

JOHANNES KILIAN, A MAN OF PRINCIPLE

by Stephen Smith

Church History, 373B

Prof. E. Fredrich

March 20, 1978

3.20

Wisconsin Lutheran Seminary Library  
11831 N. Seminary Drive. 65W  
Mequon, Wisconsin

## JOHANNES KILIAN, A MAN OF PRINCIPLE

Science has two types of research, pure and applied. As an example, Enrico Fermi did theoretical research into nuclear physics, while it took a whole city full of specialists in many fields to turn that research into an atomic bomb. Scientists may do research just for the sake of knowledge. In history one cannot say there are two types of research. Research is not done just so facts are known, but to find their impact. One might do research on Grant's campaign against Vicksburg. But all the facts do little good unless they are put together to form a thesis such as the idea that Vicksburg was a more severe blow to the Confederacy than the loss at Gettysburg which happened at the same time. The facts do little good until they are connected with a subsequent or consequent action.

The same is true in Church History. Facts need a connection to become relevant. A biography especially is not useful until the impact of that person is shown. Reasons never exist in a vacuum like a type of isolated ecosystem. There is always interaction, cause and effect. When a synod is small, a pastor is likely to have a greater impact on his brethren and his synod than a pastor in a larger synod. For a true biography to have value, it is necessary to assess the impact of that person.

The Wisconsin Synod had a number of important men during its early years. Mühlhäuser is recognized as the founder of the

Synod and its original confessional direction. The next president was Bading, who helped bring the synod to a more confessional posture. It also had other men whose star was not so bright. The men who do not lead are important too, for they are the men who make the project go.

Franz Johannes Kilian, better known as Johannes or John Kilian, was such a man. He was never a leader in the synod. He never was on an important committee at Synod Conventions or had a doctrinal paper. Yet he spent many years as a pastor in the Wisconsin Synod and over thirty of those years in one place. He served faithfully and as Prof. Koehler records, "was faithful to the Lutheran Confessions."<sup>1</sup> What better commendation could one what than to be considered faithful?

Nevertheless, Pastor Kilian is interesting from several standpoints. His background was not Lutheran, but Moravian. He also served as a military chaplain in the Union armies during the Civil War while he was a member of the Wisconsin Synod. During this same period (1860's), the synod was turning from a more moderate confessionalism to a more strict orthodoxy. Pastor Kilian's life is somewhat parallel to the change that took place in synod. The change from Moravian to Lutheran was not all that great of a change. He was a man of principle before he came to the Wisconsin Synod.

The career of Pastor Kilian began in Bremen, Germany, on June 24, 1828.<sup>2</sup> Wisconsin Necrology lists his birthdate as 1824, but this can hardly be accurate since the same report lists him as dying at the age of 88 in 1917, which would hardly allow for an earlier birthdate. This is reinforced by the fact that he was

greeted by the President of the Synod on his 75<sup>th</sup> birthday, which occurred on the first day of the Synod Convention in 1903. The same date in 1828 is also recorded on his tombstone.

Bremen is not normally thought of as in a Moravian area. However, the city did have a Diaspora congregation of Moravians, a group with strong missionary leanings. He became acquainted with much of this literature. This lead him to decide to serve the Lord as Pastor.<sup>3</sup> Concerning his pastoral training, we know little except that it was under the Moravian system. Soon after the training was completed, he came from Bremen to the United States. This was in 1853.

Soon Pastor Kilian was serving a Moravian congregation in Hartford, Conneticut. While there, he married Sylvia Clotilda Gäbler in 1854. She came from Eisenberg Sachs Altenburg (a little east of Jena). It is interesting to note that she was born on May 9, 1821,<sup>4</sup> making her seven years older than he was.

When mission work in the West called, Pastor Kilian came to Wisconsin (1856).<sup>5</sup> This was to serve the congregation in Lake Mills, Wisconsin. He did not found the church, but was the first pastor. Today this congregation is fairly large, since it has two pastors and about nine hundred people. Pastor Kilian wrote some material describing his service in Lake Mills, but that is not in the scope of this paper.

It is here that the first evidence of some of his principles shows up. A couple of years after he arrived, some wolves in sheep's clothing showed up. These men were interested in revivals. They managed to influence some of the people and steal them away.

This depressed Pastor Kilian to the point that he took a call in 1858 to serve some families in Clayton County, Iowa.<sup>6</sup> This exhibits a certain amount of dedication. He was opposed to the idea of revivals. Pastoral principle had meaning for his life. He already shows confessionism at this time. As a true pastor, he was concerned about the souls under his care.

This brings us to the question of how Pastor Kilian came into the Wisconsin Synod. This subject is discussed more thoroughly in a colleague's paper, although it will be briefly discussed here. This question has no one simple answer. It seems to be a collection of a number of events, all of which culminated in the switch. Johannes Kilian served three years in Iowa from 1858 - 1861. This was a mixed congregation of Lutherans and Moravians.<sup>7</sup> Things may not have been too prosperous for his religious activity in Iowa. At any rate he decided to come into the Wisconsin Synod.

The switch to Lutheranism was accomplished through several different means. One of these concerns his brother-in-law, Emil Gäßler. Gäßler was a former music teacher in Connecticut. Being a widower, he followed Kilian to Wisconsin. Soon he moved to Watertown and was called as organist to St. Mark's (1858).<sup>8</sup> This certainly had some influence, although it is interesting to note that E. Gäßler went back to become choir director for the Moravian church in Watertown in 1866.<sup>9</sup> Another help seems to have been some merchants in New York, who knew Mühlhäuser. Kilian had stayed with a short time, so their influence surely helped him out.<sup>10</sup>

These several influences resulted in Pastor Kilian requesting to join the Wisconsin Synod. Bading was President at this time. Conversations between Kilian and Bading were carried out when

Kilian came to Milwaukee. Kilian seems to have had little trouble passing the colloquy. In the president's report in 1862 this colloquy is mentioned. Bading reported that he and Kilian had a discussion concerning the Lutheran Confessions. Bading gave some background in his report and continued, "so stand ich, nach einer Unterredung über luth. Lehre mit ihm, nicht an."<sup>11</sup>

If one compares this to a colloquy held today, the one Bading had with Kilian would not compare. But this was not the same as just taking anyone. The Moravians at that time were probably stronger doctrinally than they are today. Some of the families Kilian served at Lake Mills and in Iowa were Lutheran. As was mentioned before, a certain amount of principle was exhibited before he became Lutheran.

This is not to say that Pastor Kilian of 1861 would pass a colloquy if he were around today. Possibly he would be recommended for a couple of years of training. There seems to have been little problem when Kilian and Bading had their conversation. Kilian was acquainted with what the Lutheran Confessions taught. Compared with the training many of the other pastors who came into our synod had, Pastor Kilian does not come off all that badly. In quality of confessionalism he would not be comparable with a Bading or Hoenecke, but he would be equal to many of the men who came from some of the Union mission houses in Germany.

This conversation with Bading took place in the fall of 1861. The conversation with Bading came first. Soon Kilian spoke with Mühlhäuser. After that, Kilian went to Greenfield, arriving on a Friday. The president of the congregation received him and arranged a Probepredigt (trial sermon) for Kilian to preach on the

coming Sunday, Oct 4, 1861. Following this, Pastor Kilian was elected pastor of both Greenfield and Muskego, today St. John's, 68<sup>th</sup> and Forest Home, and St. Paul's, Hales Corners, respectively.

There is an old German saying that goes something like "Aller Anfang ist schwer" (everything has a hard beginning). So it was with Pastor Kilian.

The difficulty had to do with the affiliated congregation at Muskego. Once a month services were to be conducted there by the pastor of St. John's. Shortly after Kilian arrived, Pastor Huber came to the congregation at Muskego. The members at Muskego gave Huber the impression that they had been affiliated with Greenfield under former Pastor Nietmann, but that this was no longer in effect when Nietmann left. Pastor Kilian and Pastor Huber show up well here. Pastor Kilian sent his congregational president, Kerler, to Huber to explain the situation. Pastor Huber had already signed a contract, but had not begun services. As a result of Kerler's visit, Huber honorably withdrew from the contract, and the problem was cleared up.<sup>13</sup>

The episode mentioned above is a credit to Kilian. A lesser man might have become angry or discouraged. Kilian did neither. The situation was handled evangelically and with aplomb. A lesser man could have had any amount of trouble. An elder of the congregation went to Huber to explain the situation and resolve it. When Huber knew all the details of the situation, he too was honorable. Huber stated that he did not know the full details of the situation and withdrew. Both men acted as gentlemen as far as the record indicates.

It was while at St. John's, Greenfield, that a crisis took place, perhaps the biggest of his career. This was during the Civil War and the draft that was a result of the need for large numbers of men. The draft became a reality Kilian had to deal with. There is no getting around the fact that it was a crisis. How a person reacts under pressure tells a lot about a person. Pastor Kilian shows up very well in that regard.

Both sides in the Civil War began rather naively. The North started out with such things as three month enlistments. The South was the same way. While going to the first serious battle at Bull Run, some people thought in terms of a lark or picnic. This soon changed, but it took some bloody fighting to drive this home. Manpower needs became great. Attrition in battle, disease, and other factors took their toll. By the time 1864 rooled around, many people were needed for the draft. Each state in the North had its quota to enroll and parts of a state also had their quotas. Each area would then determine age limits and other qualities when they drafted men. As their needs became greater, the draft was less selective.

This draft extended to Pastor Kilian who was thirty-six years old at the time. The Civil War version of "greetings" arrived in September, 1864.<sup>14</sup> This draft had nothing to do with being a chaplain. Rather, if Kilian had been drafted, he would have ended up being an infantryman or some other type of common soldier. Pastor Kilian went to a lawyer by the name of Smith (probably Winfield). Pastor Kilian applied to the Ninth and Twenty-sixth Wisconsin Volunteer Regiments for a chaplaincy to escape the regular draft. With this in mind, a temporary

deferment was obtained from the Provost-Marshall.<sup>15</sup>

What we see here is favorable. Such a situation would not take place today. Deferments are available to divinity students and active pastors are exempt because of their office. These fine points were unheard of during the Civil War. In those days the only method of exemption from the draft was to buy your way out. Pastor Kilian knew that he should not serve in the army since he was pastor. The Wisconsin Synod had no position on chaplaincy at the time. Pastor Kilian had or developed this attitude without a synodical resolution on the subject. This took a certain amount of backbone and principle, especially for a fairly recent immigrant in a new land.

A word might be said about his applying for a chaplaincy. That too was different from today. In modern times men from many areas are put together to form a unit. During the Civil War, men from one given area would form a company or regiment. This group would serve throughout the war. Replacements for losses were very rare or non-existent. Usually the men would have the same religion and one chaplain would serve the entire regiment. So there would be less problems than there would be today. One could apply for such a position with a better conscience than one could today.

Today we complain about government red tape and beauracracy. Pastor Kilian too was a victim of red tape. Deferment had been obtained until Nov 4 (1864).<sup>16</sup> No word was heard from either regiment about a chaplaincy. Then things came down to the nitty-gritty, either Pastor Kilian would have to buy a substitute or join himself. He chose to take the route of paying for a substitute. The sum required was a substantial sum, \$550, of which

\$100 was returned.<sup>17</sup> In 1978 dollars, one might think of the \$450 in terms of \$15,000, an amount larger than most people today would be willing to shell out for principle.

This action was highly commendable. During the war in Viet Nam, many went to great trouble to avoid the draft and even fled to other countries. In the case of Pastor Kilian, the situation was a matter of principle and acting on that principle. It is often easy to say one thing, but another to follow-up, especially when sacrifice is required. The only point was whether a pastor should serve in the army; Kilian's response was honorable.

Obtaining the sum required was also a difficult task. Pastor Kilian's action here was honorable. A thirty-day loan was obtained from Herren Frank and Inbusch, since he did not have that much money. A request soon was made to the Presidium that his plight be made known. This last request was hard for Pastor Kilian to make, but he felt that this was preferable to asking his congregation for the money.<sup>18</sup>

This is another evidence of good sense and character. The pressure of the draft situation could have deluded good sense on the money question. But a cool head prevailed here also. The idea of asking brethren in the ministry shows he knew that a principle was involved. The concern for his congregation was good for the same reason.

The affair did not end here. Kilian and everyone else involved thought the matter was finished, that everything was in the clear. Perhaps their own words describe it best, "Wir glaubten, nun sei alles in's Reine, da kam wie ein Blitz aus heiterem Himmel am 17. Novbr. seine Berufung zum Feldprediger."<sup>19</sup> (We believed,

now everything would be in the clear. Then his call to be Field-preacher came like a lightning bolt out of clear skies on the seventeenth of November). This must have been quite a shock. The money had been paid. They thought the affair was finished, that no call would be forthcoming, when suddenly Pastor Kilian was asked to serve as a chaplain for a regiment in the field.

At this point Kilian shows up better than many of his brethren in the ministry. "Jedermann rieth ihm, dieselbe anzunehmen; allein er hielt sich nicht dazu verpflichtet."<sup>19</sup> Everyone advised Kilian that he should take the chaplaincy offered. Kilian did not think he was obligated to serve since he had already paid for a substitute. His family and the area pastors thought Kilian should serve. Kilian still knew the original principles, even though he was the only one of that opinion. There could be more involved than mere principle, but his previous reactions would indicate that he was still acting on principle.

Attorney Smith again comes into the picture. Apparently this is Winfield Smith, who was known to the Colonel of the 26<sup>th</sup> Wis. Vol. Regt. It was on the recommendation of Winfield Smith that Kilian was elected as chaplain of the regiment.<sup>20</sup> After the chaplaincy call came, Kilian went to confer with his lawyer and to announce his intention not to serve.

Attorney Smith was a typical lawyer. At least his advice fits in with the common conception of a lawyer. Smith's reply was that of course the decision was Kilian's, however it would not be honorable to refuse such a call. On the other hand, Kilian had gone to a lot of trouble and had paid a lot of money. Then the lawyer said that if Kilian were drafted during the next year he

might seek such a chaplaincy in vain.<sup>21</sup> The lawyer was strongly of the opinion that Kilian should take the chaplaincy which had been offered. The appeal was to Kilian's honor first, and then to the possibility of being drafted again.

The result of all of this was that Kilian decided to become a chaplain. He had confidence that this was a call from the Lord. He was sure that this was what the Lord had in mind for him. An attempt was made to obtain a refund in order to pay the other people back. This was unsuccessful. This took place in the later part of November, 1864. On Dec. 28<sup>th</sup> Kilian went to New York and from there to Savanna.<sup>22</sup> Pastor Kilian is listed as entering the army on Nov. 5, 1864.<sup>23</sup> This corresponds to the day that Kilian paid for his substitute. This entry does not refer to just becoming a soldier, but refers to the chaplaincy of the 26<sup>th</sup> Wis. Vol. Regt. There is a possibility that Pastor Kilian was elected as chaplain on that date, but it is more likely that the draft date was used since Kilian joined later on in the same month.

What kind of group was the 26<sup>th</sup> Wis. Vol. Regt? This regiment was recruited in Milwaukee early in the war. German-speaking men made up the bulk of the regiment, although one company (Co G) was made up of Indians.<sup>24</sup> This group was part of the Second Brigade of Schurz's Third Division. As with many other units, large losses were sustained throughout the war. It seems to have been distinguished as a regiment as the following statement would indicate:

In the roll of honor of Wisconsin's regiments, none are more deserving, none have a more glorious record than this regiment, which suffered such severe losses in so many of the great historic battles.<sup>25</sup>

Pastor Kilian arrived to serve as chaplain of the regiment on Jan 12, 1865. Again we like what we see here. In fact, this is what would be expected of a conscientious pastor. The following is from a letter that was written by an officer of the regiment on Jan 13, 1865. The location is Hardee's Farm, South Carolina.:

Our new chaplain, whom we elected on Winfield Simth's recommendation, arrived last night. He seems to be a very plain, unsophisticated little man from North Greenfield, knowing little of the world beyond the limit of his flock, but he is energetic and devoted to his cause and to his duty; he held service today.<sup>26</sup>

There are several important from this little notice. One concerns Pastor Kilian's work. As soon as he arrives, a service is held. His first concern is his job and doing it faithfully. Obviously no bitterness is left over from his previous difficulties concerning the draft, or at least they are not evident. He displays a good deal of energy in performing his tasks. It is good that Pastor Kilian is devoted to his duty, he shows pastoral concern for his flock.

The second insight we receive concerns personality. This impression is not all that bad. Pastor Kilian is described as unsophisticated. It helps to remember that the author of the impression, Winkler, was a colonel and was later a leading personality as a lawyer and a judge in Milwaukee. That may have colored his judgment. There was probably a lot of truth in the statement. It should not be considered a condemnation a condemnation, but perhaps even a back-handed compliment. After all, doing one's work well as a pastor is important. The flock is the most important thing and apparently was for Kilian. This aspect is good.

Pastor Kilian served in actual duty for about six months.

The 26<sup>th</sup> Wis. was with Sherman's army in the south. The war had largely wound down at this point, and the end came in April, 1865. It is unlikely that Kilian saw any major action, perhaps at the most some stray guerrilla action or a small amount of light skirmishing is all he saw. Sherman's "bummers" had already made their famous march to the sea and at that time the action was largely of a mop-up type. In June, 1865, the regiment was mustered out. Late in the same month, Pastor Kilian came to the Synod convention at Watertown which was already in session.<sup>27</sup> By July second of the same year, he was back at his pastoral charge.<sup>28</sup>

From start to finish, this episode was less than ten months in duration. It was a short time span during a long ministry. Yet it gives us a capsule glance at a man. Pastor Kilian's action during this time were honorable. We note that Kilian did not seek to serve and opposed draft as best as he possibly could. Other pastors urged Kilian to take the chaplaincy, but he alone was opposed. The situation he was in largely dictated his action in serving as a chaplain. Viewed in the light of the evidence as it is revealed in various letters, the ministry of Pastor Kilian comes out rather favorably here.

During his time at St. John's Forest Home, Pastor Kilian undoubtedly grew along with the Wisconsin Synod in his confession-alism. Our young synod was growing and beginning to test its wings at this time. Perhaps an absence of much material in this regard on Kilian is good. He seems to have been a good pastor and well-liked while at St. John's. In a letter back home to Germany, Henry Frank wrote, "we have a good pastor now from Bremen, his name is Kilian."<sup>29</sup> At his departure, the congregational booklet mentions that Pastor Kilian "had blessed, prosperous activity."<sup>30</sup>

Pastor Kilian was at Greenfield for about six years when he received a call. This was to serve the tri-parish of St. Jacobi, Town Theresa, St. Paul's, Town Lomira, and St. John's, Lomira. Pastor Kilian took this call and arrived in Jan., 1868.<sup>31</sup> This was his pastorate over the next thirty-five years. St. Jacobi was not a part of this group over the whole time. For the last year before retirement in 1904, St. Paul's was his solitary charge.

Pastor Kilian served for a long time in these parishes in Dodge County, Wisconsin. It was not a spectacular ministry, but he did stay home and get the work done. This after all is the important thing. Men who stay home and get the work done are what make a synod strong. There was a normal amount of activity during this time. A parsonage was built, as was a church. In 1870, services were begun at St. Peter's, Theresa.<sup>32</sup> In 1885, a daughter congregation to St. John's was born when a congregation was founded in Brownsville, Wis. This is the type of activity one would expect in a living congregation.

By all indications, Pastor Kilian seems to have been a good pastor. His long stay points in that direction. Recollections indicate that he was a good pastor and that he is remembered as such. The people enjoyed his sermons. Pastor Kilian was a short, thin man. He is remembered for his white beard and black skull cap.<sup>34</sup> These physical characteristics and his good qualities as pastor stick in the memories of people.

This is typical of many of the pastors in the early years of our synod. Our synod too was growing just as Pastor Kilian must have grown. Many pastors were not spectacular but stayed home and did there work. Pastor Kilian served at home without leaving

his mark indelibly printed on synod. Yet an important thing is that the work was done faithfully. Most importantly he was faithful in doctrine as a comment in St. John's (Lomira) records indicates.<sup>35</sup>

Like many other pastors in our synod, Pastor Kilian had a certain amount of troubles in the stewardship area. St. John's (Lomira) was divided into classes. If you were in a given class, you gave so much. A person in a lower class might pay less. Hardly can one consider this good stewardship. There is still one member of the congregation still has problems because she thinks her family was put into too high of a bracket.<sup>36</sup> This type of problem was common throughout synod and so it is not surprising that Kilian had a problem here too.

What then is the general picture then of Pastor Kilian? The impression one receives about Pastor Kilian is very favorable. He never became a leader in synod either in administration, doctrine, or any other field. The Wisconsin Synod did benefit from his faithful service over more than forty years. During the early years the supply of pastors for the Wisconsin Synod came from many diverse sources. Many pastors came from Lutheran and Reformed mission societies in Germany. Pastor Kilian's Moravian background in all likelihood was no worse than many others. In fact, he was probably fairly sound doctrinally before he became Lutheran. He undoubtedly grew while in our synod.

Not longer after Pastor Kilian came into our synod, his principles were put to the test when he was drafted for army service during the Civil War. Pastor Kilian was opposed for conscience reasons even while many brethren were urging him to take the

chaplaincy which had been offered. It would have been comparatively easy not to follow one's principles, but Pastor Kilian held to his. Pastor Kilian shows up very well in this stressful situation.

Today when a person in our position thinks of the Moravians or of military chaplaincy, a bad impression immediately comes to mind. A look at the record indicates somewhat differently. The bad impression is perhaps a false one. In the nineteenth century the Moravians were stronger than today. Kilian's chaplaincy was largely due to circumstances beyond his control. The correspondence indicates this and the fact that he kept his principles throughout the affair. His subsequent faithful service indicates positive character. Today Pastor Kilian would have more difficulty getting into the Wisconsin Synod, but he compares favorably with the other pastors of the time. Pastor Johannes Kilian worked out well as a pastor in our synod.

## BEYOND THE CONCLUSION

or

INTERESTING MATTERS AND CONJECTURES THAT DO NOT BELONG IN THE PAPER

Pastor Kilian's marriage to Sylvia nee Gäbler was blessed with three children, Maria, Magdalena, and Hermann. The daughters were spinsters. Hermann later moved to the area around Wausau, Wisconsin. He was a pastor for a very short time in our synod. Before Pastor M. Liesener left that parish in 1946, he buried both Hermann and his wife. Hermann had a serious case of asthma as did all of his children. For this reason, two sons and a daughter later moved to Colorado Springs, where they joined a congregation that had troubles with the third use of the law. This resulted in their becoming members of the LC-MS. A great-grandson of Pastor J. Kilian, Kenneth Kilian, is an inactive pastor living in Arizona, but is available for a call according to the LC-MS handbook.

The obituary of Mrs. Kilian mentions that she was sick much of her life. This possibly accounts for her being a little older than usual when she was married. Since later descendants had asthma, it is very likely that this was the sickness her obituary had reference to. She died of old age in 1899. Pastor Kilian continued to serve St. John's and St. Paul's until the end of September, 1902. At this time he retired, but was asked to continue at St. Paul's. Since he had a throat problems, they thought having one congregation might help. This continued until early 1904, when he retired completely. He died on Jan. 23, 1917 on account of old age. Pastor Kilian, his wife, and two daughters are buried in the church cemetery of St. Paul's, rural Theresa, Wis.

## A P P E N D I X

Giard d. 9ten Octbr. 1861

Werther Herr Pastor!

Da ich gestern glücklich wieder bei den Meinen angekommen bin, so beeile ich mich, Sie mit dem Resultat meiner Reise bekannt zu machen.

Nachdem ich am Freitag Mittags bei Herr Past. Mühlhäuser angekommen war u. mich einige Zeit mit ihm besprochen hatte, ging ich zu fusz nach Greenfield hinaus, wo ich Abends bei Mr. Kerler freundliche Aufnahme fand. Da auf den folgenden Sonntag kein Gottesdienst angesagt war so fuhr am Samstag der President der Gemeinde Mr. K. umher um die Anzeige zu machen, dasz am Sonntag 2 Uhr Predigt u. hernach Gemeindeversammlung sei. So predigte ich denn am 4ten d. M. u. wurde nach der Predigt zum Pastor der Gemeinde gewählt, nachdem mir \$180 u. freie Wohnung versprochen war (an die Pfarrwohnung wird auch ein Anbau gemacht) sowie die Gewiszheit des Anschlusses der anderen Gemeinde mit \$40. Ich habe noch neben den gewöhnlichen Obliegenheiten während des Winters wöchentlich 4 Tage Schule zu halten. So gedenke ich dann, so der Herr will, über 14 Tagen dorthin abzureisen u. am 27ten Octbr die Antrittspredigt zu halten. Der gnadenreiche Gott wolle nach seiner groszen Barmherzigkeit zu Allem seinen Segen geben, ist meistetes flehen, u. bitte auch Sie, lieber Herr Pastor um Ihre treue Fürbitte.

In der Hoffnung, dasz Sie, sowie Ihre l. Frau u. Kinder, sich wohl befinden, grüsst herzlich

J. Kilian

(transcribed from hand script)

Appendix (cont.)

Greenfield d. 14ten Novbr. 1861

Werther Herr Pastor!

Schon längst hätte ich Ihnen gerne Nachricht gegeben über den Verlauf der Unterhandlung mit Herr Pastor Huber wegen der Gemeinde in Muskigo. Da ich aber erst am 8ten d. M. nebst einigen Vorstehern hiesiger Gemeinde zu ihm fahren konnte u. die 4 ersten Tage der Woche Schule zuhalten habe, so war es mir nicht eher möglich, Briefe nach Milwaukee zu besorgen, als morgen, da die Post von hier nur einmal wöchentlich abgeht u. bitte daher, mein spätes Schreiben zu entschuldigen.

Die Spannung mit Herrn Past. Huber hat sich übrigens sehr gut gelöst. Ihm war nämlich da Verhältnisz der Bemeinde von einigen Vorstehern unrichtig dargestellt worden, indem sie dem Past. Huber gesagt hatten, die Gemeinde in Muskigo hätte Verbindlichkeiten gegen Herrn Past. Nietmann gehabt u. da derselbe abgegangen, wären also auch ihre Verbindlichkeiten gelöst gewesen. In diesem Falle u. dieser Meinung hatte Herr Past. Huber das Recht vertheidigt, eine neue Verbindung mit jener Gemeinde eingehen zu dürfen. Da ihm nun aber von dem Herrn Präsidenten hiesiger Gemeinde dargethan wurde, dasz selbige Gemeinde nur Verbindlichkeiten gegen hiesige Gemeinde hätte, laut Contract u. Protokoll, so erkannte Herr Past. Huber sogleich seinen Irrtum u. war auf die freundlichste Weise bereit, zurück zu treten. Da er jedoch schon einen schriftlichen Contract gemacht u. angezeigt hatte, dasz er am ersten Sonntage im December dort predigen würde, so wird er diese auch thun, um sich mit Ehren zurück zu ziehen. Bis dahin habe ich also noch zu warten, ehe ich mit jener Gemeinde in Verbindung treten kann.

Was meine Gemeinde dahin betrifft, so musz ich mit Freude u. Dank gegn Gott bezeugen, dasz mir viel Liebe u. Zutrauen geschenkt wird. Meine Schule zählt jetzt etwa 28 Schüler, es wurde mir jedoch gesagt, dasz sie später wohl 50-60 zählen würde.

Mit aller Hochachtung grüsst freundlichst  
Ihr

J. Kilian

Root Creek P.O.  
Milwaukee

(transcribed from hand script)

Appendix (cont.)

Dem Ehw. Präsidenten der Wis. Synode G. Reim.

Greenfield d. 6ten Novbr. 1864

Lieber Bruder Reim!

Indem ich mich gegenwärtig in einer groszen Verlegenheit befinde, bitte ich Sie, es mir nicht übel zu nehmen, wenn ich mich mit der Bitte um Hilfe an Sie wende.

Vielleicht haben Sie es schon vernommen, dasz das Loos, Soldat zu werden, mich betroffen hatte. Um diesem zu entgehen, hatte ich mich an das 9te und 26te Regiment um eine Caplanstelle gewandt u. zu dem Zweck vom Provost-Marschal bis zum 4ten Novbr. Urlaub erhalten. Da aber in dieser Zeit keine Antwort erfolgte, ich auch keinen Urlaub mehr bekommen konnte, so sahe ich mich genöthigt am Samstag einen Substituten für \$550 zu kaufen, wenn ich nicht selber als Soldat gehen wollte. Da ich dieses aber nicht aus eignen Mitteln bestreiten kann, so waren die Herren Frank u. Inbusch so freundlich, das Geld auf 30 Tage vorzustrecken. Da ich nun die Hoffnung habe, dasz die Brüder der Synode mir ihre liebevolle Hilfe nicht versagen würden, wenn sie nov meiner Verlegenheit Nachricht bekommen, so möchte ich Sie herzlich bitten, sich für mich bei den Brüdern zu verwenden, da meine Gemeinden wohl etwas für mich thun wollen, aber die ganze Summe nicht aufbringen können. So schwer es mir auch wird, die Liebe der Brüder in dieser Weise anzusprechen, so was es mir doch noch schwere mich zu entschlieszen also Soldat in Kriegsdienst zu treten, u. hoffe auf die brüderliche Hilfe meiner Mitbrüder im Amt in unserer Synode.

In der Zuversicht, dasz Sie meine Bitte gern erfüllen u. sich für mich an die Brüder wenden werden u. Ihnen für solche Liebe herzlich dankend grüsst Sie aufs herlichste

Ihr

geringer Bruder in dem Herrn

J. Kilian

(transcribed from hand script)

Appendix (cont.)

Greenfield den 12ten Jan. 1865

Geehrter Herr!

Heut empfang ich Ihre werthe Zuschrift vom 6ten d. M. u. ich beeile mich -- in Abwesenheit meines lieben Mannes -- Ihrem Ersuchen um schleunige Antwort nachzukommen. Zwar musz ich gestehen, dasz mich der Inhalt Ihres Schreibens etwas befremdete u. ich musz daher sehr um Entschuldigung bitten, wenn ich durch zu grosze Ausführlichkeit Ihre Geduld in Anspruch zu nehmen wage. Doch hoffe ich durch einfache Erzählung des Hergangs die drei Fragen, auf welche die ehrwürdige Central Conferenz Antwort zu erhalten wünscht, am besten erledigen zu können. Mein l. Mann wurde im Septbr. l. J. vom Loos getroffen u. da ihm alle Hoffnung auf Befreiung vom Militärdienst benommen wurde, entschlosz er sich sogleich, um eine Caplanstelle sich zu bewerben. Es kam ihm zu verschwenderisch vor, eine so grosze Summe für einen Substituten auf ein Jahr zu bezahlen u. dabei war er auch zu empfindlich, das Geld von seinen zwei Gemeinden anzunehmen. Er liesz den Advocat Smith in Milwaukee an das 26te Reg. Wis. Vol. schreiben, allein es erfolgte keine Antwort. Er erhielt auf Nachsuchen dreimal Urlaub, aber der 4te Novbr. war der letzte Termin u, er muszte entweder einen Substituten oder sich selbst stellen.

Einige seiner Herren Amtsbrüder meinten es solle das Geld für den Substituten von den Brüdern der Synode aufgebracht werden, damit er sich nicht von den Gemeinden abhängig machen müsste. Am 5. Novbr. l. J. bezahlte er \$550 für den Substituten, erhielt jedoch \$100 zurück. Zur Deckung der \$450 erhielt er von mehreren seiner Herren Amtsbrüder \$85 u. von seiner Gemeinde in Muskego \$37. Wir glaubten, nun sei Alles in's Reine, da kam wie ein Blitz aus heiterem Himmel am 17. Novbr. seine Berufung zum Feldprediger. Jedermann rieth ihm, dieselbe anzunehmen; allein er hielt sich nicht dazu verpflichtet, weil er bereits einen Stellvertreter in die Armee gesandt habe. Er ging daher zum Advocat u. theilte ihm seinen Entschlusz mit. Dieser meinte, es stehe freilich in seinem Willen, sei aber nicht ehrenvoll, einen Ruf abzulehnen, den zu erlangen, Andere es sich so viel Mühe u. Wege, sogar Geld kosten lieszen u. oft vergebens u. wenn nach Jahresfrist das Loos ihn wieder treffen sollte, möchte auch er vergebens darum nachsuchen. So nahm er ihn denn im Vertrauen auf den Herrn als Seinen Ruf an. Gegen mich sprach er seine Freude aus, darüber sein Vorhaben, alles für diesen Zweck erhaltene u. geborgte Geld bis auf den letzten Cent zurückzahlen zu wollen, nun um so eher ausführen zu können. Das Geld für den Substituten ist verloren. Am 28. Decbr. reiste mein l. Mann über New York nach Savanna ab. In Milwaukee erhielt er beim Abschied durch Gl. Pastor Damman \$40, welche auf der südl. Conferenz für ihm gesammelt worden waren. Herr P. Damman ist so freundlich, die hiesige Gemeinde zu bedienen, so wie auch den Confirmationsunterricht zu ertheilen.

Nochmals um Entschuldigung bittend, zeichnet achtungsvoll

Clotilde Kilian

(transcribed from hand script)

Appendix (cont.)

Watertown 10 Nov. 64

Lieber Br. Reim!

Heute Abend ist Bading angekommen, hat 2 Pastoren mitgebracht, Bachmann u. Jaeckel. Ersterer wird dir alle seine Angelegenheiten mündlich mittheilen. Da er in Magdeburg ordinirt ist, bedarf es nur eines Colloquiums. Es scheint, als wenn er stark lutherisch ist. Desgleichen auch Jaeckel ( ? ) u. seine anspruchslose Frau gefallen mir sehr. Wir müssen ihn behalten. du entsinnst dich seines Schreibens im Sommer. Ich hoffe, dasz du nächstens selbst herkommst. Ich gedenke, nach der Kilbournroad zu gehen, hoffe am Dienstage wieder hier zu sein. Kenosha ist mit dem Basler Sendboten besetzt -- es scheint, ohne dich. Wir haben Wausau, Ridgeville, Kewaunee, Winchester, Kewaskum zu besetzen. Am besten wäre es, wir verhandelten mündlich darüber.

Grüße herl. deine l. Frau u.  
Schwester. Bei uns ist alles  
Gott Lob wohl.

In herzl. Liebe

dein

E. Moldehnke

Kilian ist gedraftet  
hat für über 500 Dollar  
einen Substituten gekauft,  
bittet die Brüder um Beisteuern.

(transcribed from hand script)  
(The author's thanks to Prof.  
Vogel, who transcribed all  
five of these letters.)

## E N D N O T E S

- <sup>1</sup>J. P. Koehler, The History of the Wisconsin Synod, (Faith-Life, The Protes'tant Conference, 1970), p. 708.
- <sup>2</sup>Pastor Pietz, obituary of Kilian, Ev. Luth. Gemeinde-Blatt, Vol. 52, #2 (Fe 15, 1917), p. 56.
- <sup>3</sup>Ibid., p. 56.
- <sup>4</sup>-----Mrs. Kilian's obituary, Ev. Luth. Gemeinde-Blatt, Vol 34, #9, (May 9, 1899), p. 70.
- <sup>5</sup>-----Congregational Booklet, Lake Mills, Wis. Moravian Church.
- <sup>6</sup>Harry Stocker, A Home Mission History of the Moravian Church in the United States and Canada, p. 195.
- <sup>7</sup>Ibid., p. 156.
- <sup>8</sup>-----obituary of Emil Gäbler, Watertown Weltburger, Vol 45, #16 (April 16, 1898), p. 3.
- <sup>9</sup>Ibid. p. 3.
- <sup>10</sup>Koehler, op. cit., p. 78.
- <sup>11</sup>J. Bading, President's Report, Synode Berichte, 1862, p. 9.
- <sup>12</sup>J. Kilian, unpublished letter to Bading, Oct. 9, 1861, NWC archives.
- <sup>13</sup>J. Kilian, unpublished letter to Bading, Nov 14, 1861, NWC archives.
- <sup>14</sup>C. Kilian, unpublished letter to Reim, Jan 12, 1865, NWC archives.
- <sup>15</sup>J. Kilian, unpublished letter to Reim, Nov 6, 1864, NWC archives.
- <sup>16</sup>C. Kilian, op. cit.
- <sup>17</sup>Ibid.
- <sup>18</sup>J. Kilian, unpublished letter to Reim, Nov. 6, 1864, NWC archives.
- <sup>19</sup>C. Kilian, op. cit.
- <sup>19a</sup>Ibid.
- <sup>20</sup>F. C. Winkler, letter to family dated Jan. 13, 1865, bound by family and in Archives, Wis. State Historical Society, p 194.

## E N D N O T E S (cont.)

- 21c. Kilian, op. cit.
- 22 Ibid.
- 23 -----Annual Report of the Adjutant General of the State of Wisconsin, year ending Dec. 30, 1865, (Madison: William J. Park & Co., Booksellers, Binders, & Stationers, 1866), p. 975.
- 24 Wm Deloss Love, Wis. in the War of the Rebellion, (Chicago: Church & Goodman, 1867), p. 345.
- 25 -----War Papers, Vol II, (Milwaukee: Burdick, Armitage, & Allen, 1896), 242.
- 26 Winkler, op. cit., p. 194.
- 27 -----Synode Berichte, 1865.
- 28 -----Kurze Geschichte der Ev. Luth. St. Johannes Gemeinde zu Root Creek, (Milwaukee, NPH, 1921), p. 14.
- 29 -----German Pioneers in Wisconsin and Michigan, Letter # 526, from Henry Frank to his father in Germany.
- 30 -----Kurze Geschichte, op. cit., p. 14.
- 31 -----Anniversary Booklet of St. John's, Lomira, 1973, p. 3.
- 32 -----Anniversary Sheet of St. Peter's, Theresa.
- 33 -----Anniversary Booklet of St. John's, Lomira, 1973, p. 3.
- 34 Interview author had with his grandmother, Mrs. Della Smith. Her grandmother was confirmed by Pastor Kilian and she had also met Pastor Kilian.
- 35 -----Records, St. John's, Lomira, Wis.
- 36 Interview author had with Pastor Retzlaff, pastor of St. John's, Lomira, Wisconsin, Dec. 28, 1977.

## B I B L I O G R A P H Y

- Anniversary Booklet of St. John's, Lomira, Wis., 1863-1973.
- Anniversary Sheet, St. Peter's, Theresa, Wis., 1970.
- Annual Report of the Adjutant General of the State of Wisconsin for year ending Dec. 30, 1865. Madison: William J. Park & Co., Booksellers, Binders, & Stationers, 1866.
- Church Records, St. John's, Lomira, Wisconsin.
- Ev. Luth. Gemeinde-Blatt, Vol 34, #9, (May 9, 1899), p. 70. Obituary of Mrs. Kilian.
- Frank, Henry. German Pioneers in Wisconsin and Michigan. Letter # 526.
- Kilian, Johannes. Unpublished letter to Bading, Oct. 9, 1861, NWC Archives.
- Kilian, Johannes. Unpublished letter to Bading, Nov. 14, 1861, NWC Archives.
- Kilian, Johannes. Unpublished letter to Reim, No 6, 1864, NWC Archives.
- Kilian, Mrs. J. Unpublished letter to Reim, Jan. 12, 1865, NWC Archives.
- Koehler, J. P. The History of the Wisconsin Synod. Faith-Life, The Protes'tant Conference, 1970.
- Kurze Geschichte der Ev. Luth. St. Johannes Gemeinde zu Root Creek. Milwaukee: Northwestern Publishing House, 1921.
- Love, Wm. Deloss. Wis. in the War of the Rebellion. Chicago: Church & Goodman, 1867.
- The Moravian Church of Lake Mills, Wis. A congregational booklet.
- Pietz, Pastor. Obituary of Kilian. Ev. Luth. Gemeinde-Blatt. Vol 52, #2 (Fe 15, 1917), p. 56.
- Retzlaff, Pastor N. Interview with author, Dec. 28, 1977.
- Smith, Mrs. Della. Interview with author, March 4, 1978.
- Stocker, Harry. A Home Mission History of the Moravian Church in the United States and Canada. Two mimeographed pages were given with no publication data. pp. 156, 195.

## B I B L I O G R A P H Y (cont.)

-----Synode Berichte, Wis. 1862.

-----Synode Berichte, Wis. 1865.

-----Synode Berichte, Wis. 1905.

-----War Papers, Vol II, Milwaukee: Burdick, Armitage, & Allen, 1896, p. 242.

-----Watertown Weltburger, Vol 45, # 16 (April 16, 1898).  
Obituary of Emil Gäbler.

Winkler, F.C. Letter to family dated Jan 13, 1865, bound by family and in Archives, Wis. State Historical Society, p. 194.

-----Wisconsin Necrology. Vol 16, 1917 - 1918.