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Milestone**

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historical footnotes

the biannual newsletter of concordia historical institute

moving lutheran history forward—together

In the world of real estate, the three most important words are: "Location, location, location!" And in the world of historical archives, the three most important words are: "Access, access, access!"

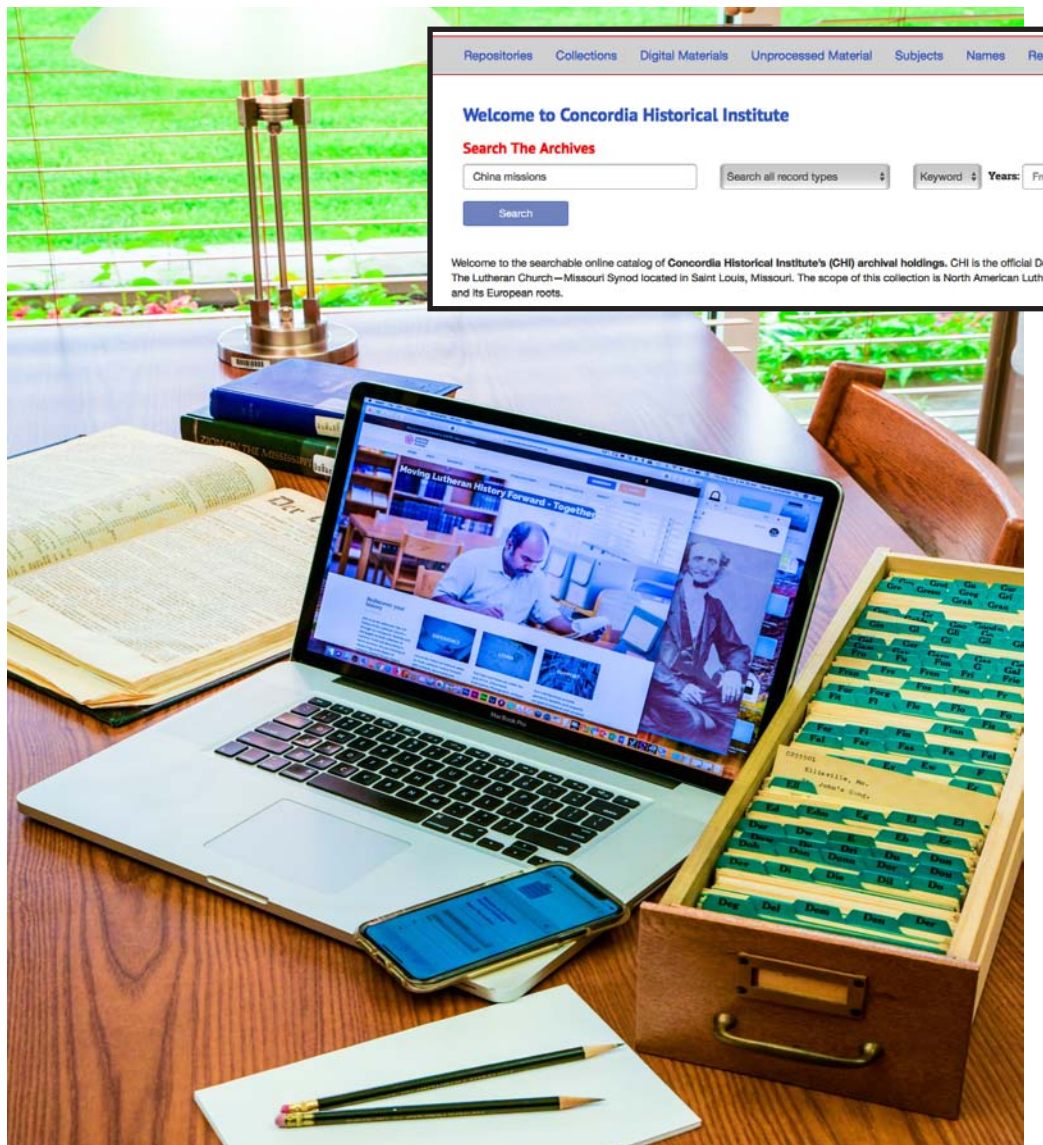
Convinced of the importance of online access to CHI's archival holdings, the CHI staff initiated a two-year plan to transition over 18 different archive catalog databases to a new, more powerful cataloging program named "ArchivesSpace."

The work was intense, but after 14 months of transitioning catalog data, CHI is excited to announce that the entire archive catalog of CHI's holdings (3,100 individual archive collections) is now accessible online—from desktop computers and even smartphones.

"Gone are the days when archives would simply rely on students and researchers traveling to the archive building to dig through box after box of material in search of the historical information they hoped *might* be there.

"Now, people want to search the catalog in a much more immediate and convenient way. This new online catalog of our archive collection now makes this possible," said CHI Executive Director Harmelink. "Of course, there is no substitute for actually

"Access, access, access!" CHI Archive Catalog Now Accessible on Computer and Smartphone



sitting down and interacting with the physical documents. Nevertheless, this extensive online catalog is indispensable in giving researchers and Lutheran history enthusiasts a compelling reason to take the next step and dig deeper into the specific documents CHI has available to share.”

“CHI archival materials—millions of documents,

“Collections” menu on the CHI website homepage. Search tips are included to aid the researcher in finding the most relevant material.

The CHI reference and research staff is always available for additional help and guidance in navigating the vast CHI archival collection.

This new online *archive* catalog complements the CHI *publications*

“Less than 70 years ago researchers came to the Institute and had to search through drawers of catalog entries hand-typed on index cards, hoping to find what they thought might be in the collected material. Today any student of Lutheran history can have a good idea of CHI’s specific holdings before actually visiting CHI and sitting down

detail the holdings of individual collections in the CHI archive.

“Students of Lutheran history will be able to see online the different collections at CHI—at the box level, and at the folder level as well.”

Rev. Zittlow commented that this transition to a searchable online archive catalog is absolutely critical if holdings are to be



concordiahistoricalinstitute.org > collections > archive catalog

concordiahistoricalinstitute.org > collections > library catalog

Handwritten sermon manuscripts of Charles F. Obermeyer (1845–1911) included in the Charles F. Obermeyer Collection at Concordia Historical Institute. This historical collection—and thousands more—are now discoverable online at concordiahistoricalinstitute.org.

photographs, audio-visual materials and historic artifacts—are now visible and accessible to the global Lutheran community,” said CHI Archivist Rev. Todd Zittlow, who gave direct oversight to the transition process. “Anyone who has internet access can now search the CHI archive catalog and find specific materials related to their personal interests.”

This online catalog of archival material is available by selecting “Archive Catalog” from the

catalog (also accessible online by selecting “Library Catalog” from the “Collections” menu) of over 21,000 published volumes.

“CHI is dedicated to making the historical treasures under its care as discoverable and accessible as possible,” commented Dr. Harmelink. “This major effort in putting the catalog of CHI’s holdings online encourages investigation and study by those in the church and those in the community.

at a research table to pore over select files of paper documents, publications and photographs.

“This new online catalog means a more efficient experience for Lutheran history enthusiasts—those here in North America and around the world.”

“CHI will continue to enhance our online archive catalog,” Rev. Zittlow said. “We will soon begin adding hundreds of finding aids to the online catalog—finding aids that will describe in much more

discovered by the researching public. Additionally, CHI will be adding name and subject headings to each entry, further enhancing a researcher’s ability to locate one-of-a-kind archival items to inform their research.

With this transition, Concordia Historical Institute steps into the 21st century of providing online access to its vast collection for students of Lutheran history around the world.

Advancing the Early History of the Missouri Synod Roundtable Reaches 30 Year Milestone

In view of the book, *Predestination*—the next volume in the Concordia Publishing House series of Walther’s works (scheduled to be published in early 2019)—the 2018 Walther Roundtable focused on C. F. W. Walther’s position on the doctrine of the Election of Grace.

This teaching of the Bible was highlighted in Martin Luther’s famous 1525 writing, *The Bondage of the Will*.

Luther believed the doctrine of Election by Grace was to be used and explained in a way that would especially bring comfort to troubled Christians. Later, Martin Chemnitz explained this doctrine in the Formula of Concord (Article 11).

This distinctive teaching became the basis of a controversy between the first president of the Missouri Synod and one of his former students (F. A. Schmidt) and ultimately led to the fracturing of the Synodical Conference.

Walther was preoccupied with this debate from 1877 until his death in 1887. The Election Controversy became the second major crisis in the LCMS, second only to the Altenburg Debate on church and ministry between C. F. W. Walther and F. A. March in April of 1841.

For this year’s Walther Roundtable, Rev. Dr. Timothy Dost presented a paper summarizing the history and issues of the Election Controversy in the LCMS during Walther’s career. Rev. John Rhoads presented a paper on the Doctrine of Election as described in a series of articles

written by Franz Pieper under the title, *D. C. F. W. Walther als Theolog* [Dr. C. F. W. Walther as Theologian].

Finally the Rev. Dr. Thomas Manteufel presented a summary of the last chapter of the newly published dogmatic text, *Confessing the Gospel*,

“It is striking that—even 130 years after his death—so much Walther material has yet to be made available in English.”

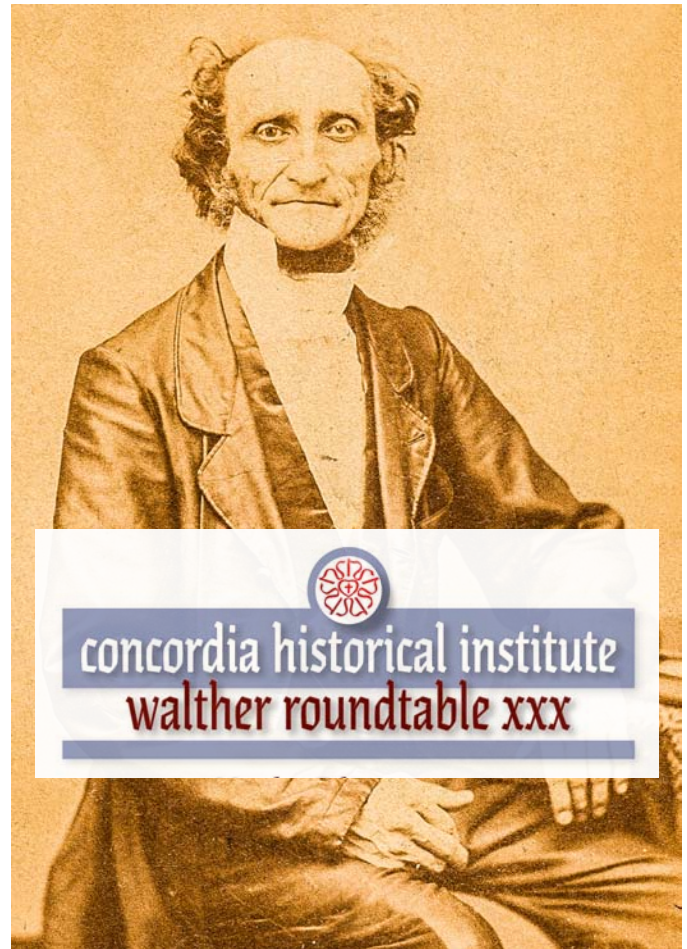
—Daniel Harmelink

which concerns the doctrine of the Christian’s election by grace.

Dr. Manteufel introduced his essay with these words from a Walther sermon on Ephesians 1:3–6: “The doctrine of election is the bright sun of grace, comfort, and joy.”

Dr. Manteufel continued,

Walther had opened the sermon with a lament about the false opinion which was widespread in his day (and, in fact, still is today) that the topic of election or predestination should never be preached or promulgated to ordinary Christians because it is so deep, frightening, and disturbing. He strenuously disagreed, maintaining that, on the contrary, it is profitable, like all doctrines (2 Timothy 3:16). His own abundant



Each year CHI’s Walther Roundtable gathers as a network of those engaged in historical research of C. F. W. Walther and the early leaders of the Missouri Synod. The next scheduled Roundtable is scheduled for Wednesday, April 24, 2019 in the CHI Conference Room. Please contact CHI for more information.

teaching on the Scriptural teaching includes this sermon and three major district convention essays in his series on the theme: *The doctrine of the Lutheran church alone gives all glory to God*.

Dr. Manteufel’s article is slated for inclusion in the Summer 2019 issue of *Concordia Historical Institute Quarterly*.

The next Walther Roundtable is scheduled to be held at CHI on Wednesday, April 24, 2019 under the theme: *C. F. W. Walther and the Leipzig Debate of 1519: Early Missouri Synod’s Teachings on the Authority of the Pope*.

Please call CHI at 314-505-7900 for more information on Walther Roundtable XXXI.

Generous and joyful giving of time and energy to help others discover the historical treasures of the Lutheran Church in North America. This is the legacy of the dozens of volunteers that serve at Concordia Historical Institute.

Helping Others Discover a Variety of Historical Treasures

Volunteers Play a Critical Role in Treasuring and Trumpeting Lutheran History



Concordia Historical Institute volunteers gather for an annual luncheon. In attendance were (left to right): Richard Herzog, David Berger, Judy Knox-Myer, Peggy Haeger, Anne Mangels, Robert List, Pauline Kolb, John DeSherlia, Clarence Berndt (behind John), John Havecker, Jim Rassbach, Lloyd Haertling, Nancy Fassold, and Robert Fassold. Volunteers not pictured: Jean Baue, Patricia Bernthal, Lyle Buettner, Daniel Boyd, Carol Feuerhahn, Holly Goodrich, Martin Raitzsch, Ziggy Rein, and Carol Williams.

From serving guests that visit the CHI History Museum at the International Center of The Lutheran Church—Missouri Synod to helping process photographs of Lutheran missionaries to helping connect researchers with the right CHI staff person—these are just some of the ways volunteers make critical contributions that move the mission and ministry of Concordia Historical Institute forward.

“Our volunteers are of crucial importance to the operations here at Concordia Historical Institute. What may

seem like a small thing—to await visitors in the museum or perform filing functions at the Institute—has a much bigger impact than most would imagine. Time is one of the most valuable things that a volunteer can offer, and we value our volunteers for their willingness to give of their time and energy to help CHI move Lutheran history forward,” said CHI Volunteer Coordinator Kristen Muehler.

“Many of the volunteers who serve as greeters for the Concordia Historical Institute Museum at the LCMS

International center have been helping us for years. We need more dedicated people who are willing to step in and be that friendly face at the museum. A knowledge of Lutheran history is not necessary. Most volunteers find that they learn some interesting things along the way!”

At the annual Volunteer Luncheon, Dr. Harmelink—on behalf of the CHI Board and Staff—expressed heartfelt appreciation to CHI’s volunteers. “CHI could not accomplish what it is called to do without your day-in, day-out dedica-

tion. We are proud of the work you do, often as the first face people see when interacting with CHI and its resources. My prayer is that the Lord would reward you for your dedicated service as much as you are a blessing to guests here at CHI. Thank you for your commitment in advancing the cause of Lutheran history in North America.”

Please prayerfully consider serving CHI as a volunteer. There are opportunities for those who live in the St. Louis area—and those who live in other areas of the world.

“Pressed into Service by the Word of God” Museum Exhibit Catalog Now Available Share This Special Historical Exhibit with Family and Friends

A limited edition of 500 copies of the 46-page, all-color illustrated catalog of the Concordia Historical Institute museum exhibit “Pressed into Service by the Word of God” is now available for purchase.

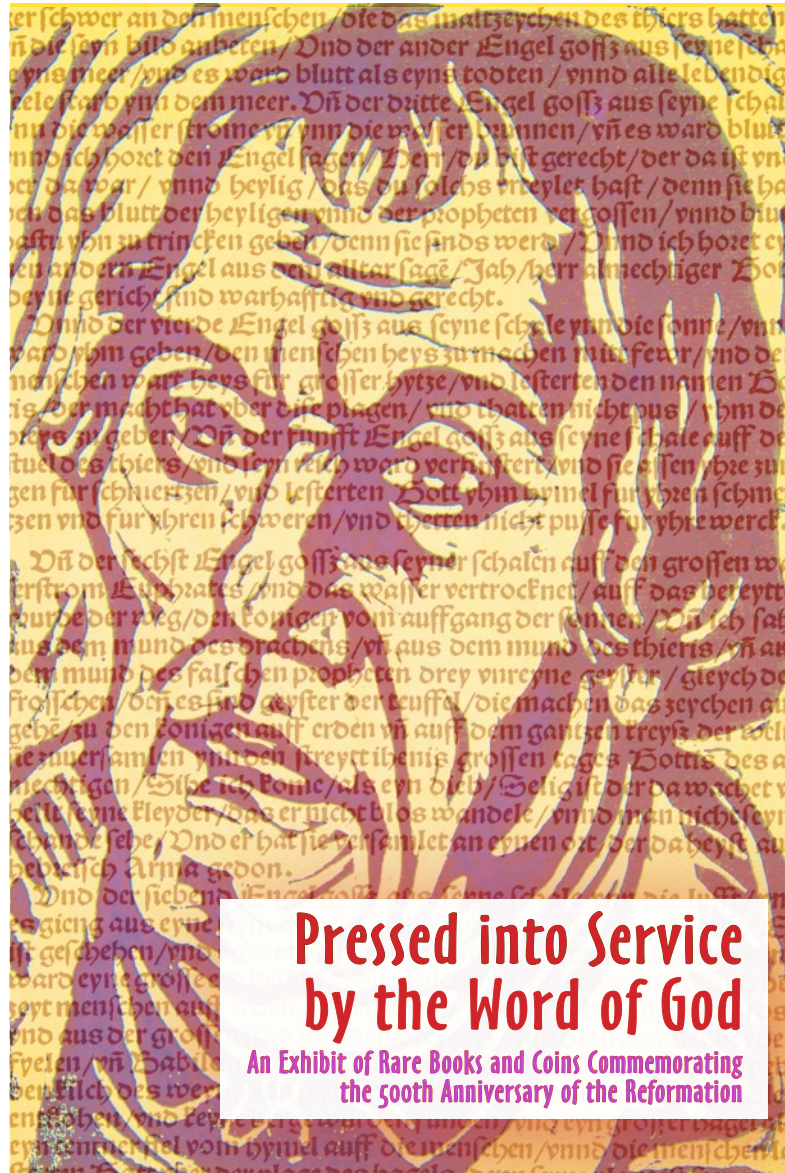
The catalog presents photographs of the dozens of rare books and coins on display, as well as reproductions of the informative banner that accompanies each case.

Each copy is signed and individually numbered. Only 500 will be available for purchase at \$8.00 per copy.

In addition to photographs of the exhibit, the printed catalog also includes special introductions by the Rev. Dr. Matthew Harrison, President of The Lutheran Church—Missouri Synod; the Rev. Dr. Robert Kolb, Emeritus Professor of Systematic Theology at Concordia Seminary, Saint Louis; the Rev. Dr. Cameron MacKenzie, Chairman of Historical Theology Department and The Forest E. and Frances H. Ellis Professor of Historical Theology at Concordia Theological Seminary, Fort Wayne, Indiana.

Also included is a short chronology of the development of the exhibit by Dr. Daniel Harmelink, Executive Director of CHI.

This printed catalog is suitable for anyone who is unable to view the museum exhibit in person. Copies can be obtained by calling Concordia Historical Institute at 314-505-7900.



Pressed into Service by the Word of God

An Exhibit of Rare Books and Coins Commemorating
the 500th Anniversary of the Reformation

Concordia Historical Institute
February 18, 2017–November 10, 2018

One of the great benefits of being a member of Concordia Historical Institute is receiving regular issues of the longest-running journal on Lutheran history in North America: the *Concordia Historical Institute Quarterly*.

Begun in July of 1928, *CHIQ* presents endnoted articles on a wide variety of topics; each issue often with a unified theme.

This is the case this year, with articles in the Spring 2018 issue centered on the fascinating history of Concordia College in Selma, Alabama.

“CHI continues to be committed to furthering the educational legacy of Miss Rosa J. Young in this very special issue of the *Quarterly*,” said CHI executive Director Daniel Harmelink. “Lutheran involvement in the civil rights struggle in Selma must continue to be researched and studied and told to our children and our children’s children.”

Cultural issues are also a factor in the Summer 2018 issue, with a lead article on Jan Kilian, a Sorb Lutheran ministering in Serbin, Texas. Also included in this issue is an article on the advice given by C. F. W. Walther on the topics of dancing and attending the theater, as well as two personal accounts of life as a Lutheran seminarian.

CHI is pleased to work with the faculty of Concordia University, Saint Paul, Minnesota, in producing the Fall 2018 issue of the *Quarterly*, on the 125-year history of a distinguished educational institution of the Missouri Synod.

The fourth issue of the *CHIQ* is a thought-provoking collection of articles under the

Engaging Articles and Reviews Available in 2018 issues of the *Quarterly*

Stay Informed by Subscribing to the Longest-Running Journal on Lutheran History in North America



theme, “The Unpredictable Rain-Shower of the Word of God,” and documents histories of congregations, colleges and social service institutions that, like Martin Luther’s proverbial rain-shower, suddenly appeared, shared the Gospel, prospered, and then moved on.

An extensive bibliography of works related to Lutheran history in North America by CHI archivist Todd Zittlow is also included in the Winter 2018 issue of the *CHIQ*.

Please consider sharing these high-quality historical resources with others by either purchasing

individual past issues or sponsoring a CHI membership for a fellow Lutheran history enthusiast.

Note that the Table of Contents for each issue of the *CHIQ* is available to search under “Publications” on the homepage of the CHI website.

Announcing the Upcoming CHI Museum Exhibit Commemorating 125 Years of Missouri Synod Mission Work in India

“The Mercy of Christ Freely Given” to Open August 16, 2019

With the CHI museum exhibit commemorating the 500th anniversary of the Reformation closing in November 2018, plans are already underway for the next major exhibit: a historical presentation of the first 27 years of Missouri Synod mission work in India.

Using photographs, educational text, artifacts, historical documents and books, Concordia Historical Institute will chronicle the beginnings of LCMS mission work among the people of South India.

“The first formal sending of Missouri Synod missionaries to India marked a decisive direction in bringing the Gospel of Christ’s mercy to the four corners of the world. By God’s grace, despite enormous obstacles, mission work advanced among the people groups of South India,” said Executive Director Harmelink as he announced the scope of the next CHI exhibit.

This museum exhibit will consist of 14 “stations” where different people and missionary topics will be presented.

The exhibit will not only present the 1894 commissioning of Theodor Naether and Franz Mohn—the first Missouri Synod missionaries sent to work outside the

United States—but also individuals and events that led up to the sending of Naether and Mohn, for example, the pioneering work of Lutheran missionary, Bartholomäus Ziegenbalg, and the administrative work of Missouri Synod leaders Zorn and Zucker.

Six individuals intimately connected with Lutheran mission work in India will be highlighted: Bartholomäus Ziegenbalg (1682–1719); C. M. Zorn (1846–1928); K. G. Theodor Naether (1866–1904); Eduard R. Baierlein (1819–1901); Louise Ellermann (1884–1957); and Gnanamuthu Jesudason (1872–1955)—the first native Indian to be ordained as a Missouri Synod pastor. It was Jesudason’s ordination that served as the close of the first 27 years of Missouri Synod mission work in India.

In the coming months, CHI will make available free resources (in English and Malayalam) that chronicle the lives of these six missionaries: one-page handouts, as well as half-page bulletin inserts. These resources will be suitable for use in church bulletins and Bible studies, as well as personal devotional use. Check the CHI website for details.



Nurse Louise Ellermann is included in this photograph taken at the 1921 dedication of the first Missouri Synod Mission hospital in Ambur, India.

The Mercy of Christ Freely Given

The First Twenty-Seven Years of Missouri Synod Mission Work in South India

Concordia Historical Institute Museum Exhibit

August 16th, 2019—February 26, 2021

Recognizing Outstanding Publications on Lutheran History in North America

Spotlighting Current Works and Encouraging Future Historical Research



During its 44th annual banquet on November 8 at Concordia Seminary, St. Louis, the Awards Committee of Concordia Historical Institute presented 18 “Awards of Commendation” for works published in 2017. Categories of published works considered for the CHI awards included congregational history, family history, regional history, book chapter/journal article, major publication, and reference book.

This year’s awards banquet presentation by the Rev. Dr. Cameron MacKenzie was “Back to Basics.” The text of Dr. MacKenzie’s presentation will be published in the Winter 2018 issue of *Concordia Historical Institute Quarterly*.


CHI Executive Director Rev. Dr. Daniel N. Harmelink commented, “Dr. MacKenzie’s engaging presentation underscored the distinctive way Lutheran historians view history—an approach that sees God’s gracious hand behind the preservation and advancement of the Christian Church on earth.”

Concordia Historical Institute commends this year’s awardees and their exemplary work to keep the history of God’s redeeming work before us.

The CHI Awards Committee also noted 12 “Honorable Mentions.” These, and a full list of awardees over the last 44 years, are available on the CHI website.



Attending the 2018 Awards Banquet (left to right): Mrs. Joyce Krumsieg, Mrs. Dorothy Natzke, Rev. Dr. Royal Natzke, and Mr. Donald Krumsieg.

CONCORDIA HISTORICAL INSTITUTE
44TH ANNUAL AWARDS BANQUET
 RECOGNIZING EXCELLENCE IN WORKS AND RESEARCH
 FROM 2017
 RELATED TO THE HISTORY OF
 THE LUTHERAN CHURCH IN NORTH AMERICA

THURSDAY, NOVEMBER 8, 2018
KOBURG HALL, CONCORDIA SEMINARY, SAINT LOUIS

AWARDEE-ONLY RECEPTION AT 4:30 PM
RECEPTION AT 5:00 PM • DINNER AT 6:00 PM
CHI MEMBERSHIP MEETING AT 8:00 PM

BANQUET SPEAKER
REV. DR. CAMERON A. MACKENZIE
 Chairman of Historical Theology
 The Forest E. and Frances H. Ellis Professor of Historical Theology
 Member, Concordia Historical Institute Board of Governors

This event made possible through the generous support of the LCMS Foundation



Presenters included Connie Seddon presenting to Thomas Jacobson; David Berger presenting to John Crone; Ben Nickodemus presenting to Lawrence Rast, Jr. Dr. MacKenzie during his presentation "Back to Basics." Dr. Wohlraube before offering an opening prayer.

Commended by CHI for their contributions to the history of the Lutheran Church in North America

Family History Award

Crone, John C. *Records and Remembrances of the adjoining Cemetery at Saint John's Lutheran Church, Winchester – Frederick County, Virginia*. CreateSpace: Saint John Lutheran Church, 2017.

Natzke, Royal, ed. *Michael Natzke, Bertha Wilke and Descendants, as Remembered by Their Descendants*. Jackson, Wisconsin: s.p. 2017.

Biography Award

Baeppler, Richard. *Keeper of the Dream: O. P. Kretzmann*. Valparaiso, Indiana: Valparaiso University Press, 2017.

Biebert, Nathaniel J. "Johannes Strieter, Raconteur of Past Reminiscences." *WELS Historical Institute Journal* 35:1–2 (2017).

Historic Preservation Award

Klausmeier, Robert et al. *Emmanuel 150: Thus Far the Lord has Helped Us*. Fort Wayne, Indiana: Emmanuel Lutheran Church, 2017.

Major Publication Award

Leaver, Robin A. *The Whole Church Sings: Congregational Singing in Luther's Wittenberg*. Grand Rapids, Michigan: Eerdmans Publishing, 2017.

Loy, David W., editor, and Christian C. Tiews, translator. Walther, C. F. W. *American-Lutheran Pastoral Theology*. Saint Louis, Missouri: Concordia Publishing House, 2017.

Pihkala, Panu. *Early Ecotheology and Joseph Sittler*. Vienna: LIT Verlag, 2017.

Springer, Carl P. E. *Cicero in Heaven: The Roman Rhetor and Luther's Reformation*. Leiden, The Netherlands: Brill, 2017.

Journal Article Award

Hellwege, John P., Jr. "American Lutherans and Pre-World War II Germany." *Concordia Theological Quarterly*, 80:3–4 (2016).

Jacobson, Thomas E. "A History and Examination of the Danish Lutheran Utah Mission: A Response to the Mormon Scandinavian Mission, 1849–1959." *Journal of the Lutheran Historical Conference* 2015 (2017).

Peterson, Mark Edwin. "German Readers and the Formation of the Henkel Press in Virginia." *Yearbook of German-American Studies* 51. 2016 (2017).

Rast, Lawrence R., Jr. "Reflections on the Effects of the Reformation in American Lutheranism." *Concordia Historical Institute Quarterly* 90:3 (2017).

Strasburg, James. "Reviving the Heartland: American Lutherans, Postwar Internationalism, and the Crisis of Germany, 1940–1949." *Journal of the Lutheran Historical Conference* 2015 (2017).

Reference Book Award

Wengert, Timothy J., ed. *Dictionary of Luther and the Lutheran Traditions*. Grand Rapids, Michigan: Baker Academic, 880 pages. 2017.

Institutional History Award

Stevens, Robert Allan. *Anticipation Exceeded Realization: Saga of an Antebellum College. The Story of the Original Illinois State University*. Miami, Florida: Three Stars Press, 2017.

Related Publications Award

Hawley, George. *Demography, Culture, and the Decline of America's Christian Denominations*. Lanham, Maryland: Lexington Books, 2017.

Journal Issue Award

Aaron Moldenhauer, Senior Editor. "Lutheran Triumphalism." *Logia*. Issue XXVI:1 (Epiphany 2017), includes the following articles: Albrecht, Michael J. "Observing a Double Anniversary: Engaging in Conversation with J. P. Koehler after One Hundred Years;" Braun, Mark E. "Only in the Eye of the Beholder;" Springer, Carl P. E. "Of Triumphs and Triumphalism: Etymological and Poetological Considerations;" Teigen, Erling T. "The Norwegian Lutheran Merger of 1917 and Norwegian Independence of 1905."

CHI encourages submissions published in 2019 for consideration by its Awards Committee. Please email your suggestions to tzittlow@lutheranhistory.org. The deadline for submissions is the first of February.

Those Who have Gone Before Commemorating Rostered Missouri Synod Church Workers

January

Berning, Dorothy Marie, 1925-2018
 Stuemke, Norman, 1931-2018
 Petri, Shar D., 1951-2018
 Krueger, Harold O., 1926-2018
 Henke, Charles F., 1926-2018
 Laesch, Norman T., -2018
 Wesener, Donald O., 1930-2018
 Hummel, Clifford William, 1947-2018
 Kresken, Albert, 1934-2018
 Heckert, Jakob, 1931-2018
 Goeglein, V. Mack, -2018
 Gerike, Kenneth J., 1949-2018
 Franzen, Arlyn D., 1936-2018
 Meyer, Paul Adolf, 1930-2018

February

Cox, Arthur, 1940-2018
 Spurgat, Frederick A., 1929-2018
 Harre, Ruth A., 1940-2018
 Bryant, Victor Wayne, -2018
 Sandmann, Beverly J., 1941-2018
 Drum, Gerard W., Sr., 1934-2018
 Fuhrmann, Paula B., -2018
 Barnhart, Irmgard Charlotte Mina (Seele), -2018
 Kramer, Donald Edgar, 1932-2018
 Nack, Richard A., 1927-2018
 Mohr, Lawrence M., 1945-2018
 Maxey, Deborah S., 1962-2018
 Simcak, Andrew, Jr., -2018
 Haenftling, James Frederick, 1937-2018

March

Meichsner, Murial D., 1935-2018
 Rickert, Cynthia Ann Weiss, 1952-2018
 Pflug, Theodore F., 1933-2018
 Natzke, Norman, 1924-2018
 Olsen, Thomas Norman, 1930-2018
 Ulrich, Joanne P. (Jaeger), 1929-2018
 Stokebrand, Donna, 1932-2018

Schuth, Scott, 1968-2018
 Diefenthaler, Vivi, -2018
 Bunkowske, Eugene Walter, 1935-2018
 Launhardt, Lou Ann (Boehne), 1936-2018

April

Ahlbrand, Shirley A. (Hobson), 1938-2018
 Steinbach, Alan H., -2018
 Deterding, Darold W., 1935-2018
 Wegener, Kenneth Louis, -2018
 Thomas, Raymond K., 1933-2018
 Rude, Daniel B., -2018
 Lapp, Orlen W., -2018
 Braun, Ruth E., 1922-2018

May

Engram, Stanley Sr., 1961-2018
 Schnelle, Elmer L., 1926-2018
 Becker, Elmer H., 1920-2018
 Schillinger, Gilbert Henry, -2018
 Wingfield, Albert Benton, 1933-2018
 Duchow, Wayne William Lincoln, 1932-2018
 Benken, F. Richard, 1929-2018
 Weber, Paul A., 1927-2018
 Hackbarth, Donald Leon, 1942-2018
 Weis, Carl William, 1959-2018
 Olson, Timothy W., 1966-2018
 Lipke, Alan K., 1941-2018
 Slater, Thomas K., 1951-2018

June

Bentrup, Rolland L., 1927-2018
 Sullivan, Bryan, 1941-2018
 Schwan, Leah, 1949-2018
 Robotzen, David A., 1959-2018
 Firby, Jerald E., 1951-2018
 Lindeman, Donald Ralph Martin, 1933-2018
 Schmelder, William, 1933-2018
 Brege, William R., 1949-2018
 Endorf, Weldon "Willie", 1932-2018

Each month the reference department of CHI enters names and dates in its necrology of those members who are rostered with the LCMS. This information is obtained from the "In Memoriam" notices located in the *Lutheran Witness* Online Notices. The following list is for individuals who have died in the month noted and where CHI has obtained an obituary from a news source. This list is meant to compliment the "In Memoriam" notices.

July

Rebane, Elsie, 1927-2018
Karlen, Diana L., 1932-2018
Wrege, Luella Elly, 1933-2018
Schmidt, Harold W., 1935-2018
Parker, Ruth Elaine Schmieding, -2018
Knippel, Charles Taylor, 1927-2018
Follett, Mark Clifton, 1963-2018
Schreiber, William, 1932-2018
Orlowski, Dale, -2018
Ulrich, Edward Carl, 1923-2018

August

Reseburg, Jeffrey D., -2018
Koenig, David Richard, 1928-2018
Kreutz, Eugene William, -2018
Teel, Emily Louise, 1940-2018
Schuessler, Deane Luther, 1933-2018
Helland, Lloyd James, 1951-2018
Hinz, Richard T., 1934-2018
Peterson, Ellen L., 1938-2018
Kamprath, Richard, 1933-2018
Hensel, Philemon G., 1923-2018

September

Neumann, Robert Emil, 1929-2018
Bahlow, Norman William, 1939-2018
Brusick, Ellen Irene, -2018
Blech, Betty Bruss, 1945-2018
Alexander, Thomas Walter, 1944-2018
Trinklein, Carol, 1936-2018
Pauling, Delayne Henry, 1934-2018
Behnke, Daryl Fred, 1946-2018

October

Ehrfurth, Carl P., 1927-2018
Senske, Ruth Meyerhoff, -2018
Kollmann, Alvin Victor, 1929-2018
Bleick, Roy Henry, 1925-2018
Bratz, Gary Clifford, 1941-2018

Morrison, Paul Vincent, 1962-2018
Harm, Frederick Robert, 1923-2018
Rosin, Wilbert H., 1923-2018
Kath, Harvey, 1938-2018
Evanson, Charles, 1936-2018

November

Eggold, Robert Louis, 1927-2018
McHone, Randolph W., 1948-2018
Schmidt, Frances A., 1951-2018
Kubitz, Elmer Keith, 1945-2018
Melcher, Cynthia Ann, 1955-2018
Frese, Ralph Robert, 1922-2018
Taykowski, Theodore R., 1932-2018
Lemkul, John, 1928-2018
Franzmeier, Sylvia Rose Wenger, 1936-2018
Hempel, William Gerard, III, 1942-2018
Schuler, Victor, 1922-2018
Greinke, Ralph G., -2018

December

Kaelberer, Betty Ann, 1941-2018
Melcher, Orville, 1929-2018
Luhrs, David J., 1944-2018
McGhee, Thomas E., 1939-2018
Berg, Richard W., 1934-2018
Voss, Theophil Herman, 1922-2018
Krafft, Arthur E., 1925-2018
Martin, Theodore A., 1915-2018
Staudacher, Theodore Louis, 1937-2018
Gauger, Reuel C., 1931-2018
Rathgeber, Douglas Dwight, 1944-2018
Mueller, Herman W., 1921-2018
Suelflow, Edwin Samuel, 1924-2018

**Precious in the sight of the Lord
is the death of his saints.**

Psalm 116:15 (ESV)

The United States Supreme Court and Lutheran Parochial Schools

Framing the Identity of Lutheran Schools in North America

Benjamin J. Nickodemus

In the past seven years, there have been two high profile cases that have come before the United States Supreme Court involving the Missouri Synod.¹ Far less well known is the first Missouri Synod case that before the United States Supreme Court – *Meyer v. Nebraska* (1923).² This case, involving the teaching of German in parochial schools, had important implications for the Missouri Synod in regard to the language question, the synod's German identity, and a new understanding of the role of the Lutheran parochial school as deliberately distinct from public schools. Additionally, *Meyer v. Nebraska* was a very important case for the history of the Supreme Court, as it established a precedent of a new use of the Fourteenth Amendment that is still used today.

In the wake of the anti-German and anti-Soviet sentiments throughout the United States during and in the aftermath of World War I, several states passed a variety of “nativist” laws directed

against immigrant communities, especially those who spoke languages other than English, particularly German. Many states took aim at schools, outlawing the use of foreign languages and, in some cases, prohibiting parochial schools altogether. The reason behind this was the view that patriotism was taught at a young age and speaking a language other than English—especially German—was un-American. This caused a major problem for many Missouri Synod schools that had at least part of their instruction in German. Twenty-three states either had or were considering some sort of restriction upon parochial schools, generally with particular interest in the language question.³

In 1919, Theodore Graebner wrote that there were three challenges facing the Lutheran Parochial schools: “1.) *The inspection of schools by the State*; 2.) *The use of languages other than English*; 3.) *The continued existence of parochial schools*.”⁴ These challenges were variously applied in different places,



Sixth and Seventh Grade of First Bethlehem Lutheran School, Chicago. 1914.

all with the eventual intent of limiting or even closing religious parochial schools. To the first, Graebner argued that, in the right circumstances, Lutheran schools could accept inspections. To the third, Graebner recognized this as a major threat

and something that simply could not be allowed: “We hold that all such measures are a violation both of natural and constitutional rights.”⁵ To the second challenge, though, that of the language question, Graebner presented a far more nu-

¹ *Trinity Lutheran Church of Columbia, Inc. v. Comer* (2017) and *Hosanna-Tabor Evangelical Lutheran Church & School v. Equal Opportunity Commission* (2012).

² The importance of the case was briefly discussed in the recent article, Heather Smith, “A Gift for Our Children: The Past, Present and Future of Lutheran Schools in America,” *Lutheran Witness* 137 (May 2018): 12–14.

³ For a full description of the variety of states which either had or were considering such restrictions see Dwight D. Stelling, *A Historical Study of the Problems Faced By the Day-Schools of the Lutheran Church-Missouri Synod During the Years 1914–1935*. Ph.D. Dissertation, St. Louis University, 1996, 50–97.

⁴ Theodore Graebner, “Un-American Legislation,” *Lutheran Witness* 38 (1919): 35.

⁵ Graebner, “Un-American Legislation,” 36.

anced response. He allowed that it was already becoming increasingly the case that in all Lutheran parochial schools, many subjects aside from religion were already being taught in English. What's more, schools had



been encouraged to instruct entirely in English if the school desired. However, he completely opposed the idea that such a change should be compulsory: "The State has no right whatever to demand that *religious instruc-*

tion be given through the medium of English, when the parents have a preference for German, or Norwegian, or Yiddish, or Polish, or any other tongue. Whether the church should, in her own interest, make a change in the language of religious instruction is another question entirely."⁶

Graebner's concerns proved to be prescient. Several states passed laws that outlawed teaching in German. One state, Oregon, passed a law that required all students to attend public school. Many other states had similar laws either on the ballot or being considered in the legislature. The state of Nebraska was particularly challenging because there was such a large German American population there that it created a backlash through the creation of a "State Council of Defense" to root out any German activities in 1917.⁷ One of the primary targets was the use of the German language in school. The state, therefore, in 1919 passed the Siman Act, which forbade teaching in any language other than English in school for anyone below the eighth grade. This was a major shift for a state which had, in 1913, passed a law that made foreign language training mandatory

if enough parents requested it.⁸ The Siman Act was immediately challenged and was taken to the Nebraska Supreme Court, which upheld the law but made the caveat that foreign languages could be taught in parochial schools for the purpose of religious instruction—but only if it was outside of regular school hours.⁹ While this would usually not be considered much of a victory, the president of the Nebraska district, C. H. Becker, declared this an opportunity. While public schools were not going to provide training either for religious education or in foreign languages, the ruling provided space for parochial schools to provide something different – calling it a moment of religious freedom.¹⁰ While we might not understand Becker's optimism, it can possibly be framed by how little was required for "regular school hours." Schmidt explains, "Although certain districts had longer school terms, the compulsory Nebraska education laws at that time required only twelve weeks of school in a year."¹¹

While there might have been some freedom offered with this exception for training outside of school hours, it was not very practical to

have a longer school day.¹² One Lutheran parochial school in Nebraska, Zion Lutheran in Hampton with teacher Robert Meyer, decided to solve this problem by shifting their schedule. Rather than having class from 9:00a.m.–4:00p.m., with a one-hour lunch from 12:00–1:00, Zion altered its schedule to extend lunch from 12:00–1:30, while still holding to its 9–4 day. During the extra half hour, Robert Meyer held an optional German class, going through Old Testament stories from 1:00-1:30. Officially, the students were at lunch, but the entire class would come and attend this optional class. To the outside observer, therefore, it looked like Meyer was in violation of the Siman Act.¹³ When Meyer was observed teaching the Joseph story in German during this lunch hour class, he was arrested and convicted. Rather than paying the 25 dollar fine, he appealed.

There has been some disagreement as to Meyer's motivation. Meyer recounted that he saw the observer and he was provided the opportunity to switch to English to avoid being arrested. However, Meyer took it as a point of principle to carry on in German, as recounted

⁶ Graebner, "Un-American Legislation, 36.

⁷ Robert N. Manley, "Language, Loyalty, and Liberty: The Nebraska State Council of Defense and the Lutheran Churches, 1917-1918" *Concordia Historical Institute Quarterly* 37 (1964): 1-16.

⁸ This was the Mockett law, see Paul I. Johnston, "Freedom of Speech Means Freedom to Teach: The Constitutional Battle in Nebraska, 1919-1923" *Concordia Historical Institute Quarterly* 52 (1979): 119.

⁹ *Nebraska Dist. Of Evangelical Lutheran Synod v. McKelvie* (1919). See Wayne E. Schmidt, *The Lutheran Parochial School: Dates, Documents, Events, People*. (St. Louis: Concordia Seminary Publications, 2001), 313.

¹⁰ "W. C." per C.H. Becker, "An die Pastoren und Lehrer in Nebraska" *Schulblatt* 55 (1920): 110-111.

¹¹ Wayne E. Schmidt, "The Religious Dimension in the Meyer v. Nebraska School Case." *Concordia Journal* 17 (1991): 313.

¹² A. C. Stellhorn, "Are Christian Day-Schools 'Un-American?'" *Lutheran Witness* 43 (1924): 276-77.

¹³ Schmidt, *The Lutheran Parochial School*, 290.

by Mullen, the attorney in the case:

“I had my choice” he told me afterward in that quiet voice which was more impressive than any shouting. “I knew that, if I changed into the English language, he would say nothing. If I went on in German, he would come in and arrest me. I told myself that I must not flinch. And I did not flinch. I went on in German... . It was my duty,” he said simply. “I am not a pastor in my church. I am a teacher, but I have the same duty to uphold my religion. Teaching the children the religion of their fathers in the language of their fathers is part of that religion.”¹⁴

Meyer therefore could have avoided the fine, but chose to push the issue. This has caused some to suggest that he set out to deliberately push the limits of the Siman Act to create a case to bring to the appellate course.¹⁵ However, the adjustment to the schedule to make the lunch hour cover the class and thereby make it techni-

cally legal suggests that Meyer was looking for a loophole in the law rather than having in mind deliberately to break it and then challenge it in court.¹⁶

Meyer challenged this law to the state supreme court. The argument before the Nebraska Supreme Court was largely based upon the freedom of religion.¹⁷ The argument, however, failed. The supreme court of Nebraska found that because the content of the religious material could have just as easily been taught in English, that it was not a restraint upon the free exercise of religion. What’s more, because the law never closed down any schools or fired any teachers, it was very difficult to prove that there was an economic loss of property without due process, which would have violated the Fourteenth Amendment.¹⁸

When the case made its way to the Supreme Court, his attorney, Arthur F. Mullen, changed the strategy. Rather than arguing that the Nebraska law restricted religious freedom based upon

the First Amendment, instead, he argued that teaching in a foreign language was a personal freedom and that the due process clause of the Fourteenth Amendment should include freedoms not specifically listed in the bill of rights. The due process clause reads, “No State... shall deprive any person of life, liberty or property without due process of law.” Mullen argued that denying the right for parents to have children taught as they chose and the right of teachers to teach ordinary classroom materials—including German—were included within the concept of “property” and “liberty.”¹⁹ Therefore, rather than considering this case with respect to freedom of religion, it was treated as an issue of freedom of education.²⁰ This was a novel use of the Fourteenth Amendment. No case had ever successfully used the due process clause for anything that was not a strictly economic issue. The Supreme Court in a vote of 7 to 2 was convinced by this argument and suggested that the Four-

teenth Amendment could apply to personal freedoms such as the rights of parents and education under the due process clause.²¹ It was a very significant step in the history of American jurisprudence. This idea opened the door to what is now called the “incorporation doctrine” which suggests that all the rights included in Amendments 1–8 in the Constitution can be applied to the due process clause in the Fourteenth Amendment. This precedent was formally set two years later in *Gitlow v. New York* (1925) and is cited to this day in matters of personal freedom.²²

While this shows the importance of this case for the history of the Supreme Court, far more interesting for the history of The Lutheran Church—Missouri Synod is the way that the church body reacted to this victory. There was much thanksgiving offered, including the passing of a resolution of thanksgiving at the synodical convention.²³ At the General School Conference the thanksgiving was

¹⁴ Arthur F. Mullen, *Western Democrat* (New York: Wilfred Funk, Inc, 1940), 218.

¹⁵ “The intent of the action was obvious, to determine, namely, how law enforcement officials would interpret the Siman statute on the basis of the Nebraska Supreme Court’s 1919 ruling and interpretation of the law.” Schmidt, “The Religious Dimension,” 315. Also “The Missouri Synod, on the other hand, wanted to know just how much German it could teach in its schools to still be within the legal boundaries set by the Nebraska Supreme Court. To discover these limits the Synod arranged for Robert T. Meyer to teach a Bible lesson in German to a child who had not yet passed the eighth grade.” Johnston, “Freedom of Speech,” 120.

¹⁶ This was the interpretation of the Nebraska Supreme Court. Schmidt, *The Lutheran Parochial School*, 292.

¹⁷ In a previous case, the Nebraska Supreme Court did allow that Greek, Hebrew, and Latin could be taught as a free exercise of religion because there was something about the languages themselves which was a religious expression. German, however, was not treated in the same way because the court found that there was nothing about German *per se* that needed to be present for the theological content presented. That could be done in either German or English.

¹⁸ William G. Ross, “A Judicial Janus: Meyer v. Nebraska in Historical Perspective” *University of Cincinnati Law Review* 57 (1988): 125–204.

¹⁹ Ross, “A Judicial Janus,” 169–70.

²⁰ Mullen argues this point: “To his neighbors Robert T. Meyer is a quiet, mild-mannered, God-fearing, ministerial teacher, a good citizen in a little town, concerned with the immediate affairs of his work, his family, his home. To me he is and will always be one of the valiant defenders of our American liberties; for without the Meyer Case there would be no Supreme Court decision defining the inalienable right that the child is the ward of his parents and not of the state, and without the stanch courage of Robert T. Meyer there would have been no Meyer Case.” Mullen, *Western Democrat*, 214.

²¹ Ross, “A Judicial Janus,” 180–82.

²² Ross, “A Judicial Janus,” 201; Schmidt, “The Religious Dimension,” 318.

muted; while they recognized the decision as a victory, they also warned not to use it as an excuse to unduly reintroduce German to schools that had successfully switched to English:

It was resolved, - "That Mr. Stellhorn be asked to send felicitations of this conference to Teachers Meyer, of Nebraska, and Pohl, of Cleveland, the men against whom suit had been brought; That, at the very time of our rejoicing over the favorable decision, a voice of warning be sounded, namely, that we beware against a strong effort to reintroduce German and to have German crowd out other subjects.²⁴

Further articles from that same year further encouraged schools to continue the use of English as that was the language more and more children know rather than German.²⁵

Why did the Missouri Synod not celebrate this victory more thoroughly? There appeared to be multiple reasons. First, the nativist attitudes that were persecuting the Missouri Synod as a German church had not gone away. In fact, there were some who were accusing the Missouri Synod of using this Supreme Court decision as

a ruse to try and integrate German language and culture into America.²⁶ The second reason was more practical. The entire synod was slowly adopting more English and less German. This was particularly the case for schools where several recommendations on how to best address this issue were simply to adopt English as the language of the school. What made Lutheran parochial schools distinct and important were their religious teachings, not the German language.²⁷ Dietz argues that there were four major reasons for the shift to English, only one of which was due to the anti-German sentiment of America. The other three were simply that fewer and fewer people in the Missouri Synod, themselves knew German.²⁸ The language question, then, was a very gradual shift in the Missouri Synod and the only real complaint that the schools were making is that this shift be allowed to be gradual.

The third reason that the Synod did not rejoice over its Supreme Court victory was that they were far more concerned about the third of Graebner's concerns—the movement of several states that *all* students were required to go to public school, which



A Postcard of Zion Evangelical Lutheran School, Wisner, Nebraska. (Detail)

would effectively close all parochial schools. Oregon actually passed a law to this effect, which was to be enacted in 1926. While the language laws were seen as coercive, discriminatory, and difficult to accept, the movement to do away with parochial schools had the potential to be devastating. As such, the Missouri Synod was willing to accept at a provisional level Graebner's first two state restrictions—that there might need to be some minor supervision of parochial schools to ensure

they were up to the state standards,²⁹ and that our schools, while not being forced to abandon German, should be at the very least become bilingual so that all students would be highly competent in English.³⁰ The reason is that the Synod wanted to show that its members were very much law abiding citizens and that their schools were willing to work with the government, *but they needed to be allowed to remain open*. They argued that students from Lutheran parochial schools were not bad citizens

²³ "In view of the recent victory gained by our schools in the Supreme Court, Synod resolved to humble itself before God, to express its gratefulness by an increased zeal for parochial schools, and by recommending special services of penitence and thanksgiving in order to fan anew the love of our parish-schools and make our people more willing to promote their welfare." *Convention Proceedings*, English report, (St. Louis: Concordia Publishing House, 1923), 50. See also *Lutheran Witness* 42 (1923): 244.

²⁴ "News Service" *Lutheran School Journal* 58 (1923): 366.

²⁵ "Nebraska" *Lutheran School Journal* 58 (1923): 389.

²⁶ E. T. Otto, "Criticism of Nebraska Pastors by Newspapers Regarding the Reintroduction of German Answered by Rev. Otto, of Omaha" *Lutheran School Journal* 58 (1923): 381.

²⁷ "Bericht der Schulkommission des Iowa-Districts." *Schulblatt* 55 (1920): 105–06.

²⁸ The four reasons are as follows: "1. World War I with its anti-German feeling. 2. The third and fourth generations were coming to the fore—they used little or no German. 3. The rise of new congregations. 4. The urbanization of the members of the Synod." Paul T. Dietz, "The Transition of German to English in the Missouri Synod from 1910 to 1947" in *Concordia Historical Institute Quarterly* 32 (1949): 101.

²⁹ Henry Frincke, "The Michigan Law for the Supervision of Private, Denominational, and Parochial Schools" *Lutheran School Journal* 56 (1921): 185–87.

³⁰ Prof. J. T. Mueller, "Our Schools in the Period of Transition" *Lutheran School Journal* 57 (1922): 322; A. C. Stellhorn "Die Sprache in unsern Gemeindeschulen" *Lutheran School Journal* 57 (1922): 342; "Zur Sprachenfrage in unserm Lande", *Schulblatt* 54 (1919): 125–26.

and that parents should always have the final say in regard to their child's education rather than the state.³¹

The Oregon Law was brought to the Supreme Court and was struck down before it went into effect in *Pierce v. Society of Sisters* (1925). Unlike *Meyer v. Nebraska*, the Missouri Synod was not involved in the Oregon case. Rather, it was a case instigated by, and seen through, by the Roman Catholic church. What is striking, though, is that the Missouri Synod was *more* jubilant over this victory which they were not involved with than that of *Meyer* which they were.³² The synod used language of "victory" and having won out over the devil in *Pierce*.³³

The Nebraska case, after the Oregon law was struck down, was then seen as a marker of the victory. When the Oregon Law was put on a stay before it was heard by the Supreme court in 1924, *The Lutheran Witness* advertised that free copies of the Nebraska Decision were available from A. C. Stellhorn:

The Synodical School Board has reprinted the United States Supreme Court Decision in the

Language Cases. Copies may be had for the asking. *Now that also the Oregon Law has been annulled, mainly on the basis of the decision rendered in Robert T. Meyer vs. the State of Nebraska, this reprint ought to be of special interest.*³⁴

It is striking that the School Board felt it was important enough to make the copies, pay for distribution, and advertise it to the wider church. This was not to be a bureaucratic victory, but a popular one. Many readers took Stellhorn up on this and requested copies be sent to them, as it was an important document to have to show the religious freedom that they had gained.³⁵ What is of note is that after the *Oregon* case had been resolved, the victory was attributed to the Nebraska case. There were two reasons for this. The first is that *Meyer vs. Nebraska* was the precedent the court used for *Oregon*, thereby making *Meyer* the more judicially "important;" but probably the more compelling reason was that after the *Oregon* case was settled, the Missouri Synod felt that the issue was settled. *Meyer* only truly won the case once

it was set as precedent and this kind of challenge to Lutheran schools could finally be over.

The laws restricting the schools were eventually all struck down. The one lasting consequence, though, was that it helped the parochial schools find their purpose in the burgeoning landscape that was education in America. Education was only beginning to be carefully regulated. The differences between public and private schools were sometimes not obvious in a one-room school house setting. After these challenges, however, the distinction became obvious. Rather than thinking that Lutheran schools simply served the children in the congregation, they also were now seen as something different and better than public schools. Parochial schools insisted that they were going to teach religion in a way that public schools would not. They were, in fact, quite concerned with the Oregon law not only because it would shut down parochial schools, but because public schools might try to teach religion. If that were the case, then there would be no quality control over what sort of religious training students might be receiving.³⁶

In response to the challenge that parochial schools would have to offer parallel and equal training to public schools which might be enforced by some state inspectors, the Missouri Synod did not complain.³⁷ They did not feel any threat that the education at parochial schools would be in any way not up to the academic standards of the state. Rather, parochial schools saw this as a basic benchmark, and the role of the parochial school would be to offer a superior product as compared to public school training.³⁸

This tumultuous time for Lutheran parochial schools, including the important decision of *Meyer v. Nebraska*, is a very important one for the history of education, the Supreme Court, and the Lutheran Church. This article has provided a few brief glimpses into the importance of the Supreme Court case, and one hopes it will become a very important topic of conversation moving forward in discussions both of the language shift from German to English in the Missouri Synod and more general views of the Synod's identity with respect to the larger culture.

³¹ *Schulblatt* 54 (1919): 281–82.

³² For example, see W. C. Kohn: "This is a victory, not only for the supporter of private and church-schools, but for every parent in the land... . Once more a father and mother have been assured that their God given rights are held sacred and secure by the American judiciary; that their children must not be delivered into the hands of state authorities to be educated and trained by teacher and courses of the public's choosing; that, on the contrary, parent have an uncontested right to choose the schools they deem best for their needs... . Thanks be to God! For it is He who rules both Church and State and brings such momentous matters to a salutary pass... . The Lord has heard His children. Let us give thanks for the immense benefits derived for their home, the school, the Church, and for the cause of American liberty." "Oregon Lost in Supreme Court" *Lutheran School Journal* 60 (1925): 254–56; "A Few Points of Interest Regarding the Decision" *Lutheran School Journal* 60 (1925): 264–65; "What Was the Effect of the Decision upon the Country as a Whole" *Lutheran School Journal* 60 (1925): 307–08.

³³ "The wolves have been beaten off. The efforts of fanatics to destroy religious freedom in America, so far as it is applied to religious training of children, have failed. The devil's best bet against the Christian day-school has been lost... . The nefarious schemes of Christianity's enemies may not be abandoned, but the method of quick and direct action has been twisted out of the hands of the foe." "Victory" *Lutheran Witness* 44 (1925): 193.

³⁴ "Notes and News" *Lutheran Witness* 43 (1924): 189, emphasis my own.

³⁵ There are several of these requests archived at Concordia Historical Institute in "Supreme Court Decision Orders," *Board of Parish Education Records: From the files of A. C. Stellhorn*, Box 6, folder 1, Concordia Historical Institute.

³⁶ C. L. Schuh, "Religion in Public Schools" *Lutheran Witness* 43 (1924): 241–42; "J. B." "Week-Day Religious Training" *Lutheran Witness* 43 (1924): 278; "The Need of Church-Schools in America" *Lutheran Witness* 44 (1925): 45; F. W. C. Jesse, "Religious Instruction in Public Schools" *Lutheran Witness* 44 (1925): 374.

³⁷ "Berichte aus den Distrikten – Nebraska=Distrikt" *Lutheran School Journal* 57 (1922): 124–25; "New Compulsory School Law in Delaware" *Schulblatt* 55 (1920): 32.

³⁸ Prof. J. T. Mueller, "Our Schools in the Period of Transition" *Lutheran School Journal* 56 (1921): 326.

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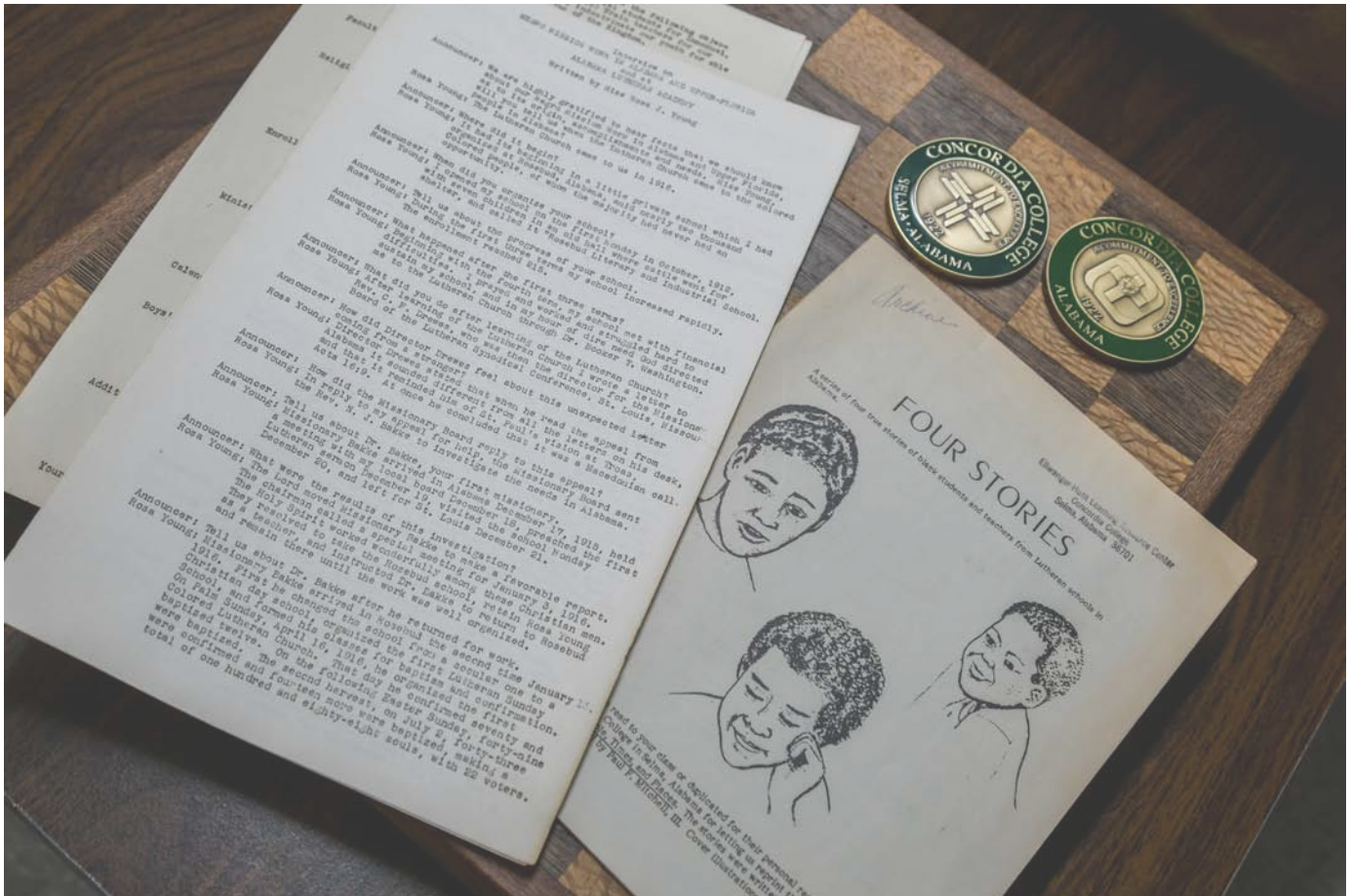
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Historic Archives from Concordia College in Selma, Alabama Rescued

Fifty Boxes of Documents Now Available for Research



Documents and artifacts from Concordia College Alabama, Selma — a Concordia University System school that closed in April — are now housed and available for viewing at Concordia Historical Institute.

Among the items are several boxes of student records and correspondence from Immanuel Lutheran College in Greensboro, North Carolina — many from the 1930s — that Concordia College in Selma received when

Immanuel Lutheran College closed in 1961.

In addition to paper documents, CHI retrieved artifacts from the Selma campus, including the academic mace, trophies won by the women's basketball team, and a chess set and timer that were used regularly by students at the Learning Resource Center.

Founded in 1922 to train teachers for the elementary schools started by legendary missionary educator Dr. Rosa Young, the former

Alabama Junior Academy ultimately became a four-year college that prepared many of the African-American pastors and teachers who have served The Lutheran Church—Missouri Synod.

The 50 boxes of documents and artifacts retrieved and cataloged by CHI chronicle the college's ministry, especially over the last 50 years.

CHI Executive Director Daniel Harmelink encourages "students of history to use

these touchstones of God's grace in proclaiming the legacy of Concordia College Alabama."

He added that "our continued use of these historic documents and artifacts in telling the story of Concordia College will do much to ensure the precious legacy of Rosa Young — and those who followed her — who sacrificed so much to bring the Gospel and the gift of education to the residents of Selma and beyond."

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JUNE 2018 AND JUNE 2017

	2018	2017
Assets:		
Cash and Cash Equivalents	\$1,073,080	\$819,902
Accounts Receivable	1,824	—
Contributions Receivable	425,622	511,976
Property and Equipment	1,594,703	1,715,592
Long-Term Investments	2,246,425	886,303
Cash Value of Life Insurance	22,387	21,177
Funds Held by Third-Party Trustees	1,892,064	1,764,030
Total Assets	\$7,256,105	\$5,718,980
Liabilities:		
Accounts Payable and Accrued Expenses	\$21,619	\$23,791
Net Assets:		
Undesignated	\$502,194	\$263,104
Net Investment in Property & Equipment	1,594,703	1,715,592
Board-Designated	270,152	235,260
Total Unrestricted	2,367,049	2,213,956
Temporarily Restricted	2,884,246	1,626,076
Permanently Restricted	1,983,191	1,855,157
Total Net Assets	\$7,234,486	\$5,695,189
Total Liabilities and Net Assets	\$7,256,105	\$5,718,980

Rescuing 125 Years of Lutheran History in South India

CHI, LCMS Disaster Relief, and Concordia Theological Seminary in Nagercoil Saving Historic Archives

Through the generous support of family members of Lutheran missionaries who selflessly served in South India over the last 125 years, Concordia Historical Institute began a long-term project this year to (a) digitize thousands of photographs and documents in the CHI collection related to Lutheran mission work in India and (b) make these historic resources available online. The “MELIM Online Project” is now up and running. (See the downloadable MELIM Online Project brochure on the CHI website.)

Amazingly, it was a major storm in South India named “Ochii” that revealed the importance of preserving and proclaiming the historical treasures housed on the campus of Concordia Theological Seminary in Nagercoil, India. Following the storm, LCMS Disaster Relief saw the need to rescue approximately 12,000 documents that spanned the 125 year history of the India Evangelical Lutheran Church, founded by LCMS missionaries in 1894. The storm put these irreplaceable documents and photographs at great risk. Subsequently, this summer CHI began a partnership with LCMS Disaster Relief and Concordia Theological Seminary in Nagercoil to



Servant leaders of the India Evangelical Lutheran Church, Concordia Theological Seminary in Nagercoil, and the Missouri Synod during the dedication of the newly refurbished Archive Room on the CTSN campus (July 2018). Below left: a cabinet of historic documents and photographs after the Ochii storm. Below right: one of the first pages from the Baptism Registry of MELIM missionaries (1896).



stabilize the archives, digitize them, add metadata to the digital files, and make these historic touchstones of God’s grace to the people of South India available for study and research.

“Under the skillful leadership of the CTSN Principal and faculty, CHI has now

trained students to carefully digitize these precious documents so that they will be available to generations that follow. This work is critical work—especially on this anniversary year,” said CHI Executive Director Harmelink. “We ask that people both in India and North America

consider contributing to this rescue effort.”

Mission work in India was the Missouri Synod’s first formal entry into missions outside of North America. CHI is excited to share these documents and photographs as they become available online.



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