

# *Recollections and Impressions of Dr. C. Elvin Haupt*

**By his friend and former Associate Pastor, the Rev. Dr. Cecil C. Hine**

Why do so many men in Lancaster, Pennsylvania, bear the rather rare Christian name "Elvin"? Their number, old residents of this hospitable city will attest, is legion. The owners of the name may or may not be able themselves to account for the real origin of it. There are those of us who know well, however, that there once lived and served in Lancaster a greatly loved Lutheran minister whose ministry was as wide as the city, even as wide as humanity. Parents, in gratitude to that minister, C. Elvin Haupt, for some blessed ministrations, delighted to honor their benefactor and to bless their children by having them christened "Elvin."

In the spring of 1915, I received a call to become associate pastor of Grace Evangelical Lutheran Church, Lancaster, Pennsylvania. I was then a member of the senior class at the Lutheran Theological Seminary at Philadelphia. I was mildly surprised possibly that the word "associate" rather than "assistant" had been used in the formal call, but I was not seriously impressed until I met a select and influential contingent of the Church Council a few weeks later. This meeting had been appointed upon the suggestion of the Council and was intended to enlighten me as to the nature of the field to which I was being summoned, and as to my particular responsibilities as associate pastor. Besides the councilmen, the pastor of the Church, the Rev. C. Elvin Haupt, D.D., was present.

The informal conference was marked by extraordinary candor, especially on the part of the councilmen. They indicated clearly that they wished me to become all that the name "associate" as distinguished from "assistant" implied. They were devoted to the long time pastor, Dr. Haupt, whose services were indispensable to the parish and to the community, and he would continue to be the spiritual head of the parish. But the Church needed to be invigorated and vitalized with new ideas and with new approaches. The young minister, whom they were about to call, should preserve his "individuality"—that was their precise language. He would work in harmonious cooperation with Dr. Haupt, in so far as it would be possible, but he was to have a relatively free hand as he undertook to infuse new life into

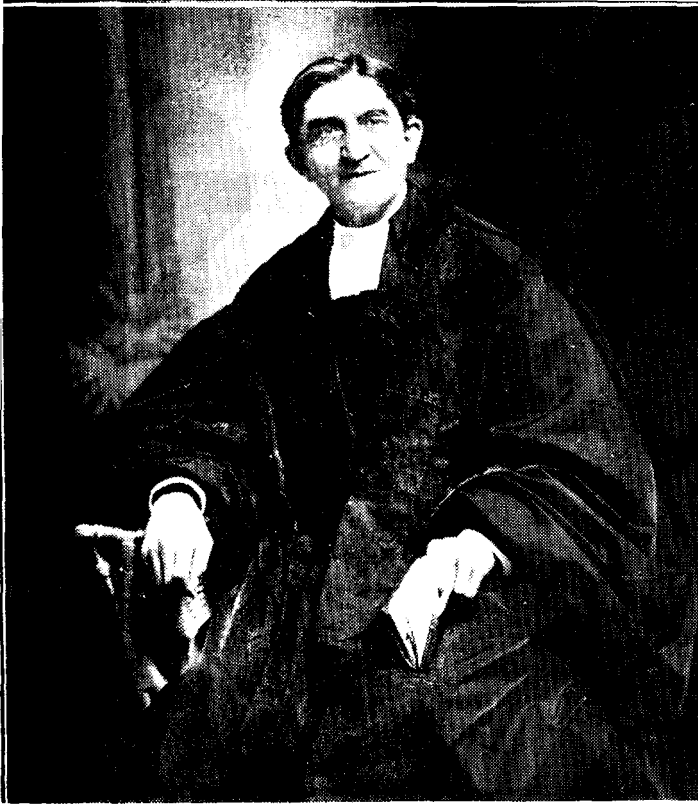
Grace Church. As the councilmen talked, I recall now Dr. Haupt's bearing throughout. He interjected but a few words. He was smiling, patient, indulgent. He might have taken offense at the implications of the words that were spoken. The officials were not only supplying their senior minister with a greatly needed assistant in the large parish which he was administering without a secretary or any other full-time employee. They were intimating that some things were done wrongly perhaps and that some things also were being left undone. The associate pastor was now to enter the field and tactfully but firmly to set various matters right. If Dr. Haupt felt injured by the comments and the suggestions to which he listened, he gave no appearance of it. He was rather like a wise father toward his sons who are growing up and have grandiose plans for their own lives and for that of the father himself. "Let them try. Let them see what they can do. They are my dear children. There is much, so much, that they don't understand but they mean so well. I love them every one."

For my part, I was aware of serious misgivings. I much preferred to be an "assistant" to the pastor. In the first place, I felt that I lacked the mental and spiritual qualifications for the accomplishments that the gentlemen of the Council were obviously expecting of me. Then, too, I dreaded divided authority in the pastorate. I apprehended the possibility of having to choose between loyalty to the Council and loyalty to the senior minister, when Dr. Haupt might differ with his chief officials. In such a situation, unless it were a matter of absolute judgment and of positive conviction, I realized that my stand would have to be with the senior pastor.

My fears were ungrounded. I began my ministry at Grace Church, Lancaster, July 1, 1915, and entered immediately into continuous and intimate association with one of the most remarkable characters I have known on this earth. For two years and a half I was the junior pastor. Whether I was "associate" or "assistant" mattered not at all to either of us. There was no semblance of misunderstanding or of tension. I was as free as I wished to be. There was no effort to control my actions or my thinking. Counsel and consolation and guidance were given without stint. I welcomed it, opened my heart to it, *sought* it!

From the outset, Dr. Haupt shared with me the preaching at both morning and evening services, and other major responsibilities. Particularly at the beginning, I declined this generous consideration and his willingness to advance and to promote me. In my first few weeks of pastoral groping, I was to discover that in wisdom, talents, and in consecration he surpassed me vastly, not only what I *then* was but all that I might *hope* to become. These were days, first, for me to measure up to my assignment and to justify the confidence of the gentlemen who had called me. I was content to achieve, not eminence in my first parish, but mere adequacy. These were the days for me to listen and observe and learn from daily association with a great minister of religion and a truly great soul, C. Elvin Haupt.

From two and a half years of contact with Dr. Haupt, as junior pastor, and from a warm relationship that was to endure after I left Lancaster



REV. C. ELVIN HAUPT, D.D.  
Pastor of Grace Church  
1880-1920

until his death, I have recollections and impressions that I am constrained to set down in writing for the record. So little has been written of Dr. Haupt. Only fragments have been preserved and these have been taken from newspapers which quoted tributes that were paid the man in his lifetime or shortly after his death. There were many in the city of Lancaster who knew him as thoroughly as I, but the majority of these have passed on and have left no testimony concerning the subject of this paper. Others still survive who knew him well and loved him, but are not able to perpetuate in language the memory of and their vital personal knowledge concerning him.

It is all the more important that someone should attempt a characterization and an estimate of Dr. Haupt, because he was so unbelievably disregarded by the Lutheran Church in the United States. Beloved and honored above all ministers perhaps who ever have labored in the city of Lancaster, Dr. Haupt was "passed over" by the great Lutheran Church at large. For reasons that I shall set forth later, he may have been chiefly responsible. The fact remains, nevertheless, that he served on no boards or important commissions or committees in the Ministerium of Pennsylvania or in the national Lutheran bodies. Certainly he was grossly under-estimated in the Lutheran Church. Men were familiar with his quaint mannerisms and with his gift as a story teller. But, except for possibly a dozen real leaders, outside of Lancaster, men did not know that in mental and spiritual stature, he compared favorably with the foremost Lutheran leaders in America in his generation. But Lancaster knew him, the Lancaster of all classes and denominations, and took him to her heart and called him blessed and named scores of her children after him. In the community in which he labored for forty years, C. Elvin Haupt was not a minister alone, and the greatest and godliest spiritual leader in Lancaster—he was an institution for whom the entire city gave thanks unceasingly.

### **Pastor of Whole Community**

Upon my arrival as associate pastor in Lancaster, I became aware of Dr. Haupt's special ministry to the distressed and the impoverished in the city. All souls had access to him by day or by night. But the poor and the underprivileged and even the social outcast claimed him as their very own. He could be seen any hour, not walking, but almost trotting along on any alley or back street in Lancaster. He had no automobile or other conveyance. He disregarded the street cars ordinarily and walked to the suffering and the stricken in every possible section of this widely scattered community. People without pastors or church affiliations, asked for Dr. Haupt *only*, when they were dying or in distress. His marriages and funerals assumed enormous proportions. Three and four marriages a day were not exceptional during my ministry at Grace Church. Several funerals in one day were quite usual also. On no less than a half dozen occasions, Dr. Haupt and I were in the same cemetery at the same moment, conducting committal services. The most perverse members of the community, including the semi-criminal, fairly "worshipped" Dr. Haupt. They might deride the Church and church people

and smug ministers, but to my own positive knowledge, derision by the most calloused residents of Lancaster was not directed toward Dr. Haupt. They smiled as they thought of him and told characteristic stories about him but they respected him. Uncounted residents of Lancaster of all social strata, particularly the downtrodden and the outcast, were converted to faith in Christ through the convincing personal consecration of this godly Lutheran minister.

It was often assumed because Dr. Haupt was the unofficial minister of the city and particularly the minister of the helpless and the impoverished, that he had sprung from the ranks. In my association with him, I learned that the reverse was true. He was a graduate with honor of the University of Pennsylvania. He was reared in a family of surpassing culture. He did not earn his way through college and seminary. It was not necessary. His family were abundantly able to maintain him financially and did. This knowledge of my beloved senior was disclosed in casual conversation. There was no boasting or pride of family. If that conceit or any other existed in his nature, it never became perceptible. With him, all these particulars were merely factual. He would talk of his childhood and youth, and of his parents and childhood friends with perfect naturalness. There was nothing for him to conceal and he just talked unaffectedly about anything of his past that might be suggested by the immediate circumstances. Thus I knew that he came from a highly refined, educated, prominent Lutheran family in the city of Philadelphia. This knowledge of Dr. Haupt's family and origin was fully corroborated by my meeting personally with his attractive sister, Miss Fannie Haupt, and with various other relatives and old family friends.

It would have been simple to have suspected his high birth by the ease with which he met socially the most affluent families of his parish and of the city. He was quite comfortable with people, irrespective of their importance. He treated them with precisely the kindly understanding manner he used toward the lowliest citizens and Christians. For him, there was actually no distinction at all. They were all the children of God and as such he respected and cherished them. With the wealthy and social elite as with the lowly, he could pass readily from the trivial to the deeply serious. He could use the language of the pietist more naturally than any man I ever knew. A "God bless you, brother" anywhere, addressed to any person never excited surprise or embarrassment. It was the way he said it and the context in which this or some other equally pietistic word would be dropped that made the difference.

## **Of Broad Culture**

I was early impressed and later moved to amazement by the encyclopaedic knowledge of Dr. Haupt. It seemed to extend to all areas. He was proficient in languages, including Latin and Greek and even Hebrew. He was conversant with history, geography and philosophy. He was able to provide immediate answers to questions on manifold subjects. He would have been masterful today on the popular radio program "Information,

Please." His knowledge, however, was never vaunted. In small companies or in large, questions were raised and Dr. Haupt had the exact and accurate answer, which he gave without the slightest consciousness of mental or cultural superiority. His information was readily acquired. He seemed to absorb facts and details in any department. He may have read, though he could not have read extensively in his maturer years, for I have no recollection of seeing him reading anything but the Lancaster daily papers. I saw him writing at his desk *often* — sermons, notes, letters, forms, but he apparently felt no necessity for scholarly reading, and he was too busy to read at length for pleasure. He gave private instruction to Dr. Albert T. Clay, nationally recognized scholar in the Semitic languages and later distinguished professor at Yale University, and prepared Dr. Clay, a once somewhat unpromising ministerial student, for entrance to college.

From my personal knowledge of Dr. Haupt, I am confident that he could have served with distinction as a professor in almost any American college in one of a half dozen departments. His students would have been amused by his wit and vivid personality, but they would have been instructed by and interested in his courses, and they would have given to him their complete devotion.

Another indication of the breadth and the thoroughness of his interests is seen in the two institutions in Lancaster with which he was deeply identified. He conceived and helped to organize Madam Cotta School for Girls in Lancaster and himself gave lectures to the students. The school subsequently became Shippen School for Girls and, in my Lancaster days, was a private school with a capable faculty and a high community standing. The Grace Church minister was one of the organizers and perhaps the original and chief inspiration of the Lancaster General Hospital, the first real and equipped general hospital in the city. He found time in his busy life to lecture to the student nurses. During my Grace Church pastorate, Dr. Haupt was still a popular and influential member of the hospital board and the hospital and the girls' school were to be the special objects of his tenderest memories until his death.

His interest in Christian education was evidenced, also, in the parochial school which he established in September, 1881, with Miss Annie Swartzwelder as principal and with Miss Swartzwelder and Miss Bertha Schmidt as teachers. The school was to serve the community for forty-five years with Miss Swartzwelder as principal and teacher from 1881-1893 and from 1901-1926. When I lived in Lancaster, there was a considerable number of children and parents of children who spoke with affection and gratitude of the Grace Church School. An invaluable feature of the curriculum was the visit of Dr. Haupt every school day, when the beloved pastor told the children vital Bible stories with simplicity and with an unforgettable appeal.

### **A Gospel of Radiant Joy**

The sparkling wit of the beloved pastor and citizen was widely recognized throughout the city. The happiest and most arresting puns that I have ever heard emanated from his lips. Any occasion or circumstance would call

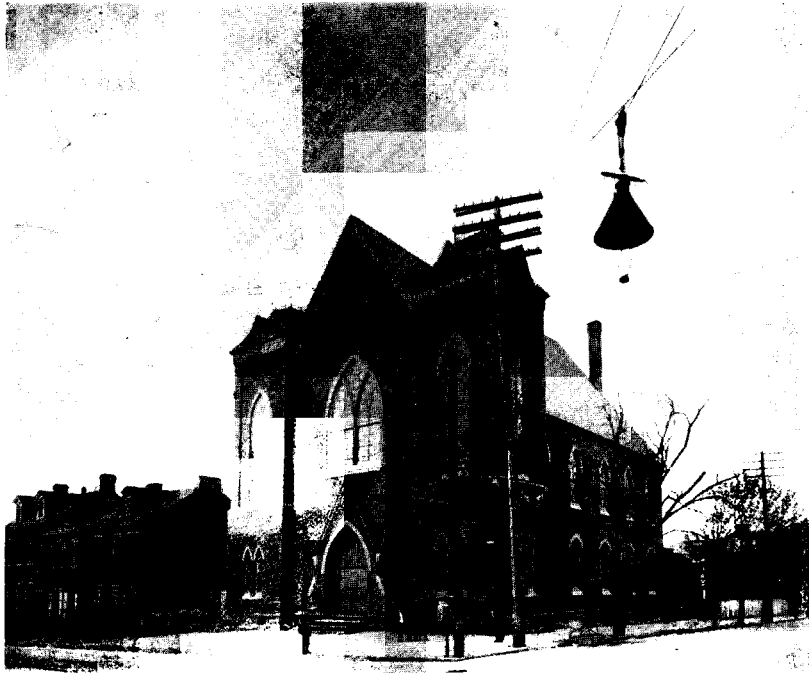
forth a pun. It must be stressed that these were not the usual kind of low humor that punsters ordinarily give forth and which evoke exclamations of weariness or disgust even from friends. This man's puns were genuinely felicitous, amusing and pertinent. He was a delegate of the Ministerium of Pennsylvania to the great convention in New York City when the United Lutheran Church was born. In the midst of a spirited debate, a delegate had offered some statistical matter in support of his position. Dr. Theodore Schmauck, presiding officer, thundered from the chair, "But I tell you, Sir, statistics often lie." In the back of the auditorium, a little man meekly rose and in a gentle voice that was heard, nevertheless, all around the room, spoke: "Mr. Chairman, though statistics may lie, the Lutheran Church doth stand." Immediately the tension was broken and the audience roared their appreciation. Puns like these came spontaneously from Dr. Haupt's lips.

His stock of stories was inexhaustable. I was with him so constantly that it might be taken for granted that his stories would become shopworn. On the contrary, he was freer from repetition than any humorist of my personal acquaintance. He was an inveterate story teller and he told stories with a high talent for mimicry. I have seen him standing up, story for story, against three or four habitual story spinners at one time. The other wit seemed to me frequently forced and strained in comparison with that of Dr. Haupt. Significantly his stories were never unkind toward any individual or class or race. In them there was never a barb. Nor was there ever even an approach to the ribald or risque.

His command of the English language never failed to compel my admiration and astonishment. His sermons supplied specimens of his choice, chaste diction, and of his happy euphonious construction of sentences. But his sermons at regular divine services were the least effective efforts of his glorious and fruitful ministry. He wrote every sermon for pulpit utterance and he read his messages closely. The result was that with his gentle delivery and his perfectly smooth, flowing lines, attention was distracted. Members of the congregation were lulled, as he preached, into mental absenteeism or to slumber. It was a tribute to the man, in spite of the tedium of his sermons, that large congregations came regularly to Grace Church to worship. They received the gist perhaps of what the preacher was saying and they heard his earnest testimony to the realities of the Gospel and this compensated them for their presence.

His commanding use of English impressed me most at funeral services, where he usually preached an informal sermon, and at family worship. His funeral sermons were delivered from notes and he referred to these quite casually. On these occasions he was sympathetic, persuasive, vital, and the language was extraordinarily effective.

It was the family worship, in the parsonage, however, to which my mind reverts most vividly in the matter of his mastery of the English tongue. Before each evening meal, Dr. Haupt opened his family worship book. Members of the family and guests respectfully waited. The faithful maid and housekeeper of many years, Mrs. Sue Zecher, came out of the kitchen



GRACE LUTHERAN CHURCH  
Built 1873 — Razed 1906



and was seated. Worship then started. Dr. Haupt read a passage of scripture and a brief interpretation from the worship book. Thereupon he and everybody else in the room knelt, as he prayed a free prayer. The prayers must have consumed three minutes each. In diction they were as pure to my memory as the classics. Nor was there repetition. I listened to those prayers constantly and I can not now recall any favorite terms or combinations of words as I am able to do in the language of other brilliant ministers who are often obliged to repeat themselves. Dr. Haupt's prayers at family worship produced always the effect of exceeding freshness and spontaneity.

### **A Staunch Lutheran**

This Lancaster minister was unswervingly loyal to the confessions of the Lutheran Church. He was never polemical in public addresses or in private conversation. He was never charged with being anti-Semitic or anti-Catholic. He was rather a devoted, constructive Lutheran. In his sermons, he rarely presented the truth as Lutheran truth, to be distinguished from the fallacies or half truths of other branches of the universal Church. He was content to present the clear and full Gospel of Christ, but the Gospel that he proclaimed and expounded was the Gospel as it has always been confessed by the historic Lutheran Church.

In private conversation, however, he often expressed wonder that all Christians were not able to see that the Lutheran interpretation was the inescapable interpretation of real Christianity. The Lutheran doctrines, he reasoned, were based clearly on the Scripture and he would relate lucidly fundamental Lutheran doctrines to definite Scriptural texts. He did not demand that his fellow Christians accept his own doctrinal positions, but he was puzzled that both intelligence and earnest faith did not make all Christians Lutherans, because the terms Lutherans and Christians were virtually synonymous to him.

Atheism and agnosticism concerned him not at all. They were patently wrong to his mind but he did not bother to examine or undertake to refute them. I do recall, however, that he frequently pleaded with his distinguished protegee, Albert T. Clay: "Albert, you have great talents and unbounded opportunities. Use both always to build up and not to tear down the holy faith."

### **A Man of Many Attainments**

His incredible versatility astonished those who knew him best. Others took his talents and unusual attainments for granted. Dr. Haupt, they felt, could do anything that he wanted to do. He was among other things, a gifted musician. He played the piano in his living room or the old melodeon in one of the church rooms with facility. He played by reading the music, and possibly even with greater skill, by ear. He was able to compose music and did so on great and special occasions.

He was gifted in the composition of verse. I do not remember that he ever submitted any of his lines for publication, but much that he wrote, if it did not deserve to be characterized as poetry, was correct metrically and had considerable merit otherwise. Had he concentrated on it, the busy Lancaster minister might have become a poet of the first order.

He was endowed with high artistic talent. His certificates of Baptism, Confirmation and Marriage were not just filled in with names and dates and other pertinent data. They were beautifully, artistically lettered. Each certificate was not a certificate only but a veritable piece of personal art, a la C. Elvin Haupt. Gifts of Bibles and Common Worship Books to friends and to parishioners were also attractively lettered. There was scarcely a family in the large Grace Church parish that were not able to produce proudly some of Dr. Haupt's artistic handiwork. His official church record book of ministerial acts was likewise carefully, expertly, beautifully lettered. It was possibly because his only son, Charles Elvin, Jr., had inherited from his father the latter's gift as artist that the son chose the vocation of architect and in that profession attained signal success.

### An Abhorrence of War

As we entered upon the second Great World War, my mind involuntarily turned to Dr. Haupt and his attitude toward World War No. I. I had been his associate one year when America was plunged into the first titanic struggle. Dr. Haupt, from the beginning, took a firm pacifist position. Unfortunately for him, the congregation in general and its leaders in particular were rabidly patriotic. They demanded that the pastor of Grace Church take an unequivocal stand for the cause of America and her allies. This usually mild and charitable individual was adamant on this issue which, to him, was one of principle and conviction. In Council meetings and elsewhere, his leaders shouted, assailed and reviled him. He was called "pacifist" and "pro-German." Without a trace of resentment, he replied always in effect: "I am against war. War is anti-Christian. No war can be reconciled with the teachings of Christ. I *am* American. I *am* loyal. But I am Christian first! I can not preach to support war." He was the purest pacifist that I have ever known. He was not of German birth nor of German parentage. He had no ties whatever with any of the enemy countries. There could be no question of divided loyalty in his case to any reasonable mind. He was an avowed pacifist. But so was Jesus Christ. Therefore, he, the minister of the Church, gloried in his pacifism, for pacifism was practical Christianity.

I am not proud of my own war time record. As junior pastor I yielded to the popular clamor. Possibly I was persuaded. I like to believe that I was at least mainly sincere. In any event, I did express the patriotism of this Lutheran Church, when the Lutheran Church of America was under popular suspicion. I preached vehement sermons in support of our cause and in condemnation of the enemy states. The congregation applauded and,

by their enthusiasm, condemned the silence and the Pacifism of the man who was wiser and infinitely braver than I. Dr. Haupt did not remonstrate with me on the war or attempt to influence my views or actions within or outside the chancel. Few senior ministers of congregations to my knowledge have ever been so patient and indulgent toward their juniors, especially when their minds have been often in sharp disagreement.

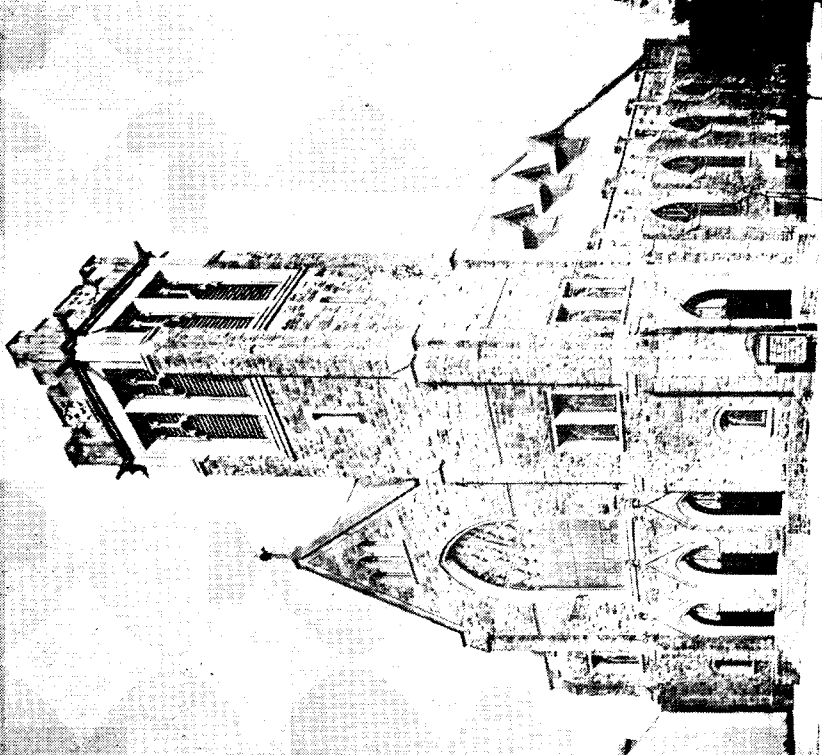
### **Known and Loved By All**

Everybody who lived in Lancaster knew Dr. Haupt by sight. His was a familiar figure on the sidewalks of this predominately Pennsylvania German city. His pronounced mannerisms attracted attention from natives and strangers alike. There was his bent slight figure, the constant smile on his face, his nervous glance at everybody, whether he recognized him or not, and usually, a cheery greeting. His walk was a sort of hurried, jogging, rather graceless pace, but it took him swiftly to destination upon destination. He would often make twenty calls, in different parts of the city in a single day. His system was methodic. He kept on his desk a map of the city. His schedule of visitation determined upon, he stuck pins at the precise points on the precise streets where he expected to call. Thus he would note the most direct and space-saving routes to take on this, his daily pastoral itinerary. Early in our association, he recommended the system to me but, as was the case with so many of his characteristics that I admired excessively in him, upon experience, they could not be adopted advantageously by me.

His oddities and mannerisms were strongly evident in the chancel. He read the service with his own original inflections. His preacher mannerisms were disturbing to worshippers who saw him in action for the first time. As they came to know him, they accepted his movements and inflections of voice and were comforted and edified by almost anything he did.

He was steadfastly averse to following the magnificent choir in the procession at the beginning of divine worship. We, the officiating ministers, upon his insistence, came into the chancel through the door at the rear of the altar, as the choir marched in happy procession down the center aisle. Dr. Haupt's reason for this departure from a generally adopted Lutheran procedure in the United States was that it was not proper or impressive for the pastor or pastors to constitute the tail of the procession.

There was one modification among a number of proposals, that I was able to effect at Grace Church. After the service was concluded, the ministers would step down from the chancel and await such persons as might wish to confer with them briefly. I noticed almost from the beginning that the same people came forward each Sunday and "took over" the ministers and monopolized this limited and precious time. I suggested that we leave by the rear chancel door during the singing of the recessional hymn and thus contrive to be at the entrance of the church as the congregation filed out. Dr. Haupt would be at one door and I at another. This innovation he accepted gladly within a few months after I assumed my post at Grace Church and it became our settled procedure.



GRACE LUTHERAN CHURCH

"New Grace" Dedicated December 6, 1908

His ideas with respect to the arrangement of the chancel furniture were fixed and eminently original. The chancel was spacious and very beautiful. There were three distinct elevations. On the lowest elevation, and at the very center, was the Baptismal font. On the second elevation and also at the center, directly behind the font, was the lectern. On the third elevation, of course, was the altar. This arrangement was denounced by experts on church architecture as monstrously bad from the standpoint of both appearance and ecclesiastical propriety. The meek but also firm pastor had his explanation and justification. The individual, he rationalized, entered the Church of Christ through Holy Baptism. By Baptism, he was lead to the blessed Word of God. From the Word of God, he passed to the highest experience of the Christian, the Holy Communion, the Sacrament of the Altar.

The arrangement in the chancel prevailed, notwithstanding objections, particularly from the clergy and architectural purists outside the congregation, until Mr. J. Frederick Sener, a powerful, colorful personality himself, and possibly the most influential layman in the congregation in its history, was presenting to the church a massive, magnificent marble altar. Mr. Sener now insisted that the font and the lectern should not be permitted to obstruct the vision of the altar and that both should be stationed, where, he was advised, "they belonged anyway." Dr. Haupt yielded after a series of conferences. But let it be said that, though he yielded reluctantly, he yielded with a smile and there was not a scintilla of resentment on his countenance or in his heart.

### **Charity Personified**

That which commanded the admiration, devotion and the gratitude of thousands of all churches and creeds and people without churches or definite creeds, was the unchallengeable consecration of the man. Here, living among them, was a truly Christ-like man. He was a person utterly devoid of selfishness, pride, jealousy, malice, hate, prejudice! Here was a minister of religion who embodied in character and in life all the virtues that are commended in the New Testament. Men scrutinized him and dissected him deliberately to find some serious spiritual flaws in him. He seemed to approximate more closely than any human being they had encountered on earth the Biblical description of real Christian charity. He suffered long and was kind. He envied not. He vaunted himself never and was not puffed up. In no circumstances, as pastor or man, did he behave unseemly. He sought not his own, was not easily provoked, thought no evil of his fellows, rejoiced not in iniquity, but always in the truth. Here was a character, clothed in human flesh, who bore all things, believed all things, hoped all things, endured all things. This was the almost unanimous judgment by the citizenship of Lancaster of the pastor of Grace Church. Those who disagreed were lone dissenters in the Lancaster multitude.

This I have said was the all but unanimous estimate of this Lutheran pastor in the community. It was the judgment, also, of those who observed him in his most unguarded and private moments. I saw him daily, in every

circumstance, under every provocation, and I saw him always the Christian. He hated no one. He was without bitterness. Conceit, and jealousy toward other ministers who were preferred to him and publicly exalted above him, were alien to his great soul. I have seen his friends, exasperated beyond their self-control in Dr. Haupt's behalf, when he would not censure persons who had clearly wronged him. They were not able to believe that there could be a character, who in utter sincerity, to paraphrase Luther, could speak well of all men and put the most charitable construction on all human actions. When his devoted friends were moved to wrath against people who seemed to them contemptible and inexcusable, Dr. Haupt would smile and specify some redeeming qualities in the condemned persons or he would say, "That may be true, but he does the best that he knows according to his light," or "In any event, he is honest at heart and sincere." Angered by his marvelous spirit of charity, all were stirred nevertheless to an irrepressible admiration.

In contrast to this man of God, I have seen men of the cloth violate every principle that they proclaimed from their pulpits. I have seen envy in ministers and pettiness and venom and hostility, even as they undertook the spiritual guidance of those whom God had entrusted to them. I have seen ministers who preached humility, who were consumed with conceit, eternally jealous for their personal glory and hostile to other ministers who obstructed their purposes and private ambitions. In justice, I have known, of course, many men who in their personal lives adorned the Gospel they preached. One of these was another towering figure in the Lutheran Church, the President of the United Lutheran Church for twenty-six years, whom also it was my privilege to know intimately. I did not have daily fellowship with him as I had with Dr. Haupt, but I saw him often enough and under sufficiently varying conditions to form a clear and firm estimate of his extraordinary combination of glowing graces. It is to be deplored that some gifted writer has not undertaken to write not merely a sketch but a full length biography of Dr. Frederick H. Knubel.

I have said that friendly but fair critics sought designedly to probe the personality of Dr. Haupt to find some moral defects, some spiritual limitations and inadequacies, only to report in substance that they could find in him no serious faults at all. There were to my personal knowledge, however, two persistent resentments in his noble heart, of which he was never able to cleanse himself fully. His emotions were evident to me unmistakably when he spoke of the two poignant experiences in his life.

### **Misunderstood**

I shall cite first, the less profound conflict, though it followed a good many years the more gripping and festering one. When the present imposing structure of Grace Church was being reared, the Jewish Synagogue, just one block away from the church, offered the congregation the free use of their building every Sunday for divine services. The generous offer was accepted gratefully. When Thanksgiving Day came, there was a dilemma. Both con-

gregations were accustomed to observing the national occasion with religious services. Accordingly, the Rabbi of the synagogue invited the Pastor of Grace Church to join with him in the conduct of a joint service. Dr. Haupt accepted the proposal for his people and announcement of the union service of Jews and Lutherans appeared in all the Lancaster papers. Present at the service was a Lutheran minister of another Synod who later admitted an acute curiosity as to how two such mutually alien congregations could possibly be true to their confessions and yet worship together. He sent to his official church paper a graphic account of the service, which Dr. Haupt assured me was inaccurate in several important details. This report was reprinted in the Lutheran, the organ of the General Council and the news became sensational. Demands were made upon officials of the Ministerium of Pennsylvania to wait on the Lancaster pastor and to impose stern disciplinary measures upon him. A committee was named. The membership included Dr. Theodore E. Schmauk and Dr. J.E. Whitaker, pastor of historic Trinity Church, Lancaster. The committee conferred solemnly, if not sternly, with the recalcitrant minister. Dr. Haupt characteristically, that is, smilingly, graciously, but firmly, upheld the propriety of his action and insisted that in nothing that he had said or left unsaid had he compromised the Lutheran Church. The committee insisted that the action of the Grace Church pastor, unless repudiated by him personally as fundamentally wrong, might damage greatly the integrity and influence of the entire Lutheran Church in America. As Dr. Haupt continued to maintain his ground, the committee pleaded for some concession, at least an apology. To this, the accused pastor at length, consented.

Shortly thereafter, the committee again appeared at Dr. Haupt's study with a contrite apology, which they accommodatingly had composed, for him to sign. The Doctor read it and, looking the dignitaries squarely in the face, but still smiling, spoke, "Gentlemen, I have agreed to offer an apology to the Church but it must be my apology. I shall have to insist on writing it in my way." And these were the words, virtually verbatim, of the strange apology of C. Elvin Haupt to the shocked Lutherans of America: "The holding of a service, in which the congregation of the Jewish Synagogue of Lancaster, Pennsylvania, and the congregation of Grace Lutheran Church of the same city, participated jointly on Thanksgiving Day, was a mistake." Signed: C. Elvin Haupt. As Dr. Haupt related to me the particulars above, the kindness and the gentleness had gone out of his bright eyes. He was still smiling, but there was a strange look in him. It was one of determination, as though he were facing again prejudiced accusers. His expression was closer than any other that I ever detected in him, with one exception, to that of indignation and of justifiable resentment.

He proceeded to clarify to me, after the passing of the years, his remarkable apology. "I wrote," he said, "that the holding of the services was a mistake. What I meant was that it was a mistake because it created dispute and division in the Church. But it was chiefly a mistake because of stupid, intolerant men who misrepresented and misconstrued what I had done."

## Mistreatment

There was a second memory in Dr. Haupt that clouded his charitable sentiment toward all humankind more than any other experience of his full and eventful life. His father was a prominent layman of one of the flourishing Lutheran churches in Philadelphia. He was a member of the Church Board and a teacher of a large adult Bible Class. He had been the representative of the congregation at Synodical meetings and at the conventions of the General Council as well. The details are not clear in my memory but this I do recall. The pastor of the congregation developed a bitter personal antagonism toward Dr. Haupt's father. The responsibility for the resulting feud between pastor and layman may have been divided. I know that Dr. Haupt considered his father blameless in the entire proceedings. There ensued nevertheless, a series of exciting events. The father of the Lancaster minister was charged with teaching gross heresy and was indicted on other serious accounts. The pastor of the Philadelphia church had connections with influential officials of the Lutheran Church at large. A church trial was held under Synodical auspices. Why it was a matter for Synod rather than for the congregation, I can not explain. But I do remember that Dr. Haupt represented it to me as a Synodical trial in which his father's enemies did their worst and gave false and vicious testimony. The result was not a conviction and consequent expulsion from the church. It was admitted by the church court that the evidence was inconclusive. The beloved father of the Lancaster minister was not, however, declared exonerated. The recollections of what my senior pastor believed to have been pitiless and unscrupulous persecution, which was lead by the Philadelphia pastor and condoned by the officials of the Ministerium, persisted and rankled in him to his death. "Now you know, Brother Hine," he said, "why I am not more active in the work of the Ministerium. There are horrid memories. They were wrong. My father was true and good. No, I have not forgiven the Ministerium and the men of influence in it because they dishonored my father and bruised his heart."

## Well Done, Good and Faithful Servant

On the late afternoon of October 14, 1920, Mr. Frank K. Sener, superintendent of the Sunday School of Grace Church during my pastorate in Lancaster, and treasurer of the congregation, called me by telephone at my Catasauqua, Pennsylvania, home and announced tersely that Dr. Haupt had died. I was not wholly unprepared for this distressing intelligence. Mr. Sener had communicated with me by letter less than a week before and had then advised that the health of the revered pastor was now precarious and that his days were apparently numbered. It was, nevertheless, difficult to realize that this amazing man, small of stature, and meek of spirit, but ever a valiant indefatigable warrior of the Kingdom was no longer of this earth. He had given his final consolation to the sorrowing. For the last time he had breathed of his faith, hope and "good courage" to the weary



**REV. CHARLES ELVIN HAUPT, D.D.**

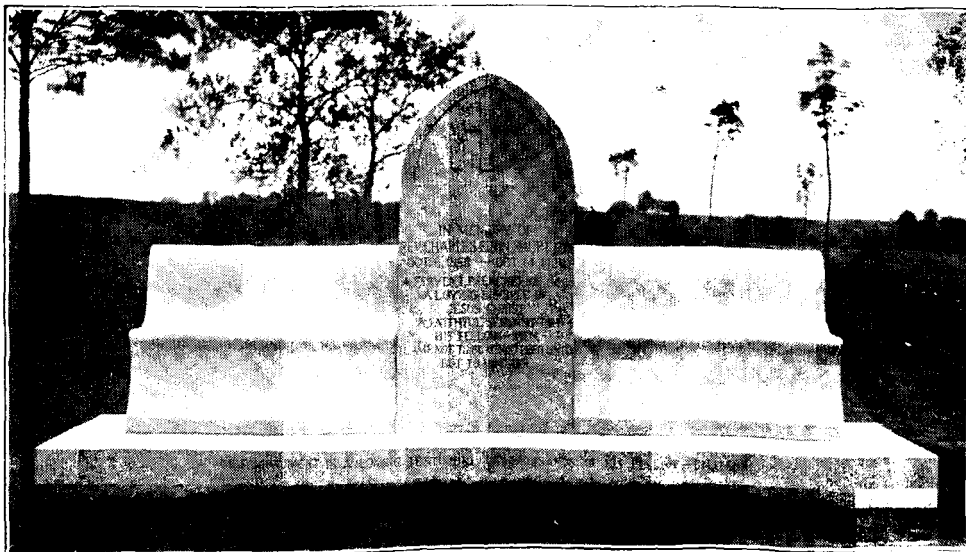
**OCT. 6, 1852**

**OCT. 14, 1920.**

**1880-DEVOTED PASTOR-1920**

**THEY THAT BE WISE SHALL SHINE AS THE  
BRIGHTNESS OF THE FIRMAMENT; AND THEY  
THAT TURN MANY TO RIGHTEOUSNESS AS THE  
STARS FOR EVER AND EVER. DANIEL, 12, 3.**

Tablet in Grace Lutheran Church



Grave in Greenwood Cemetery

and the despairing. He had passed from the glory "terrestrial" to the glory "celestial."

His funeral was the largest and one of the most memorable I have ever witnessed. The Reverend Albert J. Reicherd, pastor of Christ Lutheran Church, Lancaster, and acting pastor at Grace Church during Dr. Haupt's last illness, was the liturgist. The Reverend P. George Sieger, pastor of the neighboring Emmanuel Lutheran Church, read the Scriptures. The speakers were the Reverend Charles L. Fry, D.D., former pastor of Trinity Church, Lancaster, and close friend of Dr. Haupt; and the Reverend Professor Albert T. Clay, D.D., the distinguished spiritual son of the deceased; and the writer of this sketch. The interment was at the beautiful Woodward Hill Cemetery, the Reverend Albert J. Reicherd and the writer officiating. [The remains were later reinterred in Greenwood Cemetery.]

The following is an excerpt from the description of the funeral by a leading Lancaster newspaper:

"By ten o'clock when the doors were opened to admit the throng, hundreds had gathered before the doors and the line extended on Queen Street below James.

"By actual count, more than six thousand persons filed by his coffin. When the doors were closed at two o'clock for the service, a dense crowd was gathered without. As many persons were turned away as gained admittance to the services. The funeral, without a doubt, was the largest ever held in Lancaster. Even when the cortege reached the cemetery, the throng was equally dense as at the church and along the sidewalks in the vicinity of the church."

An impressive monument stands today on the plot in the cemetery where the mortal remains of Dr. Haupt were interred thirty years ago. Of high significance is the fact that warm personal friends of the pastor in the community asked for the privilege of placing it. These words are inscribed on the monument:

In Memory of  
Rev. Charles Elvin Haupt, D.D.  
Oct. 6, 1852 — Oct. 14, 1920

A FERVENT PREACHER OF GOD  
A LOVING DISCIPLE OF JESUS CHRIST  
A FAITHFUL SERVANT OF HIS FELLOWMEN

"I CAME NOT TO BE MINISTERED UNTO BUT TO MINISTER"

The establishment of this monument was, of course, a fervent tribute of personal devotion by the donors, representative citizens of the City of Lancaster. But it was infinitely more than that. It was the expression by them, for the entire community, of undying gratitude for this adopted son of the city, Lancaster's beloved and inimitable Pastor at Large.

"Beautiful twilight at set of sun!  
Beautiful goal with race well run;  
Beautiful rest with work well done."

# *Rev. Charles Elvin Haupt, D. D.*

## **A Biographical Sketch By James I. Pyle**

Charles Elvin Haupt was born in Harrisburg, Pa., October 6, 1852. Educated in the public schools and the Academy of H. D. Gregory, 1865-68, he was graduated with honors in the Classical Course from the University of Pennsylvania, 1872, and from the Lutheran Seminary on Franklin Square, Philadelphia (now Mt. Airy), 1875.

He was a scholar and teacher in St. Mark's Sunday School, Philadelphia, and also aided in the work at St. Peter's Mission in the southern part of that city.

He was ordained May 26, 1875, at Norristown and was immediately called to become assistant to Dr. E. Greenwald at Trinity Church, Lancaster, being placed in charge of the West King Street Mission, which grew into Christ Lutheran Church.

In December, 1879, Rev. Haupt resigned to become pastor of Grace Church, being installed Sunday, February 1, 1880, at 3:30 P. M. His pastorate lasted until his death October 14, 1920.

He began bi-weekly services at Eden, in the old schoolhouse, December, 16, 1894, with the idea of founding a Sunday School and congregation there. The work was frustrated by the short-sighted vision of Grace Church councilmen. He met with others, November 21, 1897, to consider the advisability of opening a mission in the eastern section of the city, which was begun and developed into the Advent congregation. He sent two of Grace's best workers, in the persons of Harvey M. Shaar and his wife, to that mission. For many years Mr. Shaar was superintendent of the Advent School. He opened the Dillerville Mission, December 31, 1899, which served that community until 1924, when the work was discontinued.

Franklin and Marshall College honored him with the degree of doctor of divinity in 1900, as a tribute to his devotion and service to the citizens of Lancaster.

Dr. Haupt was noted as a Hebrew scholar, and gave Albert T. Clay a splendid foundation on which he built his later reputation as an explorer for and translator of Assyrian clay tablets at the University of Pennsylvania and elsewhere.

During the forty-year pastorate he baptized 5667 persons; married 3275 couples and officiated at 4840 funerals. He increased the membership of the congregation from 140 in 1880 to over a thousand at the time of his death. He died full of good works and had the respect and love of the entire community.

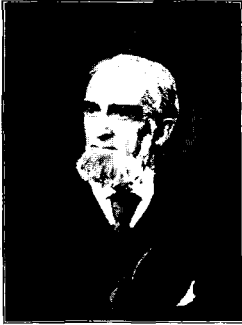
The present Grace Church is one of his monuments. It was built to the plans he formulated. He planned and selected all of the subjects for the beautiful memorial windows, the rich chancel setting, and the enlarged facilities of the Sunday School.

His activities were so many connected with Grace Church that seldom his work at Christ Church, 1876-1879, is remembered. This record reads marriages, 88; baptisms, 315; confirmed, 116, and 28 received by transfer;

funerals, 319. The baptisms and funerals include those services rendered as assistant pastor at Trinity. In 1879 a small pipe organ was secured. In October, 1879, Dr. Haupt began the publication of a parish paper, "The Watchman," which is still being published today at Christ Church.

It was a busy time as the record attests. One little known incident in Dr. Haupt's career occurred March 28, 1883, while attending the conference at Easton. Dr. Haupt read a paper on the advantage of the episcopal office to the home missionary work of the church, with special reference to the west. Others who also read papers at that gathering were the Rev. David H. Geissinger, his brother-in-law; the Rev. Charles L. Fry, then assistant pastor at Trinity, and Prof. Richards of Allentown. All of the papers were in favor of the proposition to establish a bishopric.

In 1885 he wrote and published a volume entitled, "Stories from Bible History;" and in 1888 he published the "Life of Dr. Emanuel Greenwald." He was president of the Lancaster City Bible Society, 1889 to 1894.



LEWIS L. HAUPT



REV. DR. C. ELVIN HAUPT

He founded Grace Parochial School in 1881; assisted in the founding of Cotta College in 1897; was one of the founders of the Lancaster General Hospital and served on its Board of Directors until his death. He began Emmanuel Sunday School, January 1, 1888, at 514 West Lemon Street, which he named for Dr. Greenwald.

In the Year Book, published during Advent, 1892, we find this record:

#### THE GREENWALD RETREAT

A shelter for the aged, homeless and friendless, under the management of the Board of Deaconesses of Grace Church and Supervision of a Committee of its members as Visitors. Matron, Mrs. Elizabeth Mack.

The 1893 Year Book locates the Retreat at 332 North Queen Street.

The Year Books, 1894 to 1899, record Mrs. Henry Nolty and Mrs. C. Alfred McGlinn as being the Committee in charge of the Retreat. After 1899 there is no further mention of the work.

The name Greenwald Retreat was a tribute to Dr. Greenwald, under whom the Rev. C. Elvin Haupt began his ministry in Lancaster.

A  
NOBLE  
SIRE  
OF A  
WORTHY  
SON.