

# ONE HUNDRED YEARS: JINDERA NEW SOUTH WALES 1868-1968

(Article by F.J.H. Blaess reprinted from the 1969 Lutheran Almanac pp 20-42)

Riverina Lutherans arrived from South Australia with some families from the Western District of Victoria in 1866 - 1867. The Albury papers early in 1867 reported that "about eighty waggons arrived during the first half of 1867 and the end of 1866". The Melbourne ARGUS about the middle of 1867 reported that 79 families had already arrived at Albury. "They have turned their attention to the Albury district, because good land can be purchased there at £1 per acre with time allowed to pay the purchase money. One day last week 1775 acres were thus taken up at the Albury land office. The new arrivals bring with them a sufficiency of capital, and also bring teams, waggons, and farming implements in working order."

A number of reasons can be given for this migration of Lutherans from South Australia to New South Wales. Most of them had come to Australia in the late 1840s and the 1850s. They had settled in the Adelaide Hills, in the Barossa and other areas, but the South Australian land laws and land system proved a hardship to many of them, who sought land but could not afford the high price demanded by agents, who forced the price up to £10 per acre, when the Government price was only 25/- per acre. Most of their holdings were small, not large enough to support their growing families. Families were large and as the sons became older they wanted their own land. Intense cultivation sapped the strength out of the land; there was no rotation of crops and fertilizers were not yet known. These and other reasons induced them to look further afield for good land.

In 1861 the Sir John Robertson Land Act in New South Wales offered settlers the opportunity of selecting 320 acres on a deposit of 5/- per acre without a previous survey and allowed three years to pay the balance of 15/- per acre. The rich lands in the Riverina plains and on the western slopes had been praised by earlier explorers and the favourable conditions under which land could be acquired induced South Australian Lutherans to investigate. Individuals, such as Schultz, Graske, J. Heincke, J.G. Klemke and others journeyed to Albury to investigate. They reported favourably on the rich soil north of Albury which, they said, was capable of producing almost any crop a farmer could wish to grow. "If a sufficient number clubbed together, they would also be able to organize a congregation, erect a church and a school for their children, call a pastor and a teacher to minister to their spiritual needs and instruct the rising generation."(Dr. Brauer, MS).

## WHO WERE THESE PIONEERS?

The ADELAIDE OBSERVER July 6, 1867, states: "The men that have left were steady, respectable heads of families, hard-working, industrious people, and in their commercial dealings will bear favourable comparison with any other class of men in the colony". Names mentioned are W. and A. Klinge, W. and F. Haeusler,

S. Quast, Bartels, A. Rothe, and William Paech. These hailed from Mt. Torrens. It is difficult to establish just who the first arrivals were, but to protect themselves against false reports sent to South Australia, defaming the faithful church-members, the settlers sent a signed declaration to their former pastor and to the synodical church paper, assuring their brethren in South Australia that by the grace of God they had remained faithful and with God's help intended doing so also in the future. The declaration bears the following signatures: Paul Schubert, S. C. Greschke, C. Salzke, Martin Salzke, H.J. Ernst Lehmann, Johann Salzke, John Anderson, I.M. Greschke, August Friedrich, Samuel Quast, I. Schreiber, Gottfried Scholz, S. Gottfried Scholz, jun. , F. Schulz, A. F. Heppner (UNDER THE SOUTHERN CROSS, p. 321). In the same year (1867) "Father" Bartsch and his two sons, August and Ernst, arrived from Neukirch and in the Spring of that year they were followed by Gottlieb Terlich, Peter Schwartz, August Krause, Raschke, August Just, Polack, J.G. Scholz. From Blumberg came J.L. Briese, Julius Lindner, Gottlieb Kalms, J. C. Schmidt, C.A. Schmidt, F.C. and E. Schmidt, and A.D. Irmiler. Foundation members of Bethlehem Church were the brethren J.G. Scholz, Polack, Burdack, Molkentin, Bartsch, Briese, Funk, Just, Grosse, Luebke, Huebner, Yensch, Haberecht, and Hermann. Other names that are mentioned in the early records are: A. Mickan, J. and A. Mickan, G. Terlich, W. Terlich, C. Terlich and sons, Jarick sen. , F. Jarick, J. Heinke, Seiler, F. Heckendorf, G. Hensel, E.J. & A. Klein, M. Klose, Kuehn, C. Mangelsdorf, A. Pfeiffer, H. & W. Schulz, Ferdinand Schulz, J. L. & C. Westendorf.



CAMP OF FIRST SETTLERS ON FOUR MILE CREEK, JINDERA.

Dr Brauer, in his manuscript for UNDER THE SOUTHERN CROSS, gives the following description of the trek:

## TREK FROM S.A. TO N.S.W.

"Their trek, along unmade roads, or rather through territory where there were no roads or tracks at all, was not only slow, but also very trying and irksome. There were no inns or eating houses, or places of

accommodation for travellers on their route, so they camped in the open air at any convenient place they happened to strike on their journey, some sleeping on their waggons, others on the ground. Accustomed as they had been to their soft German beds, they discovered on waking in the morning that they had sore backs and stiff necks, which made them very uncomfortable. After a while, however, their bodies became reconciled to 'mother earth' as a mattress. On a few occasions they also became apprehensive, because they began to realize that they were quite a distance from the River Murray and feared that they might not have a sufficient supply of water for their horses and cattle. A few milch cows, which they had taken along, were also ceasing to produce the usual quantity of milk and were likely to run dry. Whence were they to get milk for their little ones? Their laying hens, confined in coops fastened to the tails of their waggons, were also becoming less productive day by day, apparently as a protest against their incarceration. This discovery, however, did not cause any great alarm. In fact, it had been foreseen and therefore the migrants had provided themselves with plenty of corned beef and good German sausages. On the other hand, the trekkers on a few occasions also received a pleasant surprise when they struck country where good rains had fallen a few weeks previously, with the result that grass had sprung up and there was water in abundance. At such places they halted for a few days, in order that their horses and cattle might rest, enjoy the green pastures, and have the opportunity of putting on condition and reinforcing their stamina. The story goes, that despite many hardships on the journey, the migrants derived a considerable amount of pleasure from their trek with its novel experience. To the young people and children especially, with chasing of kangaroos and emus, and the many varied adventures, the trek took on the nature of a picnic.



J. WELZEL'S BLACKSMITH STORE, JINDERA



MOLKENTIN'S BLACKSMITH (1872) NOW CONDUCTED BY E. WEHNER

The writer has no definite statement in the historical material available to him as to the length of time it took to complete the journey, but it would seem that it occupied about six weeks, travelling six days a week (excluding the occasions when they halted for a few days). Invariably they rested on Sundays when divine

services were held in the open by a lay-reader. Also in the evening, before they retired to rest, the lay-reader would read a devotional lesson from the Bible or from Bogatzky's Treasury of Prayers. Considering the wearisomeness of the long journey, we are not surprised to hear that unbounded joy filled their hearts when eventually they sighted the town of Albury, for now they had practically reached their destination, which was Jindera, about eleven miles from Albury."

Though some groups of Lutherans moving to New South Wales went by way of Naracoorte and Victoria, the majority of them went along the Murray via Deniliquin. The Deniliquin PASTORAL TIMES of Saturday, May 4, 1867, reported that "seventeen waggons loaded with goods and passengers for the Albury district passed through Deniliquin last week from South Australia".

#### DENILIQUN "PASTORAL TIMES"

On Saturday, June 29, 1867, the PASTORAL TIMES reprinted a report on "A Visit to Jindera" from the BORDER POST:

"The German free selectors lately arrived from Adelaide have quite changed the face of the country at Dight's Forest. Forty of these families now settled there, and they have lost no time in improving their respective holdings. Substantial brick homesteads are being erected in all directions as well as dwellings of a less pretentious character. The necessary steps are being taken for the erection of a Lutheran church and schoolhouse; and in the meantime, divine service is held at the residence of one of the settlers. Clearing and fencing operations have progressed vigorously, and a great breadth of land has been sown. Trenching for vineyards will be commenced this season upon most of the free selections, for your Teuton believes in having a drop of wine in his cellar wherewith to regale his friends and himself. The road to the forest through the gap on the Black Range is now one of the most picturesque drives around Albury, and we are glad to see that the Municipality have contractors at work upon it repairing some of the worst places. But we shall soon have to drop the name 'Dight's Forest', for this description will no longer be applicable. The huge monarchs of the forest are everywhere being laid prostrate, and the size and soundness of their trunks furnishes evidence of the depth and quality of the soil. Henceforth we suppose the place will take the native name of Jindera; and already there is talk of forming a township there.

We observe that some of our Adelaide contemporaries are of the opinion that the border newspapers have exaggerated the extent of the German emigration from Adelaide to the Upper Murray; and they say that if seven waggons leave Mt. Gambier, their arrival is reported in every town they pass until the alleged number reaches seven times seven. Nevertheless the Adelaide press strongly advocates the placing of officers on the South Australian frontier to take statistics of the extent of this traffic, whilst the government is also urged on all quarters to introduce an amended land bill. As our South Australian contemporaries are so much in the dark as to what is doing amongst the German population in their vicinity, we may state for their information, that the Moses who has brought all these families through their long journeyings to our land of Canaan is a Mr. Schultz, a South Australian colonist of thirty years standing, and the owner of some property at Tanunda, and also in the city of Adelaide. A sort of freemasonry exists among the Germans in South Australia, which is kept up by their

farmers' clubs and other kindred associations. Last May, twelve months, Mr. Schultz having been deputed to 'spy out the land' on the Upper Murray, and to select a site that would be available for the settlement of some seven or eight hundred families of his countrymen, arrived in Albury. He chose Dight's Forest as a locality that eminently suited all the conditions, with 100 acre allotments for each of his sons. The news being circulated amongst the Germans in South Australia, Mr. Schultz within twelve months found himself surrounded by the forty families above mentioned. Many others have arrived, but they have selected land in different localities about the district. Others are still reconnoitering the country; and others again are on the road upwards. So far as we know there are ten waggons and a spring-cart now to arrive, and there are advised of many more yet to start.



DIGHT'S FOREST HOTEL, 1870.

"Mr. Schultz assures us that no legislative action in South Australia can check the exodus. If the South Australian land act were assimilated to that of New South Wales, the fact would still remain that there are no lands worth having to be alienated in South Australia. Under the auction system, the wealthy proprietors have bought up all the good land, and nothing but scrub remains. If there is any country in the interior still available for agriculture, the distance from the market and the want of communication render it valueless to the farmer. Again, the climate of South Australia cannot be altered by act of Parliament. The Germans notice a great difference in this respect between their former settlement and that of Albury. We enjoy more moisture, and are subject to less scorching heat, although our weather is sufficiently mild to admit of the orange growing luxuriantly in the open air. They account for the superior quality and productive yield of the Albury vines by comparing the seasons with those they have been accustomed to in the neighbouring colony. They say that in both places the vine begins to bud on or about the 1st of October; but in South Australia the vintage takes place at Christmas; whereas at Albury, April is the vintage month. The wine in the latter case 'ripens on the stock' (so it is explained to us), thus naturally anticipating a process which requires years of collaring in the cask, to imitate artificially. The grapes at Albury, except in certain very exposed situations, are never burnt up as in South Australia; and they hang on the vine nearly four months longer than in the other colony. The prospect of future access to markets is another matter which influences our German friends. Some of them have had to accept 1 shilling per bushel for their wheat in South Australia, after paying charges of transit, etc, and although the present price at Albury (8 sh.) is low enough, they foresee that a railway between Melbourne and Albury is a future certainty, and they consider the Murray steamboats may serve their turn to a certain extent, until that railway is in operation.



ORIGINAL WAGNER STORE, 1874-1950, NOW JINDERA MUSEUM.

"Those who are best informed relative to the movement of the Germans to the Upper Murray tell us at least 100 families may be expected altogether. Of course, farmers and men of capital cannot leave South Australia with as little preparation as the swagmen who carry their all on their backs. Leases have to run out or be transferred; property has to be sold or otherwise dealt with; crops have to be gathered in; and all sorts of other arrangements have to be made before the family caravan can start for the land of promise, freighted with its load of human beings, household goods, and provisions; and before the patriarch can carry in his pocket the comfortable bank draft which represents his accumulations in the past.

"In another two or three years, Jindera will have become a place of some little note; but even at the present time those who are interested in witnessing the inception of the process, by which human energy transforms the wilderness into a smiling valley and causes the desert to blossom as a rose, will find themselves amply repaid by taking an eight-mile drive to Jindera".

### SETTLEMENTS AND CONGREGATIONS

Due to the lack of specific information about the arrival of individual families, it is difficult to give an exact date or to determine who the first arrivals were. More definite information is available for the eight families and two bachelors from Light Pass and Ebenezer, who trekked overland in 1868 under the leadership of Elder J. G. Klemke in 1868 and founded Walla Walla early in 1869. But the new settlers who migrated in 1866, 1867, and 1868 took up land at Jindera, Gerogery, Wodonga and Bethel and before long organized themselves into congregations. In South Australia they had belonged to different Lutheran synods and quite naturally the pioneers adhered to their respective synodical connections and sought pastors of their own synod to serve them. Some of them had belonged to the Evangelical Lutheran Synod of Australia, others had belonged to the Tanunda-Light Pass Synod, which was in fellowship with the Lutheran Synod of Victoria, founded by Pastor Matthias Goethe in 1856 and since 1868 under the leadership of Pastor Hermann Herlitz. J.G. Scholz attended the Fourteenth Convention of the Victorian Synod in March, 1868, (Der Australische Christenbote, 1868, 18). He had not attended the 1867 convention because the notice had reached him too late. This time he had come four weeks too early. He did not regret the longer stay in Melbourne; eye-

trouble had induced him to move to New South Wales in 1867 and 70 families had since then followed him.



ST. JOHN'S WOMEN'S GUILD.

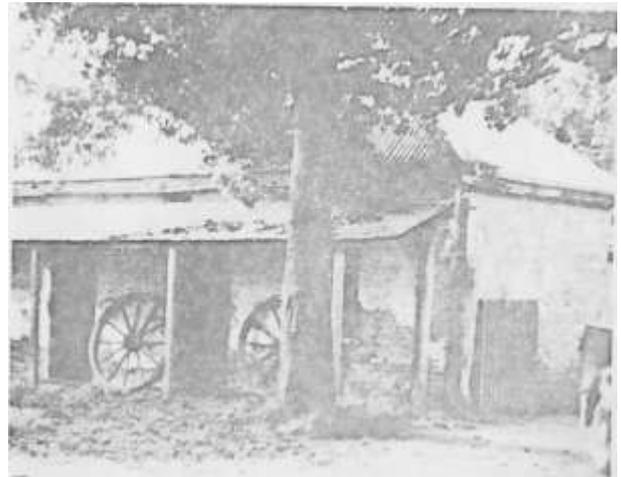


JINDERA BRASS BAND, 1890.

They had already built a school, but he did not know whether they had been able to obtain a teacher. They were still without a pastor. When he returned to Albury and Jindera he brought with him greetings from the convention, which had resolved to send greetings to all congregations from which a representative had been present, greetings which in each individual case had been endorsed by the whole convention with a rising vote. The greetings were set out in a letter written by Pastor C. Hiller of South Hamilton on March 24, 1868, and assured the Riverina settlers that they in their isolation were being remembered in prayer and informed them that Pastor Herlitz, who had been elected President of Synod, would visit them in the near future. On the Sunday after Easter he passed on these greetings and the information to the other settlers after the morning service, but the majority of them, being members of the Evangelical Lutheran Synod of Australia, wished to remain with their own Synod. Already on May 9, 1867, the settlers at Jindera, Gerogery, and Wodonga had held a meeting after the funeral service of a daughter of J. L. Briese and agreed to request the South Australian Church Council for a pastor. On February 16, 1868, they had sent a letter to President Hensel. The letter is signed by J. Briese, G. Lindner, Chr. Graske, T.G. Kalms, and C. Westendorf. It reads:-

"God's grace be with you and with all. Do not take it amiss that we approach you once more in our church affairs. We have the firm confidence that you, with God's help, will do what you can to advise and help us. At a meeting today it was unanimously resolved that we should have a pastor, who for the first year at least would also be asked to take charge of the school. The

congregation here is growing and the prospects are that within a year we should be able to support both pastor and teacher. There are enough people here, but there is no real cohesion, because there is no pastor here. Therefore we ask you once again to help us in our need.



JINDERA'S FIRST POST OFFICE, 1870-1902.

We had hopes that one of the missionaries would come, but since one of them is going to Germany our hopes are in vain. But we have not given up. God's ways are not our ways. We also have thought of Pastor Teichelmann. Perhaps you can give us some information. We have not the means to call a pastor from Germany. Please see whether it is not possible for us to obtain a pastor from Adelaide. The land and climate here are good, better than in Adelaide. The school-house is finished and, if desired and necessary, we can add to it, if a pastor comes; the building has only two rooms. If a call document is required, we can provide one".

Another letter, dated April 28, 1868, and signed by J. Briese, Gottlieb Lindner, and Christian Westendorf, enquired from President Hensel whether he had received their letter, since two months had passed and no answer had come. They had invited Pastor Jacobsen from Germantown to visit them, but they requested President Hensel to advise them how they could secure a pastor. The Church Council considered this request at its meeting on June 17, 1868, and resolved, with the consent of the Mission Committee, to make J. F. Goessling available to them for three-quarters of a year. His health would not permit a return to the aboriginal mission in Central Australia, but Goessling's future work would be determined by Director Harms of the Hermannsburg Mission Society. In a letter to Director Harms, President Hensel supported the request of the Jindera congregations to have Goessling as a permanent pastor. The outcome of the correspondence was that Pastor Goessling came to the Riverina as the first Lutheran pastor to serve Jindera. He reported on his trip from Germantown to Albury in DAS KIRCHEN UND MISSIONBLATT, 1868, p.159:-

#### PASTOR GOESSLING'S REPORT

Brother Goessling has begun his ministry at Jindera and writes about his trip and living conditions. "We left Waldau between 1 and 2 in the morning with Bro. T. and one other brother, who accompanied us to Melbourne. I took the train from there at 7 a.m. to

Echuca, where we arrived at 2 p.m. En route we passed through bush and forest, also the famous (or infamous) gold diggings at Castlemaine and Bendigo. At Echuca we saw the Murray, a discontented stream. Thursday night we left by river steamer and travelled upstream zig-zag through dense forest, such as I have not seen before. The first days we suffered from hunger, later conditions improved. There was not much water in the river and as soon as it got dark we tied up. On the last day we got stuck but managed to float off again. Wednesday afternoon, after almost a week of travelling, we arrived at Albury. When we left Adelaide, the whole town was decorated (on account of the royal visit) and here in Albury the town was again in gala dress - the Governor had been there. It is a pleasant town. Soon after we landed Mr. P. came with a small trap and invited us to come with him. He promised to drive us to Jindera Forest the next day. We stayed the night with him and on the next day he took us to Mr. B., who received us very hospitably in his bush home. But he was a little upset that he had not been able to meet us at the boat and that Brother P. had crossed their plans. On Saturday, July 18, we moved into our dwelling. On the 19th, the Sixth Sunday after Trinity, I preached my first sermon. It is only a small church, our dwelling is attached to the rear, situated in the midst of the bush. Our neighbours are all fairly distant; we can see only one house through the trees. The service was well attended. I am pleased that they built a church so soon, since most of them are here only a few years. As the Lord gives His blessing, this should soon become a strong congregation. It is just as well that I have come. If our opponents had succeeded in getting here before us, there would have been a division. But thanks to God, this danger is now past. There are a few other places, Jiratzeri (Gerogery) and Wodonga, the latter across the Murray, but I am not yet sufficiently acquainted to write in detail. My congregation is scattered and there is so much bush that I have to be careful to find home again. We are well and very happy with our home. We are about 8 miles from Albury which is our postal town. The climate here is good, not extreme, but moderate. The hot winds are not known here. We are in a beautiful plain, several miles across, almost encircled by hills, which are also covered with forests. The plain has no stones. The land is good, and if faith and piety dwell in the homes, there is no doubt that the settlers will get on well. There are no natives here, though I did see a few along the way on our trip here.

"With God's help I shall shortly begin teaching school, since there are a considerable number of children. A grant-school has not been established, so I shall have a free hand in opening a church school. The next on the programme will be a manse; the church also is getting too small and will have to be enlarged. If Director Harms were to open a mission station in the South, another pastor would have to be supplied here before I leave. This place cannot remain vacant. Without God's Word the people will become pagans, who otherwise could be won for church and heaven. There is no hotel here, the nearest is 8 miles away, and I hope it remains so. Bushrangers were in this district and all kinds of stories are still circulating. Even now the mail to Sydney is occasionally attacked. Please send all mail via Melbourne. Jindera, July 23, 1868.

## JOHANN FRIEDRICH GOESSLING

Pastor Goessling served his congregations, Jindera, Gerogery, Wodonga, till 1876, when Director Harms recalled him into mission service among the Maoris in New Zealand. Here he worked against great odds until 1879, when he accepted a call to Queensland where he served various congregations until his retirement in 1905. He was a foundation member of the United German and Scandinavian Lutheran Synod of Queensland (1885). In spite of his retirement, he continued to serve as opportunity offered, but in 1909 he, with two of his congregations, joined the E.L.S.A. He died in 1917. In the LUTHERISCHER KIRCHENBOTE, 1876, p. 24, the first available statistics for the "Albury parish" state that Gerogery had 35 voting members, 150 souls, 167 communicants, a school with 20 children taught by teacher C. Woltersdorf; eight boys and two girls had been baptized, five members had been buried. Jindera had 23 voting members, 139 souls, 115 communicants, a school with 28 children. Five boys and five girls had been baptized and there was one burial. Wodonga had nine voting members, 40 souls, 30 communicants, a school with nine pupils. One boy and one girl had been baptized, one buried. In 1880 the statistical report (Ey, MITTEILUNGEN, says "the Albury parish comprises the congregations at Gerogery, Jindera, Burrumbuttock, Wodonga, and Benalla. Gerogery was founded with Jindera in 1866-1867, also Wodonga. These three congregations called the Lutheran missionary J. F. Goessling. He arrived in July, 1868. When Pastor Goessling was recalled into mission service, Pastor H. Wiese succeeded him in the pastorate. Jindera numbers 91 communicants and also has a school. A stately church has recently been dedicated."



PASTOR AND MRS. J. F. GOESSLING.

## PASTOR THEODOR IMMANUEL EGEN

Already before Pastor Goessling's arrival, the settlers had held regular reading services. Also the settlers who had belonged to the Tanunda-Light's Pass Synod in South Australia met for reading services, conducted most likely by Johann Gottfried Scholz, who is reported also to have administered Holy Communion. When the group led by Elder Johann Gottlieb Klemke arrived in 1868, they spent

their first night at the Scholz homestead and then spent some ten weeks at Four Mile Creek before they moved on and founded Ebenezer, later called Walla Walla, where the first service was held on the first Sunday in February, 1869.



PASTOR THEODOR IMMANUEL EGEN, 1846-1932.

Elder Klemke served also Jindera, Gerogery and Bethel. In 1872, representatives of these congregations met and resolved to call a pastor from Basel Mission Seminary through Pastor Herlitz, It was the same year in which the first Bethlehem Church was built, a weatherboard building, at a cost of £90 and dedicated on November 10, 1872. The CHRISTENBOTE, p. 59 and 83, 1872, carried two announcements, the first that the European mail had brought news that Basel had, in reply to the request from Ebenezer, made available one of its students, Theodor Immanuel Egen, for this pastorate, and that he would leave England on the "Suffolk" and should arrive about the middle of November. He arrived on November 18 and was installed at Ebenezer on the II Sunday in Advent, 1872, by Pastor Herlitz, as pastor of the four congregations, Ebenezer, Bethel, Jindera, and Gerogery. The report in the CHRISTENBOTE (1872, p. 90) mentions that each of these places had a church, three of them had schools, and the fourth intended to open a school as soon as they had a teacher. The Ebenezer church was unable to hold the large number of visitors that had come from all these congregations for the installation. Pastor Egen preached his inaugural sermon with Acts 10:33 as his text. A conference was held in the afternoon to regulate the affairs of the new parish; in the evening there was another service at Ebenezer, on the Monday at Bethel, and on the Tuesday at Jindera.

Pastor Egen served this parish till he accepted a call to Queensland in 1886. Here he ministered to various congregations until his retirement in 1924. He died at Nundah on February 20, 1932.



PASTOR GOTTLLOB SIMPFENDORFER. PASTOR JOHANNES THEODOR PAUL STOLZ.

### PASTOR GOTTLLOB SIMPFENDORFER

His successor in the Walla Walla parish was Pastor Gottlob Simpfendorfer. He had graduated from the Basel Mission Seminary in 1885, had come to Australia in the same year, and had served as itinerant pastor in Victoria in

1885 and 1886, The CHRISTENBOTE, May, 1886, p. 70, announced that the Church Council of the Synod of Victoria had agreed to the request of Pastor Egen's former congregations to call him as their pastor. The installation took place at Ebenezer on Exaudi Sunday, June 6. The beautiful weather, the lavishly decorated church, the large congregation made it a really festive occasion. Pastor Simpfendorfer took the liturgy and preached his inaugural sermon with 1 Thess. 2. 9-13 as his text. Then President Herlitz and the elders of the congregations took their place at the altar and the new pastor was solemnly installed. (CHRISTENBOTE, 1886, 87). On October 6 he was united in holy matrimony with Christiana Mathilde Maekle. It was a great festive day at Walla Walla. The legal part of the marriage ceremony was carried out at Wodonga in the home of J. G. Bartel, since Pastor Herlitz's license did not extend to New South Wales. The churchly marriage ceremony was conducted at Walla Walla the following day in the presence of a large congregation. Pastor Simpfendorfer faithfully served his parish until his death on July 8, 1933. He had served also as New South Wales District President, 1923-1926 and 1932-1933 and as Vice-President from 1929-1932.

### BETHLEHEM CHURCH

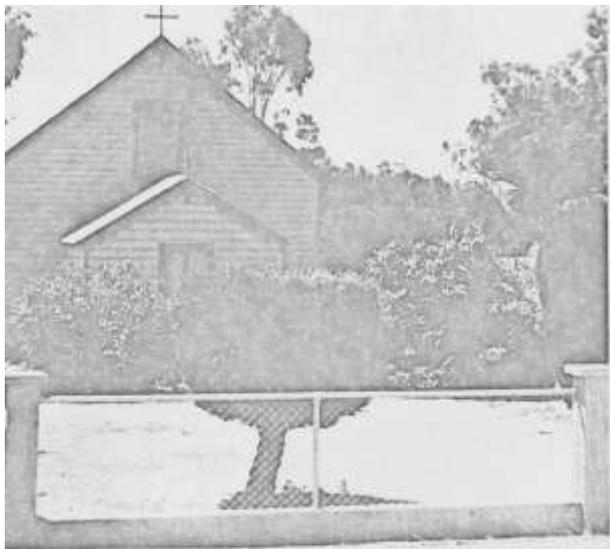
Pastor Simpfendorfer had been a real father to the congregation under his spiritual care during the 47 years of his ministry. In 1925 he had received as assistant Pastor J. T. P. Stolz (1925-1936) to cope with the work of the ever-increasing parish, especially also the work in English with the younger generations. In 1936, owing to parish realignments, Bethlehem severed its long-standing connection with the Walla Walla parish and became part of the newly formed Albury parish. Pastors who served Bethlehem-Jindera from Albury were J.H. Linke, 1936-1939, B.E. Muetzelfeldt, 1939-1951, C. Scheer, 1951-1954. During the ensuing vacancy Pastors K. Kuchel and K. Schmidt ministered to the congregation till Pastor B.E. Bartholomaeus was installed on April 17, 1955. He served till 1964 and was succeeded by Pastor E.T. Sabel. Following Lutheran Union in Australia and the subsequent realignment of parishes, Bethlehem merged with St. John's on December 18, 1966, after some months of combined worship, and became part of the Burrumbuttock, Jindera, Gerogery-Bethel parish, which was served by the neighbouring pastors (N.G. Sander - Bonegilla; E. T. Sabel - Albury) until Pastor A. H. Schubert was called and installed on February 9, 1967.

Pastor Egen had already commenced a Sunday-school-, but since Bethlehem's children were able to attend St. John's day-school, the Sunday-school was discontinued until it was re-opened in 1931. It has been conducted regularly every Sunday since 1962.

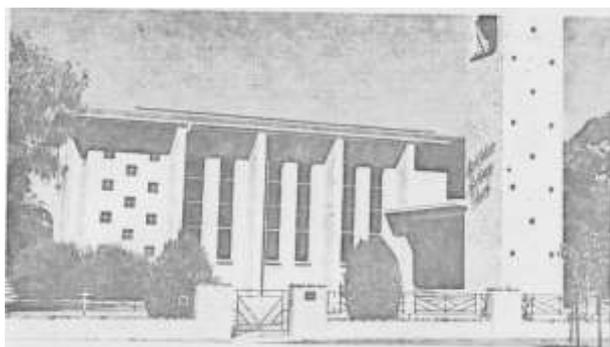
A young people's society was organized in 1930, which in 1937 drew in the young folk from Bethel and has since been known as the Jindera-Bethel Youth Society. A women's guild was organized on August 28, 1951, a parish brotherhood was formed in 1957.

The old timber church of 1872 was with the passing of years becoming more and more in need of repair. In 1947 the annual meeting of the congregation spoke of building a new church. In 1949 the building was treated against white ants and a Church Building Fund opened. In 1951 J. C. Mol Kentin purchased the present site of the church for F71. In 1953 Bethlehem approached St. John's with the proposal to build a new church jointly, but St. John's was not in favour. In 1958 a building committee was appointed. Sketch plans were submitted by Mr. von Schramek, of Adelaide. The foundation stone was laid by

Pastor Bartholomaeus on December 3, 1961. Mr. Walduck, of Brisbane, submitted suggestions for the interior furnishings and equipment. The new Bethlehem Church was dedicated on May 13, 1962, by Dr. M. Lohe and Pastor J.T.P. Stolz. Approximate total cost was £15,550. It was in this church that the special service commemorating the hundredth anniversary of the first preaching service held at Jindera on July 19, 1868, by Pastor J.E.F Goessling was held on July 21, 1968 and a special commemorative plaque at the church gates unveiled.



OLD BETHLEHEM CHURCH, U.E.L.C.A., BUILT IN 1890.



NEW BETHLEHEM LUTHERAN CHURCH, DEDICATED MAY 13, 1962.

### PASTOR H. WIESE

A letter from Pastor Goessling dated March 24, 1876, describes Pastor Wiese's arrival and installation.

"Pastor Wiese was expected on Tuesday, the 14th, by the first train from Melbourne to Wodonga, Pastor Goessling with his church elders and some members were on the platform to greet him. Then, preceded by two riders on horseback, there was a hurried trip to Albury to get Pastor Wiese's personal luggage through the customs. The total duty paid were some kind words. Then back to Wodonga, where accommodation had been arranged for Pastor Wiese. The following morning, the 15th, he was taken to his new home, 22 miles distant, where a hospitable reception awaited him. In the evening there was another social gathering of pastor and people. On Friday, the 17th, Pastor Jacobsen from Germantown arrived. He had been authorized by the Church Council to install Pastor Wiese. At the request of the members, he

conducted a Lenten service in Jindera in the evening, On Sunday, the 19th, the installation took place at St. Peter's, Gerogery. After the solemn installation,



PASTOR H. WIESE.

Pastor Wiese preached his inaugural sermon on 1 Cor. 2.1,2. Pastor Goessling concluded the service with the usual liturgy. After a two-hour noon pause, there was an afternoon service in which Pastor Goessling preached on Ps. 72.1-3 and Pastor Jacobsen on the Gospel for the day. (KIRCHENBOTE, 1876, p.39).

### REPORTS FROM N.S.W.

Some interesting information is contained in "contributions" sent to the AUSTRALISCHE ZEITUNG by a correspondent from New South Wales. MAY 18, 1876.

"On May 10 the congregations of Jindera, Wodonga, and Gerogery assembled at Gerogery for a banquet to say farewell to Pastor Goessling and thereby once more demonstrate their love and respect for him, and at the same time to extend a welcome to their new pastor, the Rev. H. Wiese. The noon meal was arranged by Mr. August Heppner and was served in a large hall of wood and calico in the yard of Mr. Otto Pohlner. By noon some 200 men and women had arrived and when the two pastors, Goessling and Wiese, arrived together with Mrs. Goessling, all took their seats and were hospitably entertained. The table prayer was spoken by Mr. August Heppner, who was also elected to be chairman of the gathering. Mr. Christoph Westendorf, who had been serving refreshments, was elected vice-chairman. After the meal Mr. August Heppner proposed the loyal toast and Mr. C. Westendorf a toast to the Governor and the Parliament of the Colony. Then the two main toasts of the day were proposed, a farewell toast to the departing pastor and a welcome toast to the new pastor. Then Mr. Roessler approached Pastor Goessling and in a powerful voice read the address he had prepared, in which he made reference to the faithful services rendered by Pastor Goessling during the eight years he had been in their midst and the love and esteem which he had won from them all. As a substantial token of their love and esteem Mr. August Heppner then presented the departing pastor with a purse containing 50 sovereigns. Pastor Goessling replied feelingly and said he would never forget the members of these congregations. During the afternoon songs were given by Edward Mueller, August Schulz, Otto Pohlner, and others to the masterly organ accompaniment of Mr. Roessler".

## **JUNE 19, 1876**

The second is a longer contribution, dated June 19, 1876, but it throws interesting side-lights on the circumstances and economic conditions under which the pioneers lived and perhaps also offers an explanation why so many of them after a few years moved northwards into new fields.

"Permit me to send a report on this district. With few exceptions seeding was favourable and we look forward to a better harvest than that of last year. We also hope that the border customs charges, so annoying and harmful, will be abolished once and for all. We have become a little anxious about the take-all, the thistles and the Sorrell, and we will have to take drastic measures to combat these enemies of agriculture, if we do not wish to be forced off the land.

"Our wine industry is making steady progress since the three German pioneers made a start, and even the smallest farmer has his own vineyard to supply his own needs and, of course, to charm some others.

"What a change has been wrought in this district since the Land Act of 1861: It is not so long ago that the aborigines caught kangaroos, opossums, etc., and performed their corroborees at full-moon. Now the aborigines have disappeared; only a few beggars remain. Everywhere one can see charming vineyards and orange gardens, and hear Luther's hymn or the Old Hundredth or the To Deum sung to God's glory. Heavy thunder clouds hover about the snow-crowned tops of the south-east ranges, which can be clearly seen from here. Frosts at night have hindered growth and during the day there have been cold raw winds, which have caused some sickness among children. The lack of grass will be felt as a result of the cold weather. There has been much over-stocking and there will probably be an acute shortage of feed. Farm-labourers and domestic help are scarce. The wages of the former vary from 20 to 30 shillings per week with food and lodging, and an able girl can earn from 12 to 18 shillings per week.

"Our revised Land Act of 1875 is not working as well or as advantageously as the old Land Act of 1861. If the ruinous auction system is not soon abolished, the best lands will within one or two years be in the hands of squatters and the free selector will be pushed out; even now the squatter has occupied large tracts of land, where signs of previous agriculture can be clearly seen. Much of the former agricultural land has again reverted to pasture. Many of our German countrymen have sold their properties at a good price and have moved further north, some 60 to 80 miles beyond Wagga Wagga, where they are scattered, without church and school, in order to make a fresh start on land that is said to be good but lacking in water. But there is no doubt that, after a few years, as soon as the necessary improvements have been made on the land, the neighbouring squatter will move in and by good offers induce the farmer to sell, and he will move on. I must add that 35/- to £2 per acre can be called a good price, since on nine-tenths of the land that has been taken up on a deposit of 5/- per acre, 15/- remain to be paid, and the buyer assumes the obligation to pay this outstanding amount. But in spite of these nomadic developments on the part of some of our countrymen, a considerable number of settlers remain, amongst them A. Heppner, the Westendorf brothers, Kalms, Sen.,

Huebner, and others. There are in our district five Lutheran churches, which are served by the generally known and respected Pastor Egen and the newly-arrived Pastor Wiese, who has taken charge of the congregations of Pastor Goessling. There are three German schools, one at Jindera under the capable and systematic direction of teacher Eltze, another in Walla Walla (Ebenezer) under teacher Zilius, and the third in Gerogery under teacher Walter von Woltersdorf. The latter two gentlemen are still bachelors and physically capable of handling a school it

## **NOVEMBER 21, 1879**

"About twelve years ago a number of Germans left South Australia to settle around Albury. In the course of years several congregations were organized: Jindera (township), Gerogery, Walla Walla (Ebenezer), Brown's Springs (Bethel), Burrumbuttock. Through energetic industry most of the members have prospered. Real poverty is not known. Even though the last two harvests were poor, prospects for the present harvest are good. The above congregations are served by the Pastors Wiese and Egen. Each congregation has its school-house and teacher. Jindera can boast that it has four schools, three German and one English, which is probably unique in Australia.

"The new school law is in force, at least to this extent, that the school charges have been reduced to three pence per child per week and that all schools are subject to Government inspection. Since the school fees in the State schools are so low, some Lutheran settlers may be induced to send their children to the State schools, because the fees in the church schools are still seven to eight pence per child. About weeks ago the foundation stone was laid for the new church in Jindera. The fine weather had drawn a large crowd. According to the architect's drawing it will be a very beautiful building. The building contractor is Mr. Haberecht. Pastor Wiese delivered an extraordinarily suitable address on this occasion. At the end of the ceremony luncheon was served in a tent erected close by.... Pastor Wiese serves five congregations, three in New South Wales, (Gerogery, Jindera, and Burrumbuttock) and two in Victoria (Wodonga and Benalla). Pastor Egen has four congregations, three in New South Wales (Walla Walla, Bethel and Jindera) and one in Victoria (Middle Creek). There are three church schools in Pastor Wiese's congregations: Gerogery, teacher Auhl; Jindera, teacher Kuchel; Burrumbuttock, teacher Krafken. In Pastor Egen's congregations there are two church schools: Walla Walla, teacher Zilius; in Jindera, teacher W. von Woltersdorf."

## **ST. JOHN'S LUTHERAN CHURCH**

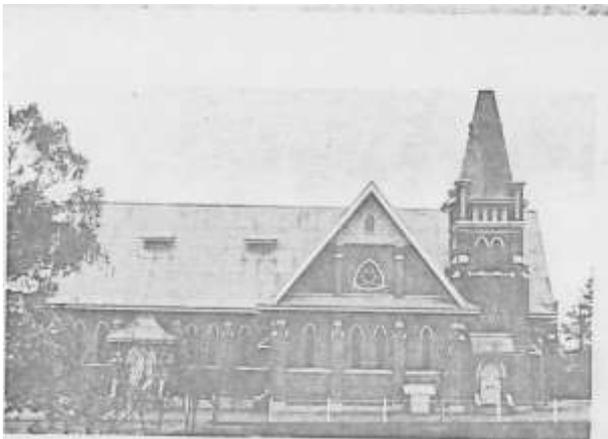
The early settlers had as soon as possible erected a humble church, "a bush house of worship" on Father Kalm's property, next to the present St. John's cemetery. It was in this humble building that the first preaching service had been held. In 1879 the congregation resolved to build a new church within the village boundaries. The plan for the building was prepared by Bro. Brieese, the contractor was Bro. Haberecht, the total cost £444.17.3 (Minutes, p. 12). Trustees elected were August Schmidt, L Ernst Schlieps, Ernst Schulz, Johann Brieese, Gottlieb Kalms, Reinhard Mol Kentin, Christoph

Westendorf, Christian Westendorf.

St. John's Evangelical Lutheran Church at Jindera was dedicated on the XII Sunday after Trinity, August 15, 1880. In addition to Pastor Wiese, to whose parish Jindera belongs, Pastor Bode from Germantown was present. The old church, which had become too small for public worship, will now be used entirely for school purposes. Teacher Kuchel, whose faithful work is a real blessing to the congregation, is a graduate of the Hahndorf College (KIRCHENBOTE, 1880).



ST. JOHN'S, E. L. C. A., BUILT IN 1879.



ST. PAUL'S LUTHERAN CHURCH, WALLA WALLA, CENTENARY JANUARY, 1969.

### AUSTRALISCHE ZEITUNG, 1880

Some interesting details are mentioned by a correspondent: "Lutherans in the Jindera district have represented a large portion of the population. The old church soon became too small. The congregation resolved to build a new church. Since the money was freely subscribed and capable men from the congregation took the lead, the work was begun according to the drawings of an able architect. The wealthy made a start with contributions of £50 -£60 each. The whole congregation shared in the work with sacrificing love. Each once contributed according to his ability. Hardly half a year passed before the beautiful building was completed to the value of £600. It is rare that a building is begun and completed in peace and harmony as this building was. The next task was to provide the inner furnishings. The women vied with each other, especially in Mr. Molkentin's home, which for several weeks before the dedication was a hive of industry and never empty. But the women took pleasure in their work and never regarded it as a burden. On August 15, 1880, at 10 a.m. a farewell service was held in the old church, Pastor Wiese preaching a touching sermon on Psalm 121. 8. Then

the congregation moved in procession from the old to the new church to music provided by the band, formed by young men of the congregation for this occasion, and well-trained by Mr. Paul Fietz. Pastor Wiese opened the doors. The new church could not hold the 800 persons that had assembled for the occasion, amongst them many English friends. More than 70 buggies were counted - waggons and carts are rarely used here to drive to church. It is always a pleasure to see people with different national backgrounds live together in peace and harmony. This church served St. John's congregation until December 18, 1966, when it was officially closed, following Lutheran Union and the merger of St. John's and Bethlehem congregations.

### PARISH REALIGNMENTS

In 1883 a partition of the parish became necessary. Pastor C. Harms was called to take charge of the Burrumbuttock-Mahonga area, whilst Pastor Wiese continued to serve Jindera, Gerogery, Wodonga and Benalla. Pastor Wiese had been authorized by the Church Council to install Pastor Harms. An account of this service appeared in the KIRCHENBOTE, 1883, p. 132. Pastor Darsow from Germantown was -he visiting preacher. In his sermon, based on Genesis 24. 32, 33, Pastor Wiese took leave of the congregation, which he had served for some seven years, and then installed Pastor Harms, who based his inaugural sermon on Rom. 1. 16, 17. The Jindera brass band accompanied the singing and played selections during the noon hour, when refreshments were served. In the afternoon service Pastor Darsow preached on John 21. 15-18.

In 1887 a further rearrangement of parishes separated St. John's Jindera from the Burrumbuttock-Gerogery parish. In 1886, on September 5, St. John's resolved to build a parsonage (Minutes p.11), into which Pastor Wiese moved from Gerogery the following year. The parish manse had been at Gerogery from 1874 on, when Pastor Goessling had moved there from Jindera. Pastor Wiese lived in the Jindera parsonage till he accepted a call to Ni Ni Well, Victoria, in 1900. His successors, Pastor Backen, 1900-1906, G. Blaess, 1906-1916, W. Juers, 1916-1920, E.O.F. Eckert, 1922-1927, all lived in this manse. When Pastor P. F. Rudolph, (1927-1955) arrived, the manse was transferred to 643 Olive Street, Albury, which was the residence also of Pastor C.E. Appelt (1955-1964) and Pastor L.P. Altus (1964-1966).

Proposals for realignment of congregations to effect saving of manpower and more economic ministration from 1954 on resulted in St. John's linking up again with Burrumbuttock and Gerogery (March 1, 1963). This reformed parish was served by Pastor Theo Harms, 1963-1964, and Pastor W.W. Adam, 1964-1965. With the Declaration of Altar and Pulpit Fellowship between the E.L.C.A. and the U.E.L.C.A. in November 28, 1965, Bethlehem and St. John's resolved to merge. Joint services were held from March, 1966. The actual merger dates from December 18, 1966, when St. John's church, the older and smaller of the two churches, was officially closed. St. John's was rededicated as a church hall on July 21, 1968.

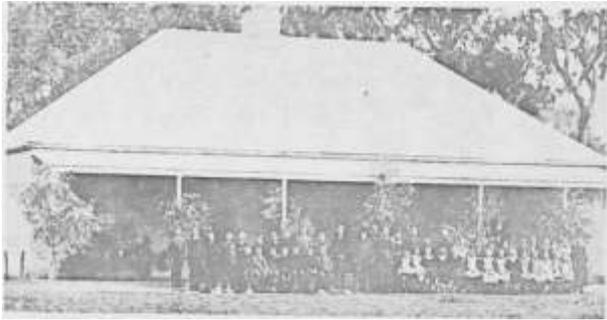
Amongst the members, who served St. John's as elders, lectors, treasurers, trustees, and in other capacities the Minutes of the congregation mention J.

Briese, J. Lindner, G. Kalms, C. A. Schmidt, Christian Schmidt, Adolph Schmidt, H. Krause, A. Briese, Christian Westendorf, J. Welzel, E. Schlieps, Gustav Funk, Ferdinand Schultz.

## SCHOOLS

It is worthy of special note that the settlers, soon after arrival, established schools. Each congregation had its own school. The public school was begun in 1872. The following information was obtained from the N.S.W. Education Department:

"On February 24, 1872, Mr. Frederick Baker, on behalf of the residents of Jindera, Dight's Forest, applied for aid to be granted to a provisional school conducted by Mr. George Henry Green. Although almost all the children in the village attend the Lutheran school, those whose parents were of English descent needed a separate school as the other was conducted entirely in German. Not only did this school teach its pupils their religion and their parents' native language, but it released them for farm and house work at 2 p.m. every day and closed throughout the harvest season.... The Lutheran Grammar School had an enrolment of 40 children."



ORIGINAL ST. JOHN'S SCHOOL AND RESIDENCE, STILL STANDING.

## CHRISTIAN DAY-SCHOOLS

On August 20, 1882, the congregation resolved to build a new school (Minutes, p.6) and the members present subscribed £168.10.0 on the spot. A building committee was appointed, consisting of August Schmidt, Ernst Schlieps, Christoph Westendorf, August Haberecht, August Krause, Christian Westendorf, Johann Briese, Reinhard Molkentin, and Ferdinand Schultz. On the following April the school-house was ready for use.

In 1924 the present St. John's school was built. It was dedicated by Pastor E. Eckert on September 14, 1924. Cost: £870. Pastor E. Appelt preached the occasional sermon on Ps. 111.10: "The fear of the Lord is the beginning of wisdom". (AUSTRALIAN LUTHERAN, 1924- 202).

It is difficult to trace the history of the several Lutheran schools in Jindera from the time that Pastor Goessling opened his first school, or to state definitely how long Bethlehem church maintained its own school before making an arrangement with St. John's for its children to attend the latter school. But teachers who are named as having taught at Jindera are:

S. G. Molkentin, in the very early years, (The CHRISTENBOTE, 1874, p. 53) reports that "in Jindera our German compatriots have opened a school with

teacher Eltze in charge. The school is attended by 40 children and is prospering". Walter von Woltersdorf taught at Bethlehem school in 1879, More definite dates can be given for the following: C. F. Kuchel, 1879-1892; A.E. Klein, 1892-1896; C. Pagenstecher, 1896 to 1905; Student A. Mueller, 1906; Otto Huebner, 1907-1909; Miss Straede (from Melbourne) 1909; Theo Davids, 1910-1911; J. Backen, 1911-1912; teacher (later pastor) Theo. Backen, 1912-1913 (Easter); Ernst Koch, 1914-1916; A.J. Noske, 1917-1923; J. Kliche, 1923-1925; (a new school was built in 1925); J. Miller, 1926-1929; W. Miller, 1930-1935; A. Eckermann, 1936-1943; Miss Margaret Minge (now the wife of Pastor J. Pietsch), 1944-1946; Miss Una Heinrich, 1946-1947, and Mr. Louis Harms 1948-1968.

A highlight in the school life of the congregations was the annual examination followed by a congregational picnic, which in fact became a community picnic and holiday. Quoting from a report, dated November 21, 1879:

Public school examinations are held every year and they always arouse great interest. The general attitude here is that a man without a good school education is only half a man, and that it is of the greatest benefit to everyone to acquire as much knowledge as he can. Examinations were held in the church or in the school and the congregation was well represented. The examination began with a devotion conducted by the pastor. Then the examination was conducted by the teacher according to a programme arranged with the school elders. Subjects were Catechism, Bible History, German and English reading and writing, arithmetic, mental, addition, subtraction, division, multiplication, fractions, weights and measures, geography, translation. In between the various subjects the children sang songs or gave recitations. The examination closed with a hymn and prayer, followed by a community luncheon and competitive games and sports in the afternoon. After the children's sports there were games for the young people. It was a great day for the school, for the congregation, and for the whole community.



ST. JOHN'S LUTHERAN SCHOOL, ESTABLISHED 1868.

There was keen rivalry between the public school and the church school. A correspondent to the AUSTRALISCHE ZEITUNG, writing from Jindera on November 16, 1881, fears that the church schools have received a severe setback, since the small school fee in the public school has blinded many church

members and the English settlers favour the State school. Yet the church school still holds its own. This was evident at the annual examination held recently in Jindera, where teacher Kuchel is in charge. He was a pupil of the well-known Boehm of Hahndorf. It is still a good sign, when English citizens who have the public school before their doors, send their children to the church school. A year ago a boy who had not learnt the alphabet was sent from Melbourne to the Jindera school and in six months he had learnt so much that he could attend confirmation class and be confirmed.

### **JINDERA CENTENARY**

The Jindera Centenary was celebrated from October 3-7, 1968. Although the village of Jindera was not proclaimed by Government Gazette Notice until July 23, 1869, its founding does coincide with the epic trip by waggon train of the German settlers who camped on the Four Mile Creek here. From this camp the men went in search of suitable land, some families going as far as Walla Walla which will be celebrating its centenary in January, 1969. To mark this spot on the Four Mile Creek the residents erected a cairn in honour of their forefathers. This cairn was unveiled on October 5, 1968, by the lion. Mr. Mackie, M.L.A.

Wagner's Store, Jindera's Pioneer Museum, was also opened on this day by Russell Drysdale, famous Australian painter, who at one time lived at Bungowannah. This museum is unique in that it has a shop set up in the style of the 1800s, besides its residence, slab hut, straw shed, vintage machinery. This museum we hope will be of use to the coming generations as a record of our past history. Centenary celebrations included church services, back to school functions, concerts, dinners and sports.

ARCHIVIST: Dr. F.J.H. Blaess.



MEMORIAL CAIRN UNVEILED OCTOBER 5, 1968.