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Lutheran Elementary Schools in the Central District of the Missouri Synod

Edwin L. Kirchhoff
Butler University

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LUTHERAN ELEMENTARY SCHOOLS IN THE CENTRAL DISTRICT
OF THE MISSOURI SYNOD

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LUTHERAN ELEMENTARY SCHOOLS IN THE CENTRAL DISTRICT
OF THE MISSOURI SYNOD

by

EDWIN L. KIRCHHOFF

A thesis submitted in partial fulfillment of the
requirements for the degree of Master of Science
College of Education

Division of Graduate Instruction
Butler University
Indianapolis
1941

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LUTHERAN ELEMENTARY SCHOOLS IN THE CENTRAL DISTRICT
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CHAPTER I

INTRODUCTION

Purpose of the Study

Scientific research in the field of Lutheran education, particularly in the field of Lutheran elementary education, has until recent years been negligible. Only summary references are made of Lutheran schools in publications of an historical nature while other more detailed information is scattered and fragmentary and may be found in church periodicals, in convention bulletins and records, in essays read at conferences and synodical meetings, and the like. Individuals in the Lutheran Church have repeatedly expressed the desire for more complete and accessible data. Upon recommendation of boards of education, school superintendents, and others, the Missouri Synod, a representative body of the Lutheran Church, has in 1938 passed resolutions urging continued research in this field. Considering that the system has existed for more than a century and extends to three continents the problems and possibilities for investigation are many.

No studies of research character have ever been made in this area, the Central District, one of the three oldest districts in the

Missouri Synod and one where Lutheran schools have been found even before the organization of Synod. Because the Missouri Synod office of education has requested that the completed treatise be submitted to them for reference purposes and also for reasons stated previously this study was made. The aim is, therefore, to supply reliable and coordinated information on Lutheran education generally and on the elementary schools of the Central District in particular.

Scope of the Study

This discourse presents significant data relating to major developments in the elementary school system of the Central District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. Some inferences are made which are based on information pertaining to the school system of the entire synod. These data, however, are used and interpreted as it affects the schools in this district.

The main divisions of the subject which are developed in the discourse are the following:

1. Historical introduction to the Missouri Synod Lutheran school system.
2. Development of the Central District school system.
3. Administration and supervision of the local school.
4. Grade organization and the curriculum.
5. Teaching personnel.

Statement of the Problem

What is the reason for and the status of the elementary schools in the Central District of the Missouri Synod? The exposition of the foregoing outline has served as a basis for certain generalizations and conclusions.

Sources of Material

Data for this study were secured from the following main sources: the Proceedings (Synodalberichte) of the general synodical conventions, published since 1847; also the Central (Mittleren) District Proceedings of the district-synod conventions, published since 1854; the Lutheran School Journal, issued since 1865; the Concordia Cyclopedia, a handbook of religious information with special reference to the history, doctrine, work, and usages of the Lutheran Church; the Statistical Yearbook of the Missouri Synod, published since 1884; the Central District School Bulletin, edited and published by the district school superintendent from 1920 to 1925. The bulk of the references used were graciously loaned by teachers and pastors of Indianapolis. Much of the literature is written in the German language, making it necessary to translate into English any such sources referred to. All translations are by the writer.

Methods Employed

Historical research was necessary while tracing the developments in teacher training, supervision, the curriculum, and other topics of an historical nature. Such problems as the purposes and objectives of

Lutheran schools, and the attitude of the Missouri Synod toward the schools were approached through the philosophical method. Also statistical data were gathered, tabulated, and used as a basis of the study.

CHAPTER II

HISTORICAL INTRODUCTION TO THE MISSOURI SYNOD LUTHERAN ELEMENTARY SCHOOL SYSTEM

Introduction

Considering the parochial school an agency for ideal Christian training, a bulwark for church, home, and state, a necessity to preserve true confessionalism and orthodoxy as well as to harmonize profession and practice, the Missouri Synod Lutheran Church made its schools a matter of conscience with laity and clergy alike and thus succeeded in developing and preserving against great odds a system unique in American educational history.¹

Since the tenets of this statement are synonymous with Lutheran polity it may serve as an approach to the present chapter, which is devoted to a discussion of the attitude of the Missouri Synod Lutheran Church towards its parochial schools; the purposes of the Lutheran elementary school; the relation of the Missouri Synod to the day-schools; the development of the school system.

Attitude of the Missouri Synod Lutheran Church toward its Parochial Schools

Organized in 1847² the largest synod of Lutheran Churches in the United States is the Evangelical Lutheran Synod of Missouri, Ohio,

¹ Walter H. Beck, Lutheran Elementary Schools in the United States, p. 101. St. Louis: Concordia Publishing House, 1939.

² Concordia Cyclopedia, L. Fuerbringer, Th. Engelder, P. E. Kretzmann, Eds. in Chief, p. 485. St. Louis: Concordia Publishing House, 1927.

and Other States, comprising thirty-two districts.³ The statistics for 1940 indicate that there are 5,136 congregations and preaching-stations, 1,369,235 souls, and 3,359 pastors. Local congregations within the synod support 1,274 parochial schools, with an enrolment of 71,702, and a teaching personnel of 2,253.⁴

The founders of the Missouri Synod, as it is commonly known, were Saxons who emigrated from Germany and settled in St. Louis and Perry County, Missouri in 1839. About seven hundred and fifty immigrants comprised this group of pioneer Lutherans.⁵ The "Emigration Regulations" state clearly the chief reasons for coming to America. Among others paragraph two is of special interest:

After the calmest and purest reflection they see the human impossibility before them to retain, confess, and transmit to their descendants, this faith while in their present homeland. They are therefore constrained by their conscience to emigrate and search for a land where the Lutheran faith is not endangered and where they can serve God unhindered according to the Word of Grace, by Him revealed and established, and where they can enjoy the use of the means of grace, ordained by God for the salvation of all men, in their completeness and purity and preserve them for themselves and their descendants.⁶

The sincerity of their words is borne out by the fact that they immediately began to organize Christian schools. "The first school of

³Lutheran Annual, 1941, pp. 58-60. St. Louis: Concordia Publishing House.

⁴Ibid., p. 43.

⁵Concordia Cyclopedia, p. 568.

⁶C. W. G. Eifrig, "A Valuable Historical Find," Lutheran School Journal, Vol. LXXI (June, 1936), 454-455.

the Saxon immigrants was opened 'only a few days after the arrival of the first division,' according to Walther, that is a few days after January 18, 1839."⁷

Making provisions for Christian training of the youth was the common practice of all the early congregations. Dr. Walther, sometimes called the "Father of the Missouri Synod," stated:

In the Saxon congregations it was the rule that at all times, together with the office of the ministry, that of the teacher was established. Only a few days after the arrival of the first division of the immigrant colony in St. Louis a school was opened. The same thing also took place in all the other congregations, in Perry County. If it was not possible to appoint a regular teacher, it was self-evident that the pastor, besides his ministerial work, also assumed the office of teaching and discharged these duties according to ability.⁸

It is evident from the foregoing as well as from the following statement by Walther that schools of a Christian nature were of prime concern to these first Lutherans.

. . . . Must we not confess to the glory of God that nevertheless our faith in God was at that time living and powerful, our highest possession and treasure? Did we, like most immigrants, seek mountains of gold, a comfortable living, glory, and honor? No; our only true object was to save our souls, to live our faith here, to establish here the pure and correct worship, and to have a truly Christian school for our children.⁹

⁷ E. A. W. Krauss, Translated from Der Lutheraner, Vol. LXVIII (1911), 342, and cited by A. C. Stellhorn, "The Saxon Centennial and the Schools," Lutheran School Journal, Vol. LXXIV (June, 1939) 448.

⁸ Paul E. Kretzmann, A Brief History of Education, p. 6. St. Louis: Concordia Publishing House, 1925.

⁹ C. F. W. Walther, Casualpredigten, p. 176, cited by A. C. Stellhorn, Op. Cit., pp. 257-8.

This same spirit prompted the forefathers to include in their constitution a clause making membership in the synod conditional upon evidence of providing for the "Christian instruction at school of the children of the congregation."¹⁰

In Lutheran literature a term of high frequency is, "Beside the rude log church a school house always arose,"¹¹ and in some cases the school was the first building erected in the new parish.¹²

Although maintaining a school is no longer required of a congregation for membership in the synod yet the Lutheran church, remaining loyal to its doctrinal position, has to the present time fostered and urged the maintenance of parochial schools. The Word of God being the norm and rule for all Lutheran practice it is only natural for Synod to heed the injunction given by God. The Biblical reasons for Christian schools with a Lutheran interpretation is given in the following quotation from an approved Synodical publication.

The parochial school stresses the moral and religious education of its pupils, at the same time, however, fully teaching all those things which make for intelligent citizenship. The right and duty to teach religion rests not with the state, but with the home and the Church. From Deut. 6, 6-7; Psalms 78, 1-6; Eph. 6, 4, we learn that it is primarily the duty of parents to give to, or provide for, their children religious instruction and education. But from Matt. 28, 18-20; John 21, 15; Acts 20, 28 we see that this duty is enjoined also upon churches and pastors. It was the consciousness of this duty that from the beginning of the Christian era has

¹⁰ Concordia Cyclopedia, p. 568.

¹¹ Ibid., p. 568.

¹² Ibid., p. 568.

prompted congregations and pastors to make some provision for the religious instruction and education of their youth. And the best and most effectual means found so far is the Christian day-school.¹³

Lutherans obviously are convinced that so far as they are concerned there is no real education without religion and that one good solution for proper training is a Christ-centered day-school. That a Sunday-school is wholly unsatisfactory is plain from these words voiced at one of the Synodical Conventions:

. . . . a mere Sunday-school does not satisfy our needs and is a miserable makeshift. Our congregational schools are the nurseries of the Church, from which the young trees, when they have grown older, are transplanted into the fruit orchard of the Church. The conditions of our congregations will improve with the condition of our schools. . . . Next to the pure doctrine our schools are the greatest treasure we possess. And next to false doctrine the greatest evil in American churches is the lack of congregational schools.¹⁴

The Bible and the principles of Christian education as stated by Luther¹⁵ are basic to Lutheran educational philosophy. A late vice-president of the Missouri Synod writes:

With Luther we hold that "nothing will be of greater service to us and our descendants than the maintenance of good Christian schools and the training of the young."

Now, we do not wish to be misunderstood; we know that a child may learn reading, for instance, from a teacher who is not a Christian and whose instruction has no flavor of religion in it; and such teaching is good and true as far as it goes; for truth is truth, however it is learned. But while truth is truth, wherever

¹³ Concordia Cyclopedia, p. 567.

¹⁴ Proceedings of the Fifteenth Regular Convention of the Synod of Missouri, Ohio, and Other States, 1872, p. 87. St. Louis: Concordia Publishing House.

¹⁵ See "Letters to the Mayors and Aldermen of the Cities of Germany in Behalf of Christian Schools," and "Sermon on the Duty of Sending Children to School," in F. V. N. Painter's Luther on Education, St. Louis: Concordia Publishing House, 1928.

learned, the bearing of truth, the meaning of truth, the purpose of truth, in any sphere, will be entirely different to the Christian from that which they will be to him who is not a Christian; and that is why we are convinced that a truly Christian education is possible only where a Christian conviction underlies not a mere part, but the whole curriculum of the school. We are unalterably committed to the principle that true learning and true piety go hand in hand, and that Christianity embraces the whole life of man. Those deep convictions underlie the Christian school.

But for the professing Christian the appeal of the Christian day-school should be far stronger. It has always appeared most inconsistent on the part of the Church to be most active in preaching the Gospel of Christ on the street corners and bringing it to the uttermost parts of the heathen world, but neglecting her own children by turning them over for their education to a cold and unbelieving secularized system in which the warm spirit of religion cannot find a place, especially in these days when the family has lost much of its influence in the matter of character-building, because religion no longer finds a home in most American families and so many parents no longer regard themselves as the agents by whose labors God would bring up the children of the household as the adopted children of the Most High and the heirs of the eternal.¹⁶

The blessings which the Lutheran Church attributes to the training received in the day-school are many. These schools have given to the church many pastors, teachers, and consecrated members and "proportionately these schools have furnished the largest number of loyal and law-abiding citizens, whose patriotism and obedience to the laws of the land is not a matter of expediency and enthusiasm, but of conscience and religion."¹⁷

That the fervor and zeal which motivated the early Lutherans to

¹⁶F. J. Lankenau, "A Statement to the Public on our Schools," March 9, 1937, Lutheran School Journal, Vol. LXXIII (Oct.1937) 90-91.

¹⁷Concordia Cyclopedia, p. 570.

advance the cause of schools is not lost may be seen from an excerpt of a report given by the Board of Christian Education.

Our schools have been a mighty factor in the growth and development of our Lutheran Church, especially of our Missouri Synod. Our fathers were men of faith and vision and immediately made provision for the training of their children and their children's children, and that in the days of great poverty and distress. It is due to their foresight, their faith, and their vision that we have the synod we are having to-day. Let us justify the faith of our fathers by working in the interest of our schools.¹⁸

Purposes of Lutheran Elementary Schools

After noting the remarks in the preceding section it may be a foregone conclusion that the prime purpose of the Lutheran schools is "to teach the Word of God and to educate the pupils according to Christian principles. . . . Religious instruction and Christian education are the outstanding features."¹⁹

Accordingly there are two distinct and fundamental aims in all Lutheran education: the one being, preparation for citizenship in the church, usually termed indoctrination; the other, preparation for citizenship in the state. One writer states it this way, "Lutheran schools are religious schools, but not exclusively schools of religion."²⁰

In achieving the former objective the day-school has proven itself almost indispensable to the Lutheran Church. ". . . as a means

¹⁸Board of Christian Education, Reports and Memorials for the 21st Delegate Synod, p. 77. St. Louis: Concordia Publishing House, 1935.

¹⁹Concordia Cyclopedia, p. 569.

²⁰Theodore Kuehnert, "The Lutheran One-Teacher School," Lutheran School Journal, Vol. LXXI (April, 1936) 352.

for indoctrinating and truly educating the young and for building the Church they have never been surpassed; they were the nurseries of the congregations and one of the chief causes of the healthy and prosperous growth of the synod."²¹

Parents of the Lutheran faith consider their children a sacred trust. They, therefore, train them according to the will of God, who has given them to their charge. The importance of the Christian school at once becomes apparent. The school aids parents, who by divine ordinance are the first ones responsible for the spiritual well-being of their children, in discharging this serious obligation. Sending children to school is optional with parents, although desirable. Children are encouraged to search the Scripture diligently for proof or disproof of any doctrine, the doctrines of the Lutheran Church included.²²

The one central doctrine which transcends all others in Lutheran teachings and which receives most emphasis in the Lutheran schools, is the doctrine of sin and redemption. A former president of Concordia Teachers College at River Forest gives the relation of this doctrine with the school's objective thus:

. . . . It must be the aim of the Christian day-school to impress upon the pupils that there is no salvation from sin but by a redeemer, and that there is no redeemer but Christ, and that faith in Him will be counted to them for righteousness since a man is not justified by the works of the Law, but by faith in Christ Jesus. . . . Therefore this must be the aim and purpose of all teachings in the Christian day-school: to lead the pupils by the Law to the

²¹Concordia Cyclopedia, p. 568.

²²W. C. Kohn, "The Lutheran Church and the Christian Day-School," Lutheran School Journal, Vol. LXI (July, 1926) 258.

acknowledgment of their sins and by the Gospel to faith in Christ Jesus unto eternal life.²³

The same objective is appropriately summarized in its relation to the psychology of learning:

In Christian education the heart, which means both sentiment and will, is central. Religious instruction, therefore, is given not for its intellectual value, but chiefly that children may learn to know Christ and to believe in Him as their personal Savior, to lead Christian lives in the power of such faith, and to be saved by such faith. This Christian education is observed not only in the periods set aside for religious instruction, but as long as the children are at school. Thus, these schools truly educate for this life and for the life to come.²⁴

It is not difficult to see that Christian day-schools exist first and foremost for education in religion. "The fear of the Lord is the beginning of wisdom" is the belief of Lutherans. They agree and adhere to the Biblical truth, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself," love for one's neighbor being a natural and direct outcome of the fear and love of God. The Church also holds that acquisition of religious knowledge, though necessary, is not the motivating factor insuring Christian conduct and behavior. This is clearly stated by the present Secretary of Schools:

It is self-evident, of course, that we are not speaking of a mere understanding by our mental faculties, not a mere knowledge and conception of what the Bible says regarding child-training, -- that the devil also possesses and yet will never train a child, -- but the true conviction of a penitent and believing heart, which

²³
W. C. Kohn, "Foreword," Lutheran School Journal, Vol. LVIII (January, 1923) 4-6.

²⁴
Concordia Cyclopedia, p. 569.

does not only know and see what is good and beneficial, but which knows also that these things must be done; we mean the faithful understanding of a true Christian, the enlightenment of the Holy Spirit, that translates and converts the things understood to be good and salutary and expressly commanded by God into deeds and actions. To know what should be done and to be willing to do it -- that is the understanding upon which the existence of the school depends.²⁵

That education for American citizenship is a major concern of the parochial school is plain from this statement: "The aim of the Christian day-school has always been to offer the pupil a thorough training in the secular branches to enable them to become good and useful citizens of the state."²⁶

The end of Lutheran training then is that every child have a saving knowledge of God and by such faith lead a Christian life. To illustrate the interrelation of these principles with the desired outcome the following quotation is cited:

The aim of the Christian day-school, therefore, is not only to teach the elementary branches of science and to train the children to be useful members of the human family and thereby reach the highest ideals of modern civilization, but it has as its foremost aim to rear the children in the nurture and admonition of the Lord by continual wholesome influence upon the heart and mind, will and desires of the regenerate children with the Word of God, so that they learn to lead a Christian life and know how to die in faith, resting in full confidence upon Jesus, their Savior.²⁷

²⁵ A. C. Stellhorn, "Ye Fathers," Lutheran School Journal, Vol. LVII (March, 1922) 65-66.

²⁶ W. C. Kohn, "The Lutheran Church and the Christian Day-School," Lutheran School Journal, Vol. LXI (July, 1926) 262.

²⁷ W. C. Kohn, "Foreword," Lutheran School Journal, Vol. LVIII (January, 1923) 3.

Relation of the Synod to the Day-schools

As has already been pointed out schools are no longer a requisite of congregations for membership in the synod. Congregations are urged to initiate a day-school program. However, this remains optional. Where schools are maintained the congregation holds the full powers of administration and supervision.

In its relation to its members Synod is not a governing body, exercising legislative or coercive powers. In all matters involving the congregation's right of self-government Synod is but an advisory body. No resolution of Synod is binding upon the congregation which appears unsuited to its condition, and all resolutions of Synod become binding through their acceptance by the congregations.²⁸

By virtue of his office the pastor is responsible for the spiritual welfare of the congregation, which includes also the children of the school. Any other powers are conferred on him,²⁹ as well as on the local school board, by the congregation. Teachers pledge themselves to the same obligations regarding the children as the pastor does to the entire congregation.

The local church being autonomous, Synod acts only in an advisory capacity. The broad aims and purposes of Synod regarding Christian education are:

. . . . the training of ministers and teachers for service in the Evangelical Lutheran Church; the publication and distribution of Bibles, church-books, school-books, religious periodicals, and

²⁸ The Concordia Cyclopedia, p. 492.

²⁹ Proceedings of the 24th Regular Convention of the Missouri Synod, 1899, p. 34. St. Louis: Concordia Publishing House.

other books and papers; the endeavor to bring about the largest possible uniformity in church practice, church customs, and, in general, in congregational affairs; the furtherance of Christian parochial schools and of a thorough catechetical instruction preparatory to admission to the Sacrament; supervision of the ministers and teachers of the Synod with regard to the performance of their official duties; the protection of pastors, teachers, and congregations in the fulfillment of their duties and maintenance of their rights.³⁰

The system of supervision which is employed by Synod and the regulations governing the proper administration of the school unit shall receive detailed analysis in the coming chapter, which treats of the relation of the general synod to the district. The most recent synodical action concerning education and the schools was taken by the convention held in 1938, the centennial year of the Missouri Synod. Some of the recommendations call for innovations which may prove highly significant for the schools, if they are carried out. All recommendations with few minor changes were adopted.

The Board of Christian Education recommends

1. The employment of an additional man to assist in the school office. The Board is ready to call an Executive Secretary, as authorized by the Milwaukee Convention, but finds it necessary to request an additional man to take care of the increasing work.
2. The establishment of a research department in Synod to serve elementary and higher education as well as other endeavors of Synod. For the time being, we recommend that Synod set aside a minimum sum of \$2,500 annually for this purpose and designate a board or committee to administer this fund. We presume that the research work would be carried on primarily by our colleges and seminaries, but also by our Board of Christian Education, the Committee on Higher Education, and other units or individuals of Synod, under the supervision and by the approval of the afore-mentioned administrative board.

³⁰ Concordia Cyclopedia, p. 488.

3. Improvements with regard to subsidizing schools, according to our recommendations in a special memorial, entitled "School Extension Fund." This memorial is submitted in answer to a request of the Cleveland Convention in 1935.

4. Particular attention, especially in the circuits and by Circuit Visitors, to the establishment of central or union schools on the part of two or more congregations where it is difficult for individual congregations to maintain schools alone.

5. Continuation and increase of the effort in behalf of the home. We suggest that Synod provide the necessary means and help to carry out an adequate home program.

6. We recommend that Synod define the status of the woman teacher in our parochial schools.

7. In the interest of our parish-school system we recommend to the serious consideration of Synod the proposal of adding a fourth college year at our normal schools.³¹

Extent of the School System

The numerical status of the schools in the Missouri Synod from 1847, the founding of Synod, to 1940, the latest statistics available, is listed in Table 1 in five-year periods, with the exception of the last year, which brings the figures to date. The various subdivisions for "teachers" were not observed in the 1940 tabulation.

According to the present statistician of Synod the figures on schools have always embarrassed the statisticians on account of the great variety of schools. There are the regular five-day schools, Sunday-schools, summer-schools, one hour of religious instruction after the public-school session, confirmation classes, and Bible classes. A school taught thirty days might be listed as a "school." Again, a

³¹Proceedings of the 37th Convention of the Missouri Synod, 1938, pp. 111-112. St. Louis: Concordia Publishing House.

school may be listed under different headings. A pastor teaching six weeks in summer might list his school under "summer-school" or under "day-school". There was only one column in the statistical reports set aside for schools from 1847 to 1910. Whoever wanted to explain what kind of school he taught could do so under "Remarks"; but some no doubt gave only the enrolment without an explanation.

Table 1

SCHOOL STATISTICS IN FIVE YEAR PERIODS FROM 1847 TO 1940.^a

Year	No. of Schools	Enrolment			Teachers			
		Members	Strangers	Total	Installed	Pastors	Ladies	Cand. Students
1847	14	238	247	764	---	---	---	---
1852	66	1,924	657	2,581	---	---	---	---
1857	114	3,106	1,831	5,561	---	---	---	---
1862	179	5,668	2,669	11,053	---	---	---	---
1867	344	10,755	4,696	22,853	---	---	---	---
1872	472	15,344	4,746	30,320	---	---	---	---
1877	642	15,728	4,251	37,818	---	---	---	---
1882	924	26,099	5,621	52,330	---	---	---	---
1887	1,090	---	---	71,504	620	---	---	---
1892	1,328	---	---	83,514	701	695	112	---
1897	1,603	---	---	89,202	781	894	115	---
1902	1,836	---	---	95,967	863	1,026	128	---
1907	2,089	---	---	96,913	966	1,088	218	---
1912	2,216	---	---	94,167	1,069	1,166	252	---
1917	2,206	---	---	95,708	1,136	1,173	324	---
1922	1,345	---	---	76,317	1,138	460	343	77
1927	1,370	---	---	81,457	1,309	368	494	100
1932	1,377	---	---	79,204	1,362	349	292	180
1937	1,352	---	---	75,721	1,307	311	347	196 ^b
1940	1,274	---	---	71,702	1,360			196 ^c

^a Statistical Year-book, 1937, p. 173^b Statistical Year-book, 1938, p. 157^c Lutheran Annual, 1941., p. 43.

The enrolment from 1847 to 1887 was tabulated in three columns: Members, Strangers, and Total. The total of the first two columns seldom equals the total given in the third column because many pastors filled in only the total and left the first two columns blank (764, e. g., is not the total of 238 and 247).

In some years, 1857 and 1862 for example, about half of the enrolment consisted of strangers. After the Civil War the number of strangers continually declined, e. g., about one-fourth in 1882. Thereafter these two columns were eliminated from the statistical questionnaire. In 1903 a new column was added to the statistical blank; "Lady Teachers." Some pastors, however, reported on lady teachers already previously.

Finally, in 1919, Saturday- and summer-schools were listed separately on the statistical form and by 1922 the number of day-schools is given as 1,345, a loss of 861 schools in that column, with an enrolment of 19,391, whereas the new list of Saturday- and summer-schools started with 630 schools and an enrolment of 12,516. These schools simply were shifted from one column to another. Considering all the data before 1919 unreliable the day-schools reached the highest point in 1926, 1,390, and the highest enrolment was 81,457, in 1927.³²

The tabulated figures may have very little value as pure statistics. However, for the purpose of this chapter they illustrate

³² Statistical Year-book of the Ev. Lutheran Synod of Missouri, Ohio, and Other States for the Year 1937, pp. 170-172. St. Louis: Concordia Publishing House.

sufficiently the approximate development in the United States of the Lutheran elementary school system of the Missouri Synod. Furthermore, they indicate a lack of consistency between the policies of Synod and the corresponding practices of the local church. The growth of the system is not proportionate to the resolved intentions. The reason for this condition is not determinable from the table, and has as yet not been accounted for. It is one which could serve well as a problem for research.

CHAPTER III

DEVELOPMENT OF THE CENTRAL DISTRICT SCHOOL SYSTEM

Introduction

Owing to the rapid growth of Synod, the great distances between Lutheran areas, the poor facilities for traveling to conventions, and also for purposes of more efficient administration a division of Synod into districts became necessary. The resolution was passed in 1852 and 1853 that Synod be divided into four districts, these to meet two years in succession separately and the third year in a general convention. The first four districts were organized in 1854, one of them being the Central District, comprising the states of Indiana, Ohio, and sections of Kentucky and West Virginia.¹ Later other districts were formed so that now the Missouri Synod is composed of thirty-two divisions, twenty-seven in the United States, three in Canada, and two in South America. The geographic boundaries are set in accordance with the number of congregations represented, not primarily for geographic reasons. Illinois, for example, is made up of three complete districts.² A comparison of the Central District with other districts may be drawn from Table 2 which shows the number of schools in the various districts.

¹Concordia Cyclopedia, pp. 492-493.

²Lutheran Annual, 1941, pp. 58-63.

Table 2

SUMMARIZED TOTALS OF SCHOOLS BY DISTRICTS (1939).

	Congregations	No. of Schools	Enrolment
Alberta and British Columbia.	60	7	152
Argentine (Incomplete)	16	11	490
Atlantic.	141	10	820
Brazil (Incomplete).	76	108	3,898
California and Nevada	54	10	466
Central.	218	115	8,296
Central Illinois.	103	33	2,074
Colorado	50	15	818
Eastern	101	13	535
English.	135	5	493
Iowa East	85	31	1,293
Iowa West.	117	32	1,309
Kansas.	126	58	2,084
Manitoba and Saskatchewan.	76	2	60
Michigan.	190	95	6,705
Minnesota.	268	86	3,971
North Dakota and Montana.	145	1	28
Northern Illinois.	170	124	11,308
Northern Nebraska	98	41	1,656
North Wisconsin.	168	30	2,146
Oklahoma.	49	13	457
Ontario.	46	4	123
Oregon and Washington	81	17	722
South Dakota	95	6	180
Southeastern.	62	3	139
Southern	47	10	568
Southern California	55	12	917
Southern Illinois.	76	51	2,107
Southern Nebraska	136	76	2,226
South Wisconsin.	114	69	6,135
Texas	104	61	2,625
Western.	221	125	6,901
Totals.	3,485	1,274	71,702

Statistical Year-book of the Ev. Lutheran Synod of Missouri, Ohio, and Other States for the Year 1939, p. 166. St. Louis: Concordia Publishing House, 1940.

It is the purpose of this chapter to trace the origin and growth of the elementary schools of the Central District and to study the policies of this district regarding the day-school.

Origin and Development of the Elementary Schools in the Central District

According to an accepted volume the Missouri Synod owes its character and growth, under God, particularly to three men -- Walther, Wyneken, and Sihler.³ And of special significance is this, both Wyneken and Sihler pioneered Lutheranism in the states now known as the Central District, spending the greatest portion of their strength and labors in this section of the country.

The removal of danger from the Indians and the Government's generous land policy brought thousands of settlers to Indiana, Ohio, and other Mid-Western states between 1800 and 1830. Among these were many Lutherans.⁴ Before the Saxons landed in St. Louis Pastor F. C. D. Wyneken was already in Baltimore and in the fall of 1838 was sent by the Mission Board of the Pennsylvania Synod to explore Ohio and Indiana.⁵ In true mission spirit he preached and instructed wherever he could find shelter in a house or a cabin and at any time when people were

³ Concordia Cyclopedia, p. 704.

⁴ Wm. A. Kramer, Church History Inserts for Text-books in U. S. History, No. 14, "Growth of the Middle West," St. Louis: Concordia Publishing House, January, 1941.

⁵ Concordia Cyclopedia, p. 486.

willing to hear the Word of Life.⁶ "Lutheran congregations in the Middle West had already been established, among them St. Paul's in Fort Wayne, Indiana, which was organized by Rev. Jesse Hoover as an English congregation with a parochial school which the pastor himself taught."⁷

Wyneken, however, with apostolic zeal and heroism performed the duties of a traveling missionary throughout the region of Northern Indiana and adjoining portions of Michigan.⁸ The spiritual life or rather the lack of it which he found is vividly described in his own words:

Behold, also in their log-huts a strange sight meets German eyes; there almost everything is wanting that you would consider absolutely necessary in the line of furniture; everything is primitive, and there is no thought of comfort; shoes and clothing wear out, and the winter is at hand! Small wonder then that everybody works in order to support this body and life. No difference is made between Sunday and week-day, especially since no church-bell calls them to the house of God, and no neighbor in his Sunday outfit arrives to call for his friend. It is not to be wondered at that the pioneer's tired limbs seek their couch without prayer, and that dire need drives them to leave it and return to work without prayer; even the prayer at mealtime has long since been banished by inveterate infidelity or recent trouble. Alas, Bible and hymnal also in many cases have been left in the old country, as the people, owing to rationalism, had lost the taste for them.⁹

Due to his intense love for mission work Wyneken is known as "the Father of Home Missions" in the Missouri Synod.¹⁰ His activities

⁶J. W. Theiss, "F. C. D. Wyneken", Ebenezer (1847-1922) Edited by W. H. T. Dau, p. 59. St. Louis, Missouri: Concordia Publishing House, 1922.

⁷Lutheran School Journal, Vol. LXVII (March, 1932), 318.

⁸Concordia Cyclopedia, p. 829.

⁹Theiss, Op. Cit., pp. 54-56.

¹⁰Concordia Cyclopedia, p. 829.

were not confined to the wilderness alone. Concerning conditions in the cities he writes:

You will find thousands of our people who, either forced by bodily want, or lured on by prospects of carnal liberty and outward comfort which the Prince of Darkness held out to them, have here made their homes. Numbers of those who already in the old country had sunken into the mire of profligacy here indulge with all the greater wantonness their beastly inclinations, having no reverence whatever for sacred things and knowing no restraints of even the merest outward decency.

.....
 The children follow in the footsteps of their parents, some grow up without any education whatever, while others learn in the public schools only those things which enable them to get along in this life.

.....
 But God be praised, not all forsake their God and the faith of their fathers thus; their souls do crave food, congregations are formed, churches are built, and schools are erected. . . . But who goes forth to the dens of infamy, into the busy factories, where carnal minds are laboring merely for the bread of this present life? Who calls the countless sinners who do not at all concern themselves about church and divine worship? Behold, here we need missionaries who are burning with zeal for the Lord and neither dread the pitying scoffs of the worldly-wise nor the diabolical laughter of abject indecency, but force their way into their houses and into their hearts to win them for Christ. But these missionaries are wanting.¹¹

These appalling circumstances, the personal responsibility he felt in the matter, and the absence of workers led him on a trip to Germany in 1841¹² where his "Notruf," a stirring appeal for help, and his lectures won many friends, -- missionaries, pastors, and even small congregations or colonies.¹³ Among others he enlisted the services of

¹¹Theiss, Op. Cit., p. 58.

¹²Kramer, Op. Cit., No. 14.

¹³Concordia Cyclopedia, p. 829.

Pastor W. Loehe and Dr. W. Sihler.

These men with their followers, however, were standing alone. True, Wyneken had been a member of the General Synod but he had been forced to leave this body on account of its Zwinglianism and gross unionistic tendencies. For much the same reason Sihler and others quit the Ohio Synod. The best interests of the Lutheran Church required the organization of a synod which stood four-square on the Lutheran Confessions.¹⁴

Although hearing of Walther and the Saxons during his visit in Germany, Wyneken and this contingent as well as the Missouri Lutherans were ignorant of each others' purposes and activities. Both were looking for true confessionalism. Small wonder then that Wyneken, on reading the first number of Der Lutheraner, exclaimed, "God be praised, there are more Lutherans in America!"¹⁵

Der Lutheraner, the official Missouri Synod Organ, established in 1844 by Walther, was the chief factor in establishing connection between these various companies of Lutherans. Communication followed, resulting in the organization of the Missouri Synod¹⁶ as described in Chapter I.

It goes almost without saying that these men, Wyneken and

¹⁴ Ibid., p. 487.

¹⁵ Theiss, Op. Cit., p. 62.

¹⁶ Concordia Cyclopedia, p. 487.

Sihler, imbued with such zeal, saw the mission possibilities of a Christian school. They immediately established their own schools as did other founders of the Church.¹⁷ Zealous in preserving pure Lutheranism and ever alive to mission opportunities¹⁸ Dr. Sihler himself taught school both in the town and in the country.¹⁹ "It was he also who, with others, in 1846 founded the Practical Seminary at Ft. Wayne, which served a twofold purpose, training men for the ministry and teachers for the parochial schools."²⁰ He was the president of the college until 1861 and repeatedly acted as instructor.²¹

Wyneken's evaluation of the day-school may be summed up in a statement which he made at the Delegate Synod in 1857 while he was President:

May the congregations consider more and more the important mission-work done through our schools . . . and may they realize that the Lord has entrusted especially the little children to our care. May He soon enable our Synod to establish a good Teachers' College, and give us men who are willing to follow this holy calling with its great responsibilities! May the Lord in His grace also help the parents, as they grow in faith, to overcome more and more their wordly-mindedness, which prevents many, on account of earthly gain, from sending their children to school more regularly and for a longer time. The Lord has indeed destined our children in this country for something else than to be mere burden-carriers to satisfy the mania for speculation. If we consider the corruption of civic matters at the present time, . . . we should also for this reason strive to educate our children, so that God may

¹⁷ Kramer, Cp. Cit., "Establishment of the Public School System," No. 16.

¹⁸ Concordia Cyclopedia, p. 704.

¹⁹ W. Broecker, "Dr. Wm. Sihler," Ebenezer, p. 76.

²⁰ Ibid., p. 76.

²¹ Concordia Cyclopedia, p. 704.

use them also for the welfare of our country.²²

Next to Biblical injunction the precepts and exhortations of men like Wyneken and Sihler are in no small measure responsible for the attitude of the Central District regarding the elementary schools. Schools have remained a vital concern of the district as the perusal of any "Proceedings" will indicate. Although there were usually no formal reports schools were frequently mentioned at conventions in the address by the president²³ and in doctrinal papers by essayists. With few exceptions the "Synodal-Berichte" show that some congregations received subsidy specifically for school purposes.²⁴ Congregations and pastors were repeatedly urged to open a school as soon as conditions permitted. Synod always gave definite time on the program for the schools when there arose special problems relating to the entire school system, as for instance, legislation, the German language question, dearth of teachers, etc. Otherwise, in the main, schools were taken for granted and the matter rested with each local congregation.

At the Silver Jubilee the Board of Christian Education reviewing the history of the district paid this complement to the schools:

²² E. A. W. Krauss, "The Missouri Synod and its Parochial School System," Ebenezer, pp. 213-214.

²³ See, for example, Synodal-Bericht, Verhandlungen der Ev. Luth. Synode von Missouri, Mittleren Distrikts, 1912, pp. 7-11. St. Louis: Concordia Publishing House, 1913.

²⁴ See, for example, Synodalbericht der Deutschen Ev. Luth. Synode von Missouri, Ohio, und andern Staaten vom Jahre 1900. pp. 43-48. St. Louis: Concordia Publishing House, 1901.

"The phenomenal growth of our Synod and of our District is due to a great extent to the establishment, maintenance and careful nurture of the church schools."²⁵ And as tangible evidence of school consciousness and support the board adds, "During the seventy-five years of the existence of the district, the congregations invested over three-million dollars in one hundred and twenty-seven schoolhouses and fifty-six teachers' houses."²⁶

The subject of schools, however, remained an unscheduled and irregular item on the district's proceedings until the advent of the school superintendent's office. This noteworthy event had its inception in the overture presented to Synod in 1918 by the General Teachers' Conference of the Central District requesting "that two experienced male teachers be chosen who would be salaried by Synod and would devote their entire time to the work of visiting schools."²⁷ The revised recommendation was accepted, acted upon, resulting in the election of one teacher, Mr. A. C. Stellhorn, of Indianapolis, who was to act as superintendent of the entire district. The president and vice-presidents, together with the school commission, were authorized to formulate the duties of the office.²⁸ Three men have served in this office. They are Superintendents A. C. Stellhorn (1918-1921), who is now the Secretary

²⁵ Central District Convention Bulletin, 1930, p. 15.

²⁶ Ibid., p. 15.

²⁷ Synodal-Bericht, Verhandlungen der Ev. Luth. Synode von Missouri Mittleren Distrikts, 1918, p. 70. St. Louis: Concordia Publishing House, 1919.

²⁸ Ibid.

of Schools of the entire Missouri Synod, O. E. Schroeter (1922-1930), succeeded after his death in 1930 by the present incumbent, W. J. Gernand.

District supervision of the schools was formerly carried on solely by the Circuit Visitor, a pastor who served gratis and who was responsible to the district president for any information regarding all phases of congregational life. With the creation of the new office of superintendent it became customary at each delegate convention to hear a report on the schools.

It may be well to state here that the new office of superintendent was perhaps indirectly an outcome of increased attention by the Missouri Synod to extend its supervisory efforts. For in 1914 Synod had appointed its first General School Board. The office of Secretary of Schools of the Missouri Synod was instituted in 1921. Furthermore, other districts, too, were appointing school superintendents and boards of education.

The merits of supervision are quite generally established. For the Lutheran schools the advantages are numerous. The benefits to the individual school, to the congregation, to the school system, and to the teacher shall become more apparent as the discourse continues. An early and direct indication of the presence and influence of supervision was the issuing in June, 1920 of the first Central District School Bulletin, a circular of approximately eight pages which was distributed quarterly in the various congregations of the district. The printing of this leaflet was proposed by the pastors' and teachers' conferences

of Fort Wayne, Hammond, and Evansville.²⁹

The first years for the new superintendent were filled with complexities and were indeed trying. Two dangers threatening the parochial schools of Ohio and Indiana came during the period of the first World War and the years immediately thereafter. One was outruling the German language in the schools, the other was the attempted hostile legislation of the Ku Klux Klan. However, both issues were settled without serious repercussions to the Lutheran schools.³⁰

Developments in the school system may be gleaned from the regular report and recommendations of the board of education and the superintendent. The recommendations of the Board of Christian Education give a composite picture of the school situation. For this purpose a sampling of recommendations, presented in different years, are cited. In 1927 the board submitted the following suggestions:

1. That the convention encourage the congregations, pastors, and teachers of our District to continue their efforts to enroll more pupils.
2. That the convention find ways and means to place more funds for school purposes at the disposal of small and needy congregations.
3. That the congregations, pastors, and teachers be urged to put forth special efforts to increase the enrollment at our normal schools.
4. That the schools of the District be encouraged to introduce the Concordia Edition of the Bobbs-Merrill readers.

²⁹ Central District School Bulletin, Vol. I (June, 1920), Indianapolis, Indiana: School Superintendent's Office.

³⁰ Central District School Bulletin, Vol. II (March, 1921) pp. 5-7.

5. That the convention order the drafting of new regulations for the Board of Christian Education and the Superintendent.³¹

From the 1930 report only the most pertinent items have been chosen:

The Board of Christian Education recommends:

2. That congregations be encouraged to send more boys to our normal schools and to extend to its graduates permanent instead of temporary calls.

4. That congregations be encouraged to provide for the necessary help, whenever the enrolment of the school or the class becomes too large.

9. That conferences be encouraged to study and discuss how the temporary numerical loss in our churches and schools of the District can be turned into a desirable growth.

10. That pastors and teachers be encouraged to continue to emphasize before the congregation and its societies the importance of the home in the training of the children.

11. The circuit visitors be encouraged to continue to give Christian training of children the proper attention in every congregation of their circuit.³²

The same general appeals for school cooperation and support were made at conventions each year, offering specific suggestions for improvement. In 1936 detailed recommendations disclosing highly significant factors were submitted. These deserve to be stated fully for proper interpretation.

1. WHEREAS, Our parish-schools have been a source of constant blessing to our Church; and

³¹ Central District Convention Bulletin, June, 1927, p. 14.

³² Central District Convention Bulletin, 1930, p. 16.

WHEREAS, They are particularly an excellent means of preserving the true doctrine in our Church; therefore be it

Resolved:--

A. That we thank God for the many blessings which He has bestowed upon us through our Lutheran parish-schools and that we pray Him to continue to preserve and to protect these institutions of Christian learning and training;

B. That we ask all congregations having a parish-school to study the mission possibilities of their schools in their own community;

C. That congregations and mission-stations be asked to consider the possibility of opening schools with the help of candidates;

D. That the circuit Visitors be encouraged to bring the matter of Christian education to the attention of congregations through addresses at circuit meetings as well as through official visits.

2. WHEREAS, The standards of education in general are being raised to a higher level; therefore be it

Resolved, That congregations be urged to encourage the teachers, and perhaps make it possible for them to attend a summer-school. (The courses offered by our own teachers' colleges are especially recommended.)

3. WHEREAS, Some of our schools were considerably handicapped during recent years because of the lack of funds to obtain proper equipment; and

WHEREAS, Even though many teachers have been restored a part of their salary reductions, their increase in salary has not kept pace with the increased cost of living; therefore be it

Resolved, That congregations be asked to study the financial needs of their schools in order to determine whether the support they are giving them is adequate and the teachers' salaries sufficient to assure the teachers of a reasonably decent living.

4. WHEREAS, Many of our older city parishes are confronted with a new problem because of the influx of non-Lutherans into the vicinity of their church and school; and

WHEREAS, Many of the reliable and substantial members have moved to newer sections of the city; and

WHEREAS, These two factors have created a new mission-field in the vicinity of the church; therefore be it

Resolved:--

A. That the District encourage and, if necessary, financially assist such congregations with a new field of endeavor to develop the mission possibilities of their schools systematically and consistently;

B. That the special committee to be appointed, which together with the Mission Board, is to bring definite proposals before our next convention for the purpose of relieving the distressing situations in these congregations, be instructed to consider ways and means of carrying out Part A of this resolution;

C. That the Board of Christian Education be instructed to cooperate with this committee to study the needs of the schools in these congregations.

5. WHEREAS, We are developing an increasingly large number of small congregations seemingly unable to support a school until years after their organization; and

WHEREAS, It seems unlikely that congregations, after struggling through the most difficult years of their existence without the benefits of a school, should suddenly come to a full realization of its blessings when they are stable enough to support one; therefore be it

Resolved, That the District seriously consider the possibility of carrying out the resolutions passed some years ago (Proceedings of the Fifty-fourth Convention of the Central District, 1927, p. 99) to place funds at the disposal of small and needy congregations for the purpose of establishing and maintaining schools, even if such congregations are otherwise self-supporting.

6. WHEREAS, The "Social Attitude" in religion, so prevalent in our day, which views all religion as a result of an intellectual evolution, makes it increasingly difficult for Lutheran parents to develop in their children a genuine Lutheran Scripture loyalty except through the medium of the parish-school; and

WHEREAS, For the preparation for confirmation, too, thoroughness is becoming ever more essential and imperative; therefore be it

Resolved:--

A. That the District go on record as urging the necessity of thorough and systematic religious instruction of children not attending our parish-schools; and

B. That the District recommend to the congregations that children of either grade or high-school age receive a two year course with one hundred hours of actual instruction as the minimum prior to confirmation.

7. WHEREAS, The cause of Christian education has been bountifully blessed through the diligent efforts of the Board of Christian Education; and

WHEREAS, The bringing up of the children in the nurture and admonition of the Lord has been more systematically and efficiently done through the Lord's blessing resting upon the labors of our superintendent; therefore be it

Resolved, That we give public expression of our appreciation to these men for their untiring zeal.

ACTION.--This report with its recommendations was adopted.³³

Enlarging upon the proposals of the previous year an intensive program was outlined in 1937. Worthy of special consideration are the paragraphs on "Aid to Schools" which is a broad restatement of the position of the early Lutherans regarding church extension.

With reference to the parish-schools we recommend:

1) That the recommendations of the Committee on Emergency Relief be considered and adopted;

2) That the congregations of the Central District in future observe the resolution passed by the General Body in 1929 which states: "Congregations, in engaging woman teachers, should exercise great care that only such women are appointed as teachers in our parish-schools as have been thoroughly trained also in the teaching of religion and in every way have received a full training, preferably in our own institutions, that will fit them for Christian parish-school work." (Proceedings, 1929, p. 74);

3) That the District urge all teachers and congregations to participate in the Pension Plan of Synod and that the District Treasurer be instructed to pay to the Pension Fund the District's share for our District superintendent;

4) That we commend the loyal efforts of our congregations to restore their teachers' salaries and that the District at this time also restore the "cut" in our superintendent's salary;

5) That all congregations be encouraged to foster and build their Christian schools so that they might fulfil their mission for the good of our Christian homes, of our Christian congregations, and for the entire kingdom of God.

Where it is impossible to conduct a Christian day-school and for those children who do not or cannot attend a Christian day-school we urgently recommend a greater use of Saturday- and summer-schools.

ACTION.--This report with its recommendations was adopted.³⁴

Aid to Schools

Your Committee recommends:

a) That aid be given to schools of congregations who because of economic conditions are temporarily unable to carry the salaries of the pastor and the teacher(s), but which give hope that with improved conditions they will again become self-supporting;

b) That temporary aid be given to schools of established and otherwise self-supporting congregations who fail to see their mission opportunities and the increased services of the pastor when released from teaching the school, and who for lack of experience and appreciation have not been animated to engage and support a teacher;

c) That the District empower the Board of Christian Education to call a teacher at large whenever conditions arise making it advisable.

We further recommend that, in order to carry out the above resolution, the District appropriate the sum of \$4,000.00 for the fiscal year 1937.

³⁴
Proceedings of the 61st Convention of the Central District,
(June, 1937) p. 76.

The entire report with its recommendations was adopted by Synod.³⁵

No new major points of interest have been recorded since 1937. Former recommendations have again been reemphasized in the last two conventions, 1939 and 1940. An enumeration of the theses of a doctrinal paper presented at a recent synodical meeting by the chairman of the board of education may give some indication as to the future of the day-school:--

1. Recent history shows that the Christian day-school is not likely to be destroyed by its enemies outside of our church.
2. The necessity of the Christian day-school is established by what the Scriptures teach concerning the duties of Christian parents toward their children.
3. The necessity of the Christian day-school rests also upon the obligation of Christian congregations and pastors to the youth of the church.
4. As long as these principles are properly taught and acted upon, the future of our Christian day-schools is assured.³⁶

Policies of the Central District regarding the Day-school

Perhaps many of the policies of the Central District with regard to the elementary schools have already been noted. Yet, to assure a clearer and more complete understanding, it may be well to define these principles in greater detail. The rules and regulations of the Missouri Synod are the same for each district, applying in equal measure therefore,

³⁵ Ibid., pp. 88-89.

³⁶ W. Nordsiek, "The Future of Our Christian Day Schools," Central District Convention Bulletin, 1928, p. 3.

to the Central District. From the official handbook the following resolutions pertaining to Christian day-schools are given:

The Synod urges that the children of the congregation be educated in a Christian school.

If a congregation has no teacher for its school, then the pastor, who is called to feed also the lambs of Christ, shall, to the extent of his ability instruct the children in the Word of God. If a congregation has a teacher, then the pastor, who on the Day of Judgment will be held responsible for all that is taught in his parish, shall see to it that a complete course of instruction in the pure and unadulterated Word of God is given in his school and that the Word of God is also properly applied as to the discipline of the school. Whether the pastor shall have the supervision over other matters of the school depends upon the regulation which the congregation has made in this respect.

1. The fact that our congregations are in an increasing measure using the English language is no reason why the important and necessary work of the parochial school should by them be neglected. Also such congregations as use only the English language shall make adequate provision for the Christian instruction of the lambs of the flock entrusted to their care. This cannot be done sufficiently by the Sunday-school. Due care shall also be exercised lest the Sunday-school prove harmful to the parochial school.

2. Every congregation should have a serviceable school-building, all necessary means of instruction, and a sufficient number of competent teachers.

3. Congregations owe it to their school and to their pastor who teaches the school to engage trained teachers if they are at all able to do so.

4. When building schools, congregations should not disregard modern regulations as to space, ventilation, light, and heat.

5. Congregations should earnestly strive to pay adequate salaries to their teachers.

6. Tuition should, if possible, not be charged; on the contrary, the funds for the support of the school should be taken out of the congregational treasury in order that all members of the congregation contribute toward the support of the school.

- 7.. There ought to be uniformity as to the lesson-schedule, which of course, ought to be based on a model course of study.
8. For the sake of uniformity the school-year in all schools should open after the summer vacation.
9. For the sake of uniformity the same books of instruction ought to be used in all schools.
10. All congregations should seek to establish an eight-grade school.
11. Every District ought to make provision for a regular and systematic inspection of its schools.

Since the love of many congregations, and of many pastors and teachers, for the parochial schools has grown somewhat cold, and since many are satisfied to have only catechetical instructions preparatory to confirmation, a Sunday-school, and the like, the Synod passed the following resolutions:--

1. The faculties of our theological seminaries shall not only give their students such a training as will enable them to teach an eight-grade grammar school, but also urge them to open a parochial school in their charges as soon as possible, and, if necessary, to be the teachers in such schools.
2. Congregations and pastors, upon being received into membership of the Synod, shall be asked to open parochial schools as soon as possible and to teach in such schools.
3. In accordance with the regulations for Visitors the District Presidents and the Visitors shall exercise supervision over the schools and make inquiry as to the attendance; they shall make it their business to find out whether all congregations in their Districts have schools, and if not, inquire as to the reason and urge congregations to open schools as soon as possible. The District Presidents shall in their official reports give the number of pastors teaching school in their District, the number of months during which school is being taught, the number of children attending the parochial schools, the number of children attending the public schools, and the number of pastors not teaching school.
4. Also the District pastoral conferences shall urge their pastors to teach school if necessary.
5. Congregations calling a pastor shall be advised to state in the diploma of vocation that the pastor-elect is required to

open a school as soon as possible, and, though the number of children attending may be very small, nevertheless to teach as many days as are being taught in the public school.

6. The school board and the mission board of the districts shall be encouraged to give assistance to such congregations as are willing, but not able, to open schools.

7. The pastors shall report for publication in the Statistical Year-book the number of months during which they teach school, the number of children attending the parochial school, and the number of children attending the public school.

8. All officers and members of the Synod shall be asked diligently and zealously to renew their efforts with respect to establishing and maintaining parochial schools in all congregations, irrespective of the language used. The sublime purpose of maintaining parochial schools as well as the benefits accruing from them shall unceasingly be impressed upon the hearts and minds of students of the theological seminaries and at the normal schools, and such students are to be carefully trained for the work in the parochial school and encouraged to undertake it.

The Synod expresses the sincere desire that in all schools of its congregations, as far as this can be done, only such books be used as are published by the Synod itself.³⁷

The particular duties and options of the Superintendent of Schools in the Central District include:

1. Regular visitation of the schools in the district noting the presence or absence of a Christian atmosphere, discipline, methods and materials, lesson plans and daily schedules; having private consultations with the individual teachers as well as with the teaching staff, pastor, and school-board or church council; submitting a written report to the congregation; striving ever more to promote the cause of the

³⁷ Synodical Handbook of the Ev. Lutheran Synod of Missouri, Ohio and Other States, pp. 127-30. St. Louis: Concordia Publishing House, 1924.

day-school.

2. Keeping a personal record of the condition of each school.
3. Providing the necessary statistics for Synod.
4. Consulting with the board of education when necessary.
5. Giving quarterly reports to the district president and the Board of Christian Education; also presenting school matters at district conventions and pastors' and teachers' conferences and attending the General Teachers' Conference.

6. Cooperating with the circuit visitor.

7. Making known to the mission board potential school localities.

8. Aiding the district president, teachers, and congregations in the calling of teachers.

9. Serving the board of education and legislation committee as consultant and commissioner in legal matters.

10. Attending superintendents' conferences.

11. Conditions permitting, lecturing on schools when requested.

12. Preserving all official correspondence for Synodical purposes.

As optional are listed such things as visiting pastors and congregations without schools to study the possibilities for a school, attending State Teachers' Conventions, and continuing formal study at a university.

Composed of three pastors, three teachers, and three laymen, and the superintendent, the Board of Christian Education observes these regulations:

1. Voicing the needs of the schools in reports and recommendations to the district convention;
 2. Giving whole-hearted cooperation and full support to the superintendent of schools;
 3. Holding regularly scheduled meetings;
 4. Discussing particular problems with the superintendent;
 5. Submitting reports to the district convention and to the general board of education of the Missouri Synod;
 6. Studying and suggesting textbooks, methods, materials, and other aids in teaching.³⁹
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³⁹ Ibid., p. 3.

CHAPTER IV

ADMINISTRATION AND SUPERVISION OF THE LOCAL SCHOOL

Organizing and Supervising the School

The founding of the school in the individual parish is the responsibility of the local congregation. It has been pointed out that the congregation is the unit of government in Synod. The district as well as Synod at large has only advisory powers.

According to the Lutheran teaching, the local congregation of believers has all spiritual powers, the powers summed up under the term Office of the Keys. Its sphere, as a church, is exclusively spiritual, being concerned solely with the building of Christ's kingdom on earth, and its governing principle is the Word of God. Accordingly, the government of the Lutheran Church is not hierarchical, as in the Roman Church, nor is it vested in an episcopate, as in the Anglican (Protestant Episcopal) and Methodist Episcopal churches, nor in an assembly of elders, as in the Presbyterian Church, nor in synods, or other more or less representative gatherings. Synodical resolutions within the Lutheran Church have no binding force in the administration of those affairs of the local congregation which are properly termed internal. The individual congregation is autonomous, has and discharges the supreme external authority, even as the Word of God is the only internal authority, in all matters of church life and work.¹

Since no direct Scriptural command is given, schools belong to those internal affairs over which congregations exercise full authority. It is generally acknowledged that the attitude of the pastor is a deciding factor in maintaining a school. If the proper appreciation

¹ Concordia Cyclopedia, p. 177.

prevails, namely, that a school is an effective means of discharging the various obligations to the child, the home, the Church, and the State then by common consent of all members a school is founded.²

Having erected and equipped a school, ownership is vested in the local congregation which exercises control over all matters pertaining thereto through a school board elected by the congregation.³ Perhaps with slight variations a typical Lutheran school board consists of three elective laymen, the pastor, the teachers, and the elders, ex officio.⁴ The general duties are also the same in most cases.

The members of the School Board shall have supervision of the Christian day-school and Sunday-school. They shall advise the Council concerning the need of teaching apparatus, text-books, and other equipment. They shall counsel and aid the teachers in instructing and training the children properly and efficiently and in maintaining Christian discipline. They shall visit the day-school and Sunday-school at least once during a school term and endeavor to enroll new pupils.⁵

The ordained pastor, by virtue of his office is responsible for all spiritual matters pertaining to every church activity.

When the Holy Spirit has made the minister an overseer of the flock, He has made him overseer also of the work of any officers whom the congregation may elect, of the various societies within the congregation, and of their officers, of the Sunday-school, day-school, Bible class, and of their teachers. He is the minister of the children as well as of the aged and hence the official teacher of both.⁶

² E. Eckhardt, Die Schule. Homiletisches Reallexikon nebst Index Rerum. St. Louis: Success Printing Co., 1913.

³ Concordia Cyclopedia, p. 569.

⁴ Constitution and By-Laws of Trinity Ev. Lutheran Church of Indianapolis, Indiana, p. 10. St. Louis: Concordia Publishing House, 1929.

⁵ Ibid., p. 14.

⁶ Concordia Cyclopedia, p. 476.

Teaching being a part of the ministry the spiritual responsibility is also shared by each teacher, although only in this limited sense. However, this mutual concern by teachers and pastor does not excuse the pastor from his obligation.

The position of the principal under these conditions is unique.

While in the public schools the participation of teachers in supervision is a comparatively new idea, in the Lutheran schools as they are organized classroom teachers have always participated in supervision. Owing to the limited number of teachers in any one Lutheran school, specialization is practically impossible. Neither has the system aimed to develop specialists; but it has been planned to give a uniformly general training to all teachers alike. Although one of the teachers in any school is usually designated the principal, he seldom supervises autocratically, but as a rule makes full use of all contributions the teachers are able to make. The policies and methods are determined by the best summary knowledge of the entire faculty rather than by the personal wishes and opinion of the principal. The principal is the unifying and coordinating influence in the faculty, whose functions resemble those of a chairman in any organization.⁷

The advantages of synodical control of the school system have been discussed in the previous chapter. Acting in an advisory capacity the superintendent of schools and the circuit visitor serve a definite purpose also for the local school. The merits of district supervision have been proven by investigation and study.

Concerning State supervision Lutheran churches everywhere agree with these statements:

1. As for State inspection, all will depend upon the exact terms and provisions of the law. If these provisions will tend to infringe the natural rights of parents or to violate the constitu-

⁷ J. A. Koss, "The Participation of Teachers in the Supervision of Instruction," Lutheran School Journal, Vol. LXVII (January, 1932) 206-207.

tional guarantee of religious liberty, such laws should be opposed by the Lutheran constituency.

2. The Use of Languages Other than English. -- a) The State has an undoubted right to demand that secular branches be so taught that the children will readily fit into the body politic when they grow up and, as a corollary, that instruction in all secular branches be given through the medium of English. . . . b) The State has no right whatever to demand that religious instruction be given through the medium of English. . . .

3. Compulsory Training in Public Schools. -- It is proposed to gain this end either by killing off the parochial schools by a system of oppressive regulations designed for this very purpose, or by simply legislating them out of existence. We hold that all such measures are a violation of natural and constitutional rights.⁸

School Population

A prime objective of the school being to aid parents in the discharge of their Christian duties it would seem natural for every parent to grasp this opportunity for child training. But the facts reveal quite a different story. Sending children to the day-school is much the same with many Lutheran parents as establishing a day-school is with many Lutheran congregations and pastors. Since the Bible does not say specifically "a day-school for every child" parents neglect to enroll their children. Then too, congregations do not make attendance in the school compulsory.

The proportion of day-school attendance by Lutheran children for the entire synod is graphically represented in a recent number of the official Missouri Synod order, The Lutheran Witness. The figures read: 63,042 or 27.94 per cent in the parochial school -- 162,574, or

⁸ Th. Graebner, Un-American Legislation, pp. 4-6. St. Louis: Concordia Publishing House.

72.06 per cent in the public school.⁹ This is the summary of statistics gathered in 1939, the latest available.

A proper understanding and appreciation of the Lutheran school would make the present situation virtually impossible. Parents who know the Lutheran teachings and have the proper attitude will be constrained out of love to their children, duty toward God and conscience, and respect to the Church and State, to send their children to a Christian school.

Besides serving Lutheran children the school is an excellent mission agency. Christ's commission to the Church, "Go ye therefore and teach all nations. . . .,"¹⁰ implies also little children. So the school also affords a fine opportunity for home missions. This aspect has been forcefully stated by Wyneken and others.

Unfortunately, this liberal policy is sometimes misinterpreted. It is not uncommon for disgruntled parents of the neighborhood to bring problem children of the public school to the Lutheran school hoping to find here a house of correction. This undesired misnomer has in not a few cases attached itself to the parochial school. Parents who come for other reasons than for Christian training are not encouraged to enroll their children. At a district convention this fact was clearly

⁹ Wm. Kramer, "Total Number of Children of School age in the Missouri Synod in 1939," The Lutheran Witness, Vol. LX (March 4, 1941), 74.

¹⁰ Matt. 28:19.

emphasized.

Then there are also the mission possibilities through the parish-schools. We do not advocate converting our parish-schools into reformatories or opportunity rooms but experience shows that they have fine mission possibilities without going to unwarranted extremes. Interesting people in the Christian school and its work is slower work than merely "getting the children," but in the end it brings better results.¹¹

Lutheran schools are often visited by children of Lutheran sister congregations. This is done with the consent of both congregations concerned. Sometimes, in cases where congregations feel that they themselves cannot afford to maintain their own school, two congregations unite and support a "union school" or "cooperative school."¹² Such arrangements are urged by Synod and are being practised in a number of larger cities. In the city of Cleveland this plan is being followed by two churches.¹³

Children coming from churches of other religious denominations is also common. However, this is the voluntary expression of those parents and their church. Although indeed welcome, they are not solicited. Very often such parents show keener appreciation for the school and the training received than some Lutherans.

A word about Lutheran children attending public elementary schools. The Lutheran position is that non-attendance in the Christian

¹¹ Proceedings of the 62nd Convention of the Central District, (June, 1939) p. 70.

¹² Lutheran School Journal, Vol. LXXIII (May, 1938), 423.

¹³ Lutheran School Journal, Vol. LXXV (November, 1939), 138.

day-school should be the exception. Only out of extreme necessity, or if no Lutheran school is accessible, may parents send their children to the public school. They then assume a double share of Christian responsibility.¹⁴ Concerning the principles of public education generally the Lutheran Church holds with Luther:

Even if there were no soul and men did not need schools and the languages for the sake of Christianity and the Scriptures, still for the establishment of the best schools everywhere, both for boys and girls, this consideration is of itself sufficient, namely, that society, for the maintenance of civil order and the proper regulation of the household, needs accomplished and well-trained men and women. Now, such men are to come from boys and such women from girls; hence it is necessary that boys and girls be properly taught and brought up.¹⁵

The church affiliation of children in the schools of the Central District is as follows: Total enrolment, 8,307; from congregation, 6,457; from sister congregations, 446; from other churches, 477; no church affiliation, 644.¹⁶

Financing the Local School

With the exception of mission congregations, which may receive support from the district school aid fund, a school is financed by the voluntary contributions of all members, not only by those who have children enrolled in it.¹⁷

¹⁴ Eckhardt, Op. Cit., pp. 28-29.

¹⁵ F. V. N. Painter, Luther on Education, p. 135. St. Louis: Concordia Publishing House, 1928.

¹⁶ Statistical Year-book of the Ev. Lutheran Synod of Missouri, Ohio, and Other States for the Year 1939, p. 178. St. Louis: Concordia Publishing House, 1940.

¹⁷ Eckhardt, Op. Cit., pp. 53-54.

Desiring to have their children not merely instructed in secular branches, but also, indeed, above all, in the Word of God and to have them truly educated and brought up in the nurture and admonition of the Lord, Lutheran Christians, besides helping to support the public schools with their taxes, cheerfully and liberally, from private funds, contribute towards the maintenance of their parochial schools.¹⁸

The constitution of one congregation lists as a duty of its members "to contribute according to ability toward the maintenance of church and school."¹⁹ This is the recommended procedure and is by and large the usual practice.

In some schools, it may be said, a tuition is requested of all pupils, even of church members. This, however, is not looked upon as the proper method, since it may cause some to withhold their children.²⁰ Smaller sums are sometimes received for school purposes from groups or individuals in the congregation. Money raised by means of school activities is also considered questionable.

As for State support of Lutheran schools, the answer is decidedly negative. The Lutheran Church is opposed to a distribution of public funds for any religious purpose. There are four major reasons for this attitude: Granting and accepting public aid (1) is a step towards uniting Church and State, (2) is unconstitutional, (3) would

¹⁸
Concordia Cyclopedia, p. 569.

¹⁹
Constitution and By-Laws of Trinity Ev. Luth. Church of Indianapolis, Ind., p. 5.

²⁰
Eckhardt, Op. Cit., p. 58.

subject schools to State control, and (4) Lutherans would indirectly be paying to support schools of other denominations.²¹

Means and Agencies for School Publicity

This statement concerning school publicity may be true, "The general public knows practically nothing, and our own Lutherans not enough, concerning our schools."²² Here is a phase of school work which has undoubtedly been neglected. There are reasons no doubt, and varying conditions may make proper interpretation difficult. But if the cause of Christian education is to flourish this necessary activity can not be disregarded.

The task of advertising Lutheran schools is a double one. There is a larger and a smaller sphere in which this work is done. The smaller is the congregation and is the more important; the larger is the public. The most effective means of interpretation in the local congregation is through the most powerful influence, the pulpit.²³ It is suggested and is quite common practice for Lutheran pastors to deliver one "school sermon" each year, besides devoting a paragraph or two to the school whenever the sermon subjects during the course of the year provide the occasion.²⁴ Second in importance is the congregational

²¹ Ibid., pp. 58-59.

²² E. E. Foelber, "School Publicity, Why and How," Lutheran School Journal, Vol. LXII (November, 1927), 415.

²³ Ibid., p. 415.

²⁴ Eckhardt, Op. Cit., p. 55.

meeting where regular school reports are often given, either by the pastor or a representative of the school. Private conversations with church members either by the teachers or the pastor is a method used in winning support for the school.²⁵ Other means employed are the so-called "visiting day", articles in local and synodical church papers and bulletins, exhibits, entertainments, programs, childrens' Christmas services, childrens' choruses participating in divine worship, the Sunday-school, the parent-teacher association, synodical conventions, the radio, particularly through "The Lutheran Hour."

So far as interpreting the Lutheran school to the public is concerned efforts are negligible. Perhaps the only nation-wide publicity the school has ever enjoyed, and that only incidental, is through "The Lutheran Hour" broadcast, where the speaker, Dr. Walter A. Maier, takes every occasion to point out the merits of Lutheran elementary education. Lutheran schools have, however, participated in public educational exhibits at world fairs and county fairs and similar events. At "The Louisiana Purchase Exposition" in 1904, the schools of the Missouri Synod were awarded the first prize for their contribution to an exhibit in which public and private schools of the nation participated.²⁶

In general, interpreting Lutheran schools to the public has not

²⁵ Ibid., p. 56.

²⁶ Beck, Cp. Cit., p. 269.

been done consistently or systematically. Sometimes an occasional bit of information is published in the news papers by individual schools. Some schools utilize the community paper. A functional program of publicity may prove highly advantageous.

The various aspects of school publicity are given in the following outline:

Lutheran School Publicity, General and Specific.

Nature of: Constructive, not antipathetical; optimistic, not pessimistic; informational, not boastful; benevolent, not malevolent.

Purpose of:--

1. Impress sacred and secular value of Christian training.
2. Proclaim attainments of our schools.
3. Arouse and maintain appreciation of them and respect for them.
4. Induce and intensify a feeling of responsibility for them.
5. Show what they are, stand for, achieve; why they should be fostered, maintained, supported, safeguarded.
6. Call attention to their needs and requirements.
7. Bring societies into closer and more active touch with them.
8. Inform the general public as to --
 - Our reasons for maintaining them;
 - The principles involved;
 - The courses given therein;
 - The results obtained;
 - Our determination to defend and to safeguard them.
9. Counteract false statements, correct erroneous impressions, refute malicious accusations.
10. Acquaint state school officials and representative citizens with our reasons, purpose, aim, object as to our schools.
11. Induce other congregations by example to establish Christian day-schools.
12. Carry on mission-work.
13. Prove our sincerity, seriousness, devotion in matters pertaining to Christian day-school training.
14. Prove that our schools meet just demands, that they are not inferior, that they make for the best citizenship.
15. Stress the inestimable value and the crying need of positive Christian training for home, Church, and State.

Necessity of:--

1. For the schoolroom and in the home;
2. At congregational services and meetings;
3. At the meetings of our societies;
4. In private conversations;
5. In church and in the public press;
6. At conferences and synodical sessions;
7. Through leaflets, pamphlets, tracts.

Means for:--

1. Reading prepared papers before various audiences;
2. Extemporaneous talks;
3. Publishing articles and illustrations;
4. Distributing tracts. Disseminating correct information, refuting erroneous statements and claims, defending our common and guaranteed rights, calling our people to action for their school,--
 - Through exhibits;
 - Through commencements that characterize our Lutheran schools;
 - Through advertisements.

Occasions for:--

1. Beginning and close of term;
2. Confirmation;
3. Conferences and synods;
4. Special happenings.²⁷

²⁷ Central District School Bulletin, Vol. III (July, 1923) 9-10.

CHAPTER V

GRADE ORGANIZATION AND THE CURRICULUM OF THE LUTHERAN SCHOOLS IN THE CENTRAL DISTRICT

Types of Schools and Grade Organization

Many Lutheran schools, like the majority of public schools, are one-teacher schools. The proportion in both systems is quite similar. There were more than 143,000 one-room schools in the United States in 1930 which constituted more than 50 per cent of the total in the country.¹ The number of one-teacher Lutheran schools constitutes slightly more than 50 per cent of the total.² In the Central District the ratio of these schools to the total number of schools in the district is only 40 per cent as is shown in Table 3. The majority of one-teacher schools in the synod as a whole are rural schools. In 1931 68 per cent were found in rural communities and smaller villages, 13 per cent in towns having a population of from 500 to 2,500 and 19 per cent in cities having a population of over 2,500.³

Comparatively few Lutheran schools in the Missouri Synod have

¹ Beck, Op. Cit., p. 70. "Biennial Survey of Education in the U. S., 1930-1932,"

² Statistical Year-book, 1939.

³ A. Schmieding, "Supply and Demand in Teacher Training in the Missouri Synod," Lutheran School Journal, Vol. LXX (February, 1935), 264.

more than three teachers owing to the fact that the majority of congregations average 260 baptized members⁴ and, school attendance being optional, a considerable number of children are not enrolled. In this respect too, the Central District compares favorably with other districts, having nine four-teacher schools and several schools employing even a larger teaching staff. The six-, seven-, and nine-teacher schools are located in Fort Wayne.⁵

Table 3

THE NUMBER OF SCHOOLS OF VARIOUS SIZES
IN THE CENTRAL DISTRICT.

Number of teachers per school	Number of schools	Percentage of different type schools
1.....	46	41.1
2.....	35	31.1
3.....	16	14.3
4.....	9	8.1
5.....	2	1.8
6.....	2	1.8
7.....	1	.9
8.....	--	--
9.....	1	.9

Statistical Year-book, 1939, pp. 53-58.

Grade organization in the different school units are not always alike for the same type of school. Some one- and two-room schools have only seven grades while others maintain eight. Grade arrangements for

⁴ Statistical Year-book, 1939, pp. 36-165.

⁵ Lutheran Annual, 1941, St. Louis, Missouri: Concordia Publishing House, pp. 142-143.

three-teacher schools may be either 3 - 2 - 3, or 2 - 3 - 3; for four-teacher schools the plan is usually the same, 2 - 2 - 2 - 2.⁶ Class enrolment, building facilities, and other local conditions make these different arrangements necessary.

Recent studies indicate a gradual decrease in grade enrolment for the Lutheran schools generally. Computed on the basis of synodical statistics the average class size per teacher for the whole school system is at present thirty-two, the mean room enrolment for all schools in the Central District being thirty-nine.⁷

However, if it can be assumed that efficiency increases with the reduction of the number of grades per teacher the situation in this district warrants favorable comment. It should be borne in mind that the enrolment in one-, two-, and three-teacher schools does not approximate the proportion of such schools to the larger schools, making the number of pupils per teacher fewer in schools with a smaller teaching staff than in schools with more teachers. The average room enrolment in rural schools and smaller city schools for 1939 was thirty-five.⁸

Curriculum Development

As can be inferred from the many recommendations and resolutions which have been quoted in foregoing chapters Synod has from the beginning

⁶ Empfehlungen der Distrikts-Schulkommission an die Gemeinden des Mittleren Distrikts, 1919, p. 14.

⁷ Statistical Year-book, 1939, p. 178.

⁸ Ibid., pp. 53-58.

promoted school expansion and development, including also such things as materials, methods, and the curriculum.

Committees were appointed to study and revise text-books, especially readers, geographies, and histories. The Illinois District in 1874 adopted an extensive program of revision, other districts following the lead thus given.⁹ The need for definite courses of study for individual schools and district systems became more apparent from year to year. As early as 1890 a course of study had been published for the Lutheran schools of Milwaukee.¹⁰ Until the creation of the office of school superintendence Synod issued such manuals of instruction as the "Lehrplan fuer die Gemeindeschulen der Ev. Lutherisch Missourisynode" which found wide adoption by the schools. Lutheran schools have generally organized their work to meet prevailing standards in the secular branches in any locality and to go beyond by teaching religion besides.¹¹

What has been said of the schools of Synod applies in equal measure to the Central District. The use of Synod-approved "Lehrplans," no doubt, tended to give the schools considerable uniformity and supplied the lack of centralized direction before the institution of superintendence in 1918. Immediately upon appointment the first superintendent made recommendations and organized committees for drawing up a

⁹ Beck, Op. Cit., p. 182.

¹⁰ "Lehrplan fuer die Gemeindeschulen der Evang.-Lutherischen Missouri-Synode zu Milwaukee, Wis.," Ev. Luth. Schulblatt, Vol. XXV (April, 1890), 97-128.

¹¹ Beck, Op. Cit., p. 395.

comprehensive course of study for the district. In an effort to launch the program the first report of the superintendent listed five suggestions:

1. Classify the schools according to types.
2. Give each type of school a definite and eventually a detailed course of study.
3. Introduce "The Teachers' Daybook." (A record of the work in school making it possible for the teacher to summarize his work into weekly, monthly, and yearly records.)
4. Recommend uniformity of textbooks.
5. Recommend recitation plans.¹²

That same year an outline course of study by the board of education and the superintendent was written and sent to each individual school. This outline plan was given out for a year's trial, subject to immediate changes to meet local requirements and subject also to a uniform revision by the school committee in conjunction with the superintendent and the teachers at the end of the year. The teachers were asked to discuss the outline in the larger conferences and send their evaluation and revision to the board of education. "In this way a definite course will result which is at once uniform and feasible, and which has the sanction and good will of the teachers, a course which they have made themselves with the aid and direction of the committee."¹³

Three detailed courses of study were ready for use by the following year, 1920. Two of them were courses for Lutheran rural schools and one for graded schools. Based on the "Outline Course of Study" the three plans were gotten up by teachers in the district representing the

¹² Empfehlungen der Distrikts-Schulkommission and die Gemeinden des Mittleren Distrikts, 1919, pp. 10-14.

¹³ Ibid., p. 11.

different types of schools. An introductory paragraph from the first printing reads: "All of the plans are unfinished products; none final. They are published for inspection and trial, and for further improvement."¹⁴

These were only tentative plans, yet serving a distinct need. Out of these grew The Manual and Course of Study for the Lutheran Schools of the Central District which was published in 1923, being the product of a selected committee of Lutheran educators in this district.¹⁵ This contribution aided in standardizing the work of the schools in the district, provided a comprehensive course of instruction for all types of schools in the system, and served as a guide to teachers throughout the synod. The chief purposes are given in the "Foreword."

The principal purpose of this book is unification of our schools so far as possible or practicable.

The second purpose is to give a definite idea of the work required in each branch of study, together with suggestions as to methods. Each subject is outlined for an eight-year course. Definite work is assigned to each of the eight grades. Many suggestions as to how the work of various grades may be combined, as to how ungraded schools may adapt the course to their needs, are given, which we hope will be of value to the teacher.

Although this manual was prepared principally for the schools of the Central District, yet it may be profitably used, we hope, by the schools throughout the synod.¹⁶

¹⁴Central District Bulletin, Vol. I (December, 1920) 1.

¹⁵Ibid., pp. 4-5.

¹⁶Manual and Course of Study for the Lutheran Schools of the Central District, Ed. by Theo. M. Kosche and H. A. Mertz, p. 3. Fort Wayne, Indiana: Nuoffer Printing Co., 1923.

This course of study was highly endorsed in Lutheran circles as well as by public school officials.¹⁷ It was introduced in many schools of other districts and was revised and adopted by the Northern Illinois District¹⁸ and by the South Wisconsin District¹⁹ in 1928.

The Central District has since the issuing of the Manual and Course of Study not undertaken curricular construction. This work became a function of Synod's general school board which by 1920 had been empowered to prepare new courses of study which would not only approximate, as far as practicable, those of the public schools but also give full and due emphasis to each subject in the curriculum and not only to the religious courses proper, in order that the program as a whole would stress and coordinate distinctively Christian objectives and methods in keeping with the expressed purposes of the schools.²⁰

In 1924 the general school board, through the executive secretary, together with representatives of district boards and instructors of Concordia Teachers College, appointed a curriculum committee to undertake the preparation of a curriculum for all Lutheran schools. This committee was to gain the assistance of men qualified to carry out

¹⁷ Central District School Bulletin, Vol. III (October, 1923), 5.

¹⁸ Course of Study for Lutheran Schools of Northern Illinois. St. Louis: Concordia Publishing House, 1928.

¹⁹ Course of Study for Lutheran Schools of South Wisconsin. St. Louis: Concordia Publishing House, 1928.

²⁰ Proceedings of the 31st Convention of the Missouri Synod, 1920. St. Louis: Concordia Publishing House.

the plans in the respective subjects of the curriculum.²¹ So far curricula for the following subjects have been published: Arithmetic,²² art,²³ church history,²⁴ German,²⁵ language,²⁶ music,²⁷ science,²⁸ spelling,²⁹ and one for kindergarten.³⁰ These programs of instruction offer a distinctly Lutheran philosophy of elementary education, are basic for any regional course of study, and may be applied under different types of school organization. They have been recommended for use by all districts of Synod and have therefore displaced the Manual and

²¹ T. Kuehnert, "The Lutheran One-teacher School," Lutheran School Journal, Vol. LXXI (April, 1936), 358-359.

²² A. L. Miller, Curriculum in Arithmetic for Lutheran Schools. St. Louis: Concordia Publishing House, 1932

²³ E. Deffner and A. E. Diesing, Curriculum in Art for Lutheran Schools. St. Louis: Concordia Publishing House, 1932.

²⁴ M. E. Dobberfuhl, Curriculum in Church History for Lutheran Schools. St. Louis: Concordia Publishing House, 1932.

²⁵ E. Ebert and H. M. Zurstadt, Curriculum in German for Lutheran Schools. St. Louis: Concordia Publishing House, 1930.

²⁶ A. Schmieding, Curriculum in Language for Lutheran Schools. St. Louis: Concordia Publishing House, 1932.

²⁷ H. M. Zurstadt, Curriculum in Music for Lutheran Schools. St. Louis: Concordia Publishing House, 1931.

²⁸ J. E. Potzger, Curriculum for the Teaching of Science in the Lutheran Schools. St. Louis: Concordia Publishing House, 1931.

²⁹ H. A. Mertz, and W. A. Siems, Curriculum in Spelling for Lutheran Schools. St. Louis: Concordia Publishing House, 1931.

³⁰ R. A. Mangelsdorf, Curriculum for Lutheran Kindergartens. St. Louis: Concordia Publishing House, 1931.

Course of Study and other instructional programs in the Central District.

The curriculum for Lutheran schools is child-centered and makes subject-matter a means toward attaining the objective of Lutheran schools. This thought is expressed in one curriculum thus:

In this curriculum, language, as in all of the curricula of this series, an attempt has been made to give the teachers and the whole school a plan of instruction on the basis of a single set of unified, basic, and comprehensive objectives. . . .

How can the Lutheran school consciously neglect to use also the language period to attain the purpose for which God has given the language and yet lay claim to being a Christian institution? It is hoped, therefore, that the language curriculum will serve as a further stimulus and encouragement for a genuine Christian language instruction to all who study it.³¹

Subjects and Time Allotments

Lutheran elementary schools include in their curriculum, besides a special course in religion, the subjects usually taught in public grade schools. The secular branches, as they are commonly termed, are presented from the Christian point of view, and are permeated with Biblical verity. Since the schools are primarily schools of religion it is quite natural for religion to rank high on the program. In most cases the time devoted to the study of religion approximates one hour daily.

A tabulation of the time distribution for each subject is given in Table 4. This very timely piece of information was presented at the last Southern Indiana Teachers' Conference by the superintendent of schools. Several noteworthy factors regarding the program of instruction are disclosed. First, it gives a composite of the subjects and

³¹Schmieding, Op. Cit., pp. 2-4.

Table 4

AN AVERAGE TIME DISTRIBUTION FOR THE VARIOUS SUBJECTS
IN LUTHERAN SCHOOLS OF THE CENTRAL DISTRICT

	Central District Lutheran Schools			Public Schools	
	1888	1926	1940	Indiana	Missouri
	Minutes per week				
Religion Devotions Bible History Catechism Hymns Bible Reading	450	350	350	Opening Exercises 75	50
English-Lang.-Arts Reading & Lit. Language Grammar and Composition Spelling	200	500	415	550	375
German Reading Language and Composition Writing	600	?	?	x	x
Social Studies History Civics Geography Science Health Safety	(See Religion)	225	300	500	650
Arithmetic	250	300	300	225	250
Penmanship	(See German)	75	75	75	100
Art	90	60	60	100	150
Music	60	90	100	75	100
Physical Ed. and Other Activities		50	50	50	75

activities generally found in the curriculum of Lutheran schools. Secondly, it shows the time distribution in Lutheran schools for each subject or field from 1888 to 1940. And thirdly, it makes a comparison of the time allotment in 1940 of Lutheran schools of the Central District with public schools of Missouri and Indiana. As was cautioned, these figures represent an average, such as might be found in a one-room school, and are, for that reason, not applicable to an individual school or local system.

The figures in Table 4 give the number of minutes per week used for each subject. Religion, English, social studies, and arithmetic receive the greatest amount of time. Science being classified under social studies, it is not indicated how much emphasis this receives. But from recent studies it is learned that general science has not always been given due consideration. The time allotment in general compares quite favorably with that of the public schools. The time given to social studies may seem rather meager. It must be remembered, however, that religion serves the same purposes and is extensively correlated with history, geography, and citizenship, making these studies decidedly effective in their applications. Such practical courses as home economics and manual training are not to be found on most Lutheran school programs. However, this being an approximate or average of what might be found in a one-room school, it is likely that in larger schools more time is appropriated to the sciences and perhaps other subjects, while activities not represented here would be added to the program.

German formerly received considerable attention, but since 1926, and in some instances before then, this subject has either been dropped from the course of study or has been made optional. The main reason for the study of German has been to preserve the religious heritage since the doctrines of the Lutheran Church were originally written in German. Religious instruction was for several generations conducted in the German language. Another reason for the study of this language was that most church services were then conducted in German. But today, and for some time previously, the English services in Missouri Synod Lutheran churches greatly outnumber the German,³² making the study of German unnecessary for that purpose.

³² Statistical Year-book, 1939, p. 165.

CHAPTER VI

TEACHING PERSONNEL

Preparatory Training of Teachers

Although "The Old Log Cabin," which was built by the Saxon immigrants in 1839, served incidentally as a teacher training institution, it was chiefly a theological seminary.¹ The first endeavor toward the training of teachers was made in 1846 by Dr. Sihler in Fort Wayne, Indiana, as has been stated in Chapter III. This school, too, had the two-fold purpose of training pastors and teachers but with definite plans for preparing teachers.² In 1855 a separate teachers' seminary was founded as a private venture in Milwaukee.³ Two years later this school was combined with the so-called practical seminary at Fort Wayne, which continued as a combination seminary for pastors and teachers.⁴ In 1864 the teachers seminary was transferred to Addison, Illinois, a village about twenty miles west of Chicago.⁵ Now came an era of steady growth until building facilities were no longer adequate so that it was finally

¹ P. E. Kretzmann, "The Development of Higher Education in the Missouri Synod," Ebenezer, pp. 229-231.

² Ibid., pp. 229-231.

³ Wm. A. Kramer, Church History Inserts for Text-books in U. S. History, No. 21. St. Louis: Concordia Publishing House, January, 1941.

⁴ Ibid., No. 21.

⁵ P. E. Kretzmann, Op. Cit., p. 241.

decided to relocate. The school was moved in 1913 to River Forest, Illinois, a beautiful, quiet suburb of Chicago. Concordia Teachers College, as it is now known, has been occupying its modern and commodious quarters to the present time.⁶

Beginning with 1896 preparatory classes for Addison Teachers Seminary were taught at Seward, Nebraska,⁷ where a second Lutheran normal school was established in 1894.⁸ By 1906 the Seward institution had become a fully accredited college of education.⁹ This school was coeducational, whereas Concordia of River Forest was until 1938 a school for young men, at which time it also became coeducational. Most Missouri Synod teachers' colleges and theological seminaries bear the name Concordia.

Before 1933 the institutions at River Forest and Seward consisted of a four-year high-school department and two-years of college. The faculties at both places are constituted about equally of pastors and teachers. With the exception of one woman assistant engaged at each institution, in the training school at River Forest and the music department at Seward,¹⁰ the instructors are men who are called to their office by Synod and who hold life-tenure, provided all conditions are

⁶ Ibid., p. 242.

⁷ Kramer, Church History Inserts, No. 32.

⁸ P. E. Kretzman, Op. Cit., p.243.

⁹ Kramer, Church History Inserts, No. 32.

¹⁰ Proceedings of the 37th Convention of the Missouri Synod, 1938,
p. 63.

met and continued satisfactorily.

The curriculum for the Lutheran teacher-training institutions has always been quite comprehensive in the amount of work required. Study periods during the course of a day were virtually unknown until recent years, and all courses were obligatory. The work is also very thorough, and most students are boarding students, whose whole time and attention is given to their studies. Satisfactory completion of the program at both normal schools demands diligence and perseverance considering that there is much extra work in piano, pipe-organ, music theory, vocal and choral training, and conducting, which is required of all students, men as well as women, who later function as organists and choir directors in the churches.

As an outcome of the general convention in 1935 the period of teacher-training was extended one year, a third year being added to the courses in the two colleges.¹¹ By synodical approval the program at both institutions was expanded in 1938 to include standard four-year curricula, with possible majors in fields of education, religious education, music, social studies, and English, enabling students to secure recognized Bachelor's degrees in these fields.¹²

Since pastors are required to act in supervisory and sometimes teaching capacities the theological seminaries have also provided courses

¹¹
Proceedings of the 36th Convention of the Missouri Synod,
1935, p. 38.

¹²
Proceedings of the 37th Convention of the Missouri Synod,
1938, p. 61.

in education. Besides the educational offerings at the seminaries pastors have an opportunity of enrolling in the summer school at River Forest. Synod is at present contemplating more ways and means of aiding all pastors and especially the teaching pastors in the fulfillment of educational obligations.

It has been mentioned that the normal schools of the Missouri Synod are now coeducational. Although the number has not been determined it is known that many of the woman teachers in Lutheran schools have not been trained at either Seward or River Forest colleges.

With probably few exceptions teachers in the Lutheran schools of the Central District have been graduated from one of the two Missouri Synod normal schools.

Training of Teachers in Service

As a means of mutual edification and encouragement the organization of teachers' conferences was urged by Synod at an early date. Conferences were accordingly organized in each district, their size being determined by locality and convenience. The Central District is composed of three separate conferences, each meeting semi-annually, for two- or three-day sessions. Besides these, there is the General Teachers Conference held once each year and several city teachers' conferences which meet every month. The program consists of the reading and discussing of papers prepared by teachers and occasionally demonstrations and lectures by educational specialists. Some of the conferences are joint meetings of pastors and teachers. During these sessions problems

of a broader nature are presented and discussed.

Next to the conference the oldest form of professional training advocated by Synod was through the Lutheran School Journal, originally entitled, Evangelisch-Lutherisches Schulblatt. This publication was at first a private venture, sponsored by the General Teachers Conference under the editorship of Director Lindemann of the Addison Teachers Seminary. In 1869 it was taken over by the synod as an official publication, to be edited by the faculty of the teachers' college.¹³

Of more recent origin are the summer schools and institutes which have been conducted at Concordia Teachers College, River Forest, Illinois since 1932, for the prime purpose of training teachers in service. The type of work offered by the institution during the summer months and otherwise is indicated in the report submitted at the last synodical convention. It is stated that in addition to the main work during the school-year the institution conducts during the summer vacation a summer-school for teachers, a Sunday-school teachers' institute, a choirmasters' institute, and a number of seminars.

During the past two school-years a Saturday-school was conducted from October to May, offering extension courses to teachers in the neighborhood. In accord with a synodical resolution passed in 1935, a correspondence school has been established.¹⁴ Extension courses have

¹³
Proceedings of the 14th Convention of the Missouri Synod,
1869, p. 98.

¹⁴
Proceedings of the 37th Convention of the Missouri Synod,
1938, pp. 58-59.

also been given at River Forest, Milwaukee, and Fort Wayne.¹⁵ The instructors for these special courses are selected from various Missouri Synod colleges and seminaries as well as from the school field and the ministry.

Many teachers have also attended the summer sessions at Valparaiso University. The feasibility of amalgamating the present Valparaiso University with the teachers' college at River Forest, preserving the function of the latter as a teachers' college and making possible the wider usefulness and continued security of the former is a problem confronting Synod at this time.¹⁶

Although the exact number has not been ascertained it is known that a number of teachers attend non-Lutheran colleges and universities. Indianapolis may give some indication as to the extent of such training. Approximately 75 per cent of the teachers are enrolled in some university while 30 per cent are doing graduate work.

Types of Teachers

The teaching personnel in Lutheran schools is composed of four types: The regular installed teacher, the woman teacher, the teaching pastor, and the student teacher. Only men properly prepared for their vocation, meaning that they are graduates of either River Forest or

¹⁵ Lutheran School Journal, Vol. LXXIV (November, 1938), p. 136.

¹⁶ Proceedings of the 37th Convention of the Missouri Synod, 1938, p. 62.

Seward teachers' college, are called as regular teachers.¹⁷ The term "teacher" in the Lutheran church implies more than what is usually connected with the name. According to the Lutheran church the calling of a teacher grows out of the ministry of the Word, though limited in its sphere and functions it is similar to that of a pastor.¹⁸ It is for this reason that he is sometimes classified as a minister of religion. His work is considered a life-work. Dismissal from office may result from differences in doctrine, lack of sound moral conduct, or unsatisfactory work. It is because of the nature of this office and also the various duties required of teachers that the great majority of Lutheran teachers are men.

It is of comparatively recent date that women are employed as teachers in Lutheran schools. Woman teachers are appointed merely as assistants, never being called to their position but serving temporarily.¹⁹ Most of the woman teachers contracted before 1925 had not been trained in synodical institutions and were, therefore, not specially trained for parochial school work. This fact led to much criticism resulting in the following expression by the Missouri Synod in 1929.

We hold that the calling of regular male graduates of our synodical normal institutions as teachers to our parish-schools must by all means remain the rule and order in our Synod. All congregations are, therefore, urged to call male teachers in preference to employing woman teachers and to strive that woman teachers are replaced by regularly called male teachers as soon as local conditions will permit.

¹⁷ Concordia Cyclopedia, p. 569.

¹⁸ Ibid., p. 749.

¹⁹ Ibid., p. 569.

At the same time we are of the opinion that the employment of woman teachers in our parish-schools cannot be avoided altogether, nor should it be discountenanced under all circumstances. We hold that woman teachers often are especially adapted to fill positions successfully in the lower grades of our schools. However, congregations in engaging woman teachers should exercise great care that only such women are appointed as teachers in our parish-schools as have been thoroughly trained also in the teaching of religion and in every way have received a full training, preferably in our own institutions, that will fit them for Christian parish-work.²⁰

Pastor-teachers are still common in Lutheran churches at the present time. The reason for this is obvious from Lutheran doctrines as related in earlier chapters. Usually pastors take charge of schools in their congregations until a regular teacher can be called.²¹ There are, however, some assistant pastors who are requested by congregations to act also as day-school teachers. Most teaching pastors are found in rural one-room schools.

The custom of placing students from Synod's teachers' colleges in parish schools has been somewhat curtailed, since the supply has exceeded the demand of teachers. In place of student teachers, graduates of the normal schools are offered vacant teaching positions. These candidate teachers, as they are classified, are men serving temporarily without permanent calls.

The latest Statistical Yearbook gives the number of different type teachers for the Central District as follows: Installed, 191; women, 20; pastors, 5; normal candidates, 17; ministerial candidates, 1;

²⁰ Proceedings of the 34th Convention of the Missouri Synod, 1929, p. 73.

²¹ Concordia Cyclopedia, p. 569.

normal students, 1; ministerial students, 1.²² The figures seem to indicate that in this district the policy is still being observed of keeping schools chiefly in the hands of regularly called male teachers, who are not only well trained for their work but who also make this their life profession.

Tenure, Retirement, Salaries, and Duties of Teachers

The tenure of office among male teachers in Lutheran schools is unusually long. The majority of men remain in office as long as they are physically able to teach. An official compilation of the age of teachers and their years of service in the same system, made in 1931, reveals that the period of service of retiring teachers averaged thirty-five years, whereas their average age at retirement or death was about sixty-two years.²³

The problem of retirement was met in the past by annuity grants from Synod's Board of Support for such as needed financial assistance, such aid also being continued to widows until death. In 1937 the Missouri Synod instituted comprehensive pension plans for pastors, professors, and teachers, financed by joint contributions by individual workers, congregations, institutional- and mission-boards. The Pension System, however, has not received wide adoption in the Central District, only 41 per cent of the congregations and 51 per cent of the pastors

²² Statistical Year-book, 1940, p. 178.

²³ Statistical Year-book, 1931, p. 156.

and teachers of the district having joined.²⁴

Salaries of teachers in Lutheran schools seldom rise above a fixed level. They vary according to local conditions. Some congregations furnish homes for their teachers in addition to the salary. This arrangement is generally found in rural parishes. City churches sometimes make rental allowances besides the regular salary. If it may be assumed that the same conditions prevail today the following figures may show the salary range for this district. In 1928 the salaries for Lutheran elementary school teachers of the Central District were stated officially as extending from \$800 and free residence in the country to \$2,300 in the city.²⁵

A Lutheran day-school teacher has considerable responsibility beyond the class-room. Musicianship is the most desired qualification of a teacher next to teaching ability, for in the great majority of cases he is required to serve as church organist and very often as choir director. In many instances he conducts either a Bible- or Sunday-school class or acts as superintendent of the Sunday-school. He is frequently secretary of the congregation and a leader of young people's societies. Other less regular activities performed by teachers are of a social, educative, and missionary character. It is evident that the

²⁴ W. Birkner, "A Private Letter for Public Reading," The Lutheran Witness, Vol. LX (March 18, 1941), Central District Edition, p. 1.

²⁵ Central District Bulletin, 1928, p. 14.

possibilities for growth and leadership are manifold. Perhaps the best requisites for a successful teacher are respect for the high calling and devotion to the cause.

CHAPTER VII

SUMMARY AND CONCLUSIONS

Summary

The aim of this study was to supply reliable and coordinated information on the Lutheran elementary school system in the Central District of the Missouri Synod. The problem was to determine the reason for and the status of the elementary schools in this district.

On the basis of the published reports of the proceedings of the general and the district synodical conventions, statistical census data, and a variety of other authentic sources, the most significant facts disclosed in this study are summarized as follows:

The Missouri Synod of the Lutheran Church considers parochial schools an effective means for religious instruction and Christian education. Consequently, this synod seriously urges the establishment of such schools in local congregations.

The objective of Lutheran elementary schools is to give knowledge of salvation through Jesus Christ and to train for worthy citizenship in the State.

The number of schools in the entire system at the present time, 1941, is 1,274 with an enrolment of 71,702. Only 27.94 per cent of the total of Lutheran school-aged children are represented in Lutheran schools. 72.06 per cent are attending public schools. Numerically,

the highest point of development was in the years 1926 and 1927. During this period there were 1,390 schools with an enrolment of 81,457.

The Central District, organized in 1854 and comprising the states of Indiana, Ohio, and sections of Kentucky and West Virginia, is among the oldest districts of the Missouri Synod. In this district there are 218 congregations and 115 schools with an enrolment of 8,296.

The establishment and maintenance of schools has been a major concern of this district throughout its history. The precepts and exhortations of Wyneken and Sihler, zealous pioneers of Lutheranism who labored in this area, are still observed by the district. This is evident from the recommendations and resolutions pertaining to the school system. But these recommendations are not practised by 52 per cent of the local congregations.

Since 1918 the district has maintained the office of school superintendent. Acting in an advisory capacity district supervision is made possible through the superintendent, the visitor, the board of education, and the president of the district.

The founding of a school in the local parish is the responsibility of the local congregation. The resolutions of the district have no binding force. Each congregation exercises complete authority in the maintenance and the administration of the school.

The population in the schools of the Central District consists of 6,457 children from the congregation supporting the school, 446 children from sister congregations, 477 children from other churches, 644 children having no church affiliation.

School interpretation and school publicity have not received sufficient attention.

The majority of the schools in the district employ two or more teachers. One-room schools are predominantly rural.

Since 1923 curriculum construction has not been undertaken by the district. This work is now under the supervision of the general synod. Curricula, based on the Lutheran philosophy of education, have been prepared in the various subject fields for all the schools.

In addition to the secular subjects the schools of the district include on their program a course in religion. German has almost entirely disappeared from the course of study.

Regular teachers receive preparatory training in one of the Missouri Synod normal colleges. A regular teacher belongs to the ministry and holds life-tenure. In 1939 men constituted 90 per cent of the total number of teachers in the district.

Conclusions

The study warrants the following conclusions:

1. By advocating a parochial school system the Missouri Synod of the Lutheran Church heeds the Biblical command to train children in the nurture of the Lord.
2. The parochial school system is an indispensable means of maintaining sound confessionality and an excellent agency for church extension.
3. There exists gross inconsistency between the policies of

the synod and the practices of the local congregations. A functional program of school promotion is vitally necessary.

4. The school policies of the Central District agree with those of Synod. In this district there prevails a condition similar to that of the synod, calling for the same program of action.

5. The office of the school superintendent has proven to be a decided advantage to the district school system. Greater value may be derived by an extension and enlargement of this office.

6. More immediate consideration should be given the establishment of schools by newly-formed congregations. Subsidizing such schools by the district could be practised more liberally. Where a congregation is not individually able to support a school serious attempts should be made to establish a union school with a sister congregation.

7. Concerted effort should be made to promote school interpretation and publicity.

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