



Dedicated May 10, 1868

Martini Lutheran Church: Heart and Soul

The 150th Anniversary History

Sandra Lee Harper

Church Historian

Martini Lutheran Church,

Baltimore, Maryland

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Dedicated November 6, 1977

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I Am The Church

I am the Church.

I am the best friend you ever had;

I am sung about with sweet memories,

Memories of brides,

Memories of mothers

Memories of boys and girls.

I am blessed with loving thoughts,

Crowned with helping hands and hearts;

I have safeguarded you in your paths;

I have lifted the fallen and strengthened the weak;

I have helped the distressed; I have shown mercy;

I bestowed kindness and offer a friendly hand;

I am fellowship, friendship and love.

Sometimes, someday in the near future,

You will yearn for the touch of my hand.

I am your comforter, and your best friend;

I am calling you now;

I am the Church.



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Introduction

On May 10, 1868, the members of the congregation of Martini Lutheran Church of Baltimore, Maryland saw the inside of their house of worship for the very first time. Fellow Missouri Synod Lutherans from her sister churches, Immanuel Lutheran Church and St. Paul's Lutheran Church, met with them in front of Martini's school house on Leadenhall Street. It was 9 o'clock in the morning on Cantate Sunday. The group processed across to Sharp Street and with the turn of a key and the following words spoken by Pastor Carl Frincke, "In the name of God the Father, God the Son, and God the Holy Ghost," the church was opened to all on that festive Sunday. As the crowd entered, the choir sang "Oh Enter Lord Thy Temple". The building was dedicated during the morning service. Pastor Stuerken (from Immanuel) preached the dedication sermon in place of Pastor F. C. D. Wyneken (Second President of the Luther Church Missouri Synod (LCMS)) who was unable to attend. In the noonday service, Pastor Carl Frincke was installed as pastor by Pastor Ernst G. W. Keyl, President of the Eastern District of the LCMS. There was an evening service the same day conducted in English, though the whole congregation spoke German. On the morning of the next day, Pastor Frincke preached his introductory sermon. Ever since her dedication 150 years ago, the people of Martini have served the Lord, our friends, and neighbors with our hearts and souls.

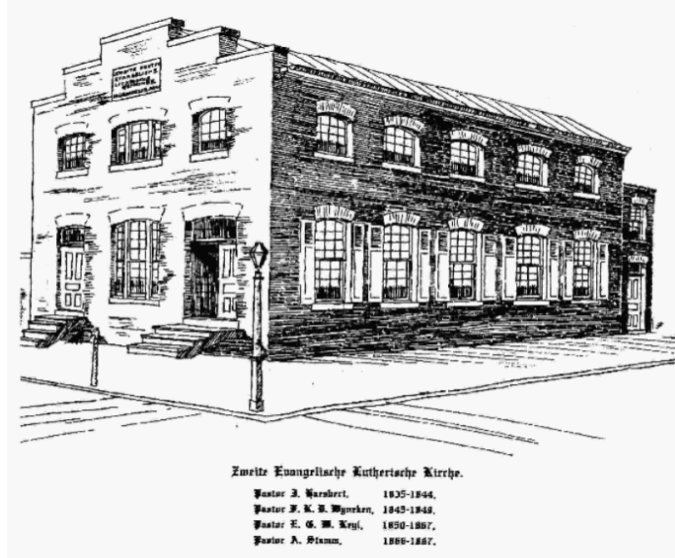
Through bad times and good, Martini Lutheran Church has been blessed with a spiritual vitality and a missionary zeal. The church reaches out to its members throughout the city and five surrounding counties. Every Sunday, members drive by other LCMS churches so that they can go downtown and worship at Martini, even on "game day", driving in crowds of Raven's football traffic.



The Neighborhood

The Beginning

The people of the Southern School District of Second German Evangelical Lutheran, St. Paul's Church (Baltimore's first confessional Lutheran church circa 1835) were anxiously awaiting their new church's dedication. The mother church was closed and its building was sold. It had existed for 32 years and was served by four pastors. The area around Holliday and Saratoga Streets had changed since 1835. It was filling with warehouses and factories, and members were moving to the outskirts of the City. The building was falling into disrepair. Pastor E. G. W. Keyl, one of the Saxon immigrants and the brother-in-law of Dr. Walther, had succeeded Pastor Wyneken as the third pastor. He would conduct three Divine Services each Sunday to accommodate the large membership. During the week, he would have further instruction of his members with a class for men, one for women, and one for the Church Council. In 1865, Pastor Alexander Stamm became the fourth minister of the church and was hired to help Pastor Keyl with his duties and to relieve some of his stress. By 1866, Keyl was getting too old and frail to carry on as pastor. In May 1866, seventy-five members of the Eastern School District joined Immanuel Lutheran Church on S. Caroline Street. The members in the Western School District were getting ready to build a church on Saratoga Street and Fremont Avenue (keeping the name St. Paul's).



Second German Evangelical Lutheran St. Paul's Church. The copperplate for engraving of this picture is in Martini's files.

In 1866, a committee from St. Mark's Church of the Southern School District (later to be named Martini Lutheran Church) was negotiating with a Mr. William B. Berry for the amount of ground rent to be paid for the land on the corner of Sharp and Henrietta Streets where their church was going to be built. On June 3, 1867, the church's committee (now called Martini Lutheran Church) signed the agreement to pay \$270 ground rent per year. In Baltimore, starting in the 18th century, someone could own a home and someone else could own the ground on which the house was built. It was a way to keep home purchasing costs down. You could pay ground rent every year for ninety-nine years or you could purchase your land. (In November 1939, Martini finally redeemed all ground rent owed on its properties by paying \$6,240.)

Evidentially on June 10, 1866, the congregation was going to name their new church St. Mark's Lutheran Church. One month later they changed the name to Second St. Paul's Lutheran Church. Many members were still dissatisfied with the name. Some wanted the name Martin Luther's Church and others preferred St. Martin's Lutheran Church. Martini is a compromise between the two and is the Latin possessive form of the name Martin. The complete name for the new church became Martini German Evangelical Lutheran Church of the Unaltered Augsburg Confession in Baltimore, Maryland. That name was adopted on September 2, 1866, and remained until October 1948, when it was officially changed to Martini Lutheran Church.

On November 25, 1866, the congregation elected its first Vestry or Church Council: Eberhard Muhly, Alexander Einwaechter, J. G. Frank, Jacob Aichele, A. H. Seick, John Hilgaertner, F. Leutner, and Nicholas Muth. On May 18, 1867, Martini's leaders signed its Incorporation papers.

The contractor, L. Gettier, was hired to build the church in nine months on the corner of Sharp and Henrietta Streets. It was to be the new gothic style and the \$23,500 cost was to be paid in nine monthly installments. The completed church with furnishing cost \$27,000. Construction began in August 1867. The cornerstone was laid September 15, 1867, and the work began in earnest. The members of the new church had been attending St. Paul's Church on Saratoga Street and Fremont Avenue, Immanuel Church on Caroline Street, or stayed home. The snow was deep and fell often that winter. It was over a mile walk to either church. They were ready for Dedication Day, May 10, 1868.

The constitution for the church was signed on July 22, 1866. It was written by Alexander Einwaechter, Frederick Leutner, George Frank, Johann Mass, Frederick Louis, and Nicholas Muth. There were 65 voting members (confirmed men over 21) in the congregation plus women and children.

By the 25th Anniversary of the church, twenty-five voting members had died, ten had moved away, and the church had grown to 120 voting members plus women and children. There were probably 700 folks in the congregation. The Vestry in 1893, was made up of Pastor Frincke, G. C. Ruppel, President, Gottlieb Seidel; Vice President, Henry Leutner; Treasurer, F. Leutner; Financial Treasurer, Charles Frank; Recording Secretary, F. Peters, Heinrich Muhly, W. Siemer, Sr., F. Seick, Louis Wisner, G. Proegel, and Philip Schwaab. The Voting members were: J. G. Aichele, J. Aichele, G. H. Baumann, G. Baumann, E. Becker, H. Beckmann, L. Bornmann, J. J. Brust (teacher), Chr. Dederer, C. F. Dederer, G. Dederer, G. A. Dietz, H. Dietz, J. Dietz, J. G. Dietz, T. Dietz, A. Einwaechter, G. A. Einwaechter, F. Einwaechter, J. A. Einwaechter, H. Ellerkamp, F. Ermold, O. Enge, E. Fadum, M. Feltka, G. Frank, J. Frank, C. Frank, E. Fiedler, M. Frincke, G. Gahm, M. Geiger, A. Hoffmann, W. Holtgreffe, J. Immich, C. Juister, C. Kaste, J. Keil, L. Knepper, C. Krieger, H. Krieger, H. Kronenberg, G. Kuehner, H. Kuehner, G. H. Kullick, E. H. Lampe, C.

Lang, A. Littig, Fr. Leutner, H. Leutner, G. Lindemann, H. Lindemann, C. F. Louis, H. Louis, J. Louis, J. Meeth, P. Mehring, Philip Mehring, A. Merkle, L. Merkle, F. Mesz, J. Mesz, J. F. Mesz, Stephen Mesz, G. Muhly, H. Muhly, J. Muhly, Dr. A. Muller, F. Muller, L. Muller, J. C. Naumann, J. Neubauer, F. Peters, G. Proegel, C. Quandt, C. Reinhardt, W. Rothfuss, G. C. Ruppel, H. Ruppel, H. Shaberg, P. Sharrer, T. Schmidt, H. Schmitt, R. Shumacher, C. Schwaab, H. Schwaab, P. Schwaab, W. Schwaab, G. Seidel, A. H. Seick, F. Seick, W. Siemer, W. Siemer, Jr., S. Stoecker, C. Stoecker, E. Staehlin, C. Strobel, E. Strobel, J. G. Strobel, C. H. Strobel, B. Stroh, G. Taubert, J. C. Uonger, L. Wenchel, G. Wiedemann, E. Winter, M. Winter, E. Wisner, L. Wisner, K. Wolf.

LIFE IN BALTIMORE IN THE EARLY DAYS

The church was built three years after the conclusion of the American Civil War. The situation in Baltimore was difficult in those days. The people in the North had the catharsis which comes from overwhelming victory. Those of the South had at least the consolation that they had devoted themselves wholeheartedly and heroically to a cause which they believed noble. Baltimore as a community had no such compensation. It had survived. In those days, skilled men earned \$6 per week. It took a lot of courage to build a church which cost a total of \$27,000. Two years later they built a school behind the church. The largest contribution toward all the expenses was \$1,000. It was a nickel and dime church, or in other words, many small donations were given to build the church.

German Immigrants Come To America

Germans flocked to America for religious freedom, to avoid military service, for a better life, or for the adventure. Baltimore was the closest port to the mid-west. While many of the immigrants passed through, a lot stayed in town and made new lives for themselves.



Inner Harbor, 1854 Photographed by George Blakeslee

In the great flood of German immigrants that entered America after the Civil War, there were those who came ashore who were ignorant of our language and ways of doing things. They often fell prey to money sharks and swindlers who infested the harbors of New York and Baltimore. Missouri Synod Lutheran pastors would meet the ships coming from Germany to help the new immigrants.

One of the most successful missions of the Missouri Synod was establishing Pilgerhauser which means pilgrims' houses for the newly arrived Germans. In Baltimore, there were missionaries assigned to the pilgrim missions to help the newly arrived change money, borrow money, find a room, or find a job. They passed out tracts, copies of Luther's writings, church papers and almanacs. There were at least three "pilger missions" in Baltimore - one at 1515 E. Pratt Street and two on Baltimore Street, - 3020 E. Baltimore Street and 887 W. Baltimore Street. The pastors of Martini, St. Thomas, and St. Paul served on the Emigration Society's Board. Often the people of their congregations would give lodging to the newly arriving Germans for free.

By 1850, immigrants were unloaded at Locust Point next to Fort McHenry. Between 1790 and 1860, Baltimore's population grew from 13,500 to 212,418. Word spread that if you worked hard there were jobs to be had with the railroad and with businesses in the City. Entry into Baltimore was fairly easy. Doctors and immigration officials boarded ships as they came up the Chesapeake Bay. Those not taking the trains to the mid-west, boarded ferry boats and traveled across the harbor to Fells Point which is on the southeast part of the City along the north shore of the Baltimore harbor. Germans who improved their means there, moved on to other parts of the town.

Carl F. Louis Comes to Baltimore

Carl Friedrich Louis was born on January 8, 1811, and was a shoemaker by trade. The immigrant was a Lutheran from his home in Germany. He joined the Second German Evangelical Lutheran Church in Baltimore, and thereafter joined our Martini Church when it came into existence. Carl became a member of the Kirchenrath (Church Council) and served as President of the Congregation. He loved God's Word and was well informed therein having daily devotions in his home. In spite of his age, the gentleman came to church up to the last Sunday of his life. Carl had 11 children, lived to be 83, had his own business, and was buried in our St. Paul's Cemetery in Druid Hill Park. The following is one man's story of his trip from Germany, to Baltimore, to Martini Lutheran Church in his own words.



Carl F. Louis

"Sunday the ninth of April, 1842, I, C. Friedrich Louis departed from Wildungen. I am of a poor family and traveled out of my Fatherland and go to America to seek my fortune there. On the sixteenth of April, in the evening at 4 o'clock we arrived at Bremen and stopped at the Neustadt in St. Johannes St. at the Innkeeper, J Diem. When I arrived in Bremen I was received right cordially; the innkeeper, lodging, food and drink were good. There I was always happy. On the nineteenth of April, we departed from Bremen and in the morning of the twenty-first we arrived at Bremen-Haven. As I stepped aboard the ship, I prayed to my Savior that he help me in every need and protect me from shipwreck.

The Captain was a brave man I perceived that in the very beginning. The first-mate was also not bad, he could however not please everybody. The second-mate was a crude fellow. That I perceived about the ass from the very beginning. The sailors were brave men. That pleased me. We had hard and bad bread so that we almost endured hunger. The meat was very much salted. The soup was often without grease.

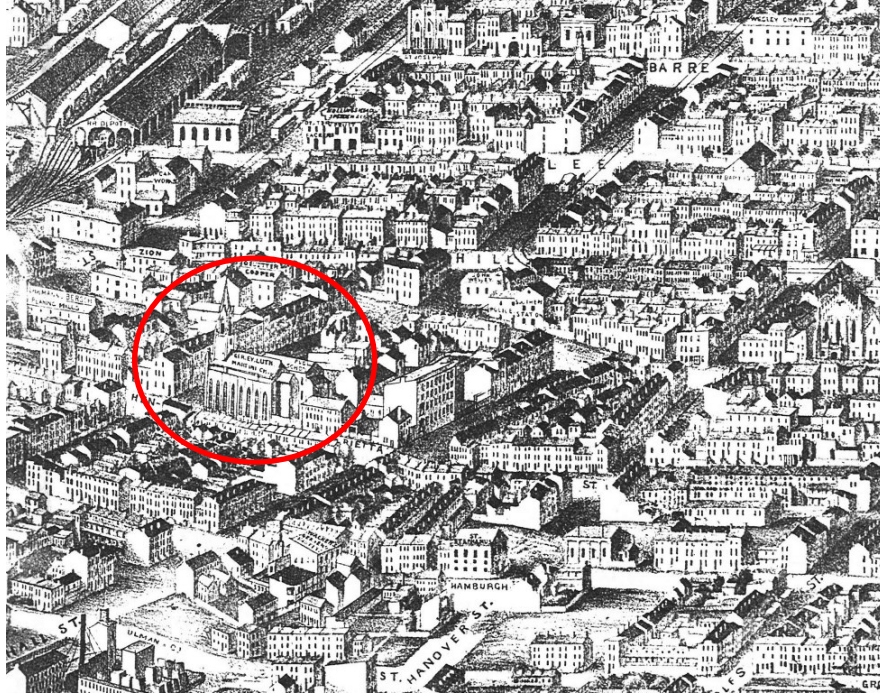
On the morning of the twenty-second at 9 o'clock, we sailed out of the harbor. We sailed one and one half days on the Weser River and then we entered the North Sea. From the twenty-fifth to the twenty-sixth we arrived in the English Channel and were three hours distant from England. With favorable winds we sailed through the English Channel in two days and the first night we reached the sea we had stormy weather.

The second of May at four o'clock a disabled ship came towards us. It was a French freighter. The crew was ordered off. On the third day at four o'clock we entered stormy seas and on the fifth - Ascension Day - the storm was at its height. From the sixth to the seventh at night, we suffered shipwreck and the waves knocked off a piece of the twenty-five foot railing. Now we believed our end was near. We had storms until Whitsunday Eve, the fourteenth of May. On the twenty-first, we entered such a cold region that because of cold we could not remain on deck. We approached icebergs that were as high as a three-story house and the cold remained until the twenty-third of May. And then we found land. It was about 1,200 feet deep. Then on the seventh of June, the pilot came and on the eighth, we arrived in the harbor, and on the tenth I began working.

When I arrived in Baltimore I was cordially received. However, my little purse was empty. I thought I had no more friends. Then I thought in my mind "O, God where should I go?" I thought it would be like in the German world – one seeks one's friends for money. Then a shoemaker boss came along so that I had no more worries. Then I cried aloud "Victoria, now I am in America."

The Call to the First Pastor of Martini Lutheran Church

The building was to be completed by March 1868, nine months after construction had begun, but as of January 1868, the congregation had no pastor. The church had issued a call to a



Bird's Eye View Map By E. Sachse 1869

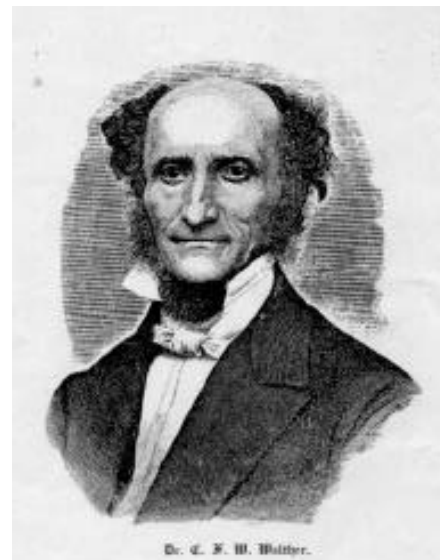
pastor in America and a call to a pastor in Germany. Neither man accepted to become Martini's leader. Alexander Einwaechter, the Secretary of the Church Council, sent the following letter to Lutheran Church Missouri Synod President, Rev. Carl F. Walther, outlining the church's trouble.

Letter to Pastor Walther asking for advice

"Venerable Herr Professor Walther, St Louis

In the name of our highly praised Lord and Savior Jesus Christ. Amen.

With saddened heart I here send you a copy of the answer of dear Herr Pastor A. Brauer in Germany, and we now do not know what to do - since we already have received a negative answer from Herr Pastor Koenig, though Pastor Stuerken [Pastor of Immanuel Lutheran Church in Baltimore] believed that he would indeed come because he is very well suited for Baltimore.



Rev. Carl F. Walther

Now dear Herr Professor I will not set out any requirements since I am certain that you know better than I what sort of man is necessary here. But we also do not want to wait too long because our old church [Second German Evangelical Lutheran, St. Paul's Church, our mother church] was bought already back in October, and both the other churches, namely of Pastor Stuerken and Pastor Hanser lie in completely different parts of the city than us, and our congregation has already since the third Sunday in Advent had to make its way in the snow, some going to Pastor Stuerken and others to Pastor Hanser. The worst is that old and frail people can very seldom come to church. And so things go with the congregation and that is not good. Pastor Hanser has indeed taken our confirmands, but what a journey the children have to make in this weather!

Our new church will be ready by the end of March and we desire to have our own Pastor and one who will care for our souls.

Now dear Herr Professor, help us to find a faithful shepherd of souls as soon as we [...] and write an answer to us soon. In love and high esteem."

Your

*Alexander Einwaechter
116 Columbia St.*

Letter to Pastor Carl Frincke in Indiana Offering the Call to Martini.

"Baltimore February 19, 1868, Venerable and dear Herr Pastor C. Frincke

I herewith notify you that upon the recommendation of Herr Professor Walther we have elected you as our Pastor and Curate of Souls on the 16th of the month. The Vocation [Call] and the accompanying letter to your dear congregation have been drawn up and will be sent in a few days. I therefore take the liberty of writing these few lines, especially expressing the wish that you do not apart from the most serious reason wait too long because our dear church is nearing completion and since the third Sunday in Advent we have already been without a pastor and Curate of Souls. Herr Pastor Keyl has ceased to perform the functions of his office because of the weakness of old age, and our congregation has since the aforementioned time attended Herr Pastor Hanser's and Herr Pastor Stuerken's churches. But they are far from us in other parts of the city, and so it is very difficult for old and weak people to come to church.

Our church has been built 115 feet long 59 feet wide, with narthex and chancel and with a tower in gothic style. Our school has 108 children and two teachers.

We do not have our own parsonage. Herr Pastor Keyl still lives in the parsonage. But we will rent a suitable house for you until we acquire our own parsonage”.

This letter to Pastor Frincke was written by Alexander Einwaechter, Council Secretary of Martini.

The Letter to Pastor Frincke’s Church in Indiana

The following letter was to the St. Paul’s Church in Indianapolis asking for them to release Pastor Frincke so he may accept the call to Martini Lutheran Church in Baltimore.

“In the name of our Lord and Savior Jesus Christ dear brethren in the faith,

Although we are unacquainted with you in person, we are nevertheless united with you in one faith and confession, and from our hearts we greet you as our dear brethren and we wish you rich grace and peace and mercy from God our Father and our Lord Jesus Christ. Amen

But as we assure you of our fellowship and love, we also hope that what follows here, which we place before you for consideration and through the request which we direct to you, will not lead you to err by thinking that this assurance is not meant sincerely.

Such thoughts could easily trouble you when you realize that we desire a great gift from you, because we desire from you your venerable Herr Pastor Frincke. But, dear brethren, hear us out and place this before the Lord: whether it is not in fact the Lord Himself and not us who ask this of you. Four candidates were suggested to us by the Ministerium [pastors] in St. Louis, and on last Sunday the 16th of February, after prayer, we proceeded to an election in which all but two voices spoke for Herr Pastor C. Frincke. Has not the Lord clearly ruled the hearts? Now we ask you dear brethren, that you soon would let him come to us.

And so we hope that in view of so many grounds [reasons] you will raise no objections to permitting your dear Curate of Souls go in God’s name and in peace. For this Call comes not by chance but from Him who guides the hearts of human beings where and when He will and that without His will not a hair of our heads falls.



Pastor Carl H. F. Frincke

And the same God and Lord, who has made him your dear Pastor now permits another command to come to you.

May it remain so with you and us in time and eternity. Amen. In the name of German Lutheran Martini Congregation in Baltimore, Maryland.”

*Its governing body,
Alexander Einwaechter
E. Muhly
J. G. Frank
A. H. Sieck
Joh. Hilgaertner*

Pastor Walther and other pastors in St. Louis had sent the congregation a list of four names for possible pastoral candidates for Martini. On February 16, 1868, after a prayer, an election was held, and all but two voted to call Pastor Carl Frincke. He accepted the call and was installed on May 10, 1868. The church built a parsonage for Pastor Frincke in October 1873. The house cost \$2,600 and its address was 807 S. Sharp Street. The church’s address was 837 S. Sharp Street. He remained the pastor for thirty-four years, retiring in 1902.

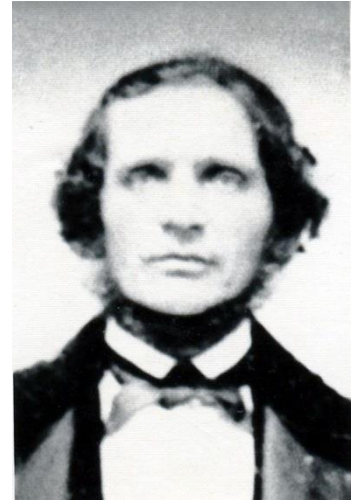


Pastor Frincke and family at 807 S. Sharp St.

Alexander Einwaechter Church Council Secretary - His Biography

Alexander Einwaechter came to Baltimore in July 1832, after an eleven week, and two days sea voyage. He arrived on a two-masted ship from Bremen, whose captain was Captain Wieting. He was friendless and penniless when he arrived, coming in the middle of a cholera epidemic in the city, which claimed victims by the score. Cholera is an infectious and often fatal bacterial disease and is caused by an infected water supply. Born in Niederohmen, Germany, Alexander was a blacksmith by trade. His first job in Baltimore was with a Pennsylvania German who owned a second-hand iron and stove shop near the Pratt Street Bridge (near President Street

over the Jones Falls in the 1800's). He earned \$4 a week making long nails for ships and pick axes out of the old iron the man had in his shop. He boarded with a German shoemaker's family that lived on Gough Street and shared a bed with the man's son. The shoemaker died from cholera. Two or three people in the neighborhood died from the disease every night. Einwaechter reported in his autobiography, that the rich people in the city left for the country when the epidemic hit and the poor people stayed in town. He complained that the hot Baltimore summer was hard on the German people and that the economy was bad because no one wanted to catch the disease from anyone else. He further reported that when the weather cooled in the autumn, the cholera epidemic would be over and the rich people came back to the city. He said at the time there were very few Germans in Baltimore. He was happy when he met a German with whom he could speak.



Alexander Einwaechter

The autobiography gave a lot of information about the German Lutheran churches in town. The first Sunday he was in Baltimore, he attended church services at Zion Lutheran Church. At that time, there were 2 ministers – the elder Pastor D. D. Kuntz and Pastor Uhlhorn. The younger pastor went to Bremen in 1833 on account of his health and died there. The elder, Kuntz, retired due to his age so the church had various pastors. Finally, in 1834, the congregation called a young man who studied at Gettysburg under Pastor Schmucker.

Pastor Johan Haesbeart, the new pastor, brought the church in good order again. Earlier the church had been half empty but this all changed and the church was full. Fights broke out between the pastor and the church council. The pastor preached about repentance and changing one's ways. The council, according to Einwaechter, was mostly whiskey shop owners who were not pleased with this. They wanted to tell the pastor what to preach. He said he did not harkened unto men but harkened unto God. In August 1835, the fights in the church got so bad, Haesbeart resigned. A large part of the congregation left with him to form Second German Evangelical Lutheran Church, our mother church. There Pastor Haesbeart preached for nine years and the church prospered and grew to about 400 members.

Changes came to the new church starting in 1844 when Pastor Haesbeart left for Brazil. The church called Pastor F. Wyneken from Fort Wayne, Indiana to be the next minister. He stayed for about five years and made the people in the church have an understanding of pure evangelical Lutheran teachings. He was begged not to leave Baltimore in 1849 when he got the call to go to St. Louis. Wyneken was replaced by Pastor Keyl, one of the old Saxon pastors. Alexander did not like him as much as the first two pastors. Keyl was thought of as being too

inflexible about the old ways and customs by Alexander and others. Keyl stayed at Second German for 17 years. In infant Baptism, he felt the sponsors had to be members of the church and some were dismissed for having a small fault or blemish. In marriage, written permission needed to be obtained by the bride's and groom's parents even if widowed otherwise they could not marry. The number of members decreased due to this tough pastor.

Alexander served both his churches well. He was elected President of the Church Council for the old church several times as well as elder, secretary, and treasurer. He served on the cemetery committee to find land for a new cemetery and chose four acres of land in what was to become Druid Hill Park. He served on the school committee to buy larger school buildings and to look for a suitable school site in the Southern District. He served on the organ committee for the mother church. He was chosen to write a constitution for Martini and lease the land for the new church building. He served on the Council at Martini for many years. A staunch Lutheran of the old school, Alexander never belonged to secret societies.

He became a wheelwright working in various shipyards and locomotive works, eventually starting his own business in 1842. He helped to build the ship the "Kentucky" which was the first ship to travel from Philadelphia to Baltimore, helped to build some of the first locomotives for the Baltimore and Ohio Railroad, and built the house in which he lived. His obituary in the newspaper told the story of his umbrella which he bought the night before he was married. It had nine whalebone ribs, wrought-iron stays, and an ivory handle. It was big enough for four people to get under it. He had five children, eighteen grandchildren, and seven great-grandchildren. He died on October 24, 1898, and was buried in St. Paul's Cemetery in Druid Hill Park. In the Einwaechter plot is a large iron cross, probably made by him to mark the grave of his daughter Anna Marie who died in 1838 and whose body was moved from the first cemetery to St. Paul's graveyard in Druid Hill Park in 1855.

Two of our prize possessions at Martini are the communion cup and paten from our mother church. We call the cup the Wyneken Cup, since he used it for communion services from 1845-1850. We use it on communion Sunday in May, our Anniversary month. The cup was on display for the Wyneken celebration at Ft. Wayne Concordia Theological Seminary and has been loaned out for a few special events in Baltimore. In church minutes of November 1898, it reads "Mr. Einwaechter has given over to the church the old communion cup and plate used at old St. Paul's." Before he died, he was putting his house in order and brought those items to church, thirty years after our church began and only days before he died. WOW.



"Wyneken Cup"

The Description of the Church by Rev. Carl Frincke in “Der Lutheraner”

Rev. Walther, leader of the Saxon Lutherans in St. Louis, started a religious newspaper named “Der Lutheraner”. It was written in German as a newsletter to communicate to the Lutherans in America. It was custom for the pastor of a new Lutheran church to describe his building in this newsletter. The newspaper would also contain religious articles written by various pastors of these churches. The following was written by Rev. Frincke in vol. 24, No. 22, July 15, 1868.



“It is in gothic style and follows exactly the plans that Pastor Stephan developed [the son of ill-fated Bishop Martin Stephan who led the Saxons to St. Louis. He studied architecture in Dresden, graduated from Concordia Seminary in St. Louis, and designed various churches and the St. Louis Seminary.] It was constructed by the builder L. Gettier from the drawings of Mr. Georg Wolf. It is 110 feet long and 50 feet wide, the walls are 28 feet high. The tower in the front on Sharp Street is 138 feet high and adorned with a gilded cross on top of the steeple. The front windows are finished with painted glass. From the narthex on both sides are steps leading to the gallery. Three doors lead into the church. If one steps through them one is involuntarily

moved to devotion by the sight of the beautiful space, one feels here indeed is a house of God. To the left side stands the pulpit; opposite from the pulpit stands the lectern in the form of a pulpit. In the middle before the first altar step is a marble baptismal font. The altar stands by itself so you can go around it. From the wall behind the altar a soft solemn light falls on the chancel from a round painted window with the symbols of the Holy Sacraments. A chandelier light hangs in the middle of the ceiling of the nave together with many wall lights which serve to light the church at evening services. The organ is the old one from the mother church but it has



Picture of the Church at the 25th Anniversary

been renovated and provided with a new case. It compares favorably with many newer organs. After the church rests for a while several bells will also be acquired. The cost of the building with its inner arrangements and decorations was \$27,000.”

LIFE IN BALTIMORE IN THE EARLY DAYS

Here in Baltimore there were unpaved streets with stepping stones at intersections. The stepping stones were high enough to keep their surface from the morass on rainy days and were placed to enable a sober person with a sense of balance a way to keep his shoes clean and for wagons to straddle them. When the surfaces of the stepping stones were wet and sloppy the crossing of the street was a hazardous undertaking. The street crossing was especially hard for women who wore long skirts and high heels. For the most part the streets were paved with setts stones called Belgium blocks, rectangular stones, quarried, made of granite, and laid in regular patterns. Some believed ballast bricks from ships were used to pave streets. Ship captains loaded their vessels' keels with bricks to keep the boats stable as they crossed the ocean. They sold the bricks in the port and filled their ships with tobacco and other items for the return trip. The ballast bricks were not used to pave roads. They were used in foundations near the waterfront and retaining walls by the harbor around Fells Point. Eventually, setts streets became macadam roads. There were very few cars and trucks. It was still the horse age in 1918.

The Black Friday Flood of 1868

On Friday July 24, 1868, a few months after Martini Lutheran Church was dedicated, a terrible thunderstorm swept Baltimore from morning to noon. The Jones Falls, normally a 17.9 mile stream running through the City which empties into Baltimore's inner harbor, overflowed its banks rising five feet in ten minutes. A man entered a cigar shop on dry pavement and when he left with his cigar, the water was knee-deep. It reached a height of twenty feet above its banks by the end of the storm, a real freshet flowing through town to the harbor.

A strong southwesterly wind blew an unusually high tide in the harbor into the Jones Falls and a Baltimore disaster began. The two bodies of water merged and the flood waters knocked horse-drawn cabs and their passengers into walls of buildings. The scared passengers and horses scrambled for their lives. Trees were uprooted and telegraph poles were knocked over (Baltimore had the longest over ground telegraph system in the United States.) Every bridge crossing the Jones Falls, but the Eager Street Bridge, was destroyed by rising water and floating debris. Over 2,000 homes were damaged, 4,000 people were put out of work, and 50 people

were killed in the flood. The city's water supply and the gas system were rendered useless. Millions of dollars in damage occurred.

All sorts of furniture, barrels of whiskey, barrels of flour, timber, and pieces of houses, sheds, outhouses, oil tanks, wagons and all sorts of merchandise were washed downstream. It was reported that when the rain slacked in the afternoon, men and women waded out into the yellow flood water, wearing very little clothing, to catch the wares floating past them.

By afternoon, the storm was over. The city was covered by 6 to 8 inches of mud, the carcasses of dead animals, especially rats, and tons of debris. There was a terrible stench from the decaying bodies. A typhoid epidemic began in the City. Though the Jones Falls had flooded its banks before, no one ever expected such a huge flood could occur. By nightfall, the streets were empty of water and crowds. Only the looters were out roaming in abandoned houses, stores, and warehouses unchallenged by authorities.

The Church Bells

As Pastor Frincke promised, bells for the new church were purchased. Since February 1867, the Young Men's Society of our church formed and made it their mission to buy a church bell. The group met regularly on Sunday evenings between 6:30 and 9:00 pm and collected dues. They also had fund raisers. Twenty members signed up the first night and the dues collected would vary from \$3.50 - \$6.95. In a Voters' Meeting in November 1868, the Young Men's Group announced that they had found a bell on exhibit at the Maryland Institute's Festival. The bell weighed 1,200 pounds and was made by the Joshua Register Foundry near City Hall. The cost was \$554 and another \$250 was needed to haul the bell by horse and wagon to Martini. The Young Men's Society did not have all the money necessary so every member was visited and asked to contribute more money, to dig a little deeper. The Ladies' Society was asked to help with the cost, and they did.

The bell was inscribed as you see today through the atrium window, "A Gift from the Young Men's Society of the Evangelical Lutheran Martini Congregation of Baltimore December 25, 1868." It was brought to the church on December 17, 1868, and displayed in the vestibule next to a smaller bell (weighing 550 lbs.) for the congregation to see. The bells were placed in the steeple on Monday and rung for the first time on Christmas Day. The larger bell's ring tone is a G sharp and the smaller bell's ring tone is a C on the musical scale.



The church custodian rang in the New Year with our church bells. The following February there was a note in the Council Minutes that the custodian should only ring the bells for 15 minutes at 12 am on New Year's Day because the neighbors complained about how long the bells were rung that year. The following year in February, the minutes read that the bells should only be rung for 5 minutes when the clock struck 12 midnight welcoming in the New Year. We must keep our neighbors happy.

There was a thick rope attached to each of the two bells and lowered through a hole in the ceiling of the narthex. The custodian would ring the bells as a call to service and during the praying of the Lord's Prayer, as was the German custom. Sometimes the younger boys got to help the custodian, and if they held tight on the bell rope they would be lifted off the ground because of the swinging action of the bells.



In January 1929, according to an article in the Baltimore Sun paper, the fire department was called out to the church to take down one of the pinnacles of the bell tower. The eight feet tall three feet wide wooden structure was covered with slate. The wind had blown it over and it was dangling over the sidewalk. In 1938, the whole ornate steeple had to be removed due to decay, rather than spend money to fix it. The cross was hauled off for salvage. It was during the Great Depression and money was tight. Martini, instead of making the costly repair, spent its money to continue serving the community by purchasing food stuff for weekly distributions to all in need.

Church Bells Electrified

In new Martini, the two bells were placed in the atrium of the church. Two holes were drilled near the ceiling on the wall facing the bells. Two ropes were threaded through the holes so that each bell could be rung. The angle and the width of the hall made this job difficult. The rough rope was very hard on the ringer's hands. In 1985, a bequest was left to the Church by George Engelbert to have the bells ring electronically. The McShane Bell Foundry did the job for \$3,500. The two bells were removed from the atrium with a crane and taken to the foundry to be cleaned and polished. Two stationary striker units were installed one in each bell, and two pulse timers were added to simulate the swinging bells sound. Now instead of ropes, the usher only needs to flick two switches on the wall inside by the atrium door.



LIFE IN BALTIMORE IN THE EARLY DAYS

Before there was a telephone in the church, if a member died, the funeral or smaller bell would be tolled the number of years the person lived. A member of the Martini families in the neighborhood would come to the church to find out who died, and would go back and tell the sad news. Every Saturday evening the churches would peal their bells to remind the neighborhood to get ready for Sunday worship the next morning. Martini got its first telephone in 1905.

Martini's Day School

Imagine being a small child walking from your home in South Baltimore to your school on Holliday and Saratoga Streets in bad weather. No paved sidewalks, traffic lights, or crossing guards were in place in the 1800s to help keep little children safe.

Pastor Friedrich C. D. Wyneken, famed Lutheran missionary of the Lutheran Church Missouri Synod, served Second German Evangelical Lutheran Church, St. Paul's as its second pastor in 1845-1850. His job was to cleanse, strengthen, and rouse the old church into new zeal by ridding the congregation of those members who were Reformed or Unionist so that the church was truly Lutheran. St. Paul's Congregation thrived under Wyneken. He had the idea to set up district schools in the areas of the city which drew large numbers of members to the congregation, so that the younger children could walk to school in their own neighborhood. He

said the church members needed to help those families which couldn't afford the twelve and a half cents weekly tuition for the school. The men in the congregation should pay a dollar a year to be remitted to the school as a part of their church dues. The women were asked to speak with church officers to tell how much they could pay to help with the school so all members could enroll their children. Pastor Wyneken also said there needed to be more teachers and a principal in the main school. In 1856, the school committee of the Church Council called for a school to be located in the Southern School District, Federal Hill.

By 1860, the central school of Old St. Paul's was closed. There was a school in the eastern part of the city on Bethel and Orleans Street, a school in the west on Fremont Avenue and Waesche Street, and a school on Leadenhall Street in South Baltimore. The language spoken in the schools was German. By February 1868, the school on Leadenhall Street had 108 children and two teachers. Wow what a ratio of kids to teachers! Some of the names of the teachers in charge of the parish school were E. W. Mueller (who came from Germany to teach in Martini's school and lived on Sharp Street near the church in 1868, Gustav Fischer), J. J. Brust, C.C. Peters, Miss Johanna Faulk (who taught the two large classes English lessons), George Wente, and J. P. Meibohn (who was also organist for the church). Mr. Meibohn was called by Pastor Frincke and Martini Congregation in 1891 from New York City to be part of the school staff. He was working in Trinity Lutheran Church's school in New York. The call letter said the last teacher, Mr. Wente, was not very good and could not play our church organ very well for the Mannerchor and the mixed choir. Mr. Meibohn said his salary was \$844 a year and Martini was offering him only \$600. Pastor Frincke told him it was cheaper to live in Baltimore than in New York City. The \$600 in Baltimore would be more like \$1,200 in New York. The call was turned down. The church asked that another call be made to Mr. Meibohn. This time the call was accepted and the teacher joined the staff for the school after the New Year in 1892. Pastor Frincke told him to send his baggage to the parsonage and he and his family could live with him until housing could be found. Meibohn was told to catch a train in New York City by 1:30 and he would arrive in Camden Station in Baltimore by 5:30 or 6:00. Then it would be a ten-minute walk to his house on Sharp Street.

The school made it a point to nurture and advance German ideals, usages, and characteristics.



Martini's Day School Students

Our school was in a house on Leadenhall Street between Henrietta and Hamburg Streets. It fronted Leadenhall Street for 28 feet (the normal South Baltimore row home is 14 feet wide) and ran back to Peach Alley (much longer than a regular home in the area). There are no known pictures of the school house in our files, and the block of Leadenhall Street where it once stood is gone, replaced by Sharp-Leadenhall Courts. In 1870, Martini Church built a two-story addition on back of its house of worship for a cost of \$4,543 plus appointments. The new school house was dedicated August 21, 1870. The first school building on Leadenhall Street was sold to a Franz Mayd for a sum of \$1,050. All benches and furnishings from the school were to be used in the new building. Martini's Day School closed in 1896. With the growth and better quality of the public education system, church schools faded to a very few in Baltimore. In October of 1896, the church offered to rent the school house adjoining the church to the City to be used as an annex for School Number 4. That would have been a way to generate money from the empty building. The City School Board turned down the offer.

Martini's Preschool in 2002

In 2002, Martini operated a Preschool for 3 and 4-year-olds as a way to reach out to the families in our neighborhood and the young children in our congregation. The Church rallied behind the Preschool and raised \$25,000 for furniture and supplies. Jan Watson was issued a Divine Call to be the first Director-Teacher. Dr. Paula Montgomery was the Preschool's Church Council Director. Both women gave their hearts and souls into making the Preschool the best it could be. The Internet came to Martini Lutheran Church as a tool for the Preschool in 2002. Many of the congregation would help in the classroom from time to time. During "Jesus Time" and in weekly Chapel with Pastor Robertson, the children learned Bible stories and were told

how much Jesus loves them. The Preschool would occasionally sing their songs on Sunday mornings in church so that their families might come and hear the Gospel. Jan Watson accepted a call to St. John's Lutheran Church in Blenheim.

A new Preschool teacher was hired, LuAnn Iannatuono, who also was well received by the church and the parents. Around the tenth-year mark of the Martini Preschool, the local public schools offered a free 3- and 4-year-old preschool program to neighborhood children. Many of the parents took advantage of the free public education. Our enrollment dwindled as a result and our Preschool, supported largely by tuition, closed its doors in 2012.

English Comes to Martini

During 1895, a problem arose concerning in which language to conduct services. The German language frustrated many non-German members and third and fourth generations of the immigrant members who started the church; they spoke English. Services in English were thought of as the wrong language for worship by the Germans. Pastor Frincke held the church together and pioneered the beginning of English-language services. As a first step, Pastor Carl Gaenssle was called to assist Pastor Frincke with the understanding he was to conduct English services on Sunday nights. He graduated from the Concordia Seminary in Saint Louis in 1896, was ordained, and installed as assistant pastor in Martini Lutheran Church on September 6, 1896. This arrangement lasted six months, September 6, 1896 - March 29, 1897, until the English pastor accepted a call to Corning, Missouri. He did come back briefly in 1900, to marry Miss Mina K. Miller, a young woman from Martini's Congregation. April 1897, immediately after Pastor Gaenssle left, twelve members of the Congregation including six Councilmen petitioned the church for permission to organize a separate English Congregation to be known as English Evangelical Lutheran Martini Congregation. C. August Miller was the English Council President. They were granted permission. The new church was to be under the care of the shepherd they would choose. They called an English-speaking pastor, Rev. John Ernst Franz Haertel, from Red Wing, Minnesota which consummated the petition. He was installed July 4, 1897, and Pastor Frincke was invited to help with the Installation. English Martini agreed to celebrate Pastor Frincke's 50th Anniversary in an evening service. The two congregations would have a common treasury from which the salaries of both pastors and the expenses of both churches were to be paid. German Divine Services were held in the morning and English Divine Services were held in the evening in the same building.

The separation only lasted four months. In October of 1897, the English Congregation was trying to have a closer relationship with German Martini and formed a task force with both pastors. According to minutes of the committee, three lengthy discussions took place, begun with a prayer for blessing and peace and closed with the Common Prayer (the Lord's Prayer.) Rev. Frincke was elected Chairman and Rev. Haertel was elected Secretary. After many plans

and then consulting with an able lawyer, the committee unanimously agreed to the following plan.

The surest, quickest, and most efficient way to bring about perfect union was to cancel all of the German constitution and to adopt the following as a substitute:

1. In the buildings of the congregation appointed for public worship, German service shall be held every Sunday morning as long as four voting members desired.
2. That the members of the English congregation again be received as members of the German congregation.
3. That the German congregation extends a call to the English pastor.
4. That the members of the English congregation remain under the spiritual care of the English pastor and in the future only such members of the German congregation be placed in his charge as received permission in a meeting of the congregation. New members have the choice between the two pastors.
5. That in the meetings of the congregation both German and English be employed and the minutes be kept in both languages.

In November 1897, the congregation accepted the plan and the English Martini was dissolved. Members of this committee were C. A. A. J. Miller, Charles Ruppel, Charles Meeth, and Rev. Haertel. For several years, the church continued under dual pastorates.

Pastor Haertel did missionary work in Baltimore County and started two missions: Bethany Lutheran Church, in Violetville and The Evangelical Lutheran Church of the Redeemer in Irvington. He took a call to Christ Lutheran Church in Chicago in 1899. Pastor D. H. Steffens was called as an English-speaking pastor. German services were held at the forenoon (10:30 am) of every Sunday under Pastor Frincke. Sunday School was conducted in both languages in the afternoon. English Services were conducted in the evening by Pastor D. H. Steffens. Pastor Carl Frincke retired in 1902. Pastor Steffens served until 1918, preaching in English and German.

When Pastor Engelbert came in 1918, the Germans had surrendered one Sunday morning a month to English services. Then, German services were celebrated only twice a month. Pastor Engelbert offered to preach in both languages the two Sundays so everyone could worship on the Sabbath. The Germans thought that was too much of a burden and asked that German be preached only four times a year. Finally, even that stopped.

LIFE IN BALTIMORE IN THE EARLY DAYS

Where today there stand a thousand gas stations disfiguring prominent intersections once there stood water troughs. Horses needed water not gasoline. Often, they were truly artistic creations with fountains, or dolphins, or mermaids supplying a never-ending stream of water. Many taverns had water troughs providing refreshment to man and beast.

Biography of Eberhard Muhly- First Congregational President

Eberhard Muhly, Martini's first Church Council President and member of Second German, the old church, came from Allendorf, Bremen, Germany in 1832. He worked in his trade as general carpenter and cabinet maker when he got to Baltimore.

He was married with two children when he came from Germany. His first wife died and he had nine children with the second wife, several dying quite young. To better feed his large family, he built a brick oven for baking bread in his backyard at 1115 South Charles Street. The fuel for the oven was left over wood from his carpentry jobs. The women of the neighborhood who made bread paid Eberhard two cents a loaf to bake their bread in his oven. Once they tasted Muhly's bread, they were willing to pay him five cents a loaf for his bread baked in his backyard.



Eberhard Muhly

In 1855, according to the "City Directory", he stopped being a carpenter, and opened a bakery in his South Charles Street home. He enlarged his oven so it would be big enough to burn railroad ties, which he bought from the Baltimore and Ohio Railroad for a cheap price. In his high walled court-yard he had a self-sustaining bakery.

Around the time of the Civil War, Muhly asked his son, Christian, to help him with the back-breaking work in the bakery. It was reported that the Union soldiers who camped on Federal Hill commandeered the bakery just as soon as they made camp under the command of General Butler. When more soldiers came, they set up field kitchens in the vacant lot next to the bakery. Muhly's gingerbread was their favorite treat. One of Eberhard's sons, Charles, fought in the war on the side of the Confederacy, a member of the South Carolina Calvary.

Note: Martini Lutheran Church has two newspapers in its files that date to this time and they are in German. May 12, 1861, when General Butler and 1,000 men took over Federal Hill making a small fort there complete with a canon to ensure Baltimore and Maryland stay true to the Union and not join the Confederacy. The other German newspaper is dated April 14, 1865, when Lincoln was assassinated.

Eberhard did not return to the bakery after the war but studied and became a doctor of homeopathic medicine. He opened a practice on Light and Wheeling Streets from 1870-1880's.



"Medicine Chest"



Holistic Medicine

He gave the bakery over to his son, Christian, and his wife Sarah. Eberhard was a tireless worker in Martini and generous with his money. He died in 1885, and was buried in St. Paul's Cemetery in Druid Hill Park. Our stained-glass window, **Christ Healing the Sick**, was given in his memory by his grandchildren.

Martini's Ladies' Society used to meet in the afternoon during the 1950's. Husbands and children of the members would come to the parish hall after the meeting and be served supper. Usually the meal consisted of ham, hot dogs, potato salad, and coleslaw. Always, always the dessert would be cinnamon cake from Muhly's Bakery. Do you remember?

MUHLY'S BAKERY BALTIMORE PEACH CAKE

This recipe is for the people that have had the Peach Cake from Muhly's bakery in Baltimore. The recipe was printed in the News American paper.

Baltimore Peach Cake

*1 package active dry yeast
1/4 cup warm water
1/4 cup butter or margarine
1 teaspoon salt*

*1 tablespoon sugar
1 cup scalded milk, cooled to lukewarm
1 egg slightly beaten*

4 - 5 cups flour
softened butter

1 tablespoon cinnamon
powdered sugar

Topping

4 or 5 ripe peaches
1/2 to 1 cup sugar

Glaze

1/3 cup apricot jam
1 tablespoon hot water

Soften yeast in warm water. Put 1/4 cup butter, salt, and sugar in large bowl. Add lukewarm milk and stir until sugar is dissolved. Stir in yeast mixture and beaten egg. Gradually stir in flour until stiff dough is formed. Grease top of dough and cover bowl. Let rise in warm place until doubled in bulk. About 30-60 minutes.

Punch down dough and knead on lightly floured board until smooth and elastic. Divide in half and roll each half into a rectangle the size of a cookie sheet. Transfer 1 piece of dough to sheet and spread with softened butter. Put sliced peaches on top of dough and press each slice into dough. Sprinkle with cinnamon and sugar. Cover with other piece of dough. Let rise until double in bulk, about 20-40 minutes. Bake at 375° for 30-35 minutes, or until done. Sprinkle with powdered sugar or make a glaze of apricot jam and hot water and spread on cake.

The Muhly's Bakery story takes up with Eberhard's son, Christian. He also served as Martini Lutheran Church's Council President in 1878 and again in 1885-1887. Christian and his wife Sarah greatly expanded the bakery's business. It was during his tenure that the Muhly fruitcake was first sold, a very popular dessert in Baltimore. He supplied the ships docking in the harbor with different kinds of bread from the bakery. He started the first delivery service for food. He would use horse drawn wagons to deliver food-stuff from these ships to neighborhood grocery stores. One day he was examining one of his delivery horses and got kicked in the head. He died two days later from his injury.

The Muhly's Bakery chain, in its heyday, had outlets in the larger Hutzler's Department Stores, and Muhly's Bakery stores dotted the city. From 1920 to 1987 the Muhly's Bakery and Lunch Room was a fixture on Charles Street. The building is now occupied by Mother's Restaurant.

As a way to celebrate Martini's 150th Anniversary Year and to honor our first Church Council President, Eberhard Muhly, the church had a Baltimore Peach Cake Bake-Off, on July 9, 2017. Some of us had never tasted the German-Maryland dessert. For others, it was a household staple in the summer time. There were eleven entries in the Bake-Off. The winning cake was made by Elaine, Laurie, and Joshua Holt. The sisters used an old family recipe. Mighty good.

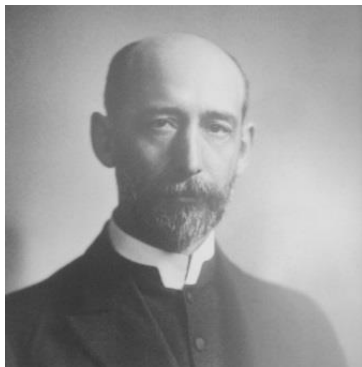
Pastors of Martini

In 150 years, Martini has been blessed with only eight principal pastors and two assistant pastors. They have always taught that the Bible is the true Word of God and have shown nothing but kindness and love to their people. They served our church, the greater church, and in civil affairs. We thank God for sending us these men and for their ministry among us.

Pictured are our pastors

Pastor Carl H. F. Frincke

Born July 15, 1824, in Braunschweig, Germany
First student at Concordia Theological Seminary in Ft. Wayne, Indiana
Served Martini 1868-1902



Pastor Dietrich H. Steffens

Born August 12, 1866, in Whitestone, New York
Graduated from the Concordia Theological Seminary, in Springfield, Illinois
Served Martini 1900-1918

Pastor Edward F. Engelbert

Born March 7, 1889, in Cullman, Alabama
Graduated from Concordia Seminary in St. Louis, Missouri
Served Martini 1918-1957
Pastor Emeritus 1957-1973



Pastor Gerhardt A. Wagner

Born January 9, 1911, in Conover, North Carolina
Graduated from Concordia Seminary in St. Louis, Missouri
Served Martini 1957-1962

Pastor Immanuel W. Albrecht

Born October 24, 1918, in Cornell Wisconsin

Graduated from Concordia Theological Seminary in Springfield, Illinois

Served Martini from 1962-1973



Pastor Terry E. Greenwood

Born October 4, 1946, in Chicago, Illinois

Graduated from Concordia Theological Seminary in Springfield, Illinois

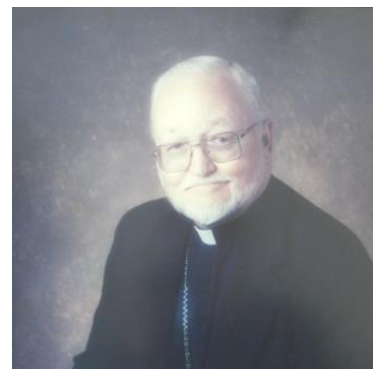
Served Martini from 1973-1982

Pastor Donald L. Biggs

Born October 20, 1931, in Mobile, Alabama

Graduated from the Concordia Seminary in St. Louis, Missouri

Served Martini from 1983-1996



Pastor Elliott M. Robertson

Born March 27, 1959, in Baltimore, Maryland

Graduated from Concordia Theological Seminary in Ft. Wayne, Indiana

Served Martini from 1997 until present

Pastor Steffens served Martini and The Lutheran Church of the Redeemer until they were able to call a pastor for their church. As a member of the South Baltimore Improvement Association, he led the campaign to get the Hamburg Street Bridge built over the B&O railroad tracks so our people from Pigtown could get to church safely. The neighbors used to call it the Steffens Bridge. He played the violin in a Saturday night group of friends with writer H. L. Mencken from time to time. He wrote the first English biography on the life of Dr. Walther.

Pastor Engelbert was known for his oratory skills, was instrumental in founding the Southeastern District of the Lutheran Church Missouri Synod and was on the Boards for building Valparaiso University and the Baltimore Lutheran School. He chanted the liturgy during the service until the last time he conducted a service as was the German Lutheran tradition. Many other pastors had stopped chanting before him when the language of the service turned to English. He had a book of his sermons published titled A Still Small Voice. Frequently, Pastor corresponded with the mayors of Baltimore and the governors of Maryland about Martini Lutheran Church.

Pastor Albrecht served Messiah Lutheran Church for the last three years of its ministry while serving us. Messiah's pastor was ill. Half of the congregation, thirty-two members, decided to join Martini on November 19, 1967, and disbanded their old church. He also had Martini's Congregation canvass the neighborhoods inviting people to church and greatly increased the number of members.

Pastor Greenwood oversaw the building of our new church and the passing of a new constitution giving women the right to vote during Congregational Meetings and to hold some Church Council positions. He played the guitar.

Pastor Biggs started undertaking the righting of the Cemetery by being in partnership with the Friends of Druid Hill Park. He showed a warm paternal presence to his congregation helping to bring many back to a life of sobriety and purpose.

Pastor Robertson served as Chaplain of the Maryland Transportation Authority Police. He served two terms as Southeastern District Secretary. Pastor has partnered with other pastors serving Baltimore churches that had fallen on hard times and has offered his and Martini's help until new pastors could be called. He welcomes the Community of Sharp Leadenhall into our fellowship hall for their monthly meetings. Martini supports this community's program for funding youth summer jobs. **City Churches Matter.**

Parsonages

Martini bought and owned a house as a parsonage for use of each of its pastors as a free residence.

807 S. Sharp Street- Pastor Frincke and later Pastor Steffens

896 Battery Avenue- Pastor Steffens and later Pastor Engelbert

2015 E. 32nd Street- Pastor Engelbert

1314 E. 36th Street - Pastor Wagner, Pastor Albrecht, Pastor Greenwood, and Pastor Biggs

The last parsonage was sold when Pastor Biggs expressed the desire to own his own home. In lieu of providing a house, the church provided a housing allowance for this purpose. In current times pastors want to own their homes and no longer want to live in a church-provided parsonage.

896 Battery Avenue - The Cave-In, An Earthquake, And A Crook

The parsonage located at 896 Battery Avenue was built in 1900 by George W. H. Pearson and is directly across from Federal Hill. The Engelbert family occupied the house with their four children after the Steffens Family moved out. It was quite a wide house with two large rooms in front connected with a hall. The boys said it was perfect for playing football indoors.



896 Battery Avenue, previously the Parsonage

In 1925, one of the tunnels that honeycombed under the Federal Hill area was exposed by a cave-in of the front sidewalk. The builder, Mr. Pearson, said some of the tunnels he believed were used to keep barrels of beer cool by breweries (the temperature in these caves is 50 degrees). Also, they used the sand to make the glass for the bottles. Other tunnels he thought were dug by a 19th century sand mining company at the base of the Hill in what is now known as Key Highway. The sand under Federal Hill is bright white, full of mica, and an excellent quality for fine glassware. Mr. Pearson said in building homes in this section of town, he often went through these tunnels. He said they were about eight feet tall and wide enough to move a wagon pulled by a horse. He mentioned that the tunnels branch off in all directions and one could get terribly lost. Mrs. Engelbert reported the cave-in to the Highway Department. One of the men crawled into the hole and reported that the tunnel extended 30 feet into Battery Avenue. The Highway Department filled in the hole.

One night while the Engelbert family still lived in the Battery Avenue house, they felt an earthquake at 1:05 am. The shocks lasted until 2:40 am. Pastor and his son immediately ran down to check the basement walls. They feared the house might fall into one of those tunnels. All thankfully was well.

An article in a newspaper clipping in the Engelbert's family scrapbook reported that a stranger was found in the parsonage on Battery Avenue by a member of the pastor's family. He ran out of the house carrying a purse he had stolen. He was chased to Warren Avenue where he was caught by a policeman. The amount in the purse was \$1.61.

Seminex

During the late 1950's to 1970's, there was a conflict brewing at St. Louis Concordia Seminary, which was the largest and becoming the most liberal of the two LCMS Seminaries. After World War II it was easier to travel to Europe, and various professors of the St. Louis Concordia Seminary went to study religion in Germany. The men brought liberal ideas back to the Seminary with them. They began thinking "historically critical" which meant it didn't happen if you can't prove it historically. For instance, some of these professors believed Jesus rose again, but not bodily. They believed He only rose in the hearts of the disciples and in our hearts too, according to their belief. The Bible tells how the disciples watched Jesus ascend into heaven. These liberal thinkers denied this. The Seminex professors believed the Gospels were the most important part of the Bible, but didn't believe Matthew wrote the book of Matthew. They thought the book of Isaiah had three authors instead of just Isaiah. According to them, the book of Genesis, instead of being written by Moses, had three authors, plus a set of final redactors or editors.

We, as confessional Lutherans, believe the whole Bible is God's Word and is true. The liberal students and faculty left St. Louis Concordia Seminary to form Seminex - the Seminary in Exile. Families and churches were divided over these teachings. Finally, there was a large grassroots movement by the laity which brought the St. Louis Concordia Seminary back in line.

Martini has always been a Confessional Lutheran church and none of these ideas entered into our preaching or into our teaching. We escaped the hullabaloo thanks to men like Pastor Greenwood, Martin Staehlin Jr., Clarke Harper, and George Engelbert who argued that these new ideas were wrong using the Bible as reference to support the truth. They continued to do this for years during Church Council meetings.

Pastor Ed Devan, of Mt. Olive Lutheran Church, a friend of Pastor Immanuel Albrecht, did the congregation a great service. He served the church during the post- Albrecht vacancy as a Confessional Lutheran when the South Eastern District sentiment would have been to do otherwise.

St. Paul's Cemetery

Martini's cemetery sits on a knoll surrounded by Druid Hill Park. Our mother church, Second German Evangelical Lutheran Church St. Paul's, purchased 4 acres and 32 "perches" of land in



what was then Baltimore County, for a cemetery. The graveyard predates our church by fourteen years, and Druid Hill Park by six years. It was named for our mother church, St. Paul's, and was inherited by the three daughter churches Immanuel Lutheran Church, St. Paul's Lutheran Church (now in Catonsville), and Martini Lutheran Church when the mother church closed its doors in 1867. Since 1950, Martini is the sole owner.

The four-and-a-half-acre lot for the Victorian graveyard was purchased in 1854, from Sarah and Francis Hilberg for a sum of \$3,000. The deed, written in German, said no part of the land, then in Baltimore County, could be used for a butcher's shop until fifteen years after the sale.

According to former Cemetery Secretary, George Dederer, the land was a part of the Hilberg's farm. There was a house and a barn on the property until they fell into disrepair in the early 1900's. It was Second German Evangelical St. Paul's second cemetery site, since the City built a road through the first one on Robert Street near Madison Avenue. It took a year to move the bodies to the new cemetery. The dedication ceremony took place in front of almost the whole congregation on December 10, 1854. It was said not a dry eye could be found in the crowd due to the moving dedication service conducted by Pastor Ernst Keyl and other clergy. While they sang the hymn "Jesus Meine Zuversicht" which means "Jesus Christ My Sure Defense" (page 741 of the Lutheran Service Book), the congregation walked the length of the cemetery stopping under a large oak tree in the heart section of the graveyard.

A family-size eight-person plot sold for \$50. The cemetery was laid out in the shape of a cross with a center or heart section which was used for the clergy, teachers of the schools, and their families. It was located just behind picnic grove #3 where the Baltimore Lutheran Churches of the Missouri Synod held picnics. We know there were at least three men buried in the cemetery who fought in the American Civil War. One of them died in action. Their graves were once marked by Grand Army of the Republic (G.A.R.) stars that are now long gone.



On November 19, 1868, the three sister churches became the lawful owners of the cemetery with all the rights of the mother church. In a general meeting on November 24, 1868, the three churches met to set up the rules. Only members of the three churches or churches of similar faith could possess lots and have burial rights, and such members must help to carry out the costs of improvements to the cemetery. No lot owner could bury blatant blasphemers:

those excommunicated, those living sinfully, nor members of sworn societies. The care of the cemetery land, now two and a half acres, was not the best when owned by the three sister churches. (The City of Baltimore took two-and-one-half acres of unused cemetery land for Druid Hill Park.) In 1922, the three churches asked the City if it wanted to buy the rest of the cemetery. The City said, "No." Things got worse due to vandals knocking over as many of the old stones as possible in the 1980's. There are several letters in our files of people complaining about how bad the cemetery looked. Someone even wrote to a television news show about it. In 2016, we learned of how one family handled the stress of seeing their loved ones' gravesite vandalized in the 1980's.

They took the family tombstone home to protect it. The stone has moved with them from Glen Arm, Annapolis, Kent Island and was in Easton when they contacted the Church. The people who took it were in their 90's in 2016, and wanted to return the stone now that the cemetery was being restored. What a story.

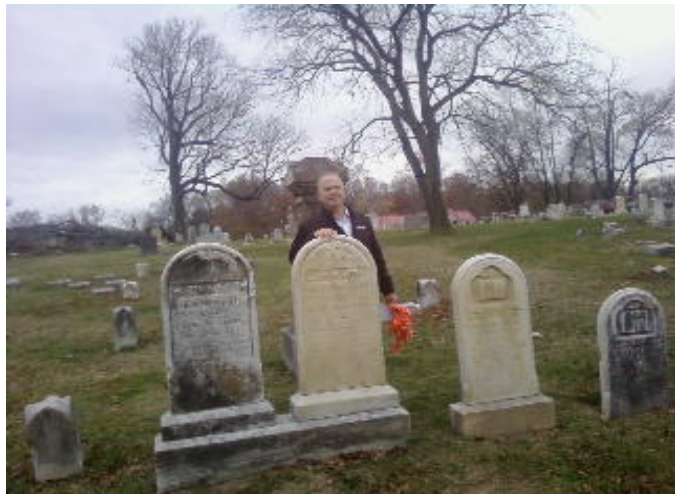


With the help of the "Friends of Druid Hill Park", Martini reclaimed the cemetery from the weeds and fallen trees during the tenure of Pastor Biggs. "The Friends of Druid Hill Park" paid for a chain link fence that was built around the graveyard and shared the cost of grass cuttings. The granddaughter of Pastor Steffens, Betty Coulson, paid to have the ornamental wrought iron

gate remade. Storms brought down huge trees. Time, the elements, and lack of funds of a city church often left the cemetery in sad shape.

Mrs. Betty Coulson campaigned long and hard for the church to take better care of the graveyard. She would send pizzas to the young volunteers from youth groups as they worked pulling vines off the fence. Frequently, she would stop off at Church Council meetings and talk about the cemetery. Betty and her husband Harvey did not live long enough to see all the improvements that were made. They are both buried in St. Paul's Cemetery in the pastor's circle near her grandparents, Rev. and Mrs. Steffens.

Over the last ten or so years, the cemetery has had a rebirth, thanks to the efforts of Martini's congregation, volunteers from as far away as North Carolina, and the people who work in Druid Hill Park. A history booklet written by this author on the cemetery as a fundraiser has so far brought in over \$4,000. Jay Parson from R. G. Merkle Memorials was hired and has slowly and lovingly righted the stones. I recommend a trip out to the Cemetery to see the progress that has been made. Don't forget to look for the water trough for horses while you are exploring among the stones.



Jay Parson

LIFE IN BALTIMORE IN THE EARLY DAYS

In those days there was a tavern or Bierstube on either side of the cemetery. The dead were not dispatched with the speed of today. From home to church to cemetery in a horse-drawn cab differed from a wagon train in that the wagon up front bearing the body of the deceased was made up of a fancier material. After commitment to the cemetery, well-trained cab-horses instinctively came to a halt in front of the Bierstube. For the horses, there was water and hay, and for the mourners there was comfort.

The Baltimore City Mission Board

In 1904, the primary thrust of the Missouri Synod was to help the new English-speaking mission churches in the cities. Poor churches were given a minister; his salary would be partly or wholly paid by the Mission Treasury. Martini had a savings bank in the church. Members would

deposit their savings and get some interest on their money. The funds in the savings bank would be used for an extension fund for these new mission churches. They would be loaned money at a low rate of interest, and when the new congregations paid off the loan, the money would be lent to another new church. For example, in Messiah Lutheran Church's Tenth Anniversary Book it stated, "The church's property was bought by our mission board, four hundred dollars was borrowed from the Mission Board's Treasury, six hundred dollars was borrowed from the Augsburg Home Society, and three hundred dollars was raised by personal subscriptions."

In 1905, in Baltimore, there was a local group of men from the sister LCMS churches Immanuel St. Paul's and Martini, who formed the City Mission Board. The chief objective was to gather together members of Baltimore City churches who moved to the suburbs and unchurched people into new churches. The Board knew full well that their home churches would have to release some members who would go to the newer churches closer to their homes. These members would be the nucleus for the new churches. There were thirty new Lutheran churches added to the roster. English Emmanuel Lutheran Church was begun on the west side of the City on January 19, 1888. St. Thomas Lutheran Church was formed in the west side of Baltimore, mainly out of St. Paul's Lutheran Church's Congregation. It was organized December 7, 1889. Jackson Square, now Our Saviour Lutheran Church, on the east side of the City was an English-speaking church that was started on March 10, 1892. The Lutheran Church of the Redeemer at Irvington was organized in 1898 as was Bethany Lutheran Church in Violetville through the efforts of Martini. Bethlehem Lutheran Church was organized first as St. Peter's German Lutheran Church and then it came to the Missouri Synod and was reorganized in August 17, 1903.

The Mission Board organized Christ Lutheran Church in Dundalk, St. James Lutheran Church in Overlea in 1906, Nazareth Lutheran in Highlandtown, missions at Bay View and Orangeville, St. Paul's Lutheran Church Glen Burnie, a mission in Brooklyn, Cross Street Mission (Messiah Lutheran Church) in June 1911, and missions in St. Mary's, Prince George's, Charles, Caroline, and Dorchester counties. The City Mission Board became the Lutheran Mission Society of Maryland. Martini started the women's auxiliary to this group.

An Oral History of Founding LCMS Churches on the Eastern Shore

In the late 1890's and after, German families arrived on the Eastern Shore of Maryland settling in Cordova, Vienna, and Preston. They brought their German language, customs, and Lutheran heritage with them. They didn't come to the shore directly from Germany but by way of Philadelphia, North Carolina, and Kansas. They were farmers and the land on the Shore was cheap and fertile, and they liked the climate. According to an oral history told about Martini, St. Thomas, and St. Paul's Lutheran Churches during the 1890's to 1900's, the three pastors of

these churches took turns going across the Chesapeake Bay on a ferry to help begin churches on the Eastern Shore. Taking a ferry from Annapolis to Kent Island, the pastors would then travel by horse and buggy to various farms. They would stay with a German farmer who would be the leader. His family and Lutheran friends would gather at his house when the pastors came. The pastors left confirmation lessons with the fathers of German families to teach in their absences which they would check during their visits. They would perform baptisms, schedule and perform weddings, preach sermons, give communion, and visit the sick. The farmers would eventually raise the money to call a pastor and build a church.

Candidate George Thomas from Baltimore was ordained on July 5, 1899 by Pastor T. Stiemke of Immanuel Lutheran Church. Pastors Shaller of St. Thomas, Frincke of Martini, Dallmann of Emmanuel, Kuehn of St. Paul's, and Kaiser of Bethlehem assisted in the ordination. Pastor Thomas became the missionary to Maryland's and Virginia's Eastern Shore serving from the Eastern District of the LCMS. His job was to help start Lutheran churches across the Bay.

Immanuel Lutheran Church in Preston, Maryland was the first German Lutheran Church of the Missouri Synod on the Eastern Shore. The following was found in "The Lutheran Witness" magazine. Preaching to a large crowd in German and English, Rev. R. W. Huebsch (first Pastor of Immanuel Lutheran church in Preston) said on the day the new church was dedicated, "Let us hope that this may be an incentive for many German families to come to the Paradise of the East [the Eastern Shore of Maryland] and increase our members." The first Lutheran services held in Preston were conducted by the visiting pastors from Baltimore, according to their church's history. The church was dedicated April 1901.

Manners and Etiquette

There are times when cell phones need to be turned off, and one of them is of course in church. How often have you heard a musical ringtone sound when the pastor is trying to make a point in his sermon? In an article in the "Baltimore Lutheran Newspaper" in July 1903, there was another disturbing device during sermon time, the pocket watch.

"There are people who have the habit of looking at their watches several times during a sermon. The process of extracting the watch from a vest pocket, opening it and holding it so that a neighbor and the preacher can see it is painfully slow and deliberate. A long close study of the dial follows, a significant look at the preacher, a vicious snapping of the case announces the fact to the congregation that someone is still awake, and keeping time on the preacher. Everyone in the congregation knows at once that this person is an unmitigated nuisance; only the perpetrator remains blissfully ignorant of the fact."

Wristwatches were worn primarily by women before the 20th century. A man wearing a bracelet watch was looked on as a joke by Americans. World War I was the seminal moment

when a wristwatch became a strategic military tool and was looked on as a manly fashion accessory. World War I military leaders could coordinate precision attacks with a wristwatch and the wristwatch ushered in a new era of battle by airplane. Pilots, generals, and the men in the trenches all switched to the wristwatch and the pocket watch became less popular and totally unpractical fighting in wars.

The Renovation of the Old Church In 1905

In 1905, Martini began a long-planned renovation of the church and school with the building of a new sacristy and the installation of steam heat and electricity in the school and church. Many of the new items which were donated by church members are what we see every Sunday morning. The work was begun and completed in the school first. Partition walls were torn down, opening up the room for a new heating system, electric lights were hung, and a kitchen stove was added so the ladies could cook meals in the parish hall. The school house and the church were connected by a new pastor's study. The congregation then worshipped in the school building until the redo in the church was finished. The following is from an article in the Baltimore Sun paper on October 15, 1905, titled:

Martini Church Adorned

The members of Martini Lutheran Church, Sharp and Henrietta Streets, will today worship in a much improved church. Over \$8,000 has been spent in decorating the interior and placing windows.



The congregation will meet in the school hall at 10 o'clock and after a short service will march in a body to the church. The work of improvement was planned by the Rev. D. H.

Steffens. The most striking of the decorations are copies of the coats of arms of the princes of the free cities who in 1530, signed the Augsburg Confession. It was with much difficulty that the plates for the arms were secured from the Society of Ecclesiastical Art in Berlin. Among the new paintings is "The Transfiguration" by Waldemar F. Dieterich of Baltimore and on the ceiling The Four Evangelists.

Unfortunately when we moved to our new building on Hanover and Henrietta Streets, we could not take the coats of arms and the pictures of the four Evangelists with us. But we were able to bring everything else.

During the 1905 renovation, the galleries were removed except for the one for the organ. At first the tall windows were going to be painted amber but, that plan was changed to having people donate stained glass windows. The steel pillars were covered with material to make them look more ornate.



Eagle Lectern

The altar piece, whose panels had been covered with material since the beginning of the church, was now filled with the picture of the "Transfiguration of Christ". That oil painting, which cost \$250, was donated by Caroline Ruppel. A picture of "Christ Calming the Sea" was painted and hung in the back of church. Both oil paintings were done by Pastor Steffens' friend, Waldemar Dieterich. The lectern was replaced with the eagle lectern that we have today. It was bought in honor of Pastor Steffens by

his Sunday School class and is made of birch wood, with a mahogany finish. It and the two carved altar chairs came from the American School Furniture Co. in Baltimore. The eagle lectern and the chairs cost a total of \$185.

The ebony and ivory crucifix you see every Communion Service was donated at this time. It cost \$35. Mrs. C. Meuller had exactly that amount of money in her savings account at Martini and bought the cross for the church in memory of her son, who died in 1904. The two large candlestick holders for the communion candles were purchased, a missive stand, new chalice, ciborium, and paten, a baptismal ewer, and new altar cloths were donated. The Ladies' Society and the Young Ladies' Society (the Altar Guild) replaced the entry doors to the church, and also provided new carpeting, and new chairs for the parish hall.



Martini Lutheran's Sunday School

Who was your favorite Sunday School teacher at Martini? Just about everyone in my family taught a class at one time and the same could be said for other families. The primary class (3 to-5-year-old children) was in the parish hall and the upper grade classes sat in various rows in the church. Segregated by sex and age, the men teachers and boys sat on the pulpit side and the women teachers and girls were on the lectern side. The adult class was taught by the pastor and held on the upper floor of the parish hall or as classes got smaller in the pastor's study. Around 1960, the classes became mixed girls and boys and men or women teachers. The mixed classes were a lot more fun. Otto Heckendorf was the Sunday School Superintendent for 40 years, and in charge of opening the Sunday School, choosing the song to sing that morning, the part of the catechism to recite, and then leading the Lord's Prayer before the group broke up and studied their Bible story in their classes.



Otto Heckendorf

In a schedule for the week of church activities in 1903, Sunday School was held at 2:30 pm after the 10:30 am morning German Divine Service and before the 8:00 pm English Divine Service. There was a demand by the teachers and parents to hold Sunday School at an earlier time so



Sunday School Children During the 1930's

that more children would attend. The classes were eventually moved to the morning. There was a yearly Sunday School picnic, and a Children's Christmas program at 8 pm on Christmas night. Easter candy or cards were given to the children on Easter, and on Christmas the Sunday School children were given candy or oranges.

Starting in 1925, Pastor Engelbert would travel to the St. Louis Concordia Seminary

and choose a man to be our year-long Sunday School Vicar. It was the job of the vicars to knock on doors in the church's neighborhood and invite children to Sunday School. On Sundays, the Vicars would be joined by church men to ride on a bus rented from the Baltimore Transit

System and bring the children to church. The Sunday School Mission Program eventually needed three buses to transport all the children. The enrollment reached over 300 children. As an added bonus, most of these Vicars left Martini with a Martini bride. They were George Wittmer, Elmer Geise, Edgar Plug, Allen Fedder, Otto Heckendorf, and Erich Heintzen. The Sunday School Vicar program ended because of fuel rationing during the Depression and World War II. Attendance fell dramatically in the Sunday School.

Note: Vicar Ben Hertel spent a year at Martini doing his vicarage in 2009-2010 and left with a Martini bride, Brittany Jacob.

The history of Martini Sunday School is still being written each Sunday thanks to the dedication of our Sunday School teachers and staff. The laity of the church is also helping out. Linda and Lyle Aaby brought the idea from their former church of giving out age appropriate Bibles to each child who comes to Martini's Sunday School three weeks in a row. The Aaby family gifted the classes with the first boxes of Bibles. The children use their new Bibles in their classes and in their homes. Attendance picked up. We have new children bringing their friends to Sunday School so they can get a Bible, too. People in the congregation are helping with our program to give the children a snack before class by bringing in food. It takes care of the children's hunger (especially teenage boys who are never full) and provides a social time to talk to their friends before class. We still have a van which brings many of our students to church. Our attendance is good, but we would love to have more students.



Martini Van

Years of Service for Sunday School Staff

Miss Margaret Krantz holds the record for years teaching with 73 years.

Mr. Otto Heckendorf was the Sunday School Superintendent for 40 years.

Clarke Harper is the current Sunday School Superintendent and has been for 42 years.

Sandy Harper has been a teacher for 42 years.

Ronnie Bresnick has been a teacher for 36 years.

Harriett Jackson has been a teacher for 33 years.

George Bresnick has driven the van for 35 years, picking up the Sunday School children.



Picture of Margaret Krantz and some of those she taught through the years

This Little Gospel Light of Mine

This little Gospel light of mine,
I'm going to let it shine,
This little Gospel light of mine,
I'm going to let it shine.
This little Gospel light of mine,
I'm going to let it shine,
Let it shine, let it shine, let it shine.

Jesus Loves Me

Jesus loves me, this I know,
For the Bible tells me so;
Little ones to Him belong,
They are weak, but He is strong.
Yes, Jesus loves me!
Yes, Jesus loves me!
Yes, Jesus loves me! The Bible tells me so.

The World War II Memorial Plaque

In 1940, with trouble brewing in Europe, America passed its first peacetime registration for the draft known as the Selective Service and Training Act. Men from 21 to 36 had to register. There were certain exceptions from serving - for physical disability, lack of education, work in wartime industry, and sole support of their family. By 1942, the draft age went to 45 years old.



There were so many men from our congregation who were drafted or signed up to fight that the proud congregation had a plaque made with the names of all the servicemen printed on it, referring to it as the Honor Roll. If one of the men was killed in action, a black cross was painted next to his name. The plaque hung on the back wall of the nave and each Sunday the congregation would check to see if anyone was killed during the week. After the war, the plaque was hung in the pastor's study over the door that exited out to the altar. There are 61 names printed on the plaque and there are three black crosses. Joseph Goetze was the first Martini serviceman to be killed in World War II. According to a church bulletin in 1944, he was

22 years old and died in a battlefield in Italy. The bulletin said no church member was killed in World War I. To my knowledge, the three men listed on the plaque are the only Martini servicemen killed in any of our wars.

LIFE IN BALTIMORE IN THE EARLY DAYS

Who could forget the galloping horses on the way to a fire pulling a smoke-spewing engine? There was a driver, a man with a shovel who kept feeding coal into the mouth of the engine, and the rest of the crew held on to the sides of the truck while putting on hats, coats, and rubber boots.

Vacation Bible School

In a July 23, 1963 newsletter, Pastor Albrecht announced the first Vacation Bible School at Martini Lutheran Church. Its purpose was to give another means of following the Lord's admonition to teach children the way to Salvation. The first VBS Superintendent was Mrs. Margaret Fickenscher, and the school was manned by volunteers from the church. The objective was to give more training to our children and to bring in other children of the South Baltimore area who as yet did not know our Savior. The first several Bible Schools were taught during the last two weeks of August from Monday to Friday in a un-air-conditioned church. Classes were set up everywhere including tents made from bedsheets and rope in the backyard of church. There were over 100 children who attended. Workbooks, memory work, activity papers, and crafts were used to reinforce the lessons. Vacation Bible School is still being taught each summer. It is one of the favorite activities for volunteers from the church.

Prohibition and Martini Lutheran Church

From 1920 until 1933, there was the Prohibition Act in America. Baltimore was the wettest city in the wettest state. Governor Ritchie refused to pass a state enforcement law abridging the rights of citizens to imbibe. It was against the law to drink but it was only enforced by the federal government in Maryland not the local police. The Owl Bar in the Belvedere Hotel was just one of numerous speakeasies in town. There were two ornamental owls in the bar. When their eyes blinked, it was a signal that there was liquor in the bar and there were no feds around. Many turned to home-brewing. There were malt and hops stores all around the city to sell malt extracts for "baking", well, really for brewing beer, which was legal in small amounts.

The Prohibition Act also applied to churches and their use of wine for communion. We found two applications filled out by Pastor Engelbert to get wine for sacramental purposes from the government-approved store in Rochester, New York, which made altar wine. Twenty gallons of wine were ordered from Fee Brothers. The application had to be notarized to state that the wine ordered was to be used for church purposes only.

Albert Fiedler's History

Albert Fiedler's parents came from Germany when he was very young. Like so many immigrants who came to our town, his father was looking for work to support himself and his family. It was a practice of Lutheran pastors to meet the passengers coming from Germany as they disembarked off the boats. They offered these weary passengers food and help. Albert's father met Pastor Frincke and said, "Pastor, I need a job". Pastor told him Martini needed a sexton and Mr. Fiedler accepted the job and promised that his family would always be members of our church because he got his first job there.

Albert, as a boy, apprenticed himself to Charles Smith who had a florist shop on Liberty Street downtown. He later opened his own shop at 902 South Charles Street, at the turn of the century and remained there for many years. In 1906, he bought the property where he lived and had his business. He largely rebuilt the house replacing the front and adding showy plate glass windows. He installed electric lighting and painted the place giving it an up to date appearance. He was called an energetic young man. To local horticulturalists, he was known as "the dean of Baltimore florists". Until his retirement fifty years later, he gave the flowers and greens used on the altar of Martini and for decorations on festive occasions for free. He was a Church Council President and a popular fellow.



Mr. and Mrs. Albert Fiedler

Albert was very active with the Augsburg Home in northwest Baltimore serving on the board for 35 years, and was Vice President of the Home for many years. He showed interest in the expansion of the institution. He was also known for his philanthropy toward the Augsburg Home.

LIFE IN BALTIMORE IN THE EARLY DAYS

There was a day when horse drawn paddy wagons were open. Today when the police call the wagon, the captive is hauled away in a tomblike vehicle from which he cannot see or cannot be seen. The trip from a call box to the prison cell is only a few minutes. In the old days the captive could wave good-bye to his

neighbors and relatives. The time-consuming trip gave him time to decide to throw himself on the mercy of the judge or to plead the Fifth Amendment.

Sons of the Congregation Who Became Pastors

Rev. Heinrich Frincke

Rev. Henry Dederer

Rev. Charles E. Muhly

Rev. Henry C. Muhly

Rev. Charles McClean

Rev. Thomas Albrecht

Rev. Richard Stallings

Rev. Wallace Shifflett

The Church Moves Down the Street

There was a rumor dating back to Pastor Engelbert's tenure that the City of Baltimore would be building a road through our church and through South Baltimore. We were warned not to make any extensive repairs because we might be moving.



Southward on Sharp St.



Northward on Sharp St.

During Pastor Albrecht's tenure a parcel of land was bought in Lansdowne in southwest Baltimore County for a possible new site for Martini if it became necessary to relocate. As you can see by the above pictures, in the 1970's, the neighborhood around the church was in decay. No one considered moving because of the neighborhood. It was the threat of what is now Route 395 running through the building and its property. The day of reckoning came in April 1973. The church was notified by the Maryland Interstate Division of Right-of-Way that the property was being condemned by eminent domain and that the City was acquiring it for an

east-west expressway. The payment for the property would be \$196,000, hardly enough to build a new church and the offer was refused. The final offer was \$50,000 more for a total of \$246,000. The new church was projected to cost \$600,000. Once again Martini would be a nickel and dime church depending on the small but regular contributions of members and on the fund raising abilities of the Ladies' Societies.

In 1973, Mayor Donald Schaefer began his plan to revitalize the City with his Homesteading Project. The City was buying up property in South Baltimore and elsewhere, and selling homes for a dollar. The idea was to stabilize neighborhoods, attract workers back to the City from the suburbs, and to preserve housing stock. Martini Congregation wanted to stay in the area.



For a nominal fee to the City we were allowed to stay in our building until it was needed, and



Construction Site for the New Martini

we were allowed to take all of our treasured items with us. The dealings for the land and construction of the new church fell to the leadership of Thurman Graves and Martin Staehlin.

At the last minute, Mayor Donald Schaefer and the Department of Housing and Community Development let us purchase an acre piece of land two blocks from the old church on Hanover

and Henrietta Streets. The groundbreaking service was held October 10, 1976. The cornerstone for the new church was laid on May 8, 1977, next to the two other cornerstones: 1867, for the old church; 1870, for the school building behind the old church; 1976, the date construction began on the new Martini and is thus the date placed on the cornerstone.

The Dedication Ceremony took place on November 6, 1977. The Farewell Service was conducted in the old building and then the crowd walked down Henrietta Street and into its new house of worship for a brief dedication. We were joined there by Mayor Donald Schaefer and former pastor, Rev. G. A. Wagner who made speeches to the congregation.

Mayor Schaefer got great results from his plan. The Inner Harbor, Harbor Place, an Aquarium, and a strong real estate market sprang up in our neighborhood. Now Sharp Street looks beautiful, but what about Old Martini's building? The church was absolutely useful when we left it and we did not want to move. The east-west highway needed our property for a right-of-way to come through the Sharp-Leadenhall neighborhood, but that didn't happen. The route had changed once again. The old church building became a home for vagrants. Smashed bottles and trash filled the vestibule. Fires were set in the wooden pews where people used to worship for generations. Many people thought the old church would be knocked down with a wrecking ball. The building was the last city-owned property for development in the inner harbor area. It was put up for sale and recycling. In May 1986, it was purchased by the team of



Alex Sotir, Elinor Bacon, and Richard Polan. The building is now known as Bell Tower Condominiums. The Parish Hall was burned in a fire but the rest of the exterior looks the same. Driving on Rt. 395 heading towards Martini, you see the old church. It looks close enough to touch from the car window. It is comforting that it is still there after 150 years.

Presidents of Martini Congregation

Eberhard Muhly, 1868	C. A. A. J. Miller, 1898
C. F. Louis, 1869 -1870	G. Charles Ruppel, 1899 – 1916
Eberhard Muhly, 1871	J. Fred Peters, 1916 - 1925
Jacob Aichele, 1872 - 1877	George F. Dederer, 1925 - 1940
Christian Muhly, 1878 -1879	Albert Fiedler, 1941 - 1943
Jacob Aichele, 1880 - 1884	Herbert F. Kuenne, 1944 - 1971
Christian Muhly, 1885 -1887	Martin E. Staehlin Jr., 1971 - 2012
Joh. Hilgaertner, 1888 - 1889	H. Edward Foster 2012 -2017
G. Charles Ruppel, 1890 -1895	George W. Bresnick 2017 - Present
Gottlieb Seidel, 1896 - 1897	

Martini’s Longest Serving Council Presidents

Herbert F. Kuenne 1944 – 1971

Mr. Kuenne was a lawyer by profession and a leader in the Lutheran Church. He attended the public schools in Baltimore, including Baltimore City College, and he received his law degree from the University of Maryland in 1922. As a member of Martini Lutheran Church, he was active at both the state and national level in church matters. Herb served on the Constitutional Matters Committee of the Synod, was a member of the Board of Governors of the Lutheran Hospital, served as President of the Lutheran High School in Baltimore, and was the President of the Church Council from 1944 until his death in 1971. A member of the German Society of Maryland, the busy lawyer spent time serving as their President. He was also a member of the Society for the History of Germans in Maryland. Mr. Kuenne died while traveling to a meeting of the Missouri Synod in St. Louis.



Herb taught Sunday School, sang in the choir, and wrote and starred in a play about the Reformation put on by Walther Leagues in the City at the Lyric Theater. He was a member of

the Walther League well into his adulthood. The gold cross on our altar was given by him in memory of his mother. He can trace his family line back to Second German Evangelical Lutheran St. Paul's Church.

Martin E. Staehlin Jr. 1971 - 2012

The Staehlin family can trace their family line through the beginning days of Martini. Marty sang as a youth in the church's Junior Choir directed by Mrs. Anna Shiffler and continued singing in Martini's Senior Choir, often as a soloist. He enlisted in the army in January 1943, and served during World War II as a medic in Italy. After the war, he attended the University of Baltimore for two years and received his Certificate in Accounting in 1947. He opened his own company "Staehlin and Staehlin" in Cockeysville, Maryland once he passed the examination for a Certified Public Accountant.

Through his efforts and those of Thurman Graves, Martini came through the condemnation procedure of the church by the City and the purchasing of the site for our new church in an orderly fashion. He served on various committees like the Baltimore Lutheran School, the Augsburg Home, the Mission Society of Maryland and Thrivent for Lutherans, offering these groups his accounting skills. He was an avid bowler and table tennis player. He spent his summer vacations crabbing on the Choptank River.



LIFE IN BALTIMORE IN THE EARLY DAYS

What took place in the field of medicine since Martini was established can be read in the record books of the church. In the records from 1868 -1880, there were 320 deaths in the congregation. Of those, 60 were babies under 1 year of age and 62 were between the ages of one and three. From 5 - 16 years of age, the mortality rate decreased, rising again from that point as a result of tuberculosis and other causes. Scarlet fever took five children in one family in a week. Smallpox took 20 members in a month. Today many are cured as if by miracle but before the turn of the century it was a miracle if anyone was cured.

A Call Letter to Pastor Elliott M. Robertson from Martini Lutheran Church in 1997

The following is part of a call document which was sent to Pastor Elliott Robertson asking him to be our Shephard after the retirement of Pastor Donald Biggs. It was written by Clarke B. Harper, then Director of Christian Education and member of the Call Committee.

The Lord has been very good to Martini Lutheran Church. We believe our church exists to glorify God and to spread the Gospel in the urban setting of downtown Baltimore. We are praying for a pastor that will continue to preach and to teach the Word of God, and to proclaim the Gospel through the Word and the Sacraments. We are a conservative congregation. We have asked the Lord to provide us with a pastor who believes the Bible is the true, inspired Word of God and will faithfully preach the Gospel, not only strengthening our faith, but helping us spread the Word in the downtown mission field.

In May, Martini will be 129 years old. However with the help of God, she has weathered well. While other churches fled to the suburbs, Martini has stayed in South Baltimore. Due to urban renewal and faced with the threat of condemnation of our 111 year old building, the new church was built one block away from its beloved sanctuary. The congregation of 200 people has a weekly attendance of 90 at the morning service. Sunday School and Adult Bible Class are held 52 weeks a year. The traditional Lutheran worship service out of the "old" hymnal is enhanced by a professional organist and choir director. The choir is gifted. The Altar Guild provides excellent support for an orderly maintained sanctuary.

In addition to Sunday School and Adult Bible Class, our Christian education includes a two year confirmation class, annual adult instruction for membership, short term mid-week Bible classes, and a one week Vacation Bible School for children 3-12. We pray for a pastor who will continue to teach God's Word and Lutheran Doctrine to our congregation.

The church is run informally, but efficiently, through a Church Council representing eight Boards. Church organizations include the Youth Group, the Altar Guild, the Ladies' Society, the Aid Association for Lutherans Branch, and the Lutheran Brotherhood Branch. The Youth Group has been a high priority to us in recent years. We pray for a pastor who can lead us through these groups, towards spiritual growth and increased membership.

The core membership in our congregation is relatively stable. Some of the families can be traced back several generations. This provides some stability and spiritual guidance to the newer members. While we have members that come from the neighborhood, the larger number comes from other places in the city and surrounding suburbs. The

congregation has been commended for being out-going and friendly to visitors and new attendees. All are welcome. We pray for a pastor who can care and administer to our congregation and who will help us to grow by evangelizing to a large, untapped mission field.

The Lord has given our congregation numerous resources. We are located in a prime residential location within a few blocks of the Inner Harbor of Baltimore, the Convention Center, the Aquarium, the Science Center, numerous major hotels, the Orioles Park at Camden Yards, and the soon-to-be football stadium for the Baltimore Ravens football team. We have been blessed with a vacancy pastor, an organist/choir director, a part-time sexton, and a church secretary. We have an existing endowment to annually hire a summer vicar, but have been unable to find a candidate for the last two years. The 19-year old building consists of a sanctuary which could seat 240+ people, two offices, a nursery area, a combination fellowship hall and classroom area, and a well equipped kitchen. The sanctuary contains many of the cherished items of the "old church" such as the old reredos with a picture of the Transfiguration painted on it, eleven stained glass windows, two bells which used to hang in the old church tower, and a Roosevelt pipe organ manufactured over 100 years ago. We have an older church van which is used primarily for picking people up and bringing them to church every Sunday. We are in the process of purchasing a computer system for membership data, financial records, and for the use of the next pastor. An 80-car parking lot provides ease of parking in the downtown setting, while acting as a revenue - gathering facility for weekday parking, Oriole game parking, and in the near future football stadium parking.

In summary, we pray for a pastor who will continue our vision of sharing the Gospel with downtown Baltimore.

Pastor Robertson accepted the call.



Heirlooms

Chandelier

The sparkly chandelier was hanging overhead in its place in the ceiling on the day Martini was dedicated. It is believed to have come from Czechoslovakia. Having no electricity installed in the church in 1868, it, as well as all side lights, were powered with gas. Someone held a bamboo pole with a lit candle on one end out to the gas lamps in the chandelier, and the gas was ignited lighting up the room. The gas source would be shut off when it was time to extinguish the light. Electricity was installed in 1905, and the new brightness of the chandelier made those sitting in the balcony request it be turned off during the sermon. They said the light was injurious to their eyes. The chandelier was extinguished during the sermon when we reached new Martini out of tradition, but no one remembered why it was first done. Most of the heavy prisms are original. The chandelier can be lowered by a large crank in the balcony to change light bulbs.



Baptismal Font

Our marble baptismal font stood at the bottom of the altar steps at the end of the center aisle on the day the church was dedicated. It remained in place in the center aisle until the 1940's during the war years. There were lots of weddings at Martini for the brides and their servicemen fiancés who were leaving for war or coming home from the front. Before every wedding ceremony, the heavy marble font would be rolled away from its spot so the bride and groom could ascend the altar steps for their ceremony. It was rolled back after the wedding. One day the font got away from the two men moving it. It rolled over the foot of one of the movers and dropped to the ground. A chip was broken out of the font's pedestal when it hit the ground and the man's foot was broken. Shortly after that mishap the font was moved to its own spot at the right of the altar.

The baptistery was surrounded by a wrought iron railing



decorated with sea shells which are a symbol for Baptism. On the wood paneling around the wall of the enclosure was written in gold letters, ONE LORD, ONE FAITH, ONE BAPTISM.

One of the two Sacraments in the Lutheran faith, Baptism, is when God Himself has joined His Word of promise to a visible element, and by which He offers, gives, and seals the forgiveness of sins. We baptize infants in the Lutheran church because our Lord has commanded us to “baptize all nations” in Matt. 28:19, babies are included. The font sits in the chancel area of new Martini. It is still one of the first things I see when I enter the sanctuary.

Hilborne Roosevelt Pipe Organ

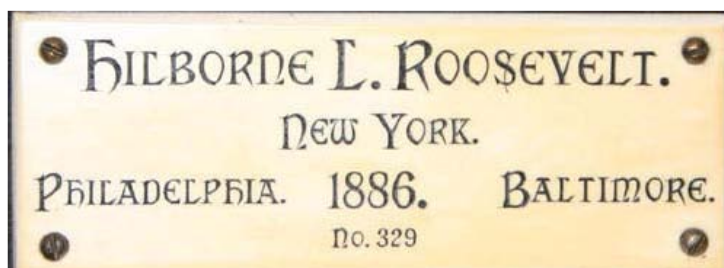
Another one of the gems in Martini’s crown is the hand-built Hilborne Roosevelt Pipe Organ. The first organ that was played in Martini in 1868, was the organ used in the mother church, Second German Evangelical Lutheran St Paul’s Church. It was one of Mr. Hall’s organs, and had been refurbished and was in fine shape. That organ was bought during Rev. F. C. D. Wyneken’s pastorate in 1846 and cost \$800. The time had come for a new organ and the “Organ Fund Society” began its work, October 30, 1882, and accomplished its goal when the Hilborne Roosevelt organ was dedicated June 20, 1886.

Our organ is number 329. Hilborne died in 1886, having built 358 organs. His brother, Frank, continued in the business. The brothers built 536 organs between them.

The tracker organ cost \$2,500 plus the church’s old organ in trade. Hilborne, cousin to U. S. A. Presidents Theodore Roosevelt and Franklin Roosevelt, had three organ factories in America, one of which was on 218 Redwood Street in Baltimore.



Hilborne Roosevelt



The factory was large, two stories high, to accommodate the taller organ pipes needed for the instruments. If Roosevelt was not satisfied with the sound of a pipe, he would melt it down and start over. Several stops and chimes have been added to it through the years costing hundreds of dollars.

According to an article in the Baltimore Sun paper on the 50th Anniversary of the organ, the hand-built organ was originally run by water power. A water gauge can still be seen on the side of the organ. Pipes were behind the chamber. Water was drawn from the main system, housed in a room underneath the organ, and



converted water power into pump action.

The pump worked the feeder bellows.

The air pressure was carried to the pipe works. When a stop was pulled and a key

depressed, air reached a pipe and a beautiful note was made. By the nineteenth century several cities would experience a drop in water pressure on Sunday mornings because the churches would use water power for their organs. These more modern organs made it easier on the organist to practice whenever he/she wanted and not need to hire someone to pump the organ. One Sunday in the old church, our organ stopped working and Carl Staehlin and Clarke Harper pumped the organ by hand until the end of the service.

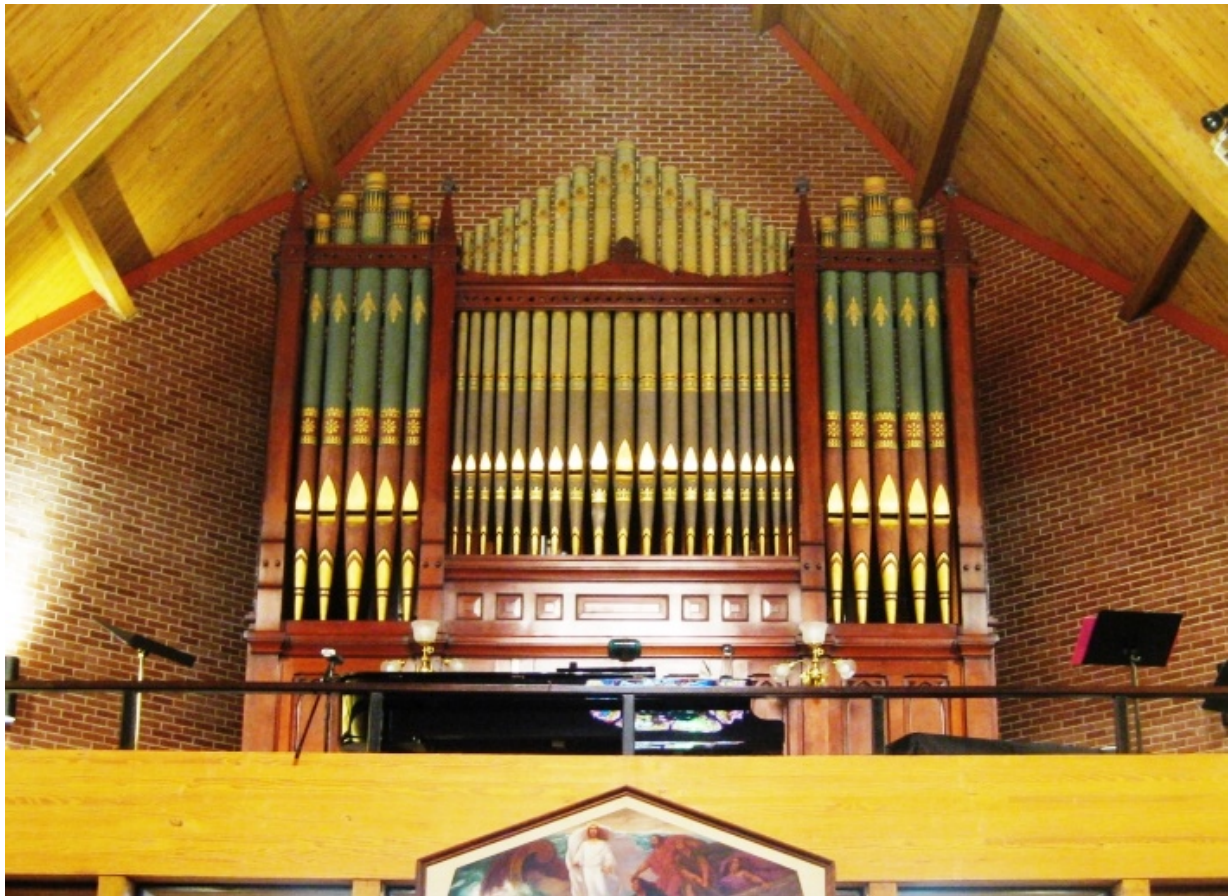


In 1977, the organ was silent for eight weeks. Tom S. Eader had to dismantle it completely to move it down the street to our new house of worship. An electronic organ was used until ours was completely reassembled. The moving of the organ cost \$10,200.

The "old gem" at 126 years old (in 2012) was sounding "tired" so it was being completely restored thanks to the bequest of Shirley Lenz, who served Martini as choir director and organist for a total of 34 years. The process of being restored began September 2012, at a cost of \$64,000. The restoration work was being done by "Maintainer and Restorer of Organs", Mr. Eliot D. Freese. The internal electrical wiring for the organ was being done by Buzz Holt, Jr., life-time member of Martini and licensed Master Electrician. Buzz did the wiring of the organ 38 years ago. The two men had a mutual admiration of one another's work. Buzz stated that Mr. Freese's precision work far exceeded his expectations. Mr. Freese said the electrical wiring job done by Buzz was the best of any organ he has seen.



Eliot Freese, Organ Restorer



The Transfiguration Picture On The Reredos



Raphael's Picture of the Transfiguration

A reredos is an altar piece, screen or a decoration behind the altar in a church. It often includes religious images. A reredos is painted, gilded, or carved wood. Sometimes a tapestry or fabric is used.

The original picture of "The Transfiguration of Christ" on Mt. Tabor was painted by renowned Renaissance Master Raphael. It was his last picture before his death. It was conceived to be an altar piece in the Narbonne Cathedral in France. It is now in Vatican City. In between, it was captured by Napoleon who felt Raphael was the world's greatest artist and "The Transfiguration" his greatest picture. Not pictured in Martini is the lower portion of Raphael's painting which shows a crowd watching Jesus, after He came off the mountain, as He casts

demons out of a young boy. The disciples were unable to do that. The Transfiguration story begins with Matthew 17:2.

There was no altar painting in Martini until 1905. Waldemar Dieterich, famous Baltimore artist, was commissioned to make a copy of the Renaissance painting on our reredos. A picture of 3 panels generally hinged together side by side typically used as an altar piece is called a triptych.

The lovely painting was restored in 2003. The original painting cost \$250 which was paid for by Caroline Ruppel, a member, as a gift for the church. The restoration of the painting cost over \$12,000 and many members gave freely for this to be done.



The **Holy, Holy, Holy** written in gold letters under the picture comes from the book of Isaiah 6:3 and the angels said “Holy, holy, holy is the Lord God Almighty. The whole earth is full of His glory.”

Picture of “Christ Calming the Storm” and Other Art Work

The painting of “Christ Calming the Storm” was also painted by Dieterich, a friend of Pastor Steffens. It cost \$100.



The artist also made some cartoons or designs for the stained glass windows charging \$10 for sketching **Christ Healing the Sick**, and \$25 for **The Crucifixion**.

Waldemar Dieterich, the Artist

According to an article in the Baltimore Sun paper in 1907, “Of all the Baltimore artists and particularly those who are portrait painters no two are more prominent than Mr. Louis P. Dieterich and his son Mr. Waldemar F. Dieterich who have studios at 347 North Charles Street.

Waldemar graduated head in his class from the Maryland Institute and College of Art in 1861. Upon graduation, he was made instructor at the college in “the free hand division”. His fame as a portrait artist grew. United States senators, governors, and important people in business had their portraits done by him. After years in the city he studied in New York, Paris, and Rome.

Notice in the rear of the studio is a picture of Christ from the middle section of our altar piece. On the left hand side on the floor is a portrait of Edgar Allen Poe, Baltimore writer and poet.



Waldemar Dieterich in his studio

Stained Glass Windows

The craft for coloring glass is over 5,000 years old. It was found in homes in ancient Rome and in row houses and bungalows in America from the time of the Civil War until the Great Depression. Stained glass can mean enameled, painted, tinted, or colored glass.



The Nativity Window
Luke 2:1-6



Adoration by the Wise Men
Matthew 2:1-12



Presentation of Jesus in the Temple
Luke 2:21-38



Christ in the Carpentry Shop
Not recorded in the Bible

Our windows are painted for the most part and are called art glass. The tall side windows tell the story of Christ and His redemption from Bethlehem to Calvary, and are symbolic of the Christ-centered message of salvation by faith alone through the crucified, arisen, and ascended Lord Jesus Christ. After the galleries in old Martini were torn down, the windows were going to be painted amber, but Pastor Steffens and the Council decided to ask the congregation to donate stained glass windows. The windows cost \$200 a piece, a lot of money back in 1905. The first five windows donated were **The Nativity Window, The Adoration by the Wise Men,**



The Sermon on the Mount
Matthew Chapters 5-7



Christ Healing the Sick
Stories of Christ Healing the Sick
Throughout the New Testament



Raising Jairus' Daughter from the Dead
Matthew 9:19-26



Christ and the Children
Luke 18:15-17

Christ Blessing the Children, The Crucifixion, and The Resurrection. The window of **Christ Healing the Sick** was a memorial to Eberhard Muhly, first Church Council President who became a doctor of homeopathic medicine. There is also **Christ Raising Jairus' Daughter From the Dead, The Presentation of Christ at the Temple, and Jesus in the Carpentry Shop.** The last window put in place was **The Sermon on the Mount.**



The Crucifixion
Luke 23:26-49



The Resurrection
John 20

The Rose Window

The oldest stained glass window in Martini is the round window over the altar. It is a rose window because the pictures around the center picture have the shape of the petals on a rose. Rose windows are full of sacred imagery as is ours. The colors used in French rose windows are different shades of red and blue. German and English rose windows use lighter shades of yellow, green, and blue. The window in new Martini is a combination of the old and the new. The newer outer circle of petals was made from the parts of the old windows. Each of the old windows had a symbol of one of the disciples at its top. The old windows were too large to fit in the new building so the tops were put around the rose window. Starting at the top, the symbol is a cup of poison for St. John which he drank but did not die. The next is a fuller's club for St. Simon the Zealot who was beaten to death with a fuller's club. The carpenter's square with the initials S and T is the symbol for St. Thomas who built a church in India with his own hands. The hat and purse are the symbol for St. James the elder who traveled a lot spreading the Gospel. The flaying knife is the symbol of St. Bartholomew who was skinned alive. The ax could be St. Matthew or St. Matthias since both were beheaded. The saw is the symbol for St. James the Less. The crossed keys are the symbol for Peter who was told by Jesus that He would give him the keys to heaven.

The original window starting at the top is the dove which represents the Holy Spirit. The next is a baptismal font. Third is a decorative cross. Next in line are the items used during crucifixion. The Lamb Triumphant proclaims Christ's Resurrection victory. Next are the crucifixion tools that nailed Christ to the cross. The Holy Bible is turned to the book of Romans in which St. Paul clearly tells us of justification by grace through faith alone. In the 11 o'clock position are the symbols for Holy Communion.



Celebrations

Mortgage Burning

We did it! We did it in record breaking time! On Sunday, June 6, 1999, we celebrated burning our mortgage. Everyone was given a red carnation to wear imitating fire. We invited John



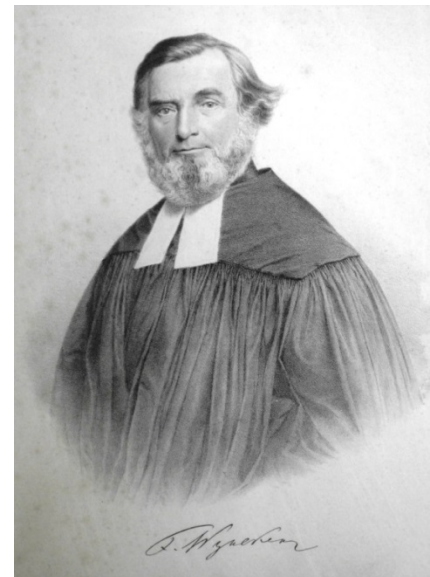
Corkhill, the church's architect, to join us that day for the special event. After the sermon, we brought out a small grill and lit and burned a copy of our mortgage for the new church. What a great day.

At Martini, we can see God's presence. One door closed by paying off our debt, then we were ready to open a new door and start another mission and continue to grow. We had such a new challenge with starting a Preschool in our neighborhood

and running it for ten years. Martini people showed their love for their church and for their Lord with their time, talents, and treasure.

Wyneken Weekend

On October 1, 2009, Martini Lutheran Church celebrated the 200th Anniversary of the birth of Pastor Friedrich Conrad Dietrich Wyneken, the most famous missionary of the Missouri Synod, and a Baltimore pastor, with a "Wyneken Weekend." Pastor Wyneken's ship, the Apollo, landed at Fells Point in Baltimore on June 28, 1838. He ended up staying two months in town, instead of going to the Midwest to start churches. He filled in for Pastor John Haesbeart, the pastor of our mother church Second German Evangelical Lutheran, St. Paul's Church, who was too ill to officiate at the church. In 1845, the Congregation of the mother church unanimously called Pastor Wyneken to be its pastor when Haesbeart left for South America. He stayed in Baltimore until 1850. He found the church to have loose practices, being a mixture of Lutheran and Reformed. By the time he left Baltimore,



Rev. F.D.C. Wyneken

Second German was the first truly doctrinally sound Lutheran Church in Baltimore. He spearheaded the congregation’s study of the Constitution of the Lutheran Church Missouri Synod, which they gladly signed at the second Convention of that body.

Wyneken was greatly concerned with the education of the children of his church. He felt all children of the congregation should attend the church’s school and the members of the church should help to pay tuition for the poorer families.

Although one could walk to Second German Evangelical St. Paul’s Church, children, especially young children, couldn’t travel that far for school every day. It was Wyneken’s idea to start branch schools in the neighborhoods of members. The three branch schools of Second German Evangelical St. Paul’s eventually became the three sister churches Immanuel Lutheran Church, St. Paul’s Lutheran Church, and Martini Lutheran Church. From these churches, 30 more LCMS churches around the city and state developed.

The 13th LCMS President, (but at the time Executive Director of the Department of LCMS World Relief and Human Care), Rev. Matthew Harrison was the Keynote speaker. Having just completed publishing his book, At Home in the House of My Fathers, he was quite knowledgeable about Wyneken. It was a popular conference. People attended from Virginia, Pennsylvania, New York, and Maryland.



Rev. Matthew Harrison

Besides the great speaker, Martini offered a three-hour tour of places in Baltimore where Wyneken walked. Starting off at Locust Point where many Martini immigrants landed, the tour went to



Rose Bresnick, Joyce Stinchcomb and Pat Hartmann

Otterbein Church, where Wyneken was led to believe it was a Lutheran Church. We went on to Saratoga and Holliday Streets where Second German Evangelical Lutheran St. Paul’s Church was located. The tour traveled to his home on Park Avenue across from St. Alphonsus’ Church, and to St. Paul’s Cemetery in Druid Hill Park where his young son Ernst is buried. Finally, the tour took us past the first sanctuaries of Immanuel Lutheran Church, St. Paul’s Lutheran Church, and Martini Lutheran

Church. There was also a cardboard life-size picture of Wyneken to stand next to and have one's photo taken as a souvenir of the day. We served our guests homemade soup and sandwiches made by Pat Hartmann for lunch and a sauerbraten dinner made by Martini's "chef" Dan Knott. It was a long day, but an educational one.

On the day before he died, Wyneken wrote to his friend Alexander Einwaechter and several men in Martini Lutheran Church. The note is below and tells of this great man's affections for Baltimore and its people.

San Francisco, May 2, 1876,

My dear old devoted friend Einwaechter,

I cannot mail the letter of my dear son-in-law without sending my cordial and brotherly regards to you and all your loved ones, as well as all my friends as Muhly, Thiemeyer, Aichele, Treide and whoever of them is still living. It always warms my heart when I think of my dear Baltimore and the many friends and brothers whom the Lord has given me there. May He keep us through His grace in the right faith until our end that we meet again in heaven before the throne of our blessed Lord and Savior. What joy that will be! In cordial brotherly love, yours

F. Wyneken

The picture of Wyneken which appears in this book was found in our files. It is the only one of him in his middle years and is called "the Baltimore Wyneken". It hangs in our History Hall. We also were fortunate to have translated Church Council Minutes from Second German Evangelical Lutheran St. Paul's Church which dealt with Wyneken's ideas on education.

Pastors' Anniversaries In The Ministry

We have had pastors who stay with us a long time and they celebrated special anniversaries in their ministries with our church. Pastors Frincke, Steffens, Engelbert, and Robertson have celebrated 25 years in the ministry while serving at Martini Lutheran Church.

Pastor Frincke also celebrated his 50th Anniversary in the ministry while at Martini. In the morning of his 50th Anniversary, thirty-one grandchildren came to his house and sang him a hymn and gave him gifts. He was given a poem written by Rev. Schaller of St. Thomas Lutheran Church and received a delegation from St. Paul's Lutheran Church who presented him with a letter of greeting from Pastor Kuhn. The church was crowded and gold flowers were everywhere. There were many in attendance from different denominations. The church gave

him fifty dollars in gold for a gift. He also celebrated in an evening service with English Martini Lutheran Church.

Pastor Engelbert's 25th Anniversary at Martini was celebrated in 1943. This occurred during World War II and all the service members who were serving during the war wrote him congratulatory letters which often as not told how much they missed being at Martini. The Congregation was very hungry for these letters which told how "their boys" were doing on the other side of the world.

We had a huge celebration for Pastor Robertson's 25th Anniversary in the ministry – a two day affair. On Saturday, we met at a crab house in Fells Point and waited for Pastor to arrive by boat.



The church people greeted him on a pier after the boat docked and then we ate a nice seafood lunch. On Sunday, we celebrated his Anniversary in the Sunday Service. Afterwards, we roasted and toasted him in the Fellowship Hall and showered him with gifts.

The Preakness and Martini

Several years ago, the Lutheran Church Missouri Synod had an evangelism program involving a lovely three- story raspberry hot air balloon decorated with the triple crosses of the Synod in white. The program was called "Lift High the Cross". A Lutheran pastor, Jay Mason, and his family traveled around the country towing equipment and a hot air balloon. He would get financial support from local churches to fly the balloon in different summer events, or on the church's property. Hot air balloons are a non-threatening way to gather a group of people. The good news of the Gospel could be told to them along with invitations offered to attend the churches.



It was Preakness time in Baltimore, the third week in May, and part of the celebration is a parade of hot air balloons. The Preakness in Baltimore has been run since 1870. The event was named by a Maryland governor after the winning horse of the first Dinner Party Stakes at Pimlico Racetrack. The winning horse was named Preakness. There is a legend that the owner of the horse would not let his handler back the horse up in case someone would think him a “cart horse” and hitch him to a beer wagon. The horse, Preakness, was ungainly and if he could eat and stand up at the same time, it was a “moral victory”.

We decided to help the “Lift High the Cross” balloon be in the parade. Martini paid the fee for entering the parade and provided over 20 volunteers to come to church and learn how to be a part of the ground crew for the balloon. Some of our volunteers had not been in church for a while, so it was a great way to gather our own. After the instruction, we all bought “Lift High the Cross” tee shirts and went home. We met at 4:00 am the next morning at the launch site in Druid Hill Park.

The weather was not safe for the balloons and the parade was scraped for that year. Pastor Mason used the Martini ground crew to inflate the balloon and gave a ride to all who wanted it. The balloon was tethered so it only went up about 300 feet and then came back down.

Since there would be no parade, the plan was to meet in our church parking lot, inflate the balloon and invite the neighbors to come. The wind had begun to pick up at this second launching and the balloon came close to being damaged by our light posts. Then the rains came and the balloon was put away.

The ground crew went home to wash their tee shirts to wear to church on Sunday and to tell the congregation of their adventure.



140th Anniversary

We blew out all the stops when it came to celebrating the church's 140th Anniversary. Our theme was a "Homecoming". We threw a block-party on our parking lot so our neighbors could celebrate with us on the Saturday before the event. There was food and games for the children-- we had a real party atmosphere. Booths were set up to tell about our missions and sign



children up for the Preschool, Sunday School, and Vacation Bible School. Special efforts were made to invite family and friends who use to attend Martini back again on the Festival Day. The choir had a reunion of present and past members who sang beautiful anthems for us that day. The congregation brought photographs of their loved ones who attended Martini and are now with the Lord. These pictures of past members were displayed on tables along the walls of the sanctuary. We had representatives of four of our pastors' families in church that Sunday - Steffens, Engelbert, Biggs, and Robertson. All seven of our past pastors had a letter written about them by someone in their family and posted under their pictures in the History Hall for all to read. We gave out pens and pencils with Martini's name on them. As a gift to the church to earmark this day, the Congregation hired Crystal Moll, a local artist, to paint an oil painting of Martini and the neighborhood around it so we wouldn't forget to reach out to new people. The City renamed Hanover Street in front of the church to "Martini Lutheran Way". A Great Celebration!



Crystal Moll, Local Artist

Crystal Moll graduated from Moore College of Art in Pennsylvania. She is a popular artist in the Baltimore area. She is a plein air painter using urban settings and painting only on location. The church commissioned her to paint Martini on March 26, 2008, for its 140th Anniversary. The congregation's contribution to pay for the painting was generous and broad based. The picture includes



the neighborhood and area landmarks, illustrating the church's commitment to South Baltimore residents, and to telling our neighbors of the saving grace of our Lord Jesus Christ.



Picture of Martini and Crystal Moll

Joint Reformation Services



October 31, 1517, the day Martin Luther nailed his 95 Theses on the church door at Wittenberg Castle, was what started the Protestant Reformation and the birth of the Lutheran Church. For four years from 2012-2015, Martini hosted a joint LCMS Reformation service on Reformation Day afternoon. There is a long history of these joint services reaching back to the 1900s when such services were held in large venues like the Ford's Theater or the Lyric. It was a

way to foster fellowship with the Lutheran churches in the Missouri Synod in our area. These large events showed what we believe to the Baltimore Community. Often a guest speaker would be hired and there would be a talented mixed choir as part of the service. Sometimes there would be a bell choir too.



Organizations

The Beginning of Martini Ladies' Society

Once the Day School of the Southern District started, a Ladies' Society for the school began to form. It held its first meeting on January 5, 1865, three years and four months before Martini was built. The name of the group was "The Sewing Circle of Second German Evangelical Lutheran Church, St. Paul's." Translated minutes state that on January 1, 1866, the 62 ladies of the Sewing Circle met in the school building at the regular time. In the constitution they adopted, the prime objectives were "furtherance of our church and school, our seminaries and missions, and to support indigent students". They paid the \$45.00 a year cost for the school's ground rent, and helped find clothes for poor students. Their minutes also stated that members of Second German Evangelical Lutheran St. Paul Church were considering building a new church under the name of Martini Lutheran Church and forming their own congregation in South Baltimore near the school. The Sewing Circle later changed its name to The Martini Ladies' Society. In its first 43 years, this society raised \$8,300 for the school and for the church.



Ladies' Society at Mrs. Lehr's Farm

The Ladies of Martini were good cooks. They raised funds with oyster and crab cake dinners open to the public, as well as sold lunches at church picnics. The ladies put out two cookbooks, and sold jewelry, Christmas cards, candy, and nuts. One of the more unusual items they sold was paper napkins. Remember the ladies at one time used only cloth table napkins on their tables which had to be washed, dried, and ironed. Just think of the freedom paper napkins

brought to the ladies of the South Baltimore Church. Martini Lutheran Church wrote a third cookbook in more recent times. One of the women who prepared most of the church suppers was Hertha Reinhardt. She was a great cook who worked as an elementary school cook in Howard County at St. John's Lane Elementary School. She made sticky buns and rolls for the students from scratch every day. She also served as a President of the Martini Ladies' Society.



Hertha Reinhardt

The Ladies would take bus trips to Longwood Gardens, Harper's Ferry, and St. Michaels. Do you remember their trips to "Sights and Sounds" to see Biblically-themed plays? They had a lot of fun together.

Augsburg Home and Martini's Ladies

The idea for a home for orphans and the elderly began with a member of Martini's Ladies' Society. Caroline Muhly Lang learned that two orphaned children had nowhere to live. It was Caroline's 62nd birthday and she asked twelve of her friends in Martini Ladies' Society to her party. She told of her concern for two homeless orphans who had nowhere to go but to an institution. In those days, institutions were also the places where they harbored the insane,



Mrs. Caroline Lang

tubercular patients, the chronically ill, and the destitute elderly. She asked her friends that instead of giving a personal gift to her could they give a donation so a home for orphans could be built? The three-dollar collection that day is called the "Augsburg Acorn" because it was the beginning seed money for the Augsburg Home. Caroline and her husband took those two orphans into their home until a house for the new orphanage could be purchased and furnished. Eventually enough money was raised to buy a house, 746 W. Lexington Street, for orphans and also for the elderly to live. It was named the Augsburg Home and was dedicated May 1892. Ladies' from five other LCMS churches joined the Ladies Auxiliary of the Augsburg Home. In 1929, Augsburg moved to the Campfield Campus and continued to grow as a home for the aged.

The Altar Guild

The Altar Guild was first known as the Young Ladies' Society, and was organized March 3, 1872. It was to advance members in literature, to provide the poorer children of the parish school with the necessary books, as well as to assist the poor students in acquiring an education. Later the group was in charge of the altar, linens, and vestment. They made three sets of altar cloths for the 1905 renovation of the church.

The Walther League

The first Walther League in Baltimore started in Martini. First the young people's group was known as the Young Men's Society which bought the large church bell. Then the group became the Confirmation League allowing girls to join. After that, it was known as the Young People's Society. Finally, it became the Walther League in 1918. The LCMS City churches would have Walther League bowling and tennis tournaments to further fellowship. They even put on a Reformation play at the Lyric Theater.

The Youth Group

In more modern times, we have the Martini Youth Group. When the Lutheran Camp Raven Rock was still open, the youth would spend a week in the country. They had Bible study, a pool, summer vicars, and tons of fun. Now as adults they still talk about their experiences. When the camp closed the youth camped at Martini for a week doing some chores around the church and at sister churches, Bible study, fun, and games. Starting in the summer of 2015, Martini had summer vicars again to spend a lot of time with our young folks. Lock-ins and going to a water park near Ocean City are their favorite activities. They dye and hide Easter eggs for the younger



children, serve a dinner to the church, and acolyte. They assemble Thanksgiving and Christmas food baskets. The Christmas baskets include toys, warm hats, and gloves for children. We have a super bunch of kids!

Men's Society

There has been a Men's Society in Martini from time to time since 1913. In the early days, it was a social club. They would play chess and darts, do minor repairs and painting in the church, serve bull and oyster roasts, and provide entertainment for the whole church with plays and musical numbers. They had Carl Dederer Sr. who played songs on a musical saw. One time they got to take a ride with Governor Theodore Roosevelt McKeldin on his yacht. In Maryland, the governor was provided with a yacht for relaxation and for entertaining dignitaries so the state could show off its beautiful waterways. Baltimore was a town with a lot of Germans and the politicians cared about the churches and visiting with possible voters. Knowing Rev. Engelbert and President Herbert Kuenne, I am sure some strings were pulled to give the Men's Club that thrill of spending the afternoon on the water with the Governor. Notice there is only one span of the Bay Bridge in the background of the picture. It was built in 1952.



Pastor Engelbert brought a lot of interesting speakers to the Men's Club meetings. Max Carey, who was inducted in Baseball's Hall of Fame, was a friend of his. They met while attending Concordia Senior College in Ft. Wayne and then both attended Concordia Seminary in St. Louis. Max was a guest speaker several times. Max was a centerfielder and a manager. He led the league in stolen bases ten times in his 20-year career finishing with 738 steals. He played for the Pittsburg Pirates and the Brooklyn Robins. He managed for the Brooklyn Dodgers. A baseball player was a long way from the Lutheran minister that his parents hoped he would become.

The Adult Choir

The first choir at Martini was called the Maennerchor (men's chorus). They would sing in competitions in Maennerchor halls and actually won a few. This choir began at Second German Evangelical Lutheran St. Paul's Church on November 12, 1865, under the directorship of George Muhly. Of course, they also sang in Martini the first day at its dedication.

Next in our history, came the mixed choir of males and females. This group had their own constitution with their own set of rules. "One must be favorably inclined to the teaching of the Evangelical Lutheran Church and attend public services of our church. One also needed to be gifted with a proper musical voice." The choir master would give a person a four-week trial and then decide if he or she could sing. There were elected officers. The President took roll and kept order. The Treasurer kept track that each member paid a nickel at the end of each rehearsal. The money would go to buying music. The Librarian distributed the music and collected it at the end of the rehearsal. He or she also had to catalogue all music and made sure it was kept safe.

The choir met every Friday evening at 8 pm. They had a business meeting on the first Friday of the month after rehearsal. Anyone who missed two months without excuse had their name stricken from the choir. Lastly, there was to be no smoking during rehearsal. A good idea!



The Junior Choir

The Junior Choir was directed by Mrs. Anna Schiffler. She directed from 1942 to 1962. The ladies in the church made the first choir gowns. Miss Anna was very patient with her brood. The Junior Choir sang during church services, on local TV, and at Christmas time in the balcony of the Lexington Street Market. Many of the former Junior Choir members went on to sing in the adult choir.



The Chime Choir

New to Martini is the chime choir. Chimes look like tuning forks with a clapper. They make a softer sound than bells but are played in a similar way. Charles Wildner instructed the chime musicians. This is another way to make a joyful noise unto the Lord. The chime choir had its debut February 14, 2016.



Smorgasbord of Martini's Fellowship And Service Groups

The Christian Women's League was a group of women who put on church dinners and compiled two song books so everyone could sing the same words to popular tunes. **The Investment Club** taught members about the stock market and pooled together money to buy stock. **Miracles at Martini** was a narcotics-anonymous organization. **The Men's Breakfast** once had raw oysters for 7 am breakfast and did the ground breaking for the playground. There was also a **Duck Pin Bowling League**, whose year-end party was a crab feast at the Heckendorf's or the Staehlin's.

Mrs. Margaret Graves

Mrs. Margaret Graves and her sister were among some of the children the Sunday School missionaries brought to our church and she never left. She grew up in "Pigtown", in Southwest Baltimore, and went to Southern High School. That part of town got its nickname because in the middle part of the 19th century, pigs brought in on the B&O Railroad were herded through Cross Street and Ostend Street to South Baltimore to be butchered. Mrs. Margaret told this story. You could smell the pigs, then you could hear the pigs, then you could see the pigs coming down the street. She said she would climb up on a neighbor's front steps so the pigs wouldn't get her school clothes dirty by rubbing up against her. She also said pigs were mean and would bite.

She worked at the Monroe Street Montgomery Ward as an adjuster. That meant when the ladies came in to buy under garments from the Ward's catalog, she would measure them for a proper fit. She was the only one who was allowed to measure the nuns who came into the store in search of this service.

Margaret worked tirelessly at Martini. She was a helper for Miss Margaret Krantz in the primary class in Sunday School and Vacation Bible School for many years. She was the craft lady during lesson time. She was President of the Ladies' Society. The group would have various fund raisers to help the church make money. She made sure the kitchen was cleaned and well supplied. It is through her efforts that Fellowship



Margaret Graves

Hour began after church. She was always baking something yummy and filling in for those who forgot to take their turn of supplying goodies. She ran the bake table at all the flea markets, getting the church bakers together to sell their wares at the fundraisers. The beautiful banners that hang in our church during various times of the year are her creations. She made 17 in all spending several weeks assembling each one. She also would make stoles and banners for the Confirmation Classes which had their Bible verses on them. She and her husband, Church Councilman, Thurman, would clean around the church, sometimes scrubbing on their hands and knees. She would pay for the palm crosses we give out on Palm Sunday. She sent cards to shut-ins. Also, the shut-ins would receive an Easter basket made from old greeting cards sewed together and stuffed with candy made by Margaret Krantz.

She showed her love for the church in too many ways to count. Margaret has since gone to be with her Maker and her beloved husband died eleven days later. Her daughter, Sandy Pletka, best known for her beautiful choir solos, joined the Ladies' Society and took over as President. She also made sure Fellowship after service would continue by making a rotation schedule for the different bakers so all the work would be spread out. Sandy also gifts the church the palm crosses as her mother did.

Times Of Trouble - Find Solace At Martini

Prayers for President William McKinley

In Church Council minutes dated September 8, 1901, it said, "The Governor of the State of Maryland asks citizens to assemble in their respective places of worship and make intercessions to Almighty God for the life of William McKinley." McKinley was the 25th President of the United States who led the country to victory during the Spanish America War. He was shot twice by an assassin. For a brief time he showed improvement. Martini held a prayer service for him on September 11, 1901. He died from his wounds on September 14th.

The Great Baltimore Fire, 1904

Another disaster befell Baltimore. On Sunday, February 7, 1904, a fire began in the Hurst building's basement and raged for 31 hours. It was believed started by a cigarette and flames fanned by strong wind burned the central part of the City, about 80 blocks, destroying 1,500 buildings. Fortunately, no homes were destroyed and no one was killed. The fire



began on the waterfront and went to Mount Vernon on Charles Street.

The people of Martini went over to Federal Hill to watch the inferno, or climbed to the upstairs of their homes and looked out of their windows to watch the fire. Rev. Steffens and family watched the flames from the steeple of Martini.



Our church records mentioned the event by reporting, “As the original financial report of our congregation was destroyed by the February fire, it was resolved that no report would be printed this year.” Pastor Steffens served on the Mayor’s commission for rebuilding the City. He helped to start the Baltimore Museum of Art, according to his granddaughter, Betty Coulson.

Influenza Epidemic of 1918 In Baltimore

By 1918, Americans had more money and leisure time. Roller rinks, movies, dance halls, pool halls, and amusement parks came into fashion. World War I was over on November 11, 1918. But, did you know about the Spanish flu epidemic of 1918 in Baltimore? A few cases were found among soldiers coming back from the war who were stationed at Ft. Meade, 25 miles outside of Baltimore, on September 24, 1918. The sick soldiers were isolated but the base remained open and soldiers could go to Baltimore on leave. Within a few days, there were 1,900 cases of flu in Camp Meade. Then 300 cases of flu were reported at the military hospital at Ft. McHenry. Soon after, there were 1,500 case of flu at Aberdeen Proving Ground. Thousands of military contract workers went to work in these camps and brought the disease into their homes in Baltimore. The City Health Commissioner did not treat the disease aggressively enough. He thought it was just the old fashion flu. The hospitals were so crowded with patients they could not take anymore. Cemeteries had trouble burying the dead. The public schools closed down on their own on October 8th. On one day in October, there were 30,000 students and 208 teachers out sick. Halloween activities were canceled. Retail stores, theaters, and large gathering places were closed with the exception of saloons. It was thought liquor had a medical effect. Baseball was banned. On October 11, 1918, all city churches were closed including Martini by city health officials. At night, the city had a dull pale because the gas lighters were sick and many street lights remained dark. There were 626 streetcar operators out with the flu. People were asked to make fewer phone calls because phone operators were sick and off the job, and milk men were out sick so milk was not delivered to

homes. Two weeks later there were fewer cases of new flu and churches were allowed to open on October 25, but the Orioles baseball game was still under the ban. Jack Dunn wanted to stage a game at Oriole Park but was turned down flat, because it would bring too many people together.

The following announcement was found in our historic files.

October 25, 1918

THE BAN IS OFF

MORNING SERVICES ON SUNDAY

German services at 10:45 am, English Services at 8:30 pm Sunday School at 10 am

We have all felt the hand of God during the influenza epidemic; we have felt the need of communion with God; we have deplored the fact that we could not assemble in our House of Worship to pray and find consolation. Now let us not forget the voice of God. "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name." Psalm 100 v.4

According to church records, no one in Martini died from the flu that year.

9-11, the Day America Was Attacked

Most Americans were watching the Today Show or one of similar type, when two planes smashed into the twin towers of the World Trade Center Complex in New York City, one more hit the Pentagon in Washington D. C., and the last one crashed in a field in Shanksville, Pennsylvania on its way to target the Capital Building in D.C. Nineteen Al-Qaeda terrorists hijacked four planes to crash them into American landmarks. Once people gathered in their homes and knew everyone was safe, it wasn't enough. Many Martini members went to church for solace and prayer. According to Ronnie Bresnick, "We wanted to go somewhere that was solid and true and peaceful - a place to pray". Pastor Robertson opened the doors to the neighborhood inviting all to a prayer service. We saw several of our neighbors that day come in and kneel and pray. Where else would a Martini member go but to the Lord's house in time of trouble?

Proud to Be a Lutheran

Back in the day, Sunday School teachers used to give keychains or silver plated jewelry with Luther's Seal on them to their students who memorized all ten Commandments or others parts of Luther's Catechism. On the back it would say "I am a Lutheran." As mentioned earlier, holding joint Reformation Services in the City was a way to show the community what it meant to be a Lutheran. There also used to be a Lutheran Night at the Orioles Baseball Park, when all the Lutherans would stand up and cheer after the announcer reported it was Lutherans' Night. Truly they were the worst seats in the stadium, but it was fun to be with a Lutheran crowd.



The Luther's seal ring belongs to Carol Meister, who can trace her family's line back to the mother church, through the Muhly family. Her parents gave her this ring on her Confirmation Day, more than 40 years ago. She said she wore it everywhere, but one day she lost it. For twenty years she had searched for it every now and then and even looked through catalogues to find a replacement but none would do. She now owns her parents' house and was cleaning the freezer when she felt something in a crevice. Her ring! It still means the world to her.

From time to time the Church has passed out pins to the Congregation. Here is a collection of them: the cross, the dove for the Holy Spirit, the triple Lutheran Church Missouri Synod cross, Luther's seal, a pin won for good attendance in Sunday School, a pin to get 100 members in the Young People's Society, a fish hook to be reminded to be fishers of men, Martini's 40th Anniversary pin with Pastors Frincke's and Steffens' pictures on it. A Full House for the Lord, and Jesus is the reason for the season. We all wore these buttons proudly.



Even the City of Baltimore has promoted our Church. On the 140th Anniversary, they posted an honorary sign on the Hanover and Henrietta intersection light pole to rename Hannover Street as Martini Lutheran Way. The sign is still there.



On the 500th anniversary of the Reformation, we produced and proudly tied a Reformation Banner on the outside of the Church. We were the only Lutheran Church in the city with a Reformation Banner. Unfortunately, shortly after it was proudly hung outside on Hanover Street, a strong storm blew it away. If you find it, bring it back to us.



Now you can get a car license plate with Luther's seal. To show you are a Lutheran on your tag you must fill out a form at church and write a check for \$25 for the license plate and give your best gift for the Wyneken Project. The funds from this project are be used to strengthen confessional LCMS churches in Baltimore, increase Lutheran identity, and provide education to Seminary students in urban ministry. The plates look nice and you can let people know **YOU** are a Lutheran!



Christmas at Martini

Stille Nacht:

Stille Nacht! heilige Nacht!
Alles schlaeft; einsam wacht
Nur das traute hoch helige Paar.
Holder Knabe im lochingen Haar.
Schlaf im himmlischer Ruh!
Schlaf im himmlischer Ruh!



What Christmas memories we have.

Even today on Christmas Eve during the singing of “Silent Night,” the church’s lights are dimmed to total darkness except for the Christmas trees, and everyone holding a lit candle is singing the first verse of “Silent Night” in German. One hundred and fifty years of singing that favorite song in the language of the German immigrants who founded our church is beautiful. For these few moments, everyone can speak German.

Back in the day, the decorating of the church was handled by the men of the church. For years my Dad, Edward Engelbert, made a huge pot of spaghetti sauce the Saturday before the decorating day so the men would have a warm meal. After service, the workers changed into old clothes and chowed down. It was time to begin. Several men carried the trussed- up tree in from the backyard. It was put in the 3-foot by 3-foot by 3-foot wooden handmade stand while both tree and stand lay on their sides. The first few feet of the tree’s branches were let free from their bonds and decorated with lights and Christmas balls, because the tree was too tall to reach to the top to decorate with our ladder. Then, the crew was called together to walk and lift the tree and its stand to an upright position. The ladder was huge and A-framed with a center extension ladder. One could not have a fear of heights and work at the top of that monster. Normally the shorter, lighter, and probably younger men got that position. Mr. Buzz Holt Sr. and Mr. Carl Kullick would be in the counting room with the electric board coordinating the light show. The two electricians were masterful at this. Not only did they have to control the light displays on ten window sills in the church, they also had two smaller altar trees and the large tree which often had two colors or different lines to control. All lights came on with a flick of a switch and were also controlled by a dimmer wheel. Mr. Heckendorf would bring in loads of holly from his property to put in front of all the windows. The work often went to 6 or

7 o'clock at night. Pastor Engelbert would direct the tree trimming so the balls and lights were evenly placed. One year, he had the workers put on tinsel one strand at a time. The tree would be wheeled to its proper place, and everyone would take a moment, sit in a pew, and look at their handiwork.

In the beginning years of our church, there was a 6 am service every Christmas morning. Then the Congregation would come back to Martini for the children's Christmas service at 8 pm that same night. It wasn't until the 1940's that the 6 am service was stopped and an 11 pm Christmas Eve service took its place. There was still a children's service at 8 pm Christmas night. Do you remember how the Christmas trees and Christmas lights on the window sills under each stain glass window were dark at the beginning of the midnight service? Then as the organ began to play the first hymn, the tree lights came on very dimly. As the song progressed the lights would get stronger and stronger all over the church. Just when you thought they couldn't get any brighter, they did.

In the first years of Martini, great coal stoves in the front and in the back of the church supplied the warmth for the church. Side galleries from the organ loft all the way around to the front of church were held up by steel pillars and provided extra seating. Standing in the galleries were men with bamboo poles with a candle affixed to them to light the gas lamps in the chandelier. In the same manner, also they lit the candles on the Christmas tree before electricity was installed. The Pastor's study which connected the parish hall to the church did not exist until 1905. Next to the church yard was a store that did not belong to the church. Assembling in the parish hall, the children entered the church through the side door, facing on Henrietta Street, as they sang their processional hymn in the German language. During the service a Councilman would stand near the tree with a long bamboo pole on which a sponge was attached, ready to extinguish any candle which threatened to catch the tree on fire.

Old Martini had one very tall tree and then two altar trees. Sometimes the tree almost touched the arch near the ceiling. In 1905, electricity was installed in the church, but that Christmas the congregation wanted live candles on the tree for the last time and turned down the new electric lights. In new Martini we have gone to two large altar trees decorated in white, silver, and gold.



1915



1948



1963



1920



The Christmas Spirit in old Martini in 1868 is still found in Martini in 2018. The same Christmas Gospel is still being preached; the same hymns and carols are being sung. The Christmas trees still stand for the symbol of everlasting life and their lights speak for the glory which surrounded the frightened shepherds. Those of you who are the first generation in your family to worship at Martini, welcome to our family. Many of us will be celebrating Christmas as our fathers and mothers and their fathers and mothers did at Martini Lutheran Church for the last 150 years.

Acknowledgement Page

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