



The Castle on Kilbourn

2432 W. Kilbourn Avenue, Milwaukee, WI



Completed in 1898, Kalvelage Schloss (Castle Kalvelage) was designed for Joseph B. Kalvelage by architect Otto Stack. The mansion was Stack's second Milwaukee endeavor, closely following his triumphant completion of the Pabst Theatre. Inspired by the German and French Renaissance, the Kalvelage Mansion is an architectural gem of baroque character. Kalvelage was Secretary-Treasurer of Hoffman-Billings Plumbing Fixture Supply Company and resided in the castle from 1898 until 1920. From his departure until 1970 the castle became a hospital, a rooming house, and a halfway house.

Kalvelage Schloss was the 1978 selection by Wisconsin Heritages, Inc., as an outstanding historical restoration project. This restored Victorian castle featured ornamental terra-cotta, iron work by Cyril Colnik, carved woodwork by Matthews Brothers, brass hardware, unique gas-electric fixtures, and Victorian furnishings that reflect the craftsmanship of a bygone era.

Joseph B. Kalvelage

Joseph B. Kalvelage, secretary and treasurer of the Hoffmann & Billings Manufacturing Company, manufacturers and jobbers of plumbers' supplies, was born in New York city, August 20, 1850, his parents being John B. and Ann M. (Trenkamp) Kalvelage, both of whom were natives of Oldenburg, Germany, whence they came to America in 1845, settling in New York city. The year 1851 witnessed their arrival in Milwaukee, where the father engaged in the soap manufacturing business under the name of F. Trenkamp & Company, the plant being located where the electric power house now stands, while later a removal was made to 209 Michigan street. The concern built up quite a big business, dealing with the jobbers for a number of years, and Mr. Kalvelage continued in the business to the time of his death in 1870. His wife long survived him and had reached the notable old age of ninety-one years when she passed away in 1902.

Joseph B. Kalvelage was educated in the German-English Academy, now the Milwaukee University School, from which he was graduated with the class of 1864. He started on his business career with the Price Brothers, a brokerage firm, which was afterward merged into the firm of Goodrich, Rumsey & Company. Mr. Kalvelage remained with the latter concern for about three years and then became the successor of his father's partner in the soap manufacturing business, with which he was associated for a decade. On the expiration of that period he accepted the position of bookkeeper with the Michigan Salt Agency of Milwaukee and so continued for three years. His identification with the Hoffmann & Billings Manufacturing Company dates from 1878. He had been with the concern for but a brief period when he was made treasurer of the company and about a year later was also elected secretary, since which time he has filled the dual position, covering a period of about forty-two years. His enterprise, his cooperation and his farsighted business methods have been important features in the continued growth and progress of this undertaking. He has long enjoyed a most enviable reputation as a progressive and thoroughly reliable business man, one whose business methods have at all times been such as would bear the closest investigation and scrutiny.

On the 27th of May, 1877, Mr. Kalvelage was married to Miss Dorothea Hoffmann, a daughter of John C. Hoffmann, the founder of Hoffmann & Billings Manufacturing Company. To them have been born four children: John B.; Clements; Dorothea, who is the widow of Dr. Richard Schorse; and Emily, the wife of C. G. Ortmyer of Milwaukee. The second son, Clements, was with the One Hundred and Twenty-seventh Engineers under Major Greene during the World war. He went overseas to France, serving for two years with the rank sergeant, and was under bomb fire. For a time he was with the Army of Occupation in Germany. The family resides at No. 305 Prospect avenue. Mr. Kalvelage is a member of the Old Settlers Club. At the present, however, his is not identified with club organizations, confining his attention to his business affairs, his civic obligations and the pleasures of home life.

BIOGRAPHY OF JOSEPH B. KALVELAGE



J. B. KALVELAGE,
Secretary and Treasurer Hoffman & Billings
Manufacturing Company.
Milwaukee.

Joseph B. Kalvelage was born in New York city on August 20th, 1850, the son of immigrant German parents, John B. and Ann M. Trenkamp, who came to America in 1845 from Oldenburg, Germany. In 1851, the Trenkamp family moved to Milwaukee where John B. used his entrepreneurial skills to start a soap manufacturing business, called F Trenkamp & Company, that grew and became quite successful.

Young Joseph attended the German-English Academy, graduating in the class of 1864. He began his business career with Price Brothers and Goodrich, Rumsey & Company. He moved up a notch, becoming the replacement of his father's partner in F. Trenkamp & Company, for ten year period. He moved onto a position with the Michigan Salt Agency for 3 yrs. In 1877, Joseph fell in love with and married Miss

Dorothea Hoffman, a daughter of John C. Hoffman, who founded Hoffman and Billings Manufacturing Company. Joseph was of course offered a job with his father-in-law's company. After a short time, his many fine qualities and gifts were discovered, and he was promoted, becoming treasurer at Hoffman & Billings Manufacturing Company in 1878. All his experiences with business and the training of his personal character through the years made him a very valuable asset to his father-in-law's company. He did such a good job, that he was elected Secretary as well, just a year later.

Joseph and Dorothea raised a family of 4 children, 2 boys and 2 girls; John B., Clements, Dorothea and Emily, all of which turned out very well. For Joseph cared about his family as he did for his business affairs, and civic obligations.

Greek Mythology

The Front, and Interior 2432 West Kilbourn Ave has a Greek Mythology theme from Poseidon at the top of the structure to the balcony with the two Phoenix Birds and the baby infant face. The son of Poseidon and Amphitrite, Triton holds up the front porch coming out from the sea. Amphitrite face is on the left and right of the newel post as you enter to second floor and above the exterior windows. The railing have seahorse on the left and right side. The top balcony is consider Cyril Colnik masterpiece done at his studio and installed at the house. The railings in front and the wrought iron interior fixture, fireplace accessories are done by Cyril Colnik.

Poseidon Lord of the Sea

Poseidon is the son KRONOS and RHEIA, bother of ZEUS, HADES, HESTIA, DEMETER and HERA. POSEIDON is on of the six siblings who eventually "divided the power of the world with his bothers and sisters. He is on of the six original Olympians. He is most famous as the god of the sea. His mission is to give voice to the earth. Poseidon was commonly called the Earth-Shaker and the Earth Encircler in the Iliad and the Odyssey of Homer. He pounds and shakes the earth and sea with his wrath and pleasure and answers to no one, except Zeus. Poseidon often used his powers of earthquakes, water, and horses to inflict fear and punishment on people as revenge. Though he could be difficult and assert his powers over the gods and mortals, Poseidon could be cooperative and it was he who helped the Greeks during the Trojan War. Poseidon is as essential character in the study of Greek mythology.

His Kingdom is the vast seas which he has populated with creatures of his own design. He rides the wave in a chariot drawn by dolphins but, curiously enough, his most honored creation is the horse.

Poseidon once married a Nereid, Amphitrite (a nymph and ancient sea-goddess), and produced Triton who was half-human and half fish.

MERMEN are mythical male legendary creatures who are human form the waist up and fish-like from the waist down. A merman, like a mermaid, attracts humans with singing and tones. Also said to be wise teachers. The most well known was probably Triton, son of Poseidon and Amphitrite.

Triton is a mythological Greek God, the messenger of the sea. He is the son of Poseidon, god of the sea and Amphitrite, goddess of the sea, whose herald he is. He is usually represented as a merman, having the upper body of a human and the tail of a fish, often depicted with a beard. Usually more violent than mermaids, would cause storms or attack ships

Like his father, Poseidon he carried a trident. How ever, Triton's special attribute was a twisted conch shell, on which he blew like a trumpet to calm or raise the waves. Its sound was so terrible, that when loudly blown, it put the giants to flight, who imagined it to be the roar of a mighty wild beast. Triton dwelt with his parents in a golden place in the depths of the Mediterranean sea.

The Phoenix bird symbolizes immortality, resurrection and life after death. In ancient Greek and Egyptian mythology, it is associated with the sun god. A Phoenix is a mythical bird that is a fire spirit with a colorful plumage and a tail of gold and scarlet according to legends.

According the Greeks, the bird lives in Arabia, near a cool well. Every morning at dawn, the sun god would stop his chariot to listen the bird sing a beautiful song while it bathed in the well.

Only one Phoenix exists at a time. When the bird felt it's death was near, every 550 to 1,461 years life-cycle near the end it would build a nest of aromatic wood twigs and set it on fire. Both nest and Phoenix burn and was consumed by the flames. From which a new young Phoenix sprang forth from the pyre, born anew to live again. The new Phoenix is destined to live as long as its old self. The new Phoenix embalms the ashes of its predecessor in an egg of myrrh and flew with it and deposits it in the Egyptian city of Heliopolis, (Greek for the city of the sun), where the egg was deposited on the altar of the sun god. It is said that the bird's cry is that of a beautiful song.

The Phoenix Bird
By
Hans Christian Andersen
(1850)

In the Garden of Paradise, beneath the Tree of Knowledge, bloomed a rose bush. Here, in the first rose, a bird was born. His flight was like the flashing of light, his plumage was beauteous, and his song ravishing. But when Eve plucked the fruit of the tree of knowledge of good and evil, when she and Adam were driven from Paradise, there fell from the flaming sword of the cherub a spark into the nest of the bird, which blazed up forthwith. The bird perished in the flames; but from the red egg in the nest there fluttered a loft a new one the solitary Phoenix bird. The fable tells that he dwells in Arabia, and they every hundred years, he burns himself to death in his nest: but each time a new Phoenix, the only one in the world, rises up from the red egg.

The bird flutters round us, swift as light, beauteous in color, charming in song. When a mother sits by her infant's cradle, he stands on the pillow, and with his wings, forms a glory around the infant's head.. He flies through the chamber of content, and brings sunshine into it, and the violets on the humble table smell doubly sweet.

But the Phoenix is not the bird of Arabia alone. He wings his way in the glimmer of the Northern Lights over the plains of Lapland, and hops among the yellow flowers in short Greenland summer. Beneath the copper mountains of Fablun, and England's coal mines, he flies, in the shape of a dusty moth, over the hymnbook that rests on knees of the pious miner. On a lotus leaf he floats down the scared waters of the Ganges, and the eye of the Hindoo maid gleams bright when she beholds him.

The Phoenix bird, dost thou not know him? The Bird of Paradise, the holy swan of song! On the car of Thespis he sat in the guise of a chattering raven, and flapped his black wings, smeared with the lees of wine; over the sounding harp of Iceland swept the swan's red beak; on Shakespeare's shoulder he sat in the guise of Odin's raven, and whispered in the poet's ear "Immortality!" and at the minstrels' feast he fluttered through the halls of the Wartburg.

The Phoenix bird, dost thou not know him? He sang to thee the Marseillase, and thou kissedst the pen that fell from his wing; he came in the radiance of Paradise, and

perchance thou didst turn away from him towards the sparrow who sat with tinsel on his wings.

The Bird of Paradise-renewed each century-born in flame, ending in flame! Thy picture, in a golden frame, hangs in the halls of the rich, but thou thyself often fliest around lonely and disregarded, myth – The Phoenix of Arabia”

In Paradise, when thou wert born in the first rose, beneath the Tree of Knowledge, thou receivedst a kiss, and thy right name was given thee-thy name, Poety.

Although descriptions (and life-span) vary, the Phoenix became popular in early Christian art, literature and Christian symbolism, as a symbol of Christ, and further, represented the resurrection, immortality, and the life-after-death of Jesus Christ.

The lines below show the living followers-as symbolized phoenixes-on flight to the beautiful home of the phoenix (Paradise). In relationship to the Old English Christianity.

“Now Just so after death, through the lord's might, souls together with body will journey-handsomely adorning, just like the bird, with noble perfumes- into abundant joys where the sun, steadfastly true, glistens radiant above the multitudes in heavenly city.

Then the redeeming Christ, high above its roofs, will shine upon souls steadfast in truth. Then they will follow, these beautiful birds, radiantly regenerate, blissfully jubilant, spirits elect. into that happy home everlasting to eternity, There the fiend, outcast, impetunate, cannot treacherously harm them by his evil, but there they shall live for ever clothed in light, just as the phoenix bird, in the safe-keeping of the Lord, radiant in glory. Each one's achievement will brightly sparkle in that joyous home before the face of the everlasting Lord, perpetually at peace, like the sun.

There a bright halo, marvelously braided with precious stones, will rise above the head of each of the blessed. Their heads will glisten, crowned with majesty. The rare and regal diadem of a prince will adorn with light each of the righteous in that existence where enduring joy, everlasting and fresh anew, never wanes: but rather they will dwell in beauty, surrounded with glory, with lovely adornments, together with the Fathers of the angels. ”