

# FoLA NEWS

Newsletter of Friends of Lutheran Archives Inc

Volume 28 Number 2

June 2018

Tim & John  
demonstrating  
the Temme  
nose.

See story this  
page



## From Bellersen to Bluestone

The February meeting addressed by Tim Fischer and John Temme had an intriguing title, but the next sentence promoting this talk *what happens when a Catholic man migrates to Australia and marries the daughter of a staunch German Lutheran pastor* prompted the comment that it could not have happened the other way round – i.e. *marries the daughter of a Catholic priest*.

Many Australian Lutheran families' stories start from the eastern side of Prussia in present day Poland, but the Temmes came from Bellersen in the western part of Germany, Westphalia. Bellersen today is a small and pretty Catholic village of about 700 inhabitants around 250km south of Hamburg via Hannover. In the centre of the town is the Catholic church dedicated to St Meinolfus the saint who originally brought the gospel to the area.



Bellersen, Westphalia, today

In 1480 Bellersen was bought by the von Haxthausen family. In the 1800s, the village was subject to many years of starvation caused by floods, wild winds, drought, mice plagues, potato disease and insufferable taxes due to the feudal system which forced the villagers to rent their land from Baron von Haxthausen. In 1826 the Baron prosecuted most of the villagers for payment of back taxes, and many had their possessions seized and sold in a bankruptcy sale.

The government gazette of November 1826 reports that a Temme family member (described as having a large nose) bashed and robbed the Baron. Although he was arrested and taken to the gaol in Brakel, he managed to escape and disappear. In October 1845 as an unmarried 27 year old, his brother, Friedrich Wilhelm Temme, boarded the *George Washington* in Bremen bound for Adelaide, Australia. Friedrich is John's great grandfather and Tim's great-great grandfather. Both of his parents died while he was in transit. There were some Lutherans on board the ship (remember that Friedrich was a Catholic) including Friedrich Borgelt who was ordained as the pastor of the Klemzig congregation in 1848; Matthias Lange, a founder member of Tabor, Tanunda; and Johann Maschmedt who served as pastor at St Stephen's, Adelaide from 1857 – 1891.

Not much is known of his early years in the colony, but after naturalisation Friedrich was able to purchase land and became active in real estate and most of his many transactions resulted in a profit. For example, in February 1849 he bought 80 acres in Gawler for just 10 shillings and sold it later that year (to Richard Schomburgk) for 460 pounds!

Friedrich met Auguste Ottelie Sophie Hoelscher when she was a maid servant working for Mrs JJW Anderson in Union St Adelaide, and in August 1850 they were married in St Andrews Presbyterian Church in Grenfell Street. The ceremony was performed by Pastor A. Kappler *according to the rites and ceremonies of the Lutheran Church*. Auguste, who arrived in Adelaide in 1849, came from Paderborn, about 50km from Bellersen, and was one of ten children from a staunch Lutheran family – her father, a pastor, held an official position (possibly court chaplain) in the German Lutheran Church.

Friedrich and Auguste probably lived in the city for the first years of their marriage, then Friedrich went to the Victorian goldfields for a short time and returned to his Springbank property (purchased in 1853) sometime in 1855.

The Temme family was industrious and frugal, highlighted in daughter Emilie's memoirs by descriptions of the tasks the children had to perform. As well as having to carry vines to the house, gather thistles for the pigs, rake and plant, pick peas and other tasks, they *had to get up at 4 o'clock in the morning to look for snails with a lantern for which we got a penny a thousand ... & that money had to be used to buy Sunday shoes, gloves and other small items. Sometimes mother would think our count had not been too accurate & we would have to count the snails over again.*

His brother-in-law, Julius Weil, bought a quarry in 1870 on 18 acres in West Mitcham just off Belair Road as it climbs the hill toward Windy Point. Julius sold it to Friedrich in 1872 and he worked it with his son Wilhelm who retired in 1930.



Auguste and Friedrich

(continued on P2)

## From Bellersen to Bluestone

(continued from P1)

The quarry was the source of high quality bluestone suitable for building – and the reason for the reference to Bluestone in the title of this presentation. *From Bellersen to Bluestone* is also the title of the Temme family history book and the supplement.

Bethlehem Lutheran Church in Flinders Street was built of stone from Friedrich Temme's quarry and was dedicated on 23<sup>rd</sup> June 1872. Many other buildings in Adelaide and suburbs contain stone from the Temme quarry including the Martin Luther School at the rear of Bethlehem church, the Kings Head Hotel in King William St, the Glenelg Institute, and some of the stones in the Outer Harbour breakwater.

Friedrich and Auguste had 11 children, 8 of whom survived infancy. The fourth born in 1855, Wilhelm Hermann, is John's grandfather and Tim's great grandfather. Friedrich (1818 - 1894) and Auguste (1824 - 1904) are buried in the West Terrace Cemetery, as is their invalid daughter Wilhelmine (1870 - 1900).



*Temme descendants at the talk.*

Wilhelm and Anna (nee Schmidt) had 16 children of which 13 survived and all were staunch members of Bethlehem Lutheran Church. The Temme impact on the Lutheran Church in Australia has been considerable. By 1986 no fewer than 22 direct descendants had graduated as pastors and 9 pastors had married into the family. In addition there are teachers in Lutheran schools and many who have served as elders, chairmen, treasurers and the like.

In Bellersen's Walmei Park, right next to the old Temme house (still inhabited), there is a stone cross which according to an inscription carved into the base was erected in 1811 by Benedictus Temme and D H Schmidt. A Benedictus Temme was a witness to the baptism of Friedrich, so this person, possibly a cousin or an uncle of Friedrich, may be responsible for the cross. As the inscription is almost illegible, John and Tim decided to have a bronze plaque made to preserve the information. After negotiations and approval from the Bellersen authorities, John and his wife Kaaren, their daughter Karina, and Tim and his wife Gaye arrived in Bellersen in August 2015 to make the presentation which coincided with Bellersen celebrating its 1000<sup>th</sup> birthday based on the first mention in an official document in 1015. The town was then known as Baldereshusen.

Translated, the plaque reads: *The cross was donated by the Temme family in 1811. This plaque was given to the Bellersen village for its 1000 year jubilee by the descendants of Friedrich Wilhelm Temme who migrated to Australia in 1845. August 2015.*



*The cross in Walmei Park*

A video of the talk is available on YouTube via this link — <https://www.youtube.com/watch?v=Hq7v80ftBRo>

**D. Woitd**

### Tax-Deductible Donations

Treasure chests—we know you love the treasures of the Archives—that's the stories of the church and the wider national and global community—we know this because you are a Friend! **Please help us** to continue to unlock the stories contained within our collection **by supporting us financially.**

The end of the Financial Year is fast approaching. Please support us with a tax-deductible donation. Your donation goes towards making the stories accessible—this can include gathering, preserving and transcribing records, assisting researchers, digitizing records and of course telling stories.

Help us gather a harvest of stories for our children and grandchildren.

- ◆ You can send a **cheque or money order** to Lutheran Archives, 27 Fourth St, BOWDEN SA 5007.
- ◆ Or you can pay by **electronic transfer (EFT)** to Lutheran Archives. BSB: 704 942, Account no: 100846262 (Write "Donation" as reference). Then notify us of your address, so that we can send you a receipt.
- ◆ Or use your **credit card**: navigate to **donation.lca.org.au** and follow the prompts to **Departments > Lutheran Archives >** and select Lutheran Archives Fund Donation.

## Coming events

**Lutheran Communities in PNG during World War II**  
**Speaker: Dr Christine Winter**  
**Monday 23 July at 7.30pm**  
**Bethlehem House, Sudholz Pl, Adelaide**

This talk covers those who lived and died next to each other: New Guinea villagers, missionaries, Australians, Germans and Japanese.

**Reflections of a reluctant missionary**  
**Speaker: Pastor Paul Albrecht AM**  
**Monday 20 August at 7.30pm**  
**Bethlehem House, Sudholz Pl, Adelaide**

Paul will be reflecting on the single most significant Finke River Mission failure of the 1970s, sketching the steps which led up to it and the subsequent benefits — including greater understanding of the local Aboriginal culture — that flowed from it. In the course of this, Paul will highlight various aspects which may help illuminate not only the current state of Aboriginal affairs, but also point to better ways forward.

Paul grew up at Hermannsburg NT, and spoke the local language Arrernte before he could speak English. He spent all his working life as a missionary there, and still writes and translates material for the Arrernte-speaking people.

**Lutheran grammatical description of Aboriginal Languages**

**Speaker: Dr. Clara Stockigt**  
**Monday 17 September at 7.30pm**  
**Bethlehem House, Sudholz Pl, Adelaide**

Examination of the important and rare linguistic documents held in archival store-houses around the country, notably Lutheran Archives and The Strehlow Research Centre, reveals much about the developing understanding, and ability to describe, Australian Aboriginal languages.

The early study of Arrernte at the Hermannsburg Mission west of Alice Springs (Kempe 1891, C. Strehlow 1908, 1910, T.G.H. Strehlow 1944) can be seen as the culmination of a tradition of Lutheran description of Australian languages which was instigated by Teichelmann & Schürmann in 1840. Descriptive practices innovated by the Lutheran missionary-grammarians trained at the Dresden Mission Society: Teichelmann & Schürmann (1840, 1844) and Meyer (1843), were employed in later grammars of South Australian languages, including Diyari and Arrernte. While some other early Australian grammarians worked in intellectual isolation, these South Australian Lutherans had access to, and were informed by, their Lutheran predecessors' descriptions.

For her ground-breaking PhD thesis on the developing understanding of Aboriginal languages through generations of Lutheran missionaries across a range of languages, Clara was awarded a 2017 University Doctoral Research medal, and the 2018 Postgraduate Alumni University Medal at a ceremony in Bonython Hall on 30 April where she acted as mace-bearer.



*Left: Clara with mace*  
*Above: Doctoral Research medal (top)*  
*Postgraduate Alumni medal (bottom)*

**Fritzsche Oration**  
**Friday 17 August 2017 at 7.30 pm**  
**Australia Lutheran College**  
**Speaker: Dr Peter Lockwood**

**A small cog in a large wheel: the FRM's bush courses in Central Australia in the context of the preparation and support of Indigenous church workers.**

This presentation takes you inside the bush courses for Indigenous pastors and evangelists that are held three times a year in the remote communities of the Finke River Mission field of Central Australia. The bush courses are a small but vital cog in the far larger wheel of training and supporting the LCA's Indigenous church leaders. Starting with a brief history of the courses and a description of the typical bush course, this year's oration will give you an insight into some of the perennial issues that vex the minds of the FRM support staff, the Indigenous church workers, and the FRM board. God willing, the issues will entertain your mind too because they inevitably morph into questions for the whole LCA to address as it continues to grapple with the vital task of preparing Indigenous church leaders for their calling and supporting them in it.

## Lutheran Archives Closures

Lutheran Archives will be closed to the public on the following dates. This is to allow the archivists to work on important projects without interruption.

- Monday 16 July to Friday 27 July inclusive
- Tuesday 20 November
- Monday 10 December 2018 to Friday 4 January 2019 inclusive

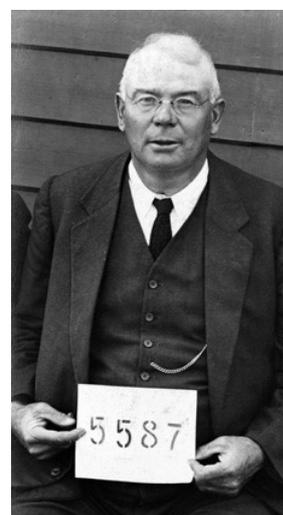
## Internment of Walla Walla citizens in 1918

On the afternoon of 18 March 1918, four men from the Walla Walla/Culcairn district of NSW, **Johann Traugott Wenke, Hermann Alfred Paech, Ernst Gottlieb Wenke** and **Edward Daniel Heppner** were arrested at their homes, driven to the railway station at Culcairn and taken to the Holdsworth Concentration Camp at Liverpool for internment. They remained there until their release between May and December 1918. The story of these men and their unjust incarceration for *disloyalty* was the topic of Lyall Kupke's beautifully crafted and well researched talk to FoLA on March 19. Lyall was a long-time resident of Walla Walla and was able to draw on his associations with the family of Hermann Paech, as well as newspaper reports and security files, to uncover the experiences of these internees and try to explain why they were treated so unjustly.

His research revealed the reasons behind the arrests and also the strong case to show they were actually solid citizens and strong contributors to their local communities, who were interned more because they were prominent in the ethnically German population than because they were disloyal. Johann (John) Wenke was a successful farmer, lay reader and organist in his congregation and a local councillor. Hermann Paech was a councillor for twelve years in the Culcairn shire and president for five. Ernst Wenke, John Wenke's brother, was a successful farmer and involved in the church as elder, treasurer, choir conductor, secretary and Sunday school teacher. He was reputed to be of a reserved nature, and *The Albury Daily News* reported that he was regarded as one who would be the last to be reached by the War Precautions Act. He was married with 7 sons and 2 daughters. Edward D. Heppner was the owner of a large blacksmithing and wagon/coachbuilding business at Walla Walla which employed 11 men. He had also been a councillor of the Culcairn Shire.

In analysing the reasons why they were arrested, Lyall gave detailed background on the settlement of the Walla district by farmers from South Australia, looking for land in the 1860s when squatters' stations were opened up for closer settlement as a result of the Selection Acts. 60% of the Walla population was ethnically German. He also explained how German born Australians had their right to vote restricted in the Conscription referenda, causing much dissatisfaction. Around the country, not just in Walla, the referendum campaigns led to polarisation and strife. Anyone who was against conscription amongst the German community became a target. Hermann Paech was one of these. Military intelligence reported: *The Police consider him to be most disloyal and highly dangerous – mostly upon general grounds. He is the life and soul of the Anti-Conscriptionist Party in his District and his influence has prevented a great many possible enlistments.* Another document discovered by Lyall shows how internment was used to target prominent citizens to keep the rest of the community in line and that this tactic had already been used in SA and Queensland to good effect. Defence Minister George F Pearce wrote to the Chief of General Staff of the Army (28 Nov 1917): *I should imagine that in districts such as those referred to in these reports the internment of one or two of the most active or aggressive of the disloyal sections would have a good effect on the others. This was done in Queensland and SA with good effect and perhaps the internment of some from these districts might have a good effect.*

These men fell into the category of Native-Born British Subjects – those born in Australia, who comprised 1% of all internees. Lyall went on to describe the efforts their friends and family went to, to prove their loyalty and to get them released. John Wenke was the first to be released, largely it seems because his son David had served in the first AIF and received a hero's welcome when he returned to Walla, a week before his father's arrest. Evidence



Hermann Paech at internment

supporting the loyalty of the others was also presented – but to no avail. Another intriguing aspect of Lyall's research was his investigation into an *Association of interned Australian Born Subjects* which was formed at Holdsworth camp. Paech became its President and the group wrote letters of protest to various politicians. They also prepared a case to get an apology for their treatment.

The final section of Lyall's presentation described events after Paech, Heppner and Ernst Wenke were released from internment between November and December 1918. Initially, feelings still ran high and there was such division of opinion when Paech and Wenke stood for Council in 1920, that the men withdrew their nomination. In 1920 various federal politicians tried in vain to allow internees to clear their names. No apology was ever given for unjust treatment. Gradually emotions died down and three years later, Paech was elected to Council without a murmur and remained on Council until 1928. He had one more incident in his life. When supporting the Labor candidate in the 1925 federal election he produced a leaflet reminding voters of the Nationalist party's removal of the right to vote from German Australians. The leaflet caused an uproar between supporters and opponents.

In conclusion, Lyall reflected on this episode as an example of *how people with absolute power can ignore the plight of helpless individuals. And it reminds us to be careful in how we treat those who are different from us.*



Walla Walla District WWI Memorial.

German names include Wenke, Schmidt, Klemke, Dalwitz, Heppner, Reschke

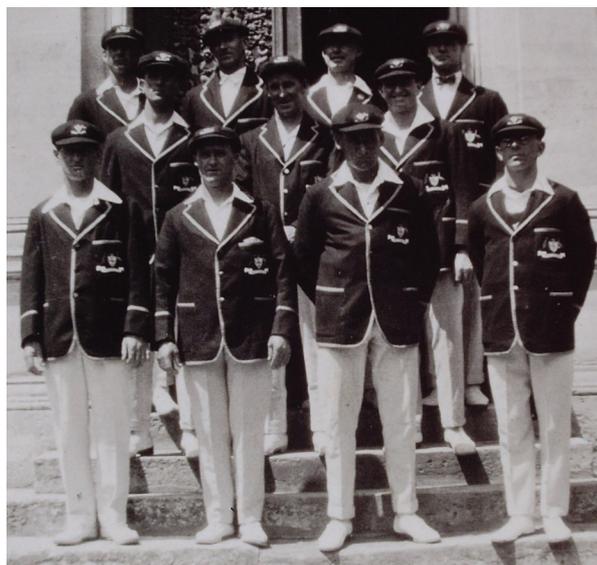
Ev Leske

## Paris or the bush

### The Story of The Cods

PARIS OR THE BUSH is a feature-length documentary. It is an extraordinary story of courage, humility, skill, ageism, class prejudice, war, sport and mateship. It is a uniquely South Australian story but has national and international relevance. It covers a fascinating period of Australian and world history, encompassing a Great War and spectacular sporting achievements. It is a story about *ordinary men* in a small country town, working class men who sweated to earn a living, who not only defeated the cream of Australia's upper class society in a sport they had dominated from the 1870's but in the process foreshadowed a major change in the nature of Australian society.

The Cods first won the National Eight-oared Championship in 1913, an astonishing achievement as South Australia had never before won the annual rowing championship in its forty year history. After the 1913 success, the young Cods crew seemed destined for greatness. But in 1914, the Great War intervened, redirecting their lives onto the battlefields of Europe. Five years later, when the Murray Bridge rowers returned home battered and injured, the obstacles they faced to continue competing were tremendous. They were older and in some cases injured. The barriers of class were still rigidly in place. But under the guidance of Teddy Higgs, a former champion Tasmanian rower and Boer War veteran, the Cods challenged for the national title again.

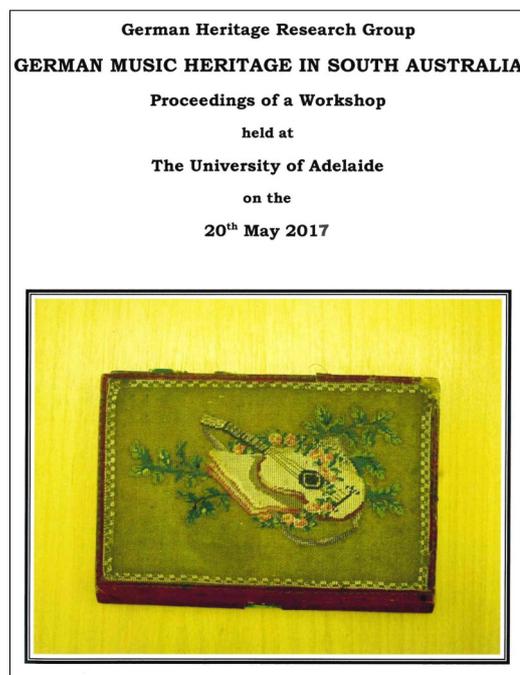
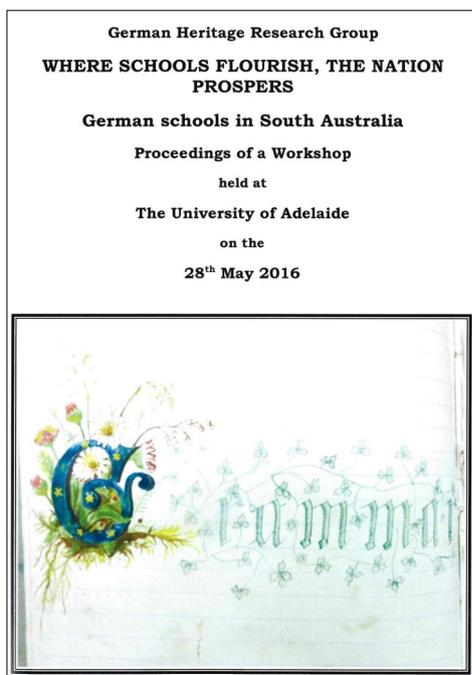


*The Cods*

Remaining a defiantly single 'club crew' rather than a State based crew, they went on to win the Kings Cup three times in the next four years, dominating the sport against all comers and eventually earning the right, despite a last minute act of treachery by *officials* which almost derailed them, to represent Australia at the Olympics in Paris in 1924.

Lutheran Archives has copies of the DVD *Paris or the bush* which featured at the latest GRHG seminar *Aftermath of war in SA's German community*. They cost \$20 each, plus postage.

## New Publications



Proceedings from the 2016 & 2017 German Heritage Research Group Workshops are now available from Lutheran Archives.

The 2016 publication includes articles on early South Australian Aboriginal, secular and Lutheran schools, teachers and their professional development, the curricula, picnic days and more. Cost is \$12 plus postage.

The 2017 publication includes articles on Martin Luther and music, choirs and bands in the church and community, choral singing and teachers, instrument making and more. Cost is \$15 plus postage.

## Archivist's Report

The end of May always brings a sigh of both contentment and relief with the end of our involvement in yet another successful South Australian History Festival. In the last newsletter I wrote about the events we had planned, but now I can report on their success.

Janette's *Finding Prussian Forebears in present-day Poland* was so popular that we have had to put on an extra 3 sessions over the coming months; our *Behind the Scenes* tour was also filled to capacity and we held a second session in June. 115 people attended the *Federation to Fifties: Meet the authors* FoLA evening (full report in the next newsletter); and we had an incredibly successful launch of our newly curated exhibition *A Singing Church: From Prussia to the Red Centre* with 44 attendees, a curator's talk given by Lois Zweck, and choral interludes performed by 5 choristers from Bethlehem Lutheran Church. The exhibition will continue at Lutheran Archives until April 2019, so please do visit this during our usual opening hours (please note we will be closed 16-27 July 2018 for project works).

Many people attended these events who had never been to Lutheran Archives, nor to FoLA evenings, and some of them have since returned to carry out research or to attend other History Festival events held by Lutheran Archives.



*Bethlehem choristers at the exhibition launch*

We have also acquired a new volunteer – Sue Dowling – as a result of Adam's presentation at Gould Genealogy on post-World War 2 migration to Australia and the Lutheran church's response. Sue is continuing to index records identified by Adam through his *Post WWII migration* project. His project, which had been funded by FoLA, has now come to a close, and we are thrilled that Adam has scoped and identified records, defined protocols and parameters, to such an extent that some of this work can now be continued by volunteers.

For the past 3 months we have had an archival work-experience student, Ildiko Lizak, from University of South Australia working on our Artefact collection. Ildiko's project was to conduct a survey of the intellectual and physical management of our artefact collection. This meant ensuring all artefacts were catalogued, de-duplicating entries where they had been entered twice (in the accession register and in the artefacts catalogue rather than having one entry that existed across both fields), and identifying and labelling each physical item. This involved physically sighting each item within the collection, adding any contextual information, or information about the provenance or use of the item into the database catalogue entry. She also labelled each item with a unique code so that we can readily identify and retrieve items when looking inside an artefact box.

We thought we had around 1400 artefacts, but now we know we have 1073 catalogued artefacts. Ildiko also identified around 50 items that had not been catalogued at all.

Our team of transcribers has also expanded in the last months. We have been joined by Ev and Chris Leske who are identifying records for transcription within our biographical collection, so that they can be transcribed by others in our transcription team. At the same time as this, they are providing a brief synopsis of the documents contained within each box within the collection. This is proving invaluable for us to gain a deeper understanding of our holdings and to determine priorities for transcription and translation. Ev is the chairman of Committee of Lutheran Archives. We have also been joined by PhD student Storm Graham, who is working on a PhD in 18<sup>th</sup> century Prussian midwifery practices. She is currently taking a break from her studies and is volunteering her time and skills with us as a transcriber.

The national synodical convention of the LCA will be held in October this year, so we are beginning preparations to attend with an exhibition and also to provide a written report and oral report to the church on the activities of the Archives. We have been busy writing new promotional material that can be distributed at this synod and at General Pastors Convention in July.

**Rachel Kuchel**



## Exploring Church Archives in Victoria

This seminar was organised by the Genealogical Society of Victoria on Friday 9 February 2018, with over forty people in attendance. The co-ordinator was Revd Professor Robert Gribben and four church archivists presented information about the existence, functioning, location, opening hours and availability of their Church's archives.

Rachel Naughton indicated that in the Roman Catholic Church, Canon Law obliges bishops to preserve the church's documents within each of their 250 Victorian parishes, specially their sacramental records relating to baptisms and marriages. The church has established an Archive for Administration and her email address is [rachel.naughton@cam.org.au](mailto:rachel.naughton@cam.org.au). This archive sets up displays, publishes *Footprints* and is scanning the many records relating to church business, schools and religious orders, including the many children under their care.

Dr Jennifer Bars pointed out the complexity of managing the records of the Uniting Church, which before 1977, were generated by three different denominations. These included (1) the independently operating Congregational parishes, (2) the Methodists, including the Wesleyan and United Free Churches and (3) the Presbyterians or Church of Scotland, which, after their *disruption* in 1843, continued as the Free Church of Scotland and as the United Presbyterian Church. Their archive is located at 54 Serrell Street, Malvern East, 3145, phone 9571 5476. Their email is [archives@victas.uca.org.au](mailto:archives@victas.uca.org.au), and their website is <https://victas.uca.org.au/UCA%Resources/archive/Pages/home.aspx>.

Hazel Nsair is the manager of the Melbourne Anglican Church's Archives and Records Centre, which is located at 1/59 Scotchmer St, North Fitzroy, 3068. The email address is [archives@melbourneanglican.org.au](mailto:archives@melbourneanglican.org.au). Hazel indicated that some Anglican records are on [Ancestry.com](https://www.ancestry.com), including those of St Peters Eastern Hill and those of Sydney. Before Victoria became a separate colony in 1851, record keeping amongst far-flung early settlers was difficult. Victoria's official registry was established in 1853.

John Sampson was unable to attend, so Robert Gribben pointed out that the Baptists, who developed as non-conformists after 1662, tended to operate as independent congregations. The email address for enquiries about the Baptists is [archives@buu.com.au](mailto:archives@buu.com.au).

John Noack presented a document which outlined the aims and operations of Lutheran Archives in South Australia open Monday to Friday (closed Wednesday) 9.30 am to 4.30 pm.

The main aim is to preserve the official and important records, which can help to tell the story of the Lutheran Church in Australia. The Archives has suggested what should be selected from the local scene and these include official registers, annual reports, legal documents, regular newsletters, building plans, special service orders and other similar records. The careful sorting and labelling of all items and photographs needs to take place at the location where all of the records were first generated.

A result of preserving the records is the steady production of books and articles relating to such topics as the Lutheran Church, Aboriginal Australians, local areas, family histories, schools and cultural life.

The support work of Friends of Lutheran Archives (FoLA) and its branch in Victoria (FoLAV) was explained and subscription details were provided.

Also mentioned was the Wendish/Germanic Family History Library, which is located at the St Aidan's Community Centre, 12 Surrey St in Box Hill South. The Wendish Heritage Society organises research activities, social events and country tours and its website is [wendishheritage.org.au](http://wendishheritage.org.au). The resources are in the form of computer programs, as well as many books and vertical files, which are arranged alphabetically under 25 family history topics. These naturally include (1) Aids to Research, (4) Church Records, (9) Family Histories, (18) Local History, (20) Naturalisation Records and (24) Shipping Records.

Family history researchers are aware of the many different religious affiliations which were assumed by their various ancestors. This seminar revealed that the preservation of records for present and future generations has been taken very seriously in the past, but the ways in which these records are now being organised and made available to history researchers varies greatly. The valuable insights provided by the speakers and the list of archivists, institutions, contact numbers, research possibilities and operating times, can now be put to good use not only by those who attended this most valuable and useful seminar but by all researchers.

**John Noack**

## Coming events

From 1 June each Mon, Tues, Thurs & Fri 9.30am-4.30pm  
Lutheran Archives Exhibition  
A Singing Church: From Prussia to the Red Centre  
Lutheran Archives, 27 Fourth St, Bowden

Monday 23 July at 7.30pm  
Lutheran Communities in PNG during World War II  
Speaker: Dr Christine Winter  
Bethlehem House, Sudholz Pl, Adelaide  
Gold coin donation

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Speaker: Dr Peter Lockwood  
A small cog in a large wheel: the FRM's bush courses in Central Australia in the context of the preparation and support of Indigenous church workers.

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Gold coin donation

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### FoLA NEWS

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