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ISSUES...

IN CHRISTIAN EDUCATION

ACCENT: LUTHERAN SCHOOLS IN THE PAST

Tension and Triumph

Pastoral Training

Secondary Education

Telling It as It Was

Published Once Each Semester by the Faculty of Concordia Teachers College

Seward, Nebraska

ISSUES . . .

In Christian Education

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THREE TIMES A YEAR

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Seward, Nebraska

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EDITOR'S NOTES

Editors come and editors go, but deadlines go on forever. The loss, by relocation, of two editors in swift succession dealt ISSUES a bit of a blow. To say this is to throw bouquets in their direction. Both Editor Stelmachowicz and Editor Sylwester made important and appreciated contributions to getting this new periodical from launching pad to orbit stage. But their calls took them away, one eastward and the other west. So we journey on. The new head pilot has not yet been chosen. In the meantime some co- and assistant pilots are in charge. The course charted for the future includes a three-issue sequence dealing historically and analytically with some phases of Christian education in the Missouri Synod. Predictably the three emphases will be "Past," "Present," and "Future." The general idea was designed, also predictably, to coincide with Seward Concordia's 75th year after founding.

W. TH. JANZOW

EDITORIALS

THE PAST

An anniversary year is many things. It is a time for nostalgic memories; a time of sober reflection on the past with recognition of progress and failure; of remembrance of little beginnings in faith and hope and realistic assessment of advancement toward goals; of recognition of past emphases and future trends; of lessons learned and lessons forgotten. It is all of these. But above all it is a time for repentance and renewal in which to learn once again that "from Him and through Him and to Him are all things. To Him be the glory forever."

THOSE GOOD OLD DAYS

Back in the roaring 20s Dr. J. T. Link, one of Concordia's great teachers of that day, with a twinkle in his eye, would occasionally refer to "them good old days that never was." We chuckled appreciatively, heartily agreeing that those horse-and-buggy days called the gay 90s and the years that followed could hardly be classed as "good old days." Those were days at CTC when each room in Founders had its own coal stove. Students carried coal and water up even to the third floor and ashes down. Each student had his own kerosene lamp. Baseball was the only sport; movies were in their infancy. How primitive by our 1928 standards!

Another 40 years have passed, and we could again regale our students with a remark about "them good old days that never was." Who would want to go back to those days of primitive beginnings: the Model T being replaced by the Model A, the crystal set by the Superheterodyne, the biplane by the monoplane, the dirt road by the gravel and even hard-surfaced road, the silent film by the talkies, the ice box by refrigeration, and even "modern drugs" were on the way; but by today's standards, "How gauche," as Snoopy would say. And who in his right mind would like to live again through what followed: the great depression and drought of the 30s, and the most devastating war in the history of mankind!

In 1928 CTC was a junior college. The faculty could not be accused in those days of proliferation of courses, since all students of a class took the same courses, with very slight variations in the required German and music courses. Most tests were written on the board, although a few typed them. There were no secretaries and only one or two maintenance men. Students did the rest — scrubbing, sweeping, shoveling snow, etc. No wonder the fees were so low!

There was a small library but it was for faculty only, although students occasionally broke into it to read something besides their text or class notes. Some duplication was done by hand with gelatin pads, one sheet at a time. Teachers used this method to prepare primary materials, outline maps, etc., but there definitely was no diarrhea of the ditto as we know it today. Almost all instruction was a matter of lecture and oral or written regurgitation, with little in the way of such things as films, filmstrips, and other visual aids. In this way CTC had not changed much since it was born in 1894.

During the 20s CTC experienced a growth surge that resulted in the building of Jesse, Weller, and Brommer Halls. It also resulted in crowded study and sleeping rooms with as many as 30 in large rooms such as the "stockyards." Dumping raids were one of the great sports of the day . . . would you believe "night"? The great depression and drought of the 30s put an end to further expansion.

Those were days of oversupply of teachers, declining enrollments and salaries. At a low point in 1941 CTC ended the school year with a total student body (college and high school) of 110. In sports one man, Dr. Hellwege, coached all sports in both high school and college for many years while teaching a full load and managing the book store on the side. No, in looking at it in this way, these are not the good old days one yearns for.

And yet, in all of us as we grow older there is a tendency to look back longingly to those good old days, those carefree days of our youth. It was a time of memorable firsts — that first date, the sweet smell of independence, the time you met HER (or HIM), and the day you graduated. . . . Forgotten are the disappointments and frustrations, overshadowed by a tendency to see our college days through rose-colored glasses.

Just listen to the returning alumni at a reunion! Their tales grow taller with the years, and the youngsters listening envy them, for in the drab today the students no longer have the fun those alums had 'way back when. There never were students as clever in outwitting profs, no pranks as fiendishly (and successfully) carried out, no athletes as tough. It is a truism that the older a man gets the better he could play football. Like grandpa condensing 40 winters into one grand snowstorm, the alum's college years of spectacular and fun-filled days are condensed into one grand parade of hilarity. As one student said wistfully while listening to two alums of the late 30s doing their "remember when," "Gee, I wish I could have gone to school with you!" Just wait another 30 years, son, and your college days will be as exciting or more so when you reminisce at the 1998 reunion. At a time like this, who can deny anyone the sentimental journey back to "those good old days"?

H. A. MEYER

THE PAST AS TEACHER

The Judeo-Christian world consistently has exhibited a strong historic consciousness. The Old Testament covenant incorporated elements both of the past and the future, and apostolic Christianity, the fulfillment of the covenant, likewise was in many respects past-oriented, as well as heavenward-looking. Medieval scholars and hagiographers sought to preserve the wisdom of the church fathers, while Protestant refomers and Catholic writers of the 16th century studied history and emphasized its utilitarian nature. Theological and secular writers today still emphasize the value of a knowledge of the past in charting a course of action. The efforts of great Christian teachers of bygone days can inspire the educational leaders of today.

A study of the past, however, can also make us aware of our shortcomings. What of the exclusiveness manifested by some of our congregations and schools and the past reluctance, for example, to abandon a certain language and reach outward to the world? The Word knew no such bounds, and such practices limited our efforts to be a people with a mission. The change from this practice — forced upon us to a large extent by wars — brought us a greater realization of our potential as Christians in the world.

Other, more contemporary, examples may be suggested. A black man, a most sincere Christian, had sent his children to a Lutheran school in a large northern industrial city. When he planned a move to another area of that city, he naturally wanted his children to continue to receive the finest in Christian education. Consequently he telephoned the principal of the Lutheran school nearest his new residence. That educator, who did not know he was speaking to a black Christian, explained the many advantages of his school and of Lutheran education in general, and proudly concluded with what he perhaps considered to be one of the most important advantages: "We don't have any Negroes, either." A saddened Christian did not send his children to that school.

Can one wonder why some suggest that the church or our schools have failed to furnish adequate leadership for today's troubled society? Can our churches and schools fulfill the Great Commission and continue to manifest such exclusiveness? Can we learn from our past? R. FIALA

THE MUSTARD SEED PRINCIPLE

Principles have a way of emerging or evolving. The "Mustard Seed Principle," however, came directly from the lips of Jesus. Christ often spoke in parables in order to focus attention on crucial spiritual phenomena. "The kingdom of God is like a mustard seed." The Kingdom is not, however, minute in essence. It is in all aspects glorious, tremendous, gigantic. The emphasis inherent in the pronouncement is on the dynamics of Kingdom growth. The point of contrast is between the small beginning and the eventual magnitude.

We call to remembrance that the initial work of an obscure Teacher, the pitifully small and unlearned group of disciples, has become the "greatest." The embryonic events in Jerusalem have mushroomed into a tree of life branching out into all parts of the world. The cross, which was once a gallows, is now the saving sign set against earth's skyline everywhere, with thousands of spires pointing heavenward and representing congregations of countless nationalities.

Christ's utterance is a vivid parable of hope. Many members of Christian congregations, denominations, and kindred organizations, individually and collectively, have reflected upon the "Mustard Seed Principle" in reviewing the blessings of the past. The growth of the early Christian church, spreading into all classes of society, overwhelmed at times by human imperfection, conquering and being conquered, rising, decaying, and again rising, testified to the veracity of Christ's perception. Men have noted illustrations of the principle in action as country after country was captured by the Kingdom and as the church moved through the perilous and likewise glorious times of the Reformation, moving onto new continents, bringing Lutheranism into America, and Concordia Teachers College into reality on the Nebraska plains.

We can justly and with commendable pride single out the "Mustard Seed Principle" and apply it to Concordia Teachers College in the year of the 75th anniversary, because this institution has been part and parcel of God's kingdom to facilitate the spread of the Gospel in the chain of divine promises and activities of Kingdom growth.

The founding fathers of Concordia knew and understood the "Mustard Seed Principle." Teach the Word to young and old diligently, and the Lord will supply the increase. They were filled with vivid hope as the site of the first structure began to emerge in 1894. They believed that the Lord had left the spread of the Kingdom to men who must teach others. Concordia was their response and contribution for Kingdom growth, focusing on the need to teach the young.

Concordia grew from a high school with an initial enrollment of 13 pupils, to a junior college, a 3-year college, a nationally accredited degree-granting institution, and now also including a fifth year and graduate program, enrolling 1,600 full-time students and also envisioning a variety of other services to the church in a changing world.

May Concordia continue gratefully on the same expressed principle and contribute both to the internal and external growth of the Kingdom as, by the grace of God, it moves beyond the 75th year.

M. MAEHR

Jeremiah 9:23, "Let not the wise man glory in his wisdom. . . ."

St. Paul asked, "Where is the wise man? Where is the scribe? Where is the debater of this age?" (1 Cor. 1:20 RSV) Though Paul's original question was rhetorical, in our day it would be foolish to ask it. The debater is everywhere, even in the established church. For him the contemporary church is a modern Don Quixote, a knight with a barber's dish for a helmet and a miserable beast for a charger, a knight who engages in countless battles for the love of a lady who does not exist. The weapons of the past inherited from the fathers are too frail for today's battles. According to the debater the church stumbles along loving and looking up to a God who —though He may exist — makes no difference.

So the debater like Sarah in J. B. says, "God does not love. He is. But we do. That's the wonder." This debater says, "Forget about the God-problem. Reverse the theological proposition, 'God is Love.' Change it into an anthropological demand, 'Love is God (divine).' Then I will listen." This is one kind of wise man in our day, ready to do without God but not without man.

Another kind of wise man, insistent that he has penetrated the depths of God's wisdom and knows His mind, says, "The giant agonies of this world are the concrete judgments of God against the sin of the unbeliever." To the outsider this often seems the only wisdom we have to offer. In fact our counsel is no better than that given to Job, which urged Job to repent under the heavy hand of God. But the world insists it can do without this wisdom.

The disputer and debater of this age, like Dr. Rieux in Camus' *The Plague,* says that the church had better get a practical understanding of the meaning of suffering and war against it. Camus complained not that Christianity was "wrong" but that Christians were "timid" and dishonest. He expected that Christians would speak out, loud and clear, take a stand, and get hurt if necessary. Part of our heritage as a Synod as members of the household of God is an unswerving loyalty to the Scripture and a penetrating vision which sees through the pale imitation of Christianity as expressed in the social gospel movement. We can see that Camus' demand for a healthy Christianity which speaks out, enters into critical issues of the day, enters into the great economic, social, and racial debate on the side of the oppressed, is too one-sided. There is more to Christianity than that.

But if Camus' interpretation of wisdom is a distortion, we are only battling windmills if we insist that the whole counsel of God consists in a firm warning against the social gospel.

The debater who says that wisdom is knowledge of man and the world fails to see himself and the world as God's creation under judgment and redemption. His truth and wisdom becomes a lie. The wisdom which says that the evils of the world are simply the result of man's refusal to repent is a wisdom which refuses to see that it is part of the problem as well as the solution.

Camus' wisdom leaves man a slave of the multiplicity of this world, its diversity of fact and opinion, providing man no key by which he might penetrate the truth of God, himself, and the world. On the other hand, we dare not equate wisdom with the simple recognition that God is God. The Proverb says that "the fear of the Lord is the beginning of knowledge" (Prov. 1:7). The Truth which makes man free is the Truth which is not the end of, but the beginning of wisdom. It is Truth which sets men free to be what God would have man be. The Truth is that we have first been known by God through Jesus Christ. The Truth is to have a heart which in turn knows God, that He is the Lord and we are His people (Jer. 24:7).

But Jeremiah would never settle for the "wisdom" which would divorce God and the world, saying, "Forget the world and love God," nor would Jeremiah adopt Christian atheism, saying, "Forget God and love the world." "Did not thy father . . . do judgment and justice? . . . He judged the cause of the poor and needy . . . was not this to know Me, saith the Lord?" (Jer. 22:15-16). God's wisdom and God's man look at the world and God at the same time.

There is no eyestrain for us in trying to look vertically and horizontally at the same time. We find in the midst of history the Reconciler of the world, and through the folly of what we preach God saves those who believe (1 Cor. 1:21 RSV). Wisdom is that we no longer see God without the world or the world without God.

D. MEYER

"To say that the church does not have the money for schools is unjustified. If we said that many people are not willing to spend their money for schools because the commitment to these schools is lacking, we would be more honest and, as a result, be in a much better position to attack current problems facing the school."

MISSOURI SYNOD SCHOOLS: IN TENSION AND TRIUMPH

by WILLIAM A. KRAMER

CHURCH-RELATED SCHOOLS WERE COMMON IN EARLY America. The Lutheran Church — Missouri Synod is one of the few denominations that retained them in large numbers. Why was the outcome for the Missouri Synod different from that of most other denominations? Because the membership proceeded from a different perspective and with a determination to maintain schools regardless of effort or cost. An intense school spirit was implanted and fostered by Dr. C. F. W. Walther and other leaders who had deep doctrinal convictions and the ability to give sustained interest and attention to a difficult task.

According to Stellhorn,

> The chief concern of the founding fathers, as evidenced by the constitution and by all the factors and steps that led to the formation of a separate synod, was true Biblical doctrine and church practice; this necessitated proper education, not only of the pastors and teachers, but of all church members as well. Lower and higher schools were therefore a foregone conclusion. In this endeavor Rev. C. F. W. Walther was in the forefront among his brethren.[1]

The viewpoint of Walther and subsequent synodical leaders that schools were a self-evident necessity had its roots in the conviction that Christian education must be intense, and in the faith that God would provide the means to maintain schools. This explains the courage and sacrifices which went into the opening and maintenance of many schools, a growing number of them in operation for more than a hundred years.

[1] August C. Stellhorn, *Schools of The Lutheran Church — Missouri Synod* (St. Louis: Concordia Publishing House, 1963), p. 67.

Ascribing the development of Missouri Synod schools to the strong religious motivation of early leaders does not deny supplementary motivations, for example, the absence of public schools and the desire to perpetuate the German language. But except for the strong religious motivation, Missouri Synod schools could not have survived the rapid development of public schools and the inevitable decline of the German language.

This article will deal with some of the tensions and triumphs of Missouri Synod schools.

Admissions Policy

One of the early tensions grew out of admission policies. Many of the early schools emphasized mission work. Yet some objected to the enrollment of too many nonmembers, probably for financial reasons. The Synod resolved in 1850:

> It is to be deplored that in certain congregations children of other denominations were either not accepted at all or only reluctantly. It is our obligation to follow the commands of the Lord Jesus, "Feed My lambs" and "Suffer the little children to come to Me." A congregation which turns away the children of other confessions may bar them from coming to Jesus and will have it upon its conscience if the little ones are taught false doctrine and are lost.[2]

Some congregations have been in tension on this issue in recent times. In most cases the issue has been resolved through admission policies which provide for enrollment of members, unchurched children, members of sister congregations, and members of other denomina-

[2] *Vierter Synodal-Bericht,* 1850, pp. 139—40.

tions, in that order. The reasoning is that all Christian denominations are under the Great Commission and have the responsibility to educate their own children. Apparently the fathers took a somewhat different view.

In some congregations today, especially in the inner city, there is a tendency to rethink the above sequence. These congregations are inclined toward using their schools for community outreach, while emphasizing weekday instruction for the children of a scattered membership who cannot attend the congregation's own school and do not attend the school of a sister congregation.

Attitude Toward the Public School

Public schools appeared on the scene almost simultaneously with Missouri Synod schools. Questions arose about "duplicating" the public school effort. Walther had laid a basis which made the public school question almost academic. According to Krauss,[3] Walther, in teaching future pastors, "never ceased to bind the feeding of the lambs, and thereby also the Christian parochial school, upon their souls in the most urgent manner. . . . Walther impressed the congregations with their responsibility for the Christian nurture of children and young people."

Similarly, Walther had advocated Lutheran high schools.[4]

The Western District conventions in 1870 and 1871 discussed the church's relationship to public schools at length on the basis of 21 theses prepared by Rev. J. H. Fick. The convention enunciated those principles:

1. The home, the church, and the state are institutions of God.

2. The state has to do only with temporal things. The church and the home are responsible for the general elementary and the religious education of children.

3. Public schools are a political necessity for children whom the parents or the church cannot or will not educate.

4. Christians seek the welfare of the state and obey its laws. They are obligated to pay the taxes which the state imposes, also for the benefit of the public schools.

5. Christians should be concerned in word and deed about the welfare of public schools (teachers, books used, discipline).

6. Reading of the Bible in the public schools is a good thing wherever it is legal.

7. Since the public school cannot meet the educational requirements of Christian parents and children, congregations are obligated to maintain schools and parents are obligated to send their children to these schools (supported by nine reasons).[5]

[3] E. A. W. Krauss, "Walther und die Gemeindeschule," *Der Lutheraner,* LXVII (Oct. 17, 1911), 342.

[4] *Der Lutheraner,* XXII (Aug. 1, 1866), 181.

[5] *Fünfzehnter Synodal-Bericht des Westlichen Distrikts,* 1870, pp. 73—84; *Sechszehnter Synodal-Bericht,* 1871, pp. 22—59.

A recent statement of the Board of Parish Education also encourages support of the public school for these reasons: "a) the welfare of the nation, which demands an educated citizenry; b) the fact that two-thirds of our children of elementary school age and 90 percent of our children of high school age attend the public schools; c) the give-and-take between different school systems which results in mutual stimulation toward improving education; d) the necessary Christian concern for fellowmen, even though their ideals differ from ours." [6]

The Language Crisis

The founders of the Missouri Synod were Germans who required time for assimilation into the American culture. In largely German rural areas this took longer than in the cities. Due to the demands of members and the desire to curb public criticism, English was introduced in the schools earlier than in public worship.[7]

Use of the German language caused internal and external tension which in some areas reached crisis proportions. The tension was useful in that it compelled congregations to review the purposes of their churches and schools, to review their mission efforts and services to the community, and to prepare their children for life in America rather than for their own German community. If stubbornness was involved in holding on to the German too long in some cases, the Lord also used the situation to enroll many thousands of German immigrants in His cause.

The situation was particularly serious from about 1900 until after World War I; this in spite of the fact that in 1904 Missouri Synod schools, in competition with others, had won a gold medal at the Louisiana Purchase Exposition. By the early 1920s, 21 states had passed anti-German laws, which the Supreme Court declared unconstitutional in 1923. But in spite of the freedom to teach in any language, German was on the way out. Eventually the language tension was resolved through an "overkill," the complete elimination of German from the schools, which, in view of modern emphasis on foreign languages, seems incongruous.

Textbooks and Curriculum Materials

Production of textbooks and curriculum materials called for an accommodation between the desirable and the possible. Early textbooks came from Germany, but the Synod soon sought to provide for its own specific needs. By 1869 the Synod had its own publishing house and had resolved to publish all its own textbooks. A committee was at work to implement the resolution and listed 11 textbooks promised in reasonably short order. Authors were listed for eight of these, and among the authors were at least four or five who would have been listed in any *Who's Who* of early Missouri Synod history, including Dr. Walther as a consultant.[8] Stellhorn [9] provides a listing of books used up to 1873, which includes books of synodical and nonsynodical origin.

[6] *Reports and Memorals,* Forty-Fifth Regular Convention, The Lutheran Church — Missouri Synod, 1962, p. 184.

[7] Walter H. Beck, *Lutheran Elementary Schools in the United States* (St. Louis: Concordia Publishing House, 1939; revised, 1965), pp. 68—69.

About 1900 most books used in Lutheran elementary schools were printed by Concordia Publishing House. These include the religion books, English and German readers, English and German language books, music books, penmanship books, and others. A Rand McNally geography was taken over with an introduction by Dr. A. L. Graebner to place the subject in a Christian context.

With the rapid expansion of the curriculum, the earlier policy of the Synod (1868) to publish all its school textbooks proved impossible to carry out. Textbooks not published by the Synod began to be recommended, and by 1922 the Superintendents Conference made extensive recommendations for use of publications from other than synodical sources. Under direction of the Board of Parish Education, the Synod today publishes all religious texts and extensive curriculum guides for all subjects on the elementary level, books in selected curricular and professional areas which are particularly sensitive to Christian orientation, some high school units, and an *Instructional Materials Guide* for all elementary school subjects (textbooks, professional books, teaching aids).

Teacher Education

Congregations of the Missouri Synod were short of teachers almost from the beginning. Most pastors taught. The primitive "Perry County College" produced a few pastors and teachers. Some laymen were approved for teaching by colloquy.

In the fall of 1846 Dr. Wilhelm Sihler established a seminary for educating pastors and teachers in Fort Wayne.[10] By 1857 this institution had graduated 79 pastors, but only 15 teachers. During approximately the same period Concordia College, St. Louis, Mo., graduated four teachers. The need for pastors was so great that teacher education could not keep pace with teacher needs.

To help the situation, three Milwaukee pastors, with the help of two teachers, started a private teachers seminary in 1855. In 1857 the Missouri Synod took over this private Milwaukee institution, combined it with the seminary in Fort Wayne, and set up a separate teacher education division, though under most unfavorable circumstances. Yet there was progress, for the Synod had accepted official synodical sponsorship of teacher education.

In 1861 teacher education was moved to a separate location in Fort Wayne, and in 1864 it was moved to Addison, Ill. These rapid changes point to the makeshift arrangements, yet also to the determination to put teacher education on a sound basis.

[8] C. A. T. Selle, "Unsere Schulbücher," *Evangelisch-Lutherisches Schulblatt,* V (January 1870), p. 17.

[9] Op. cit., pp. 124—25.

[10] *Neunter Synodal-Bericht,* 1857, pp. 357—58.

In 1894 a second teacher education institution was opened at Seward, Nebr., which began as a high school whose graduates had to complete their work at Addison. In 1905 the college division was added. Addison was replaced by River Forest in 1913.

Small beginnings! Yet as the need for teachers continued, God provided the will and the means to enlarge and improve the Synod's educational facilities, so that today three fully accredited coeducational teachers colleges, two with graduate divisions, and all the Synod's junior colleges are involved in educating teachers for elementary and secondary teaching in the more than 1,300 schools in the Synod, graduating nearly 900 degreed teachers per year. Progress came by prayer and vision and hard work, but primarily by the unmerited grace and guidance of God, who knows and supplies His church's needs.

Administration and Supervision

We say today that our schools ought to operate more as a "system" of schools. To one, "system" may mean a tightly organized school district with central financing for the entire Synod, or for a District, or for a larger community where congregations maintain a number of schools. To another, "system" may mean operation with a common purpose while maintaining local congregational control and financing.

Missouri Synod schools have come a long way toward "systematization" since 1913 when the Northwestern Teachers Conference called for "Einheitlichkeit in unsern Schulen" (uniformity in our schools).[11] The concern at that time was to achieve a measure of uniformity through guidance and supervision. Election of a General School Board (1914) and of District boards and the calling of a synodical secretary of schools and of some District school superintendents followed within less than 10 years.

Today "Einheitlichkeit" has progressed to the point where the Synod and all Districts have boards of education, the Synod has a school staff of six members, most Districts have superintendents (by whatever name called), textbook production is centrally located, a Teachers Bureau serves the entire Synod, and "Patterns of Performance," the current school improvement effort, involves all schools in the Synod over a 5-year period. Also the school principalship has been immensely strengthened during recent years. This is progress, and good leadership in the future will draw the schools into even greater joint effort.

Legislation

During the early part of the 20th century intense hatred for parochial schools was evident. This grew in part, but only in part, out of the use of the German language. The hatred was rather directed against the entire idea of nonpublic schools by such groups as the Scottish Rite Masons, the Ku Klux Klan, and others. The same agitation was present in Canada. In 1922 the State of Oregon by referendum passed a law prohibiting the education of children under 18 years of age in other than

[11] See Stellhorn, p. 286.

public schools. Similar attempts at outlawing parochial schools were made in other states. The Supreme Court declared the Oregon law unconstitutional in 1926, thus clearing the air for the United States.

In Alberta the Department of Education relented only when St. Matthew Congregation in Stony Plain threatened to emigrate to Mexico and the Missouri Synod Board of Directors decided not to enlarge Concordia College in Edmonton while school conditions were unfavorable.

In many parts of the country Missouri Synod leaders effectively made themselves felt on the legislative and political scene, and members of the Missouri Synod contributed funds to support the battle against unfavorable legislation. Through it all people learned again why they really wanted their schools, with the result that the schools gained new vitality.

Tensions of Growth

Whatever the problems and tensions, and they were varied and numerous, in 1872 (at the end of 25 years of synodical operation) the schools reported an enrollment of about 23,000 and 240 teachers. In addition many pastors taught school. Though there were periods of minor decline, growth continued at a fairly steady rate until today.

In 1916 the school statistics reached an official high of 2,213 schools with an enrollment of 96,737, but Stellhorn [12] reports that these figures were inflated by the inclusion of many part-time (Saturday and summer) schools. By 1920 the Synod's statistician had separated these part-time schools from the figures, so that the 1920 statistics showing 1,310 schools with an enrollment of 73,063 provide a truer picture. Stellhorn calls the loss a "paper loss," yet many people in the Synod were concerned about the losses of "hundreds of schools," and the general opinion was that the schools had suffered a serious decline.

During the ensuing years the enrollment peaked at 81,457 in 1927, held steady until the beginning of the depression of the thirties and gradually declined, with some fluctuations, to a low of 66,470 in 1942. The decline during the depression was due chiefly to economic factors and a declining birth rate. During these years Dr. August C. Stellhorn, secretary of schools, did much to strengthen the cause of the schools through the *News Service,* a mimeographed monthly bulletin in which he promoted school understanding and interest.

In the 1940s and 1950s a great upsurge in enrollment taxed congregations and the teachers colleges to the utmost. This continued until 1965, when the enrollment reached a new peak of 161,357. The number of elementary schools increased from a low of 1,090 in 1946 to a high of 1,374 by 1965. Schools grew larger, and many schools were patronized by two or more congregations.

The years 1966 and 1967 showed slight decreases again, and these are accompanied by fears that Lutheran schools may be headed for difficult days. The fact is that the quality of Lutheran schools is high, and that, given people who support the kind of Christian education which the Lutheran school can provide, these schools should be able not only to hold their own but to expand. To do so will require congregational, District, and synodical leadership of high order, a spirit of faith and confidence rather than a spirit of discouragement or defeat, and the willingness to sacrifice financially for the schools. Schools always depend first of all on conviction and secondarily on financial resources.

To say that the church does not have the money for schools is unjustified. If we said that many people are not willing to spend their money for schools because the commitment to these schools is lacking, we would be more honest and, as a result, be in a much better position to attack current problems facing the schools.

The problem of financing has always been present to a greater or lesser degree. In the early days of the Synod, especially in the cities, many congregations imposed a stipulated tuition fee, also on member children. In 1901 an article in *Der Lutheraner* titled "What Should Be the Source of Our Teachers' Salaries?" discouraged the practice. In 1916 the first General School Board stated: "The report is that tuition has been discontinued in many congregations, so that school maintenance comes from the congregation treasury. The board joyfully approves this change and recommends it for general imitation." [13]

Today tuition is sharply on the rise, many congregations feeling that tuition is required to maintain a quality school. Tuition shoud not rise so high that congregations lose their sense of responsibility for the school, or that children are prevented from attending the school because of high costs.

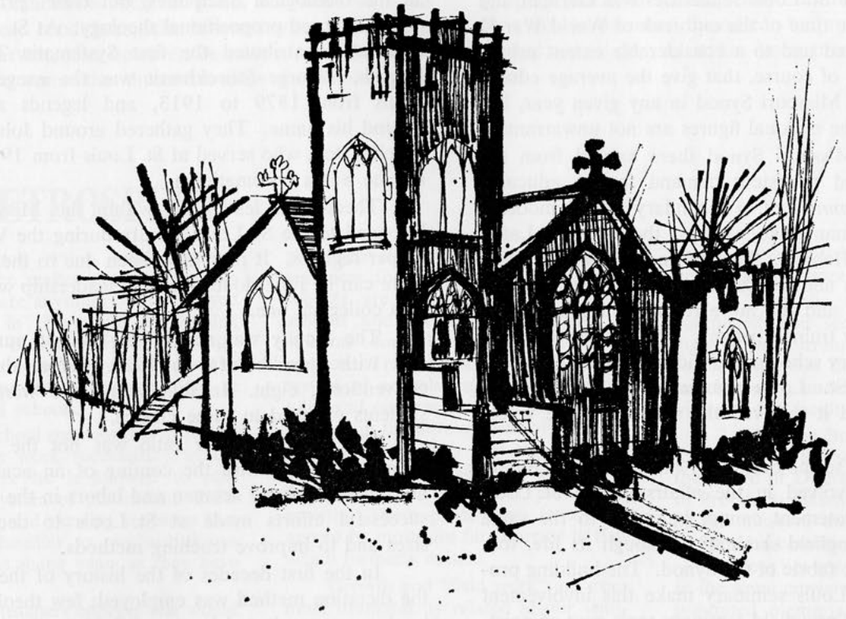
A growth tension being resolved is that of integration. Non-Caucasian enrollment has increased gradually year by year. While progress is clearly evident, in the opinion of some it is too slow.

Anyone seeking to interpret the tensions and triumphs of Lutheran schools will need to take God and the dedication of thousands of committed people into account. Prophets of doom have been with us throughout our history. Many church people, including some Lutherans, scoffed when the Missouri Synod was organized. During the rise of the public schools, some thought that church-related schools might become unnecessary. During the early part of the 20th century people predicted the demise of Lutheran schools because of the German-language problem; during the 1920s legislation seemed on the way to wipe out the schools; in the 1930s the depression threatened them; then came World War II; and now the problem of finances causes fears and misgivings. But God was in heaven all this time, and He will continue to be there to help, guide, and bless, if we will receive His guidance and blessing. We do not have to accept it, for God forces no one. But He is there, and if the triumph of Lutheran schools ever turns into disaster, it will not be God's fault but our own.

[12] Ibid., p. 275.

[13] *Ev. Lutherisches Schulblatt,* LXI (April 1916), 100.

"Not institutions or buildings, not even language and culture, but the doctrine taught in both its seminaries was the binding force within the Synod. There was no doctrinal cleavage between St. Louis and Springfield. Both seminaries were committed to the Scriptures and the Lutheran Confessions with a degree of doctrinal unanimity that deserves special note."



GLIMPSES: PASTORAL TRAINING IN THE PAST

by CARL S. MEYER

LUTHERANS IN COLONIAL AMERICA SUFFERED because there were no Lutheran schools for the training of a parish ministry in North America. The first Lutheran theological seminary in this country was opened in 1826 at Gettysburg, Pa. However, 12 of the 14 theological seminaries in the U. S. A. today (or 12 of the 16 in North America) were founded in the 19th century.

Among them were both of the seminaries to be affiliated with the Missouri Synod — Concordia Seminary, St. Louis, and Concordia Theological Seminary, Springfield, Ill. The former had its beginning as a secondary and primary school in 1839; the latter was begun in 1846. The Springfield school was immediately geared to meet the pastoral needs of German immigrants at or near the frontier. The program did not at this stage include preparation in the original Biblical and classical languages.

The influx of immigrants was so great and the cry for pastors so persistent that active recruitment for men to serve on the "foreign mission field" of America was carried out in Germany. Among the agencies and men engaged in these efforts none was more successful than Pastor Friedrich Brunn of Steeden. He gained men and indoctrinated them in Confessional Lutheranism before sending them to this country to complete their theological education. During the first 25 years of the history of the Missouri Synod the majority of its pastors were men who had received a minimal theological training.

This fact highlights the importance of the institution

begun by Dr. Wilhelm Sihler in Fort Wayne with the assistance of Pastor Wilhelm Loehe of Neuendettelsau, Bavaria, Germany, later removed to Springfield. The American environment has strongly influenced this school's past, even when its predominant German emphasis was evident, and in 1968 it still emphasized its adaptation to the American educational scheme in stating the entrance requirements for its students.

These reflect, too, a higher level of educational achievement in the Missouri Synod in 1968 than in 1868. Before World War I the constituency served by both the Springfield and the St. Louis seminaries was German and largely rural; at the time of the outbreak of World War II it was Americanized and to a considerable extent urban. No statistics exist, of course, that give the average educational level in the Missouri Synod in any given year, but deductions from the national figures are not unwarranted.

Within the Missouri Synod there existed from the start a strong and persistent demand for an educated ministry. The *Gymnasium,* a secondary school modeled after its German namesake, stressed the study of Latin, Greek, and then Hebrew. That more such schools were built in the 1880s and 1890s attests to the fact that the second generation and the more recent immigrants alike wanted thoroughly trained pastors. They supported these regional preparatory schools, but did not demand regional seminaries. The St. Louis seminary was to serve the whole church, and it received the support of the whole church.

Sometimes it seems that every member of the Synod was personally involved in the affairs of the St. Louis seminary. This statement cannot be made to the same extent of the Springfield seminary, although its life, too, was woven into the fabric of the Synod. The building programs for the St. Louis seminary make this involvement evident; since the Springfield seminary took over an existing plant in 1875 and only with time replaced or added to it, it could not use a building program as a cohesive force. The new building begun in 1850, months after the transfer from Perry County to St. Louis, the magnificent new building on the same site completed in 1883, and the arresting beautiful complex of buildings on the De Mun site dedicated in 1926 were monuments of love and personal commitment by many dedicated lay members within the Missouri Synod.

However, not institutions or buildings, not even language and culture, but the doctrine taught in both its seminaries was the binding force within the Synod. There was no doctrinal cleavage between St. Louis and Springfield. Both seminaries were committed to the Scriptures and the Lutheran Confessions with a degree of doctrinal unanimity that deserves special note. Both schools were highly oriented toward systematic theology in the 19th and early decades of the 20th century. Of course, the traditional four branches of theology (exegetical, systematic, historical, practical) were taught, but systematic theology predominated.

Perhaps the presence of several strong dogmaticians on the faculties helped to insure the preeminence of dogmatics. The towering figure of C. F. W. Walther, president of the St. Louis school from 1849 to 1887, and the impressive weight of Franz Pieper, its president from 1887 to 1931, balanced the scales heavily in favor of their specialty, and their contemporaries were not ready to counterbalance them. True, Reinhold Pieper, president of Concordia Theological Seminary in Springfield from 1891 to 1914, was professor of exegesis, homiletics, and church history, and his predecessor, Friedrich August Craemer (with the institution from 1849 to 1891), taught all the theological disciplines, but their "practical" emphases favored propositional theology. At St. Louis A. L. Graebner contributed the first Systematic Theology in English. George Stoeckhardt was the exegete at Saint Louis from 1879 to 1913, and legends accumulated around his name. They gathered around John Theodore Mueller, too, who served at St. Louis from 1920 to 1964, and he was a systematician.

Theological leadership within the Missouri Synod belonged to the St. Louis faculty during the Walther and Pieper regimes. It may have been due to these men, but there can be little doubt that this leadership was regarded as a collegiate one.

The faculty was small. In 1880 it numbered five (six with Stoeckhardt); in 1920 (before the synodical convention), eight. In that year there were over 300 students enrolled in three classes.

The student-teacher ratio was not the prime consideration. Only with the coming of an academic dean and his educational acumen and labors in the 1950s were successful efforts made at St. Louis to decrease class sizes and to improve teaching methods.

In the first decades of the history of the seminaries the dictation method was employed; few theological textbooks were used, and lectures by the professors supplied information to the students. Extant *Collegienhefte* testify to the teaching methods of the past. In the early 1900s *Leitfaden,* guides, made their appearance and mimeographed materials supplemented them in other courses. Only in homiletics and catechetics did the students have genuine opportunities for learning by doing. German was the medium of instruction, but Latin was used at St. Louis in dogmatics into the 20th century. Electives were not a live option either at Springfield or St. Louis before the 1920s, and even after that a large part of the curriculum was prescribed. After all, both seminaries were there to train men for the parish ministry. If men were to serve in other ministries within the church, the parish ministry was almost a necessary prerequisite (except for parish school teachers) for such offices.

During the dozen decades of the existence of these schools there were dozens of crises, some of them of major proportion. The outbreak of the Civil War posed one of them, and the students at the St. Louis school were sent home within 2 weeks after Fort Sumter was fired on. The crisis marked the separation of the *Gymnasium* and the theological division; the former was moved to Fort Wayne. Then began the 14-year union of the two theological schools under the same roof with a varied curriculum. The growth in numbers caused the crisis in 1875 which brought about the removal to Springfield.

A major crisis developed at the St. Louis seminary in the 1920s. A dean of students had been appointed, an office in which John H. C. Fritz functioned with effectiveness. A purging of the student body was necessary, it seems, and suspensions, probations, and other disciplinary actions testified to that need. A decade later the Great Depression caused another crisis at both St. Louis and Springfield; candidates were at hand, but there were no calls for these candidates, idle laborers when fields were white for harvest, idle, however, because no man had sent them. Then came the threat to close the seminary at Springfield, narrowly averted by a measure of faith and the remembrance of its past services to the church. The crisis of 1962 (if it may be called that) was in one sense just another attack on the St. Louis seminary, for the loyalty of the Synod to its seminaries has not prevented members of the Synod from attacking either or both its seminaries from time to time.

Only 100 miles separate the two seminaries of the Missouri Synod from each other. There have been some striking parallels in their history, though they differed greatly in their initial educational programs. Their main purpose and their theology have testified to commitment. In 1968 the Missouri Synod can be proud of its two theological seminaries, as it has been proud of them in the past.

"IN RETROSPECT"

"PRACTICE WHAT YOU PREACH" and "Practice makes perfect" are two clichés that are anything but hackneyed expressions in the world of training professional church workers. It is interesting to note, however, how the practice of practicing has developed at our terminal schools.

Each school requires that a student do extensive work successfully in the "field" before he is allowed to pass through a system of placement. Practice teaching and vicaring are terms that have been familiar to our institutions for almost as many years as they have existed.

At the teachers colleges one would expect that students begin experiences with children as soon as possible. To a degree and by varying means, students do get a variety of experiences with children. Prospective teachers are brought face to face with reality before they ever get to the classroom by viewing "critical incidents" in teaching, either documentary or staged. It remains a criticism of the programs, however, that the student's time with children prior to student teaching is limited. The student who does arrive on the threshold of student teaching will have passed a number of checkpoints, not the least of which is academic proficiency in his overall work and completion of specified courses.

The question of what constitutes the best practice-teaching experience is still controversial. Seward has its "professional semester," and River Forest has its "vicarage." Each school continues to scrutinize critically its practices and the results. One of the most noticeable changes is that where once the parish schools adjoining the campuses provided the practice-teaching experiences for all students, today these schools are designated as laboratory schools and are used principally by students for observation and study projects. The growth and needs of our system of schools, in taxing the capabilities of our teachers colleges, actually resulted in the development of practice-teaching procedures that would never have developed had the institutions been held to a particular pattern of growth. These procedures, it will be agreed by most, are far superior to that which formerly existed.

Growth and "field work" are even more dramatically related at our seminary in St. Louis. Vicarage seems always to have been a part of pastoral training in St. Louis, as far back, at least, as the English records and my limited German allow me to pursue. Until 1932, however, the program of vicaring was of a voluntary nature. Between 1924, when the "new sem" began its existence, and 1932, growth and economics caught up with the institution. In 1929 the board of control had requested a dormitory. In 1932 they made no recommendation and brought no request but left the problem in the hands of the convention. Committee 1 brought in the following resolutions, which were adopted by the Synod:

WHEREAS, It obviously is impossible to house the large number of students who would be in attendance at the St. Louis Seminary this fall; and

WHEREAS, It seems difficult to absorb all our theological graduates at this time; therefore be it

Resolved, That we recommend to Synod to adopt the following as an emergency measure: ———

1. That the students who have completed their second-year course in June of the current year do not return to the institution for one year, remaining, however, under the general supervision of the faculty;

2. That the Board of Control and the faculty of the Seminary jointly with the Board of Directors and the College of Presidents determine the continuance of this measure until the next meeting of Synod if conditions demand this.

It does not seem strange, then, that in the same convention, pursuant to an unprinted memorial submitted by the faculty and the board of control of the St. Louis seminary, Synod resolved to consider it a rule that all students are to do supply work as vicars after the second year at the seminary. How this motion was to be put into operation was not spelled out. That it did not happen immediately is clear from the headings indicating enrollment for years thereafter, which read, "total enrollment," "present," "missing," and "vicars." It is even more interesting to note that it took just 20 years to get the additional dormitory so desperately needed in 1932.

Strangely enough, the inability to grow, at this point in an institution's history, forced a decision that is today accepted as an integral part of its program, a part that it continues to study and improve.

Each of our institutions today is faced with the problem of growth or no growth. Yet one thing is certain. God's grace and mercy does not cease. What one sees in retrospect gives hope.

DARREL M. MEINKE

65*

SIXTY-FIVE YEARS OF LUTHERAN SECONDARY EDUCATION IN THE MISSOURI SYNOD

by Louis A. Menking

The Lutheran high school movement is a story of financial difficulties, of concerned parents, of dedicated teachers, of courageous pastors, and of continuous blessings from on high. Discouragements and disappointments assumed such proportions at times that men of little faith could easily have abandoned their project and given it up as a lost cause. But these were men who had strong convictions, who saw the need, who were determined to overcome all obstacles, whose faith sustained them in their moments of uncertainty. God was with them, and His blessings were evident in their various efforts.

Thus the movement has not only survived; it has prospered. During the 65 years of its development the Lutheran secondary program has grown from one community Lutheran high school in 1903 to 25 in 1968; from 18 students in 1903 to 11,703 in 1968; from several volunteer teachers to 630 professionally trained full-time staff members at present. The growth of the value of high school property during this span of 6½ decades is likewise phenomenal. From a one-classroom rented in 1903 it has expanded to a physical-plant structure that at present has a total valuation of $26,789,307.

Comparative data on operating costs, salaries of teachers, services of one kind or another are just as staggering. Fiscal matters had to keep pace with the growth of the economy. Sixty-five years covers two generations and is a long period of time. Changes therefore are expected.

It is in the area of the high school curriculum where these changes over the years are less startling. From its very beginning to the present the curriculum was basically a liberal arts program. Emphasis has always been on languages — vernacular and foreign — the sciences, social studies, mathematics, and music. Religion throughout the decades was the foundation of the total educational structure. While vocational training, physical education, and domestic science courses were introduced from time to time, the primary attention was still given to college preparatory courses. Since a growing number of Lutheran high school graduates were going to college — 75 to 80 percent at present — it is self-evident that the liberal arts program would receive the greatest emphasis. Then too, during the last two decades when several synodical preparatory schools discontinued their secondary program, it became imperative for community Lutheran high schools to provide a high caliber of instruction in preparation for the preaching and the teaching ministry.

Throughout the years of the high school development heavy reliance has been placed on the congregations rather than individuals for financial support and control. Lutheran high school associations made up of congregations rather than individuals was the organizational structure in most metropolitan areas where these schools were established, the only exceptions being Racine and Denver during its first years. This system of operation is in accordance with the accepted philosophy of the obligation of parents and the church in the matter of educating their children. Both the home and the church have been charged with the responsibility of training the young. This is a God-directed responsibility. It cannot be assumed by anyone else. Even though the parents in this changing family and social life of the 20th century are no longer able to carry out their responsibilities in the same manner as earlier generations did, they still are not released from their obligation and today more than ever must rely on the church as the agency to carry out this function. Hence Christian congregations must provide the opportunities of teaching their youth the one thing needful by giving them Christian secondary schools. From their earliest days, therefore, Milwaukee and Racine have leaned heavily on the congregations for their financial support. Almost 50 percent of their operating revenue has come from congregations. Of the more recent schools — St. Paul, Mayer, and Minneapolis, Minn. — all three receive more than half of their needed operating income from the congregations of their association. In all the other schools tuition and fees are the major source of income, tuition ranging from a low of $190 a year in Racine to a high of $800 in Philadelphia for students coming from homes of association members. For non-association-members the tuition rates average about $100 above the actual cost of education in a particular school.

A brief chart, summarized from the annual report prepared by A. H. Kramer for Arthur L. Miller and presented to the annual convention of the Association of Lutheran Secondary Schools in February 1968, lists some of the important data of the Lutheran community high school movement as it exists today.

Location	Name of School	Year Founded	Enrollment	Teaching Staff	Total Operating Expense
Baltimore	Baltimore L. H. S.	1965	261	12	$102,138
Chicago					
Chicago	L. H. S. North	1909	1,179	50	496,240
Chicago	L. H. S. South	1951	1,039	43	401,734
Melrose Park	Walther L. H. S.	1953	460	24	240,669
Cleveland					
Cleveland	L. H. S. East	1958	315	21	191,270
Rocky River	L. H. S. West	1958	346	23	207,860
Denver	Lutheran H. S.	1955	351	23	156,897
Detroit					
Harper Woods	L. H. S. East	1957	562	28	243,615
Detroit	L. H. S. West	1944	717	34	305,076
Fort Wayne	Concordia	1935	832	44	311,691
Houston	Lutheran H. S.	1949	197	12	103,161
Los Angeles	Maier L. H. S.	1953	602	32	413,835
Mayer, Minn.	Lutheran H. S.	1961	264	18	90,514
Milwaukee	Milwaukee L. H. S.	1903	1,165	64	609,712
Minneapolis	Minneapolis L. H. S.	1963	124	11	81,687
New York					
Bronx	Our Savior	1955	229	13	108,050
Brookville	Long Island	1960	628	38	337,091
Maspeth	Martin Luther H. S.	1960	433	24	218,079
Philadelphia	Germantown	1965	68	7	95,288
Racine	Lutheran H. S.	1944	308	23	138,794
Rockford, Ill.	Lutheran H. S.	1965	105	6	34,300
St. Louis					
St. Louis	L. H. S. North	1946	646	36	293,970
St. Louis	L. H. S. South	1957	676	36	301,242
St. Paul	St. Paul L. H. S.	1959	196	16	68,947
TOTAL			11,703	630	

A few interesting highlights in the rise and development of the first major Lutheran community high schools are of interest and can be summarized.

Milwaukee Lutheran High School is the oldest of the entire system. It opened its doors in 1903 to 18 girls from Milwaukee and surrounding areas. An evening school for boys was established the same year and eventually merged with the girls school into one. In 1907 tuition was $20 a year, and teachers salaries were less than $100 a month. In the early years this school was a German school, and as late as 1924 the daily devotions were still conducted in German. In the first 48 years of existence this school was operated jointly by the Missouri and Wisconsin Synod churches. In 1951, however, a separation took place, and two beautiful modern schools were constructed by the Milwaukee-area churches of both synods.

Chicago was next, founded in 1909 with 66 students. For 6 years it conducted its classes in a Lutheran elementary school building, then constructed its own building in 1915, known as Luther Institute, and since the fifties it has been operating in three modern schools — Luther North, Luther South, and Walther Lutheran — with a total enrollment of 2,700 students.

Following Chicago came Fort Wayne, which had its beginning in 1916 and operated for 19 years as a 2-year secondary school. It died during the depression but was revived in 1935 with 76 students. For 12 years its academic affairs were controlled by Concordia College, while other matters were under the supervision of the congregations. In 1947 Synod authorized that the ministerial high school program be separated from the Lutheran High School Association program, and since that time a distinct community Lutheran high school has been in existence.

This was followed by Detroit, founded in 1944 with 168 students and located in an office building of a lumber company. Its growth was rapid, and by 1951 it became necessary to seek larger quarters. The result was the establishment of two separate schools, East and West. They were completed in 1957.

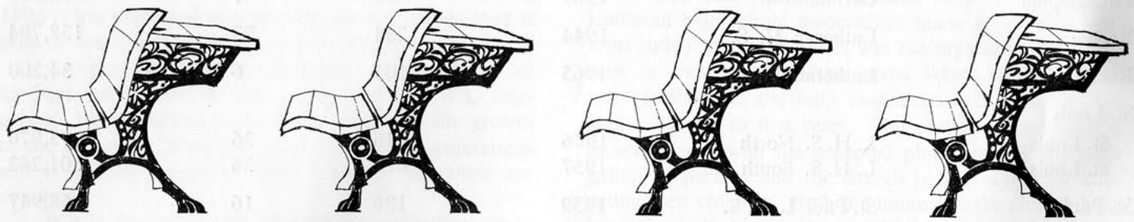
The school at Racine, Wis., was founded in the same year with 58 students. This is the only school that still operates as an association of individuals rather than congregations. Crowded conditions necessitated a split schedule for a time. However, a new plant, located in a beautiful area, was readied for occupancy by Jan. 7, 1951.

St. Louis was the next area where Lutheran secondary education established itself. Walther College, a high school in St. Louis, founded in 1889, was the forerunner of the present system. This institution served the community until 1917. St. Louis waited almost 30 years before interest was revived. In 1946 Mary Institute was purchased for $500,000. This renovated school served the entire St. Louis area until 1959, when the first of two new Lutheran high schools was built. The second was completed in 1964, and both of them appear to have a good solid foundation for future growth.

Cleveland started its program in 1948 with 48 students. While its early experiences were similar to those of other schools, of special interest is the fact that the Cleveland Lutheran High School was received into membership of the North Central Association in less than 4 years time and therefore before its first class had graduated. Its first location was a central one; however, with the construction of an inner-belt freeway passing through the high school property, a new location was required. This resulted in the construction of Cleveland East and Cleveland West.

These early schools were followed by Houston in 1949 with 42 students, Los Angeles in 1953 with 107 freshmen and sophomores, Our Savior in New York, the only high school that is a direct continuation of a parish school, started in 1955 with 20 ninth-graders, Minneapolis in 1958, St. Paul in 1959, Long Island and Martin Luther, New York, in 1960. Mayer, Minn., the only rural high school, Baltimore, Md., Germantown, Pa., and Rockford, Ill., complete the list.

This is a brief account of the Lutheran high school movement during 65 years. Progress to be sure. But not nearly sufficient to meet the needs of the present day. Ages 14 to 18, the high school years, are the impressionable years, when probably more than at any other time doubts assail the maturing adolescent, when parents and the church through its schools must provide the necessary Christian guidance. The Christian high school teacher is in the enviable position, at least for 6 hours of every school day, to assist both pastor and parent in guiding the youth in the solution of all their problems according to the holy and unchanging Word of God. What an opportunity! What a privilege! What a challenge for the future!



Footnote²

At a choice location near one of the busiest — and most dangerous — highway intersections in the brave old world of human thought, stands the House of Dogma. Education Past has felt at home there, but it is not as cozy as it once was, for devastating storms of challenge have buffeted it without respite. How will education answer the question: Can you, Education 1968, still live in the House of Dogma? Should you? The outer bounds of our lives are broken. What about the inner bounds, one of which is dogma?

We can gauge the severity of attacks on all types of dogma by what has happened to the cherished doctrine that the right path toward change and improvement passes through the corridors of discussion, peaceful persuasion, and voting. Now sizable groups of people who also claim to be defenders of democratic ideals have advocated physical force (violence) as the proper avenue to a newer, braver world. Equally fierce attacks have been made on fundamental dogmas of education and religion.

In religious education at colleges and seminaries we associate dogma more closely, though often erroneously, with the systematic rather than with other branches of theology. It is no secret that, rightly or wrongly, students have cooled toward systematic and veered toward exegetical and historical studies. I regret that I have no photostatic copies of seminary course registrations — simply because I have not learned to operate the machine.

In elementary schools dogma appeared more prominently during the catechism lessons on Tuesdays and Thursdays than during the Bible history classes on Mondays, Wednesdays, and Fridays. Again without judging relative importance or value, I suggest that the teachers and their pupils enjoyed the Biblical history lessons more than they did the lessons in catechism. In confirmation instructions, where dogma was central, the comparison does not apply.

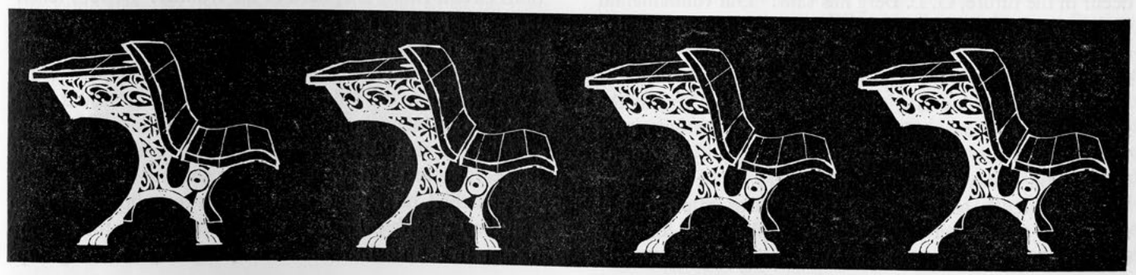
Memorizing was an important part of the study of the catechism, but pupils did not usually memorize the Bible history stories. This variation in approach seems to indicate that dogma takes a more precise verbal form than do other elements of religious study. Although numerous writers (and thinkers?) have given prolonged attention to the specifics of dogmatic dilemmas, they have tended to neglect the principles governing the relation between dogmas and their verbal form.

They have not, for example, sufficiently acknowledged the fact that changing the verbal form of dogma also changes the dogma itself. They merely thicken the fog who allege that they believe the old dogma and are altering only the words. Dogmas, the natural, inevitable, and rightful citizens of the mind, are all constructed of words and are held in the mind by words. A dogma consists of words, just as a mosaic consist of pieces of tile, and, where the words go, the dogma goes.

There is no need to disguise the fact that a change of phrase is a change of dogma, for not every modification represents a contradiction, reversal, or denial of existing dogma. The new form may represent a clearer, deeper insight, a removal of wallpaper that has worn thin and no longer does justice to the wall itself. Nevertheless, a change of wallpaper is a real change and affects the lives of those who live in the house. The reluctance to admit that verbal changes are changes in dogma leads to a schizophrenic existence and hampers discussion.

What can Education 1968 do with this part of its heritage, the House of Dogma? Pull away from systematic studies? Submerge the catechism? Rather, Christian education needs to recognize the inevitability and lofty function of dogma — and it needs a new ex-citement, a moving out. Education 1968 might well encourage a renewal of marriage vows between the House of Dogma (from *dokein,* to seem good, to think) and the House of Drama (not stage drama chiefly, but drama, from *dran,* to do, to act). The children of this union will be new Luthers and Joan of Arcs, the exciters.

by WALTER E. MUELLER



TELLING IT AS IT WAS

by C. T. Brandhorst

An experienced educator's view of the schools of his youth

"Teaching is a changing profession." Recently this statement appeared on a bulletin board at Concordia, Seward. One needs only to reflect a little bit to realize that this statement is true in more ways than one. Certainly the profession is expected to initiate changes in the understandings, attitudes, and habits of the recipients of its ministrations. The student must, above all, acquire the tools that will help him solve the problems that changing conditions will bring.

For one thing, the subject matter of teaching is constantly changing. A prominent scientist recently suggested that today's graduate may expect a normal professional half-life of about 10 years. Half of what he now knows will be obsolete in 10 years, and half of what he will have to know has not yet been discovered. While this may not be true in every case, it does point up the changing nature of the subject matter the teacher is expected to present to his students. And since it is impossible to predict with any degree of accuracy what changes will occur in the future, G. L. Berg has said: "Our fundamental problem is that we are the first generation in history which must educate children for an unforeseeable changing society."

Again, teaching is a changing profession in that the methodology is constantly changing. A teacher who says, "My method has been good for 35 years, why shouldn't it be good today?" typifies a past era. The statement "Teachers teach as they were taught" was often true at an earlier time. But with today's emphasis on creative teaching, imaginative teaching, innovation, machine teaching, and what have you, we are certainly encouraging every young teacher to strike out on new paths and to explore new vistas for the imparting of new information and the inculcating of modes of conduct. Comparing a classroom of today with one of 50 or 60 years ago will reveal the tremendous changes that education has undergone.

Perhaps a glimpse into a schoolroom of 65 years ago may be surprising, enlightening, and even entertaining to teachers of today. Let us turn back the calendar to September 1903. The locale is Zion Lutheran School, Lahoma, Oklahoma Territory. While the claim is not made that this school represents the average or typical Lutheran school of the "Evangelisch-Lutherische Synode von Missouri, Ohio, und anderen Staaten," nevertheless it is an accurate description of the one Lutheran school the author remembers, and it represents Christian education on one of our last frontiers.

The teacher is the Rev. Ph. Roesel, a young graduate of the Springfield seminary. He is a dedicated, conscientious circuit-riding shepherd of the frontier. Besides teaching school 4 days a week (Monday to Thursday), he preached to a series of Lutheran groups located in various parts of the western end of the Cherokee Strip. On Friday mornings while the village was still asleep, he would hitch Prince to a buggy and drive to the next station at Ringwood. He would arrive before noon and conduct his first service of the day. Then on to another station, where he preached on Friday afternoon or evening. Early on Saturday morning he was on his way again to a group farther to the southwest. After preaching to two groups on Saturday, he was back in the pulpit at Lahoma on Sunday morning. Sunday afternoon he conducted a service in a rural church 6 miles northeast of Lahoma, called Glenella. Since he served numerous groups, his schedule varied from week to week. But from Monday to Thursday he was at his schoolroom desk.

When the first half of the school year was over, the Lahoma school was closed. The pupils were sent to the public school, which had recently moved out of a soddy into a fine new two-room frame building. And the pastor transferred his teaching activities to Glenella for the remainder of the year.

The school building at Lahoma served also as a church. The pews or benches were homemade, providing room for six or seven persons. A board was hinged to the back of each pew. This board could be raised as a desk for schoolwork and lowered to be out of the way during church services. These benches, of course, were all the same size. So the smaller children had to sit on their books or on their knees to reach up to the desk board.

A table served as desk for the pastor. Behind him was a blackboard made of three 10-inch boards painted black and supported by a portable stand that could be folded and put away on Sundays.

A large coal-burning stove occupied a station on the boys' side of the room. There was a hall with rows of hooks for coats and a bench to keep dinner pails off the floor. This bench also held a pail of water with a long-handled dipper, from which all pupils and the pastor drank.

The playground had no equipment. However, the two rows of hitching posts to which the horses were tied on Sunday served as bases for the game pom-pom-pull-away.

Nearby was a shed for a dozen or so horses that brought some of the pupils to school. One or two of the stalls were usually empty and could be used on rainy or snowy days for playing mumble peg and other indoor games.

Enrollment was around 40 pupils, ranging in age from 6 to 20. Some of the older pupils had grown up in the territory without any religious instruction. Being from Lutheran families they attended the school in order to prepare for confirmation.

Naturally the chief emphasis in this school was on religious instruction. This is evident from the daily schedule. The day opened with a devotional period conducted by the pastor: a hymn, Bible reading, a short meditation, and a prayer. Then followed a catechization (in German). Recitation of memory work was next: catechism, Bible passages, and hymns (recited in German). The next period (after recess) was devoted to arithmetic. After lunch a Bible story (in German) was related by the pastor. Then came reading (English on Mondays and Wednesdays, German on Tuesdays and Thursdays). Spelling was heard in connection with the reading. Language lessons followed in English. Then penmanship, German

and English alternating again. After recess, if time permitted, there might be a lesson in geography. The day ended with singing, in which the pastor's violin was the accompanying instrument.

Only textbooks published by Concordia Publishing House were used: the *Katechismus, Biblische Geschichten, Gesangbuch, Liederperlen,* the blue English readers, the brown language lessons and *Übungsbuch* (German), copy books (Spencerian penmanship), and first lessons in numbers to book IV in arithmetic.

The general conduct of the school differed from the schools of today in many respects. Boys and girls were rigidly segregated inside and outside the school. The boys sat on the left side of the main aisle, the girls on the right. German-type discipline was rigidly maintained by force, but physical punishment was seldom used. Absolute, unquestioning obedience was demanded under all circumstances. However, when the pastor was once convinced that he had made a mistake, he apologized to the entire school. Needless to say, the traditional formalism and the authoritarian approach inhibited original thought. Nevertheless, it should be said that the art of catechization was designed to stimulate thought, and Rev. Roesel was a master catechist.

Religious instruction was strongly traditional, very conservative, and tended toward definite isolation. We were taught that the world must be avoided. "Be ye separate" seemed to us to mean that we were to have no dealings with "outsiders" whatever.

Such a school, of course, tended to be static. Yet the tools for the acquisition of knowledge were offered for those who had the motivation and who would find ways and means of pursuing studies farther.

At Concordia, too, the changes have been phenomenal. The first shout I heard when I approached the campus in 1912 was a German expression. German was often spoken by students as well as faculty. The occasional student who could not understand or speak German was handicapped. So strong was the emphasis on German that the school was called the German College. One of the more influential instructors on the campus told his classes: *"Die Gemeindeschule steht und fällt mit der deutschen Sprache."* (The Christian day school stands and falls with the German language.) This thought was echoed by many at the time. This was such a strong sentiment that it took a world war with its accompanying persecution of everything German to eliminate the language from the school and to introduce English as the medium of instruction. Later, many agreed that the persecution had been a blessing in disguise. German had been removed as the important objective of the schools. Now the legitimate aim of Lutheran schools could be more fully recognized and developed, namely Christian instruction and training.

Instruction methods at Concordia were similar to those at the elementary level. If you were a sophomore, you attended all sophomore courses offered. All sophomores were together in all classes. There were no electives. In only one case was the class divided, namely in instrumental music instruction. About six or eight students constituted a class in piano or organ. Each received 10 or more minutes of individual instruction from the professor.

Library assignments were nonexistent because none of the books in the library dealt with the subject matter of the various courses. The total number of books available to students was about 200, mostly fiction in English and German. Books could be checked out on Saturday mornings, the only time the library was opened. One of the students acted as librarian. His job was to write into a composition book the name of the person and the book taken out. When the book was returned a check mark indicated this, and the record was closed.

Many of the courses offered then would indeed seem elementary level today. To illustrate, in English during the senior year the class spent more than a month studying "Evangeline." In the art course no instruction was given. The students were simply given a drawing (*Vorlage*) at the beginning of a period and told to copy it in every detail. At the end of the period the finished copy was handed in.

While Lindemann's *Schulpraxis* was known on the campus and had apparently been used as a text in a course, there were no formal courses in methods. Instead, students chose one or more of their professors as their models and sought to emulate them in their professional life.

Practice-teaching was done in two rooms of the three-room training school. Two students constituted a team. They would meet with their training school instructors for preliminary instructions. Then they would be placed in charge of one or more classes at the training school. The intermediate grades were under the supervision of a regularly called teacher of St. John's. The students only took over the primary and the upper grades. The teaching was done under the immediate supervision of a professor, who divided his time between the two rooms being taught by the students. The length of the training school experience was determined by the number of students in the senior class. If the class was small, each student might be called to teach a month or longer. If large, a student might be limited to 3 weeks or less.

Since certification was unheard of, few graduates thought of further study. Those who did take summer work in a secular institution usually had to begin as freshmen or sophomores.

So drastic and beneficial have been the changes that some folks today consider the past as valueless except as an antique. However, in our strenuous efforts to grasp and embrace the new and novel, we may be in danger of overlooking the fact that those who have gone before have laid the foundations on which our present pinnacle of accomplishment has been erected. It would be well to ponder what a sage once said: "If we have been able to see a bit farther than those who went before, it is because we stood on the shoulders of giants."

BOOK REVIEWS

EDUCATIONAL POTPOURRI

When a periodical chooses to review the past as an issue, it leaves the book editor two choices. Either he reviews books of the past that are pertinent to the topic, or he reviews books of the present that comment on the pertinency of the past. After giving due consideration to both, I couldn't get excited about either. As an alternate, I chose to approach our faculty with the following:

"What one readable book from the past would you choose as having made a major contribution to professional education?"

I should hasten to add that it was not and is not my intent to add to the "must" book lists of the world. It is my intent to call to your attention volumes to which you can turn with relative assurance that the author has something to say and says it well. If you are not impressed with the selection or are highly irate that a selection is not represented, you may vent your spleen on me by use of return mail.

The oldest title to be represented was Luther's Small Catechism. The colleague who recommended it pointed out that more professionals have been raised on the Catechism than any other book. I acquiesce. Of other older titles McKenny's *The Personality of the Teacher* is eminently readable and expresses a current concern. It belies the fact that it was written over 50 years ago, and it deserves to be elevated from the ranks of the out-of-print. Of the same vintage is Henderson's *The Fitness of the Environment,* a pioneer effort to demonstrate that the fitness of the environment is just as essential to the survival of organisms in time as their own fitness.

As could be expected, the name of John Dewey turned up. His *Experience and Education* is recommended reading by any person wanting to relate theory to practice. It may also eliminate the idea that progressive education is too permissive. Another name familiar to educators is that of Ellwood Cubberly. In this case it is his biography that is recommended: Cremin's *The Wonderful World of Ellwood Patterson Cubberly.* It's more fun than his works.

Two other popular names were Bruner and Conant. Bruner's *Process of Education* has caused a rethinking of curriculum building and instructional procedures, particularly as they pertain to structure of the subject matter and readiness to be taught. He was especially influential in bringing to the attention of the American educator the research of Piaget. Conant made his first big splash with *The American High School Today.* Many of his recommendations were adopted in part, and the remainder again caused reevaluation that resulted in changes in professional education.

Following on the heels of these two major works was John Gardner's *Excellence,* which is stimulating and incisive in its consideration of individual capabilities. It becomes even more meaningful in the light of increasing efforts to provide economic capabilities for everyone.

In a more popular vein, Highet's *The Art of Teaching* is also a popular choice. The New York *Times* in its review commented unfortunately: "Books about teaching are to the general public a drug on the market, even a sleeping potion." Then they redeemed themselves, and Highet, by saying, "Not this one." A book based on an Englishman's professorial experiences may not appeal universally, but it is witty and wise. John Holt's *How Children Fail,* although rather recent, was mentioned several times. Admittedly somewhat negative in approach, he still provides a great deal of insight into the learning process. Children fail, he says, "because they are afraid, bored, and confused." His answer is "curiosity not coercion."

Of most recent vintage is Kozol's *Death at an Early Age.* This is one teacher's story of his confrontation with the "system" in a Boston deprived area. This book makes one aware of the tender relationships between administrator and faculty, and faculty and student, even if we don't believe all of Kozol's story in each detail.

That teaching is more than methods and subject matter is well borne out by Rath's *Values and Teaching.* The book alerts educational people to the fact that individuals can be taught to make better value judgments by conscientious teachers concerned with values. It offers guidelines toward the accomplishment of this goal. In the same vein is the 1962 yearbook of the Association for Supervision and Curriculum Development, *Perceiving, Behaving, Becoming.* This is a valuable book of readings that pulls together the thinking of Kelley, Maslow, Combs, and Rogers on the why and how of man "becoming" what he can become. Theories of learning and personality are slowly incorporating many of their ideas of self-actualization and self-concept.

Two of our titles come to grips with the development of objectives. Bloom's *Taxonomy of Educational Objectives,* although not the easiest book in the world to read, makes very clear that the results of teaching might be more adequately described in student behavior than in teacher activity. The contributor suggested that this book may have been a major influence on Mager in his preparation of *Preparing Instructional Objectives.* Tyler's *Basic Principles of Curriculum and Instruction* approaches the same problems from a curricular point of view involving purpose, experience, organization, and evaluation.

For those interested in specific areas of subject-matter methods, English, social studies, and music are represented. Mursell's *Music Education Principles and Programs* is a down-to-earth but scholarly book on the new concept of music in the schools. For the reading teacher, Gray's *On Their Own in Reading* is recommended. Not a panacea, but educationally sound, it aids in developing a sequential, systematic, and sensible program of analyzing and attacking new words independently. For the whole field of language and literature, Guth's *English Today and Tomorow* gives a good overview of the whole curriculum, including the "new" approaches. It makes excellent use of research, recommends problems for study, and best of all makes sense. Social studies is represented at the elementary level by Massialas's *Inquiry in Social Studies.* Offering a comprehensive theory of instruction based solely on inquiry and critical thinking, it manages to be exceedingly practical through the use of models and classroom examples. At the secondary level, Hunt and Metcalf's *Teaching High School Social Studies* continues to urge an approach to social studies based on concepts and reflective thinking.

For those interested in primary education, Hill's *A Conduct Curriculum* is an outgrowth of the child-study movement and the experimentation that developed as a result. Patty Hill was a guiding force in changing and improving kindergarten-primary education. Her ideas were a departure from tradition and continue to be provocative, as illustrated in the book in practical situations.

At the opposite end of the continuum is Pattillo and Mackenzie's *Church Sponsored Higher Education.* This is an honest look at this aspect of American higher education, with extensive recommendations. For anyone who might have doubts about the value of religious higher education, this is required reading.

Finally, in addition to the Catechism, two valuable theological books were suggested. C. F. W. Walther's *The Proper Distinction Between Law and Gospel,* although written chiefly for the pastoral ministry, is a book of methods. It motivates people to lead the Christian life and to avoid that which is not. And for an inspirational treat, you might pick up Franzmann's *Follow Me,* which gives insights into the Gospel of Matthew and discipleship.

Not so strangely, we began and ended this little essay with books that concerned themselves with Scripture. While it is understandable that the Bible should not have been recommended as a response to the original question, may I add it as the recommended basic volume of any professional library.

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The Tightrope

Campaign time really gets people steamed up. Emotions not only boil. They explode. People are seen at their worst. Or sometimes at their best. The fever this year seems to have risen to the point of producing irrational behavior. People seem incapable of remembering that "questions of fact are never settled by argument." People who rise to great heights of argumentative eloquence to prove that their group only is right might learn something from a few lines ascribed to Rudyard Kipling:

All good people agree and all good people say,
All nice people like us are we and everyone else is they,
But if you cross over the sea, instead of over the way
You may end by (think of it) looking on we as only a sort of they.

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The tightrope is associated with circuses. If you look close, you'll also find it under the big top of education. It's the tightrope of professional practicality or practical professionalism. Professionalism is adherence to the standards accepted by the profession. Practicality is the art of getting the job done. Professionalism, if abused, becomes sterile traditionalism. Practicality, if overdone, becomes capricious subjectivity. Like in cigarettes (to use a bad word), it's the blend that counts. One says, "Educators better concentrate on adventure." Another says, "Teachers better follow beaten paths." Both are right. It's a tightrope. Walking it is a skill good educators have to learn.

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The theme of the Denver Convention, I understand, will be parish education. But will it? Advance debate suggests that *"impassioned talk* regarding fellowship" will drown out the *"reasoned* proposals regarding education." Perhaps what we need is transposition of the adjectives.

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The tale of Whitefoot is a delightful little book about a mouse, black beetles, and God. Written by Brandhorst and Sylwester, I promise anyone who reads it a fascinating and faith-strengthening hour.

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Up, Up, and Away, sing the young folk groups. Though a romantic title, it sounds as though it could summarize Christian educational goals. Never satisfied with status quo; always striving for higher and better things. And always dependent upon the support from above that both lifts and leads in the direction we need to go.

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W. Th. Janzow

Up, Up, and Away

Campaign Time

The Theme

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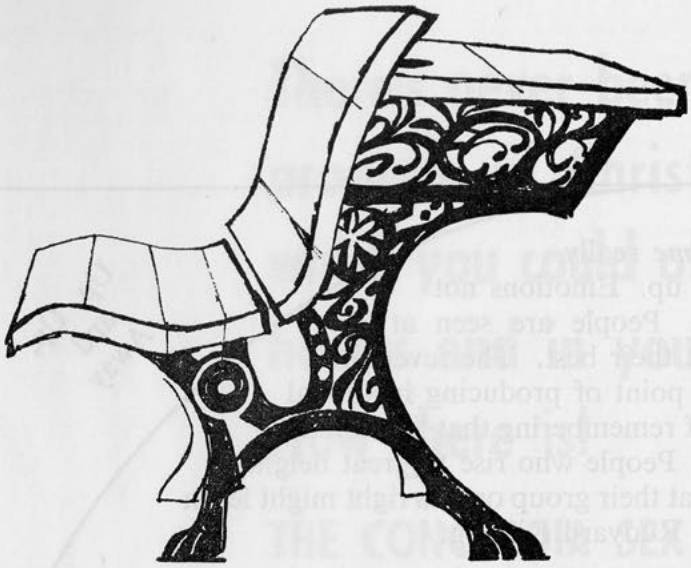

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