

A BRIEF STORY

of

MY LIFE

G. J. WEGENER

NEW ORLEANS, LA.

1943

Part One

MY FAMILY TREE

From

MY GRAND PARENTS

To

MY GREAT-GRANDCHILDREN

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G. J. WEGENER
At 50



G. J. WEGENER
At 80

CHAPTER I

MY GRANDPARENTS

I. Paternal (Wegener-Meyer Family)

Gerhard Heinrich Wegener

Born, 1794, in Bremen, Germany.
Died in Bremen, about 1890.

Anna Catherine Meyer

Born, 1800, in Bremen, Germany.
Died in Bremen, about 1891.

Children

H. Gerhard Wegener—Born Nov. 19, 1828, Bremen; died Dec. 26, 1898, in Bremen.

Heinrich Wegener—Born about 1830, Bremen; died in Bremen.

Gottfried Johann Berend Wegener (my father)—Born in Bremen, Dec. 1, 1832; died Nov. 1, 1929, in Richmond Hill, L. I.

(Note: There may have been other children; the above are the only ones personally known to me.)

II. Maternal (Hadeler-Meyer Family)

Christian Heinrich Hadeler

Born in Weselstadt, Amt Ehrenburg, Hanover, Germany, March, 1803; died in Bremen before my birth.

Johanne Elisabeth Meyer

Born in Filsen, Amt Buckhausen, Hanover, May 8, about 1798; emigrated to Brooklyn, N. Y., about 1872; died there about 1874.

Children

Gerhard Anton Hadeler

Born in Bremen about 1830 (remained unmarried); emigrated to Astoria, L. I., when about 75; died there about the age of 80.

Henriette Hadeler

Born in Bremen, about 1832; married Herrmann Wiese; emigrated with husband and children to Brooklyn, N. Y., about 1875; died there about 1900.

Elisabeth (Lisette) Hadeler (My Mother)

Born July 6, 1838, in Bremen, Germany; married to Gottfried J. B. Wegener, October 21, 1858 (Bremen); emigrated with six children in August, 1871, to Brooklyn, father having preceded her in February, 1871; died in Brooklyn, N. Y., June 28, 1917.

Anna Hadeler

Born in Bremen about 1840; emigrated to Brooklyn, N. Y., about 1868; married there to Frederick J. W. Bursch; died there about 1916.

MY PARENTS

(The Wegener-Hadeler Family)

Gottfried Johann Berend Wegener

Born Dec. 1, 1832, in Bremen, Germany.

Died Nov. 1, 1929, in Richmond Hill, L. I.

Elisabeth (Lisette) Hadeler

Born July 6, 1838, in or near Bremen.

Died June 28, 1917, in Brooklyn, N. Y.

Married

By the Rev. Merkel, pastor of the Lutheran Domkirche (Cathedral) of Bremen, October 21, 1858.

Children

Anna Wegener—Born Aug. 25, 1859, in Achim (a village near Bremen), Hanover; died in 1905.

Gottfried Johann Berend—Born April 10, 1861, in Bremen.

Louise—Born Sept. 7, 1863, in Achim.

Margarethe (Meta)—Born Jan. 29, 1866, in Achim.

Antonia—Born about 1868 in Achim or Bremen; died 1871.

Heinrich G.—Born March 4, 1870, in Bremen; died Sept. 16, 1926, in Brooklyn, N. Y.

Baby Girl—Born in Brooklyn, N. Y., during summer of 1872; died in early infancy.

Frederick—Born in Brooklyn, N. Y., about 1873; died in early childhood.

Frederick—Born June 1, 1874, in Brooklyn, N. Y.; died about 1896 in Brooklyn.

Carl (Charles)—Born in Brooklyn, N. Y., about 1878; died about 1888.

Frieda—Born March 8, 1881, in Brooklyn, N. Y.

THE PARENTS

Both my father and my mother were of humble parentage, members of the common or middle class people. Both were born in Bremen and baptized, confirmed, and married there in the Lutheran Domkirche (Cathedral Church). Father's occupation was that of a cigar-maker, a trade he followed until his old age, for some years, both in Achim and in Brooklyn conducting his own small cigar factory. Shortly after their marriage in 1858, my parents took up their residence in Achim, a small village or town only a few hours' distant from Bremen. Here, in Achim, Anna, the first child, and the next three daughters, Louise, Meta, and Antonia, were born. How it came about that the oldest son (Gottfried) and the youngest German-born son (Heinrich) were born in Bremen, I am not now able to say.

At the conclusion of the Franco-Prussian war in February, 1871, father emigrated to Brooklyn, N. Y., to establish a new home in this land of promise, and, after an ocean voyage of seventeen days (by an old German steamship) mother with her six children met father in the newly

prepared home in the middle of September, 1871. Father was at that time 39, and mother 33 years old, their oldest child, Anna, 12, the youngest, Henry, 1½. To continue the life-story of my parents to their old age, the story of their manifold and varied experiences, including many minor incidents still alive in my memory—to write that story is more than I can undertake at this time. I will summarize the whole story thus: Through good and evil days (and there were many of both), my dear parents were most wonderfully led by the guiding hand of God and ever blessed by our Savior Jesus Christ. Mother departed in 1917 at the age of 79, and father, twelve years later, in 1929, at 97. Their mortal remains rest side by side in the Lutheran Cemetery on Long Island, N. Y., while we who remain here below look forward to our blessed reunion with them in heaven.

The Children

All children of the family were baptized, the six older ones in Germany, the other five in Brooklyn, N. Y., by the late Rev. J. H. Sommer, pastor of St. John's Lutheran Church, who also confirmed those reaching confirmation age. All children also attended his Sunday School. St. John's Church was located and is still in Prospect Avenue, near Sixth Avenue, South Brooklyn. In later years some of the family moved to the Bay Ridge section of the city, and still later to other places on Long Island. All originally in membership with St. John's then became affiliated with Missouri Synod congregations in their respective localities. (St. John's congregation and pastor belonged to New York Ministerium, now part of the U. L. C.)

Here are a few notes on each of the children:

Anna—Completed schooling in Germany; placed with a private family for general housework soon after coming to America; after confirmation by Pastor J. H. Sommer, in 1873, assisted mother in care of the younger children and helped father in his small cigar store. On November 27, 1879, Anna married **Dietrich (Doc) Bomhoff**, a butcher by trade and soon the proprietor of his own meat market. Though generally of good health, she fell a victim to pneumonia which resulted in a serious operation and caused her death at the early age of 45 years 10 months on July 14, 1905, leaving her husband with their eight children. The husband followed her in death on February 22, 1911.

Gottfried—Early schooling in Domschule (Cathedral School) in Bremen, 1867-1871; no schooling 1871-1875 while working for Uncle Bursch in grocery store. (Further details in chapter on "Wegener-von Wittke Family.")

Louise—Schooled in Germany and Brooklyn, N. Y. At about 13 was placed in the home of a M. E. pastor for housework, and confirmation delayed until the age of about 16; at 19 went with her brother G. to keep house for him until his marriage in 1883. On April 3, 1888, Louise married **John Mayer**, a watchmaker by trade and later the proprietor of a jewelry store in Brooklyn. The oldest of their four sons, **Peter**, born Feb. 25, 1889, became Missouri Synod Lutheran pastor in 1913; he married **Mabel Hutchinson** in October 1914, served congregations in Alabama, Pennsylvania, and New Jersey, and died October 29, 1935, leaving his wife and four children—**John**, now 28; **Margaret**, 25; **Ruth**, 21, and **Herbert**, 19. **August**, the second son, born May 14, 1892, became an optometrist; married **Amanda Schoenhardt**, of New Orleans, La., June 8, 1916; they have two children, **Robert**, now 26, and **Janet**, 19. Louise's other two sons, **Arthur** and **John**, died in childhood. Up to her old age, now 80, Louise always met many opportunities for active church and charitable work.

Margaretha (Meta)—Schooled in Brooklyn, after confirmation, assisted mother in housework or lived out as housemaid and other occupations; married John Lotz, milk dispenser on Long Island, Nov. 2, 1887; led a life of hard work assisting husband in business, raising their eight children, six sons and two daughters. The two oldest sons, Henry and John, for some years served in the U. S. Navy; Walter, the second youngest, was ordained as a Missouri Synod Lutheran minister in 1923, and served congregations in Jennings, La., and Houston, Tex., and in 1943 joined the U. S. Army as a chaplain; now in overseas service. Meta, now 77, is an active member of the Missouri Synod congregation in Islip, L. I., living with her daughter Elsie.

Antonia—Took seriously ill on board ship during ocean voyage and died shortly after arrival in our new American home.

Heinrich (Henry)—Schooled in Brooklyn; before and after school hours, 1882-1885, newspaper carrier; 1885-1889, at Concordia College, Fort Wayne, Ind.; office and clerical work thereafter in Brooklyn. Married Dec. 5, 1899, his first cousin, Dina (Gerhardine) Wegener, daughter of Gerhard Wegener, father's oldest brother. Henry was what might be called a virtuoso tenor singer, and for many years edified and entertained large audiences at church services and festivals, concerts, etc., all in Missouri Synod Lutheran churches and circles. He was also for many years active in charitable and church work. He died suddenly at the early age of 56, Sept. 16, 1926, in Woodhaven, L. I., having been preceded by an infant son, and being survived by his wife and unmarried daughter, Alice.

Baby Girl—Died in or shortly after birth during summer of 1872 while mother was sick with smallpox; none allowed to see her.

Frederick—Died in early childhood; date of birth and death not now available.

Frederick—Schooled in Brooklyn. After confirmation, engaged in office and clerical work; advanced to position as private secretary to an official at a New York postoffice. Died suddenly while bathing during a brief vacation, July 3, 1896, at mountain resort in Sullivan County, N. Y.

Carl (Charles)—Died, after extended illness, about 4 or 5 years of age, about 1882.

Frieda (Frederica)—The last one of the Wegener-Hadeler family. Schooled in Brooklyn. After confirmation, worked as sales girl in large dry goods store and helped to support her aging parents until her marriage. Married Henry Essig, of Brooklyn, N. Y., pastor of Missouri Synod Lutheran Congregation in Hawks (near Rogers City), Mich., Nov. 18, 1905. Husband died Feb. 5, 1913, in Brooklyn, N. Y., leaving wife and three children, William, Edmund, and Leonore, all of whom are married and living in different sections of Long Island, N. Y.

Thus ends the story of the Wegener-Hadeler family, a story, if read between the lines, as the writer has read it, of many ups and downs, of good and evil days, but, withal, of never-failing divine grace and blessings!

SUPPLEMENT I

The Families of My Brother and Sisters

(Note: Of the eleven children of the Wegener-Hadeler family (my parents), only six lived to raise families of their own—two sons and four daughters. They are listed here according to their age.)

I. The Bomhoff-Wegener Family

Dietrich N. G. Bomhoff—Born June 9, 1857; died Feb. 22, 1911.

Anna Chr. Joh. Wegener—Born Aug. 25, 1859; died July 14, 1905.
Married Nov. 27, 1879.

Children

Henrietta Elizabeth—Born Nov. 15, 1880 (Mrs. Emile R. Busse).

Gottfried, L. B.—Born March 14, 1883; died May 2, 1920.
Surviving widow: Anna Busse Bomhoff.

Louise—June 6, 1885. (First husband, Charles Stoddard, died 1920).
Now Mrs. Larsen.

Richard—Born Dec. 28, 1888; died Feb. 21, 1890.

Anna Elizabeth—Born Dec. 10, 1890. (Widow of George Stumpf, who died Aug. 16, 1926.)

Frederick Henry—Born Dec. 2, 1893; killed in auto accident Jan. 1, 1938.
Widow—Robora Heischmann.

Catherine Bertha—Born Sept. 19, 1896. (Mrs. Earl Ohlsen.)

Alfred John—Born Nov. 21, 1902.

II. (a) The Wegener-von Wittke Family

- (b) The Wegener-Klein Family
(For (a) see Chapter III.)
(For (b) see Chapter IV.)

III. The Mayer-Wegener Family

John Mayer—Born Aug. 12, 1859; died Aug. 20, 1927.

Louise Wegener—Born Sept. 7, 1863; married April 3, 1888.

Children

Peter—Born Feb. 25, 1889; died Oct. 29, 1935.

August—Born May 14, 1892.

Arthur—Born June 5, 1896; died Nov. 8, 1906.

John—Born Nov. 11, 1899; died Nov. 30, 1902.

IV. The Lotz-Wegener Family

John Lotz—Born April 18, 1866; died Oct. 18, 1918.

Margarethe (Meta) Wegener—Born Jan. 29, 1866; married Nov. 2, 1887.

Children

Henry—Born Aug. 23, 1887.

Elsie—Born Sept. 1, 1889 (Mrs. Harry Elliot Sherlock).

John—Born Oct. 9, 1890 (U. S. Navy; died May 3, 1934).
Carl (Charles) A.—Sept. 6, 1892.
Catharine—Born Aug. 5, 1894 (Mrs. William John Lohman).
Frederick J.—Born Aug. 17, 1896.
Walter J.—Born Oct. 22, 1898.
Irwin H.—Born Jan. 26, 1901.

V.—The Wegener-Wegener Family

Heinrich (Henry) Wegener—Born March 4, 1870; died Sept. 16, 1926.
Gerhardine (Dina) Wegener—Born Jan. 26, 1868; married Sept. 5, 1898.

Children

Alice—Born June 6, 1899.
Henry J.—Born Oct. 1, 1900; died Dec. 28, 1911.

VI. The Essig-Wegener Family

Henry Essig—Born July 25, 1879, in New York City; died Feb. 5, 1913, in Brooklyn, N. Y.
Frederica (Frieda) Elizabeth Wegener—Born March 8, 1881; married Nov. 18, 1905, in Brooklyn, N. Y.

Children

William—Born Sept. 21, 1906.
Edmund—Born June 30, 1908.
Leonore—Born Dec. 17, 1909 (Mrs. Norman Enders).

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CHAPTER II

MY FIRST WIFE'S PARENTS

The von Wittke-Tullius Family.

Julius von Wittke—Native of Pommerania (Pommern), Germany; date of birth unknown to writer.

Julia Tullius—Native of Germany, born February 11, 1831. (Date and place of marriage unknown to me, most likely in New York, and no later than 1862, the first child having been born in 1863.) There were no male descendants, but two daughters:

1. **Juliane Caroline Augusta**, born August 8, 1863, in New York City.

2. **Augusta**, born August 6, about 1865 or 1866, either in New York or in Brooklyn, where the two sisters spent their girlhood days.

The father, Julius von Wittke, died in 1873, the widowed mother in 1893 in Brooklyn, where she was buried in Greenwood Cemetery.

Juliane C. A. married Gottfried J. (B.) Wegener, pastor of St. John's Evangelical Lutheran Church in Bishop Township, Effingham County (postoffice now Dietrich, Ill.) The marriage was solemnized on June 19, 1883, in St. John's Lutheran Church, Brooklyn, N. Y. They left the next day for their country home in Illinois.

Augusta von Wittke, some time after her mother's death, in 1893, married Ernest Gartner in Brooklyn. They came to New Orleans, and soon after opened a bakery in Gretna; later returned to Brooklyn, where she died about 1904, leaving her only child, Clara Gartner.

Relatives of the von Wittke-Tullius Family.

Julius von Wittke's sister **Augusta** was married to a von Puttkammer and the great **Otto von Bismarck** married von Puttkammer's sister, thus establishing a close relationship between the von Bismarck and the von Wittke families! I have this information directly from Mrs. Julia Tullius-von Wittke and her two daughters, **Juliane** and **Augusta**, who at the time regularly corresponded with their sister-in-law and aunt, **Augusta von Puttkammer**. Historically certain facts are: 1. **Julius von Wittke's** sister **Augusta** was married to a von Puttkammer. 2. **Von Bismarck** married a von Puttkammer.

Question: Were the two von Puttkammers brother and sister or in any way related?

Only a few years ago I received a letter from an elderly lady seeking information concerning a von Wittke relative who came to New York and died there. She claimed and showed that she was a cousin of my daughter, **Juliane**, and she, living in New York, succeeded in getting the desired information through **Pastor A. Wismar** of St. Matthew's Lutheran Church in New York. The information was wanted to prove to the German government that the writer and her ancestors were not Jews.

Mrs. Julius Tullius-von Wittke's only relative, as far as I know, was a brother who, with his family, lived in Stamford, Conn. Correspondence with the von Wittkes was kept up through a married daughter, **Mrs. Rogers**.

Notes.

Julius von Wittke in civil life was an artist-woodcarver. Several beautiful specimens of his craftsmanship remain in the **Wegener-von Wittke**, the **Wegener-Klein**, and the **Hellmers-Wegener** families.

During the Civil War (1861-1865) von Wittke served as a Captain in the Northern army under General McClellan.

Widow Julia Tullius von Wittke and her two daughters, Juliane and Augusta, were active members of St. John's Lutheran Church in Brooklyn, New York.

Of the von Wittke-Tullius family, there are no surviving members except Clara Gartner, the father having died in 1873, the mother in 1893, Juliane in 1903, and Augusta in 1904.

Requiescant in Pace!

THE VON WITTKE SISTERS



Left: Augusta von Wittke-Gartner.
Right: Juliane A. C. von Wittke-Wegener.

CHAPTER III

THE WEGENER-VON WITTKÉ FAMILY

Gottfried Johann Berend Wegener

Born April 10, 1861, in Bremen, Germany; emigrated with mother and six children to Brooklyn, N. Y., September, 1871, father having preceded in February, 1871.

Juliane Caroline Augusta von Wittke

Born Aug. 8, 1863, in New York City; in later years resided in Brooklyn, N. Y.

Married

in Evangelical Lutheran St. John's Church, Brooklyn, N. Y., June 19, 1883, by the Rev. J. Helmuth Sommer, a member of the New York Ministerium of the General Council, Lutheran Church.

Children

Juliane Caroline Augusta—

Born May 31, 1884, in Bishop Township, Effingham County, Ill. Postoffice, Elliotstown; later, Dietrich, Ill.

Edmund Daniel Carl—

Born March 11, 1886, in Altamont, Effingham County, Ill.

Lydia Hermine Louise—

Born February 4, 1888, in New Orleans, La.

Gottfried Adolph Theodore—

Born Dec. 11, 1889, in New Orleans, La.; died in New Orleans July 29, 1890.

Augusta—

Born March 15, 1891, in New Orleans, La.; died March 17, 1891, in New Orleans, La.

Stillborn Sister of Augusta—

Born March 15; private burial, March 16.

Theodore August Henry—

Born June 7, 1892, in New Orleans, La.

Augusta Maria Antonette—

Born in New Orleans, La., June 16, 1895.

Gertrude Johanna Ernestine—

Born in New Orleans, La., Dec. 14, 1897.

Olga Catherine Elizabeth—

Born in New Orleans, La., April 29, 1900.

NOTES ON PARENTS AND CHILDREN

(a) Parents

Father: School in Bremen, 1867-1871; no schooling 1871-1875, working for uncle in grocery store; St. Matthew's Academy, New York, 1875-1879; Concordia Seminary, St. Louis, Mo., 1879-1882; graduated May 23, 1882; ordained Aug. 13, 1882; served St. John's Church, Dietrich, Ill., Aug. 13, 1882, to April, 1885; Immanuel, Altamont, Ill., April, 1885, to November, 1887; St. Paul's, New Orleans, La., since Nov. 13, 1887; reduced to part service since 1933, totally inactive since 1939 (except for minor services, such as occasionally opening meetings, issuing certificates, etc.) By the good-will of the congregation, I, at 82, still occupy

the parsonage I entered at 26, and am still honored as the old St. Paul's pastor and liberally supported.

Extra-Pastoral Activities: Official Synod Visitor, 1888-1891; President Southern District, Missouri Synod, 1891-1927. Conventions—Illinois District, 1885-1886; Southern District, all from 1888-1942; General Synod, 1893, 1896, 1899, 1905, 1908, 1914, 1917, 1920, 1923, 1926 (all as president), 1932, as delegate. Synodical Conference, 1890 (St. Paul, Minn.), 1892; (New York), 1912; (Saginaw, Mich.), 19...; (Omaha, Nebr.), President Bethlehem Orphan Asylum, 1889-1934. Literary: Editor and Co-Editor of the old German "Evangelish-Lutherische Blatter," "The Southern Lutheran," "The Southern District Bulletin," "The St. Paul's Visitor." Histories: St. Paul's Congregation, 1890, 1915, 1930; Bethlehem Orphan Asylum, 1921 and 1931; "The Missouri Synod in the South," "The Southern District."

I also wrote and delivered a large number of Synodical and other addresses, conference and other papers (essays), and conducted a large correspondence (for many years) as president and chairman of the Southern District Mission Boards.

(Remark—Nothing in the preceding paragraphs came to me by my own choosing, but as God and the Lord of the Church led me and gave me wisdom and strength. To Him belongs all glory!)

Mother: We (Mother and I) grew up together in Brooklyn, both attending the same church and Sunday School as pupils, teachers, and officers. Those years, Juliane (as we called her for short) from her 12th to 18th, mine from 13th to 18th, led to a close acquaintance and friendship; but there was no "boy-and-girl" friend business in those days—Church and Sunday School, the Sunday School Library, and the meeting room of Sunday School teachers, being the only places where we had occasion to meet each other.

When Mother reached the age of 16, and I 18, I left home to enter Concordia Seminary in St. Louis, Mo., and there was no parting scene between us, nor any mutual correspondence during the following three years of my stay in St. Louis.

But I did not forget Juliane von Wittke, and time proved that I did well in keeping her in remembrance. When I graduated from the Seminary, I was confronted with the problem of getting me a wife, the congregation calling me expressing the wish and almost demanding that their new pastor bring his wife with him. The reason given was that they could not offer him a suitable place for board and lodging, but had a parsonage ready for occupation; and there were ten acres of land, stables for horses, and cow, a chicken house, a smokehouse, and a cemetery adjoining the whole place; all ready for the pastor's use! Such were the inducements offered to the young pastor and his expected wife, both of them city-born and raised. (I failed to mention that there was also the promise of free firewood and a stipulated salary of \$300 per annum, payable in quarterly installments of \$75.00.)

Note: The agreement was satisfactory to both, and proved sufficient for all our wants.

Veni, Vidi, Vici!

That joyful exclamation of the great Julius Caesar upon his return from a victorious battle fit my situations. I came home from St. Louis, May 25, 1882. I saw the girl-friend of my youth, I conquered in winning her affection. It was this way: St. John's had a Sunday School picnic in Prospect Park. I saw and met Julia, was asked to take her home and did so, entering her house for the first time. Was invited to call again (about June) and regular visits followed. Took my girl out several

times, and soon began to speak of the one thing uppermost on my mind and in our hearts. By July 10, we were ready to ask mother von Wittke's consent, which was somewhat hesitantly given on account of our age, Julia not quite 19, and I a little over 21, but with mother's statement: If Gottfried can take care of a congregation, I guess he will also be able to take care of a wife.—And that is how I came, I saw, and conquered!

Arrangements for the marriage were soon made. The month of June, 1883, was agreed upon. In the meantime, my 19-year-old sister, Louise, would take Julia's place as my housekeeper in the 1000 miles distant country parsonage. So I left with her in the beginning of August to be ready for my ordination and installation on August 13, 1882.

Then came the time of exchange of "love letters," regular and frequent, and of planning and preparing for our happy union in our future home, humble though it be, yet fraught with most joyful anticipations.

June 19, 1883, is the memorable day on which we were joined together in Holy Wedlock according to the laws of the State of New York and in the Name of the Triune God, by our old pastor, J. Helmuth Sommer, in St. John's Church, Brooklyn, N. Y. The groom was led to the altar by the bride's mother, and the bride by an old friend of the family. The following day we started on our westward journey, and two days later arrived in our new home, where almost the entire congregation, together with Sister Louise, had prepared a grand welcome reception. And thus we settled down to build our own Wegener-von Wittke family.

To write the story of our twenty years of married and family life would require a book of many pages. Let me sum it up by saying that as the years went by, I realized more and more what a precious Jewel the good Lord had given me in my beloved Julia, and that, by her kind and loving influence and wise and able management of family affairs, and, of course, the grace, and under the blessings of God, our home, during all the years and under all circumstances remained a true "Home, Sweet Home!"

All too soon—as the human mind thinks and the human heart feels—but in God's ever good and wise dispensation not too soon,—the happy family and home life came to an end. On October 14, 1903, our dear Mother, the center of our happy family circle, was taken by her Savior to the better Home with Him in heaven. She departed, having succumbed to typhoid fever, at the age of 40 years 2 months and 6 days. Her last audible words coming from her faltering lips were the closing lines of the well-known little German verse which I give here in my own translation:

Jesus, I live to Thee,
Jesus, I die to Thee;
Jesus, Thine own I'll be,
Living or dead I be,
Do only save Thou me.

Our sainted Mother's mortal remains, with those of her three infant children, rest at St. Vincent de Paul Cemetery (Louisa Street, New Orleans, La.), in a tomb erected some sixty or seventy years ago by St. Paul's Lutheran congregation for its pastor and family.

(b) The Children

Under this heading another book of many pages could be written to further show how richly God has blessed me and my family; but a few notes on each of the children must suffice. Their names and birthdays are given on a previous page. All, of course, except the stillborn babe, were baptized, and the seven who grew up, trained in our Christian Day

School and confirmed at our St. Paul's altar. All, with their families, are active members of (Missouri Synod Lutheran) congregations in their respective home towns. **Juliane and Lydia**, in Brooklyn, N. Y.; **Augusta**, Kewanee, Ill.; **Theodore**, Lake Charles, La.; **Edmund, Gertrude and Olga**, New Orleans, La.

Juliana—Managed household after mother's death, assisted foster mother in care of younger children; remained unmarried; later became graduate nurse from Lutheran Hospital, Brooklyn, N. Y., and still follows her chosen profession. Of Juliane, especially, it should be mentioned that she always was and still is active in all branches of church and charitable work, and is of much financial aid to her sister Lydia, whose husband some years ago suffered a paralytic stroke and can no longer follow his occupation as a bookkeeper.

Edmund—Attended local business college, clerk in lawyer's and notary's office, now for many years partner in local notarial firm. He is treasurer of Southern District Synod, Missouri, etc. **Married** Hulda Schoenhardt of New Orleans, La., August 11, 1909; has two sons and one daughter, and one girl and one boy grandchild.

Lydia—Lived several years with her aunt Louise in Brooklyn, N. Y.; was married there May 20, 1917, to Curt Kliemand of Brooklyn; lost her second child, a son, in infancy; has one daughter, Helen, who was married February 22, 1942, to William Dunlap of Brooklyn, N. Y.

Gottfried, Augusta and Sister are with Jesus and their Mother in heaven.

Theodore—Was one of the first students at the former New Orleans Concordia College, from 1904 to 1911; attended Concordia Theological Seminary in St. Louis, Mo., 1911-1914; became pastor of St. John's Lutheran Church in Lake Charles, La., where he is still located. **Married** Adeline Amerland, of New Orleans, June 21, 1916, and has four daughters and five sons. The two oldest, 21 and 19, are in the U. S. Air Corps.

Augusta M.—Attended local Concordia College; mostly employed in housework, later in store and offices. **Married** Feb. 2, 1921, to Adolph Felten, an ex-soldier of First World War, of Kewanee, Ill.; lost infant daughter by death; has two sons, one 20 and one 18, both in the U. S. Army.

Gertrude—After confirmation, helped in housework; later for some time worked in Lake Charles, La., Brooklyn, N. Y., and in New Orleans; taught lower grades in school at New Orleans, St. Paul's, 1920-1922. **Married** June 28, 1922, to Henry E. Gabriel, then pastor of Mississippi missions, 1921-1922, and of congregations in Pontchatoula and Hammond, La., 1922-1927; lost one infant son, 1924; has one son, 18, who is in the U. S. Army, and one daughter, 9 years.

Olga—Mother's youngest baby, and still a tiny tot when coming under the tender, loving care of her foster-mother; when grown up, helped in work at home and in taking care of younger children; later went to work in stores, for telephone company, etc. **Married** Carl Keim, of Hammond, La., April 22, 1925, made her home in Hammond. Deserted by her husband in 1931, Olga came to New Orleans with her five children, and was provided for by the Lord through brother Edmund and her parents, and, in recent years, by a New Orleans City Welfare Agency. But better times came for Olga when her two oldest children graduated from High School, Marion in 1942, and Carl in 1943. Marion now works for the Western Union at the Cotton Exchange, and Carl, in the New Orleans Postoffice, and their pay checks are ample to support the family. Elwood is now in his third, Leonard in the second, and Helen in her first year of High School.

Hitherto hath the Lord helped and blessed the Wegener-von Wittke family.

SUPPLEMENT II

Children of My Children's Families

(a) The Wegener-von Wittke Children

Julia—(Note: Juliane remained unmarried.)

Edmund—I. The Wegener-Schoenhardt Family.
(Born in New Orleans)

1. Edmund Theodore—born Aug. 6, 1910.
2. Evelyn Hulda—born Oct. 24, 1918.
3. Robert Harold—Born July 14, 1921.
(Now in U. S. Navy)

Lydia—II. The Kliemand-Wegener Family
(Born in Brooklyn, N. Y.)

1. Helen Julia—Born June 12, 1918.
2. Walter Curt—Born April 30, 1922; died May 1, 1922.

Theodore—III. The Wegener-Amerland Family
(All children born in Lake Charles)

1. Adeline Marie—Born March 4, 1918.
2. Theodore Edmund Henry—Born April 15, 1920 (U. S. Army).
3. Esther Hilda Pearl—Born April 20, 1922.
4. Lawrence Walter—Born Sept. 7, 1924 (U. S. Army).
5. Gottfried John—Born March 3, 1927.
6. Albert Herman—Born Dec. 28, 1928.
7. Barbara Ruth—Born April 1, 1931.
8. Marie Louise—Born Feb. 6, 1934.
9. John Amerland—Born March 12, 1937.

Augusta—IV. The Felten-Wegener Family

1. Harold John—Born Dec. 4, 1921, in Brooklyn, N. Y. (U. S. Army).
2. Robert Charles—Born May 8, 1925, in Brooklyn, N. Y. (U. S. Army)
3. Joan Marie—Stillborn, Dec. 10, 1934, in Kewanee, Ill.

Gertrude V. The Gabriel-Wegener Family

1. Leonard Edward—Born June 15, 1923, in Pontchatoula, La.
in New Orleans, La., March 18, 1924.
2. Herbert Henry—Born Feb. 7, 1925, in Pontchatoula, La.
(U. S. Army).
3. Arlene Louise—Born Feb. 3, 1934, in New Orleans, La.

Olga—VI. The Keim-Wegener Family

(All born in Hammond, La.)

1. Marian Gottfried—Born Dec. 1, 1925.
2. Carl Anthony—Born Jan. 2, 1927.
3. Leonard John—Born Feb. 5, 1928.
4. Elwood Henry—Born April 28, 1929.
5. Helen Elizabeth—Born Sept. 21, 1930.

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CHAPTER IV

THE WEGENER-KLEIN FAMILY

(Introduction)

My Second Marriage

After twenty years of happy married life with my beloved Juliane C. A. von Wittke, June 19, 1883—Oct. 15, 1903—God, in His wise and ever beneficent providence, took the wife of my youth from me unto Himself in heaven. Thus I was left alone in the care of my seven children, ranging in age from 3 to 19 years. Fortunately, my two oldest daughters, Juliane, 19, and Lydia, 15, and my oldest son, Edmund, 17, were able, with some necessary outside help, to take charge of the household affairs; but, as time went on, I realized that this arrangement could be only a temporary one. My younger children, Theodore, 11; Augusta, 8; Gertrude, 5, and Olga, 3, needed a mother's loving care and direction, and I, a helpmeet qualified and willing to assume the duties of a foster-mother, and the special responsibilities of a busy pastor's wife. Such a mother and helpmeet God gave me in Anna Elizabeth Klein, a fair New Orleans young maiden of 32, whom I made my own on March 2, 1905, and with whom I have now, under God's blessing, for over 38 years, shared our joys and burdens, Ma in her 71st and I in my 83rd year.

MY SECOND WIFE'S GRANDPARENTS

A. Paternal

The Klein-Dierkert Family

John Matthew Klein

Born 1812, in Germany; died Aug. 1, 1868, in New Orleans.

Anna Elizabeth Dierkert

Born 1825, in Germany; died Dec. 28, 1907, in New Orleans.

Both grandparents came to New Orleans in their early life and were married in New Orleans.

Children

(All born and died in New Orleans.)

John Frederick—Born Dec. 26, 1850; died Nov. 26, 1901.

William Henry—Born Nov. 15, 1851; died in childhood.

John Matthew—Born June 30, 1852; died Aug. 1, 1868.

Louise Friederika—Born June 24, 1855; died Jan. 6, 1924.

Maria Elizabeth—Born Feb. 23, 1858; died April 1, 1943.

Philip Henry—Born April 8, 1860; died Sept. 15, 1936.

Theresa Josephine—Born June 10, 1862; died Jan. 15, 1942.

Joseph Gottfried—Born Sept. 15, 1864; died Nov. 29, 1931.

George Peter—Born Dec. 18, 1866; died April 28, 1942.

B. Maternal

THE HAERER FAMILY

John Haerer, with his wife and four children, all born in Germany, came to New Orleans in 1853. No information on the wife's name and the dates of their birth and death is obtainable.

Children

Sarah—Born about 1840; wife of Poncrast Wicker; died in New Orleans Sept. 14, 1896.

Gottlieb—No information; died in New Orleans.

Christian—No information; died in New Orleans.

Christine—Born in Germany Feb. 16, 1848; died Sept. 17, 1907 (Ma's mother); wife of J. Frederick Klein.

MY SECOND WIFE'S PARENTS

The Klein-Haerer Family

John Frederick Klein

Born Dec. 26, 1850; died Nov. 26, 1901.

Christine Haerer

Born Feb. 16, 1848; died Sept. 17, 1907.

Married—May 23, 1872, by Rev. C. G. Moedinger at Evangelical Lutheran St. Paul's Church, New Orleans, La.

Children

Anna Elizabeth—Born April 25, 1873.

George—Born Dec. 6, 1875; died June 5, 1894.

Mary—Born March 27, 1878.

Joseph—Born Nov. 19, 1880; died June 10, 1927.

Frederick—Born April 29, 1883; died Nov. 15, 1937.

Arnold—Born Sept. 3, 1886.

Christian—Born March 31, 1891; died Feb. 28, 1929.

NOTES ON PARENTS AND CHILDREN

Both parents were members of St. Paul's congregation and active in church work; the father, a cooper by trade, was a voting member, and for a time an officer of the congregation; the mother, though not a member of the Ladies' Aid and of the Ladies' Mission Society, always was deeply interested in the aims of these and other church affiliates.

All the children attended the St. Paul's Sunday School and parochial school from early childhood up to their confirmation; and then became members of the respective Young People's Society. . . . **Anna** remained at home with her mother until, at 32, when she became my beloved wife; see pages 8, 9, 10. . . . **George** was accidentally killed, at 18, by a pistol shot from his own hand while at work with a local business concern. . . . **Mary**, my wife's only sister, went to work at 15 in Leonhard's department store, and served there for about 40 years as saleslady and assistant manager. **Mary** was a loving daughter and sister, faithful and active church-member; an aunt never to be forgotten for her many kindnesses shown to her sister and her sister's large family.

Joseph—Held membership in St. Paul's Young People's Society, and later became a voting member of congregation. Had a somewhat varied career working on ships, street cars, officer of New Orleans Juvenile Court, etc.; remained unmarried.

Frederick—Like all his brothers and sisters, Fred grew up within St. Paul's congregation and as a member of its young people's organizations. A few years of apprenticeship with local doctors and druggists gave him a fair knowledge of medicine. He received his diploma as pharmacist from Loyola University at New Orleans, having graduated from Soule College and further received a diploma from a Chicago university as an optician; after clerking for a number of years, he estab-

lished his own drug store in Harvey, La. Having been divorced by his first wife, he married Miss Agnes Schmalz, a member of St. Paul's on June 27, 1934, in St. Paul's Church; he had no children.

Arnold—Early church and young people's organizations, same as brothers Joe and Fred; became voting member of congregation at 21; advanced himself educationally by use of correspondence courses, and soon found employment in U. S. Government office, and for many years is holding a government position in engineering division. Was married in 1912 to Alice Albers, a member of the Catholic Church. They have three sons and four daughters—Esther, Ruth, Naomi, Emma, Arnold, Christian, and Fred.

Christian—Favored, like his older brothers and sisters, with a Christian home training, Christian day school and church fellowship, Christian grew up as a model Christian young man; employed in various clerical and other occupations in New Orleans; moved to Kentwood, La., in 1909 to assume charge of a local general merchandise store as clerk and manager; met the daughter of the owner of Morris' Stores, Miss Hattie, and was married to her in 1912 by her Baptist pastor. After a successful business career of only ... years, a vicious cancerous growth caused his, humanly speaking, untimely death, mourned by his wife and his adopted daughter, Janet. His mortal remains lie at rest in Kentwood Cemetery awaiting their glorious resurrection through the Savior whom he loved.



ANNA ELIZABETH KLEIN-WEGENER

THE WEGENER-KLEIN FAMILY

(My Second Family)

Gottfried John Berend Wegener

Born April 10, 1861, in Bremen, Germany.

Anna Elizabeth Klein

Born April 25, 1873, in New Orleans, La.

Married:

March 2, 1905, in home of bride's parents, New Orleans, by Rev. G. C. Franke, pastor First English Evangelical Lutheran Congregation, New Orleans, La.

Witnesses: Rev. C. J. Craemer, H. L. Frantz, Mary Klein.

Children

Carl Frederick Gottfried—Born April 4, 1906.

Anna Marie Juliane—Born May 23, 1907.

Frieda Josephine Georgianna—Born Aug. 27, 1908.

Hulda Meta Agnes—Born Nov. 8, 1909.

Walther George Christian—Born May 29, 1911.

Louise Dorothea Amanda—Born Sept. 18, 1913.

Meta Johanna Clara—Born Dec. 23, 1914.

Martin Albert—Born Jan. 20, 1918.

Paul Harold—Born Jan. 20, 1918; died Aug. 1, 1918.

FURTHER NOTES ON PARENTS AND CHILDREN

of the Wegener-Klein Family

1. The Parents

(a) **The Father**—A somewhat extensive record of my life and work may be found under my "The Wegener-von Wittke Family," and in my several histories of "St. Paul's Congregation, the "Bethlehem Orphan Asylum," and the "Southern District of the Synod of Missouri, Ohio, and Other States." The story of my ancestors, grandparents, parents and their families forms the first chapter of my "Family Tree" or Records.

(b) **The Mother**—The record of my dear wife's grandparents, parents and their families is given on the first pages of this chapter. Here is a very condensed record of Anna Elizabeth Klein Wegener, a record worthy of sincere and zealous emulation by her sons and daughters, a shining example for all wives and children! The great sacrifices she made in becoming my wife and the foster-mother of my motherless children shall never be forgotten. May she find her great reward in those seven and her own eight children while here on earth, and in the joy of meeting all of them hereafter with her and their Savior in heaven. And, I want to be there, too,—by the grace of God! And now a brief account of Mother's "Life and Work." Raised in a Christian home, both parents being active members of St. Paul's Church, the name Anna Elizabeth Klein is on all records of that church (except, of course, that of male members). Beginning with the Baptism record, it is followed by the Sunday School, the Day School, the confirmation, and the Communion record. Then after confirmation we find the name among the first members of the "Young Ladies' Society," 1888; the choir, 1890, and thereafter on the record of all existing lady auxiliary organizations—the Sunday School Teachers, the Adult Bible Class, the Ladies

Mission, the Ladies Aid, and the Ladies Auxiliary of the Bethlehem Orphan Asylum. Nor did the name of Anna E. K. and later Anna E. W. not merely mean an increase on the membership list, but always stood for active participation in and support of the respective organization's objects and various activities, but with all this, Mother's record is not yet complete. The special service she rendered as assistant teacher in St. Paul's Christian Day School must not remain unmentioned. This service she gave during the four years from 1895-1899 in the third, and again from 1902 to Dec. 31, 1904, in the second department.

But time fails me to enter into further details about Mother's "Life and Work," as also words fail me to express my high and grateful appreciation of what Mother has been to me during the past almost 38 years of our happy married life. I close by quoting the words of her old teacher and one-time co-worker in school at the time of our marriage: "Pastor," he said to me, "I congratulate you. You could not have made a better choice!" And, of course, I agreed with him then, but I have also since then learned by experience that the old teacher knew what he was talking about! God be praised for this blessed gift!

The Children

All the children received their early schooling at St. Paul's Parochial School. A few notes follow on the activities or "career" of each after their confirmation at St. Paul's:

Carl—Attended Warren Easton High School, completing the four-year academic course in 1924; became a clerk in a local dental supply company, 1924-1925; entered Lutheran "Concordia Teachers College" of River Forest, Ill., 1925; graduated, 1929, and became teacher at St. John's Church, New Orleans, La. In September, 1943, he changed for a position in the New Orleans Postoffice. He takes a deep interest and is active in all branches of church, educational and Young People's work, and is the Recording Secretary of the United Men's Club of New Orleans, La. Carl was married, June 21, 1933, to Helen Marguerite Henneberg, daughter of Frederick T. Henneberg and Sarah Saloy, by her pastor, the Rev. Miles S. Gebauer, at Mt. Calvary Lutheran Church of New Orleans, La. They have three children—Paul, born Sept. 24, 1935; Joan, born Aug. 18, 1938, and Carol, born Dec. 11, 1940.

Anna—Completed a four-year academic course at McDonogh High School in 1925, and graduated in 1927 from New Orleans Normal School; substituted several years in local public schools and is teacher in Bethlehem Orphan Asylum (later "Bethlehem-Christ Church") School since 1929; is Sunday School teacher at St. Paul's since 1923; is active member of and repeatedly held office in Junior and Senior Walther Leagues; is long-time member of the choir, the Ladies' Mission Society, and other church organizations; before and after school hours, renders invaluable service in loving and efficient assistance to Mother in housework and general family affairs, and is still doing so, especially in Mother's physical disability.

Frieda—Graduated from McDonogh High in 1925 and New Orleans Normal School in 1927; substituted for some time in local public schools and for one year taught kindergarten in McDonogh No. 9 school; worked at different times as clerk in offices of local business concerns and as telephone operator. Before and after school and working hours, Frieda, like her sisters, ably and willingly helped Mother at home, and like her sisters, and up to the time of her leaving home, she was a faithful and active member of her home church, as Sunday School teacher, member of the Walther League, the choir, etc. She was married July 1, 1931, at St. Paul's Church by her brother, Theodore, pastor of St. John's Lutheran Church, Lake Charles, La. Her chosen God-given life's partner

is Herman J. Speckhard, native of Saginaw, Mich., son of the late Rev. H. G. Speckhard and Dorothea F. Wolfram. The Speckhards have three children, Roy, John, and Donald. Roy—born June 19, 1935; John—born Nov. 2, 1936; Donald—born Oct. 4, 1941. In 1929 Herman became teacher at Grace Lutheran School, Oak Park, Il. In November, 1943, he changed for a position as bookkeeper at the Chicago Trust and Savings Company.

Hulda—After graduation from McDonogh High in 1926, and from New Orleans Normal School in 1928, for a short time did substitute work in local grammar schools; received her first appointment to kindergarten at Palmer School in 1930; met with a serious nervous breakdown, necessitating her resignation in 1930; after recuperating, returned to Normal School to raise her grade average in 1935-36; restored to available teachers' list, was appointed to Colton School in 1936; is teaching in William Frantz School since 1938. As to her church and affiliate activities, Hulda's record could hardly be "topped" by any of her fellow workers and members in the congregation and its auxiliary organizations. Wherever there is work to do in the Lord's kingdom, Hulda is there to do her share! During the present World War she is the representative of the congregation, keeping in touch with the now more than one hundred St. Paul's "boys" in the service of their country, providing them regularly with the "Lutheran Witness," the "Walther League Messenger," the "Southern District Bulletin," the "Saint Paul's Visitor," etc., and assisting the Pastor in his correspondence with the "boys" away from their church and home. With all this, Hulda is now working for a B.A. degree at Tulane University, which is so desirable under present public school regulations; and, of course, she must also be given credit for her share of housework at home!

Walther—Received good education in four years' academic course at Warren Easton Boys' High School, but left school shortly before graduation; occasionally engaged in manual labor, but chiefly in office and clerical work for a number of years with Davidson Dental Supply Company, New Orleans; joined the National Guard and was assigned to the Medical Corps, located at Jackson Barracks; when the Guard at the beginning of the war was embodied in the Army, he went with his company to Camp Hulen, Tex.; was later transferred to Camp Stewart, Ga., where he has lately been promoted to the grade of Master Sergeant in the Coast Artillery; has since been at Fort Benning, Ga., and Camp Campbell, Ky. Like the other "boys" in the service, Walther, of course, still holds membership in his home church, where he is probably best remembered by his fine musical talent, as the leading tenor of the church choir, and by his many solo offerings for edification at church services and concerts, and for entertainment at Walther League socials and other fellowship gathering. While at Camp Stewart, Walther met a fair young widow with two sweet children, and losing each other's hearts at first sight, they were married on October 25, 1942. Walther's chosen God-given life partner is Mary Farley-Baker, a native of Philadelphia, Pa., resident of Jesup, Ga., where she is head nurse and manager of the local hospital. The children are Eugene, 15, and Mary Ann, 9. Walther is 31, Mary 38.

Louise—Attended McDonogh Girls' High School from 19___ to 19___, then changed for a business course to Kohn High and graduated from there in 1932; stayed with Mother, doing housework until 1934; engaged in practice, non-pay, office work with Y. M. C. A., 1934-1935; employed as stenographer, typist and cashier, 1935-1939, at the Neo Fabrics, Inc.

(While on her way home from work on Dec. 7, 1935, Louise narrowly escaped death when her fellow-worker, Helen Erickson, was run down by a rapidly approaching heavy truck and instantly killed. The two girls were walking side by side.)

As to her church work, Louise's record is like that of her sisters, holding active membership and various offices in the several auxiliaries of the congregation, the Sunday School, Junior and Senior Walther Leagues, choir, etc., etc. Married July 3, 1939, to Henry Amann Randolph, 24, son of Edward A. Randolph and Rose Amann; the bride's brother, the Rev. Theodore Wegener, of Lake Charles, La., officiated. The Randolphs have two children, Henry Amann, born Jan. 19, 1941, and Anna Elizabeth, born April 7, 1943.

Meta—High school course identical and contemporaneous with sister Louise's—McDonogh and Kohn, graduating 1932; temporarily engaged in office-practice work with Mr. Enno Schoenhardt; then, for about two years, in factory work engaged in sewing; remained at home helping Mother in housework, especially in the sewing department as an expert seamstress.

In her church work, Meta upheld the good record of her sisters, ever ready to do her part in Sunday School, Junior and Senior Walther Leagues, choir and other church affiliates. On July 6, 1938, Meta was married to Leonard H. Hellmers, of New Orleans, son of Milton J. Hellmers and Juanita Neff, all active members of St. Paul's. They have two children, Leonard H., born Dec. 5, 1939, and Janet, born July 21, 1941. (The bride's brother, the Rev. Theodore Wegener, of Lake Charles, La., officiated at the marriage.)

Martin—Attended Colton Junior High School, 1931 to 1932; Samuel Peters High, 1932 to 1935; graduated as one of that year's ten honor students; held position of bookkeeper-cashier with Mackie Bros., Wholesale Grocers, 1935 to 1939, and as cashier-clerk at Wilson Wholesale Meat Company, and as clerk in the U. S. Engineering Department, March to July, 1942. Was drafted to U. S. Army, July 18, 1942; after induction at Camp Beauregard, Alexandria, La.), basic training in St. Petersburg and Clearwater, Fla.; then in Fort Logan, Denver, Colo.; Army Air Base, Spokane, Wash.; Salinas, Calif., and since then in Blythe, Calif., where Martin is now a technical sergeant. On his entrance into the service he was assigned to clerical and general office work, including typing, etc.

Always regular and punctual in church attendance, Martin also at an early age began to take an active interest in church work, holding active membership and office in the Sunday School Teachers' Association, the Junior and Senior Walther League, and participating in other church activities. He became a voting member of St. Paul's congregation on March 3, 1939. When drafted into the U. S. Army, he was completing several terms as president of the Senior Walther League.

Martin was married, Aug. 30, 1941, to Elizabeth Hazel Oppermann, a daughter of Louis Oppermann and Hazel Warden, both natives of New Orleans and members of St. Paul's congregation. They were joined in wedlock by the Rev. H. B. Roepe in St. Paul's Church. They have one child, Ronald Herbert, born Feb. 11, 1943.

CONCLUSION

As I now, at 82, conclude my record of the Wegener-Klein Family, I look back upon thirty-eight years (1905-1943) of happy family life with my wife and our three sons and five daughters and their seven sons and three daughters; and I call to mind from further back the equally happy twenty years (1883-1903) of family life with my first wife and our two sons and five daughters and their thirteen sons and nine daughters, also two great-grandsons and two great-granddaughters; and I see in spirit before me a beautiful group picture showing the smiling faces of my fifteen children and thirty-three grand and four great-grandchildren, and also the little ones who have gone before us to

heaven, and the two mothers standing in the midst of them all—and as I gaze upon that picture, I hear, as it were, a voice from heaven saying to me: Behold, thus has the Lord God blessed you, according to His promise in the 128th Psalm: “Blessed—thy wife shall be as a fruitful vine by the sides of thy house; thy children like olive plants round about thy table. Yea, thou shalt see thy children’s children, and peace upon Israel.”

And I look and gaze upon that picture once more, and I realize that all those loved ones of mine have ever been blessed by God not only with manifold temporal, but above all with all spiritual blessings in Christ Jesus, such blessings as have come to them through their early baptism, their Christian home training, their schooling by Christian teachers in Sunday School and day school, and, after their confirmation, through the preaching of the pure Gospel, their advanced Christian instruction in the Junior and the Senior Walther Leagues, their private Bible reading, the reading of Christian church papers, etc.; and now, with joy and thanksgiving in my heart, I see all my children and children’s children have been and are being sanctified and kept with Jesus Christ in the one true faith, holding active membership in their respective local congregations, walking with Jesus and serving Him in His kingdom.

And, finally, as I look back over all the 82 years of my life, and from my childhood days to my old age, and as I consider how wonderfully God has led and guided me and graciously blessed me—I feel constrained to humbly confess and gratefully declare, with Jacob of old: “Lord, my God, I am not worthy of the least of all the mercies, and of all the truth which Thou hast showed unto Thy servant.”—Gen. 32:10. And then to sing aloud: “Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul and forget not all His benefits. Who forgiveth all thine iniquities: who healeth all thy diseases, who redeemeth thy life from destruction: who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things: so that thy youth is renewed like the eagle’s.”—Ps. 103:1-4.

The one great blessing I still look forward to is the happy day when I shall say, “Lord, now lettest Thou Thy servant depart in peace, according to Thy Word, for mine eyes have seen Thy salvation.”—Luke 2:29, 30. And the greatest joy yet to come to me will be the happy reunion with all my loved ones in the heavenly mansions.

G. J. WEGENER

New Orleans, La.
Nov. 12, 1943.

SUPPLEMENT III

B. The Wegener-Klein Children

Carl—I. The Wegener-Henneberg Family

(All born in New Orleans)

1. Paul Frederick—Born September 24, 1935.
2. Joan Ruth—Born August 18, 1938.
3. Carol Helen—Born December 11, 1940.

Anna (Unmarried)

Frieda—II. The Speckhard-Wegener Family

(All born in Oak Park, Ill.)

1. Roy Arden—Born June 19, 1935.
2. John Wegener—Born November 2, 1936.
3. Donald Kenneth—Born October 4, 1941.

Hulda—(Unmarried)

Walther—III. The Wegener-Farley (Baker) Family

1. Eugene Manigault—Born October 11, 1927.
2. Mary Elaine—Born April 12, 1933.

Louise—IV. The Randolph-Wegener Family

(Born in New Orleans)

1. Henry Amann—Born January 19, 1941.
2. Anna Elizabeth—Born April 7, 1943.

Meta—V. The Hellmers-Wegener Family

(Born in New Orleans)

1. Leonard Herbert—Born December 5, 1939.
2. Janet Mae—Born July 21, 1941.

Martin—VI. The Wegener-Oppermann Family

1. Ronald Herbert—Born February 11, 1943, New Orleans, La.

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SUPPLEMENT IV

My Grandchildren's Children

Edmund—I. The Wegener-Graf Family

1. Janet Ellen—Born December 22, 1938.

Evelyn—II. The Wismar-Wegener Family

1. Richard Waldemar, III—Born August 14, 1940.
2. Ronald Evan—Born July 16, 1943.

Helen—III. The Kliemand-Dunlap Family

1. Judith Penelope—Born November 8, 1943.

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Part Two

MY LIFE AND WORK

in

THE MINISTRY

How I Was Led Into the Ministry

I have no recollection from my early youth of ever having been inside of a church, although I attended the Lutheran parish school of the old "Domkirche" (Cathedral) in Bremen from 1867 to 1871. But in September, 1871, God led me with my parents to Brooklyn, N. Y. Here, soon after our arrival, my Aunt Anna, mother's younger sister, took us with her to a little Wesleyan Methodist Church and Sunday School. The good old pastor had the custom to read to us or tell us of the work of missionaries among the heathen in foreign lands. These reports and talks deeply impressed me, and created in me the desire to become some day a missionary to the poor heathen. But I was not to become a Methodist "minister," although the old Pastor D. had already laid plans in that direction, and although he and his little flock had been instrumental in bringing our family nearer to God and their dear Savior than we had been in our native country.

After about two to two and one-half years' connection with the Methodists, our dear mother realized, after all, that we were all baptized Lutherans, and as two of us were approaching the age of confirmation, was glad to meet Pastor J. Helmuth Sommer of the near-by German Evangelical Lutheran St. John's Church, and so we soon began to attend that church and Sunday School, I only still lingering with Pastor D., to whom I had been so closely attached. But after my older sister Anna's confirmation, I decided to follow her to St. John's, where then I also was confirmed on Palm Sunday, 1875. Now, after confirmation, at a gathering of the boys in the pastor's house, Pastor Sommer asked each of us what occupation he intended to choose. I was one of those who said they did not know yet. (I was just a poor grocery clerk.) Finally came the pastor's remark, "I thought perhaps one of you boys would like to study for the ministry." I said nothing, but whispered to the boy next to me, "That's something I would like," and he, not slow, jumps up and shouts, "Pastor, Pastor, Wegener says he would like to do that!" And Pastor S. takes me by the hand, asks a few questions, adds words of encouragement, and next day visits my parents, gets their consent, promises to make all arrangements for my entry into St. Matthew's Academy in New York City.

To and in St. Matthew's Academy

The "Academy" was an educational institution embracing the large parish school of St. Matthew's congregation, "the oldest German Lutheran Church in America," some what we would now call high school classes, and a special department for boys preparing for the ministry, the latter under the auspices of the "New York Ministerium," an affiliate of the "General Council of the Lutheran Church." The academy had its domicile in the large stone church, corner of Broome and Elizabeth streets, its classes in the basement, and a spacious three-story massive tower. To get from my home in South Brooklyn to Broome Street in New York, I made a trip of several miles for five days a week, in the morning by street car and ferry, in the afternoon, by foot and ferry. Only during my last year I stayed in the home of dear old Director Bohm in New York, going home only during the week-ends. For my support I was almost entirely dependent upon the liberality of the St. Matthew's Ladies' Society for the "Support of Indigent Students," with Director Bohm acting as their secretary. Noon-day meals were furnished me three days in a near-by restaurant, the other two at a member's home. On Saturdays and during vacations I worked in my uncle's grocery, receiving my board and a small monetary compensation. From my parents I received ten cents a day—five cents for one-way carfare, four for two

ferry tickets, and one cent for a cocoanut candy treat. Naturally, there was little time for play, parties and sports; but, after all, it was my parents who made a real sacrifice in giving up their oldest son to go to college instead of receiving help from him to support their growing family.

I entered the St. Matthew's Academy in September, 1875, with me, two other boys, both ministers' sons. They had the advantage over me in having received a thorough elementary education, much of which I had missed; but in the main, with the help of God and earnest application, ever having my high aim in view, I gradually caught up to them in all essentials. And our teachers, especially my never-to-be-forgotten Director Edmund Bohm, knew how to keep us boys at work; and work it required to satisfactorily complete our four-year course. On the whole, it was like the six-year course, which at that time was required in our synodical institutions. Religion, German, English, a little French; history, ancient and modern; Greek and Roman mythology; literature sacred and secular; mathematics, arithmetic, algebra, geometry and trigonometry; general science, magnetism, electricity; public speaking—all were in the curriculum. There were lady and men teachers in the elementary and one lady and three men in the upper classes—Director Bohm alone teaching the ancient languages, Latin and Greek. Hebrew was not taken up until the students reached the Seminary. Of the ancient classics, we read, in Latin: Cornelius Nepos, Sallust, Caesar, Ovid, Cicero and Horace. In Greek: Many select exercises, Xenophon, Homer's Odyssey, Sophocles' Antigone, Gospel of St. John. During our last year our Director gave us a kind of pre-theological course in sermon writing, requiring a brief reproduction of the sermon we heard every other Sunday. I graduated from the Academy in June, 1879.

To and in Concordia Seminary

During my stay in the "Academy," St. Matthew's congregation had severed its connection with the General Council, and with it went the Academy, which, by the way, then became the beginning of what is now the "Concordia Collegiate Institute" of Bronxville, N. Y., Edmund Bohm remaining its director. For the reason just stated, the St. Matthew's Ladies' Society could no longer support me unless I go to a Missouri Synod seminary. (My two fellow graduates from the Academy remained with the General Council.) And so, in September, 1879, I entered Concordia Seminary in St. Louis, Mo.

I came to the Seminary a perfect stranger, never before away from home, to meet some ninety students who had been associated for six years in college at Fort Wayne, Ind. The day after my arrival I went to near-by Benton Park, sat down and cried, not from home-sickness, but for lonesomeness. But it was not long before I made many friends, not only in my own third class, but also among the higher-ups in the first and second classes, such as the later Drs. F. Pfothhauer, G. Mezger, F. Bente. In my own class there were the later D.D.'s C. H. Becker, Theo. Bunger, G. Weller and other celebrities. And so, with Christian fellowship prevailing, spent three happy years together within the walls of the three-story gray brick building, the oldest of the Missouri Synod Concordias, next to the Log Cabin in Perry County.

There were in those days five regular, full-time professors at the Seminary. They were Dr. C. F. W. Walther, teaching Dogmatics and Pastoral Theology in the two upper classes and some practical homiletics in the third class; G. Scaller, Hebrew Old Testament and Church History; M. Günther, Isagogics and Symbolics; R. Lange, Logis, Metaphysics (Philosophy) and Patristics; F. Pieper, Heremeneutics and Exegesis, and Dr. G. Stoeckardt, Old and New Testament Exegesis in the third Semi-

nary year. Heremeneutis in the first year and Dogmatics in the second and third were chiefly given in the Latin language. German was the means of instruction in all other subjects, except those by Prof. Lange, with whom we also read and studied one of Addison's Essays. The instructions given in Latin were followed by additional notes and remarks in German by the professors. The final examination on the two most important subjects—Old and New Testament Egegesis and Dogmatics—were conducted in Latin on the basis of the original Greek and Hebrew.

One special task which came to me on entering the Seminary was the private study of Hebrew, which was not given in St. Matthew's Academy, but a condition under which I had been admitted to the St. Louis Seminary. With the help of God, the use of Seffer's Hebrew Grammar, which Pastor Sicker of St. Matthew's gave me before going to St. Louis, and under the helpful tutorship of A. F. W. Heyne, a fellow student and later lifelong friend, I was able to meet the requirement and to join my classmates in Hebrew. The other subjects gave me no special difficulty. Most encouragement to pursue my studies came to me by Dr. Walther's Friday evening more or less formal but wonderfully inspiring talks to the entire student body.

The three years' course completed, graduation followed May 23, 1882, and diplomas dated May 24 granted the class of that year, the last from the old Concordia Seminary. Call in hand, ready to enter upon my chosen life's work, I returned to the folks at home. Hitherto had the Lord helped me. (I was then 21 years 1 month and 14 days old.)

MY FIRST CALL

The call handed to me by the St. Louis faculty was to a position as assistant to a pastor in Chicago. Ill. This call, however, was cancelled when the news of the pastor's death arrived before I left St. Louis. Instead, the call was given me to St. John's congregation of Bishop Township, Effingham County, Illinois. (Postoffice: Ellisville; later, Dietrich, Ill.) Ellisville was about five miles south; Dietrich, three miles north of the church. Here I was ordained and installed on the tenth Sunday after Trinity, Aug. 13, 1882, by Pastor H. Kowert, my six-mile distant nearest neighbor.

St. John's was a rural congregation, all members were farmers; I, the new young pastor, a city boy of 21, knowing nothing of farm life, born in Bremen, Germany, raised in Brooklyn, N. Y., studied in New York City, N. Y., and in St. Louis, Mo. Ellisville was a country postoffice: Dietrich merely a branch railroad station with one general merchandise store—the nearest place to buy a piece of fresh meat or a piece of furniture or clothing, or of any kitchen utensil, seventeen miles away in the "city" of Effingham, Ill. But the members of St. John's, Low Germans all except one Saxon, were kind, friendly folk, and I, being able to converse with them in their own language, we got along admirably together. The congregation had a membership of some forty families, fathers and mothers and the older children, born in Germany and speaking German almost exclusively. They had a neat little white frame church, seating 150 to 200, but no musical instrument of any kind, the pastor alone leading in the singing! An old-time blockhouse served as a school building, with 10-12-foot-long home-made benches and desks. For the pastor there was a recently-built white frame parsonage—two-story building—a living room; kitchen and dining room downstairs, a small hall with stairs leading out into the study, and a bedroom and a small corner for a bathroom. In the rear was a smokehouse, a small flower and vegetable garden, and immediately adjoining, the congregation cemetery. There was also sufficient room for a barn and stable.

My compensation was \$300 per annum, the use of ten acres of land and free firewood. But was I happy and content? Never more so!

(Call to Logan, Ohio)

Already early in 1884, a call was extended to me by an English congregation in Logan, Ohio. Conditions resulting from the late controversy between the Missouri and the Ohio Synod, and the need of a pastor able to preach in English, were the arguments advanced for accepting the call. I declined the call after deliberating with my congregation. A repeated, more urgent call I submitted to brother ministers, who urged acceptance; also by letter to Dr. Walther, who in his reply to me and in a personal letter to my congregation strongly advised me to follow the call, and urged the congregation to grant me a peaceful dismissal. Not able to convince the congregation, I declined definitely. When the call came the third time, I gave it no further consideration.

(Call to Altamont)

Some time before Easter, 1885, I was called to **Immanuel Congregation** in Altamont, Effingham County, Illinois. Neighboring brother pastors and synodical officials advised acceptance, but my country congregations said "No," and I declined. But the call came a second time, more urgent than the first. The arguments advanced inclined me at once in favor of acceptance. Extended deliberations with my congregation, interventions by conference members and officers of Synod were of no avail to secure a peaceful dismissal. Upon my promise to give the whole matter further prayerful consideration, the congregation finally granted my plea to leave the final decision to my conscience. On one of the following Sundays I submitted a written document stating some seven or eight reasons for my acceptance of the call. A week or two later I delivered my farewell sermon, and so ended my activity in my first congregation in April, 1885.

IN ALTAMONT

Altamont—Small town, population 1,200. R. R. station (Vandalia-Pennsylvania R. R.), twelve miles west of Effingham, eighty east of St. Louis, Mo.

Congregation (1885)—Baptized members, 209; comm., 136; voting, 47. Pupils in school, 55.

Property—Church; seating 150-200. School, old-time long benches and desks, room for about 50. Small one-story parsonage, one of two rooms serving as bedroom and study, another as bedroom and sitting room; a small kitchen attached; no bath.

Occupants—Pastor, wife and one child; a year later, two children: 1, Julia; 2, Edmund.

Salary (1885)—\$350, later \$400, finally \$450. An amateur "Brass Band" furnished the music at all church services. And did they blow! The congregation also had its own cemetery about one and one-half miles outside the town.

In Altamont I found a well-organized congregation, grounded in Lutheran doctrine and practice. About one-half of the members lived in the town, the others on their farms in the country. Many of the older members, before coming to Altamont, had lived through the Buffalo-Missouri Synod controversy during their residence in upper New York State; the others were more recent immigrants from different parts of Germany.

The Word of God dwelt richly in the congregation, in the homes, the school, the church. In the homes were Bibles, books of devotion,

and church papers; in the school all children of school age received religious instructions by catechisms, Bible history and Christian hymns; in church regular and special services were conducted.

Church Services

There were two every Sunday, morning and afternoon. Afternoons, alternately, sermon and "Christenlehre"; i.e., advanced catechetical instructions for confirmed children and young people; adults also attending, answering questions when called upon. Service otherwise conducted as usual, the "Christenlehre" merely taking the place of the sermon.

On the high church festivals—Christmas, Easter, and Pentecost—three days were observed, with morning and afternoon services on the first and second day, and morning only on the third day.

Midweek services were held during the Advent and the Lenten seasons, and, of course, also on Reformation Festival and Thanksgiving Day, New Year and Epiphany, Maundy Thursday, Good Friday, Ascension, but in addition to these, also on some of the minor church festivals, such as the Presentation of the Christ Child and Mary's Purification, Feb. 2; the Annunciation, March 25; St. John the Baptist, June 24; Visitation of Mary, July 2; Michaelmass, Sept. 29.

A rather unique observance, not found by me anywhere else, was that of the four annual so-called Ember Days as "Days of Humiliation and Prayer." Besides the usual order of service, on each of these four days the pastor and the congregation kneeling, responsively chanting the entire long "Litany."

Church services were as a rule well attended, the far members bringing their whole families to church on their old-time flat-floored, springless farm wagons. Current expenses, pastor's salary, etc., were met by members' regular contributions; regular collections for outside purposes.

Pastoral and occasional social visits to members in town were easily made on foot, visiting the farm people only when they furnished the transportation, which was always gladly done. Sick visits were seldom necessary; funerals two or three in a year.

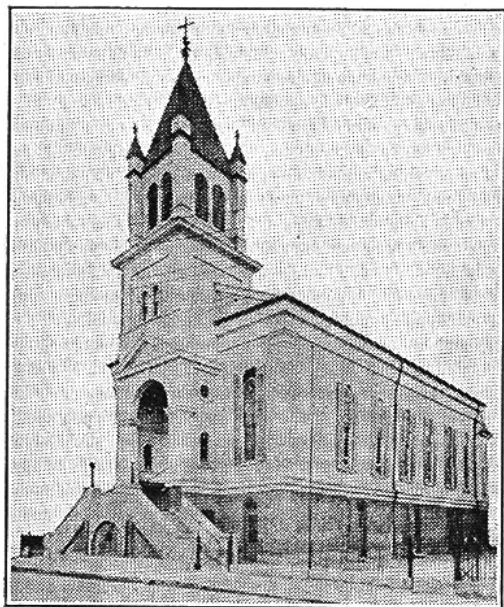
In the School

I entered the school about May 1, 1885, and continued to the end of the next two nine-month terms, until June, 1887, teaching four days a week, 9 A. M. to 12 and 1-3 P. M. Enrollment about 50, ages 6-14. Curriculum: Religion (German), Reading and Language (German and English), Writing (German and English), Arithmetic (English), Singing (both), without music. School work a pleasure.

TO A LARGER FIELD

Some time during the late summer of 1887, St. Paul's congregation in North St. Louis, Mo., the section of the city known as Lowell, became vacant and was looking for a pastor. As I learned later, P. F. Koesterling and my little self were placed in nomination. Before the election, a leading member of the congregation came to Altamont "to hear me preach"—of course, without my knowledge. The election resulted, by a small margin, in the choice of P. Koesterling, who also accepted the call. I take it that the Lord did not want me to spend the remaining days of my ministerial life in the capital of the Missouri Synod.

In the meantime, St. Paul's congregation of New Orleans, La., had also become vacant by the retirement of their late beloved pastor, C. G. Moedinger, who had been with the congregation from 1856-1887. His



ST. PAUL'S CHURCH

assistant pastor, the late P. G. C. Franke (1884-887), had also left the congregation in July by following a call to Closter, N. J.

By October St. Paul's had extended several calls, the last to P. C. F. Obermeyer, of Little Rock, Ark., but he, like all previously called, declined. Through So. Distr. President, Tim Stienke, the congregation then appealed to the St. Louis faculty for advice, and they recommended me as P. Moedinger's successor. I cannot express in words what a surprise came to me with this call, and the problem I was thereby confronted with. I, a humble country and country town pastor, only 26 years old, and with only five years' experience behind me—to become the pastor of the oldest and by far the largest congregation in the great city of New Orleans and in the entire Southland! Yes, and I, a thoroughbred Northerner who had never even seen anything below the "Mason and Dixon Line," I, together with my wife and two infant children, to go down into the "Deep South" and expose myself to the ravages of "yellow fever," which not so long ago had time and again claimed hundreds and thousands of victims! "No," said my dear mother. "No," said other relatives and friends, "do not go down into that pest-stricken country." And my own trembling, fluttering heart asked: "Shall I be able to meet the requirements and do the work involved in a congregation of some 1,800 souls?"

But there was the call from a large Christian congregation, God's people pleading to be supplied with the means of grace and salvation, a call strongly supported by my former teachers, the faculty of Concordia Seminary, my own Alma Mater; and the personal encouraging letters from Dr. Pieper and spoken words of near brother ministers, and through them all, the still voice from on high! "It is the Lord," and His comforting promise: "Fear not, I am with thee." And thus encouraged, I pushed aside the troublesome "No" for a cheerful "Yes, Lord, Thy will be done!" Having been given a peaceful dismissal (though under many tears) by my beloved Immanuel congregation, I delivered my farewell sermon on the Sunday before Reformation Day, 1887. After winding up my temporal affairs and a short stopover in St. Louis, off we went to New Orleans, where we arrived Tuesday evening, Nov. 8, where we were cordially welcomed by officers and members of St. Paul's. My installation followed on the twenty-third Sunday after Trinity, Nov. 13, performed by my predecessor, P. Moedinger, Pres. Stienke preaching the sermon, and assisted by the four other pastors then in New Orleans: N. J. Bakke and Aug. Burgdorf (both in the Colored Missions), P. Th. Roesener, of Zion, and P. Ad. Gabel, of Trinity congregation.

IN NEW ORLEANS

Owing to the so-called "Black Code," only Catholic services were permitted in New Orleans before 1803. But the "Louisiana Purchase" of that year brought religious liberty to the people, and the first Protestant service was conducted by an Episcopalian minister in 1805. Then began a gradual but constant influx of Protestants from other states and countries. Among the immigrants, in course of time, there were also many Germans, and the first German Protestant congregation was established in 1828 in the uptown section of New Orleans. In the downtown section below Canal Street the first organization of that kind followed in 1840. On the 1st of August of that year the first German service was held which led to the organization of our present St. Paul's congregation and the erection of its first church (1843), corner Craps (now Burgundy) and Port Streets. For sixteen years it was only known as the Orthodox Evangelical or Evangelical Orthodox congregation, but under its reorganization by Pastor C. G. Moedinger in 1856 it became "The First German Evangelical Lutheran Congregation of New Orleans,

La." More correctly: First G. E. L. Congregation of the Third District of New Orleans, La., since prior to that date two other Lutheran Congregations had already been organized in New Orleans—Zion, 1847, and St. John, 1852. Under its new charter of 1872, the Congregation assumed the name "German Evangelical Lutheran St. Paul's Congregation," and later, in 1901, the German was dropped, which gave it the present "Evangelical Lutheran St. Paul's Congregation of New Orleans, Louisiana."

Within a few years after its organization, the congregation showed a phenomenal growth, and became by far the largest Protestant, and later Lutheran, congregation in the entire Southland. Its well-kept records show that in the 1850's, 60's and 70's, and early 80's, its pastors annually baptized more than 200, some years between 250 and 300 children. This growth may find its explanation in the facts: 1. That German immigrants continued to come to New Orleans in large numbers, and 2, that St. Paul's, in all those years, was the only German Protestant, and since 1856 the only Lutheran church and school in the entire lower section of New Orleans. Even during my first full year at St. Paul's—1888-1889—I baptized 173 children. Of course, such numbers do not serve as a gage for church membership and attendance; it is too well known that many parents act as though to have their children baptized and confirmed were the only thing required of Christians, and too many children follow their example.

When I came to New Orleans in November, 1887, St. Paul's was statistically credited with 2,000 baptized and 980 communicant members; for 1890, when conditions had become more settled, my own official report was 1,800 and 1,312, respectively, and the membership was not only numerically large, but also geographically widely scattered. Though chiefly centered in the Third District, members were found in every section of lower New Orleans, from Canal Street to below the U. S. Barracks, and from the River to the Lake. And many things generally found in large cities were not there. For example, in the large Third District, not one paved street; throughout the city, only mule cars for transportation; only gas light in streets and stores, oil lamps usually in homes; no public waterworks, no sewerage, no drainage, etc., etc. But, worst of all, in the entire territory covered by St. Paul's, Pastor Moedinger was the only Lutheran pastor, and in the entire city not a single church in which an English Lutheran service could be attended or an English Lutheran sermon could be heard.

The Language Problem in St. Paul's

In 1884 St. Paul's introduced English evening services. Pastor Moedinger being unable to preach in English, the services were conducted by Pastors N. J. Bakke and Aug. Burgdorf, workers in the local Colored Mission, and Pastor G. C. Franke, in charge of the Gretna and the Algiers congregations. In 1885 Pastor Franke was called as Pastor Moedinger's assistant, especially charged with the English work in the congregation.

Things went well for a time. But conditions arose and adverse experiences caused Pastor Franke to follow a call to New Jersey, and caused the "English Group," which had to some extent become an independent organization, to "disband," and the congregation to adopt the very determined resolution to have no more English in its midst, all of which occurred during the summer of 1887. During the same time failing health caused Pastor Moedinger's complete retirement from all pastoral activities. During the vacancy Pastor Th. Roesener of Zion, and Pastor Tim. Stienke, of St. John's congregation, helped out with German but no English services! But the language problem remained unsolved.

When I entered upon my work at St. Paul's in November, a unique and abnormal situation presented itself: Besides a German class of 41 catechumens, 38 children were announced for English instructions. The congregation did not object to instructing the children in the only language which they knew, but held firmly to their resolution: No more English preaching at St. Paul's! At the time it was deemed best to let matters go at that, and not to force the issue. But when the time for the confirmation of the English classes was at hand, it was realized that steps must necessarily be taken to provide these new members with the means of grace. After some discussions, I was "permitted" to conduct English services every Sunday night; but with the understanding that those who could no longer be served satisfactorily in German, organize their own English congregations, which also included the resolution that all such members be granted a peaceful dismissal to the new organization. And now action followed in quick order. I called a meeting with seven men who had been especially interested in the English work. After serious and prayerful deliberations, they, together with others, organized "The First English Evangelical Lutheran Congregation of New Orleans, La."—fortunately not as an opposition to St. Paul's, but as an affiliate, a daughter or sister of the mother or sister church, St. Paul's to continue its long-time blessed German, and First English the now necessary English work. The organization took place....., 1888. St. Paul's pastor conducted the English services until a pastor for the new congregation was secured. This was Cand. Theo. J. A. Huegli, who was ordained and installed into office in St. Paul's Church....., 1888, and conducted services there until First English could dedicate its first little church, corner Port Street and St. Claude Avenue, on....., 1889. And thus, by the grace and help of God, the "language problem" in St. Paul's was solved—at least for the time being.

But only a few years later the "problem" presented itself again. For almost six years St. Paul's held to its policy: No English! German only was preached and in all church activities it was German. But then it dawned upon its members that by that policy they were beginning "to dig their own grave," with no prospects for future growth and development, and actually jeopardizing their very existence. Old German members dying, new ones not much longer to be expected, German confirmation rapidly decreasing, further German immigration hopeless—all this pointed in the one direction of retrogression and ultimate extinction. Moreover, when it became evident that many of its members were leaving the German to join the English congregation, St. Paul's found it necessary for its own preservation to introduce regular English services, the first of which was held on Sunday, October 1, 1893, five years after the first pastor of First English congregation was installed in St. Paul's Church.

German and English services were now held in about equal proportion, and only twenty years later (1913) the English for the first time exceeded the German, 75-60. But from then on the number of German services and their attendance decreased more rapidly. Yet, withal, these services were continued for almost 20 years more, until the last one was held on Sunday, July 10, 1932, with seven or eight persons attending and the late Pastor A. Wenzel officiating.

The new order, introducing the use of the English language, naturally meant additional work for the pastor. Preaching German and English every Sunday, and for some time every Wednesday German, and every Friday English, this, together with all the other pastoral work necessary in a large congregation, and the extra-congregational, synodical and charitable work, into which I was placed—all this made

me, for many years, quite a busy man. But the good Lord gave me both the will and the strength to do.

As to extra-congregational work, I mention only in passing my 45 years' (1889-1934) service as president of the "Bethlehem Orphan Asylum Association of New Orleans," and my 36 years (1891-1927) service as president of "The Southern District of the Evangelical Lutheran Synod of Missouri, Ohio and other States." Also, in this connection and in the same spirit, I mention here the two occasions which gave me the opportunity to escape my arduous work in New Orleans for church work of a different nature. The first was an urgent repeated call to become the first professor and the president of the newly established St. John's College in Winfield, Kan., in 1893; the second, an appeal to accept my nomination for the office of a Superintendent of Home Missions in the Atlantic District in about 1911. The call to Winfield I declined, because my congregation could not be convinced of its divinity, despite the eloquent and enthusiastic appeal of a personal representative of Synod. My nomination for the Atlantic District office I could not accept because of my then already large family.

For a number of years, during the season from Epiphany to Lent, the local pastors conducted a series of sermonic lectures, each one making the rounds in all the congregations, thus bringing special blessings to the congregations and a measure of relief to the pastors. Harmoniously working together, there always also prevailed the spirit of helpfulness among them. In cases of illness, and no less, times of absence on a vacation, one gladly stepped in for the other to help out in preaching and other congregational work. No one has, more than myself, experienced and been benefited by this spirit of brotherly helpfulness. In my repeated attacks of temporary physical disability, and my frequent absence in attending official meetings, synodical conventions and more extended vacations—always, arrangements could be made with brother pastors to supply my congregation's needs. This service of brotherly love is herewith gratefully acknowledged.

But the time came when all such kind of helpfulness was no longer sufficient to meet the demands of my advancing age. Already in 1928, during the confirmation exercises on April 22, I was overcome by a spell of temporary weakness, so that Pastor L. Helfrich had to be called in to complete the service. To grant me a period of rest, the congregation engaged the services of Pastor E. H. Wildgrube until July 8, so that I could again pursue my work until the fall of 1929. But then came another "breakdown."

After spending a very happy vacation with my father, brother and sisters in Brooklyn and other places on Long Island, N. Y., during July, 1929,—the last time, by the way, to see my 97-year-old father and my only brother, Henry, aged —, I returned home in apparent good health to resume my usual work. This, however, I was able to do for only a few months. On November 6, 1929, after having performed a marriage ceremony in the morning and attended a happy gathering of the Ladies' Aid in the afternoon, I was unexpectedly overcome by another attack of my old malady, more serious than any before. It was clear that I would not be able, after recovery, to again take up my former full-time strenuous work. To provide temporary help for the congregation, Pastor Sigm. Thies was engaged as supply pastor. At the same time the congregation considered the calling of an Assistant Pastor. Pastor H. B. Roepe, of Garrison, N. D., accepted the call and was inducted into his office on Feb. 16, 1930. Having served in this capacity until April 1, 1933, Pastor Roepe, with my consent, was raised to the first place in St. Paul's pastorate. This "agreement" implied

that, while relieved of all direct responsibilities, I remain as Pastor Roepe's co-worker, and as such be authorized to preach and to perform all ministerial acts, when requested and willing and able to do so. It was also stipulated, without any limit, that I have continued free use of the parsonage and receive a salary of \$75 per month. This agreement the congregation has lovingly kept for the past ten years, and as to my part, I have done with pleasure whatever I was called upon and able to do, both as to preaching and other ministerial activities. This is true of the period from 1929 to 1933, and no less of the ten years from 1933-1943. Of course, due to my increasingly failing strength, my activities became proportionately lessened as time passed on, and in 1939 ended altogether. My last fully written sermon I preached in First English Church on the occasion of its fiftieth anniversary, July 15, 1938. In St. Paul's I preached on New Year's Eve, 1938, then again on Jan. 12 and twice on Sunday, Feb. 12, 1939, which was my last sermons. My last ministerial acts were two marriages: 1. Louis Joe. Gamas and Myrtle H. Rey, July 1, 1940; 2. Charles Sid. Marcell and Frances M. Knief, July 20; the last child I baptized was my great-grandson, Richard Wismar III, Sept. 8, 1940; the last one buried by me was Henry C. Cooper, aged 44 years, July 17, 1939; text of funeral address: Matth. 6:10. b....

While, since 1929, my work in and for my congregation gradually lessened, I was happy to do a little more extra-congregational work. Thus, in 1930, I could compile a condensed history of St. Paul's congregation, embracing all important dates from 1840 to 1930 (ninetieth anniversary); in 1931, a comprehensive history of the Bethlehem Orphan Asylum Association from 1881 to 1931 (50th anniversary); in 1932 I began to write a series of articles on "The Missouri Synod in the South" (1853-1939), which were published bi-monthly in the "Southern District Bulletin"; in the meantime I also wrote a detailed history of "The Southern District," of which 500 copies were presented to the 1938 general convention of the Missouri Synod for its Centennial celebration of the Saxon Immigrants, the pioneer founders of the Synod. Much pleasant pastime was also afforded me by being able once more to attend a General Convention of Synod at Milwaukee in 1932, and, in no less a measure, by my attendance at our Southern District conventions, our local Pastoral Conferences, and other occasional meetings with my brother ministers and teachers. And what a good fortune it is that, still living (now for 56 years), in the dear old parsonage, I am able to attend the Sunday and week-day services, as also congregational and other near-by meetings! Nor is it the least of my old age pleasures that I still have the opportunity to render some little services, such as issuing baptism and other certificates or other information from the church records still in my keeping; receiving announcements for communion; preparing the communion vessels and supplies; keeping a record (though unofficial) of church attendance.

As is quite common to old age, I, too, spend many pleasant moments in recollections of the past. In this connection I often recall conditions of our Lutheran Church in the South in 1887, when I came to New Orleans, in comparison with what it is now. I speak here now only of that area of New Orleans in which St. Paul's was the only Lutheran Church in 1887. From it First English sprang in 1888, after which, for 15 years longer, St. Paul's and First English remained the only two Lutheran Churches on the same large territory. But then came Christ Church, organized in 1903; Mt. Calvary, 1910; Redeemer, 1920; St. Matthew, 1924. At their organization and in their early years, these congregations naturally had to draw more or less largely on their older sister churches for their members, but compare the Lutheran Church

membership in the respective area of 1887 with that of 1941's latest official statistics. In 1887, St. Paul's, then the only church, had an estimated membership of 2,000 baptized and 1,000 communicant members. In 1941, for the same six churches, the statistics are 6,055 baptized and 4,800 communicant members. Of the 6,005, First English alone has 2,651, and of the 4,800, it has 2,101; St. Paul's has 1,646 and 1,376. These two congregations thus have 4,297 of the total of 6,055 baptized, and 3,477 of the total of 4,800 communicant members, which leaves for the other four congregations a total of 1,758 baptized and 1,323 communicant members—Christ Church, 500 B. and 350 C.; Mt. Calvary, 349 B. and 291 C.; Redeemer, 611 B. and 479 C.; St. Matthews, 298 B. and 203 C.

Among my fond old age recollections one stands out as the most pleasant of all. It is the cordial relations which through all the years exists between me and dear old St. Paul's. In evidence of this stand, the many celebrations held by the congregation in my behalf and the many tokens of love and esteem going with them. I can mention only the occasion and dates of the celebrations:

- 1907—Twenty-fifth anniversary in the ministry.
- 1912—Twenty-fifth ministry at St. Paul's.
- 1927—Fortieth of confirmation class of 1887-1888.
- 1930—Twenty-fifth wedding anniversary.
- 1932—Fiftieth in the ministry.
- 1937—Fiftieth with St. Paul's.

Each of these celebrations included a special service of thanksgiving, a social gathering and the presentation of valuable tokens and gifts. Many such tokens also came to me at all times from individual members of the congregation, my catechumen classes, auxiliary societies, etc. May the Lord remember them all and be their great reward!

What I have said of St. Paul's members in general is in the same measure true of St. Paul's teachers. Its two present teachers, R. W. Wismar and E. A. Groth, have throughout the years been my most congenial co-workers. Mr. Wismar, especially, though young enough to be my son, has more and more become to me a true fatherly friend, and Mr. Groth, even much younger, has already begun to walk in the elder's footsteps.

Before I get away from this subject of fond recollections, I should also mention my long pleasant connection with the members of the Southern District Synod. They, too, showed me in a very tangible way their love and appreciation. When the Texas congregation separated from the old Southern District in 1906, they made it a special occasion during their convention, in Houston, Tex., to present me with a fine double case gold Elgin watch, which still serves me as a reliable time-keeper. When in 1927, I resigned as president of the Southern District, its convention in Mobile, Ala., surprised me with a secretly prearranged special service and the presentation of a fund which had been gathered from all District congregations and their pastors and teachers. It served as a good-sized nestegg to invest for a future rainy day. May the Lord be the great reward also of these my synodical associates!

Of course, my many years' connections with the work of the Bethlehem Orphan Asylum Association, also, brings pleasant memories to my mind, and that here, too, most cordial relations ever prevailed, is sufficiently proven by the fact that for forty-five years I was tolerated as the president of the association and its Board of Directors, some of whom have grown old with me in this blessed work of charity.

With these fond recollections, and many others not mentioned, I conclude this "Appendix" to "My Family Tree." But before I set down the final period, I want my children and others who may read these lines to know that what I have written here and anywhere else concerning myself, I have not written in a spirit of self-praise and aggrandizement, but in humble but grateful acknowledgment of God's grace and mercy so richly shown me throughout my life; and, further, in the acknowledgment that whatever of good there has been in my life, God has done not by but through me, He alone giving me the will to do and the strength to perform. To Him alone, therefore, belongs all glory!

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