans continued to increase their predominance to 1860. Between 1849 and 1850 the foreign born population increased at a faster rate than the total population," (Conzen, p16).

So then, St. Peter's, Christ Evangelical's mother church, experienced growth beyond its capacity. But in the late 1860's, it was probably not a stable growth. Churches that experience high rates of member movement are usually not too eager to expand. 1860 census statistics showed that:

"The aggregate community of 1860 was not simply the community of 1850 with new additions. Only 39 percent of those present in the heads of household sample could still be found in the 1860 city directory," (Conzen, p.42).

What began to stabilize the population in Milwaukee was the city's emphasis on establishing an economy based on major manufacturing. The economic base of commerce that Milwaukee had up until the 1870's would not have encouraged permanent residency (Still, p.326), as much as a system based on manufacturing would.

"Editors of 1870 [Sentinel], pondering the meaning of the census that year, came to the conclusion that manufacturing was the major cause of urban development, that while commerce could make a city, manufacturing alone could make it great," (Still p.322).

So for economic reasons, the city sought to establish a flourishing economy through manufacturing (Still, p.321ff), and the result was a more stable population.

The city's push for manufacturing resulted in the development of the South Side of Milwaukee and the settling of the community by a German working class near and around the factories, (Conzen, p.137).

"...According to the Evening Wisconsin, the city's manufacturing interests were 'expanding like a green bay-tree, and the amount of population which [was] pouring in to the South Side, where most of the manufactories [were] being established [was] a marvel to the oldest citizens,'" (Still, p.323).

It was not until the 1880's that the boom really hit the area, as the census figures on page P5 show. The population more than doubled in the neighborhood around Christ Church between 1870 and 1880, from 6,625 to 16,789 (see figure 1, page P5). Further population increased at about the same rate between 1880 and 1890, jumping from 16,789 to 27,774. This boom directly resulted in the formation of Evangelische Lutherische Christus Gemeinde.

THE FORMATION OF CHRIST LUTHERAN CHURCH

The population explosion on the South Side resulted in the founding of Christ Evangelical Lutheran congregation. The mother church, St. Peter's, which is located at South Eighth Street and West Scott Streets, did not have the facilities to handle the expansion. At that time the grade school was reported to have over 500 students enrolled. Having no place else to go:

11

"The Rev. R. Adelburg, Pastor of St. Peter's Ev. Luth. Congregation, and his teacher W. H. Graebner, together with 13 members of the aforesaid congregation met at 501 19th Avenue for the purpose of organizing a congregation in this vicinity," (Golden Anniversary, p32).

An appointed committee chose "to purchase 5 lots on 18th Avenue and Railroad St (now So. 23rd Street and West Greenfield Avenue) for the price of \$1,600," (Golden Anniversary, p32). City records indicate that \$2,000 was paid for the five lots, but the records would not account for any donations received through the transaction (City of Milwaukee, Church Tax Key #459-0186-2).

The church's first facility, a combination church and school building was quickly outgrown, and should have been, since the population of the neighborhood jumped approximately 18,000 between the founding of the congregation in 1884 and the construction of the new church in 1901. The school's enrollment for instance, quickly rose from 30 in 1884, to 117 at the end of the 1885-86 school year, (Golden Anniversary, p.34).

"The congregation, pressed Sunday after Sunday for room, decided in a meeting on the 3rd of February, 1901, to erect a new church as soon as \$6,000.00 to \$7,000.00 would be made available. On February 18 the necessary amount was subscribed and the plan submitted by Architect F. Velguth was chosen," (Golden Anniversary, p.34).

God blessed the congregation with the funds for expansion from the very boom that caused the neighborhood to grow. Many of the south siders were yard or factory workers, who would have accounted for a high percentage of the congregation's members (See figure 2, page P5). At the

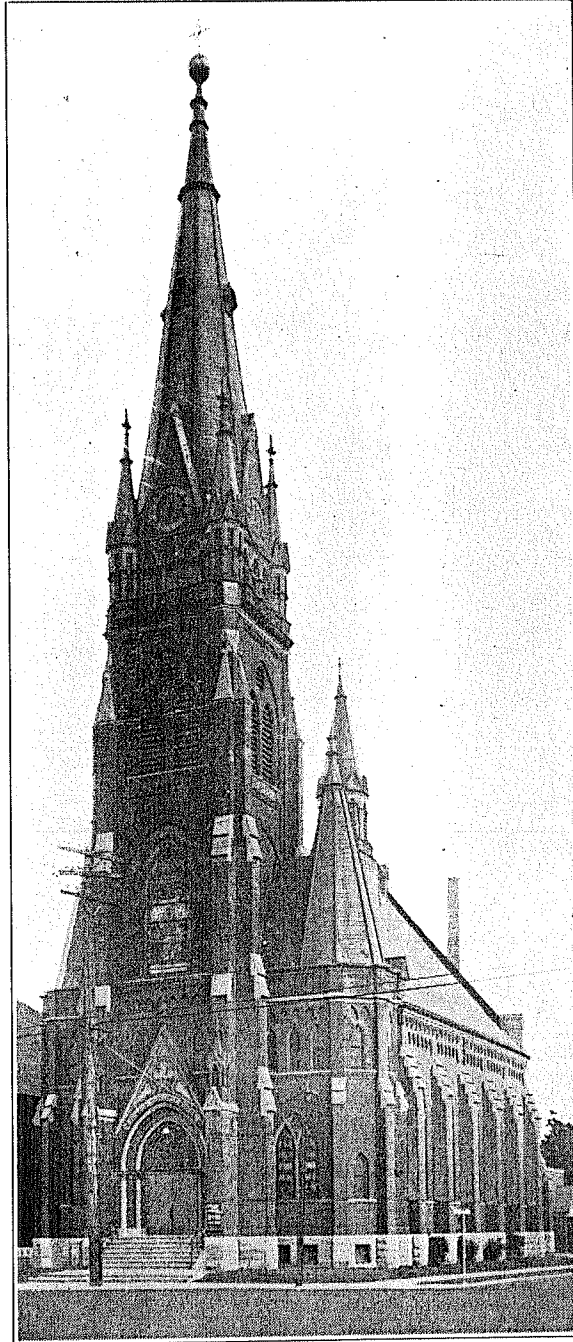
time they would have been putting in a great number of hours at work:

"Business in 1897 was better than in the preceding year, which had been beset by election uncertainties [and had still been affected by the recession caused by the panic of 1873]. Labor was generally more employed, and some factories were working to the limit. A flood of foreign orders for heavy machinery swelled profits in 1898; and in 1899 the plants were taxed beyond their capacity. In 1902 the total volume of production exceeded \$200,000,000," (Still, p.324).

With the factories and work weeks, population and paychecks booming around the turn of the century, God gave the congregation the means to gather the necessary funds to begin construction and proceed with the building project.

THE ARCHITECT

The facts we have state that "on February 18 [1901]...the plan submitted by Architect Frederick Velguth was chosen" by Christ Congregation. (The church council minutes have not yet been translated and cannot offer any additional information). The construction costs amounted to \$33,000, from designs which called for a high Victorian Gothic style church which had a seating capacity of 900, (Golden Anniversary, p34). It would have only been natural for Mr. Velguth to be well-known in the German community, because he himself was a German immigrant. It is also possible that his reputation alone could have easily sold the plans to the members since he designed and supervised the building of [Trinity] Lutheran Church in 1878. (Which is also on the National Register of Historic Places; see page P6).



Unsere Kirche

Our Church

His reputation among the community was probably of one who got things done well, and that his word was as binding as a contract (Old Settlers' Obituary). He also pursued those who did not fulfill their obligations. Court reports in the Milwaukee Sentinel in 1883 (June 14, 5/3; June 15, 5/4; 15, 5/3) record that Mr Velguth sought awards for architectural services rendered from three individuals, and record that he won all three cases. In 1887 he sued the Bne Jeshurun congregation for \$500, also for payment of architectural services rendered in 1885 (Sentinel, Mar. 9, 1887). Mr. Velguth's reputation, if one can glean from these and other Sentinel files, seemed to be upstanding both socially and civically.

If the present day histories are read, one might not think too highly of this architect. It is true that not much information is available concerning Mr Velguth. Already in 1926, Alexander Guth wrote an article for the "Wisconsin Magazine of History" about the early architects of Milwaukee and regretted the lack of information.

"The olden-time architects were evidently quite as modest about signing their buildings as the modern architect is. Even though some of these first buildings may be standing, it is difficult to trace the names of the early architects. Much investigation in the old-time histories of the city and diligent inquiry amongst the older settlers revealed but little," (p.18).

Frederick Velguth's name was mentioned twice in Guth's article. "In 1880 there were twelve [architects] listed [in the city directory], including James Douglas, ...and Frederick Velguth," (Guth, p.20). The second quip is barely

any recognition. "We know that Douglas was a carpenter with no training whatsoever as an architect, that Davelaar was a plasterer, Velguth a stair builder," (Guth, p.27). The listing of Velguth with Douglas in the same sentence might indicate that Velguth also had no formal training as an architect.

Even the Historical Preservation report by the Department of City Development stated concerning Mr. Velguth, "Velguth's design work exhibits considerable skill, perhaps justifying his self-proclaimed title of architect," (Vollmert, section 8, p.2). Although he is highly praised in the report, the previous statement might be too harsh.

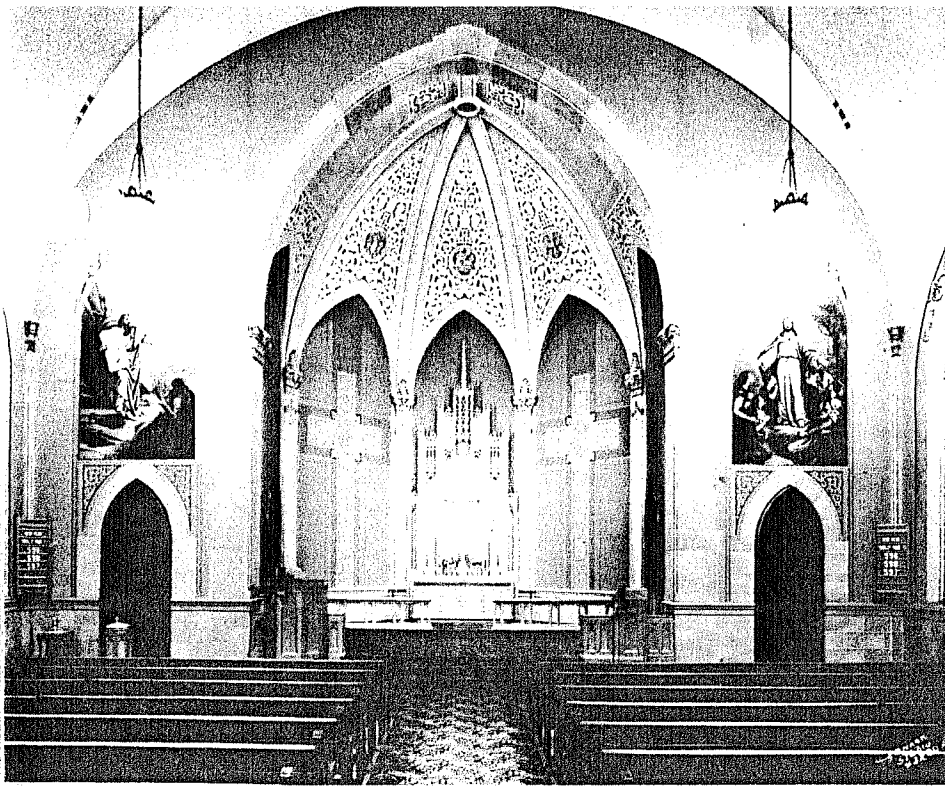
The obituary that was written for Mr Velguth by the Old Settlers' Club of Milwaukee, (See page P7), recognizes some training in Germany:

"Mr. Velguth was born in Magdeburg, Germany, March 13th, 1838. After graduating from the public school, he attended the University at Holzmuennen, where he took up the study of Architecture.

In 1853 he emigrated to America, coming directly to Milwaukee, where he eventually became known as one of the city's foremost architects," (Page P7).

Added to his defense is the description given of Mr. Velguth in Milwaukee of To-Day, a directory listing of who's who in Milwaukee. The article also tends to note some formal training.

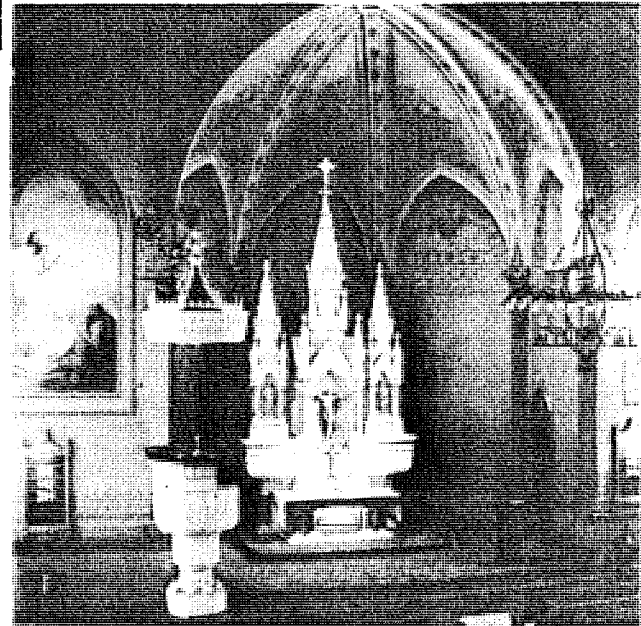
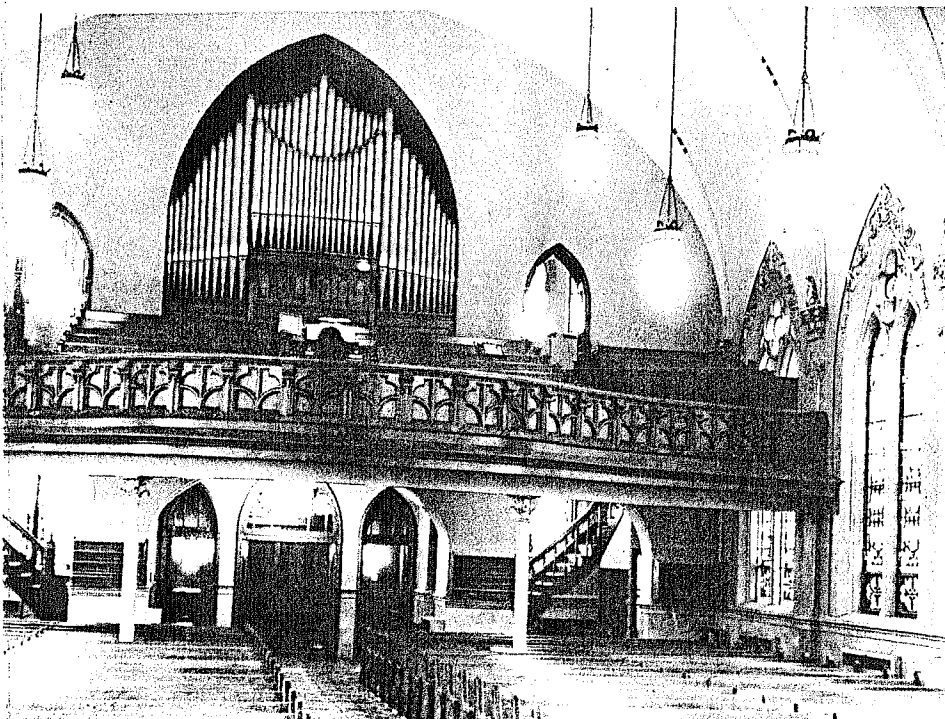
"He is a thorough architect both by education and training, and has been established in the business for a period of 18 years. He does a general business as an architect and superintendent, plans buildings and superintends their construction, thus guaranteeing fidelity to detail and faithfulness to the specifications," (M.O.T. p.153).



Present Chancel

*"Lord, I have loved the habitation of Thy house,
and the place where Thine honor dwelleth."
Psalm 26:8*

Interior of the Church



Old Altar

Although the congregation has not grown numerical these past years and we, too, feel the trend of our members moving to the suburbs, we are thankful that the attendance at the services and at Holy Communion has slowly but steadily increased. May this continue in the future!

If possible records from Germany will be any indication as to Mr. Velguth's training, the information will have to be added later.

Others tend to downplay his work because he was like many architects of his day--also the construction superintendant. Yet this was due to the West's way of doing things, combined with the Americanizing of the former German occupations.

The immigrants had as part of their cultural shock the redefining of their occupations. Many of the craftsmen of Germany were used to slow and tedious hand crafting. Yet:

"Foreign artisans also had to accustom themselves to producing a different finished product...American styles...took time for the German to learn," (Conzen, p97).

"Moreover, crafts were often defined differently in America--the West loved the jack-of-all-trades. The house carpenter was expected to draw up the plans and make cost estimates; the confectioner manufactured soda water as well as pastry;...painters were also varnishers; glaziers made window frames; carpentry was close to joining, but joining also included chairmaking as well...Thus highly specialized European workmen frequently had to learn what from his point of view was an entirely new trade in order to earn a living with his old training or rest content with a helper's job," (Conzen, p.96).

This description of Americanized work styles might shed some light upon the reputation which is frequently attached to Mr. Velguth. Although some of the sources allude to formal architectural training in Germany, Mr. Velguth might have had to be retrained since things were run differently in the new world.

For that reason, Mr. Velguth's wait to enter the field of architecture might be explained. The Department of City Development's report noted, "Velguth spent his first eighteen years in Milwaukee working as a building contractor before he felt he had acquired the necessary expertise to assume the title of architect" (Section 8, p. 2). Yet the assumption is drawn from a description of Mr. Velguth as found in the History of Milwaukee, which simply states, "He [Velguth] has been for eighteen years a contractor, and the last eight years an architect" (p. 1501). The reason for this wait may not have had anything to do with a lack of formal training, nor of expertise.

"Another question often asked, especially by the architects of today, is whether or not the old time practitioners were trained architects. In other words, were they the product of some office or were they merely graduate carpenters? It must be recalled that schools for architects were still unheard of at least until the early sixties. The big four, namely, Schulte, Schmidtner, Mygatt, and Mix, were only architects, whereas one is lead to believe from the early advertisements that many of the other architects were builders as well. (Guth, p.26)

The question remains whether Frederick Velguth was formally worthy of the title architect, or whether he was one of the "merely graduated carpenters." The mention of formal architectural training in two sources, coupled with the intricate designs of his churches and other works, might force one to admit that such training should probably be acknowledged.

It seems that whenever new sources are found concerning Mr. Velguth, a previously unknown building seems to be

discovered which was one of his projects. A partial list of his projects includes:

The German Theater (Page P8)
 The Skating rink (demolished)
 The City Water Works and Tower (Page P9, P10)
 The Lutheran Church (Trinity Luth., Mo. Synod (Page P6)
 The Schneider residence (24th and Grand Ave.) (MOT)

Evangelical Luth. Redeemer Church (2623 W. Rogers St.)
 His own house--"Impressive Queen Anne Style," 817 N. 26
 (Vollmert, section 8, p.2)

The Republican House
 The North side Police Station (Old Settlers' Obituary)

Mr. Velguth's descendants are currently being contacted to find out whether any of his records are still being held by the families. Hopefully more of his architectural works can be identified.

Mr. Velguth's reputation probably suffered with twentieth century architects because of the occupational set-up in the West, and because he was well-known for his specialized German occupation of stairbuilding (Note pictures of his pulpit and stair designs on page P6). However, his works definitely suggest the expertise of a German trained architect, as some of the sources indicated.

CONCLUSION

Christ Church and Trinity Lutheran Church are both on the National Register of Historic Places because of their style of architecture. This is due to the architect's faithfulness to the High Victorian Gothic style with which he designed the two churches, which "provides a link with contemporary church architecture in Germany in the late nineteenth century," (Vollmert, section 7, p2).

Mr. Velguth's work differs from the other architects who practiced in Milwaukee during the same time for definite reasons:

"The question might well be asked, 'Why do our houses bear such a resemblance to the colonial work of New York, Pennsylvania, and Massachusetts? It should no longer be a mystery why our streets and the arteries leading into Milwaukee are dotted here and there with these quaint houses that have all the earmarks, the very character and charm of the best work that flourished in the before-mentioned states. The answer to this is that all our early-day architects were raised, educated, and trained midst the environment where the best traditions existed... True, there are two outstanding early-day architects, were both Teutons, but both received their training in the eastern states," (Guth, p.24+).

Of the architects of early day Milwaukee, the one architect Guth passed over was Frederick Velguth, whose work again, "provides a link with contemporary church architecture in Germany in the late nineteenth century," (Vollmert, section 7, p.2).

Another reason why Velguth's architecture differs is because most Milwaukee architects were trying to be original.

"Many Victorian Gothic churches in Milwaukee were far less nationalistic in their eclectic combination of European Gothic design elements. American architects, particularly in the 1880s, were striving for an original American architecture. Experimentation with massing and ornamentation were the order of the day and many Milwaukee churches of the 1880s and 1890s display the confused eclecticism that often resulted from this frantic striving for originality and uniqueness," (Vollmert, section 8, p.3).

Mr. Velguth's conservative style might have been encouraged by the architectural community of his day.

"In the 1890s, particularly after the 1893 Colombian Exposition in Chicago, there was a return to a more

scholarly application of historic design and a surge in interest in contemporary European architecture. Christ Lutheran church reflects an awareness of the more conservative and scholarly designs of the late nineteenth century German Gothic revival," (Vollmert, section 8, p.2).

Christ Church resembles especially two churches in Germany; St. Johannis Church in Altona, and Christ Church in Eimsbuettel Hamburg, (See page P11).

A concluding reason why the architectural style of Christ Church is important, is because the German community was already starting to be assimilated into American culture.

"Whereas in 1870, every mature man and woman in the sixth ward would have been a native of Germany, by 1900 their children were Americanizing the section, demanding an English newspaper, and even avoiding German customs and the German tongue. In April 1894, the Stadt Theatre [Page P8?] began to alternate plays in English with the German repertoire," (Still, p.266).

Christ Church retains the German influences which were already starting to wane about the time the church was built.

The building itself has much built into it because of all the history behind it, yet the church also bears witness for whose glory it was built. It's Christ's church. The Golden Anniversary booklet acknowledges this fact by beginning with Psalm 115:1, "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy and for Thy truth's sake!" Since nothing happens by chance, one has to say that by God's directing hand, Christ Church was built and still stands today. May it ever give glory to his and his Name alone.

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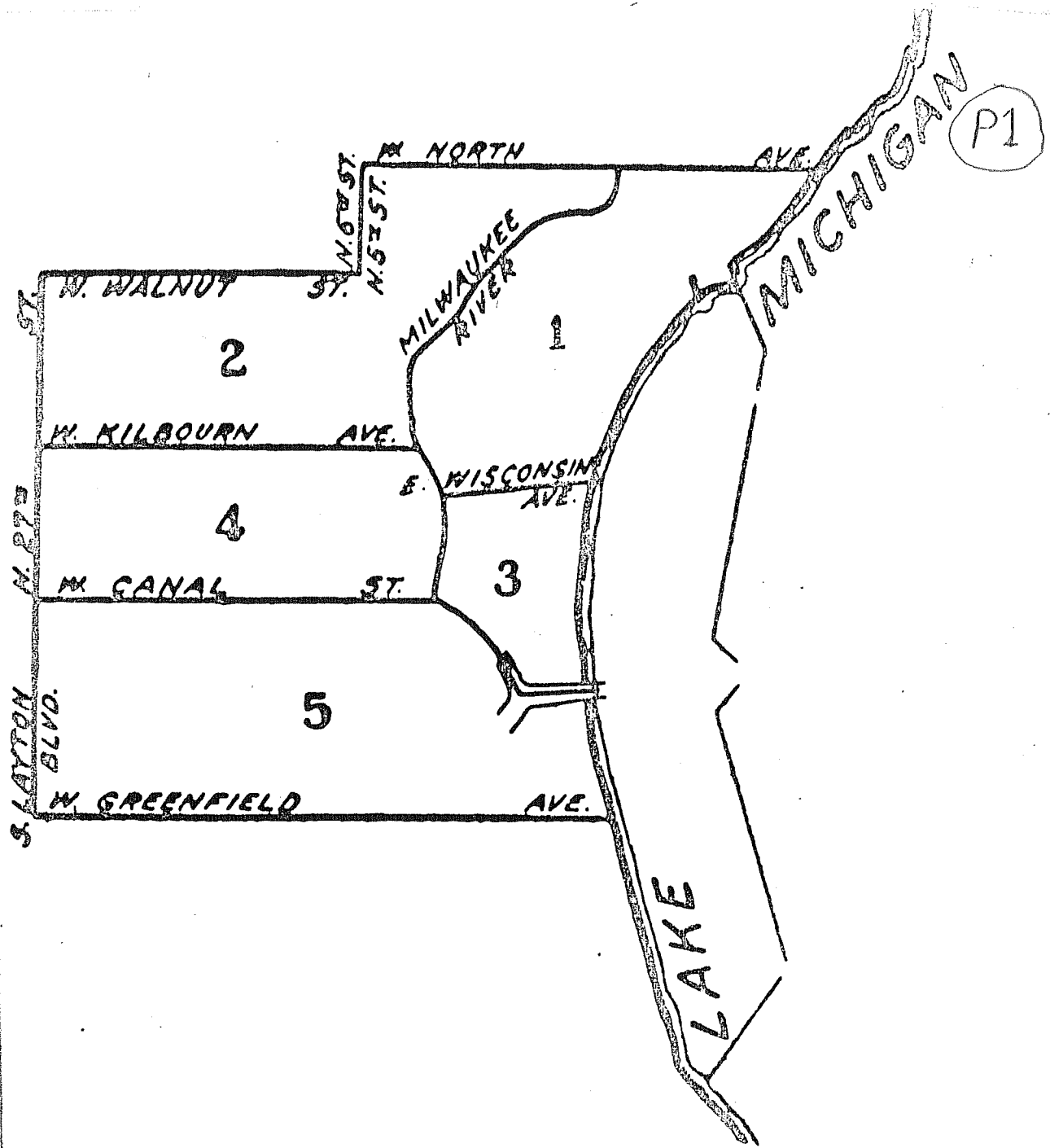


FIGURE 3

CITY WARDS, 1846

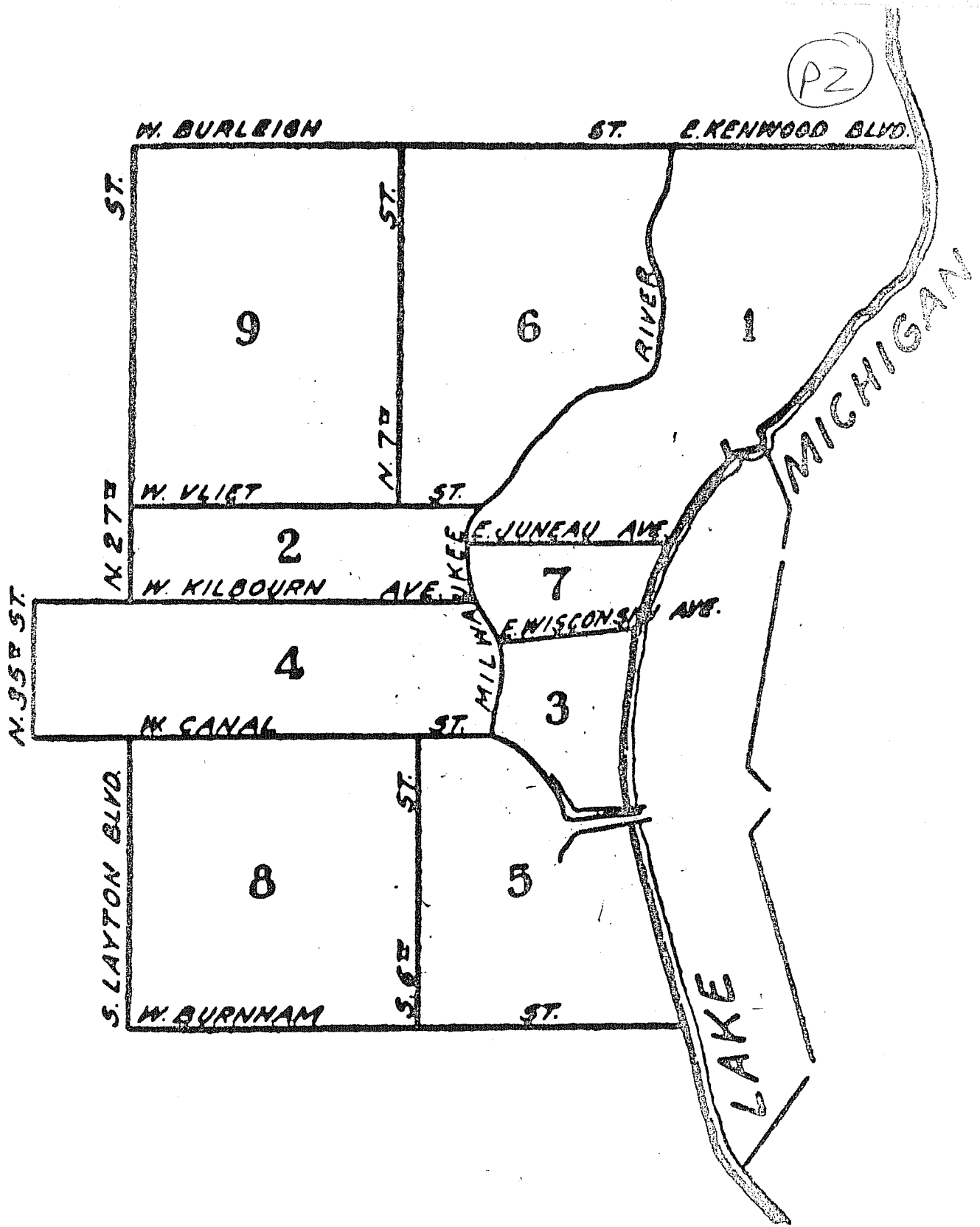


FIGURE 4

CITY WARDS, 1857

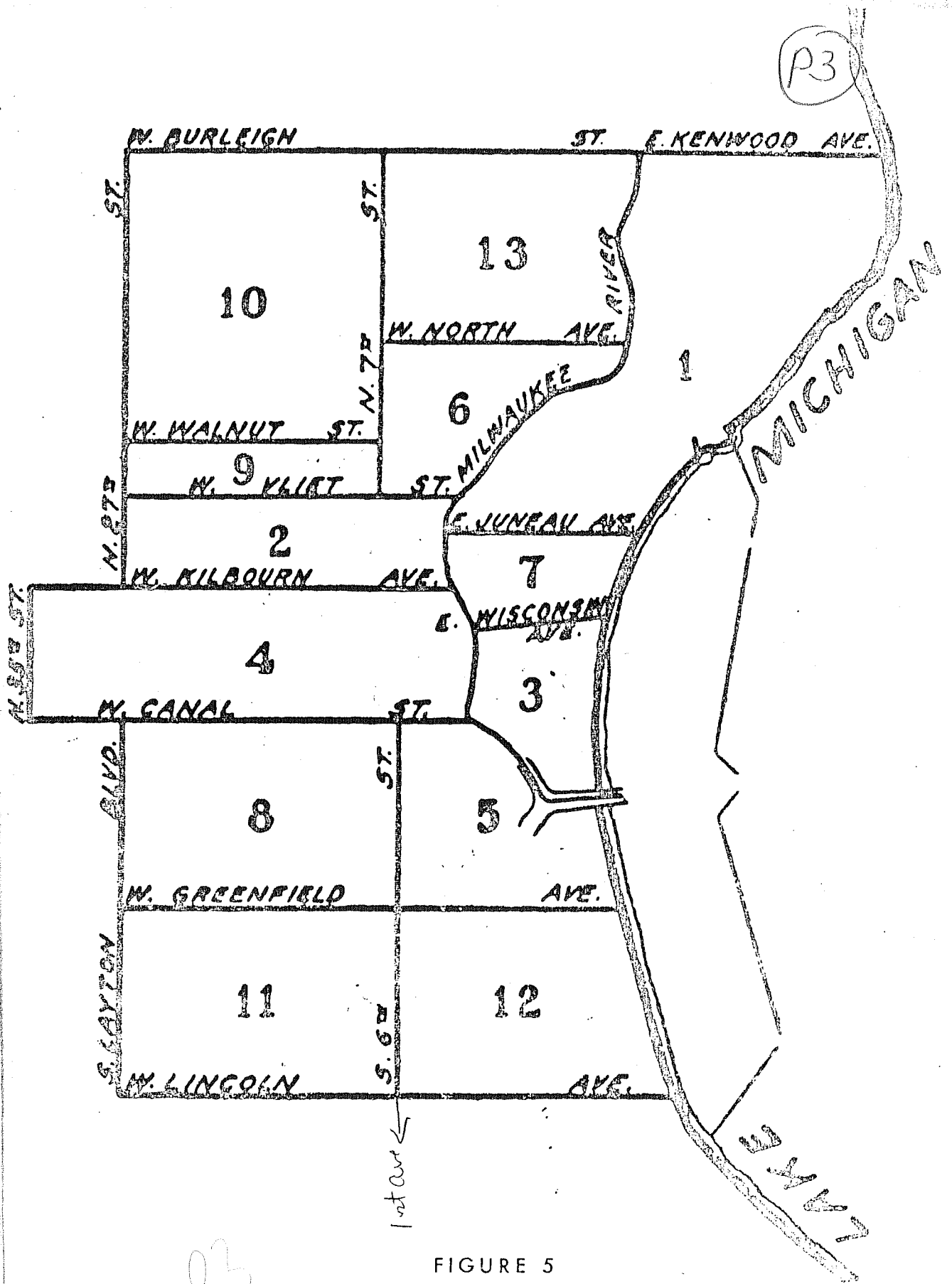


FIGURE 5

CITY WARDS, 1874

P4

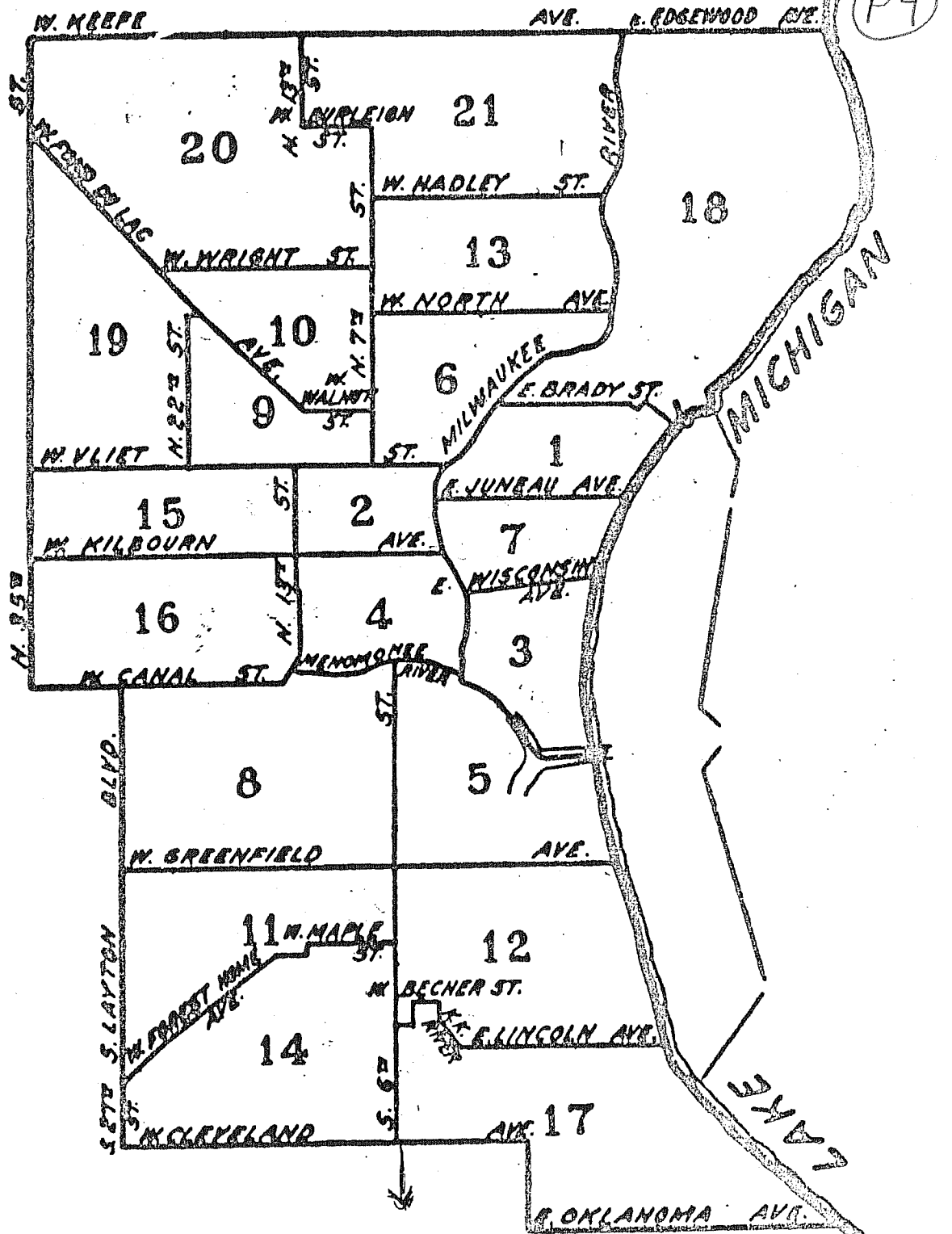


FIGURE 6

CITY WARDS, 1896.

FIGURE 1
POPULATION INCREASE 1860 - 1900

	Milwaukee Total	Ward 8*	Ward 11	% of ward increase	
				from previous	total
1860	c. 34,000	3,055	N A		
1870	71,440	6,625	N A	216%	216%
1880	115,587	7,908	8,881	250%	549%
		(Total 16,789)			
1890	204,468	14,236	13,538	165%	909%
		(Total 27,774)			
1900	285,315	17,328	21,903	141%	1,284%
		(Total 39,231)			

* The 1874 ward division split ward 8 into two wards. Thus after 1874, wards 8 + 11 covered the same area previously belonging to ward 8.

FIGURE 2
Type of occupation - 8th Ward, 1960

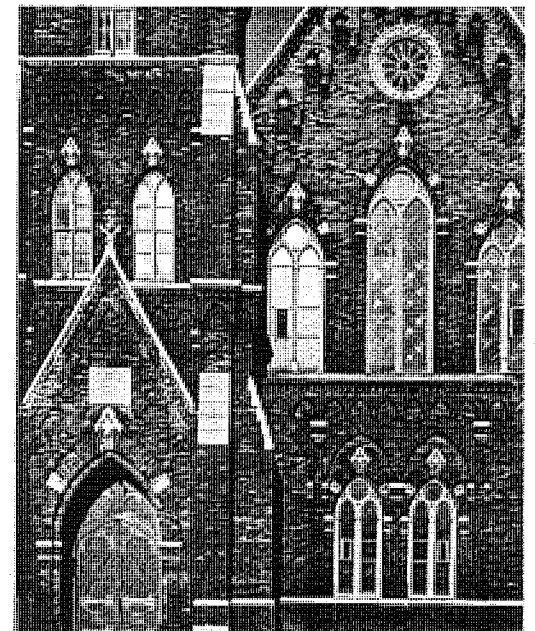
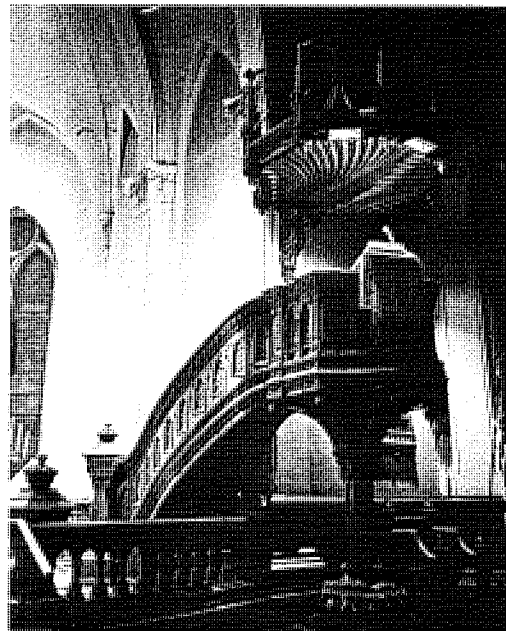
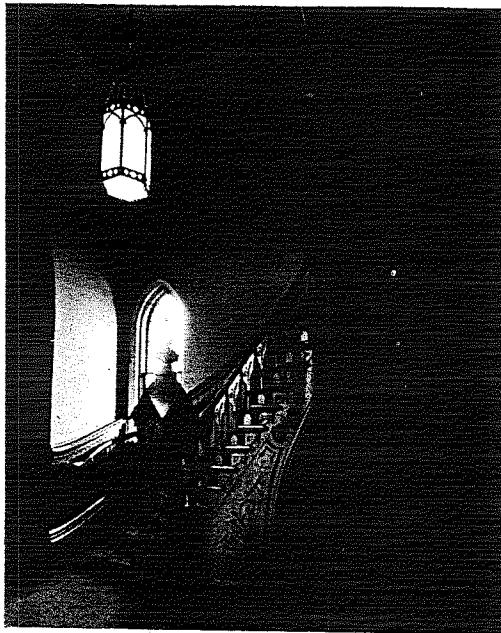
(A sample of the census reports)

	<u>percent</u>
Laborer (general)	17
Brick maker	10
Agriculture/farmer	8
Servant girl	8
Carpenter/wood carver	6
Tanner	6
Sailor	3
Tailor	3
Blacksmith	3
Clerk	3

(Separately = below 2%)

Teamster, sail maker, brewer, cooper, miller, marble cutter/stone mason, shoemaker, butcher, merchant, rope maker, watchmaker, boilermaker, machinist, engineer 19

The mother church of Missouri Synod Lutheranism in Milwaukee, Trinity Evangelical Lutheran Church was founded by German-Americans in 1847. The present church edifice, 1046 North Ninth Street, dates from 1878-80 and was the work of Frederick Velguth, a German-born architect who is said to have been a master stair builder earlier in his career. The ornamental brickwork and the oak and ash trim, fittings, and furnishings of Trinity Church are particularly impressive.



(P7)

Fred Velguth, Willis L.

To The Old Settlers' Club of Milwaukee County.

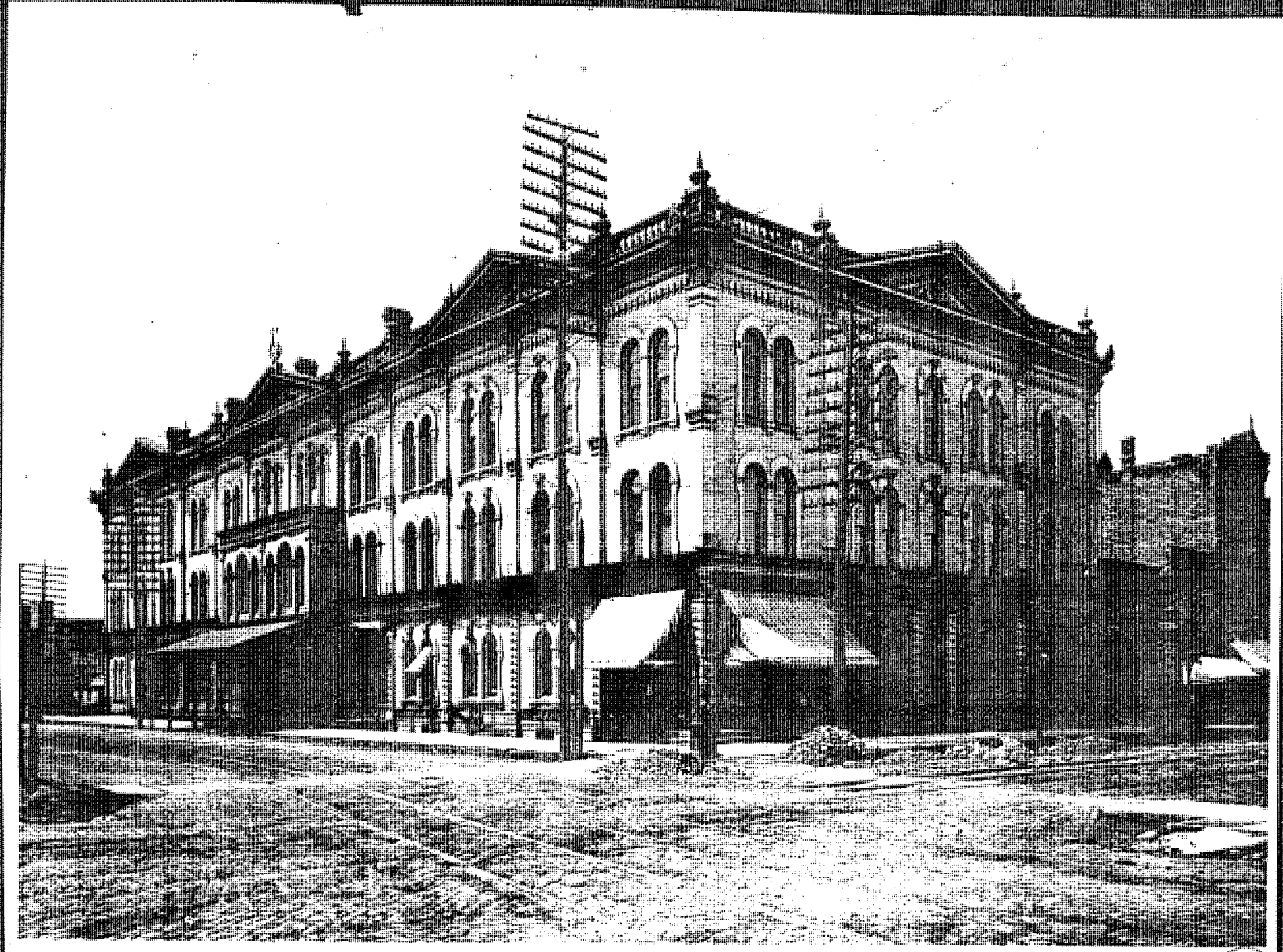
It is with deep sorrow that we have to announce the death of another member of the Old Settlers' Club. This time it is Mr. Fred Velguth, who died April 9th at the age of 76 years.

Mr. Velguth was born in Magdeburg, Germany, March 13th, 1838.

After graduating from the public school, he attended the University at Holzmuenchen, where he took up the study of Architecture.

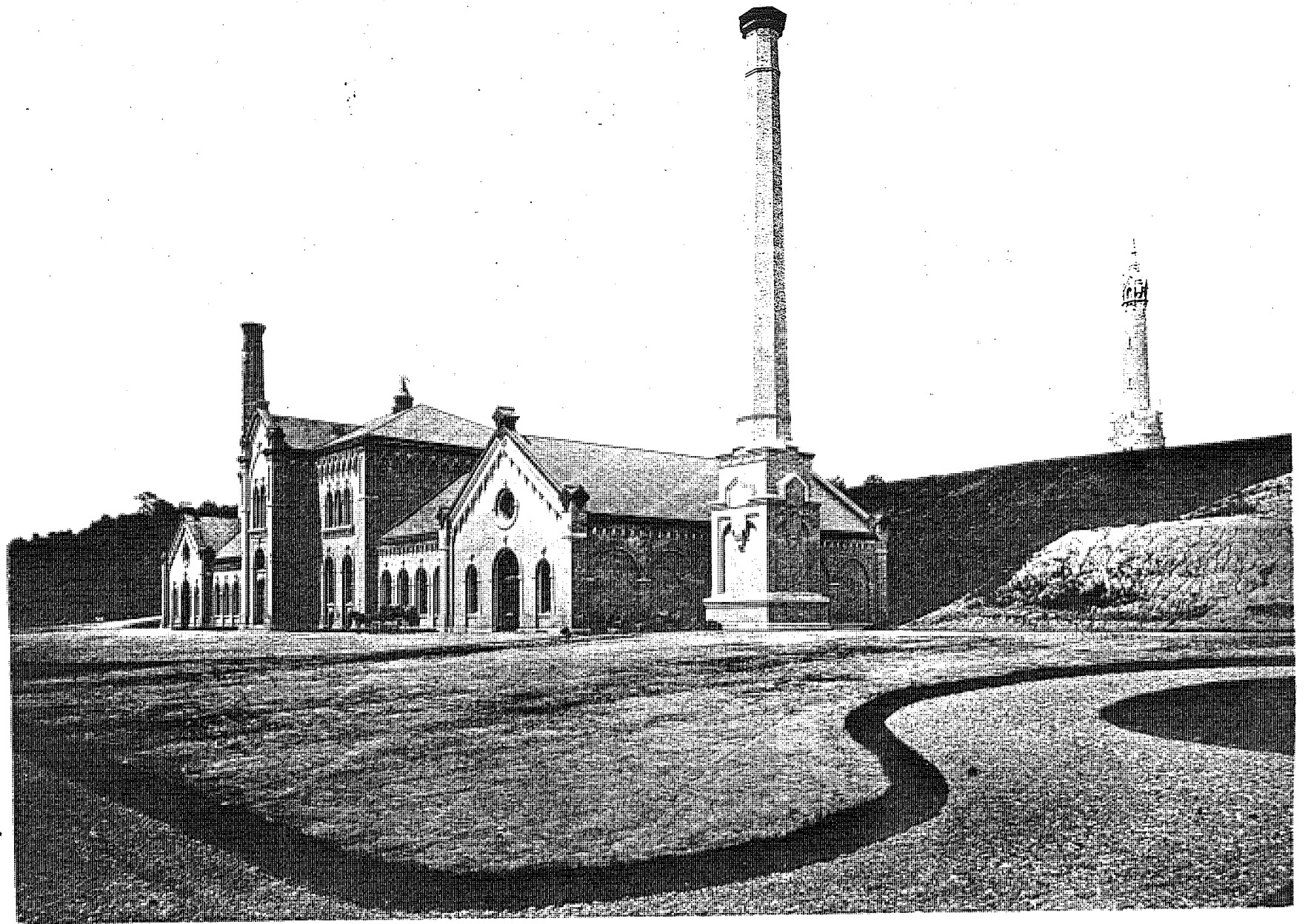
In 1853 he emigrated to America, coming direct to Milwaukee, where he eventually became known as one of the city's foremost Architects. He built many public buildings and private residences, among which are the residence of Emil Schandain on Grand Avenue, the Lutheran Church on the corner of Ninth and Prairie Streets, the East side Water Tower and Pumping Station, the North side Police Station, the Republican House and many residences of note. 16

Some years ago his health began to fail him and he was advised by



THE GERMAN STADT THEATRE. 1892

MILWAUKEE, (98)



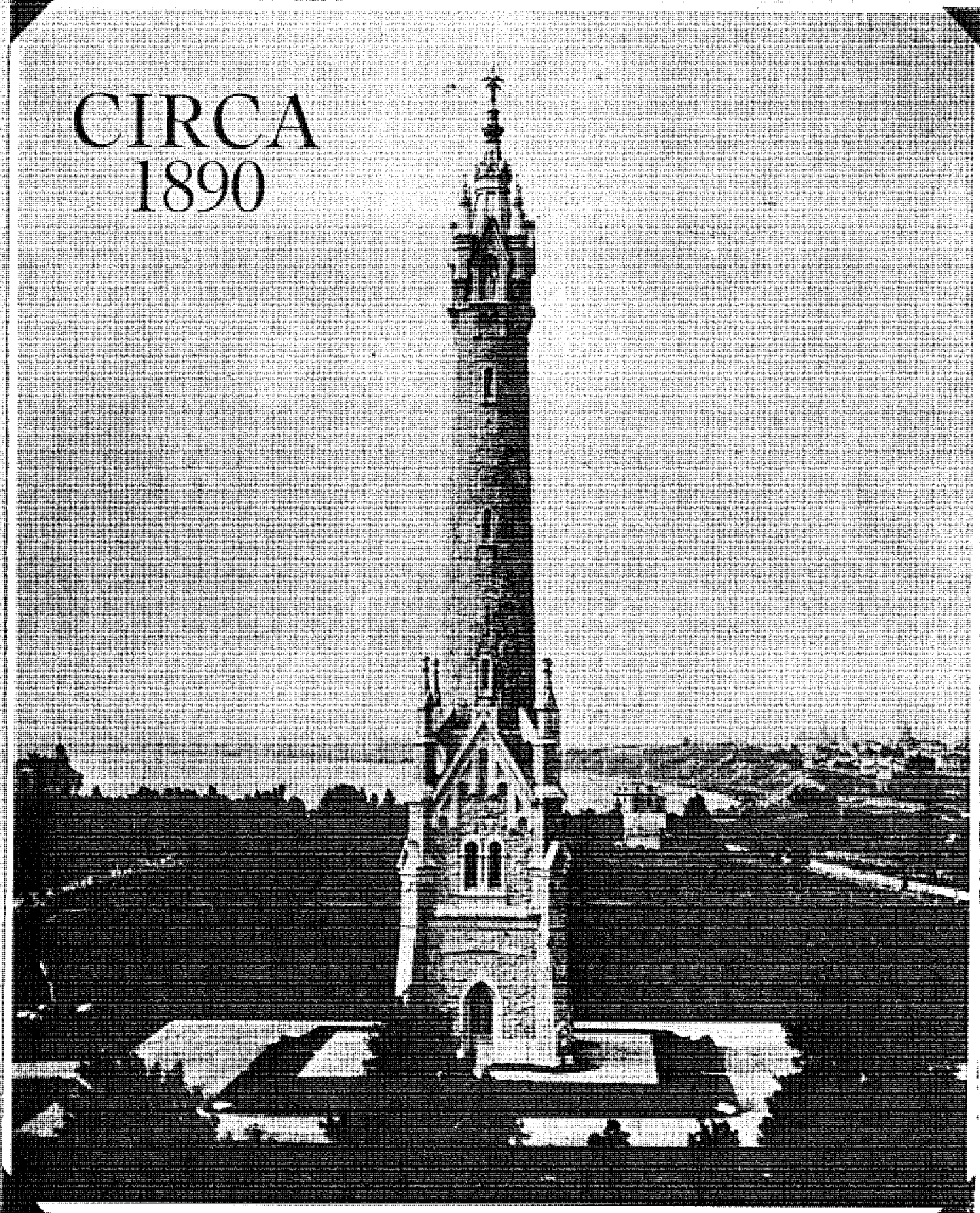
Milwaukee, 1885

WATER WORKS.

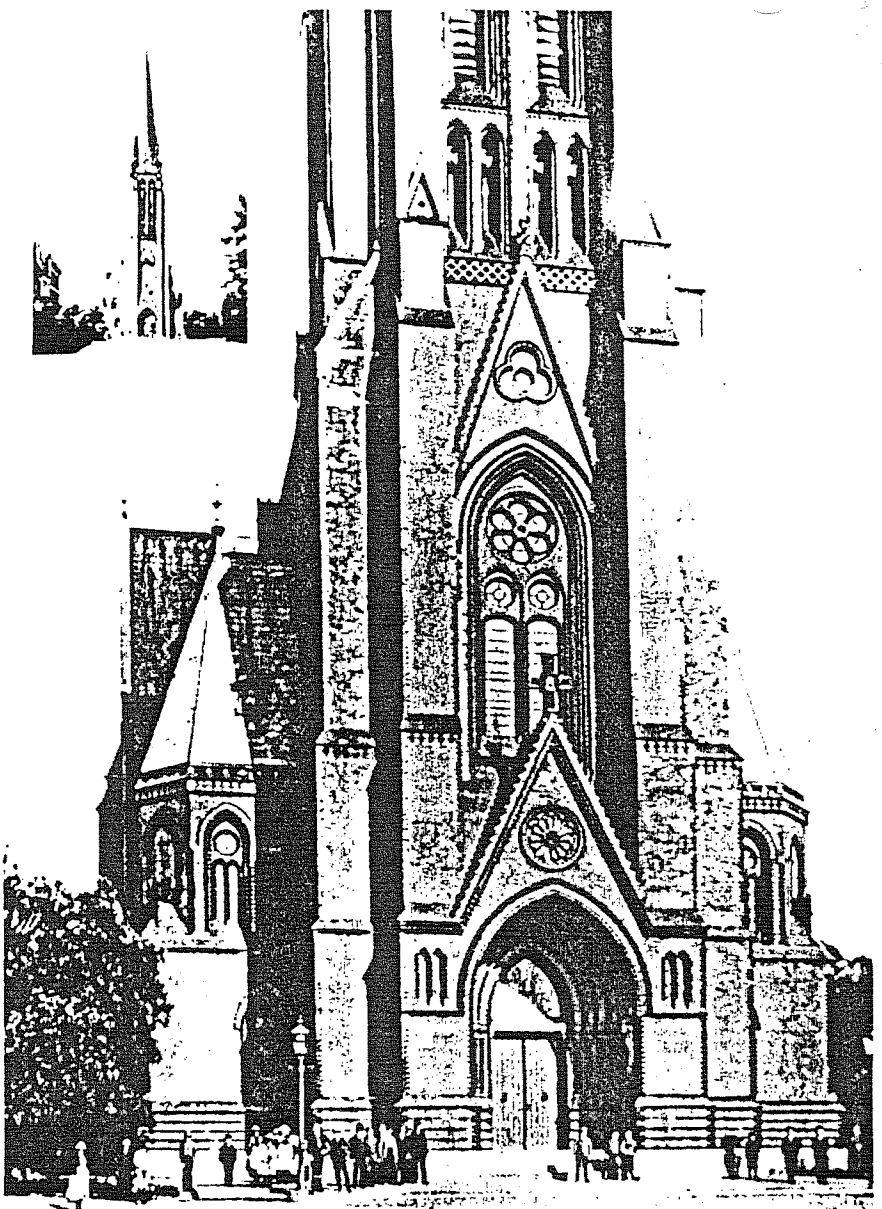
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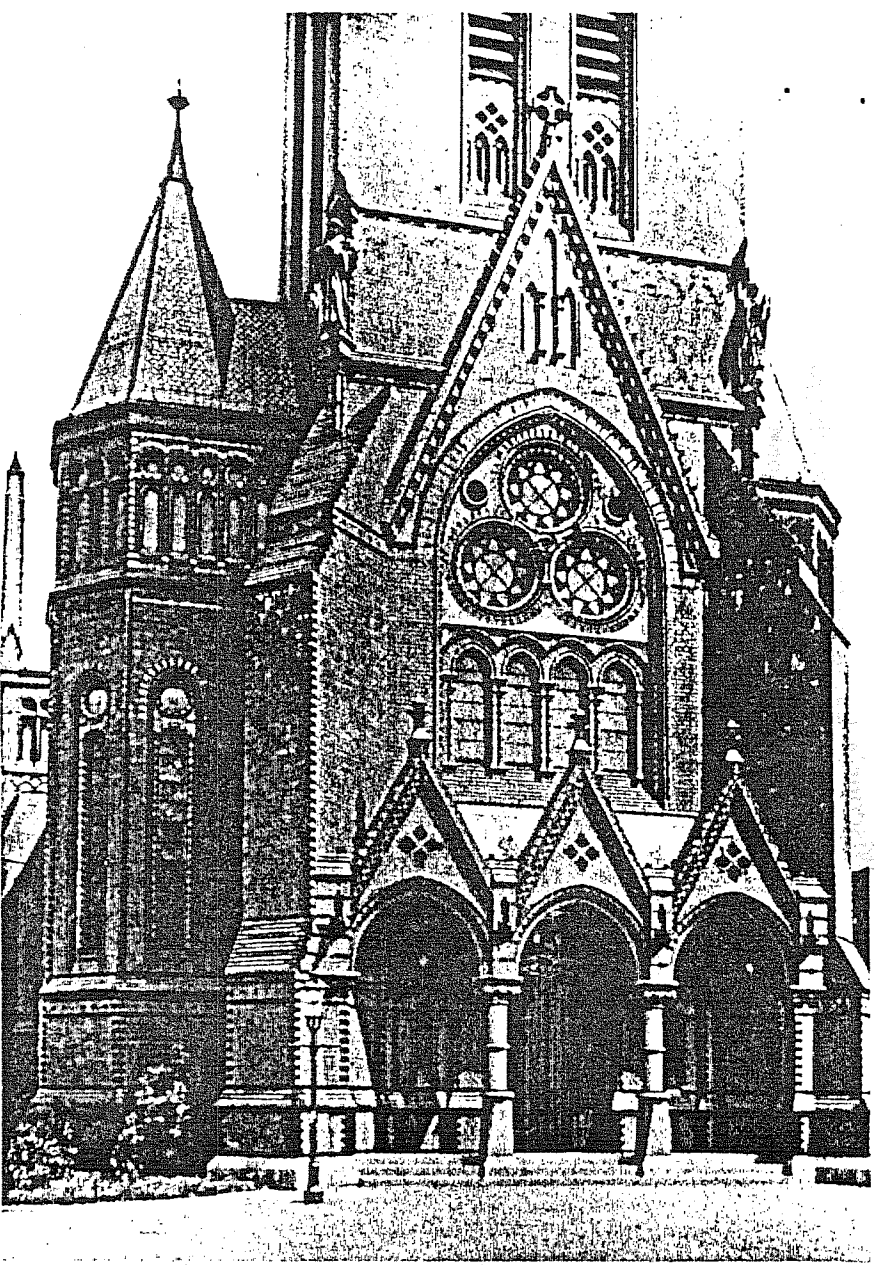
CIRCA
1890



p 11



St.
Johannis
Church in
Altona,
Germany.



Christ Church
in Eimsbüttel
Hamburg, Germany.