

THE AUTOBIOGRAPHY OF JULIUS LOHMEYER

Written after his eightieth birthday and
not completed at the time of his death



Presented by Clamor and Dora Lohmeyer

Mount Barker, South Australia

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The following is an annotated transcript of the autobiography of Gottlieb Johann Eduard Julius Lohmeyer (1849-1929), which was first published as a 26-page booklet by the Mount Barker Courier Print in 1936. The original autobiography was in German and translated into English by Clamor Lohmeyer and his wife Dora, who also commissioned the printed edition. A copy of the original booklet was kindly provided to me by Mr. Rex Lohmeyer. This transcript was prepared, edited and annotated by Dr. Matt. Lohmeyer of Kareela, NSW in September 2005. It is published with the permission of Mr. Rex Lohmeyer.

Dr. Matt. Lohmeyer © 2005, 2006, 2010

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My dear Children —

The thought has often come to me that it would be nice if I could, through God's grace, leave behind a few details of my experiences and life's history, that you also may know of the everlasting grace and mercy of the Lord Jesus Christ towards a poor sinful man such as I am. "Bless the Lord O my soul and forget not all His benefits" (Psalm 103:2), and further, "Remember the days of old, consider the years of many generations" (Deut. 32:7).

My great grandfather on my father's side came from the province of Westfalen in North Germany and, besides being a master baker, also owned land. My grandfather owned a distillery in Minden in Westfalen. My father (Ludwig) had a brother named Eduard, and three sisters. The eldest was Friedericke, who married a merchant named Niehus. They had one son named Otto, who has long since passed away, leaving behind two sons. The second sister's name was Dora, who married a plumber named Ebelenz, and left behind two sons and two daughters. The third one was called Bertha, who married a baker called Schmidt. They had one son and one daughter, but she (Bertha) died soon after their birth. The son, Justus, took over the business of his father later on. Justus had a son who was employed in the Law Court as an assessor.

My father's brother was a coppersmith, went to Wien¹ and learnt the art of beet sugar manufacture. He was employed by a Russian count to establish a sugar factory, and became the first works manager and later partner. He married a Russian lady and had three sons and one daughter; the daughter married a Russian count. One son died in South Germany where he was studying forestry. The other two boys, Eduard and Ludwig, graduated as engineers at the Polytechnic in Hanover and later returned to South Russia.

My father, who was born in October, 1809, had a great fancy for building, and was an all-round handy man. Upon the wish of his mother he became apprenticed to the merchant trade, but had no liking for it, and as soon as his term was finished, he entered as a volunteer to the artillery. He attended a military school, and after twelve years' service as chief gunner resigned and became customs officer, first on the Brunswick² boundary (where he married), and later at Cologne on Rhine³, which position he held for more than twenty years. Upon retiring he had an Order conferred upon him. He then returned with our mother to his birthplace, Minden, in Westfalen, to spend the evening of his life. Our mother died there on July 4th, 1884, at the age of 60 years. My grandparents' tombstones reveal the fact that both lived to be over ninety years of age. As my

¹ Vienna

² Braunschweig : the Herzogtum [Duchy] of Braunschweig was quite extensive, comprising chiefly four large, but unconnected areas of land: the Calvörde and Braunschweig districts in the East, stretching to the Weser river in the West and the Blankenburg district in the South-East. Braunschweig joined the German Customs Union [Deutscher Zollverein] relatively late (1844), chiefly on account of being effectively surrounded by the Königreich [Kingdom] of Hannover, which was strongly opposed to the Prussia-dominated Union.

³ Köln am Rhein

father was now alone my sister took him to Samotschin⁴ in East Prussia, now Poland, where he died on October 27th, 1884, at the age of 75 years.

My mother's maiden name was Fricker, and her grandfather was a blacksmith who employed quite a number of men in Helmenstadt⁵, which used to be in the Duchy of Brunswick. My grandfather was the Kantor, that means the parish schoolteacher, organist, and lay reader in the church at Ottenstein⁶ in the same Duchy of Brunswick. My grandmother's maiden name was Alert, but she died young from dropsy, before my mother was sixteen years old. My mother, whose name was Matilda, was born on May 11, 1824. She had a maiden sister named Augusta, and also a brother Julius, who was a director of music in the English army and went to India. During the persecution of the Christians in 1857 he fled from Delhi to Calcutta, leaving behind him all that he possessed. Later on he planted a tea plantation. Through a stroke he fell from his horse and died. The Indian Government commandeered all his possessions. A second brother was a chemist and had a chemist's business in Borsum⁷, Brunswick. Later on he went to Wien and studied as a doctor and married a doctor's daughter named Klingenspor and began a practice in Hameln⁸ in the province of Hanover. He had one son and one daughter.

With reference to our family, there were five children, three boys and two girls, Bertha, Julius, Ludwig, Adolph, and Emilie. Ludwig died at the age of five years from throat trouble. Emilie only lived a few weeks. We three older ones were born in Lichtenhagen⁹, and Adolph in Herligendorf¹⁰ and Emilie in Cologne on Rhine, where most of our childhood days were spent. My sister Bertha proved to be a brilliant scholar and was especially gifted in handwork. She was able to go from school before the regular leaving age and took a position as governess, having passed the necessary examinations for governess. During the Franco-Prussian war of 1870-71, she went through a short course in hospital work and passed the necessary exams as a voluntary nurse for the wounded. She became Sister of a tent and was presented to the Kaiserin¹¹ and received a St. John's Order¹² and also a gold cross from the King of Saxony in recognition of her services. She married a merchant named Lankau, who afterwards became managing director of a rolling mill in Hagen in Westfalen. The marriage was blessed with three children, Paul, Else, and Hedwig. Paul, after receiving his diploma as engineer in Hanover, was employed by Siemens¹³ and Haske as electrical engineer and served as a reserve lieutenant in the war, 1914-17. Else became a music teacher and she married a mechanical engineer named Bock, who died seven years later, leaving one daughter

⁴ Likely today's Szamocin, formerly Samotschin or Fritzenstadt, a village about 30km East of Pila in Poland.

⁵ Almost certainly Helmstedt, about 30km E of Braunschweig

⁶ Ottenstein, a village 20km SW of Bodenwerder in the district [Kreis] of Holzminen

⁷ Börßum, ca. 30km S of Braunschweig

⁸ Hamelin on the Weser river, city of the famous 'Pied piper of Hamelin' story.

⁹ Most likely Lichtenhagen near Ottenstein in the district of Holzminen

¹⁰ There is no such village in Germany. Possibly Heiligendorf ca 30km NE of Braunschweig?

¹¹ German Empress Auguste von Sachsen-Weimar, daughter of the Großherzog von Sachsen-Weimar-Eisenach (called "Augusta"), wife of Kaiser Wilhelm I.

¹² Possibly the Johanniter Orden, but needs confirmation.

¹³ Werner Siemens and colleagues founded the 'Telegraphen Bauanstalt Siemens und Haske in 1847. Siemens und Haske built telegraphs as well as electrical locomotives for use in underground mines, etc.

named Gerda. Hedwig had a great liking for painting and attended the academy of arts at Düsseldorf. She now lives at Cologne.

My sister Bertha's husband was brought home dead on account of heart failure on June 19, 1916. My sister Bertha, who suffers from gout, is a confirmed invalid and almost blind, and is living with her daughter, Else Bock, who since her husband's death earns her living through music teaching. Her (Bertha's) son, Paul, provides for his mother. (N.B.—Bertha passed away on July 31st, 1929, at the age of 81 years.)

My brother, Adolph, was born on June 8th, 1852, and after leaving the technical school he became a fitter in which work he became very proficient. Later on he took a private course of study with me and accepted a position on the engineer bureau of the Bergisch Märkischen Railway¹⁴, then in the locomotive works in Egersdorf, near Hanover. Later on he took a position as draughtsman in the Royal Railway¹⁵ office in Stendal, near Berlin¹⁶. Later on he came with me to Australia, where he visited South Australia, Sydney, Brisbane, Cooktown, and the surrounding districts, and worked mostly in workshop as a machine fitter but nothing permanent, so that after six years he returned to Germany where he married the daughter of a contractor (her name was Thekla Gunther¹⁷, who was born on January 23rd, 1856). He finally obtained a position as foreman in a factory at Cleve¹⁸, in Rhineland, which position was permanent. He died suddenly from heart failure on February 17th, 1926. Through the influence of the late Pastor Schirmeister, of Brisbane, he became converted. As his wife used to be a Roman Catholic they linked up with the Apostolic Church, which is very similar to the high Church of England. The widow, Thekla, is still living in Cleve. She presented me with one of their hymn books.

As far as my own life is concerned, I can only praise and thank God that in spite of apparent hindrances, God has ordered everything so wonderfully for me. From my youth up God in His wisdom endowed me with few gifts; on the other hand, He gave me a strong will-power and endurance. I would persevere when others had long since given up. At school I learnt slowly, but having once grasped anything it remained. Owing to convulsions I stuttered, and being small and puny in person and near-sighted, I was made an object of ridicule and jokes by many. When ten years of age I took lessons in French with my sister, but had no liking for it, though later on it came in very useful to me. I was much more fond of drawing lessons, which I also practised at until I was twenty-three years old. At the technical school I only spout, two years from the age of thirteen to fifteen. After that I spent four years learning machinery construction work, but on the whole learnt but little in spite of the fact that the contract was that I would be taught

¹⁴ The Bergisch-Märkische Eisenbahn was one of the many railway companies operating in Germany in the mid 19th century. The Bergisch-Märkische Eisenbahn was instrumental in opening-up the Ruhrgebiet to rail.

¹⁵ Königliche Eisenbahn

¹⁶ Stendal is about 100km W of Berlin and a main railway junction for N-S traffic (Hamburg to Leipzig) and E-W traffic (Berlin to Hannover)

¹⁷ Thekla Guenther (see p. 14) or possibly Günther

¹⁸ Today Kleve (engl.: Cleves)

welding, filing, and turning. Through carelessness I lost the first joint of the third finger of my left hand through getting it caught in cogwheels. After my apprenticeship I served another six months with a fitter and then worked for another four years as improver in the different workshops. During the war of 1870-71 I worked in the arsenal and later in Dortmund in Westfalen with my brother in the railway repairs shops, and later on in an office safe factory. During my apprenticeship I had an occasion of proving God's merciful protection. I had instructions to assist in rivetting boiler tubes, when suddenly the head of the hammer flew off the handle and whirled past my ear. Had the hammer hit me I would have been dead on the spot.

On account of the illness of my brother, and at my parents' wish, we came home again. We then took a private course of study with our former teacher at the technical school, which enabled us after six months to take a technical position in a drawing office, Adolph at the railways and I in the machinery works of Quack and Durselen. As this workshop was being newly fitted up, so I had the opportunity to assist in the fitting up and to make the detail drawings. My salary was raised three times in one year and I was given the offer that if I would bind myself for three years my salary would be raised each year, and in addition I would receive 3% of the profits. I declined the offer as I did not want to be bound. After a year I accepted a position with a much higher salary and free lodgings in an old castle of Reutlingen¹⁹ at Immendingen²⁰, in South Germany. These works belonged to the Prince of Fürstenberg and built mainly turbines and sawmills. Here I spent a very happy time in the Black Forest with its many strongholds and castles in the valley of Donau, which I visited, where also the three rivers unite at Donaueschingen²¹. I also visited Wildenstein and Werewag with its sevenfold echo. As artisans were wanted on the Gotthard railway in Switzerland, I offered my services and was accepted with a considerably higher salary than I had been receiving. I was employed in the drawing office of the chief mechanical engineer at first at Zurich and then at Luzern, where I became his assistant, and through his influence received advancement. My main work was construction of mountain engines and the fitting up of workshops, which gave me many an interesting problem to solve. At that time I became a member of the Swiss Engineer and Architects' Association.

So my loving Heavenly Father, in spite of my few gifts, was leading me to repentance through His goodness, and to Him be praise and thanks that His mercy to me was not in vain. Having been brought up in a Christian home, I in my youth had accompanied my parents, and especially my mother, not only to the Sunday services but also to the weekly prayer and Bible study classes at the Baptist and Moravian Churches, and as opportunity offered, to services held in the homes of Christians. At one of these meetings held at the home of a carpenter named Gogarten, an old farmer, who was there on a visit from the hill-country, took charge and spoke on Psalm 84. Through this

¹⁹ Reutlingen is 25km SE of Tübingen

²⁰ The village of Immendingen lies on the Donau river, about 25km E of Donaueschingen

²¹ Donaueschingen, 60km E of Freiburg

meeting God opened my heart so that I could see my own sinfulness, and I began to pray for the forgiveness of my sins from a full heart. I may have been about ten years old at this time. During my apprenticeship at Liesegang a young man named Wichart, from Beyern, came there to work and he told me of the Cologne Young Men's Association, through which he had become converted. He later went to America from Chrischona, near Basel, as a preacher. As this Young Men's Association was founded on orthodox Christian principles, I joined up with them and attended mainly their prayer and Bible classes, and also took part in the Sunday School, which this association ran.

My confirmation catechist was a fine Christian man, and he advised me to read the Bible daily, a chapter each from the Old and New Testaments. I made this a practice of my life, especially when I was in Immendingen, a Catholic centre, where the Protestant Church was two hours' walk distant. During this time the Dusburger²² Sunday paper was a great help to me. In Switzerland I had my first experience with Rationalistic preachers. Here also I met the Methodist minister Rev. Gebhardt, who was the compiler of the hymn book called the 'Frohe Botschaft' (Glad Tidings). I also got to know the Baptist minister, Rev. Frohlich, a minister much blessed by God and who also made a great impression on me. At the Frauenmünster Church there was also a preacher, who took a firm stand upon God's word. By joining the gymnasium and rifle club I came into contact with worldly Companions: still I was on the alert and I was glad when our office was transferred to Luzern and I got away from them. The scenery here was more beautiful and afforded opportunities for excursions. The view from our office window upon the 4 Waldstatter Sea²³ and the whole mountain chain was wonderful. Unfortunately, I came back into quite a Catholic district and in the only Protestant Church was a minister who openly denied Christ. At the same time everything was tainted with the Darwinism swindle, and in Zurich they had established a chair, and he who professed to be cultured had to believe in the ape theory. Under these circumstances I yearned to have fellowship with other Christians.

Accidentally I noticed a Bible book depot, went inside and bought something, and so became acquainted with the Bible Colporteur²⁴, who drew my attention to the preacher at the Catholic Cathedral, who stood upon the Word of God. No sooner said than done, I attended the morning service from 9 to 9.30 o'clock (which time was given up for the sermon between Mass) as long as I remained in Luzern. The preacher spoke each Sunday upon a portion from the Gospels, but knew very little of the free grace through Jesus Christ, and maintained that the forgiveness of sins could only be obtained through penance and the Holy Communion. The abovenamed Colporteur and his wife used to belong to the Roman Catholic Church. He came from Wurtemberg²⁵ and told me the following-story:—

²² Probably 'Duisburger' – from Duisburg

²³ Vierwaldstätter See

²⁴ A hawker of books, especially bibles

²⁵ likely Württemberg, a province in southern Germany

His parents and brothers and sisters were strict Catholics. As a boy at school he noticed the difference between the stories of the Bible and the "Cablan," which contained the religious instructions and explanations, and his questions to the teachers were very embarrassing for the teachers, so much so that they complained to his parents that the boy was embracing heretical ideas, for which the boy was severely punished by his parents. After finishing his apprenticeship as a bootmaker, he came to Stuttgart, where through an evangelical Christian friend, he joined up with the Young Men's Association, and through searching and God's Grace he was led to acknowledge his sins and found the pardon, for his sins through faith in the Grace of Christ. Later he offered himself as a student in the Missionary Training College at Basel, where he attended the evening classes, and eventually was accepted by the British and Foreign Bible Society as their Colporteur for Switzerland. Soon he gathered together a small company of Christians and once every six weeks they would get a minister from either Bern or Genf²⁶ to preach to them and administer to them the Holy Communion, irrespective as to the Church to which he belonged, as long as he was founded upon the Word of God and a faithful member of the body of the Lord Jesus Christ. Through circumstances like these, one learns what it means to be free from all parties and bias in the matter of Christian faith and rejoices to have fellowship with the Children of God.

As far as my spiritual life was concerned, it went with me according to Romans 7. In spite of praying and Bible reading, I did not have the assurance of my salvation, but it was a matter of falling and rising again with "Good intentions." The Bible Colporteur supplied me with Christian literature, and in one of these there was a statement to the effect that by reading the Gospel of St. John and the Epistle to the Romans one could be led to the Assurance of Salvation. I immediately set myself the task of reading these two books, and one Sunday as I was meditating upon what I had read the words flashed into my mind, "Doubt not, Only believe!" Upon this I determined to believe it (without understanding) that I was the Lord's, whereupon my heart was flooded with peace and joy to such an extent that I could not keep from telling my landlady and my friends about it. If they understood me or not I don't know; but when I wrote and told my parents about it they rejoiced with me. I gave the landlady and her niece, among other literature the "Palmleaves" of Geroch to read, and the niece a Catholic Bible when I left there, as she often used to borrow my Bible. The landlady said once, "she feared that the Protestants were in Christendom but they (the Catholics) were only alongside." The landlord showed me his Kistemaker testament from which he read daily and told me that he left the readings of the Saints to the women, the main thing to him being to have the mind of Christ. Praise be to God, He has His elect among all people in spite of their different creeds. All these have now passed, from faith to sight.

Through meeting people like this one learns to say with St. Peter, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and

²⁶ Geneva

worketh righteousness, is accepted with Him." (Acts 10, 34-35). Up to this time God had drawn me through His abundant goodness but now (as my friend once wrote in my album), I had to go through the "university of suffering," into the valley of humiliation. Through jealousy on the part of the Chief Engineer towards our Mechanical Engineer who was superior to him in knowledge and shrewdness, the Chief Engineer sought to humiliate him. The Mechanical Engineer designed an engine of 80 horse power that could draw 800 tons up the grade, thus increasing the haulage and consequently saving 31,000,000 francs equalling £1,240,000 which upset the whole plans and measurements of the Chief Engineer and was accepted by the Administration. The result was that the directors through the influence of the Chief Engineer closed the office of the Mechanical Engineer and he was sent for a year on an educational tour. Through this I came back to my parents in Minden in Westfalen. On my journey home I visited Basel, Strassburg²⁷, Heidelberg, Mannheim²⁸, along the Rhine to Cologne, then per railway to Düsseldorf and Elberfeld to Minden, visiting many friends en route not being limited and having a free pass to Berlin and back to Switzerland and could break my journey anywhere during the period of a year.

At this time I got to know my future brother-in-law, Ludwig Lankau, in Cologne. That Christmas I visited my brother, Adolph, in Berlin and on that occasion got to know the Court preacher, Kogel, also the whole Royal family through attending the Cathedral; besides many other interesting things; but also the poverty and the effects of the lust for pleasure and the Sabbath desecration. The housing problems and the struggle for existence on every side did not give me a good impression of Berlin, arrogance and riches reigned side by side with the greatest poverty. Minden used to be a fort, but is not now. It used to have three Lutheran Churches and one Reformed Church. Pastor Bruch of the Petrie Church was a great orator but a Rationalist; and told his children at the confirmation class that he as pastor had to teach them the Lutheran catechism and Bible verses, but he himself did not believe in them. The other minister had a lot of theology, but of true Christianity there was no trace. At one confirmation he gave all the children the Holy Ghost and they were now all children of God and could come to Holy Communion. The formula reads, "Receive ye the Holy Ghost for the power and strength to do all good and to overcome all evil."

Poor deluded man, is it a wonder that his congregation looked like it?

At first the people from the country went into the hotel for a glass of brandy, then into the church where each one had his locked pew, and where they slept through most of the sermon. As soon as he was finished preaching and during the singing of the last hymn they walked out and went again to the hotel for more brandy, women as well as men. After this they would do their shopping, and during the afternoon you could see many a one rolling home drunk; but nothing was mentioned in the sermons against this.

²⁷ Straßburg is today's Strasbourg on the Rhine (now part of France)

²⁸ Mannheim

What I liked best was a small Christian council of a little church that stood firmly on the word of God, and openly denounced the sins of the people. The minister of the Reformed Church, who was an aged man, also had his small light shining brightly. Besides this there was a preacher from the Evangelisation Society named Beck who urged the people to repentance, and to a live faith, and also to holy living through faith according to the Word of God. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." (Colossians 2, 6). This minister, as all true Christians who take a firm stand against worldly mindedness had a hard task both against the people and the ministers who openly declared him from the pulpit as a heretic. One minister complained to one of his members that Rev. Beck was worming himself into his congregation and causing unrest, and stated that he should go to the heathen and preach to them, to which the former replied, "That heathen am I: as long as I have attended your church you have never once impressed upon me my lost state, etc." A self-righteous old lady once told my mother that the sermons of Rev. Beck had caused her much unrest but since she had left his church her peace of mind had gradually returned. One Sunday afternoon I accompanied him to a village for a service and in his sermon he pointed out how many times a man sins in one day, hence his great need for a Saviour. After the service a man came up to him as pale as death and asked who had told him all about him so that he had publicly revealed him to all. Rev. Beck replied that he did not know him and that nobody had spoken about him, but if the Spirit of God had opened his eyes to see his lost estate, he should humble himself and become converted, but these words could hardly quieten the man.

I joined this congregation and had a very happy and blessed time in their meetings and in their prayer and Bible study classes where I first began to pray audibly in public. I also took part in Sunday School teaching. I have never met a more active man than Rev. Beck. During the day he did house-to-house visitations, and in the evenings conducted services either at Minden or in the villages, to which he would walk from between twelve and sixteen miles at times. As I had plenty of time I would often accompany him. Later on I learned that he and his family had gone to America.

As my nerves were affected through study and designing, I took a well-earned rest and went for a round trip. First I went to my uncle, Dr. Fricker, in Hameln²⁹, where I got to know his wife and daughter and father-in-law, Dr. Klingenspor, and also Auntie Augusta, who was keeping house for my uncle. Auntie Augusta was also keeping house for my step-grandmother and the two step-uncles and was made welcome there. Both step-uncles were teachers at the post primary schools. From there I went to Hanover where amongst other interesting things I came across was an old cemetery. At the front of this cemetery near the road, stands a monument made of a great basalt block with steps leading up to it, and with these words written on it, "This grave must, never be opened," and on one of the steps the words, "This grave is bought for eternity and therefore the stone slabs are joined together with iron clamps." Nevertheless God provided for a seed to

²⁹ Engl.: Hamelin

fall into the ground which grew through the joins of the slabs and became a great tree bursting the stones asunder, and lifting this great stone in the air from the back, and encircling it with its roots. God thus shows His omnipotence through an insignificant seed: and the helplessness of foolish man. God had led me through His grace in Christ Jesus to repentance and faith, now I needed the training whereby pride, high-mindedness, frivolity and all the lusts of the old Adam were to be laid in the dust.

In spite of every effort to obtain a position, God in His hidden wisdom, would not allow it, and after remaining with my parents for two and a half years, our letter carrier³⁰ spoke to me about South Australia: a family named Schulz having recently emigrated there. During the interim, I had not been idle, as through reading a book on Creation, I worked out a similar work but in a different and more scientific manner, and showed by which methods and with what instruments the problems could be solved and worked out. I sent this manuscript to my friend, Sager, in Switzerland, for his opinion, and that was the last I ever saw of it. At this time also my brother came home, having given up his position in the railways, maintaining that he had not received enough consideration. Amongst his books I found a great volume on Railway works in general, which I studied and to which I added an appendix with many sketches and formulae. When my brother returned to Germany from Australia I discovered that he had taken this back with him so that this work also was lost to me.

Though I had enough money for my own passage to Australia, I did not have enough for my brother's as well; but our Auntie Augusta Fricker came to our aid in her benevolence, and advanced us the money. Shortly before our departure I received an offer from the artillery workshops in Spandau of a position in their drawing office; this I declined, determining to use my powers for the peace and welfare of mankind and not for the manufacture of weapons of warfare. After fond farewells with our parents knowing; that we would never see them again on this earth and with many tears, we left Minden on May 9th, 1879, and four days later sailed from Hamburg in the sailing ship, "Sophie," and after a safe journey we arrived at Port Adelaide on September 11th, 1879, and found hoard in Adelaide with a Mrs. Meier. On the journey I became acquainted with the ship's officers who lent me books on navigation, which I studied and later I got a book sent out to me from the Government in Berlin. Through letters of introduction we became friendly with the family of Schulz's and also with a family called Kleinschmidt, in Lobethal.

At first we attended the German Bethlehem Church in Flinders Street. The first time we went we heard a lay reader named Weil; the whole discourse was against union, which was quite foreign to me as I came from the united church in Cologne; and I said to myself, "Poor man, you are reading something that you don't understand." The second time, Pastor Homann, sen.³¹ was there and he spoke on the Concordia Festival, which also

³⁰ Apparently a literal translation of the German word "Briefträger", i.e. postman

³¹ sen. = senior, the elder

was quite foreign to me. As we were riding on a tram car to Kensington one day, an old man named Martin, perceiving that we were speaking German, told us of the St. Stephen's Church in Pirie Street. The impression that the preacher, Pastor Maschmedt (my future father-in-law) made upon me was a good one. In spite of his grammatical mistakes, warmth and true Christianity were there and they attracted me. The next Sunday there was a different preacher; he was a much better orator and spoke very well but gave me the impression that he was a good "schwadroneur,"³² but lacked the simple childlike faith of the former. I discovered later that this man was Mr. Bechtel from North Adelaide, sadler and bandage maker. I joined this church, and thank God that He ever led me to it. My friends, Mr. and Mrs. Schulz, joined later and found peace in the blood of the Lamb. As I was now recognised as an enticer, the young people of the Bethlehem Church were warned against me so too may not he led away with false doctrines; they especially warned three young men with whom I had kept company.

Our commencement in Australia was hard, as the accounts of the conditions of work proved to be false. At first I tried to get into an iron safe business and then at Port Adelaide as a metal turner in a machine shop; then I tried to get employment on a vessel, but without success. At last through the influence of a man named Eizen, I was employed at the waterworks, my first job being laying the pipes in the street at Norwood, and later in the workshop at Kent Town. Later through the grace of God and our Lord Jesus, I was engaged in the office of the railway repair workshops which at that time were situated in the Adelaide railway yards, where I designed the traverser, or Crocodile to bring locomotives of the narrow gauge (3 ft. 6 in.) over the broad gauge (5 ft. 3 in.) to the workshops. This design was later published in an English paper called, "Engineering." Through Parliament adopting a policy of retrenchment, I with many others was put off. Through answering an advertisement in a paper I obtained employment in a workshop at Wilmington, mainly as a metal turner, but owing to a poor harvest I only stayed there for a short time, as the anticipated orders for the reaping machines did not eventuate.

From there I first went to Port Augusta, without success, and then to Quorn, and from there to Hookina into the repair workshops of the Great Northern railway, where I worked again as a metal turner, and lived in a tent; but had very good food. Here again I had an opportunity of experiencing the help of God. Through the high prices in the hotels (2/6 for each meal and bed), my money was soon expended, especially as I was supporting my brother at the same time. That morning I had 1/- left, enough to buy a couple of pasties. On the journey to Hookina I cast all my cares upon the Lord, as to what I should eat and where I should sleep, remembering- the promise that He would never leave us nor forsake us, and I became quite happy and comforted during the journey. I arrived in Hookina at noon, was received and invited to a mass eating house and at night time had placed at my disposal a Government tent with a camp stretcher in it. Thus my Heavenly Father again provided for me. During the Christmas season, I went with most

³² A "Schwadroneur" is someone prone to swagger, bragging and the telling of tall stories.

of the others to Port Augusta for the holidays but, oh! the joys of such a rail journey! The locomotive had been temporarily repaired but several tubes were leaking in the fire box; and on the track at a certain grade the fireman could not maintain steam, so we all had to get out and push. This went on for some time until we reached a grade which could not be surmounted, and so we got stuck. Thereupon we returned to Hookina and obtained another engine, and left again at 5 p.m. and arrived at Port Augusta in the moonlight about 2 a.m. and found lodging with some fisher folk. Through God's leading I met the owner of a small workshop who asked me to take charge of the turning in his stead while he went to town, which I did with pleasure, and worked there for several weeks. As the railway had not yet been built between Quorn and Hallett, upon this gentleman's return I travelled by boat to Wallaroo and visited Kadina, Wallaroo Mines and Moonta and from there returned to Adelaide and lodged at Schulz's, where I was made very welcome.

Despite all efforts I could find no work in Adelaide and went to Lobethal but without success, and from there to Hahndorf, and back, in one day, and the next morning over Blumberg to Mannum on the Murray. From there back to Palmer where I obtained work in a blacksmith's shop as a fitter and turner. During that time I heard Pastor Ey preach, whereas in the other church a lay reader conducted the service. As the blacksmith only had work for one reaping machine besides other minor repairs my work there was soon finished and I returned to Adelaide. Mr. Bechtel asked me whether I had told the Lord all my need, this I had not done, being of the opinion that God knows our bodily needs and we need only ask for spiritual blessings. But Mr. Bechtel soon convinced me that although God provides for all men their daily bread, He expects His children to ask for it. No sooner said than done, and after I had asked the Lord to direct my steps I met an acquaintance who told me of a Mr. Waite in Currie Street who owned a sheep station on the Murray.

This man, Mr. Waite, sent me to drive a pumping machine. At that time there was no railway to Murray Bridge, only a coach running to Wellington. It was close to this where I was sent to turn in at a certain station, to which the postmaster drove me. The caretaker was not home, but only his wife, and she did not know when her husband would be home, and thereupon I set out next morning on foot. The lady had directed me as best she could; but as they were only bush tracks, when coming to a crossing, I chose the wrong track, which followed the Murray; but as the angel of the Lord encampeth round about them that fear Him so also here. A man working in a paddock saw me and came galloping towards me and asked me where I was going and showed me the right way. Towards dinner time I arrived at the house of a boundary rider, the wife of whom invited me to luncheon, and would not accept payment for it. That evening I arrived at a woolshed. Here I met a veterinary surgeon from Adelaide, who invited me to tea and also to breakfast, using the wool bales as a bed. I arrived at the main station at noon next day.

After I had busied myself in the smithy for a time I proceeded to the pumping station eight miles further on. Here I found a hut without windows, with a rough and

ready door made of galvanized iron and without hinges leaning against the wall, a camp stretcher with a straw mattress, in which the mice had made a nest, a rough table and a three-legged stool, a fireplace, and a cement floor in the place. Salt, tea, sugar and flour were provided and also mutton and as a luxury, bread. Firewood was provided for stoking the engine but I had to chop it myself. As I generally finished my work about dinner time I had leisure enough, and concentrated on studying the Prophets. When one is isolated in circumstances like these, God's word becomes very precious, as do also the church services and fellowship with other Christians. One day something went wrong with the pump and I asked the Lord to send me someone to help me, usually a shepherd came around once every few days but this day God in His goodness sent two, and they helped me to descend into the well (which was 150 feet deep) by means of the bucket on the windlass. I had tied the bucket only loosely to the rope which fortunately one of the men noticed and made secure. The pump was situated about 12 to 15 feet above the water where a landing had been erected; from there a steel rope ladder was fastened which led into the water; and as I stepped upon this, for close investigation, it became detached, and I fell into the water with the thought, "I am gone." When I came to myself I was standing in water up to my chest.

Through God's good providence my feet did not entangle in the ladder and this had saved me from hurting myself. I immediately grabbed the bucket and pulled myself into it and gave the ascending signal. The men were quite surprised when they saw me, as they had not known that anything was amiss. God alone knows my thoughts of gratitude and my trust in Him as I again descended into the well. I discovered that the repairs would take a long time to effect, and as the sheep were without water, the weather warm, and the sky cloudless, I asked the Lord to send rain; and God in His mercy heard my cry, according to His promise. He will fulfil the desire of them that fear Him: He also will hear their cry and will save them." (Psalm 145: 19). Oh, how this humiliates. Only those who have experienced similar answers to prayer know anything of it. Just like Peter when he fell at the feet of Jesus, saying, "Lord depart from me, for I am a sinful man." (Luke 5: 8)

At the end of May that year my brother Adolph visited me quite unexpectedly and as the summer was now ended my work also was ended, and so we journeyed together to Shuka Bend along the Murray. The first day we came to a pumping station with a hut which was well set up; but which was unoccupied during the day. The second day we came hungry and still more thirsty to Shuka Bend where a shepherd gave us food and a night's lodging, and next morning provided us with food to take along the road, and showed us the way to Mannum, where we arrived that night at the residence of a man called Degenhardt, who invited us to stay the night. As he was going to kill a pig we could be of assistance to him. We accepted his offer. His wife and children had left him because of his life. One moment he would pray to God to bring his wife back to him and the next moment he would curse and swear; but he would recognize where he was wrong when one drew his attention to it. A German who had lost his child came to Degenhardt

and asked him to dig a grave. This Degenhardt refused to do, because, as he confided to us later, he was not honest, and was owing money everywhere. Earning ten shillings for digging a child's grave was not to be scoffed at so far as I was concerned, so we took it on, on condition of prepayment. We discovered later that he borrowed the money in a hotel. Upon reaching home that day I learned that a machinist was wanted on a river steamer. I offered, my services were accepted, and I gave my brother money, and sailed early next morning up the Murray, intending also to sail up the Darling. When we reached Morgan we discovered that the water was too low for us to get over the sandbank so we returned to Goolwa, where we were paid off.

During the voyage I came in touch with a sailor and invited him to attend the Methodist Church at Goolwa, where an aged blackfellow was preaching. This sailor was addicted to drink. Later on I met him in the Botanical Gardens, where he asked me if I believed what they were preaching. Many years later he told me that he had become subject to delirium tremens but he often thought of me, and the words that I had spoken to him. He eventually became converted through the Salvation Army. To God be praise and thanks. One never knows how God uses these small circumstances. In Adelaide a member of our church, Mr. Piening, offered me a position in his shop in Rundle Street. He was a dealer in eggs, butter, and chaff. The wages were 8/ per week and keep, and I stayed there until I found something better; as I had to often be there until 10 p.m. The hours were very long. While-there I had my first experience with horses. Here I came across an old man named Euneke, who although homeless, had walked from Sydney and was engaged at S. Marshall & Co. as polisher, and later as engineer in the Chief Engineer's office; but was dismissed through drink. I met him later in Mount Gambier where he had gone to plant a garden of trees. He later returned to Germany, but his son and daughter remained in Sydney. With my brother, things did not go any better than with me and many others, he could find no permanent. He worked for a time with Wiesener in Eudunda, and later in Lobethal, but his employer there went insolvent, and through this Adolph lost several weeks' wages, as it was a practice with many to pay out all wages upon leaving. From the Government we had both received a land order for twenty acres to the value of £20 each. As my brother wanted to go to Sydney these were sold to Krichauff for £10 the lot to provide passage money for him.

In answer to an advertisement I obtained a position as fitter at Forsythe's at Laura for the construction of reaping machines, where I remained as long as the work lasted. After this I was employed as machinist at Walters' mill. This was the heaviest work that I have ever done, as I had to stoke two boilers during the heat of summer with logs so heavy that I could hardly lift one end, to put it into the fire box; and besides I had to work from 5 a.m. until 6 p.m. and on Mondays from 4 a.m. and I had only a low iron roof as a protection from the sun. Laura had three churches: one English Episcopal Church, a Primitive Methodist Church, and a Baptist Church. In the Primitive Methodist Church the preacher was an old man who preached simply, and from his heart, but the congregation was so small that they could hardly raise his salary. Later I met him at

Islington, where he had taken a grocery shop. The Baptist Church was very much bigger and was better attended. The preacher could just as well have been an actor as a minister. At a prayer meeting which I attended he said that everybody had prayed too long, for he had timed each one. Here I got to know a butcher named Sulzmann, whose father and sister I had met in Tanunda, also a shipmate named Falting who was a miller. Through the misfortune of a belt running off, he broke his leg, and afterwards had to have it amputated. Later, through a public subscription, he was enabled to get an artificial limb and he opened a hairdresser and tobacconist shop and later on, I understand, he went to Western Australia.

I also met a family named Brenzel, who invited me to attend a German service at Appila-Yarrowie. This was held at the house of a farmer named Zwar, the present Rev. Zwar's grandfather. The preacher that day was the Rev. Maschmedt (later on my father-in-law). Incidentally Rev. Dorsch, from America, was there to try to form a church, so we went to hear him. Liturgy and sermon made little impression upon me, but when I travelled with him to Adelaide on the train and spoke about spiritual things I liked him better. Walters told me that he would have to give the married men in the district preference, and as Brenzel, who had a family was out of work, he was going to put him on in my stead, so I returned to Adelaide. Here the above-named Euneke informed me that there was a vacancy in the Engineer-in-Chief's office for a bridge engineer, to which position I became appointed at a salary of £220 per annum — This was in February, 1882. My first job was the construction of a locomotive shed for Islington, which turned out satisfactorily; also bridges for the Great Northern Railway. Upon being advised I bought a small house at Prospect for £280, with a mortgage of £200 (it was a four-roomed stone house).

On the 10th January, 1884, I married Anna, the fourth daughter of Rev. Maschmedt, and we set ourselves up in an economical way. My brother was employed in Sydney for a short time and went from there to Maryborough, Queensland, where he was employed in the setting up of sugar refineries. On one occasion he had to go inland to set up a refinery, with the understanding that the machinery had gone ahead. He took this journey on horseback. A telegram stating that he should stay arrived too late. Upon arrival, discovering that there was nothing that he could do, someone suggested to him that he should return another way on account of the enmity of the aborigines. Through doing this he lost his way, and almost perished through thirst, when through God's grace a trooper found him and brought Adolph back to the coast. Later he worked in a sawmill in Cooktown. The firm that owned the sawmill sent a preacher there to hold a service, but the manager hindered him and told him that nobody would come, and so he went away again. In the year 1884, both my parents died within four months of each other. They both expressed a wish that I would see to it that Adolph returned to Germany so I sent him his passage money and he returned to us at Christmas time and stayed until May, and having provided him with plenty of money for the journey he returned to Germany to our sister in 1885. He later married Thekla Guenther, and was employed at

Cleve on the Rhine as works engineer until the end of his days. He died suddenly from a heart attack on February 17, 1926. As his wife was a Catholic they both joined the local Apostolic Church, which has much in common with the High Church of England.

In the same year that I got married I was made treasurer and deacon of our church, together with the late Ferdinand Schulze. On March 13th, 1885, to our great delight a son was born unto us, whom we called Christian (after his grandfather, Rev. Maschmedt), who christened him. On April 12, 1886, our Marie was born. As most of the officers, as well as the Engineer-in-Chief himself, Mr. Maise, belonged to the Freemason's Lodge, they asked me to join also. I asked whether they had a printed booklet of the constitution which I could peruse to enable me to form my opinion upon the matter. When told "No," I asked, "What would you think of a man who went into business without having the slightest idea of the state of it, and who made no effort to investigate the matter?" Naturally the answer was not forthcoming. Later someone told me that he had brought up my question at the lodge, which was not taken up favourably and further stated that the members of the lodge felt insulted, and that I had spoilt my chance of at any future date becoming a member. I thanked him for the information, but hoped that I would never trouble them. [When in Port Wakefield I was informed that they had acted upon my advice and printed a book of rules, and I was presented with a copy. Besides I used to be able to look through their monthly lodge paper.] On account of financial stringency, a number of men were put off, I also being amongst them, at the end of October, 1885. A Mr. Manke, a Freemason, when he discovered that I was put off, interviewed Mr. Maise (as a fellow-member) and informed me later that I was to be the first one that should be put on again. In the meantime I had found work in the office of Forwood, Downs, on mining machinery, where I stayed until the end of May, 1886. I was re-engaged in the Engineer-in-Chief's office on June 1st, 1886, where I stayed until July, 1888, being employed most of the time on interlocking gear. So God uses Freemasons also that His children may be fed.

I also had something to do with the plans of the Cockburn-Silverton railway, which was constructed under the supervision of the Engineer-in-Chief, who unfortunately resigned as a matter of honour, on account of differences with Parliament. Through change of Government came more dismissals. This was a sad time as I only had a job here and there, either at Forwood, Downs, or Horwood's. The rest of the time I was with my father-in-law, and also with my brother-in-law, Martin Buder, being occupied with his house. Through great floods in 1888 which God in His hidden wisdom allowed to come, many bridges were washed away, and so I received employment in the Roads Department under the bridge inspector, Mr. Hargreaves. He entrusted me with the whole work, beginning with the probing for suitable foundations, Nivilir and Terrain system, with theodolite, inspection of works, surveying same, and finally squaring up the accounts for payment. The main bridges were Gawler, one near Willaston over the Para, Kapunda two, one over the River Light, one over the River Gilbert, one at Hamley Bridge,

one at Callington, and several wooden bridges, as well as small wood and iron bridges, also one on the Hills road at Upper Sturt and another on the Greenhill road.

I would like to mention here that on this occasion I first applied the graph system which at that time very few engineers understood. Mr. Hargreaves was only acquainted with the tabled method and in finding out the strength of a bridge which took me a few hours to work out, it took Mr. Hargreaves two full days after his method, the difference in results being practically nil. On one occasion at Upper Sturt, an incident occurred, in which the contractor claimed £12 for extra work done, whereas the councillor wanted to deduct £12 from the contract price, owing to his being late in completion. I was sent to rectify the matter and was fortunate, inasmuch that both withdrew their claim.

Unfortunately that work finished on April 30th, 1892. On September 8th, 1891, we were suddenly plunged into deep sorrow through the sudden death of our much-loved father, Christian Maschmedt (then minister in Adelaide;) owing to heart failure, which he had before suspected. He wanted to go to Port Gawler to preach, but did not feel well at the station, so went back to Dr. Martin's on North Terrace. The doctor advised him to return home slowly, and go to bed, which he did. After two days he got up to shave himself, after which he had had a talk on spiritual things with his wife, when he fell backwards on the bed and died in the presence of our mother. I pass over the days of mourning and state only that father was buried in the Payneham cemetery by Revs. Niquet, Braun, and Drauz, many people from far and near attending the funeral. He was much mourned by his congregation, who were now left without a pastor.

Upon being asked, Rev. Niquet was gracious enough to serve our church in Adelaide, Stockwell, and Hope Valley until a successor could be found. Rev. Niquet being too old to take permanent charge. At a general business meeting of the church my brother-in-law, Fritz Greymann, and I were nominated by Mr. Bruggemann (who was chairman and the only surviving trustee) as trustees and we were unanimously elected. Mr. Bechtel had died in 1889. Applications were sent to the Berliner Gossner Mission, Chrischona, near Basel, Rauhehause, in Bremen, but without success; so we applied to the "Immanuel Synode auf alter Grundlage," and invited Pastor Braun as President to a consultation, especially as between that Synod and us a friendly spirit existed. We explained to Pastor Braun our original church constitution of the year 1862. He had his doubts about our absolution formula, as our church authorized no minister to forgive sins, but only to declare the fact. Hereupon the ministers. Rev. Braun, Niquet, and Drauz held a conference to discuss the matter, but could come to no other decision, neither did we accept their rules according to their Synod's constitution, as they did not suit our circumstances. In spite of these differences God in His mercy made their hearts willing at the following Synod to accept us unconditionally, after the late Mr. Bruggemann, who was our delegate had placed before them our circumstances. This was in September, 1893. In the meanwhile they sent an assistant preacher, Hegelau, to take the oversight of the church. The old Rev. Niquet said to me once, "An established constitution in a church should not be altered as it generally causes quarrel and strife and young ministers are

generally prone to start reforms." This soon became apparent, with Pastor Hegelau who wanted us to stand when the Scriptures were read and also wanted us to call each other Brother and Sister instead of Mr. and Mrs., but when I asked him if he would like to be addressed as Brother Michel, he answered, "Oh no, Herr Pastor." Seeing that he got nowhere with his reforms, after serving us for four years, he left us and took a position as bush missionary in Victoria. Through God's grace and through the efforts of Pastor Reusch we were fortunate in obtaining the services of Rev. Dr. Eitel from Hongkong on the 23rd of May, 1897, who proved to be a great blessing to our church and through whose efforts the present church in Wakefield Street was built which was opened and consecrated on February 11th, 1900. He also introduced a new order of service with choral responses as well as the Wurthemberger hymn book.

After leaving the Road Board I found employment with an architect named Davis, who was drawing up the plans for the new Savings Bank in Currie Street. He left the designing of the roof, the floor of the hall and several ironwork constructions of the building to me. From July, 1892 until July 14th, 1893 I was employed in the office of the Resident Engineer, the late Mr. Moncrieff, in Adelaide, my work consisting mostly of different kinds of survey. A peculiarity of this man's nature was that he did not like anyone asking him advice. As soon as I noticed this I would simply tell him where I was going, and what I was going to do.

An interesting episode occurred during; the improvement of Jervois Bridge at Port Adelaide. This bridge used to be driven with hydraulic machinery in a turn tower assisted with a steam pump, boiler and accumulator, of ninety tons water pressure. As no chimney could be erected but only a horizontal pipe, the machinist had to fire for two solid hours to open and to close the bridge, which actually took from three to four minutes. To overcome this evil I worked out a project by which the steam pump was transferred to Glanville and driven from there, the steam being utilized from the Government workshops; the arrangement being, that by opening certain valves on the bridge, the pump would automatically begin to work. This project was accepted, but the detail plans were prepared in the head office. During the alteration I noticed that one valve was left out which was needed to stop the pump. However, the foreman could not see the reason for this [and] stuck precisely to his plan. When the trial was made, the bridge opened automatically as planned and turned around in a circle but owing to the second valve not having been installed it could not be shut off, and all traffic including railways were held up for over half an hour. Owing to the Cockburn Government refusing to spend any money on new works, the State passed through a very bad time; builders were working for 7/- per day and labourers for 2/6 per day and were very glad to get work.

It was during this time that Fred was born on September 23rd, 1893. Our neighbour, Mrs. Parker, asked me to draw a plan for a house with specifications. Butcher Just, of North Adelaide, asked me to make an improvement for his freezer. This I did,

through chemical cold drawn from the air; but this proved a failure, as although the air became cold enough, the meat went bad on account of the dampness. Then I came into touch with an hydraulic engineer, named Lutz, who, with a surveyor named Packert, was working out a great water scheme near Gawler for irrigating the district between there and Dry Creek. At the same time I was working out a project in conjunction with this work to erect a turbine to be driven with the same water to light up the district with electricity. Packert went to England to form a company, in which he was successful; with the condition that the State guaranteed 3%. During that time Tom Price (Labour) became Premier of the State and disapproved of the scheme and it fell through. Later on the Government took it up, but on a much smaller scale, and the Barossa waterworks was the result.

A company had also been formed to build the railway to Port Darwin upon the Grant Land system which Price also disapproved of, the principle of his party being that all property should belong to the Government and nothing should be done by private firms. To assist the unemployed the Government introduced the "village system" where all were to live together, and work the land along the Murray (all sharing alike in the profits). This also fell through, as the energetic ones were working for the loafers. Another scheme was to build a seawall, upon which turbines were to be constructed and were to be driven by the ebb and flow of the tide to generate electricity (as the difference in the low and high water was several inches), the flow setting the turbines in motion, the floodwaters being caught in a dam at the back, and at the ebb of the tide would pass through the turbines on their way back to the sea. An electrical engineer took the model home to England, to form a company, but fell out with a merchant-traveller, with whom he was to conduct the business; and the model was eventually placed in the Bank of England. (The model of these turbines was made by me). Several years later I read in the local paper that a company had been formed to carry out a big engineering scheme based exactly upon my project; but went under the name of a different inventor. I was just as unfortunate with a revolving petrol machine for airships.

I was compelled to take a mortgage of £100 on my house; and to look here and there for work, sometimes in an office, sometimes in the workshops of either Forwood, Downs, Fultons, at Kilkenny, or Horwood, and eventually in Port Augusta, as assistant to the secretary of the Waterworks, under Mr. Dyke, for about, six months. They were sad days, Liesgen being born during this time, 18th of June, 1896, whom our Heavenly Father, in His wisdom, took home to Himself six days later. How we managed to live through this time of distress God alone knows. In the beginning of the year, 1897, I received a position as assistant engineer to the resident engineer at Port Wakefield, where I remained until March, 1900. Here I had a district of about 210 miles to travel over, using a tricycle³³ as well as the train, as there was only one train each way each day. On one occasion, coming from Kadina on the tricycle, I pulled off between Melton and South Hummocks

³³ Railway velocipedes were common in the late 1800's as a means to travel long distances between towns, using a three-wheeled bicycle-style machine on the railway tracks.

where there are deep cuttings, and many bends, on account of the hills, to let the morning train pass me, but had failed to notice the disc on the brakevan indicating that another train would follow in the opposite direction. As a precaution, I sat on one side to enable me to jump off quickly in case of emergency. When upon the top of a high bank I heard the whistle of a train behind me which meant jumping off and pulling the trike off the line. In trying to rescue my cushion which had fallen upon the line I unfortunately let go of the tricycle, which rolled down a twenty-foot bank and was smashed. The train was delayed eight minutes, through the train crew helping me to rescue my trike, and load it on to the train, which naturally resulted in much correspondence. The stationmaster, porter, fireman, engineman, resident engineer and I had to send in our reports, but no more was said about, it. Had this occurred in a cutting it is doubtful whether I would have come out alive as many have been killed under similar circumstances. To God-alone be praise and thanks for His protection.

After a year, the family also came to Port Wakefield, where Matilda was born on March 8th, 1899. That same year the children got the whooping cough and needed attention day and night, so that Mama and I took it in turns to watch by them every four hours. At that time Herold also got pneumonia and according to the doctor the one lung closed and dried up. These also were hard days, and it is only through the strength that God gave us that we got through. To Him be praise and thanks. Whilst in Port Wakefield we attended the Methodist Church and found among them a family of dear Christian friends named Hewitt. This Mr. Hewitt said to me one day, "Why stand ye here all the day idle." I replied, "Because no man hath hired me." (Matthew 20, verses 6 and 7). He replied, "In Inkerman there are several German families who do not attend any English church, among them being a family named Schoff." So I got into touch with these people and after that I held service every other Sunday (at Schoff's and Rapko's), according as God gave me grace. Through this I got to know the late Rev. Kempe and family, who held services there once every six weeks. He came from the Missionary Training Home in Hermannsburg, in Hanover (which was founded by Rev. Harms³⁴) and was a missionary to the aborigines on the Finke River Mission Station in the Northern Territory, where he lost his first wife and also one child. Later he founded the Mission Station, Koonibba, on the West Coast and eventually became the pastor of the Balaklava and district Lutheran Church. He was an upright and lovable child of God, living up to the light he had. Through a stroke he lost his speech and on March 8th, 1928 he went to his Heavenly home, passing from faith unto sight. I liked him very much.

During the Boer war the hatred towards Germans became very marked, in spite of the fact that one tried his utmost to be neutral. This was especially so during the time that Lord Kitchener was besieged with his troops, Buller at Ladysmith, French at Kimberley in the South, Methuen at Mother River, Paul at Mafeking and only through the

³⁴ Lutheran missionaries, Pastor Kempe and Schwarz, trained at the Hermannsburg Missionary School near Hannover, Germany (founded in 1849 by Ludwig Harms). In October 1875, the missionaries departed from the German settlement of Bethany in the Barossa Valley, South Australia. In 1877, they established the Finke River Mission, later known as the Hermannsburg Mission after their training college in Germany.

strategy of Lord Roberts and through God's grace was the victory gained. Kruger and Queen Victoria both died during the war. On March 8th, 1900 I was dismissed and returned to Adelaide where I was employed until the end of 1901 in the Engineer-in-Chief's office. Upon enquiring the reason for my dismissal the chief clerk, Mr. Gardiner (who was always very good to me) said that my dismissal was purely a matter of policy. During my stay in Port Wakefield I prepared plans and specifications for the German church in Balaklava, a swimming baths at Wallaroo, and a hall for the Church of England, Port Wakefield (St. Alban's Hall). Through misunderstanding the church in Adelaide had gone through troublous times, which almost resulted in a dissolution between the minister and the congregation. The late Mr. Bruggemann wrote and asked me to attend a general business meeting as he had almost lost heart. As I had no authority to get away I arranged with the Resident Engineer to allow me to make a survey of the reservoir at Stockport, return per tricycle to Hamley Bridge and then caught the train from Hamley Bridge to Adelaide, where after a bit of luncheon I went direct to the church.

Dr. Eitel read out a long article in which he accused the congregation that, according to their faith they were Lutherans but in practice they were "United," inasmuch as they allowed Miss Bronner, a Methodist, to teach in their Sunday School, and they were using Methodist hymn books in the Sunday School, and were conducting Christian Endeavour meetings, etc. He asked that they should give him an absolutely free hand to control the services, otherwise he would resign. Quite a number were for letting him go. Through God's grace Mr. Bruggemann and I were successful in persuading the congregation to accept Dr. Eitel's conditions as he was seeking, not his own honour but only the welfare of the church. Later through his efforts the present St. Stephens Church in Wakefield Street was built, and the present order of service, and the Wurtemberger hymn book were introduced; as the hymn book compiled by Rev. Maschmedt was attacked. He also instituted the present choral responses, and the Sunday School was again conducted in orthodox style. Later he asked me to be local preacher to serve the church at Hope Valley, which I did, with God's help, until my departure for Western Australia. I also prepared plans and specifications for our present Sunday School hall, as well as for my brother-in-law, William Maschmedt's extensions to his house. On March 14th, 1901, Alwin was born. Later I was employed in making cement proofs, namely testing their fineness, specified weight, silicate contents, hardness and the time table to settle, etc., until the 31st of December, 1901. I was only employed here and there during this time, among the jobs being the designing of a motor quad for the railways (which was accepted with a few minor alterations).

Mr. Robert Bechtel told me of Western Australia and lent me the money for my passage and invited me to stay with him until I found employment. As his bookkeeper was away travelling for commercial purposes he offered me the job temporarily, which I accepted. Through this I learnt his whole system of bookkeeping, and must confess that I have never seen a better system anywhere. In the saddlery business he had a foreman over every section of the work, who was responsible to see that every piece of work was

made to a certain price. If the workman could not do this according to his day's wages he was placed on piecework; the foreman having the right to dismiss him if he did not satisfy. Every completed article was brought into Bechtel for inspection before it went into the shop, and if unsatisfactory was returned, to the workshop. The same system applied to his tannery; every tanned skin had to be completed at a certain figure. Besides his business he had houses, land and mining shares and the money from each separate undertaking was placed in a different bank, and only with the interest were fresh speculations made, never with the capital. An old proverb says, "Cobbler, stay at your last." unfortunately Mr. Bechtel did not follow this principle, but sold all that he had and started a cattle station, through which he lost everything. The bank advising him to sell the stock that he had, and introduce new blood, he sold the stock; but the bank kept the money. He was then compelled to earn his living as a workman, but later on again took over a saddlery business. In December, 1927 the newspaper recorded, that when held up by two men on a station, which he was managing, he shot them in self defence and was acquitted.

My first place of employment besides Robert Bechtel was a casual job with an architect, and later in a machinery manufacturing shop, where they were just doing repairs to a steamer. Then I worked in an iron safe factory, mostly on the finishing off, and the finer work for the keys of yale locks. At that time I received a letter from August Borgelt advising me to come to the Gwalia mine, near Leonora, 534 miles from Perth, this I did. While in Perth I attended the different churches, among them being a German service conducted by Pastor Fischer, son of Edmund Fischer, formerly saddler of Adelaide. The service began with German song and prayer and also half of the sermon; then an English hymn was sung, and the sermon repeated in English and the meeting brought to a close. He also conducted services at Kalgoorlie and with help from America had a church built in Subiaco. Later he took charge of a church in Murtoa, Victoria and later he was in charge of the church at Palmer, South Australia. In Perth, as well as on my way to Gwalia, I met many acquaintances from South Australia, the main theme of their conversation being mines and shares. On arrival at Kalgoorlie my trunk was missing, which I received later after making application to the General Traffic Manager.

In Gwalia I found temporary lodgings with August Borgelt, and later in a house close to the mines. The work here varied much; sometimes I would be working in the workshop, sometimes in the office, sometimes I would be helping the surveyor with his plans and sometimes making plans for alterations to machinery, etc. My hardest job there was driving a pumping machine, owing to the pump failing and my having to climb down the shaft of several hundred feet to put it in order again. The wood for firing was brought in in long heavy logs which had to be chopped small; this was a very trying job in the heat: but there is a humorous side to everything. A German engineer named Goedeke, who was foreman over these works, whilst being a practical and experienced man was at the same time very haughty. Without flattering him I never let him feel that I

was superior to him in technique and consequently I got on well with him. I also gave two of his sons lessons in drawing, as well as several others at the mine.

According to the American system the managers of the mines are changed every year, and among others a young man became manager, whose aunt had a great share in the mine. Inexperienced and terribly conceited he tried to make his authority felt. Still, God gave me wisdom in dealing with him. He always had new ideas which I should work out for him. To prove to him his folly I always made two plans, the first according to his idea, and the second according to mine. He generally accepted my idea, whereby I won his confidence. When leaving he asked me to come with him as works foreman which I declined, as it is hard to get on with inexperienced and conceited people; but I made him a plan for a cyanide plant and a 56-foot baling wheel (whim). The working methods of this mine were very interesting; and without going into details, (which will be found in my sketchbooks) I would like to state that the return of gold for each month is made as equal as possible as the rich shafts are used together with the poorer ones. If in one month much gold has been obtained, dead ore is worked; if not sufficient, the richer shafts are worked.

Whilst there I was an eye witness to a mining swindle. About eighty miles distant a syndicate wanted to sell a gold mine. Many went from Gwalia and investigated the mine, and obtained specimens and worked them with good results, consequently many people took up shares, nothing under £50. Someone in the workshop asked who the promoter was, and when told, he warned everyone against him, stating that he was a rogue, but found no hearing among the people, and was classed as a flathead. Shortly afterwards I noticed them all coming back hanging their heads, as the mine was a failure, very little gold having been obtained: so the flathead was right. The mine was bought for next to nothing by some of the shareholders, and it was then discovered that the mine was really good, and that the promoter in conjunction with several others had been working dead stone instead of putting gold quartz through the batteries; hence the mine went into liquidation, and sold cheaply, whereas the others who were really the flatheads lost their money.

The young local Methodist minister was one of the modern style, whose ideal was the perfect man, not the poor slave of sin made free through Jesus alone. Later he was made chaplain for the Freemason's Lodge. Although there were many Germans there, including Dr. Leske, none of them went to church, because they were Lutheran, and preferred to live as the heathens. The best sermon that I heard in Leonora was given by the bishop of the English Episcopal Church. He spoke on Psalm 24, verse 3. Also a sermon given by a Freemason on 1 Corinthians 6, verse 3, that we should judge angels.

Here I learnt of the pitiful plight of the heathen aborigines. Every tribe has its distinct boundary which is only known to themselves. Owing to the fact that the Trades Unions do not allow a white man to employ an aborigine and through the clearing of the forests and the shooting of the game, their sustenance is taken from them, and they

naturally resort to begging. An outstanding feature is that among these blacks thieving is not known, so these individual tribes wander from place to place begging food and raiment³⁵. If they stay too long at one place, the police shoot their dogs, which help them to catch the sparse game; or else they put them in an open truck and send them away. When I once asked a preacher, why in spite of all the riches of the land the churches do not care for the bodily and spiritual needs of these poor blacks, I received the evasive answer, "It is a problem." Later a missionary society from New South Wales undertook to care for them. As the Freemasons were very strong in that district I had the opportunity of attending their annual picnic to which everyone was welcomed. First there was a procession through the town of Leonora, everyone in full regalia; then a meeting in the Town Hall, where they sang: and the Grandmaster spoke on "Friendship and Brotherly Love"; and compared this with the fragrance of a rose; but he could not bring forth the fragrance in his lecture. As the Freemasons held their monthly meetings in the church, one could always hear them singing, mostly well known English hymns. The police were well in with the publicans, who on pay days would bribe them to as much as £5, when they could keep open until the early hours of the morning. The State also had a hotel built and set up at Gwalia. When speaking with the chemist about this hotel, he said it was a very wise move, as the State had to provide mental homes, destitutes and hospitals and orphanages on account of drunkenness and could make money out of the hotel as well as the publican. As the conditions were such that the bringing over of the family was out of the question, the place being a wilderness, where nothing grew, and everything had to be brought from Perth and as there were no houses, only tents being used, which everyone erected for themselves, and the new manager, a man in whom you could not put confidence, I gave notice and returned home in January, 1904.

At first Alvin would not have anything to do with me, as he did not recognise me as his father. As the local conditions had not improved since my departure, I took a position at the South Mine, Broken Hill, drawing plans for a new plant for the preparation of silver ore. Several years later, this plant was burnt down. On the 13th May, 1905, about a year later, I returned home and took a position at Martins & Co., Gawler, where I had to work out a plan for an air compression machine for a mine in Tasmania. Here I also had to work out the costs for contract purposes. I stayed here until the end of 1906. In the meantime on the 4th of February, 1906, through God's grace and to our great joy our youngest son, Julius, was born. From January, 1907 until the end of June, 1919, I was again employed in the Engineer-in-Chief's office, my first job being the construction of a canal in the South East between Millicent and Beachport, then jetties and harbours, then working out costs for buildings and lastly the correction of plans, at which I was employed until I retired; having reached the age limit of 70 years.

³⁵ clothing/garments

At the commencement of the war in 1914 I was appointed as censor to censor the letters. In spite of my German nationality quite a friendly spirit prevailed, as on one side sat an Obest³⁶, then a Swede, a Russian and on the other side an artillery officer and Major Smeaton, who was the chief censor. Although local Germans had to put up with much, the men in the office behaved in a very noble manner towards me (with the exception of two of the youngest) they having agreed among themselves to in no wise³⁷ let me feel that I was a German. Those of a timid nature withdrew themselves from the German church, and the German church in Flinders Street took down its notice board. This our church did not do, but instead improved same, placing ourselves under God's care Who was our fortress and shield in spite of all enmity; and according to Psalm 91 verified His promises towards us.

On the 26th of October, 1909 our beloved mother, Henrietta Maschmedt died at the age of 84 years, full of faith in her Redeemer, Jesus Christ, after a long period of suffering, following a fall. She was laid to rest beside her husband in the Payneham cemetery to await a glorious resurrection.

As our family grew up we left Prospect in April, 1907, and moved into a house next to the Hackney Bridge where we remained until December, 1909. Owing to being pestered with rats and the rent having been increased we moved to 27, William Street, Norwood. In May, 1914, owing to this house being sold, we moved into 349, Halifax Street, Adelaide, where we stayed until October, 1922. As the landlord would effect no repairs and was continually raising the rent we moved to 85, Fourth Avenue, St. Peters, where we remained until September, 1924. Through the kindness of our children, Clamor and Dora, they bought a house in 12, Morcomb Street, Stepney, for our use, for which we only pay the interest, thus enabling us to spend the eventide of our lives in peace, we both being in receipt of the old age pension. The Lord and Saviour has richly blessed our family. We had the joy on November 1st, 1911, of seeing our eldest son, Christian, married to Dorothea Basedow, of Tanunda, which union has been blessed with three daughters and two sons.

On September 29th, 1917, our eldest daughter, Marie, married a clerk, Albert Thiele, whom the Lord has blessed with four sons and three daughters. At the same time, namely September 29th, 1917, Emilie, our second daughter, married a coachbuilder, Fred Chomel, which union has been blessed with two boys and two girls. On the 15th of January, 1921, our second son, Ludwig, married Miss Ethel Ogilvy, of Victoria, whom the Lord has blessed with one daughter and three sons, but the second son, Walter, after 14½ months He took to Himself on October 5th, 1927. On the 3rd of June, 1922, our (fifth) son, Freiderich [Friederich] was united in holy matrimony with Miss Elizabeth Nitschke, of Rowland's Flat, who have been blessed with three sons. Our (fourth) son, Clamor, was married to Miss Dora Edwards, of Port Pirie, on September 23rd, 1922, whom the Lord

³⁶ Perhaps an 'Oberst' i.e. a former colonel in the German armed forces, now also reporting to Major Smeaton?

³⁷ The words 'no wise' were probably interpreted as the German 'keiner Weise', but 'kleiner Weise' is probably correct in the context: 'in their own small minded way'.

has given three daughters. (The third daughter, Winifred, was born on August 16th, 1929, but the Lord took her to Himself again four days later. Furthermore on July 7th, 1923, our (sixth) son Herold, was united in holy matrimony with Miss Elsie Hood, of Adelaide, which union was blessed with one daughter and one son. After a brief married life, Herold was electrocuted on September 26th, 1927 (at the Islington workshops) through coming into contact with a high pressure electric current. On May 31st, 1924, our (third) son, Rudolph, was married to Miss Caroline Daniels, of Adelaide, who have one son.

During my stay in Broken Hill I learnt the art of preparing paper for blue print copies of plans. Of all the ministers in Broken Hill the late Rev. Tuck, Baptist minister, suited me best. God in His mercy and wisdom had led him in a wonderful way. His father was a public school teacher at Mount Torrens, who for conscience sake resigned his position when the Government withdrew Scripture instructions from the schools. Although a Baptist, Rev. Tuck was sent by the Methodists as a bush missionary to the Northern Territory to visit the cattle stations. Here he contracted rheumatic fever, which incapacitated him so, that he could not move one joint, nor even to drive away the flies. In his distress he remembered how Jesus cured all sicknesses, including those suffering from palsy, and surely He could do the same today. So he began to lay before his loving Saviour his great need, reminding Him of His promises, and the answer came, "If thou hadst faith, you could be helped, arise and walk." Rev. Tuck believed the word, arose and walked (although still feeble) around the house, to the great surprise and joy of his people. The Lord gave him back his health with the exception that one leg was a little bit weak.

Later he was sent to Broken Hill to start a Methodist church at South Broken Hill. His first sermon was given in a hotel to eight people. Through God's grace and his own efforts, a large congregation and church resulted, so that later he could hand that over to the Methodists and build his own church and manse³⁸ himself (he being a carpenter) and founded the Baptist cause there. Later through God's grace a revival sprung up among these people, so that the people flocked daily to the prayer meetings; and the church had to be enlarged twice. But as God in His hidden wisdom during the time of the Apostles allowed a great persecution to take place (Acts 8, 1) so that the Word should be broadcast, He allowed a terrible drought to take place in Broken Hill, so that the mines could not work and the people were compelled to go away; through which the congregation became very small.

Another experience Rev. Tuck had was with a woman, whom I saw each Sunday in the church. This woman according to the doctors, was dying. Whilst sitting in his study preparing his sermon the thought came "If this woman had faith she could be helped, the same as you were that time. Go and tell her so." Rev Tuck dismissed the thought from his mind but it always came again so that at last he got up and went to her. Her daughter

³⁸ The residence of a clergyman

would not allow him in at first; but he was not to be put off. When he went in, he asked her if she believed that Jesus could make her better. When she said, "Yes," he further asked her if Jesus was going to make her better. After a silent prayer she said, "Yes." He then asked her if he should send a telegram to her mother telling her that she was getting better to which she also said, "Yes." On the way to the post office the Doctor met him and asked him if the woman was dead. "No," he replied, "we have the answer from God that she is getting better. Go and see for yourself." After sending the telegram he again met the doctor on his way home, who said to him that she was a puzzle. Through continuous prayer the woman got quite well again.

Another experience he told me of was of a man who came to him and asked him to come with him, as his child was dying, and was not baptized. When asked why he did not go to the Church of England minister, he answered that he had no confidence in him. Upon reaching the house, he found a whisky flask on the table, and a packet of cards hidden underneath the table. He asked the mother of the child to come with him into the bedroom, and there he asked her if she was willing to hand the child over to the Lord, whether for life or for death; and explained this to her. After the mother expressed her willingness, he called the father and the grandmother into the bedroom, fell on his knees, and asked the Lord to take this child into His mercy and to glorify His name; whether by life or death. During the prayer he received the assurance that the child would live, and told the parents so, who would not believe him, as the doctor had given up all hopes. Contrary to all expectations the child revived, and through this circumstance the mother became converted. The boy became a strong healthy child, and his father made him a little goat cart in which he drove about daily. One day the bellyband around the goat broke, the cart tipped up and the lad fell on his head on the footpath, and was taken home unconscious. Rev. Tuck was called to pray for the child, but during the prayer received the certainty that the child would die, and prayed that the Lord would glorify His name through the death of this child. After the prayer, the father asked why he prayed differently this time. The child died; but through it the grandmother became converted, but not the father.

As far as fellowship among the churches was concerned, I have not found anything to equal Broken Hill. All denominations were represented, including Mohammedanism. The evangelical denominations were in such fellowship that the ministers exchanged pulpits, and at church festivals, would not get an outside minister to take the services but would simply exchange one with the other. For instance, the Baptist would preach in the Congregational Church, the Major of the Salvation Army would preach in the Baptist Church, and at an Endeavour rally all the ministers would be present. In addition, the ministers would meet regularly to discuss their church work and its problems, and the social work would be divided among them, so that two would visit the schools, two the hospitals, two the prisons, and two the sick and the invalids. In New South Wales ministers are a week. Unfortunately this spirit of fellowship was much allowed to give religious instructions in the State schools once disturbed by the Rev. Schafer. Here also I

got to know of the Christadelphians, who deny the divinity of the Holy Ghost. A Lutheran minister from Peterborough also visited Broken Hill once every six weeks and gathered a small German congregation together. Later he went to Western Australia and started a church at Gwalia, boarding with August Borgelt, and had good results. Unfortunately for him he waxed eloquent against lodges with the result that the congregation asked him to leave. Later he joined the Seventh Day Adventists. His method of preaching was dead theology, based on orthodox doctrine and belief, no matter what your life was.



On November 27th, 1929, Papa had a stroke about 6 p.m. and became unconscious. He passed away about four days later on Sunday, December 1st, at 4 a.m. without having regained consciousness. He was buried in the Payneham cemetery on December 3rd, 1929.

His family consisted of eight boys and five girls and of these seven boys and four girls survived him and also fifteen grandsons and twelve grand-daughters. On April 15th, 1933 (Easter Saturday) his third daughter, Augusta, passed away after patiently suffering several months. On Saturday, August 26th, 1933, Mama slipped and fell on the kitchen floor while preparing dinner and broke her thigh. For her birthday on April 5th, 1934, she was able to get dressed and sit at the table with her grandchildren though the thigh was not properly knitted and she was not able to put that foot to the ground. She used to get up daily for the next few weeks until May 3rd when she fell again and rebroke the thigh. After this second break she was confined to her bed until her death which occurred on October 16th, 1934 from a heart attack. She also was laid to rest in Payneham cemetery.