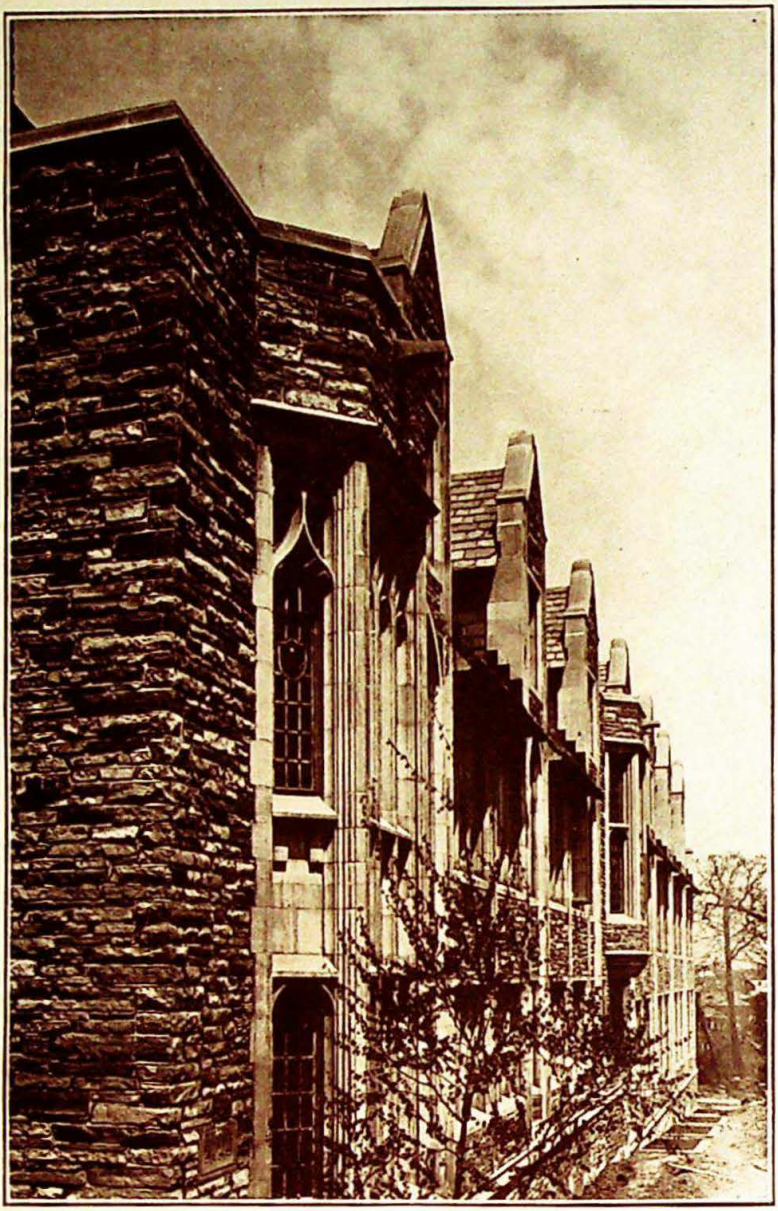
11-13-1926

Concordia Seminary-It's History Architecture and Symbolism

Theodore Graebner
Concordia Seminary, St. Louis

Concordia Seminary

Plate 1



Concordia Seminary

Its History Architecture and Symbolism

by

Theodore Graebner

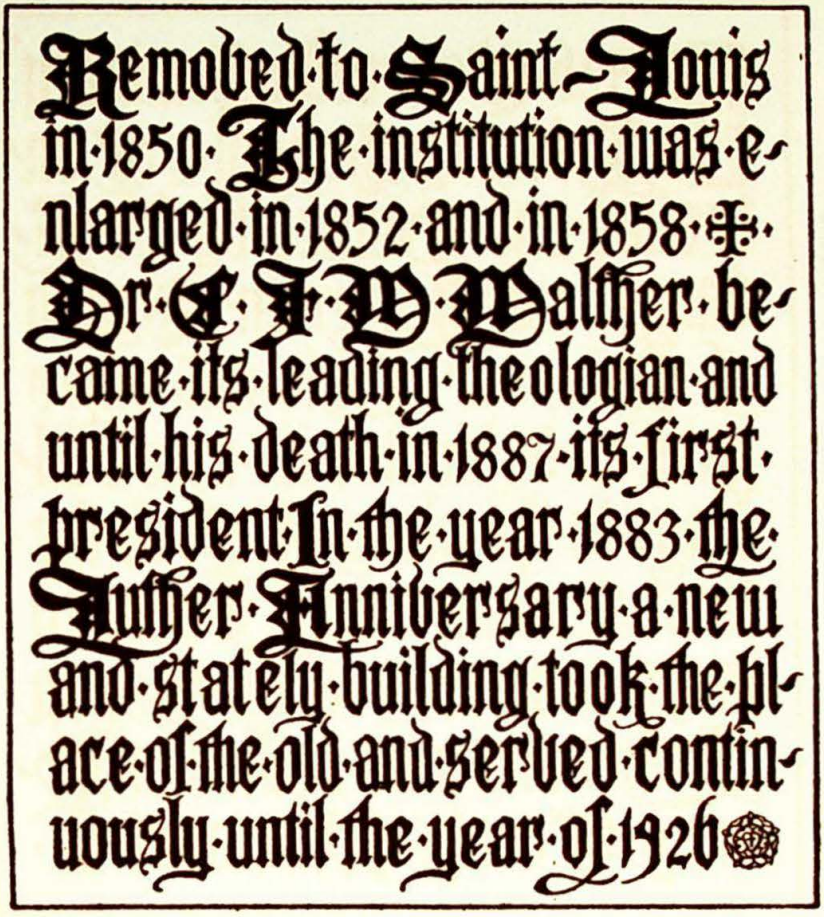
Saint Louis Missouri

Concordia Publishing House

Plate 2

In 1926 Concordia Seminary
a Divinity School ✠ Con-
trolled and Owned by the Ev-
angelical Lutheran Synod
of Missouri Ohio and other
States dedicated its new buil-
dings to the glory of God the
first seminary was founded
in the year 1839 ✠ by Saxon
Lutherans who settled in Pe-
rry County Missouri ⁂

Plate 3



The special lettering with which this book is embellished is done in the Gothic style as it prevailed in the age preceding the Reformation. The title-page and the two pages which follow, as well as the ornamental initials of chapters 1—7, were done by Mr. George Trautwein, the architect placed by the office of Day & Klauder as superintendent during the construction years, 1924—1926. The initials which adorn chapters 8—14 and the plates containing specimens of the glass medallions are the work of Mr. L. W. B. Taenzer, of St. Louis.

Much of the photography scattered through these pages was done specially for our book. Although the taking of these pictures was postponed as long as possible, a number even of the most recently available for this book still show construction work, unfinished roofs, and incomplete landscaping. Photographs by Mr. E. Fleer.

Dr. F. Bente. Dr. F. Pieper. Dr. L. Fuerbringer.
Dr. G. Mezger. Dr. W. H. T. Dau.
Dr. E. A. W. Krauss. † Prof. Th. Graebner.

The Faculty, 1924—1926.

Prof. J. T. Mueller, Dean J. H. C. Fritz, Prof. M. S. Sommer, Prof. W. Arndt,
Prof. W. A. Maier, Dr. P. E. Kretzmann, Prof. O. C. A. Boecler, Prof. W. G. Polack.

The Faculty

of the Scholastic Year 1925—1926.

FRANCIS PIEPER, D. D., *President.* — Elected 1878.
Dogmatics, Pastoral Theology.
Editor of *Lehre und Wehre.*

LOUIS FUERBRINGER, D. D. — Elected 1893.
Isagogics, Exegesis, Liturgics.
Dean of the Postgraduate Department.
Editor of *Der Lutheraner.*

FREDERICK BENTE, D. D. — Elected 1893.
On leave of absence.

GEORGE MEZGER, D. D. — Elected 1896.
Supplying a chair in Free-Church Seminary, Berlin, Germany.

WILLIAM H. T. DAU, D. D. — Elected 1905.
Dogmatics, Symbolics.
Editor of *Theological Monthly.*

THEODORE GRAEBNER. — Elected 1913.
New Testament Exegesis, Philosophy.
Editor of *The Lutheran Witness.*

JOHN THEODORE MUELLER, *Secretary.* — Elected 1920.
Exegesis, Dogmatics.

JOHN H. C. FRITZ, *Dean.* — Elected 1920.
Church History, Homiletics.

MARTIN S. SOMMER. — Elected 1920.
Homiletics, Catechetics.
Editor of *The Lutheran Witness.*

WILLIAM ARNDT. — Elected 1921.
New Testament Exegesis.
Editor of *Homiletic Magazine.*

WALTER A. MAIER. — Elected 1922.
Old Testament Exegesis.

PAUL E. KRETZMANN, Ph. D., D. D. — Elected 1923.
Isagogics, Pedagogics.
Correspondence Course.
Editor of *Junior Bible Student.*

OTTO C. A. BOECLER. — Elected 1925.
Church History, Homiletics.
Editor of *Homiletic Magazine.*

WILLIAM GUSTAVE POLACK. — Elected 1925.
Church History, Symbolics.

Officers of Synod.

The President of Synod: Rev. F. Pfotenhauer, D. D.

Board of Control.

Rev. Rich. Kretzschmar, *Chairman.*
Rev. Theo. Laetsch, *Secretary.*
Rev. R. Jesse.
Rev. L. J. Sieck.
Mr. Eugene Harms.
Mr. Ewald Schuettner.
Mr. Otto Hueseman.
Mr. August G. Brauer.
Mr. Christ Beckemeier, Jr.

Electoral College.

The President of Synod.
The Board of Control.
Rev. Alfred Doerffler, Jr.
Rev. F. Brauer.
Rev. Alfred Fuehler.
Rev. Oscar Kaiser.
Rev. A. P. Feddersen.

Preface.

Three reasons have actuated the publisher towards placing on the market at this time a book of Concordia Seminary, St. Louis.

No history of this institution has ever been written. The removal of the Seminary to its new site, where a new plant has been prepared for it, seemed an opportune time for the publication of a volume which would tell, at least in outline, of its early beginnings, its later development and needs, and of the measures which proved their worth in the building of the new plant.

The dedication demanded some kind of memorial or souvenir volume in order to mark the occasion. Inquiries from the Committee on Dedication developed the fact that the history of Concordia Seminary might well be combined with a description of the new plant, suitably embellished, in order to give it the character of a dedication souvenir.

Even before the new plant was completed, many visitors registered at the field office, and the Seminary Board had reason to believe that through all the years to come there would be a steady stream of visitors, guided thither by their heart-interest in the institution or attracted by its architecture, who would appreciate the existence of a handbook which would serve as a guide to the buildings. Particularly the emblematic designs done in stone and glass have from the first weeks of their installation called for a great deal of inquiring comment. The wish that a booklet explaining this symbolism should be available for those interested was repeatedly brought to the attention of the Committee, and the subcommittee which had been intrusted with emblems and inscriptions was instructed to prepare a "Guide" of these features.

The present author was active in the preparation of this "Guide" when it was suggested to the publisher that all three

purposes as stated above might be served by one book. Accordingly, at the request of Concordia Publishing House and under instructions of the Building Committee, the following chapters have been prepared. —

"Except the Lord build the house, they labor in vain that build it." Ps. 127, 1. Our fathers built a log cabin for their first college and Seminary with prayers to the Lord that He build the house, and their faith was rewarded. They, too, who have labored in building the new Concordia would have been "vain laborers" if they had presumed to accomplish their task with reliance upon human energy and ability or on their enthusiasm for a good cause. The foundations of the new Seminary were laid in prayer and its rooftrees were raised in faith. Let posterity keep the institution true to the purpose which inspired those who have sacrified of their substance and labors for the new Concordia Seminary!

G.

I. "What Hath God Wrought!"

Num. 23, 23.

onservative Lutheranism in America rose from a tiny rivulet which commenced to flow more than eighty years ago. In Perry County, Mo., the ideal of a free Lutheran Church, loyal to the Confessions, in a free country, was first realized. From Michigan, from Illinois, from Ohio, from Indiana, and later from Wisconsin and the far Northwest, other rivulets and brooks joined the waters that flowed from the true Lutheran altar which the faith of Walther and his colaborers had established. To-day conservative Lutheranism — Synodical Conference, "Missouri," Lutheranism — is a mighty stream which touches the shores of three continents and Australia; and its leaves are for medicine and its fruit for meat.

It might have been otherwise.

Conservative, loyal, confessional Lutheranism might be to-day, as it were, a shallow stream, ankle-deep. Our Missouri Synod might be a small, insignificant body of believers. It

might count its souls by a few ten thousands instead of a million. Its first synodical session was attended by no more pastors than could be seated in two church-pews, and its enemies at the time said that it would never amount to much more, since conservative Lutheranism had no chance in America.

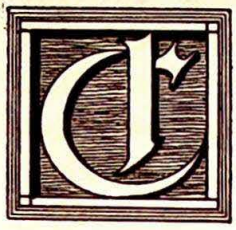
We stood isolated among the denominations. We were travelers in a foreign land. The culture of the nineteenth century was in its very essence secular and even antichristian; its tendencies such that we had to testify against it continually. There was much organized opposition. What prospect did our fathers have in their fight against such a league of hostile forces? What chance had a body of believers who upheld the inspiration and the inerrancy of the Bible in an age which regards the Scripture at best as a record of ancient religious experience? Knowing the age in which we live, how could we expect to be more than a minor body in the roster of denominations? Not as if there were reasons for discouragement if such had been the history of our Synod. Success in the kingdom of God is not a matter of numbers, but of faithfulness to revealed truth. The smallest body, loyal to the Lutheran Confessions, would still be the visible Church of Christ on earth.

Its work would be as glorious if it counted its adherents by thousands instead of hundreds of thousands. Yet we rejoice to-day as we observe the phenomenal growth, the inner harmony, the vast expansion of territory which are so evident as we survey the organization of which we are members.

Whenever the transactions of our synodical sessions are given to the printer, the last line is made to read: "Soli Deo Gloria — To God alone be glory!" And in printing this concluding line in 1926, we are not merely in a formal way echoing the refrain of hundreds of District and General conventions in the past, but we confess that which is our heart's conviction. To God alone, — not to power of organization, not to wise leadership, not to prudent expenditure of funds, not even to the faithfulness of our workers in church and school, — but to God alone we give honor for the success which has been ours in the past. To Him alone all glory for the new, commodious Concordia Seminary! Praise be to God alone, who has so blessed the work of our public teachers in college and seminary that our dear Missouri Synod to-day stands not only strongly united in the apostolic faith, but has extended her tent-ropes and set far the bounds of her domicile, until the sun

never sets on the territory in which her Gospel is proclaimed. These colleges of our Synod have been the power-houses from which ever new currents of living forces have issued into the organism of the Church. They have been the roots by which, out of the soil of the living Word of God, our Synod has drawn the vigor of her spiritual life. For who shall calculate the influence upon the life of a Church exerted by those thousands of faithful workers in pulpit and school who have come forth from the halls of our Concordias in the past eighty-seven years?

II. Object and Scope.

 oncordia Seminary is a divinity school of the Lutheran Church. It originally consisted of two departments. There were students with classical education, whose knowledge of Greek and Hebrew permitted them to study the Holy Scriptures in the original tongues. These students were enrolled in the so-called theoretical department. Many of the lectures were given through the medium of the Latin language. Students not conversant with the ancient languages were enrolled in the "practical" department. Both courses were combined in branches taught through the medium of German. The practical department had a great leader in Prof. August Craemer. It was removed to Springfield, Ill., in 1874, where it has since had its home.

The enrolment at Concordia Seminary now is limited to such as have had at least a junior college education and have a good working knowledge of Latin, Greek, and Hebrew. With its present enrolment of about 390 junior-college diploma men, it is the largest Protestant theo-

logical seminary in the United States. To this number should be added more than one hundred enrolled in the Correspondence Course. None of those registered as resident students are so-called "special" students. They are all registered in the regular course, which leads to the degree of Bachelor of Divinity. The elective postgraduate year offers the title of Master of Sacred Theology (S. T. M.) to all who have made their Baccalaureate.

In a sense, the Seminary is built upon the foundation of the Christian day-school. Linking up the day-school with the Seminary, the Missouri Synod operates a chain of junior colleges stretching from Oakland, Cal., to Bronxville, N. Y., ten in number, preparatory schools for Concordia Seminary. In a six-year course the boys are here sufficiently prepared to begin their theological studies at St. Louis. We believe that this arrangement, by which the Church prepares its ministers from the primer class in grammar school to the ministerial diploma, is without parallel in the Protestant Church life of our age.

Concordia Seminary is also unique in another respect: It is dependent almost entirely on the free-will offerings of the Church which owns it. Aside from a fund for indigent students and the Horst Endowment of $10,000 for students taking the Postgraduate Course, the Seminary has no endowments. Its entire expense must be met out of the offerings of the Missouri Synod congregations.

In addition to their work in the classroom the professors are *ex officio* editors of the official organs of the Missouri Synod and have the religious censorship of all publications that issue from Concordia Publishing House.

III. Early Beginnings.

In the spring of 1838 a company of Saxon emigrants were preparing under the leadership of Rev. Martin Stephan of Dresden to found a new home in America. Few Germans in those days had emigrated to foreign shores. None had left for religious reasons. Yet this was the compelling motive for the Saxon emigration of 1838—1839. In four sailing-vessels they reached the mouth of the Mississippi in January, 1839. A month later the first contingent of the colony reached St. Louis. A tract of land one hundred miles south of St. Louis, in Perry County, was purchased. Part of the Saxon congregation at once moved to Perry County in order to prepare the land for colonization. With them went Pastor Stephan, Pastor Otto Herman Walther, and Candidate of Theology Theodore Brohm. They were followed later by two other candidates of theology, Fuerbringer and Buenger.

The misfortunes, material and spiritual, which came upon the settlement have often been told. That which interests us in this connection is the resolution of the three candidates of the-

ology to build a school for the education of ministers. In collaboration with Pastor O. H. Walther they founded a theological seminary in the forest primeval. They resolved to build a log cabin in order to house the institution. In spite of all difficulties they finally succeeded in completing their log house, consisting of one room only—an Evangelical Lutheran Seminary building such as Germany had never seen. Then they commenced the work of instructing "the boys."

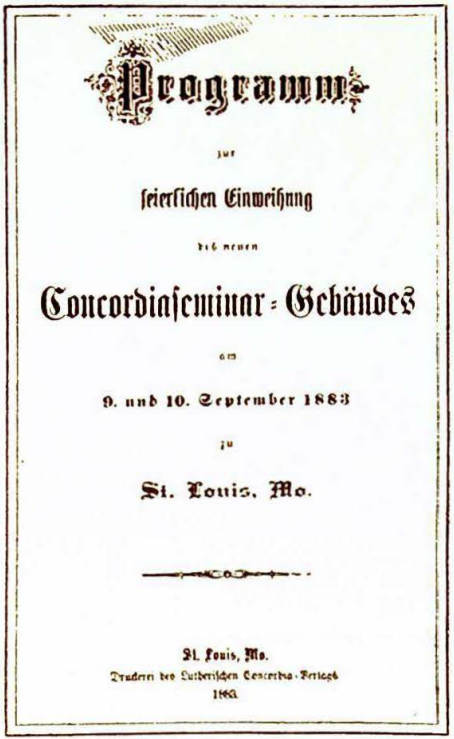
Pastor O. H. Walther and young Buenger were soon called to pastorates in St. Louis, and so Fuerbringer and Brohm continued the work alone, without compensation, spending their time and strength on an undertaking which most men would have called absurd and hopeless, for a period of two years. Then Fuerbringer received a call into the ministry, and Brohm continued the college all by himself, until he was afflicted with a violent fever, which almost ended fatally. He was cared for by the family of Pastor Loeber, and when he was restored to health, Loeber took over several classes. For several years the two, Brohm and Loeber, worked side by side, nursing the little sprout of a college and seminary. Then Candidate Brohm accepted a call into the ministry in the city of New York, and now Loeber conducted the school alone, aided only by Pastor Keyl, whose parish was the adjoining Frohna.

A few years later the congregation at St. Louis donated several acres of ground as a building site, subscribed over $2,000 in cash donations, and assigned to the college, profits from her hymn-book and from her cemetery. Building operations soon commenced, and on the 8th of November, 1849, the corner-stone of

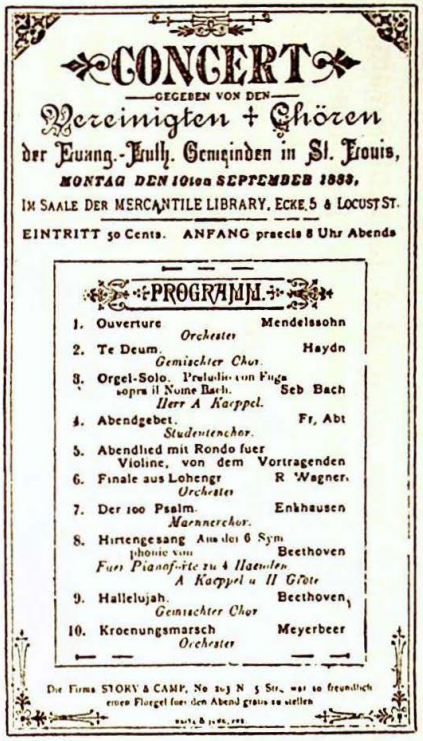
the college building was laid. At this time Pastor C. F. W. Walther was called as professor of theology. A building of liberal dimensions was erected. The south wing of this new building was dedicated in 1850; two years later, when the place had already become too strait, the north wing was built. In 1857—58 the middle section was built, and thus the new seminary was completed.

We reproduce a lithograph showing the institution as it appeared in the 60's and 70's of the past century (a third story was later added to the two wings). The Main Entrance led into the chapel, used by Holy Cross Congregation for many years. To the right, as you view the picture, Professor Craemer lived on the first floor, students on the second. To the left, Dr. Walther lived on the first floor, Professor Lange on the second. The second floor in the central portion was occupied by lecture-halls which were at the same time living-rooms for the students. Their bedrooms were on the third floor. In the basement were the kitchen and the dining-halls. In the small house to the right lived the caretaker and, for a time, Professor Baumstark. In the distance is Holy Cross Church with the steeple which was destroyed by the tornado in 1896.

When this building could no longer house the increased number of students, it was torn down. In 1882—83 the beautiful structure was erected which to the whole present generation of our Synod is known as Concordia Seminary. Because the number of students overtaxed the capacity of even this large building, another large and suitable building was added in the years 1906—07.



Title-Page of Dedication Program, 1883.
(Original in author's collection.)



Program of Concert, Dedication, 1883.
(Original in author's collection.)

In 1919 the Board of Control was compelled to rent a dwelling to house the students; in fact, it would have been compelled to rent several dwellings if the total number of students enrolled had been present; as it was, a large number of students were supplying in vacant churches or schools. Of the total number of 368, the enrolment for 1920—21, eighty-three were excused for the entire year.

The following graph shows the enrolment and expectancies of enrolment until 1930 as published in 1923 on the basis of preparatory school enrolments.

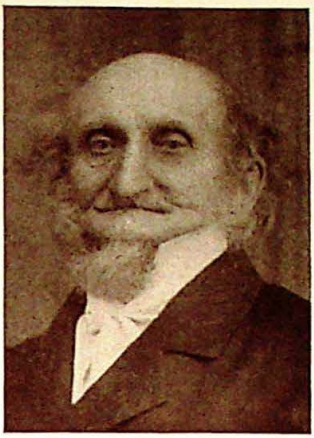
	Concordia Seminary.		Junior College Classes.					
Year		Entering	I	II	III	IV	V	VI
1917-18	1030	103	145	140	125	172	175	239
1918-19	1061	123	130	117	143	142	205	238
1919-20	991	110	93	126	132	195	182	240
1920-21	1168	79	107	125	148	173	200	301
1921-22	1361	88	114	150	152	190	267	385
1922-23	1523	101	124	143	139	252	338	447
1923-24	1505	111	123	129	203	279	349	379
1924-25		111?						
1925-26	362?	111?						
1926-27		140?						
1927-28		170?	510?					
1928-29	539?	200?						
1929-30		169?						

We consider this place a suitable one for a complete list of the men who have taught in Concordia Seminary from its beginning:—*

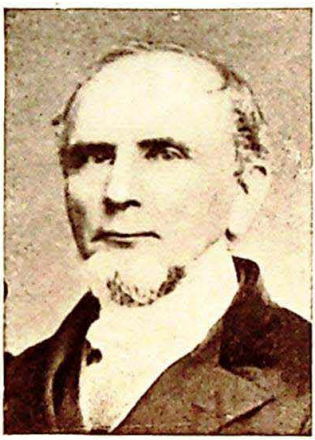
*	Brohm, Theo.	1839—1843
*	Fuerbringer, O.	1839—1842
*	Buenger, J. F.	1839—1840
*	Loeber, F. H.	1841—1849
*	Goenner, J. J.	1843—1861
	Walther, C. F. W., D. D.	1849—1887
	Biewend, A. T.	1850—1858
*	Saxer, A.	1856—1861
	Seyffarth, F., Ph. D.	1856—1859
*	Schick, Geo.	1856—1863
	Larsen, L.	1859—1861
	Craemer, A.	1861—1875
	Brauer, E. A.	1863—1872
*	Baumstark, H.	1864—1869
	Preuss, E.	1869—1871
	Schmidt, F. A.	1872—1876
	Schaller, G.	1872—1887
	Guenther, M.	1873—1893
	Lange, R.	1878—1892
	Pieper, F., D. D.	1878—
	Stoeckhardt, G., D. D.	1881—1913
	Graebner, A. L., D. D.	1887—1904
	Bente, Fr., D. D.	1893—
	Fuerbringer, L., D. D.	1893—
	Mezger, G., D. D.	1896—
	Dau, W. H. T., D. D.	1905—1926
	Krauss, E. A. W., D. D.	1905—1924
	Pardieck, E.	1912—1924
	Graebner, Theo.	1913—
	Mueller, J. T.	1920—
	Fritz, J. H. C.	1920—
	Sommer, M. S.	1920—
	Arndt, W.	1921—
	Maier, W. A.	1922—
	Kretzmann, P. E., Ph. D., D. D.	1924—
	Boecler, O.	1925—
	Polack, W. G.	1925—

* Names marked with asterisk (*): Taught in Preparatory Department only.

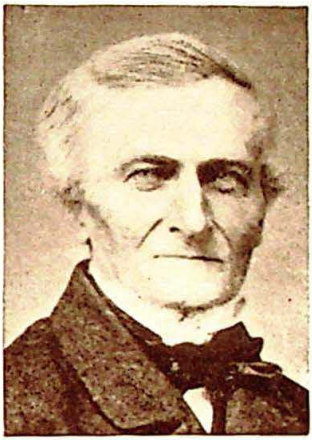
O. Fuerbringer.



C. F. W. Walther.

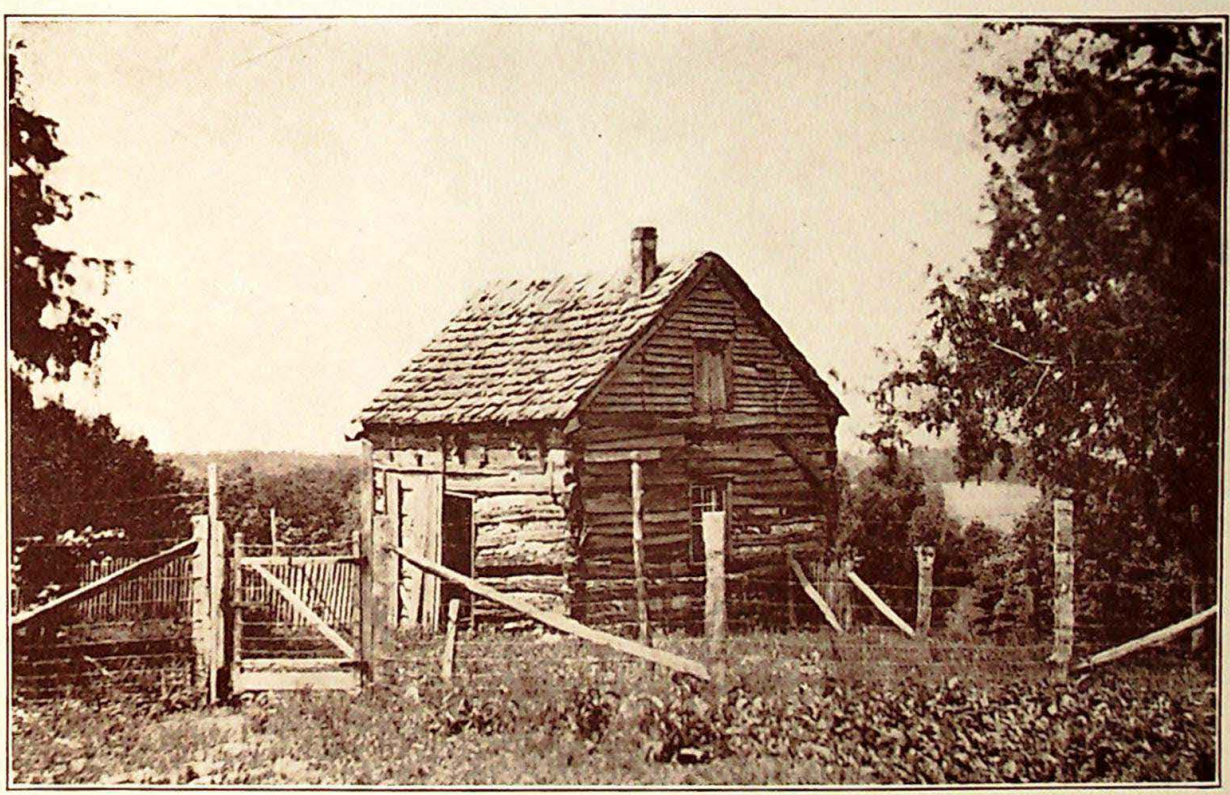


J. F. Buenger.



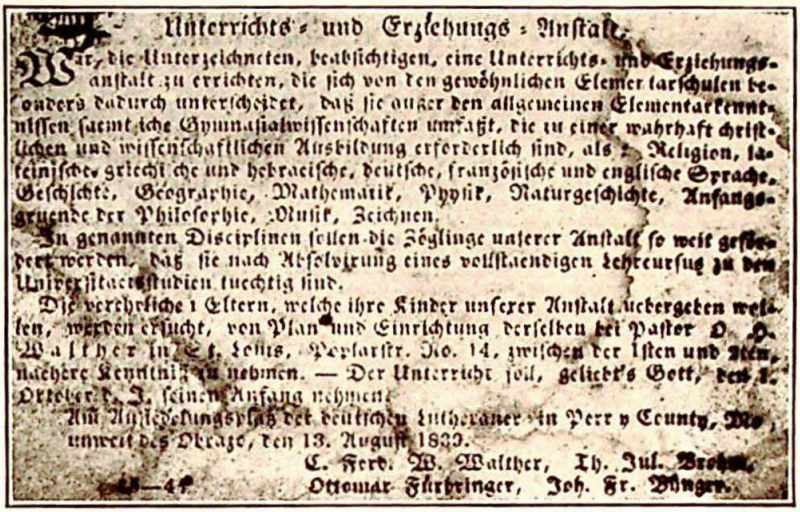
Theo. J. Brohm.

The Founders.



The Perry County Log Cabin College. Second Location.

Photo by Prof. F. W. J. Sylwester, of Portland, Oreg.



Unterrichts- und Erziehungs-Anstalt.

Wir, die Unterzeichneten, beabsichtigen, eine Unterrichts- und Erziehungsanstalt zu errichten, die sich von den gewöhnlichen Elementarschulen besonders dadurch unterscheidet, daß sie außer den allgemeinen Elementarkenntnissen sämmtliche Gymnasialwissenschaften umfaßt, die zu einer wahrhaft christlichen und wissenschaftlichen Ausbildung erforderlich sind, als: Religion, lateinische, griechische und hebraeische, deutsche, französische und englische Sprache, Geschichte, Geographie, Mathematik, Physik, Naturgeschichte, Anfangsgründe der Philosophie, Musik, Zeichnen.

In genannten Disciplinen sollen die Zöglinge unserer Anstalt so weit gefördert werden, daß sie nach Absolvirung eines vollständigen Lehrcursus zu den Universitätsstudien tuechtig sind.

Die verehrliche Eltern, welche ihre Kinder unserer Anstalt uebergeben wollen, werden ersucht, von Plan und Einrichtung derselben bei Pastor O. H. Walther in St. Louis, Poplarstr. No. 14, zwischen der 1sten und 2ten nähere Kenntniß zu nehmen. — Der Unterricht soll, gelickt's Gott, den 1. Oktober d. J. seinen Anfang nehmen.

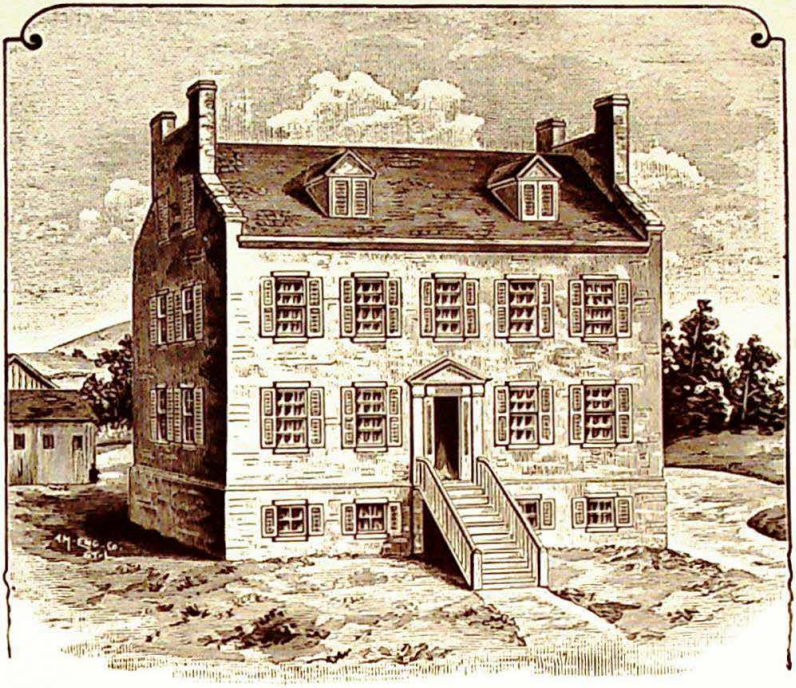
Am Ansiedelungsplatz der deutschen Lutheraner in Perry County, Mo., unweit des Obrazo, den 13. August 1839.

C. Ferd. W. Walther, Th. Jul. Brohm,
Ottomar Fürbringer, Joh. Fr. Wyneken.

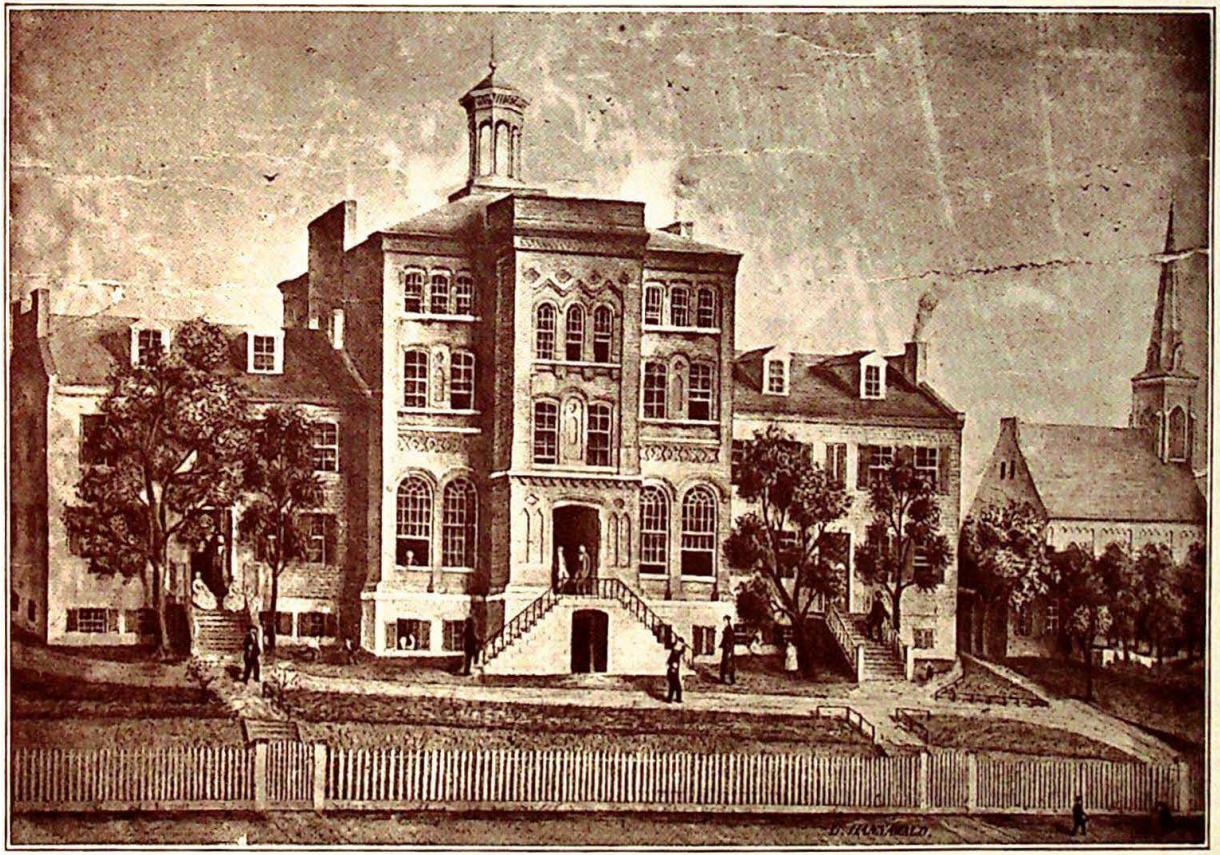
Advertisement in Anzeiger des Westens, 1839, Announcing Opening of Concordia College.

Original in the collection of Rev. W. Koepchen, New York.

Plate 9

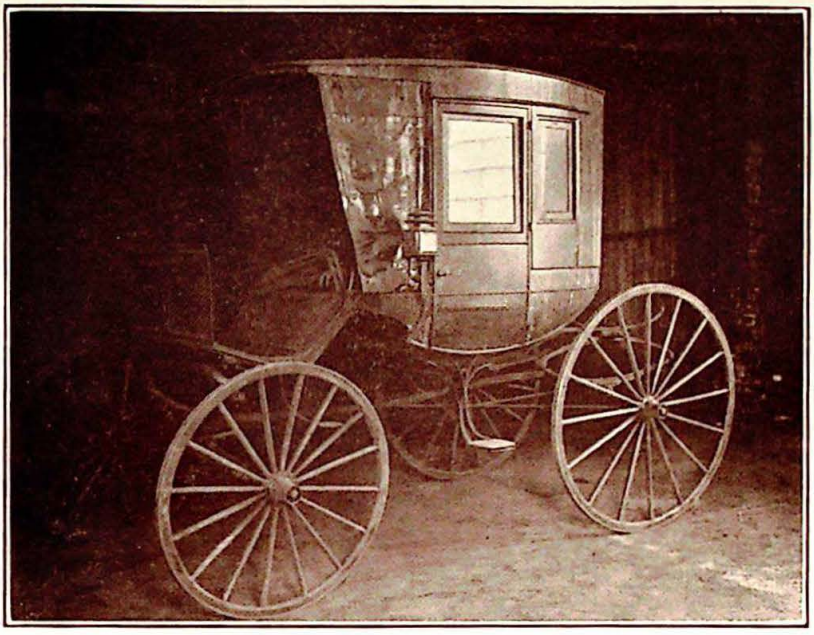


First St. Louis Building, 1850.



Concordia Seminary and Holy Cross Church, 1870.
From a rare lithograph in the author's collection.

Plate 10



Dr. Walther's Carriage.

The gift of his congregation in the late 60's. It cost $600 and in workmanship and design was the best obtainable. In service until Dr. Walther's death (1887), it was purchased by the manufacturer, Mr. J. G. Kluegel, who is the present owner.

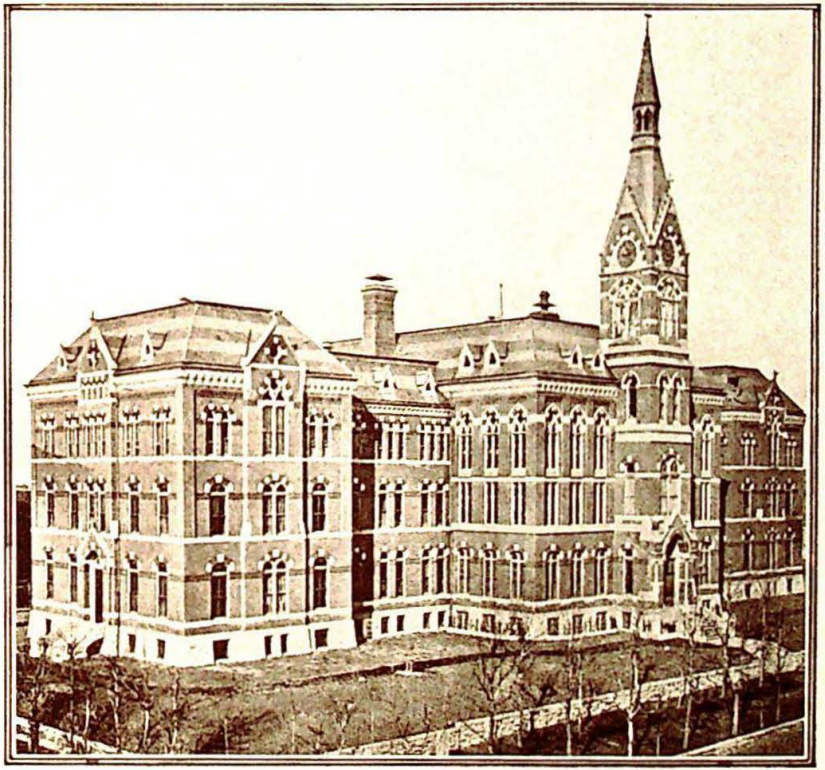


Plate II

The Building of 1883.

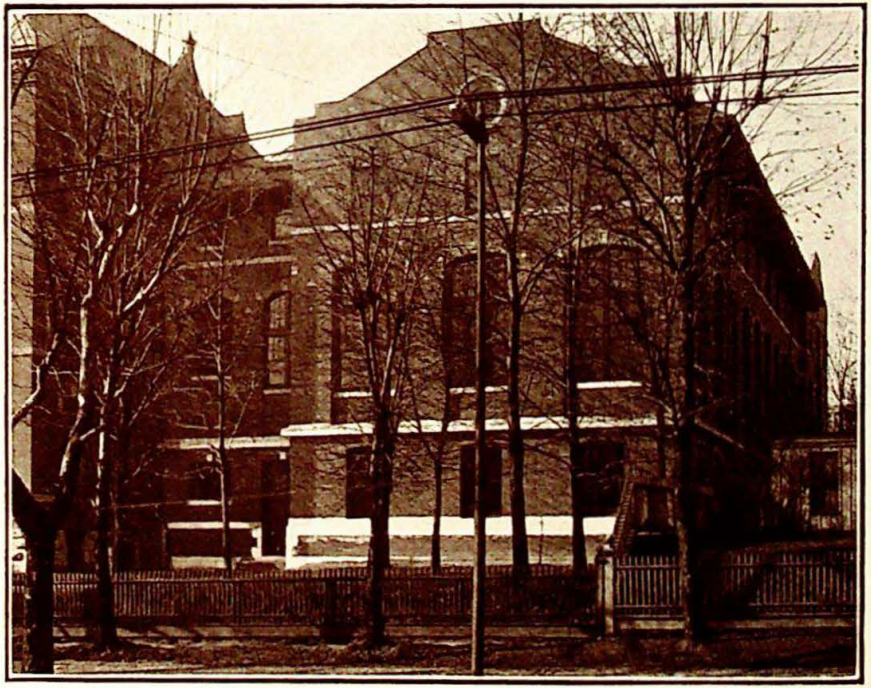


Plate 12

The Addition of 1908.

Dr. George Stoeckhardt.
Prof. R. Lange.

Dr. F. Pieper.

Dr. A. L. Graebner.
Prof. M. Guenther.

The Faculty, 1890.

Prof. Theo. Graebner. Prof. E. A. W. Krauss. Prof. E. Pardieck. Prof. W. H. T. Dau.
Prof. G. Mezger. Prof. F. Pieper, D. D. Prof. L. Fuerbringer. Prof. F. Bente.

The Faculty, 1913.

Plate 14

IV. The Need, 1920.

When the convention of 1920 decided to abandon the stately Seminary buildings on Jefferson Avenue and to remove the institution from the historic site given by the St. Louis congregation (when such a gift meant great individual sacrifices), our congregational representatives did not vote until convinced that an urgent need of relocation and of a new plan existed. The question which confronted our Synod was, How shall we accommodate the ever-increasing number of students? And this other question also pressed for an answer, How shall adequate provision be made for their instruction, their physical health, and for their general well-being?

In 1920, and for some years previous, the Seminary buildings were filled beyond capacity. A large dwelling had been used to take care of the overflow. Our picture shows one of the living-rooms as they were. Instead of the sixty-four square feet of floor space which modern college planning demands for each student, this room contained only forty-six square feet. Five

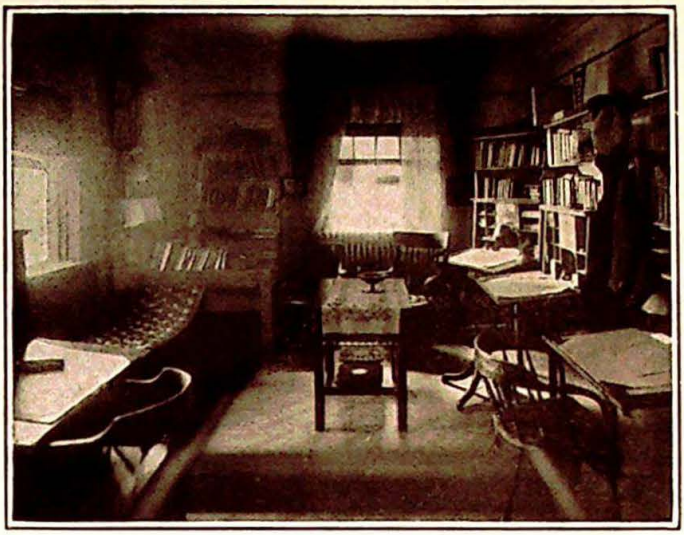
and six students were living in rooms designed for four. About three hundred students lived in buildings designed for two hundred. This entailed very crowded conditions in the bedrooms. There was an average space of only 6×6 feet for each bed and wardrobe.

There were but three lecture-rooms, and there was no possibility of providing additional accommodations. For the Seminary library there was no suitable space, and the equipment was entirely antiquated. Light and ventilation were poor, and there was no means of caring for additional books. Two former classrooms in the old Seminary building had been pressed into service for library purposes. Two tables, seating about twenty-four persons, made up the entire working library space offered to 300 students. The chapel, on account of the noise from the street, no longer served its purpose for the daily morning and evening devotional exercises. For larger gatherings, special lectures, *musicales,* and the like, it had become much too small.

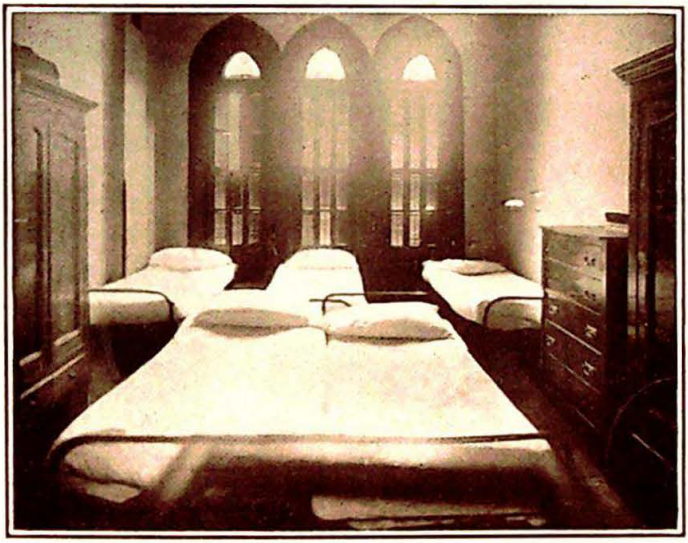
The Dean had only a small office at the farthest end of the building. The professors had no place where they could meet their students to talk over the classwork, hear the reading of sermons, etc. The need of more than three hundred students had far outgrown the lavatory arrangements. Trunks had to be taken up three flights of steps and stored in the attic. There were no music-rooms.

In a crowded room, disturbance is simply unavoidable, and many students living together with from four to twelve fellow-students were unable to apply themselves to their studies properly. With long corridors connecting all the rooms on each floor, the coming and going of students, their greetings and conversations in the halls were the cause of continuous and unavoidable disturbance. The Seminary buildings had for some years become a source of heavy expense for up-keep due to natural wear and tear, especially on floors, stairs, windows, doors, plumbing, heating apparatus, etc. While not in a dilapidated condition, extensive replacements had become necessary. As Dr. Fuerbringer wrote early in 1920: —

"Our present buildings are, indeed, not in a condition that they would have to be condemned. The present location, however,



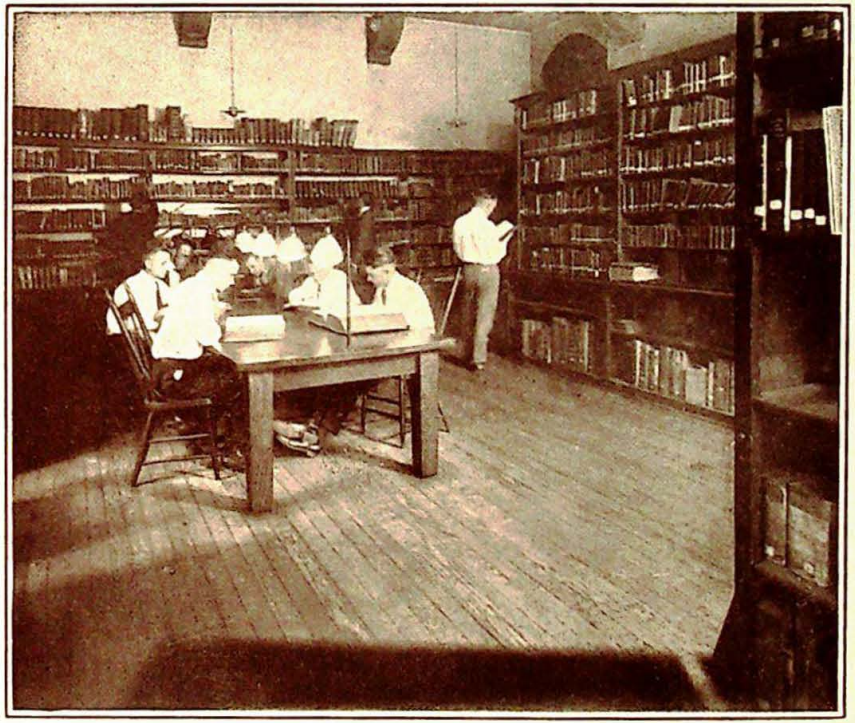
Living-Room in the Old Seminary.



Bedroom for Three Occupied by Five.

Crowded Condition of Bedrooms.

Plate 16



Old Classroom Used for Part of Library.

Plate 17

is no longer suitable for a boarding-school with a large number of students. Seventy years ago our Seminary stood on the outskirts of St. Louis; to-day it is surrounded by many buildings in the midst of the city. Available building space can no longer be found. Within three blocks there are four different car-lines, one of these passing directly in front of the Seminary. The din and the noise of the large city and the continuous heavy traffic on the city streets very much interfere with the work of the professors and the students in the lecture-room and with the work of the individual student at his desk; in fact, these disturbing factors very much annoy and distract. Close by there are business houses and not far away a few factories. When the students leave the Seminary buildings, they are out on the street. The present ground space is almost entirely occupied by the Seminary buildings, and there is no free space upon which the students can take a little bodily exercise, excepting a small space between the buildings, which is hardly worth mentioning. If additional buildings would be erected on the present site, several professors' dwellings would have to be torn down, and the new Seminary buildings, erected on that ground, would be adjacent to a large school, which in the daytime is attended by several hundred children and at night is used by various societies. The objectionable features before mentioned would remain."

The above facts were well known to the graduates of a decade or more, and it required little or no agitation to convince the convention assembled in Detroit that Concordia Seminary needed a new plant, situated on a campus of ample extent.

V. Plans for a Greater Concordia Developing.

o one who attended the synodical meeting in Detroit, 1920, will ever forget the thrill of that moment when Synod unanimously voted one million dollars for a new Concordia Seminary at St. Louis. Remember that only during the past three years the entire budget for new college buildings had been $300,000—and Synod had failed to raise this amount. Now a million was voted for one institution, and it was voted with enthusiasm.

How had that figure been arrived at? No plans of any kind had been presented. No program of buildings necessary was offered. In other years a rough estimate from the local boards had been considered sufficient, and even this was lacking in 1920. The reason for this was that no one knew what the relocation of Concordia Seminary would cost, and when the sum of one million dollars was proposed in committee, it was—a guess. A million dollars was regarded as a very large sum for any such pur-

pose as the building of a college, and no one in that audience which cast its vote June 18, 1920 (after only five minutes' discussion, without debate, and unanimously), for the committee report knew whether a million dollars would exceed the sum actually needed or fall short of it. At this time Mr. A. G. Brauer, of St. Louis, announced that the St. Louis congregations had gathered pledges to the amount of $75,000 for the purchase of a site.

The Building Committee of Concordia Seminary first met October 18, 1921. Its initial task was that of studying the problem of the selection of an architect. Twenty-eight applications of architects were filed with the committee at its first session, and this number increased to about fifty as the weeks went by. The task of selecting the man for our work required the time of the committee from October, 1921, to March, 1922.

Many hours were spent in interviews with architects, and much correspondence was carried on. A notice finally appeared in our church-papers setting forth the principles which were guiding the committee in its work of selection and setting February 1, 1922, as the final term for application. It was found that the best architects were unwilling to submit competitive drawings and that a "closed competition" would cost more than $10,000. Hence the usual "direct selection" method was pursued. Accurate tabulations were made from the committee's correspondence, and on the basis of these, eliminations were made from the list. It was not a question simply of finding a good architect or of finding the best architect, but of finding the best architect *for a group of institutional buildings, of school-buildings.* Some of our applicants were designers of famous hotels and public buildings; others, of fine churches; but the building of college groups is a very limited profession. A subcommittee inspected the work of various architects, visiting many institutions.

On May 16 the Board of Control received official instructions from Messrs. Benj. Bosse

and Henry W. Horst, representing the Board of Directors of the Missouri Synod, to proceed at once with the purchase of a tract of land consisting of seventy acres and located west of St. Louis, in St. Louis County, for a site for Concordia Seminary.

The site is undoubtedly one of the finest pieces of real estate in or around St. Louis. It is located in St. Louis County, within about five minutes' walk of the western limits of the city of St. Louis, due west of the city's largest and finest park. Those who are acquainted in St. Louis will remember that Forest Park extends to the western limits of the city, that directly north of this end of the park is the entrance to Washington University, and that the surrounding residence districts are of such a character that, humanly speaking, the quality of the neighborhood is assured for all time to come. The property in question is the so-called De Mun tract, which has been held by a St. Louis family for several hundred years, being a direct grant from the King of Spain. It has never since changed hands. Several years ago it was held at $4,000 an acre. The price agreed upon in the contract of sale was $2,600 per acre. The purchase was decided after the Board of Directors, the local board, the faculty, the local conference, and lay representatives of our congregations had carefully investigated a great number of sites.

The site is one of the highest pieces of ground near the city. From it a view is obtained over the green expanse of Forest Park, the great city stretching eastward, to the north the Washington University buildings, — the Concordia campus being higher than the grounds of the university, — and to the west great private parks, with fine residences scattered between. It proved topographically ideal, requiring comparatively little grading and affording excellent drainage.

Meanwhile the Committee investigating the work of various architects completed its work. The firm of Day & Klauder, of Philadelphia, was selected. The head of this firm is Mr. Chas.

Z. Klauder. Mr. H. H. Morrison, of St. Louis, was selected as engineer.

The task of selecting an engineer was almost as delicate as the business of choosing an architect. More than thirty buildings were to be connected up with heat, light, and power. The simple question of whether electricity shall be produced by our own generators or bought from a public utility company involved the most intricate figuring and expert knowledge of installation. The heating of so many buildings and the supply of hot and cold water was another problem, which can be appreciated only by those who have seen the blue-prints of a heating-plant connecting up thirty buildings.

VI. Expanding Vision.

The Board's program during the months that followed the 1920 convention was gone over many times, and every effort was made to reduce the plans to the minimum necessary for four hundred students. From the outset the Committee was convinced that the following buildings would have to be constructed of such a size as to accommodate an ultimate enrolment of eight hundred: Administration; Assembly Hall; Library; Service Building; Heating-Plant. When the Committee had reduced its program to what it held to be an absolute minimum, it was found that the cost of the group would be about two million dollars for buildings alone.

At this time a topographical survey was made showing five-foot contour-lines, also exact location of trees. The faculty and Building Committee established a standard of two students per room. The scheme, accordingly, called for suites of two rooms, one study- and one bedroom, to be occupied by two students. From its experience of many years the faculty stood convinced that at a graduate school like Concordia Seminary no more than two students should room together. This in spite of the higher cost of building thereby entailed.

As the architect recommended stone for our group, a special committee was appointed to look into the possibilities of stone from Arkansas and Missouri quarries. The Committee's research finally led as far as Colorado, and it was from the Rocky

Mountains that the red stone in the group has been obtained. Specimen walls were built on the new Seminary grounds, and the opinion of many persons was obtained.

Since the plans as sketched by the architect called for the expenditure of an amount so far in excess of the appropriation, Mr. Klauder was instructed to draw tentative simpler plans which might be offered as an alternate to the next synodical convention. At this time, too, pledges were privately obtained in the amount of $165,000 from friends of the Seminary who were eager to realize a group architecturally as beautiful as the one originally designed. In addition, Mr. Fred C. Pritzlaff, of Milwaukee, offered to defray the cost of the Library, about $87,000.

When the facts were submitted to the convention at Fort Wayne in 1923, the necessary additional amount of $1,500,000 was voted in full, June 26.

After the convention competitive bids on the plans of Day & Klauder were called for. Ten large contractors responded to the invitation. The contract was awarded to the Kellermann Contracting Company of St. Louis. The members of the firm, Mr. Conrad Kellermann and Mr. William Lehr, are members of Holy Cross Church, St. Louis, Mo.

THE BUILDING COMMITTEE.

The Building Committee was composed of the Board of Control, which had been authorized to increase its number by the addition of other members. These had been selected with a view of obtaining the service of additional men of building experience and business ability. The committee, when the buildings were completed, had the following roster: —

Rev. Richard Jesse, Pastor of Mount Calvary Church, St. Louis.

Rev. R. Kretzschmar, president of the Western District and chairman of the Board of Control.

Rev. Theo. Laetsch, pastor of St. Trinity Church, St. Louis.

Rev. Louis J. Sieck, pastor of Zion Church, St. Louis.

Mr. Christ. Beckemeier, Jr., president of the Gravois Planing Mill.

Mr. A. G. Brauer, president of the A. G. Brauer Supply Co. and a director of the United States Bank of St. Louis.

Mr. Eugene Harms, president of the Hesse Envelope Company.

Mr. Henry W. Horst, of Rock Island, Ill., contractor and builder. Representative of the synodical Board of Directors.

Mr. Otto Huesemann, salesman.

Mr. Sam Kowert, equipment expert.

Mr. Ewald Schuettner, president of the Ruckert Architectural Supply Company.

Mr. Louis Stockho, formerly vice-president of the Lammert Furniture Company.

Mr. A. W. Thias, vice-president of the National Bank of Commerce in St. Louis.

Mr. Chas. Wehking, Jr., contractor and builder.

Mr. Wm. F. Wischmeyer, member of the firm of Mauran, Russell & Crowell, Architects.

The following were honorary members: Mr. J. P. Hahn and Mr. L. J. Rupprecht. The latter served as special accountant.

The following faculty members served on the Committee: Dr. L. Fuerbringer; Dean J. H. C. Fritz; Prof. Theo. Graebner.

The following were asked to serve as Advisory Members: Rev. Wm. Koepchen, of New York; Mr. E. Rubbert, of Minneapolis; Mr. F. J. Schinnerer, of Long Beach, Cal.; Mr. G. Merz, of Mobile, Ala.; and Mr. F. G. Walker, of Cleveland.

Of those who served on the Building Committee two were called to their eternal rest: Mr. H. F. Bente and Dr. C. C. Schmidt.

The work of the Committee was subdivided in such a manner that special committees were given charge of certain features in the project. The following subcommittees were elected as necessity for their work arose:—

1) *Committee on Plans.* This committee studied the plans as they came through from the architect's office and made recommendations to the general Building Committee.

2) *Subcommittee for Conference with Architects.* Through this Committee all the business with the architects was transacted.

3) *Advisory Committee.* This committee acted in an advisory capacity with reference to construction and contracts.

4) *Committee on Quarries.* This committee investigated the various quarries from which the stone for the Seminary group has been secured.

5) *Committee on Accounting.* This Committee had the duty to see to the accounting of all funds in such a manner as to indicate the debits and credits under each General Contract as well as under such subheads as were found necessary for comprehensive and intelligent reports which should be made in the monthly meetings, the object being to control our expenditure so as to keep within our appropriation and the different allotments made for our requirements.

6) *Equipment Committee.* This committee prepared invitations to bidders, opened bids, and made recommendations to the General Committee, regarding the purchase of the equipment of Dormitories, Library, Dining-halls, Administration Building, Lecture Halls, and Assembly Hall.

7) *The Committee on Residences.* This Committee studied the needs of the professors with reference to dwellings and cooperated with the architect in working up the plans which were finally adopted.

8) *The Committee on Emblems and Inscriptions.* This Committee was entrusted with the task of providing inscriptions where needed and of supplying subjects suitable for the ornamentation (in stone and glass) of an institution for the training of Christian ministers. (Members outside of Building Committee: Dr. F. Bente and Prof. J. T. Mueller.)

9) *Committee on Special Donations.* This Committee investigated the donations made for purposes not included in the original appropriation of Synod and made suitable recommendations to the Committee and Synod's Board of Directors.

All resolutions of the Building Committee involving the expenditure of funds, from its first meeting to the letting of the last contracts, were unanimous. The meetings were ever marked by a brotherly spirit.

VII. Ground-Breaking. Laying the Corner-Stone.

 od was broken for the new Seminary buildings January 18, 1924, in the presence of Synod's Board of Directors, the Building Committee, the Faculty, the student-body, and such members of the St. Louis congregations as braved the inclemencies of the weather. Also the directors of the Lutheran Laymen's League were present.

A space about fifty feet in diameter had been roped off around the spot at which the President's office in the Administration Building is now located. Standing on an excavator's wagon, Rev. L. J. Sieck announced the order of service. Addresses were made by Rev. Kretzschmar, Dr. Pieper, and Dr. Pfotenhauer, by Mr. Henry W. Horst in behalf of the Building Committee and the Board of Directors, and by Mr. Theo. Lamprecht on behalf of the laymen of Synod. In the name of the Triune God President Pfotenhauer sunk a spade into the soil and turned up three shovelfuls. The act was performed also by the two laymen. The students sang "A Mighty Fortress," and the Seminary band played several well-chosen selections. Rev. R. Jesse, of the Seminary Board of Control, pronounced the benediction, and the audience sang "Praise to the Lord, the Almighty."

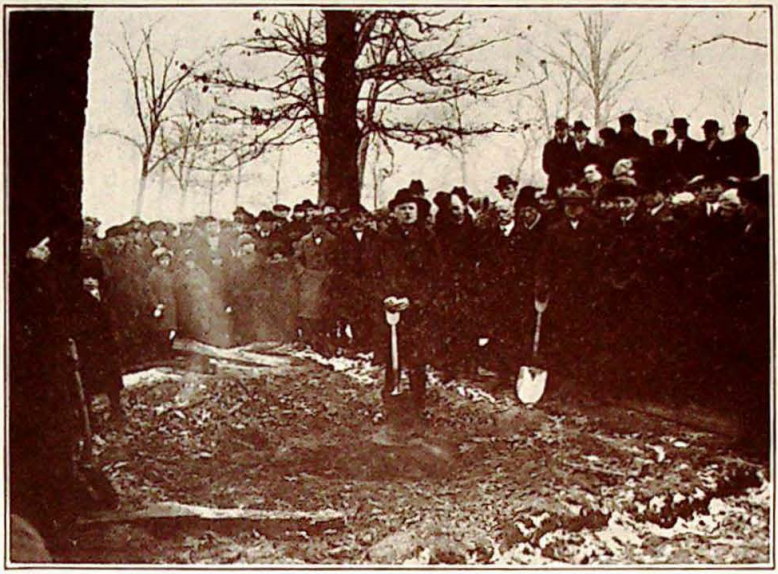
The weather was raw, the skies overcast, and there was a thin covering of snow on the ground. But those who refused to be deterred by these weather conditions were witnessing a historic event.

This was in January. In October of the same year the corner-stone was laid. The ceremony took place on Sunday, October 26. It was a perfect Indian summer-day, with light mists hovering in the quiet air and the oaks of the Seminary grove dressed in autumn colors. Weeks of perfect weather had preceded, and the grounds as well as the roads leading to them were in fine condition. A committee on arrangements had placed signs on the boulevards in the vicinity, guiding automobiles to the proper entrance, where an efficient staff directed the parking. Special trains from Indiana, Illinois, and Missouri brought many fellow-Lutherans. Benches had been provided for about 4,000. Estimates of the crowd vary from twelve to twenty thousand. Our pictures give an impression of the congregation which joined in the singing, heard the addresses, and witnessed the ceremony. A number of addresses were made by officers of Synod and representatives of the institution, and the usual mementos deposited in the corner-stone. The receptacle was a lead box, which was then soldered and firmly embedded in cement.

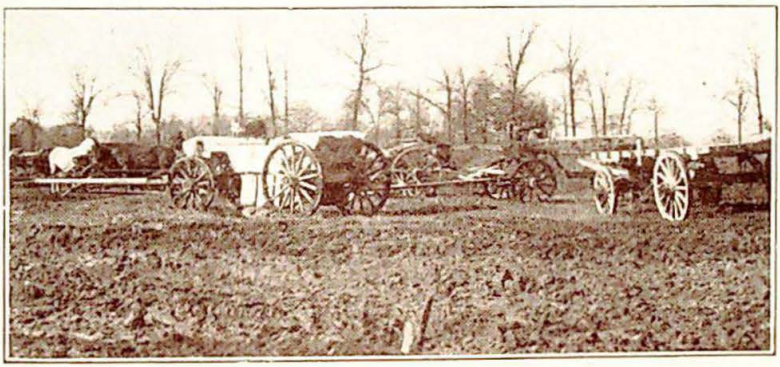
Microphones brought the words of the speakers through amplifiers to every part of the crowd without loss of a syllable and, through

Entrance from Southeast Corner, 1922.

Original Condition of Ground where Academic Group Now Stands.

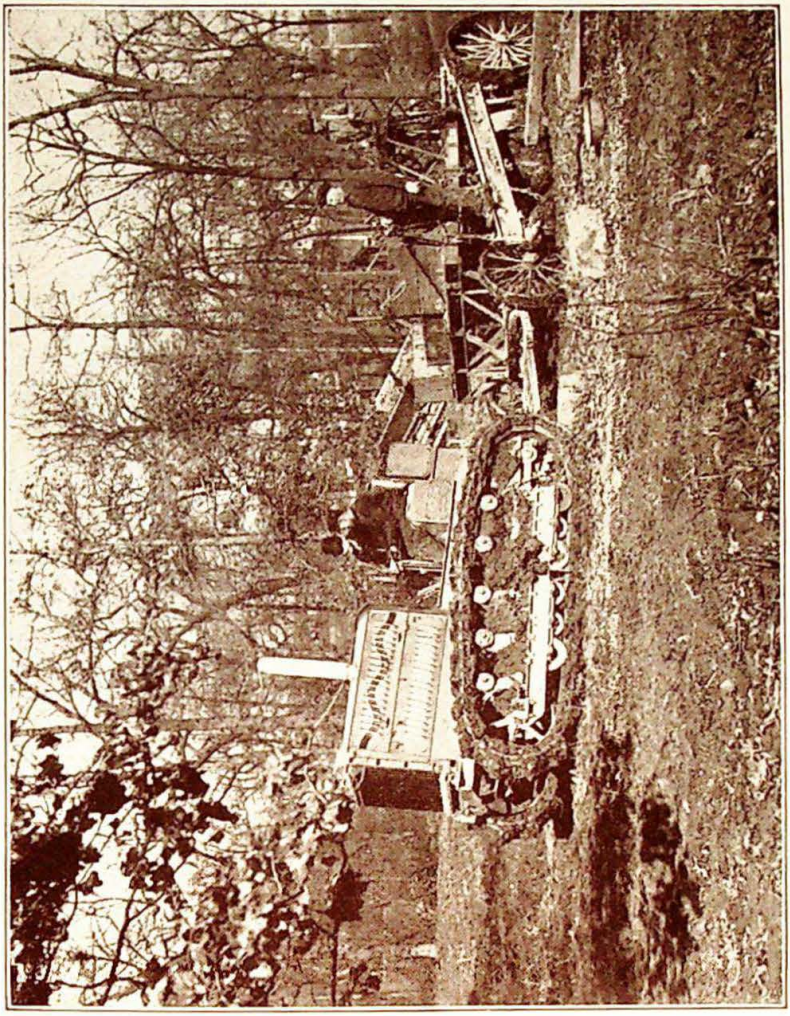


The Ground-Breaking.
President F. Pfotenhauer in Center.



The Excavators Arriving.

Plate 20



The First Day's Work of the Tractor-Plow.

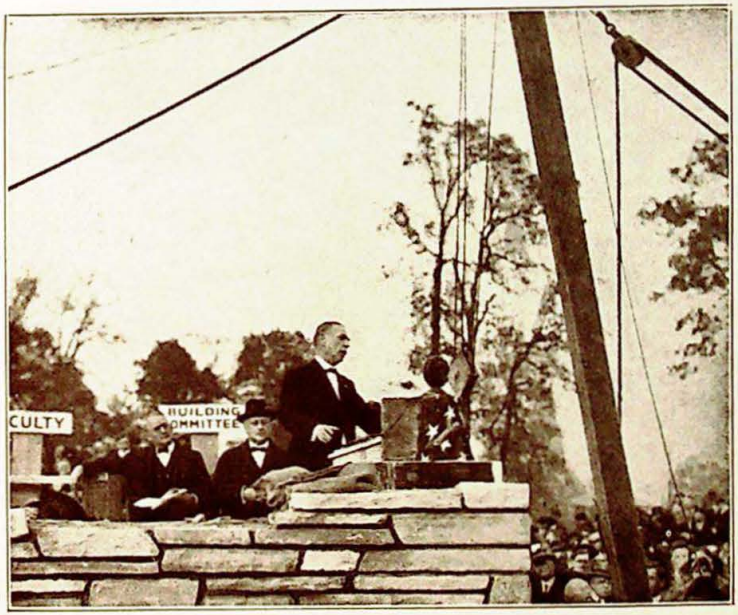


Plate 21

Corner-Stone Laying. Dr. Pieper Addressing the Crowd.
(Note Microphone.)

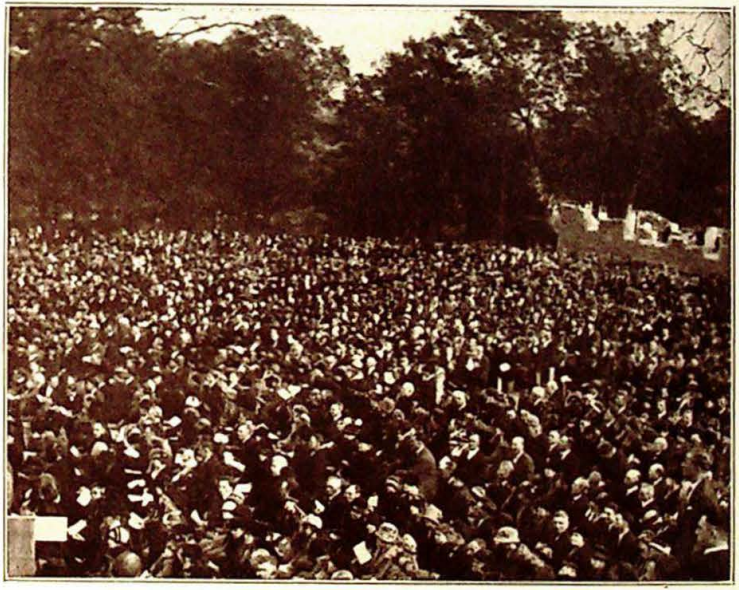


Plate 22

The Crowd at the Corner-Stone Laying.

the radio broadcasting station at the old Seminary building, with equal clearness to every part of the United States. It was, in a way, the dedication of the great plant, Station KFUO, which had been completed the day before and was operating under a special Government permit.

VIII. Finances.

hen a Lutheran building committee, in the past, was held responsible for the expenditure of a hundred thousand dollars, it was rightly considered a task of great responsibility. A hundred thousand dollars of trust funds, collected from the members of the Church as a gift for religious purposes, imposes great obligations on those elected to administer its expenditure. The Building Committee of Concordia Seminary for more than two years disbursed **every month** an average of a hundred thousand dollars. The writer believes that abiding interest must attach to the manner in which the members of the Building Committee endeavored to meet the confidence which their Synod voted in 1923 when the appropriation for the new Seminary was increased to $2,500,000.

There is still a report current in our Church of the scene on the floor of our convention in 1884, when the sainted Rev. Otto Hanser was constrained to report that his committee had expended a sum 50 per cent. greater than their appropriation in order to build the Seminary on Jefferson Avenue. "Here is my back," he closed his report; "now give me what I deserve!"

It is true that the Missouri Synod has never regretted the extra $50,000 which the committee in 1883 spent on the "new

Seminary." There was more than bare utility. There was much cut-stone trim, the best library furniture obtainable, frescoed and paneled ceilings, staircases of elaborate workmanship in rare woods, a beautiful tower, stately entrances, — all of which had nothing to do with utility. Yet try to imagine the old Seminary without these features, so costly in their day! Indeed, the Synod which authorized the structure of 1883 had specifically set aside 10 per cent. for artistic embellishment. While the ideals of our fathers of 1883 must be an inspiration to our Synod and were so felt by the new Building Committee, the rule was conscientiously observed that no money must be expended for unauthorized purposes, unless, indeed, for one purpose or another extra gifts should be received. The buildings as planned had to be built for the appropriated amount. In order that this might be done and also to safeguard all who had the handling of these large amounts, elaborate checks and counter-checks were provided by the Building Committee.

From the outset no contracts were let for which cash was not in sight. The architect was pleased to note from the beginning that this project was not based upon hopes and promises. Soon after operations commenced, the entire two million dollars voted for buildings (the other half-million was for "outside work") was on hand and was drawing interest in the form of bonds. Mr. E. Seuel, Synodical Treasurer, was, under the synodical regulations and safeguards, administrator of this fund. In making disbursements, the following method was adopted: —

Reports from the clerk-of-the-works would reach the architect daily stating what progress was being made on the various contracts — there were some twenty subcontractors in all. As amounts became due, the architect would issue a certificate of payment. This would be checked by the secretary of the Building Committee and passed on to the Committee's Financial Agent. At the same time a copy would reach the Committee's Accountant. The Financial Agent would make out a voucher in the amounts of the various buildings, attach these, and send them to the Committee's chairman and secretary for countersignatures. These would then travel to the Treasurer's office, who would make out checks to the order of the Financial Agent. On receipt of these checks the Financial Agent would issue his check to each of the contractors included in that day's orders. Previous to all this the various contracts had been scrutinized by one of the many special committees and had been recom-

mended to the Building Committee, which would be informed at all times of the amounts called for under the various contracts.

Competitive bids were the rule, which the Committee tried conscientiously to follow. But not in all cases did contracts go to the lowest bidder. Invariably they went to the bidder who in the Committee's opinion furnished the best quality and came closest to the specifications contained in the invitation to the bidding. In all cases the awarding of contracts was made with the approval of the entire Committee. There was no recklessness in the allowance of extras or purchase of special equipment. Items as small as $25 and even less, if an addition to existing contracts, were submitted to the entire Committee, discussed, and voted upon. Such action was never taken upon the word of any one man or on the architect's recommendation alone, but upon the recommendation of a sub-committee, which had given its attention to the architect's or contractor's suggestions.

The Building Committee met twice a month. At every meeting a statement was read by the Financial Agent, Mr. A. W. Thias. Once a month the Accounting Committee reported through Mr. L. J. Rupprecht, showing in detail the relation of expenditures to appropriations under each contract.

IX. The Field Office and Its Work.

For the reason that in the erection of a group of buildings many and varied problems, contentions, and differences of opinions will arise as to interpretations of even such nearly 100-per cent. drawings and specifications as the Seminary was favored with by the able architects and engineers and contractors, it was realized in the beginning that general supervision of the entire work was not only desirable, but very essential. The Building Committee contracted with the Architect to furnish a Superintendent to represent the Architect in defining and interpreting the drawings and specifications and to supervise the general construction and erection of the buildings and mechanical equipment, thereby safeguarding the Synod's interest to the extent that the various contractors did carry out the requisitions of plans and specifications as contracted for. We were favored with the services of Mr. Geo. K. Trautwein, of Philadelphia, Pa., as Superintendent, whose ability and fairness in making decisions are a grateful memory.

The Building Committee also recognized the task upon which it had just entered and realized that representation of the Committee at the grounds was desirable, and accordingly erected a frame building to house the Field Office. This office was conducted by Mr. Chas. Wehking, Jr., member of the Building Committee.

The work of the Field Office was very considerable. Its task was to record the vast network of sewers, water and gas mains, as well as the various and many hidden plumbing pipes which are imbedded in the masonry; to receive and keep record of face stone which the Committee shipped in from outside sources; and to keep innumerable other records and statistics for the information of the Building Committee. This office was an intermediator between contractors and the Architect's Superintendent; here Mr. Wehking could be found daily, and many minor items were settled quietly and agreeably to all concerned. Daily records were kept on file of the progress of the entire work, giving statistical records of weather reports, the number of men of the various contractors at work, and on what particular group of buildings.

X. Material and Construction.

In order to ascertain the kind of soil which the excavators would encounter and in order to be able to calculate the size of footings for foundations, the ground had been test-bored at about twenty stations. The results showed that the grounds are underlaid with a slight trace of coal, fire-clay, and lime-stone at a depth of approximately twenty-two feet below the natural surface.

After the excavations for buildings and preliminary grading of site were completed, the foundation walls of the buildings were started in stone masonry. Due to delays caused by bad weather, it was found advisable to change the foundation walls to concrete. The walls of all buildings above the ground (excepting the professors' houses and the power-plant, which are of brick) are of stone from local quarries, all substantially laid and bedded in Portland cement mortar.

The exterior of the walls is faced with variegated stone, about 45 per cent. from Boulder, Colo., in four shades of red color; about 45 per cent. from Ste. Genevieve, Mo., of gray color; about 5 per cent. from Wittenberg, Perry Co., Mo., of yellow color; and about 5 per cent. St. Louis white limestone. All cut stone, except door-sills, is of Bedford, Ind., stone. The door-sills are of gray Mount Airy granite. The Perry County yellow stone is quarried from the Bodenschatz farm at Wittenberg, Mo., this being the same quarry from which the stone was taken for the first Lutheran church built at Altenburg, Mo., in the sixties of the past century, which is still standing. There is, of course, sentiment connected with the use of this yellow stone; however, it adapts itself splendidly in the color scheme. The gray stone is taken from a quarry on the old Baumgartner farm, about four miles from Zell, Mo., or about eight miles from Ste. Genevieve, Mo. (about 70 miles south of St. Louis). This being no commercial quarry, the Building Committee acquired the privilege from the owner of this farm to quarry the rock, proceeded to hire its own men to strip the ground, quarried the stone, and hired trucks to haul them to the railroad

cars. This is the approximate quantity of stone used: 6 cars of Perry County yellow stone, 219 tons; 48 cars of Ste. Genevieve gray stone, 2,161 tons; and 47 cars of Colorado red stone, 1,996 tons.

The object of the committee was to obtain stone which was cross-bedded; in other words, which would split in two directions, so that it could be obtained in layers of any thinness and yet, by its cross-cleavage, present a face which would not require dressing with a chisel. The saving in labor realized by this type of stone compensated for the cost of transportation. The result are walls of beautiful masonry and, so far as human foresight goes, of absolute permanence. The tuck-pointing in itself was a major problem, as will be appreciated by any expert inspecting these walls.

The concrete for wall-footings, columns, beams, and slabs is a mixture of one part cement, two parts sand, and four parts broken stone. The floors are constructed of reinforced concrete of beam and slab construction and supported on exterior walls and concrete columns. Excepting for wood roofs, which are supported by steel ridge-beams and columns, all other construction is fire-proof. The interior partitions and exterior wall furring are of hollow terra cotta blocks, laid in cement mortar. Plastering is applied directly to the terra cotta walls and the concrete ceilings. The walls in general, except where painted, are of sand-finish plaster, with hard, white burnished ceilings.

All mill-work except in the few instances where it has been painted, is of white and red quartered oak. The wood roof-trusses and ceilings in the dining-halls and the Library are of Douglas Fir from the northwest coast. Special mill-work is used in the faculty and president's rooms and in the Library and the dining-halls.

The steel casement sash were made by the Crittal Company in England, chosen by the Architect on account of their resistance to wear and elements. The casement sash are glazed with leaded glass with ¾-inch-wide reinforced leads.

The finish of floors in general is cement, with terrazzo in toilet-rooms and dining-halls. In the Library and in the periodical rooms linoleum is applied to cement. In the administration suites the floors are of oak.

The slate on the roofs is from the Vermont quarries, with mixtures of unfading green, light and dark grays, and mottled slates, laid in elastic cement over a heavy roofing felt. The

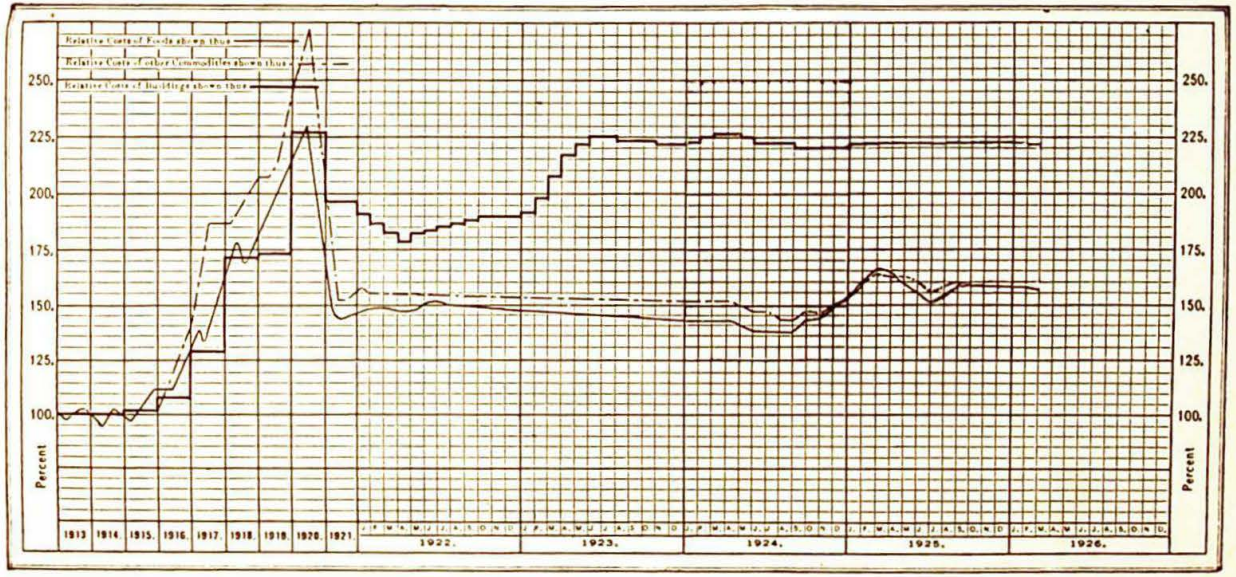
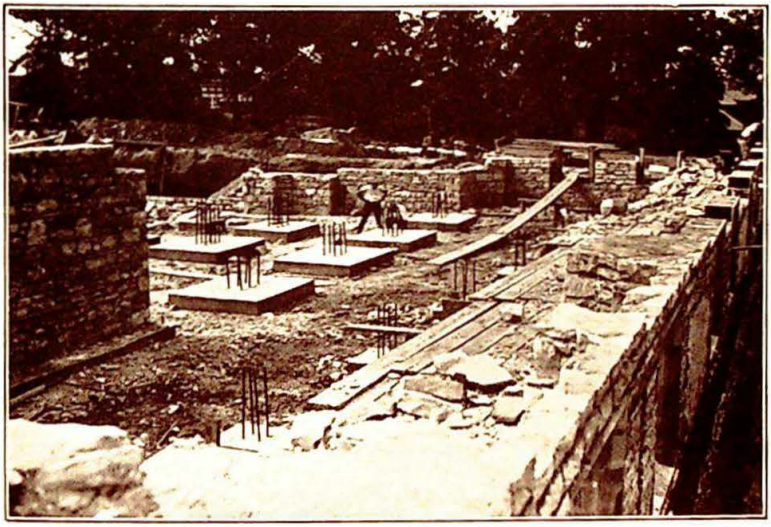


Plate 22 a

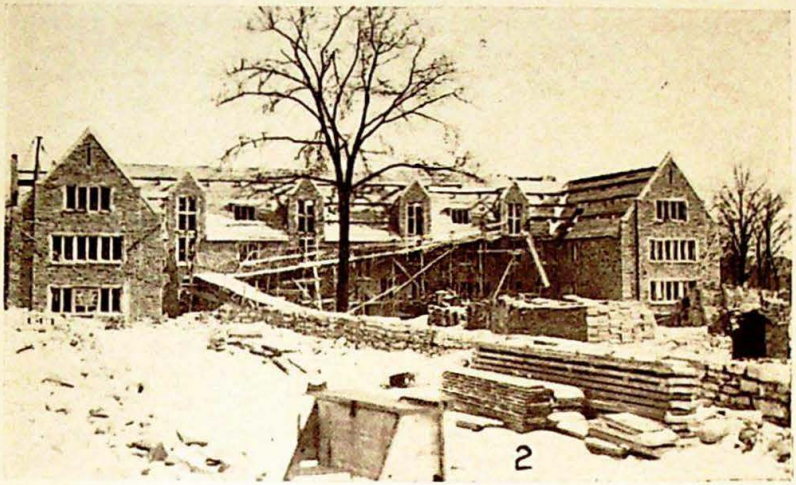
This graph shows that during entire building operation, 1924—1926, cost of material and labor at St. Louis was practically at war-levels.

Courtesy Fruin-Colnon Contracting Co.

Synodical Board of Directors Inspecting the Stone.



North Front of Lecture Building, 1924.
Showing Impregnable Nature of Walls and Footings.



Founders' Hall, 1924.
Ramps for Moving Stone and Slate.

Steel Framework of Assembly Hall Completed, 1924.

slates graduate in exposure, with the thickest slate and greatest exposure at the bottom. In quantity, this was the largest slate contract ever let in this country.

All rain-water gutters and downspouts and roof-flashings are of copper, there being no exposed wood except the doors.

Marble in the toilet-rooms is imperial gray from Carthage, Mo.

The hardware is of Corbin manufacture, each building being master-keyed separately and the entire group controlled with one grand master-key.

In connection with the Library is a three-tier cast-iron book stack with enameled-steel adjustable shelves and a dumb-waiter. The floors in this building are of slate, supported on steel construction.

(Details supplied by Mr. Chas. Wehking, Jr.)

XI. The Architecture of the Seminary.

The firm which prepared the plans for the new Concordia Seminary has acquired national reputation as originators of college groups, building in the American modification of the late Gothic style as it prevailed in England at the time of the Reformation.

The style is sometimes called Tudor, after the name of the royal house of England which was then reigning. It is called Perpendicular because of the vertical lines which mark its construction, especially in the tracery of windows. It is called Collegiate Gothic because some of the famous colleges of England (Oxford, Cambridge) were built in this style of architecture.

Mr. Chas. Z. Klauder, of Philadelphia, is today reckoned as one of the leading originators of college buildings in this style. Together with Mr. Ralph A. Cram, of Boston, and the late Bernard Goodhue he is regarded as one of the greatest Gothicists which the present generation has produced. He has given his time not only to the general plan on which the Concordia buildings are laid out, but to most of the detail in designing.

In accordance with the rules of Gothic art the college buildings are designed low to the ground, the inside vestibules being raised only four or five steps above the grade. A homelike, satisfying atmosphere is created by this comparative lowness of the first floor of the buildings, which cannot be obtained in any other way. The arrangement of buildings one story, one and a half, three, four, and five stories in height, around quadrangles, has developed a marvelous series of roof-lines. The roofs are steep in pitch and are covered with slate. These steep roofs are not only beautiful architecturally, but are very desirable on account of the heat prevailing during certain spring and fall months when the school is in session.

The buildings are erected on several levels, thus adding a new feature of variety which greatly enhances their appearance. In several buildings one elevation is, as a result, a full story higher than the opposite one. At the same time the use which the Architect thus has made of the contours of the site has saved thousands of dollars in excavation.

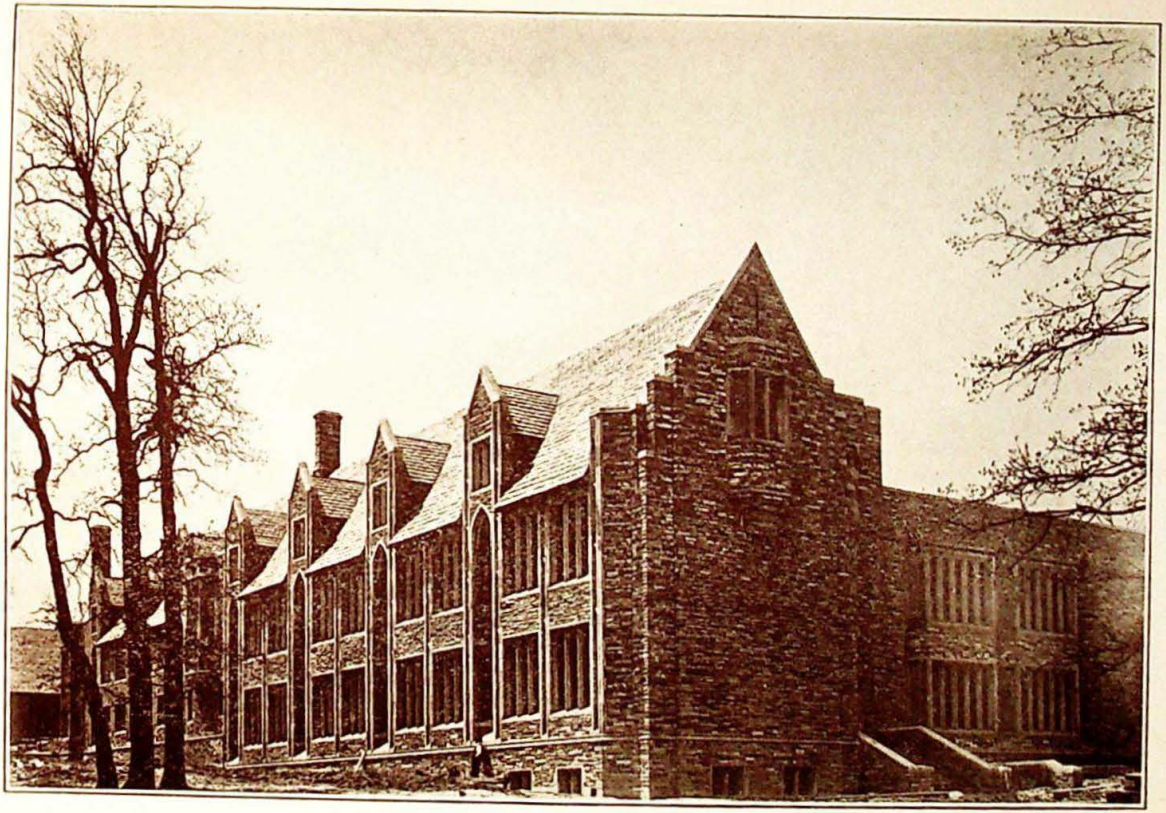
As for the general appearance of the group, it requires a personal visit to be appreciated. None of the pictures shown in this book convey an adequate impression.

There are nineteen buildings in all, in addition to the residences. Of these, two are detached, Founders' Hall and the Power-house; the rest are united into one group and distributed around five quadrangles, or courts. Manifestly the eye cannot take in more than one angle of the group at a time, and our pictures can show only such angles. However, when the drawings were first shown to friends of Concordia Seminary, words of high appreciation reached the Committee. Architect John Zink, of Baltimore, wrote us about his admiration of the design, by which, he says, our Church "expresses to the world and to future generations, in mighty, though silent sermons, its traditions and history, its purpose and work, its aspirations and hopes." And a Detroit business man, when he saw the plans, said: "I am not an artist, but I appreciate this beautiful group of impressive structures, which speak of the glory of the present and breathe faith in the future, for which they were built."

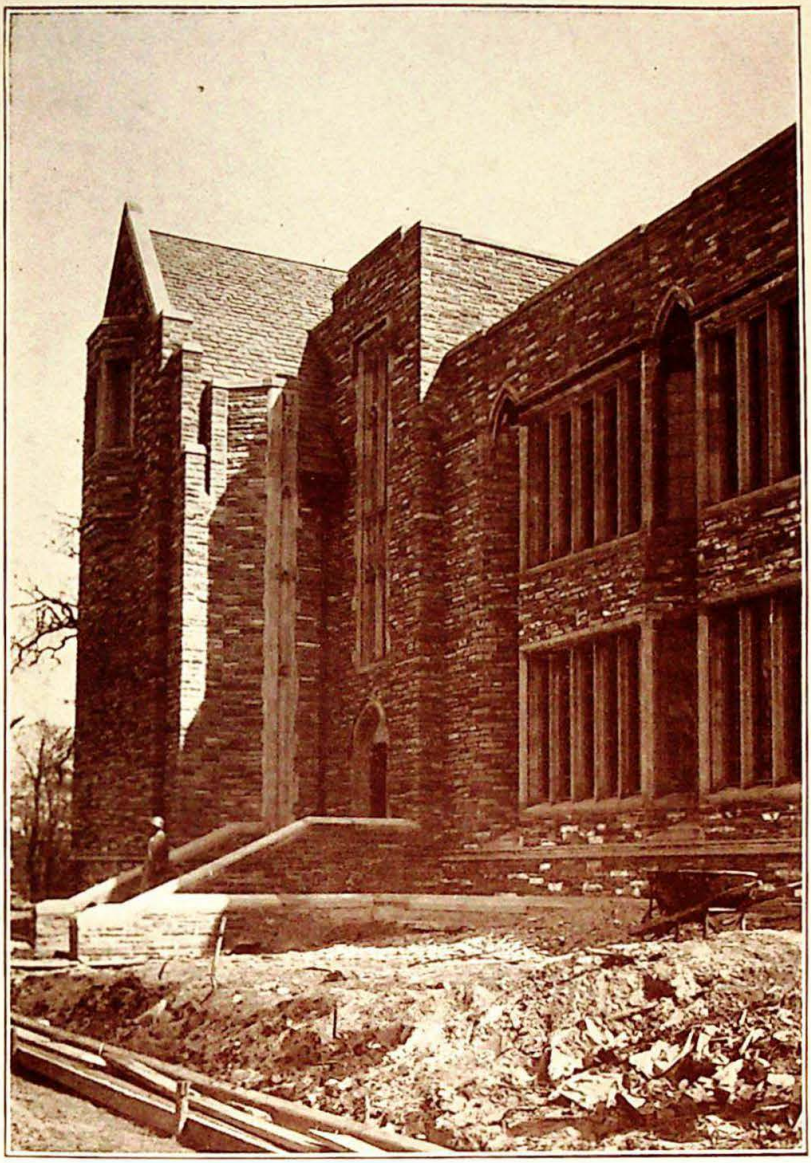
The union of practical arrangement, noble architecture, and permanency secured through the cooperative effort of the New Concordia architects, Committee, and contractors, at a cost far below that generally required for the building of a college group so impressive, has rarely been achieved, and never, if the word of experts may be trusted, in the history of American college building.

East Front of Wyneken Hall.

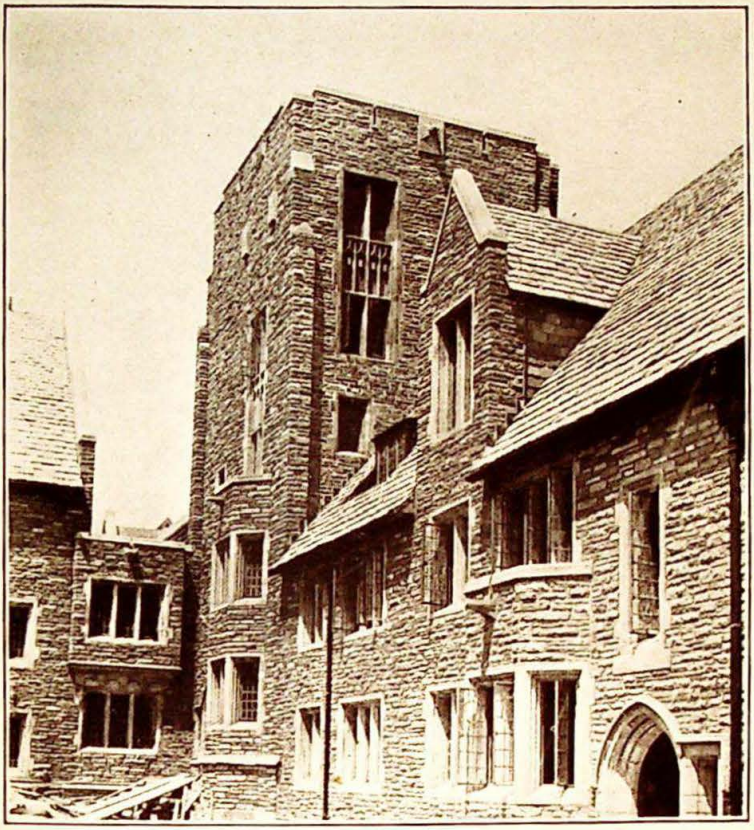
Administration Offices in Left Half; Faculty Room (large bay); Lecture-Halls in Right Half.



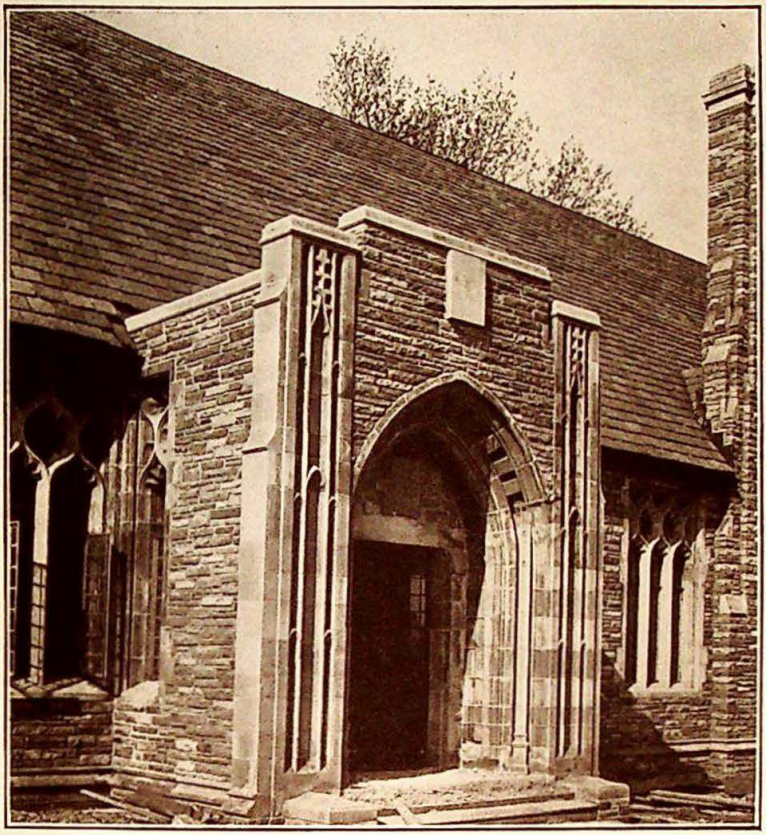
The Lecture-Halls from the Northeast.



Portion of Lecture-Halls (north elevation).

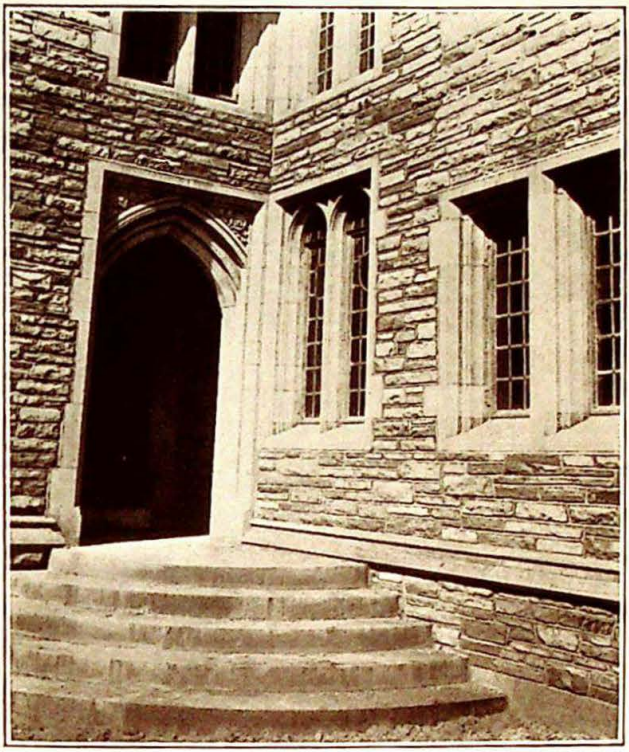


Craemer Tower.
Part of Schaller Dormitory to Right.



Entrance to South Dining-Hall (Koburg Hall).

West Front of Founders' Hall.
Fuerbringer Hall in Distance; Brohm Hall right.

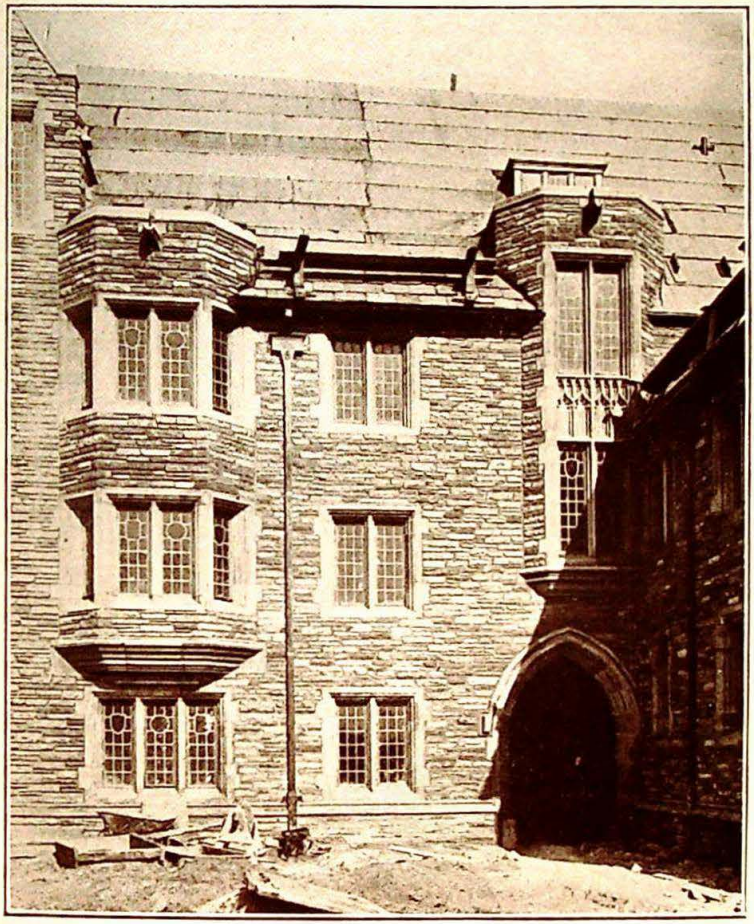


Entrance to Fuerbringer Dormitory.

Plate 32

Founders' Hall from Southeast.
Buenger Hall in Foreground.

Founders' Hall from Northeast.
Fuerbringer Hall in Foreground. Dining-Halls in Distance.



Dormitory with Gustavus Adolphus Archway.
Roof Unfinished.

XII. Description of the Buildings.

The Seminary group consists of nineteen buildings, not counting the residences. There are ten dormitories, two dining-halls, a Service Building, a Lecture Hall Building, Assembly Hall, Library, Administration Building, Main Entrance, and Power-house. Our description makes a circuit of these buildings, beginning at the Main Entrance, passing around the north courts, and returning through the central quadrangle.

WALTHER ENTRANCE.

This memorial to Dr. C. F. W. Walther, the great theologian and many years president of Concordia Seminary, consists of a system of entrance arches between the Administration Building, the Stoeckhardt Dormitory, and the Library. It embraces the lower portion of the projected Luther Tower designated on the plans as Reception-room. Within the entrance rise huge pillars, from which arched ribs spring and meet in the ceiling. Above these arches there are two rooms. There are also rooms below the passage to the north of the Reception-room.

The Reception-room opens into the Administration Building. On the south wall of the Main Entrance is a beautiful carving, in stone, of the Log Cabin College, a work of the Philadelphia sculptor Mr. John Maene.

Dr. Carl Ferdiand Wilhelm Walther — to his friends he was Ferdinand — was born October 25, 1811. The virtual ruler of Germany was then Napoleon Bonaparte. When Walther was a young man, the provinces of what was once the German Empire had regained sufficient self-government to make the prevailing state-church conditions an intolerable nuisance. Under the regulations in force, rationalists (infidels) and orthodox Lutherans were compelled to preach from the same pulpits and commune at the same altars. Rationalistic church books were forced upon the congregations. These conditions prompted that company of Lutheran Saxons of whom Dr. Walther later became leader to emigrate. During his eight college years, Ferdinand Walther had remained unconverted. It was during his university days that he came to a true knowledge of sin and to a conscious faith in the Savior of sinners. This was not through the instrumentality of his university instructors, who were rationalists, but through the benignant influence of the few believing friends whose companionship he enjoyed while attending the University of Leipzig, and by the gracious counsel of a Pastor Martin Stephan, to whom he had gone with his troubled conscience.

When the colony had landed in Missouri, there came a time of great outward and spiritual distress. For a time the colonists doubted that they were members of the true Christian Church. But thanks to the firm faith and untiring zeal of Ferdinand Walther, these doubts were not only dispelled, but out of that series of discussions known as the Altenburg Debate were developed the true principles of a free Church. It is for this noble work, based on Scripture, our precious Confessions, and the writings of Luther, that we perhaps owe our sainted leader our greatest thanks.

After forty years of labor in the pulpit, in the lecture hall, and by means of the pen on behalf of sound Lutheranism, the great warrior was called home. He died May 7, 1887, while the Synod was in session at Fort Wayne.

The Faculty room contains a fine marble bust of Dr. C. F. W. Walther, the gift of the late Mr. C. F. G. Meyer, founder and president of Meyer Brothers Drug Company. The bust was carved of Carrara marble, after a photograph, when Mr. Meyer traveled in Italy in the last 90's.

Log Cabin Stone.

A reproduction in stone, high relief, of the Log Cabin built in Perry County, Mo., in 1839 by three candidates of theology, the Revs. Brohm, Buenger, Fuerbringer, who with their own hands built the first Concordia Seminary and were the first instructors in it.

They had emigrated from Saxony with a colony of Lutherans under Rev. Martin Stephan. In order to build a school for the education of ministers, these three young men went to work, cleared the ground, broke it with a hoe, and planted a little corn and a few potatoes. Then they felled trees for the log house, dragging them to the clearing by main strength. Often their hands were bleeding at the end of a day's work. They had no horses or oxen to do the work. They dug a cistern to assure a supply of drinking-water. They suffered thirst and hunger and were, besides, weakened by the unaccustomed climate. But they finally succeeded in completing their log house, which consisted of only one room. Three students were enrolled. This log cabin still stands. It became the mother institution of our Missouri Synod colleges.

ADMINISTRATION BUILDING.

(Wyneken Hall.)

Fronting on the principal driveway is the largest building in the group, containing the Administration offices and part of the Lecture Halls. This structure is called Wyneken Hall, in honor of Frederick C. D. Wyneken, the pioneer missionary and organizer (born May 13, 1810; died May 4, 1876). He made extensive tours in Indiana, Michigan, and Ohio and became one of the chief promoters of the movement which led to the organization of the Missouri Synod. For a time he was its president. His life has been an inspiration to all who labor in the Missouri Synod.

The Administration Building contains on the ground floor a number of rooms for official guests of the institution and some students' rooms. On the main floor are the President's room, the Dean's rooms, and the faculty room. On the third floor are a number of committee rooms.

LECTURE HALLS.

There are eight lecture-rooms distributed on two floors of the building which forms the north-east corner of the group. Six of these are equipped with pedestal chairs and desks and two with tablet chairs. The rooms are well lighted, and the air is renewed by a fan-blower ventilator installed in the floor below. In the basement are rooms for student activities — the stationery, auction room, etc. In the third floor are located seven sound-proof music-rooms, one of them large enough to be suitable for orchestra practise. The Lecture Halls are connected on the first and second floors with another large structure, —

THE ASSEMBLY HALL.

In this hall the daily chapel exercises take place, and here lectures and programs for the general public are given. The hall has a large balcony. It is equipped with opera chairs, 817 in number. A fine Wangerin organ is a feature

of this auditorium. The hall is ventilated by the same fan-blower which ventilates the Lecture Halls and the Library.

Over the entrance-halls of the auditorium proper is located a fine room reserved for instruction of postgraduate classes. The old faculty table from the Concordia Seminary of 1883—1926 and a table from the old Library have been installed in this room. It will not be equipped with desks, but students will sit around the tables with their instructor.

Passing out of the West entrance of the auditorium and walking south, the first door opens into

THE PRITZLAFF MEMORIAL LIBRARY.

Of the two entrances, the northernmost gives access to the stack-room, really a building which joins the Assembly Hall on the north and the Library proper with its south wall. There are three stories built up of steel stacks with floors of heavy slate slabs, absolutely fire-proof, and the shelves are so constructed as to be easily cleaned. Repair bills have been almost entirely eliminated. These stacks provide room for 70,000 books.

A door leads from the second floor of the stack-room to the main floor of the Library proper, the Reading-room. This is one of the largest rooms in the group, measuring eighty feet in length and twenty-four feet in width.

The walls are lined with bookcases, and suitable tables and chairs are provided for reading and study. On the ground floor is provided a periodical room, also work-rooms and offices.

The Library is a gift to the Synod in memory of John Pritzlaff, of Milwaukee, Wis., for many years a faithful member of our Synod.

WEST DORMITORIES.

In the ten dormitories of the institution, room is provided for approximately four hundred students. The general type of living quarters is a two-room suite for two students, consisting of a living-room and a bedroom. There are also a number of large rooms, which serve as a combined study and bedroom for two students. A few rooms will contain study and bedroom equipment for a single student. The equipment of the rooms consists of a good desk and chair, bed, mattress, wardrobe space, lamp, and waste-basket for each student, also a costumer and a bookshelf for each suite or single room, and a small rug for each bedroom. The wardrobes are built in. The main lavatory of each dormitory is on the second floor. Auxiliary lavatories are found on all other floors. Also the attic floors provide dormitory space. Far from being undesirable, these rooms, on account of the

quiet which they afford and the beautiful views from their windows, are considered very attractive. Personal visits to institutions having similar rooms, and consultations with the managers of such dormitories, also with students (at Cornell, Princeton, and Yale), have assured the Committee of this fact.

The dormitories consist of a Western group of six and an Eastern group of three, and the Postgraduate Hall. The latter connects the Dining-hall group with the main entrance and faces the great quadrangle, which is surrounded by most of the West Dormitory group. The East Dormitory is called Founders' Hall and consists of three dormitories under one roof. All ten dormitories are named after former professors of the institution.

Schaller Dormitory.

This dormitory, together with the Pritzlaff Library, forms the north side of the great quadrangle; the Tyndale Archway furnishes the means of communication (between Dormitory and Library) with the northwest court. The Schaller Dormitory houses 47 students. It is named after Prof. Gottlieb Schaller, who was professor in Concordia Seminary from 1872 to 1887. He was born in Germany, February 12, 1819, and came to America in 1848 and first served a congregation in Baltimore. Later he was pastor in Detroit and then was called to St. Louis as Professor of Church History. He held this chair until the time of his death, November 19, 1887. Professor Schaller was a well-read and cultured man and possessed a fine poetic gift.

Craemer Tower.

The dormitory on the northwest corner of the main quadrangle, rising to a height of five full stories, with battlemented top. It houses 35 students. Craemer Dormitory is named in honor of Friedrich August Craemer, born May 26, 1812, in Germany. He came to America in 1845 as pastor of a colony of emigrants at Frankenmuth. He served Concordia Seminary in the Practical Department 1861—1875 and at Springfield, Ill., to the time of his death, May 3, 1891. Craemer was a staunch Lutheran theologian and a man of immense will-power, whose influence will be felt for generations in our Church.

E. A. Brauer Dormitory.

A large extension to the north of the Craemer Tower. It houses 56 students and is named in honor of Prof. E. A. Brauer, born in Germany April 19, 1819; one of the men whom Loehe sent to America in charge of his emigrant colonists. He was professor of theology in Concordia Seminary from 1863 to 1872 and then was pastor in St. Louis, Mo., and Crete, Ill., where he died September 29, 1896. He was an eloquent preacher and a stalwart theologian.

A. L. Graebner Dormitory.

Forming the western limits of the main quadrangle. At its southern end the Gustavus Adolphus Archway leads to the outside of the group (athletic fields). The hall has space for 56 students. It is named in honor of Dr. A. L. Graebner, who was Professor of Church History and Dogmatics at the institution from 1887 to 1904. Professor Graebner was a descendant of old Bavarian stock and was born in Michigan during early colonization days (July 10, 1849). He taught in Northwestern University, Watertown, Wis., then at the Theological Seminary of the Wisconsin Synod in Milwaukee, and in 1887 was called to St. Louis. He was the founder of English work in the Missouri Synod on its literary side, and the most versatile of the Missouri Synod theologians.

The splendid memorial tablet in the vestibule was unveiled at the dedication ceremonies in 1926. It was the gift of the graduating class of 1901.

Rudolph Lange Dormitory.

The entrance to this dormitory from the north is on the south side of the Gustavus Adolphus Archway. It houses 32 students and is named as a memorial to Prof. Rudolph Lange, who was born in Germany June 4, 1825. Having studied in Perry County and at Fort Wayne, he became professor in Concordia College 1858—1860 and in Concordia Seminary 1872—1892. He was widely read in the branches which he taught, Philosophy and Logic.

Guenther Dormitory.

The memorial to Prof. Martin Guenther, which joins the Lange Dormitory on the south side of the great quadrangle. It has room for 37 students. Prof. Martin Guenther was born December 4, 1831, in Saxony and studied in Perry County and at St. Louis. He was professor of the institution from 1873 to his death, June 22, 1893. His text-book on Comparative Doctrine is standard to the present day.

George Stoeckhardt Graduate Hall.

The quadrangle has an open space to the south. This is to be filled in by an extension of the dining-halls when the enrolment will make that necessary. To the east the quadrangle is closed by a low and architecturally beautiful building, the Postgraduate Hall, named in memory of Dr. Stoeckhardt, who served the institution from 1879 to the time of his death, January 9, 1913. Born in Saxony, February 17, 1842, he had a stirring career on account of his opposition to the unionistic policy of the state-church. Dr. Stoeckhardt was the author of sermon books and commentaries which will never lose their value. He was one of the foremost expounders of Scripture that the Lutheran Church has produced. In the building named in his honor the students of the (fourth or elective) postgraduate year are housed. Its capacity is 33 students.

Founders' Hall.

The dormitory located to the east of the main driveway. It is composed of three separate dormitory units, each of which has its own entry. These dormitories, which have a capacity of 94 students, are dedicated to the founders of Concordia

Seminary. The northern section is named after *Ottomar Fuerbringer,* born June 30, 1810, who came to America with the Saxon pilgrims 1839 as candidate of theology and with his two companions founded the Log Cabin Seminary in the primeval forests of Perry County, Mo. He was one of the founders of the Missouri Synod and died at Frankenmuth, Mich., July 12, 1892.

The south wing is dedicated to the memory of *John F. Buenger,* born June 2, 1810, in Saxony. He soon removed from Perry County to St. Louis, where he served in the ministry until his death, January 23, 1882.

The central portion of Founders' Hall is named in honor of *Theodore Julius Brohm,* born September 12, 1808, in Saxony. He taught longest in the Log Cabin College (1839—1843), at one time being the sole instructor. As minister of Holy Cross Church, St. Louis, he for many years again taught classes at the Seminary. He died September 4, 1881.

Fine dedicatory brass tablets, the product of the Flour City Ornamental Iron Co. of Minneapolis, have been placed in the vestibules of Founders' Hall.

SERVICE BUILDING AND DINING-HALLS.

This group of buildings is situated exactly west of Founders' Hall, the Dining-Hall wings extending east from the north and south ends of the Service Building. The kitchen is on the first floor of the central portion, the Service Building. On the second and third floors are the living quarters for the kitchen help. The kitchen is a large, spacious room with high ceiling, white-glazed brick walls, well lighted and ventilated, equipped with modern kitchen machinery, ranges, steam cookers, dish-washers, work- and serving-tables. The floor is of red quarry tile.

In arrangement and equipment it is, in the opinion of experts, second to no kitchen in the United States.

The ice-boxes are supplied with mechanical refrigerators. The refrigerating machinery in the basement furnishes refrigeration for large storage chambers, where meat, poultry, milk, butter, fruit, and vegetables can be kept in separate compartments, fresh and wholesome; also for drinking-water system in dining-halls. There is also a small refrigerating tank, where fifteen 50-lb. cakes of ice can be made every twenty-four hours, for table use. The refrigerant used is carbon dioxide. The compressor is of eleven-ton capacity, motor-driven, and is provided with control equipment for automatically starting and stopping the compressor. The drinking-water and the ice-tank are cooled by direct expansion coils. Separate systems of brine circulation are provided, one low-temperature system for the ice cream units and one for storage-rooms and refrigerator boxes. The five refrigerator boxes located in the kitchen and bake-shop have a total cubical contents of 520 cubic feet.

The bake-shop is equipped with modern flour-bins, with conveyor and sifters to speedily revolving dough-mixing machinery, dough-troughs, work-tables, cake-machines, pastry-cookers and bake-oven.

Elevators are installed between receiving-room floor and basement, where there are two very spacious storerooms; likewise a dumb-waiter from bake-shop and butcher-shop to kitchen floor and to employees' dining-room. All this machinery is operated by electricity and protected by automatic safety devices.

Meals are served through two exits, which open to the north and south into the dining-halls. Each of these halls is a one-story building with timbered ceiling and with a capacity of two hundred and fifty students each. The students are seated at long tables, the construction of these and of the chairs being of the sturdiest, yet in harmony with the appearance of the halls.

HEATING- AND POWER-PLANT.

In the Power-house to the southwest of the main group three great boilers and a smaller auxiliary boiler have been installed, which will furnish the steam for the heating of the buildings and for power to run the generators in the electric light plant. This plant is housed in the same building. The heating-plant also furnishes hot water for the wash-rooms in all the buildings except the residences.

RESIDENCES.

Twelve residences were included in the appropriation of 1923. The location selected for them is the area to the northwest of the Academic group. The houses are disposed on both sides of a road running east and west. In architecture the houses have necessarily been kept in harmony with the group of Seminary buildings. Instead of stone, however, an inexpensive grade of brick has been used which was found to be of sufficient hardness and of a color which will blend with the appearance of the dormitories close by. Ten of the houses are two-story residences with study, living-room, dining-room, and kitchen on the first floor and with four bedrooms and a bathroom on the second floor. The attic is left unfinished. The roofs are high, on account

of the heat which prevails in St. Louis during some summer months. Two of the houses are bungalows, with a bedroom on the first floor and two bedrooms on the second floor.

GUSTAVUS ADOLPHUS ARCHWAY.

West Entrance into Great Quadrangle.

This archway is named in honor of Gustavus II, Adolphus, King of Sweden; born December 9, 1594; died November 16, 1632.

In his day the Emperor of Germany attempted by force to bring back the Protestants to Catholicism. More than nine-tenths of Germany had been won over for the Reformation cause, when the fanatical ruler placed two of the most cruel generals of all times, Wallenstein and Tilly, into the field. They soon overran Germany, and Lutheranism seemed to be doomed. In June, 1630, Gustavus Adolphus landed with a Swedish army on the coast of Germany. In a short time he had beaten down the imperial armies and thus became the savior of Protestantism. His last battle was that of Luetzen.

It was on the morning of the 16th of November, 1632, that the Catholic army under Wallenstein and the Evangelical under Gustavus Adolphus stood over against each other at Luetzen ready to strike. As the morning dawned, Gustavus Adolphus summoned his court preacher Fabricius and commanded him, as also the army chaplains of all the other regiments, to hold a service of prayer. During this service the whole host sang the pious king's battle-hymn *Verzage nicht, du Haeuflein klein.* He himself was on his knees and prayed fervently. Meantime a thick mist had descended, which hid the fatal field, so that nothing could be distinguished. When the host had now been set in battle array, he gave them as watchword for the fight the saying, "God with us!" mounted his horse, drew his sword, and rode along the lines of the army to encourage the soldiers for the battle. First, however, he commanded the tunes *Ein' feste Burg* and *Es woll' uns Gott genaedig sein* to be played by the kettle-drums and trumpets, and the soldiers joined as with one voice. The mist now began to disappear, and the sun shone through. Then, after a short prayer, he cried out, "Now will we set to, please God," and immediately after, very loud, "Jesu, Jesu, Jesu, help me to-day

to fight for the honor of Thy holy name!" Then he attacked the enemy at full speed, defended only by a leathern gorget. "God is my harness," he had said to the servant who wished to put on his armor. The conflict was hot and bloody. About 11 o'clock in the forenoon the fatal bullet struck him, and he sank, dying, from his horse with the words, "My God, my God!" Till twilight came on, the fight raged, and the issue was doubtful. But at length the Evangelical host obtained the victory, as it had prophetically sung at dawn.

According to Theodore A. Dodge, the American military expert, Gustavus Adolphus was one of the six greatest military geniuses the world has ever seen. He says that the Swedish king exhibited "patience akin to Hannibal's, persuasiveness like to Caesar's, boldness equal to Alexander's." Again: "Gustavus Adolphus has fairly earned the title of Father of the Modern Art of War and must be acknowledged as the captain of all others who recreated methodical, systematic, intellectual war and who taught the world that there could exist such a thing as civilized warfare."

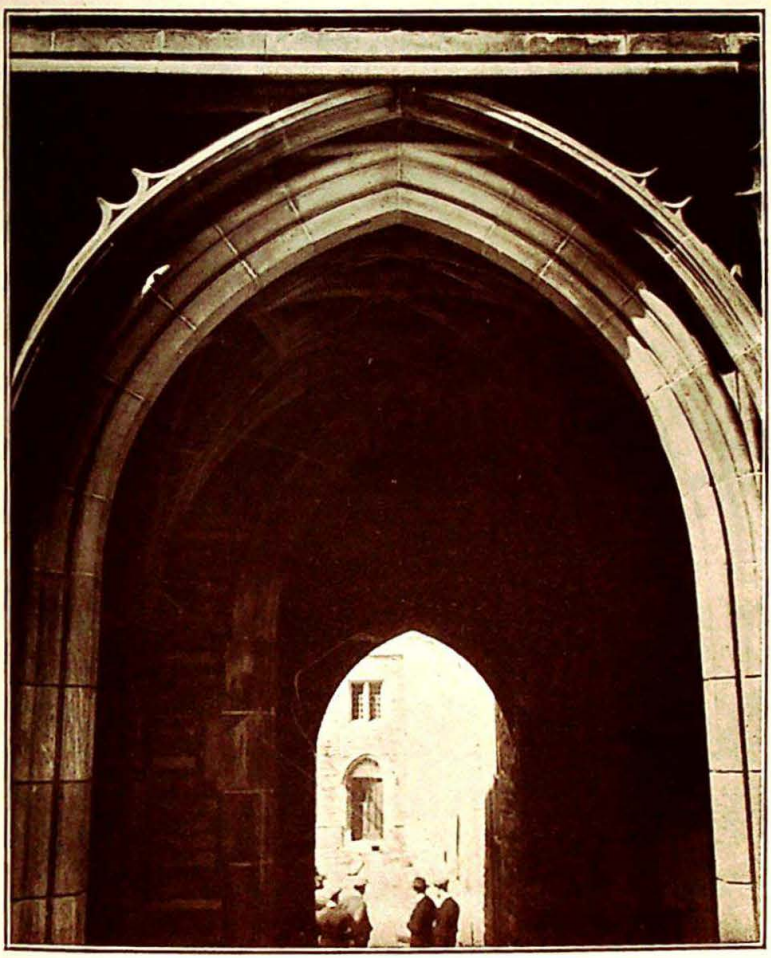
The beautiful memorial tablet shows the king on the morning of the Battle of Luetzen. The opening line of his swan-song is given in Swedish below.

TYNDALE ARCHWAY.

Passage Between Pritzlaff Library and Schaller Dormitory.

William Tyndale is the translator of the English Bible. The anniversary of his New Testament was celebrated all over the world in the year 1925, when this archway was built. The sum necessary for its construction was collected by the students of Concordia Seminary from among their own midst.

Tyndale contributed to our Scriptures, so writes Professor Goodspeed, of Chicago, "not only more than any other man, but more than all the others combined." He "shaped the religious vocabulary of the English-speaking world." At his time



Tyndale Archway, Containing Entrance to Pritzlaff Library.
Assembly Hall Entrance in Distance.

William Tyndale Memorial Tablet.

the Reformation inaugurated by Martin Luther was already being violently debated throughout England. Tyndale accepted the evangelical doctrine and so completely revised the English Bible by comparison with the original Hebrew and Greek that it became practically a new Book.

Born in 1484, William Tyndale was a son of the soil, probably the soil of Gloucestershire. While he was still in his teens, he went to Oxford, where he took his master's degree in the year 1505. Then, at the age of twenty-three years, he proceeded to Cambridge for what we should call postgraduate work. Part of his work was done on the continent of Europe, where he became a scholar of Luther. Dr. A. L. Graebner wrote in the *Theological Quarterly*, 1903: —

"Where he spent the time till the spring of 1525, when his New Testament was ready for the press, is a matter of dispute. The unanimous evidence of his contemporaries supports the view that he was with Luther at Wittenberg and that he worked there at his translation. In 1525 he came to Cologne to have his book printed by Peter Quentel.

"The relation of Tyndale's quarto edition to Luther's German New Testament is very close. The order of the books, the arrangement of the text, the glosses on the outer margin, and the references to parallel passages on the inner margin, the prologs, and many renderings in the text, establish this relation beyond a doubt. 'To any scholar,' says Tyndale's biographer, Demaus, 'who sits down to collate with care the versions of the English and German translators, two facts speedily become plain and indisputable, *viz.*, that Tyndale had Luther's work before him and constantly consulted and occasionally adopted it, and that he never implicitly follows Luther, but translates from the original with the freedom of a man who had perfect confidence in his own scholarship.' "

In 1535, through treachery, Tyndale was seized and imprisoned in Vilvorde Castle, near Brussels. In the archives of the Council of Brabant there is a letter from Tyndale begging "for permission to have a candle in the evening, for it is weary work to sit alone in the dark." He now completed the translation of the Old Testament from Joshua to Second Chronicles, inclusive. On October 6, 1536, Tyndale was martyred. First he was strangled; his body was then burned at the stake, and to-day he has no tomb. It is in the hearts of millions that he lives. "Lord, open the King of England's eyes!" was his final prayer. And in two years it was answered. By royal mandate the Bible was ordered to be read in the churches.

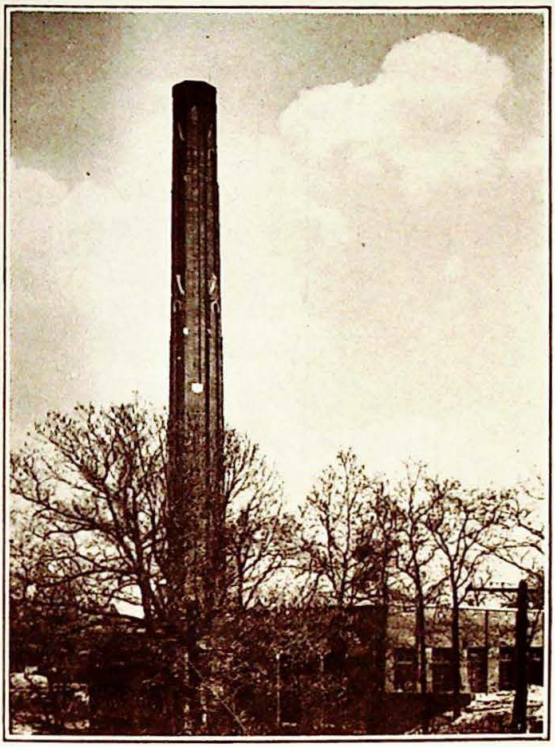
Memorial tablet. For all its simplicity a magnificent example of art in bronze, on the east wall of the Schaller dormitory and within the Tyndale Archway, opposite the Library entrance.

The tablet shows Tyndale at his desk, occupied with the translation of the Bible into English. This tablet, as also that in the Gustavus Adolphus Archway, is the product of the Flour City Ornamental Iron Works of Minneapolis.

For carved stones see Stone Emblems, Nos. 40 and 41. The archway contains a notable example of arched vaulting, partly seen in our illustration.

LUTHER STATUE.

When the buildings were dedicated in 1926, the Luther statue was not yet in the location reserved for it on the automobile concourse, but was still on its familiar place near the old Seminary. The statue is an exact reproduction of Rietschel's famous masterpiece forming part of the Reformation Monument dedicated at Worms in 1883. It is the gift of the Luther and Walther Monument Association and was dedicated in 1903. The statue was cast by the Flour City Ornamental Iron Co. of Minneapolis, Minn.



The Power-Plant.

XIII. Power-Plant and Mechanical Equipment.

Light, heat, and power required for the institution are furnished from a central plant located in the Power-house building, about 500 feet from the main group.

Underground tunnels, approximately 1,500 feet in length, connect the Power-house with the various buildings. All steam and return lines, electric light and power feeders, telephone cable, wiring for clock system, etc., are carried through these tunnels, which are sufficient in size to permit a man to walk through. All lines are thus accessible for repairs. Ventilation is provided by means of manhole gratings.

Boilers. — The boiler-plant consists of three horizontal water-tube boilers with a combined rated capacity of 1,050 horse-power. These boilers are equipped with underfeed stokers, forced-draft type, to insure economical operation. The amount of coal and air supplied to the boilers is automatically controlled and varies with the load changes. This installation is capable of taking care of a considerable portion of any contemplated future extension.

An auxiliary boiler of 150 horse-power capacity is provided for summer use, which will furnish steam to hot-water generators and the kitchen when the main plant is shut down.

Storage space for about 400 tons of coal is provided directly in front of the boilers, coal being delivered to bunkers through manholes in the driveway above. Ashes are removed from the hoppers to the ash-tunnel located below the boiler-room floor and wheeled to the dump west of the building.

Electricity. — Two generating units are provided to furnish electric current for light and power. Each unit consists of a 250-KVA, 440-volt, 3-phase, 60-cycle alternator directly connected with a Uniflow engine. The second unit now serves as

a spare. Later, when additional buildings will have been erected, the two units can be operated in parallel and will have a capacity sufficient to care for the requirements for many years.

All exhaust-steam from the engines will be utilized in heating the buildings.

From the main switchboard, feeders run through the tunnels to the various buildings, where the current is transformed down to 110/220 volt, single-phase, for lighting and 220 volts, 3-phase, for power.

Air Compressor. — An air compressor capable of delivering 125 cubic feet of air per minute at 100-pound pressure furnishes compressed air, which is distributed through pipe-lines to the various buildings, to be used for blowing down motors, and is also available for use in connection with boiler repairs, such as expanding tubes, riveting, etc.

Water. — A water-plant is provided in the power-house to furnish the institution with filtered water at constant pressure. This equipment includes a main reservoir tank 24 feet in diameter by 18 feet high, of about 50,000 gallons' capacity, into which the water flows from the low-pressure county mains. Two motor-driven pumps, each with a capacity of 300 gallons a minute, draw the water from this tank and force it through sand filters into a stand pipe, 4 feet 6 inches in diameter by 25 feet high. From this stand-pipe the distributing lines to all the various fixtures in the building are carried. Water-heaters located in the various pump-rooms supply hot water to showers and lavatories.

Ventilation. — Mechanical ventilation is provided for the Library Building, the Assembly Hall, and the Lecture Halls. Supply-fans located in the basement of the Lecture Hall Building furnish washed air heated to 70 degrees, and the exhaust-fans located in the same room remove the foul air. The temperature is automatically controlled by means of thermostats.

Vacuum Cleaning. — Two vacuum cleaning plants are provided for the Library Building, the Assembly Hall, and the Lecture Halls. Each plant is motor-driven and has sufficient capacity to permit two sweepers in operation at one time.

Meters. — In order to insure economical operation of the central power-plant, the necessary measuring-devices, recording instruments, meters, etc., are being installed, 1) in order that the actual cost of manufacturing steam and electric current

may be determined, and 2) that the proper distribution charges may be made against the various departments, based upon the amounts consumed.

Program Clocks. — The program clock and time-bell system consists of a master-clock and approximately 22 secondary clocks and time-bells, located in the various buildings. The self-winding master-clock is located in the Dean's office and automatically regulates the secondary clocks once each minute and controls the automatic program device which operates the various time-bells on six different programs. These programs may be varied from day to day to accommodate changes in recitation hours, etc. These bells can also be operated manually and used for fire-alarm or other emergency signals.

House Telephone. — A complete telephone system for intercommunication between the various departments has been provided. This system is entirely separate from the Bell telephone and cannot be used outside of the grounds. There are about 75 dial-type telephones and code-bells located in the various buildings. An automatic telephone switchboard of 100-line capacity, together with a code calling-machine is located in the Supervisor's office in the basement of the Lecture Hall Building. The equipment is entirely automatic and requires no operator.

(Data supplied by Mr. H. H. Morrison, Engineer.)

XIV. Future Development.

rovision is made for such development as may become necessary if God permits the work of our institution to expand. A block plan has been adopted which provides for future dormitory development to care for an additional four hundred students, or an ultimate capacity of eight hundred. Dining-hall wings can be added to the west without altering kitchen arrangements. A site has been selected for a future gymnasium, likewise for an infirmary or hospital.

In modern college groups the significant feature is the chapel. These college "chapels" are usually large and stately buildings, sometimes dominating the entire academic group. The architect's layout provides for a chapel to the southeast of the first Concordia group of buildings. It is not expected that this chapel can be built without the aid of wealthy friends of the institution who are willing to give in large amounts. The liberality of some of our well-to-do Lutherans is likewise counted upon for the realization of that splendid conception, the Concordia Seminary Tower, to be named after Dr. Martin Luther.

LUTHER TOWER.

This structure, according to the architect's plans, rises at the junction of Administration Building, Library, and Postgraduate Dormitory. Its height from the level will be 120 feet. When completed, it will unquestionably be a thing of great architectural beauty and one of the finest monuments erected in any land to the memory of the great Reformer. Aptly enough, as Dr. Walther, the leading theologian of the Missouri Synod, desired to be called nothing else than a pupil of Martin Luther, the Memorial Entrance named in honor of Dr. Walther leans, as it were, upon the tower at its base.

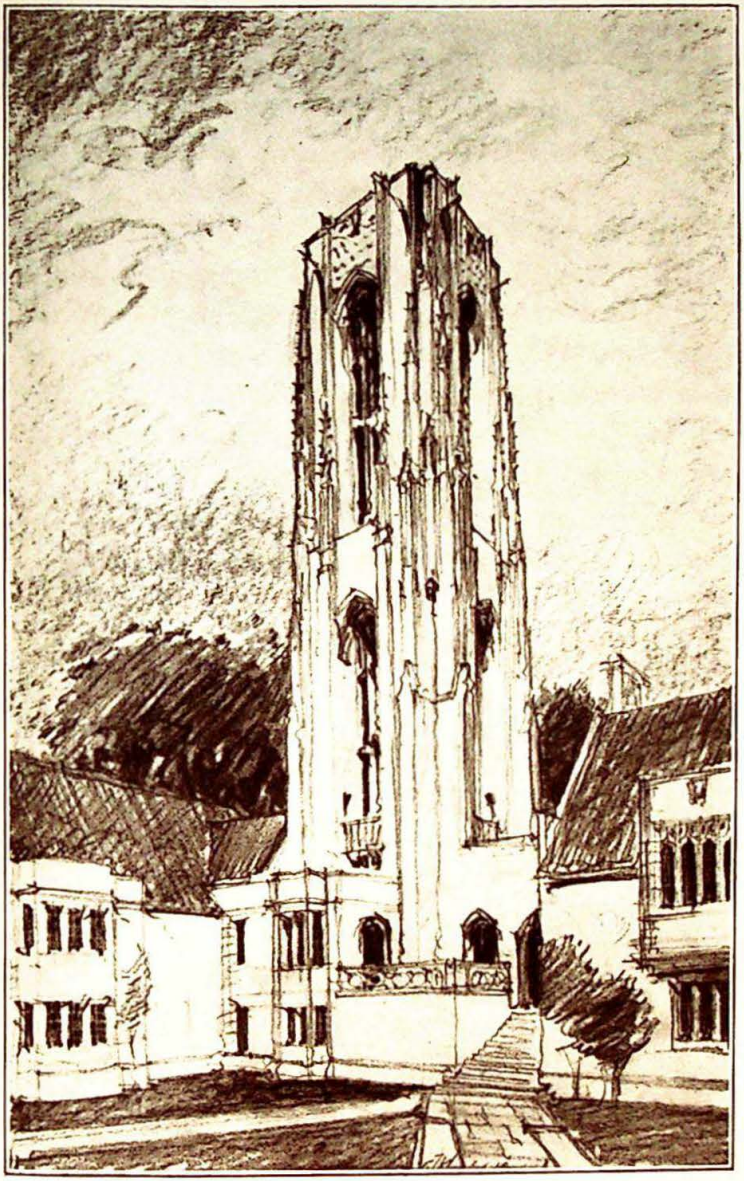
The lower portion of the tower, containing the Reception-room, was built under a special contract together with the Main Entrance. Below ground is the Archive-room of the Seminary. Facing the northeast court is a room available for committee purposes. On the first-floor level of the main quadrangle is the Reception-room. Above this is an unassigned room. Doors open upon the entrance archway and into the Administration Building from the Reception-room.

The tower is in two stages in its height, the lower being regarded as of double walls, the inner of which forms the exterior wall of the upper stage. Contrasted with its width, the lower window openings are very high and, as the designer hoped, are impressive on that account. "To surmount such a feature by a like feature of great height seemed to him to promise a certain dignity and mass quite beyond any impression due to the actual low height of the tower. To that end, also, the buildings adjacent to the tower are kept low, so that by contrast the tower might seem high. It must be remembered that if the tower could not be built for a certain limited cost, it could not be built at all."

It is interesting to know that when completed, the tower will contain as much masonry and cut stone as the largest of our dormitories, Founders' Hall. It will then dominate the entire West End of the city of St. Louis and add architectural completeness to the group.

The Luther Tower is unique in its conception, and as far as the architect knows, it has no prototype. It has strength, yet elegance and grace prevail, and in its composition and mass we find a design so well balanced in its many component parts that the whole results in a harmonious blending of mass, void, and detail. No one can fail to be impressed with the distinction and charm that the design radiates.

The necessary funds both for the Reception-room and the Main Entrance were obtained from friends of the institution, and by similar efforts it is hoped that the tower will be completed.



Luther Tower.
View from Northeast Court.

The Symbolism

The Symbolism.

The plans of 1924—1926 provided opportunity for embellishment suitable for a Church which has a long and stirring history in Europe and America. On various gateways, under copings, and on a number of bays the architect's drawings called for carved stones, on which shields and other shapes were to be placed, bearing symbols and emblems of various kinds. The Committee decided to place emblematic designs of a distinctly Christian and Lutheran character on all these stones. A search was made in the literature of symbolism for suitable designs. The Concordia Seminary collection of memorial coins rendered good service. The leaded glass medallions which had been provided for a number of windows gave more opportunity than even the stone for embellishment with Christian and Lutheran symbols. A Committee on Emblems and Inscriptions was appointed by the Building Committee, which for two years labored towards the accomplishment of its task. This was, briefly, to gather as great a variety as possible of Christian and particularly Lutheran emblems for the embellishment

of Concordia Seminary. The stones bearing Christian symbolism or inscriptions number 59. The medallions and panels in stained glass run to a total of 188.

The Committee availed itself of the services of L. W. B. Taenzer, of St. Louis, a Lutheran artist.*

The symbolism worked into the stone and glass of Concordia Seminary, while not exhaustive of the field, is of a completeness never before attempted. It should prove an inspiration, not only to future builders of Lutheran institutions, but to Lutheran church architects as well. There is opportunity in Christian and Lutheran symbolism for more than the anchor, the cross, the crown, and the Luther seal; there is an unsuspected wealth of Biblical and historical emblems of highest decorative value. Even if they meant nothing at all to the casual visitor, they would be beautiful as mere decorations. And even he to whom their beauty makes no appeal must feel the attraction of their quaint and even romantic interest.

While much space is given in this booklet to the carved stone and painted glass, it should not

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* Mr. Taenzer is willing to serve our congregations along similar lines in a professional way. Address him at Concordia Publishing House, St. Louis, Mo.

be assumed that either the Building Committee spent an extraordinary amount of its deliberations on these various emblems or that their cost was very large. The Building Committee decided only major questions affecting the decorative elements and left the detail to a special committee, which worked out the entire scheme and made all the selections. As sufficient gifts were received for the purposes of the Building Committee's Commission on Art, no "extras" were added to the cost of the buildings through the embellishments hereafter described.

I. Emblems in Stone.

Aside from the Log Cabin Stone in the Main Entrance, the emblematic devices carved in stone usually occupy a small shield, eight or ten inches in diameter, and were included in the original plan for the building. They are displayed in prominent places, principally over doorways. Some slightly larger stones are built into the wall near copings and entrance arches. A number of smaller shields embellish the front of the Library and the Lecture Hall stairway. The designs upon these stones were chosen with reference to the nature of the building on which they are situated, and are all of a historical character, the symbolism ranging all the way from Old Testament prophecy and imagery to incidents of quite recent years.

A. LECTURE HALL GROUP.

1) *Torch* (over Lecture Hall entrance). — The symbol of learning and enlightenment. The Greek inscription signifies: "From above the light has come."

2) *Lamp* (over Lecture Hall entrance). — The lamp is an exact reproduction of a bronze lamp now in the British Museum, used by the early Christians in Rome. It bears the sacred monogram which consists of a cross fashioned in such a way as to suggest two Greek letters CHR(ist). See Stained Glass schedule, No. 41. The Latin inscription signifies: "The Light of the World."

3) *Hour-glass* (over Lecture Hall entrance). — This is an admonition to the students and faculty to make use of their time. The Latin inscription means: "Make use of every day."

4) *Candlestick* (over Lecture Hall entrance). — The seven-armed candlestick used in the Tabernacle is employed in Revelation as a symbol of the Christian congregations united into one invisible body of believers through the oil of the Holy Spirit and illuminating the world by good works. The Greek letters signify: "Unto the Churches." The symbol is to remind teachers and students of the Church which they serve. (The drawing is a reproduction of a candlestick used to this day in a Jewish synagog.)

Stone Shields on Lecture Hall, North Front.

5) *Palm-tree.* — The symbols on these four stones are like the emblems on the windows above and below, symbolical of Christ. The palm has even on some of the most ancient Christian sepulchers been used as an emblem of the victory which Christ has won for His own.

6) *Lilies.* — This is the emblem of the annunciation of the Savior's birth made by Gabriel to Mary.

7) *The Rose of Sharon.* — Referred to in the Song of Solomon, 2, 1. The rose is a symbol of the union of Christ with His Church. The carving of this stone is an exact reproduction of the roses found in the Plain of Sharon, in Palestine. The rose refers also to Christ's kingdom on account of Is. 35, 1, wherein the desert blossoms as the rose at the coming of the Kingdom of Righteousness.

8) *The Vine.* — The vine is again the symbol of Jesus Christ, in accordance with the text, John 15, 1. It is one of the most common and, at the same time, one of the most beautiful symbols of Christianity, being very frequently used in Gothic decorations.

9) *Acorns and Oak-leaves* (over Assembly Hall entrance). This emblem and the adjoining one (10) represent the qualities our Church must have if it is to endure. The oak stands for strength — in this case for the strength of faith. The pomegranate stands for fruitfulness — the necessity of constant additions to the ranks of the holy ministry.

10) *Pomegranate Leaves, Flowers, and Seed-pod.* — See note above.

11) *Augsburg Confession* (under coping, above Assembly Hall entrance). — This beautiful carving is done after a model supplied by a coin struck in memory of the second centennial of the Augsburg Confession in 1730. It represents two hands clasped, signifying the union of the churches on the basis of the Bible. The lettering in the ribbon above the candle is "V. D. M. I. AE." and signifies, "The Word of God remains unto eternity." The date of the adoption of the Augsburg Confession is given — June 25, 1530.

In Faculty Room.

Shields on Fireplace.

12) *Alpha.* — The first letter of the alphabet together with the last letter, *Omega* (No. 18), signifies Jesus Christ, who, as Son of God, includes all, time and eternity. Rev. 1, 11.

13) *Greek Inscription.* — "Through faith." The words are taken from Rom. 3, 22.

14) *Hebrew Inscription.* — "Immanuel." The name of the Savior in which the doctrine regarding the person of Christ as God-man is summed up in one word. The word occurs Is. 7, 14.

15) *Lamp and Bible.* — Indicating that from the doctrine of Holy Scriptures all teachings shall flow which are taught by this Faculty in classroom and by printed page.

16) *Hebrew Inscription.* — It signifies "Jehovah, our Righteousness," and is taken from Jer. 23, 6.

17) *Greek Inscription.* — The word is to be translated "By faith" and is found in Rom. 3, 24.

18) *Omega.* — See note under No. 12.

President's Room.

19) *C. F. W. Walther,* 1850—1887. — Central shield on mantel in President's Room. The other six shields are left blank. (See No. 187, in Assembly Hall panels; also Main Entrance.)

Main Entrance.

20) *Shield* to the left of inscription on oriel: "Walther Entrance." Trowel and sword. Symbol of labor and conflict.

21) *Shield* to the right of inscription on oriel: "Walther Entrance." Dove picking grapes. Ancient Christian symbol of eternal life.

22) *Interior of Entrance.* — On south wall: Perry County Log Cabin stone. For description see paragraphs on Main Entrance in the first part of this book.

B. PRITZLAFF LIBRARY.

Shield over Entrance.

23) This is within the *Tyndale Archway,* a shield with coat of arms emblematic of Paul, the missionary of Jesus Christ. The Greek word inscribed upon it signifies: "It is written." The sentiment is not only highly appropriate for the entrance to a theological library, but by a word, as it were, sums up that reverence for Scripture and faithfulness to its teachings which characterizes the Lutheran Church.

Shields on Front Bays, Main Court.

24) *Peter.* — The emblems of St. Peter are the keys, derived from our Lord's words to that apostle as recorded in Matt. 16, 19. In very early art one key is sometimes found represented in the hand of Peter; but the most usual number is two, symbolizing the key of heaven and the key of hell.

25) *Andrew.* — The well-known Cross of St. Andrew is the emblem universally given to that apostle. He is believed to have suffered death upon a cross of that form.

26) *James the Great.* — The usual emblems of this apostle are a pilgrim's staff, scrip, and an escallop-shell. The staff and scrip are given to him because he was the first of the apostles to go forth to foreign lands to fulfil the sacred mission. The exact meaning of the shell is lost in antiquity.

27) *John.* — As an apostle, John's emblem is a cup, with a serpent issuing from it. A legend states that on one occasion the chalice which St. John was about to use was secretly poisoned, and that he drank of it and administered it without injury, the poison having miraculously issued from it in the form of a serpent.

28) *Philip.* — The cross of the Latin type, fastened to the top of a long staff or reed, represents this apostle. Philip is supposed to have been crucified with his head downwards or to have been bound to a cross and stoned to death. Another emblem, shown on this stone, is a basket with loaves, reminding us

of the miracle of the feeding of the five thousand and of Philip's remark to our Lord. John 6, 7.

29) *Bartholomew.* — A knife is his symbol, since he was flayed alive at Albanopolis, in Armenia.

30) *Thomas.* — His attribute is a builder's square, through a quaint legend connected with King Gondoforus of the Indies. He is the patron of architects and builders. When he bears a lance or javelin, it is the instrument of his martyrdom. He is said to have been martyred in India by being transfixed with numerous darts and a lance finally being run through his body.

31) *Matthew.* — St. Matthew was a Jewish tax-collector for the Romans, a thoroughly despised calling. But after his conversion he went forth into Egypt and Ethiopia to preach the Gospel. To satisfy his fellow-converts in Palestine, he wrote his gospel. One of his attributes is a purse, or money-bag. He died a martyr's death in Ethiopia. From the mode of his death the emblem on this stone is derived.

32) *James the Less.* — The emblem of this apostle is a fuller's club or bat, the instrument of his martyrdom. He was martyred in Jerusalem by being thrown from the top of the Temple. Not being killed by the fall, he was afterwards slain with a fuller's bat as he arose to pray.

33) *Jude (Thaddeus).* — His attribute is a halberd or a big knotted club, the instrument of his death. The usual symbol of this apostle of disputed names is a sail-boat on a shield, the reference being to his journeys in company with St. Simon.

34) *Simon.* — Simon the Zealot preached the Gospel with Christ's kinsman, Thaddeus, in Syria and Mesopotamia. They were both put to death in Persia, Simon being sawed asunder. His emblem is a large saw. Another emblem, shown on our stone, is a fish and book, referring to his calling as a fisherman and preacher of the Gospel.

35) *Matthias.* — A battle-ax is the emblem of St. Matthias. With this instrument he met death at the hands of the Jews, either in Ethiopia or in Judea.

36) *Matthew as Evangelist.* — The symbols of the four evangelists did not come into general use until the sixth century, and although the relation between the emblem and the evangelist to whom it referred has suffered at times certain modifications, it became standardized early in the thirteenth century. St. Matthew was represented by a winged cherub, or

angel, the nearest celestial approach to the form of man, because, as St. Jerome explains, the first evangelist speaks more of the human than of the divine nature of our Savior.

37) *Mark.* — The lion symbolizes St. Mark for three reasons, according to Jerome, namely: 1) He commences his epistle with the mission of St. John the Baptist, "The voice of one crying in the wilderness." 2) The king of beasts is a type of the royal dignity of Christ, which Mark makes so apparent. 3) The lion is used as a symbol of the resurrection, of which St. Mark has been called the historian. "According to an Oriental tradition," says Jerome, "the young lions are born dead and after three days are made alive by the breath or the roar of a male lion."

38) *Luke.* — The ox was given to St. Luke because he especially sets forth the priesthood of Christ, and the ox is symbolical of sacrifice.

39) *John as Evangelist.* — The eagle was given to St. John as an emblem of the lofty, soaring spiritual note of that part of Scripture written by this beloved apostle of Jesus Christ.

C. WEST DORMITORY GROUP.

40) *Shield* over entrance to Tyndale Archway. — A dragon being transfixed by a quill. Emblematic of superstition and ignorance being slain by the literary activity of the Reformation. The Committee, in choosing this design, had in mind particularly the translation of the Bible into English by William Tyndale.

41) *Shield* over entrance to Tyndale Archway. — Phoenix rising from the ashes. See also glass medallion No. 7. There is an intimation in this emblem of the invincible power of the Bible, so evident in its dissemination throughout the world since Tyndale's body was reduced to ashes. Both these stones are partly revealed by cusping.

42) On the east elevation of the Craemer Tower, under the coping, the gargoyle is incorporated with a stone bearing a shield upheld by allegorical figures; upon it, carved, a star; with rays of morning sun underneath, and the date 1384. The emblem (facing east) is a reference to John Wyclif, the Morning Star of the Reformation. Wyclif was born 1324 and died 1384. He protested against the abuses prevalent in the Church

and translated the Bible into English. His bones were exhumed and burned.

43) *John Huss* (on south elevation of Craemer Tower). A faithful witness of the corruption of the Church and a forerunner of Martin Luther. Called to account before the Council of Constance, 1415, he was burned alive at the stake because he refused to recant the evangelical doctrine. One of his last words has been recorded thus: "To-day you are burning a goose," — the word Huss signifies goose, — "but in a hundred years a swan will come, whom you will be unable to burn." The stone is emblematic of Huss's prophecy, fulfilled in Martin Luther.

44) *Savonarola,* also on Craemer Tower. The prophet of righteousness who protested against the degeneration of the Church in his day and led many to give up the vanities of this life. He was burned by the priesthood, May 23, 1498, in Florence. The stone shows a skull, beneath it a jewel, and, rising from it, a slender flower, signifying the persistence of truth in ages of corruption.

45) *Shield* below oriel window over Gustavus Adolphus Memorial Archway (Augustus L. Graebner Dormitory). — The shield displays a lamb with banner and the text John 1, 29. The design is reproduced from the family seal brought from Germany by Rev. J. H. Ph. Graebner, the Michigan pioneer and father of Dr. Graebner.

46) *Head of lion* at end of weather-molding over Arch of doorway on south elevation of Rudolph Lange Dormitory. — For the symbolism see glass medallion No. 5.

D. DINING-HALLS.

Through the stones placed over the entrance doors (47 and 53), the north dining-hall is designated as Wartburg Hall, the south dining-hall as Koburg Hall. On the vestibule of the south hall a medal struck at the first centennial of the Augsburg Confession is carved on a shield (No. 54, under the coping, and above "Koburg

Hall" inscription). On the corresponding place of the Wartburg Hall entrance, under the coping, is a carved representation of the Luther Oak (No. 48). In a general way the south dining-hall is dedicated to the past and to foreign lands, the north dining-hall to the United States and to the present. This applies to the stone carving as well as to the painted medallions in our windows. Note how this is worked out with reference to the four ships: Inside the Koburg Hall, above the windows at the east end, there is a carving (No. 57) of the ship "Olbers," on which the forefathers left Bremen. In the corresponding place of Wartburg Hall is the Mississippi steamer on which they arrived at their destination (No. 51). Outside, high on the north chimney, is a carving (No. 49) of the ship in which the first Lutherans came to America. On the south chimney is a carving of the ship which brought the first Norwegian emigrants (No. 56). On the outside of the east gable, south hall, is a stone (No. 58) bearing emblems of Luther's posting of the Ninety-five Theses. The corresponding stone (No. 52) of the north hall shows a design emblematic of the corner-stone laying of the Seminary in 1924. Inside the south vestibule is an emblem of the ancient church (No. 55), inside the entrance of the north hall,

an emblem of the modern victories of the Gospel (No. 50). Finally, tying up all these symbols there is the large stone on the west front of the Service Building commemorating the founding of the Missouri Synod.

47) *"Wartburg Hall"* (over entrance to north dining-hall). This stone shows the familiar square towers of the Wartburg, where Luther remained for some months after the Diet of Worms, 1521, under the protection of the Elector of Saxony. While in the seclusion of the Wartburg (near Erfurt) Luther began the translation of the New Testament into German. The room in which he began this translation is shown in the foreground.

48) Entrance to Wartburg Hall, under coping. — Luther Oak. The tree which may be seen to-day at Wittenberg, on the exact spot (Elster Gate) at which Martin Luther burned the book of laws by which the Roman Church was then governed, as well as the bull (curse) directed against Luther by the Pope. The carving has been done after a recent photograph of the Luther Oak.

49) *Galleon* (on exterior of Wartburg Hall chimney). — The sailing-vessel carved on this stone represents the little galleon on which, in the year 1619, the first Lutherans came to the shores of the New World.

They were 66 in number and were commanded by Captain Munck. All were staunch Danish Lutherans, accompanied by a faithful pastor, Rasmus Jensen. They entered the broad expanse of Hudson Bay in search of that "will-o'-the-wisp" of those days, the Northwest Passage, a supposed waterway leading to China. Skirting the shores of the bay, the sturdy little band came to the mouth of the Churchill River. Owing to the lateness of the season, they were compelled to spend the winter on land. Constructing a few rude huts, which were to afford them temporary shelter, they hoped for better days, when an open bay would again permit them to begin their return voyage.

But, alas! While about on the same latitude with their mother country, yet here they had no friendly ocean current to temper an arctic winter. Bleak shores, a barren, rock-bound coast, no human habitation anywhere near, supplies running low, disease creeping in and taking a frightful toll of lives, — thus abandoned by a cruel fate, — make your own picture, dear reader. What hardships and

miseries our fellow-Lutherans suffered here cannot be told in words. Their fate is known, however: All perished in the frozen North save the captain and a few of his men. After having read the burial-service over the graves of most of his flock, the faithful pastor also succumbed, and his remains were interred beside those of his companions. With the advent of summer the brave captain and what remained of his crew set sail and managed to get back to Copenhagen. Here Munck published his "dag bog" in 1624.

50) Interior of Wartburg Hall, over exit. — This design corresponds to the carving over exit from the south dining-hall. It represents an eagle in full flight carrying the Gospel from hemisphere to hemisphere. As stone No. 59 represents the founding of the Synod, with an eagle raising his wings, this shows them extended full length during the bird's flight. It represents the Lutheran Church in full activities in accordance with the Lord's injunction, Matt. 28, 19: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

51) Inside of east bay of Wartburg Hall. — Carving of a Mississippi steamer. On this steamer, the *Selma,* our forefathers, the Saxon emigrants, came to St. Louis, February 19, 1839.

52) On gable of east end, Wartburg Hall. — Commemorating the corner-stone laying of the new Concordia Seminary, October 26, 1924. During Dr. Pieper's Latin address an airplane flew overhead. Never has the historical continuity of our faith been more fitly symbolized than by this incident — the accents of the language of the ancient Church uniting with the roar of man's latest invention overhead, both sounds reaching (through the microphone) an audience a thousand miles away. This emblem, like most of those carved in stone, was designed by the Committee.

53) *"Koburg Hall"* (over entrance to south dining-hall). — At the Castle of Koburg Luther remained while the Protestant rulers and theologians of Germany were gathered at Augsburg, near by, in order to submit their statement of doctrine to the Emperor as proof that they were not departing from the Scriptural doctrine, but were returning to the apostolic faith as a protest against Roman error. The confession then submitted is called the Augsburg Confession. It was adopted in 1530. It is essentially the result of Dr. Martin Luther's testimony; and when he heard of its adoption, he rejoiced greatly and wrote from his room at the Koburg to the Chancellor of Saxony:

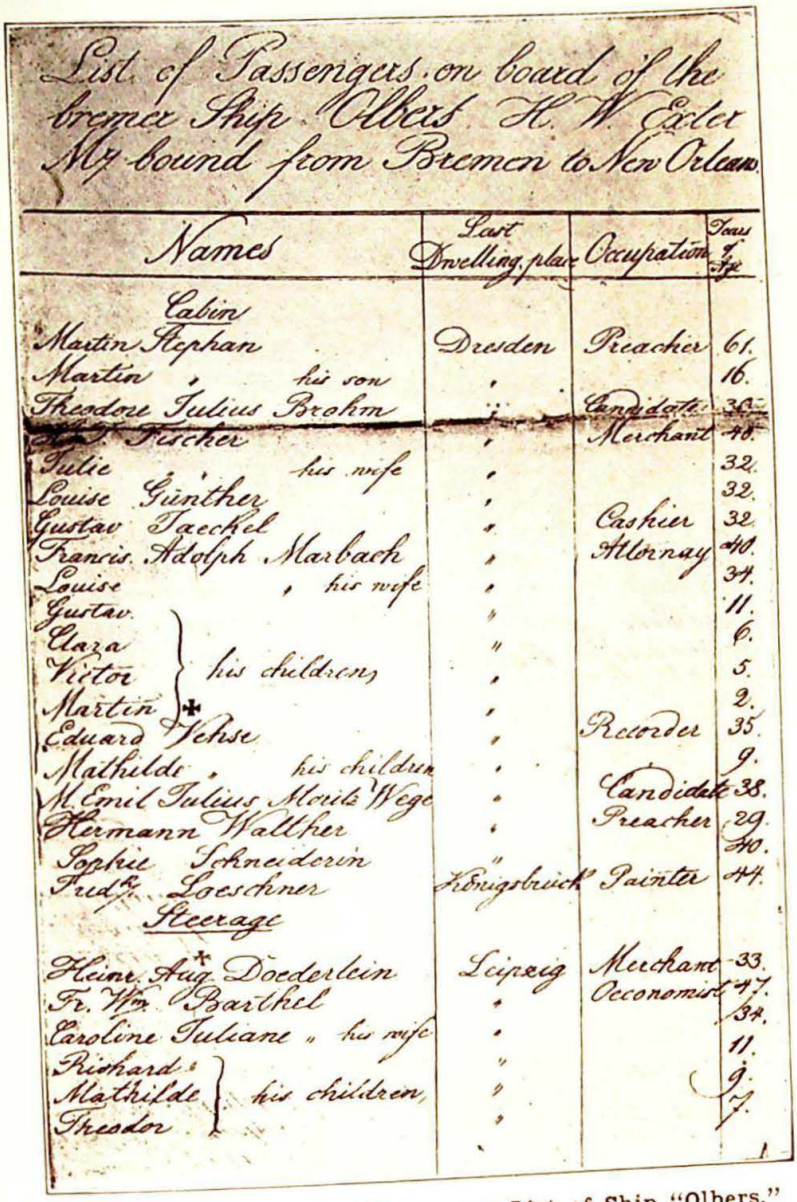
"I have lately, on looking out of the window, seen two wonders: the first, the glorious vault of heaven, with the stars supported by no pillar and yet firmly fixed; the second, great, thick clouds hanging over us and yet no ground upon which they rested or vessel in which they were contained; and then, after they had greeted us with a gloomy countenance and passed away, came the luminous rainbow, which like a frail, thin roof nevertheless bore the great weight of water."

54) On entrance to Koburg Hall, under coping. — Reproduction of a medal struck in 1630 at the first centennial of the Augsburg Confession. It shows a palm-tree growing from a rock and in the original contains the coat of arms of the House of Wurttemberg. The inscription it bears is: "Truth can be crushed to earth, but will rise again." The medal is a rare one and is shown in Juncker, *Ehrengedaechtnis* (1706), page 443.

55) Interior of Koburg Hall, over exit. — The banner of Constantine, first Christian emperor of the Roman world, who, in fighting a heathen claimant to the throne (A. D. 312), was encouraged by a vision consisting of a cross surrounded by the words: "In this sign thou shalt conquer." The Latin original is carved on the banner.

56) *Restoration* (on exterior of Koburg Hall chimney). — The ship pictured on this stone is the famous sloop *Restaurationen*, the *Mayflower* of the Norsemen.

The *New York Daily Advertiser* for October 12, 1825, contained an article under the caption "A Novel Sight," which said in part: "A vessel has arrived in this port with emigrants from Norway. The vessel is very small, measuring, we understand, only about forty-five tons, and brought 53 passengers, male and female, all bound for Orleans County, where an agent who came over some time since purchased a tract of land. The appearance of such a party of strangers, coming from so distant a country and in a vessel of a size apparently ill calculated for a voyage across the Atlantic, could not but excite an unusual degree of interest. An enterprise like this argues a good deal of boldness in the master of the vessel, as well as an adventurous spirit in the passengers, most of whom belong to families from the vicinity of a little town at the southwestern extremity of Norway, near the city of Stavanger. Those who came from the farms are dressed in coarse cloth of domestic manufacture of a fashion different from the Americans, but those who inhabited the town wear calicoes, ginghams, and gay shawls, imported, we presume, from England. The vessel is built on the model common to fishing-boats on that coast, with a single topsail, sloop-rigged. She arrived with the addition of one passenger born on the way.



List of Passengers on board of the bremen Ship Olbers H. W. Exler My bound from Bremen to New Orleans

Names	Last Dwelling place	Occupation	Years of Age
Cabin			
Martin Stephan	Dresden	Preacher	61.
Martin " his son	"		16.
Theodore Julius Brohm	"	Candidate	30.
C. F. Fischer	"	Merchant	48.
Julie " his wife	"		32.
Louise Günther	"		32.
Gustav Taeckel	"	Cashier	32.
Francis Adolph Marbach	"	Attorney	40.
Louise " his wife	"		34.
Gustav	"		11.
Clara	"		6.
Victor } his children	"		5.
Martin	"		2.
Eduard Tehse	"	Recorder	35.
Mathilde " his children	"		9.
M. Emil Julius Moritz Wege	"	Candidate	38.
Hermann Walther	"	Preacher	29.
Sophie Schneiderin	"		40.
Fred. Goeschner	Königsbrück	Painter	44.
Steerage			
Heine Aug. Doederlein	Leipzig	Merchant	33.
Fr. Wm. Barthel	"	Occonomist	47.
Caroline Juliane " his wife	"		34.
Richard }	"		11.
Mathilde } his children	"		9.
Theodor }	"		7.

First Page of Original Passenger List of Ship "Olbers."
Now at New Orleans. Photographed for Mr. Fred W. Gast, of Washington, D. C.

The coming of these 53 passengers resulted in the founding of the first Norse colony in America, and therefore this date may be properly fixed as the beginning of this exodus of people from Norway to the New World.

57) On east bay of Koburg Hall, interior. — The ship *Olbers,* a three-masted schooner, on which the last of our Saxon pioneers left the harbor of Bremen, in November, 1838, arriving at New Orleans January 20, 1839. The carving is made after an ancient painting of the vessel. On this ship were persons who later had a distinguished career in the Missouri Synod. Part of the ship's register is shown in the first part of this book.

58) East gable, Koburg Hall. — Hammer, Pen, and Scroll, commemorating the posting of the Ninety-five Theses by Martin Luther on the church-door at Wittenberg. This ushered in the Protestant Reformation, since here for the first time an appeal was made to Bible and conscience against the abuses that were destroying Christianity.

59) Large cartouche on west elevation of Service Building. The carving is emblematic of the founding of the Missouri Synod. It shows an eagle just lifting his wings for flight. Over it twelve stars, representative of the twelve pastors and congregations who founded the Missouri Synod at Chicago, April 26, 1847. At this meeting the constitution was adopted under which the Missouri Synod is now doing its work.

II. Stained Glass.

The term Stained Glass is an unsatisfactory one since it can be taken in several different meanings. In one sense it signifies the colored glass used in the production of windows containing figures and ornamental work. It is sometimes limited to glass which has been treated with yellow stain prepared from silver. Again, there is ornamental glass which has been painted and then fired in such a manner that the pigments have become part of the glass.

In the decorative glass of the Seminary both stained glass and painted glass have been used; both kinds are enclosed in leaded designs — a circle, a shield, or a lozenge. There is stained glass in the Postgraduate Lecture-room and in the windows of the Lecture-hall Stairway, also in certain Library windows. It is recognized by the fact that the glass has in itself certain colors, mixed with it in the manufacture. The outlines of the designs are formed by lead. The glass of different colors has been cut into patterns to fit the designs made by these leads. While fine in effect, this stained glass does not at all compare in appearance nor in cost with the painted glass medallions used in the Administration rooms, Library, and dining-halls. These medal-

lions consist of painted glass, that is to say, of clear glass upon which the various emblems have been painted, enameled, or etched, and have then been fired so that the color has become fused with the glass.

The pigment with which the painting is done is a fusible glass in a finely powdered condition, mixed with metallic oxides, which supply the coloring matter or, rather, the opaque element. Its melting-point must necessarily be just a little lower than that of the glass on which it is used. Within recent years chemical analysis of samples of painted glass whose pigment has stood the test of hundreds of years' exposure to the atmosphere has enabled manufacturers to produce color which can be relied upon as permanent; so there is no longer any reason for painters to waste time and risk failure by experimenting. All these colors are finely ground, work well under the brush, and require a high temperature to fire them.

In some of our medallions other processes were used. The D'Ascenzo Studios of Philadelphia, which prepared all our stained glass, write us: "Owing to the great variety of subjects and the realistic presentation of some of them by your designer, it was necessary that we use every process known to the modern artist in stained glass. You will, therefore, find, upon analysis of our work, that we used not only silver stain, but enamels as well, and also resorted to etching some of the richer colors, such as blues and reds." In enameling, the color does not become part of the glass, but lies on the surface in an opaque film, giving an effect

very similar to what might be produced by colored paper. The silver stain which has been mentioned above stands out as a curious exception from other glass colors. It is really a stain, the silver of which it is composed penetrating the surface of the glass and producing a perfectly transparent color, with no opaque layer upon the surface.

Stained Glass in Postgraduate Lecture-Room.

The medallions in these four windows are executed in stained glass. In view of the confusion which prevails regarding this term, a slight repetition will be forgiven: Most of the glass in our buildings is painted glass. The artist paints his designs upon glass, which is then fired, being heated to such a degree that the color fuses with the surface of the glass and thus becomes permanent. Stained glass, on the other hand, is glass with which the colors have been mixed in the manufacture, so that they penetrate the glass. When a design is made for stained glass, the artist must prepare his leads according to the design submitted and then cut out of colored glass the exact forms to fit designs.

The stained glass in this room is to remind the students of the ministerial office, the em-

blems being in some way related to their future work.

1) *Bishop's Crook.* — This denotes the minister as a pastor, or shepherd of Christ's flock. It is here given the shape of the flowering staff of Aaron, as an indication of the eternal nature of the priestly office, once held by the sons of Aaron, then by Jesus Christ as the world's High Priest, after the order of Melchizedek, the Author of salvation, whose Gospel is now committed to the ministry. See also Medallion 13.

2) *Keys.* — The Office of the keys is defined in the Lutheran Confessions as "the peculiar church power which Christ has given to His Church on earth to forgive the sins of penitent sinners unto them, but to retain the sins of the impenitent as long as they do not repent."

3) *Scroll of Prophecy.* — Indicating the Gospel-message which the ministry has received from prophets and apostles in order to build the kingdom of God. The ancient scrolls were long bands of parchment rolled upon two handles by which they could be held up for reading. The above sketch was made from ancient Jewish scrolls, which illustrate an article by Morris Jastrow, "The Bible and the Assyrian Monuments."

4) *Tables of the Law.* — Represents the two stone tablets on which God wrote the Ten Commandments.

Stained Glass in Stair-Windows of Lecture Halls, North Front.

The stained glass in these windows represents symbols which the Bible and ancient tradition connect with the person and work of Jesus Christ.

5) *Lion of Judah.* — This symbol is derived from the prophecy of Jacob, Gen. 49, 9: "Judah is the lion's whelp." In accordance with this prophecy, John calls our Lord "the Lion of the tribe of Judah." Rev. 5, 5.

6) *The Brazen Serpent.* — This symbol was adopted by our Lord Himself when He said, John 3, 14 f.: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man

be lifted up, that whosoever believeth in Him should not perish, but have eternal life." The reference is to Num. 21, 9, when Moses erected a serpent made of brass, upon which the Israelites might gaze and be healed of the bites of poisonous serpents sent among them as punishment for their sins.

7) *Bird Phoenix.* — This is a heathen symbol, adopted by the Christians as an emblem of the resurrection of Christ. According to a Greek fable a certain bird would burn himself alive every five hundred years and would rise again young and strong from the ashes. The reason is plain why Christianity adopted this strange legend of the Phoenix as a symbol of Christ rising from the grave.

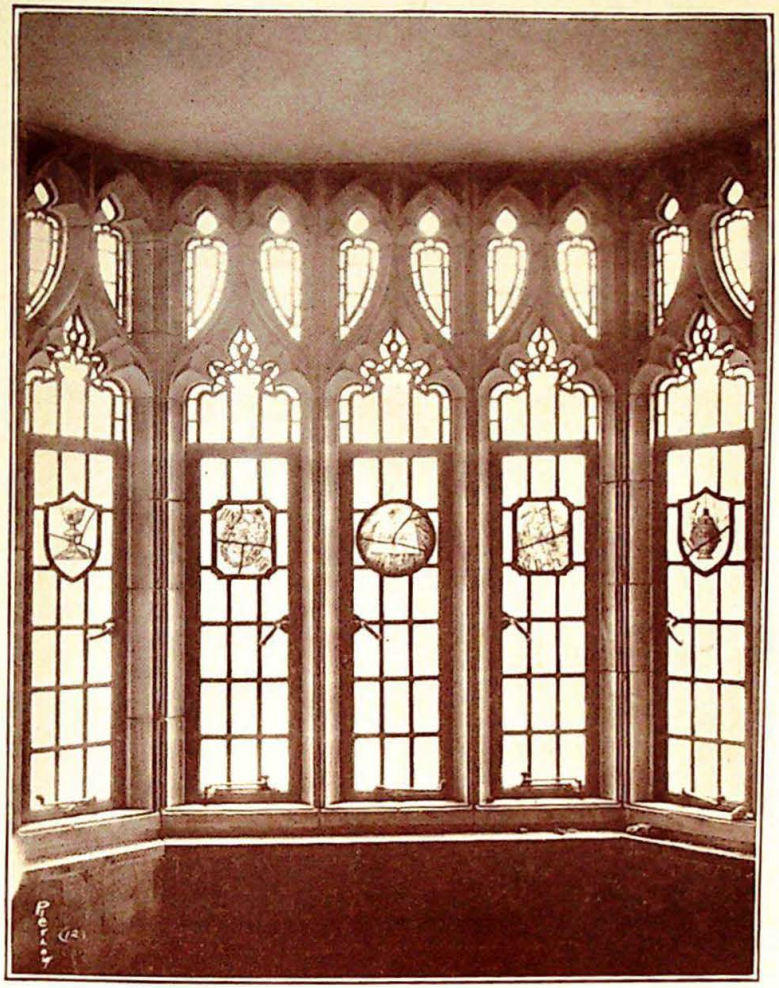
8) *Lamb and Banner.* — The representation of Christ under the figure of a lamb is one of the oldest in Christian art. Christ is called the Lamb of God, John 1, 29, as the great Sacrifice for the sins of the world. Often, as in this medallion, the lamb is shown bearing a banner of victory.

Painted Glass in President's Room.

The emblems in these windows are to remind the honored occupants of the trials as well as of the blessings which are incurred with the task of preparing students for the Holy Office. Of the eleven emblems the six on the west windows (front) refer to the inner life, those on the south windows to the outward manifestations of theological teaching. The Bible is repeated in both sets of symbols, as indicating that for the personal life of the teacher as also for the outward growth of the minister the Bible is the one prime essential.

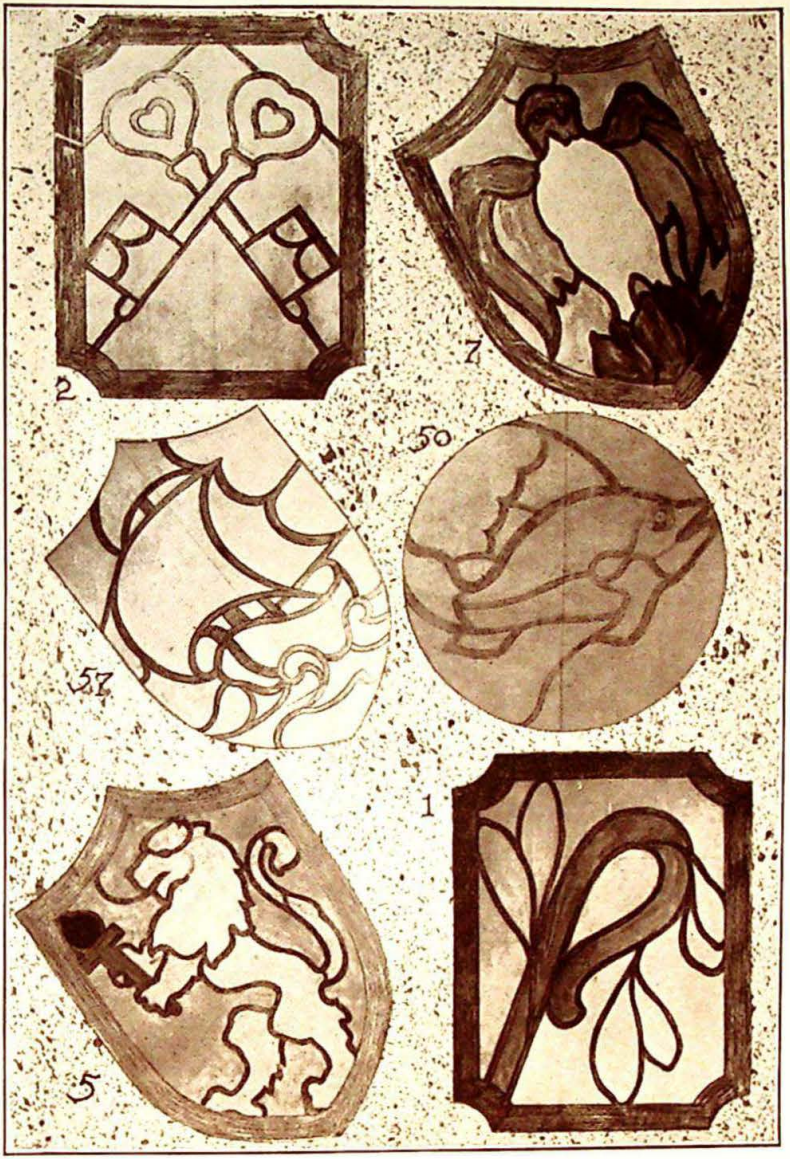
9) *Sacred Monogram.* — See No. 41.

10) *Chalice.* — Indicating the communion of the Christian heart with God through the grace of the Holy Sacrament. The



East Window in President's Room.

Showing proportion, in size, of medallions and windows and their location. Note typical shapes — shield, lozenge, and circle.
(For description see painted glass medallions 10—14.)



Stained Glass in Academic Group.

2. Keys. 7. Phoenix. 57. Ship. 50. Fish. 5. Lion of Judah.
1. Shepherd's Crook.

beautiful cup shown in this medallion dates from the second half of the fifteenth century and is shown in *Archiv fuer kirchliche Baukunst,* 1877.

11) *Crown of Thorns.* — As our Lord passed through suffering to glory, so the laborers in His vineyard cannot attain to eternal life without sorrows and tribulation. The design is built upon an iron grill worked into a chair of the church at Great Warley, Essex, England.

12) *Open Bible.* — The great symbol of the Lutheran Reformation. Above it is the triangle as symbol of the Trinity, inscribed with the Hebrew letters which read JEHOVAH.

13) *Rod of Aaron.* — When the Lord was about to approve of Aaron as high priest over his people, he called upon Moses to lay into the Tabernacle a rod for each of the chiefs of Israel. The next morning the rod of Aaron had budded and brought forth buds and bloomed blossoms and yielded almonds. Num. 17, 8. Thus Aaron was established in his priesthood. The budded rod was preserved in the Ark of the Covenant. It is the symbol of the everlasting priesthood by which Jesus has made the atonement for the sins of mankind. The design is exact, showing the true color of the leaves, blossoms, and fruit of the almond-tree.

14) *Censer.* — Censers were used in the Temple for the burning of incense. The rising smoke of the incense was the symbol of the prayer of the faithful ascending to God. In medieval times the censer took the form as here shown. The magnificent censer here depicted is based upon a censer in the Markisches Museum, Berlin. (*Archiv fuer kirchliche Baukunst,* 1877.)

15) *Western Hemisphere.* — See note under No. 17.

16) *The Bible.* — See note under No. 17.

17) *Dove.* — Emblem of the Holy Spirit. This medallion dominates the five in this group of windows. The meaning of this set of medallions may be stated as follows: All the work of this Seminary must fail unless the Holy Spirit Himself (No. 17) through the Word of God (No. 16), again brought to light by Luther (No. 18), preserves unto us those blessings which from Concordia Seminary have spread to both hemispheres (Nos. 15, 19).

18) *Luther Emblem.* — See note under No. 68.

19) *Eastern Hemisphere.* — See note under No. 17.

Painted Glass in Faculty Room.

College Seals.

20) *Seal of Concordia Teachers' College, River Forest, Ill.* The oldest Normal School of the Missouri Synod, formerly located at Addison, Ill. The reference is to John 8, 31. 32: "Then said Jesus to those Jews which believed on Him, If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."

21) *Seal of Concordia College, Fort Wayne, Ind.* (the oldest preparatory school of Concordia Seminary). — It was once combined with the Seminary at St. Louis. This accounts for the fact that the inscription in both is the same: "Light from above."

22) *Seal of Concordia Seminary, St. Louis, Mo.* — See No. 21.

23) *Seal of Concordia College, Milwaukee, Wis.* (a preparatory school of Concordia Seminary). — The torch of knowledge over which the Holy Spirit sheds His rays. This emblem is an invention of the Committee.

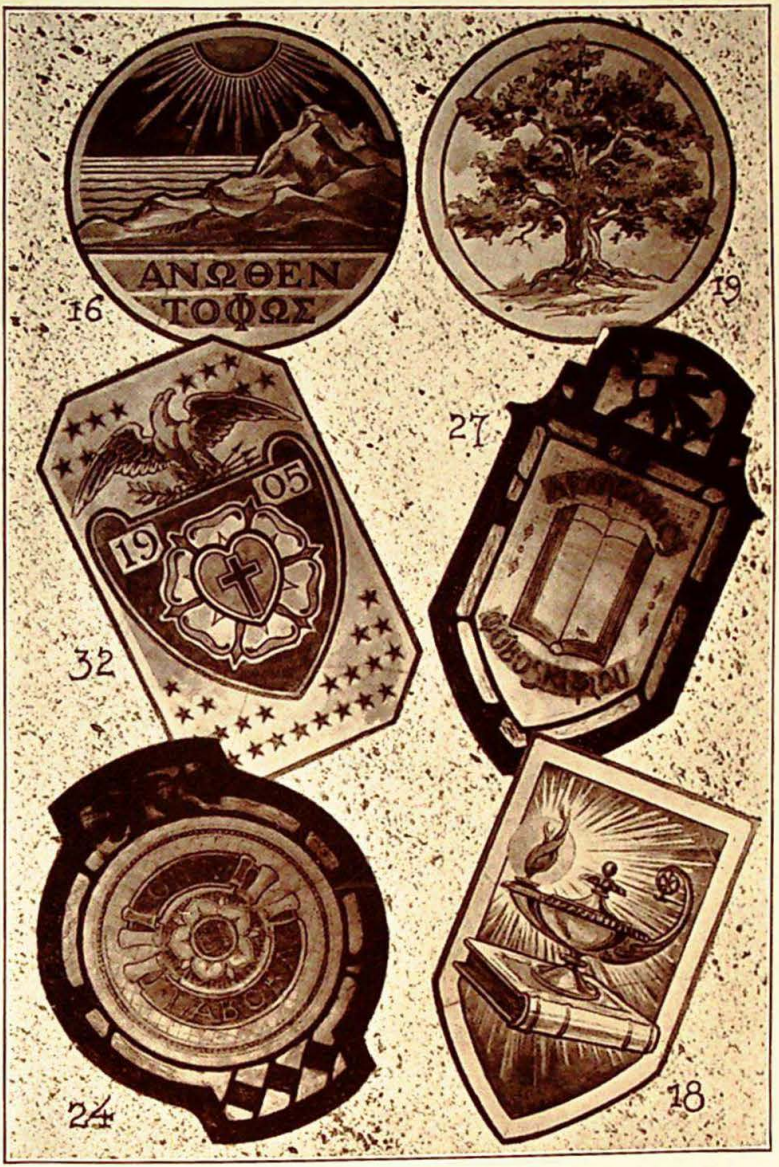
24) *Seal of Concordia Teachers' Seminary, Seward, Nebr.* (a normal school of the Missouri Synod). — The seal shows a book with an ancient lamp, of which the handle terminates in a modified form of the sacred monogram. See No. 41.

25) *Seal of Concordia Theological Seminary, Zehlendorf,* near Berlin, Germany (a ministerial training-school of the European Lutheran Free Church, affiliated with the Missouri Synod. This institution was established through the liberality of a few laymen of our Synod). — The seal displays a sturdy oak.

26) *Seal of Concordia College, St. Paul, Minn.* (a preparatory school of Concordia Seminary). — It shows two quill pens crossed, symbolical of study, with a lamp above, and the Minnesota State flower, the lady-slipper, below.

27) *Seal of Concordia College, Springfield, Ill.* (a ministerial school of the Missouri Synod). — This seal, showing the open Bible with book, oak-leaves, and laurel, inscribed "Word of God," is a creation of the Committee.

28) *Seal of St. Paul's College, Concordia, Mo.* (a preparatory school of Concordia Seminary). — The book signifies knowledge, and the inscription reads: "With the Help of God."



College Seals in Faculty Room. (Painted Glass.)

16. St. Louis. 19. Berlin. 32. Portland. 27. Winfield.
24. Conover. 18. Seward.

29) *Seal of Immanuel Lutheran College, Greensboro, N. C.* (an institution for the training of colored Lutherans for service in the Church). — The inscription: "For Christ, Church, and Country."

30) *Seal of Concordia College, Conover, N. C.* (a preparatory school of Concordia Seminary. This school also provides a general course and is coeducational). — The inscription signifies: "Pray and Work."

31) *Seal of Concordia College, Bronxville, N. Y.* (a preparatory school of the Missouri Synod). — The seal displays a globe inscribed JEHOVAH, surmounted by a cross and floating over a dove. The scroll is inscribed, "Without the Lord All Is in Vain."

32) *Seal of Theological Seminary, Wauwatosa, Wis.* — The theological seminary of the Wisconsin Synod displays the Luther emblem. See explanation under No. 68.

33) *Seal of St. John's College, Winfield Kans.* (a preparatory college of Concordia Seminary). — The inscription signifies: "The fear of the Lord is the beginning of wisdom."

34) *Seal of Concordia College, Edmonton, Can.* (a preparatory school of Concordia Seminary). — The seal shows the Canadian maple-leaf and a Bible inscribed with the Alpha and Omega, and with a cross imposed.

35) *Seal of Concordia College, Porto Alegre, Brazil.* — The theological seminary and classical school of the South American congregations of the Missouri Synod.

36) *Seal of California Concordia College, Oakland, Cal.* (a preparatory school of Concordia Seminary, founded in 1906). It displays the Alpha and Omega on an open book. For Alpha and Omega see stone schedule No. 12.

37) *Seal of Concordia College, Adelaide, Australia* (the divinity school and college of the Australian Synod, affiliated with our own). — The symbols are a rising Sun, Book, Cross, Lamp, and inscription: "Steadfast in Matters of Principle, Temperate in Method."

38) *Seal of Concordia College, Portland, Oreg.* (a preparatory school of Concordia Seminary). — It displays the Luther emblem (see No. 68) with the American eagle and the date of its founding, 1905.

39) *Concordia College, Austin Tex.* (a preparatory school of Concordia Seminary). — The Bible and torch with the star

emblematic of the Lone Star State are a combination suggested by the Committee, since this college had only in 1923 been voted by Synod and at present (1926) is not yet built.

40 a) *Anchor.* — As the anchor holds the ship during the storm lest it be dashed against the rocks, even so the Christian's faith gives steadiness to his ship of life lest it be dashed upon the reefs of doubt and despair.

40 b) *Crown.* — The symbol of the Christian's daily victory over the world, the flesh, and the devil and of his final victory over his enemies when he enters eternal life. The symbol is based upon such texts as 2 Tim. 4, 8: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

41) *Sacred Monogram.* — It is also called the *Chi Rho* and is the oldest Christian symbol. It unites the two Greek letters *X* (pronounce Ch) and *R*, the two together being the first letters of the word "Christos," the Greek word for Christ. It has been found on many of the most ancient Christian monuments. The present design is an exact reproduction of the monogram found on a Christian stone coffin now in the Lateran Museum in Rome, pictured by Rossi in his *Roman Catacombs*, page 320.

Pritzlaff Library.

The glass medallions in the twenty-six windows of the main Reading-room combine great beauty of execution with emblems full of meaning to the Lutheran student. Interspersed with symbols of the ancient Christian Church there are reproductions of medieval letters, one in each medallion, which, beginning with the square bays on the north side of the room and continuing from left to right on nine windows of the front bay windows, spell out the words L.E.G.E. V.E.R.B.U.M. D.E.I., a sentence sig-

nifying a constant admonition to all who use this library: "Read the Word of God!"

42) *The Ship.* (Stained glass.) — On many of the ancient Christian monuments the church is pictured as a ship, with Christ standing at the mast as pilot to direct its course over the troubled sea of life to a blissful eternity.

43) *Letter L.* — Leaf-work and dragon. The original of this painting is found in Luther's first German Bible, printed in the year 1534.

44) *Letter E.* — The decorations are of remarkable beauty. This initial appears in Luther's first complete German Bible, published in 1534.

45) *The Chalice.* (Stained glass.) — Symbol of the holy Sacrament of the Altar.

46) *The Dove.* (Stained glass.) — From the most ancient Christian times, symbol of the Holy Ghost. It is derived from the story of Christ's baptism, when the Holy Ghost descended upon the Savior in the form of a dove.

47) *Letter G.* — Initial, entirely composed of Gothic scrolls and leaf-work. From the third part of Luther's Old Testament, printed in 1524.

48) *Letter E.* — Gothic leaf-work forms the letter, which is surrounded by angels. Exact reproduction of an initial letter contained in Luther's translation of the Old Testament, 1524.

49) *The Fish.* (Stained glass.) — One of the oldest of all Christian symbols. It has a very peculiar origin. The Greek word for fish is I.CH.TH.Y.S. The early Christians found that the letters in this word are the initial letters of the sentence *Jesus Christ, Son of God, Savior.* In the days of persecution, when it was death to be known as a Christian, the believers would carve a fish upon the tombstones of their dead and by this means make known to the believers that one of their number was buried here. Like the other leaded designs in this room, this beautiful drawing is the product of our artist.

50) *The Anchor.* (Stained glass.) — See remarks on No. 40 a.

51) *Letter V.* — Antique Gothic initial, showing grotesque head with leaf-work. Used in Luther's Bible in the year 1534.

52) *Letter E.* — Illuminated medieval letter used in Luther's Bible of the year 1531. (Werckshagen, *Der Protestantismus,* Vol. I, p. 82.)

53) *The Crown.* (Stained glass.) — See remarks on No. 40 b.

54) *The Crux Ansata.* (Stained glass.) — See remarks on No. 62.

55) *Letter R.* — Fish and Gothic leaf-work. This initial is taken from Luther's Bible of the year 1534.

56) *Letter B.* Lamb and Banner. — Medieval initial, reprinted in *Archiv fuer kirchliche Baukunst,* 1877.

57) *The Sacred Monogram.* (Stained glass.) — See No. 41.

58) *The Anchor.* (Stained glass.) — See No. 40 a.

59) *Letter U.* St. Cecilia and the organ. — Ancient Gothic initial. *Archiv fuer kirchliche Baukunst,* 1877.

60) *Letter M.* — Illuminated medieval letter pictured in *Archiv fuer kirchliche Baukunst,* 1881, plate 7.*

61) *Crown.* (Stained glass.) — See No. 40 b.

62) *The Crux Ansata,* or looped cross. (Stained glass.) — This form of the cross was used by the early Egyptian Christians, uniting the Egyptian symbol of life with the Christian cross.

63) *Letter D.* — Taken from a woodcut in Luther's Bible of 1534.

64) *Letter E.* — This letter is taken from a splendid manuscript of the Bible written by a monk who lived about A. D. 1437. It is an illuminated (colored) initial from the Book of Job, the upper half showing Job tormented by the devil and by his wife, the lower field showing the Old Testament saint giving thanks for his deliverance. Original in W. Walther, *Die Deutsche Bibeluebersetzung des Mittelalters,* p. 311.

65) *Letter I.* — This letter is an exact reproduction of an initial found in the text of Luther's printed Bible of the year 1534.

66) *Chalice.* (Stained glass.) — See No. 45.

67) *Dove.* (Stained glass.) — See No. 46.

(For description of memorial name panels see Nos. 164—179 below.)

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* The use of this magazine was made possible by Architect John J. Zink, of Baltimore, Md., who very kindly lent his copies to the Committee.

The Dining-Halls.

KOBURG HALL.

The south wing of the Service Building group is one of the two dining-halls, called Koburg Hall. (See Stone Emblems, No. 53.) All the ornamental stone and glass in this hall is related to the history of Christianity and Lutheranism outside of the United States; particularly, the painted glass medallions are related to the great confession of the Lutheran Church, the Augsburg Confession, adopted at Augsburg, Germany, while Luther was being protected at the castle Koburg by his friends. In this strong castle he was secure against his enemies and was close enough to the princes and theologians who were submitting their confession to the Emperor and the Princes of Germany. This was in 1530. The Augsburg Confession consists of brief articles, in which for the first time the ancient Apostolic Doctrine was publicly confessed by the Church against the errors of Romanism. It is the oldest confession of the Protestant Church. All others have borrowed from it, particularly the Church of England.

In subscribing to the Augsburg Confession, the leaders of the Reformation risked their lives

and their property. It was only through the providential interference with world affairs that the Roman Catholic Emperor and his princes were kept busy in military campaigns so that they were not able to obey the command of the Pope and crush out Lutheranism. But the original signers of the confession could not foresee these favorable leadings of Providence. Every one of them risked his life by confessing his faith.

Accordingly, surrounding the Luther coat of arms there are displayed in this hall most prominently the coats of arms of the signers of the Augsburg Confession. These are flanked by the twenty-four cities of Germany which were the first to adopt the Lutheran faith. These cities have been regarded worthy of a memorial, since they too, magistrates as well as citizens, risked their very existence by accepting a faith which was under the curse of the Pope and which the Emperor had sworn to destroy. These emblems extend on the south side of the hall as far as the chimney and on the north side of the hall to the end of that row of windows, excepting the last two (Brazil and Argentina).

The significance of the name given to this hall will now be understood. It is to remind

those who dine within its walls of the faithful witnesses of the past. It is also to remind them of the world-wide expansion which the faith of the Augsburg Confession has under the providence of God experienced. For this reason the remaining emblems in this room are given over to the principal countries in which the Lutheran faith has found a home outside of the United States. They are Brazil, Argentina, Sweden, Norway, Denmark, Slovakia, the Canadian provinces, and Australia.

The emblems to the left and right of the Luther Seal are the coats of arms of the signers of the Augsburg Confession: John, Duke of Saxony, Elector (No. 70); George, Margrave of Brandenburg (No. 76); Ernest, Duke of Lueneburg (No. 77); Philip, Landgrave of Hesse (No. 73); John Frederick, Duke of Saxony (No. 72); Francis, Duke of Lueneburg (No. 77); Wolfgang, Prince of Anhalt (No. 74); Senate and Magistracy of Nuremberg (No. 75); Senate of Reutlingen (No. 78). The originals of these medallions were prepared from a set of water-color drawings made by a German artist some fifty years ago and now in the possession of Rev. E. F. Engelbert, of Baltimore, who placed these designs at the Committee's disposition.

The remaining twenty-five medals of the

confessors' group are the coats of arms of the first cities to accept the Reformation. The first inkling that such designs were in existence was received from a study of the historical medals in the archives of Concordia Seminary. A subcommittee was searching in this collection of coins for emblems that might be embodied in our group. A number of medals were found which have been translated into carved stone at several points in our group (see Nos. 11 and 54). A precious find was a medal struck in 1830 in commemoration of the three-hundredth anniversary of the signing of the Augsburg Confession. On this coin are shown engraved twenty-five coats of arms, disposed in a circle, each the size of a pea, yet cut with such perfect art that through the microscope each of the coats of arms, properly shaded to indicate coloring, was discernible. No names were given with these shields to indicate their meaning, but a search through Reformation histories finally resulted in the correct list of names. Meyer's German "Encyclopedia" was found to contain illustrations that confirmed in detail the engravings on the coin of 1830. The drawings were then enlarged by our artist and were colored in accordance with the information thus obtained. They are now a collection of painted glass of the

highest significance for Lutheran history and probably without a parallel in the world.

A connecting link between these symbols of the original Lutheran confessors and the present-day limits of Lutheran expansion is the coat of arms of Gustavus Adolphus (No. 106), the heroic Swedish king who saved the cause of Protestantism at the time of the Thirty Years' War.

68) *Martin Luther Emblem.* — The seal of Dr. Martin Luther dominates this entire hall. From the great Reformer, supported by the princes and states shown on the colorful emblems that flank this seal to the right and left, the blessings of the Gospel have gone out to the countries whose coats of arms are subjects of the remaining designs. The emblem adopted by Martin Luther has often been explained, but never better than by Luther himself, who wrote in 1538 to a friend: —

"As you request to know if my arms are properly hit upon, I take pleasure in communicating to you my first ideas, which I desire to epitomize in my signet as a badge of my theology. The first is a black cross on a heart in natural color, to remind myself that faith in the Crucified is our salvation. For if we believe from the heart, we become righteous. But although it is a black cross, which mortifies and causes pain, it still leaves to the heart its own color and does not destroy our nature, that is, it does not kill, but rather keeps the heart alive. For the righteous shall live by faith, but — by faith in the Crucified. But this heart shall be placed in a white rose to show that faith gives joy, comfort, and peace. Therefore the rose should be white and not red, because white is the color of the spirits and the angels. This rose should be set in an azure field, because this joy in the Spirit and faith is a beginning of the coming and heavenly joy; indeed, already contained in it and anticipated in hope, but not as yet revealed. And around this field a golden ring, because this heavenly happiness is eternal and everlasting, and as much more precious than all other joy and riches as gold is the foremost and most precious metal. Christ, our dear Lord, be with your spirit unto that life! Amen."

69) *Coat of Arms of the City of Schmalkalden.* — Here the representatives of the Reformation movement met in 1531

and formed a union for defense against the Roman Catholic Emperor Charles V, who was sworn to suppress Lutheranism. A result of another meeting (1537) is the statement of the errors of Romanism, which is now called the Smalcald Articles. These Articles are one of the official confessions of the Lutheran Church. The shield shows a castle with a red-and-white-barred lion on a blue field and a partridge on a hill.

70) *Coat of Arms of John the Constant, Elector of Saxony* (born 1468, died 1532). — He was an ardent friend of Luther, a hearer of his sermons, a student of his teachings, and conscientiously furthered the Gospel as expounded by him. After his accession to the electorate he was not intimidated by the dangers incident to the stand he assumed and even risked the loss of his dominions rather than be untrue to his convictions. His fidelity, firmness, and unflinching courage secured for him the surname of "The Constant." One of the original Protestants of Speier, 1529, where he signed, with others, the famous protest, holding that "in affairs relating to the glory of God and the soul's salvation each man must stand before God and give account of himself." He was a leader of the Smalcald Union. Luther preached his funeral sermon. His coat of arms shows the same heraldic emblems as that of his son, but differently arranged.

71) *Coat of Arms of the City of Speier* (Speyer; English, Spires). — The name is famous in church history because in this city the adherents of the Reformation recorded a protest (1529) against laws oppressing freedom of conscience. The name "Protestant" is derived from this protest. The coat of arms shows a conventionalized drawing of the Cathedral of Speier.

72) *Coat of Arms of John Frederick, Elector of Saxony.* — He was the son of John the Constant; born 1503, died 1554. One of the original signers of the Augsburg Confession. He was one of the earliest among the princes of Germany to approve of Luther's course, heard his confession at Worms, and was one of the original Protestants who met at Speier. He became head of the Smalcald Union and was a liberal supporter of the University of Wittenberg. He remained true to the faith even when made a prisoner and promised liberty on condition that he would forsake the Gospel. He was a prisoner for five years. The beautiful coat of arms shows the Saxon swords and other emblems characteristic of this ancient and noble house.

73) *Coat of Arms of Philip, Landgrave of Hesse.* — He was one of the foremost Protestant princes at the time of the Reformation and was one of the original signers of the Augsburg Confession. He had become acquainted with Luther at the Diet of Worms and was the originator of the Smalcald Union, organized in order to strengthen the cause of Protestantism. His life was one of turmoil, and not all of the Landgrave's actions and policies reflected credit upon his Church. Yet for his courageous stand against the Emperor, Protestantism will ever honor his memory. The beautiful coat of arms is recognized by its three stars and four lions.

74) *Coat of Arms of Wolfgang of Anhalt.* — He was one of the noblest of all the princes who rallied to Luther's support. He became a friend of the Reformer even before the Diet of Worms, was one of the Protestants at Speier (1529), and one of the original signers of the Augsburg Confession. Rather than march in a procession at Augsburg in honor of the Mass and thereby deny his faith, he declared himself willing to give up his life. Through his connection with the Lutheran movement he lost his estates, which he left singing "A Mighty Fortress." They were, however, returned to him. He died a staunch, upright, consistent believer, 1556.

75) *Coat of Arms of the City of Nuernberg* (Nuremberg). This city was one of nine original signatories to the Augsburg Confession. It was one of the original "Protestant" cities (see No. 71) and the home of the great Lutheran artist Albrecht Duerer. The emblem shows one half of a two-headed eagle and red and white diagonal bars.

76) *Coat of Arms of George, Margrave of Brandenburg-Ansbach, the Confessor* (born March 4, 1484). — He introduced the Reformation into his country in 1528. One of the original Protestants at Speier, 1529. When, at the Diet of Augsburg, the Emperor demanded that the Protestant rulers suppress the preaching of the Lutheran doctrine, Margrave George offered to have his head cut off rather than oppose the Word of God. He remained a strong supporter of the Reformation until his death in 1543. The coat of arms contains a red eagle.

77) *Ernest the Confessor, Duke of Brunswick and Luneburg* (born 1497, died 1546). — He attended the University of Wittenberg and introduced the Reformation in his country, 1527. He signed the Augsburg Confession at the risk of losing

his position and life itself. His emblem is a blue lion, surrounded by hearts. With Ernest also his brother Francis was among the original signers of the Augsburg Confession.

78) *Coat of Arms of the City of Reutlingen.* — Through its representatives this city joined the protest of the Lutheran delegates in 1529 and a year later became one of the original signatories to the Augsburg Confession. Blue, red, and white are its colors.

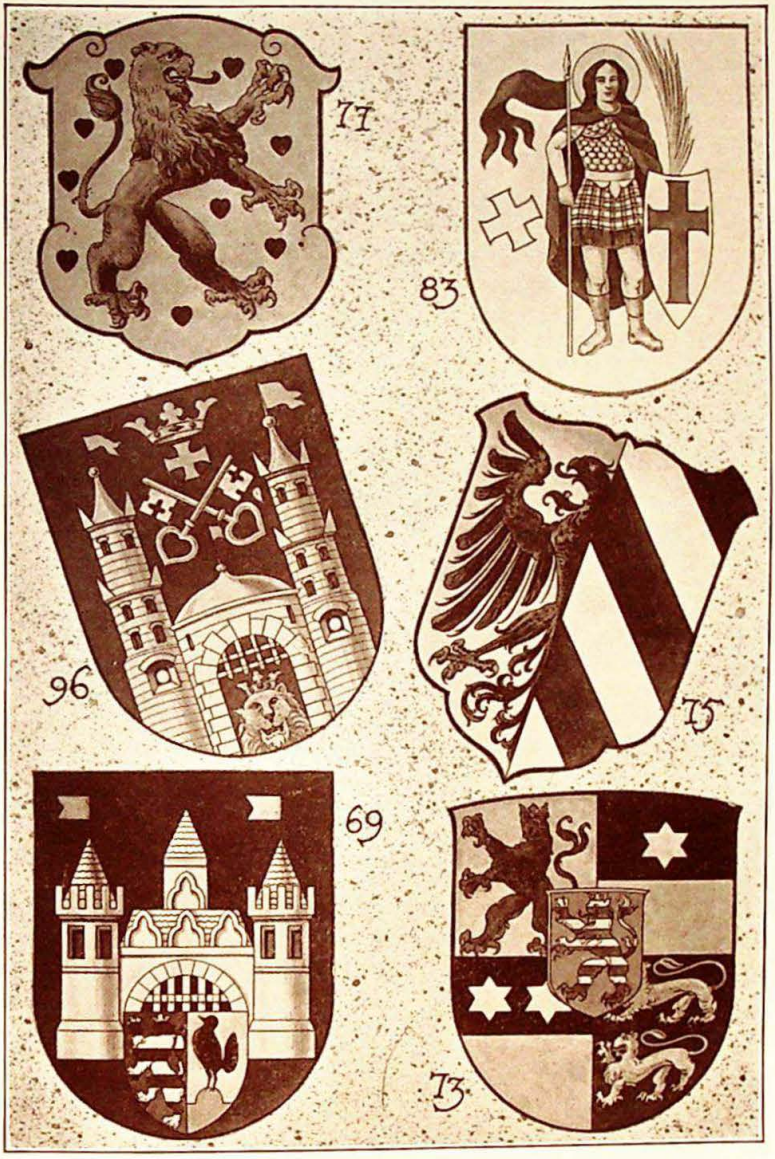
79) *Coat of Arms of the City of Augsburg.* — As the city in which the Augsburg Confession was submitted to the emperor it has acquired undying fame as the true mother of Protestantism. The emblem shows a Gothic column-head, surmounted by a pineapple, the emblem of fruitfulness. Augsburg leads the roll of confessors, followed by twenty-four other cities that imitated her heroic example.

80) *Coat of Arms of the City of Jena.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. Luther made a stop here on his return from the Wartburg. It is the site of a university which led the fight against synergism. Among its great teachers John Gerhard, Selnecker, and Buddeus deserve to be remembered. The emblem shows an angel slaying a dragon and holding a blue shield with barred lion rampant.

81) *Coat of Arms of the City of Eisleben.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession, but especially famous as the city in which Luther was born November 10, 1483, and where he died February 18, 1546. The emblem shows two eagle's wings.

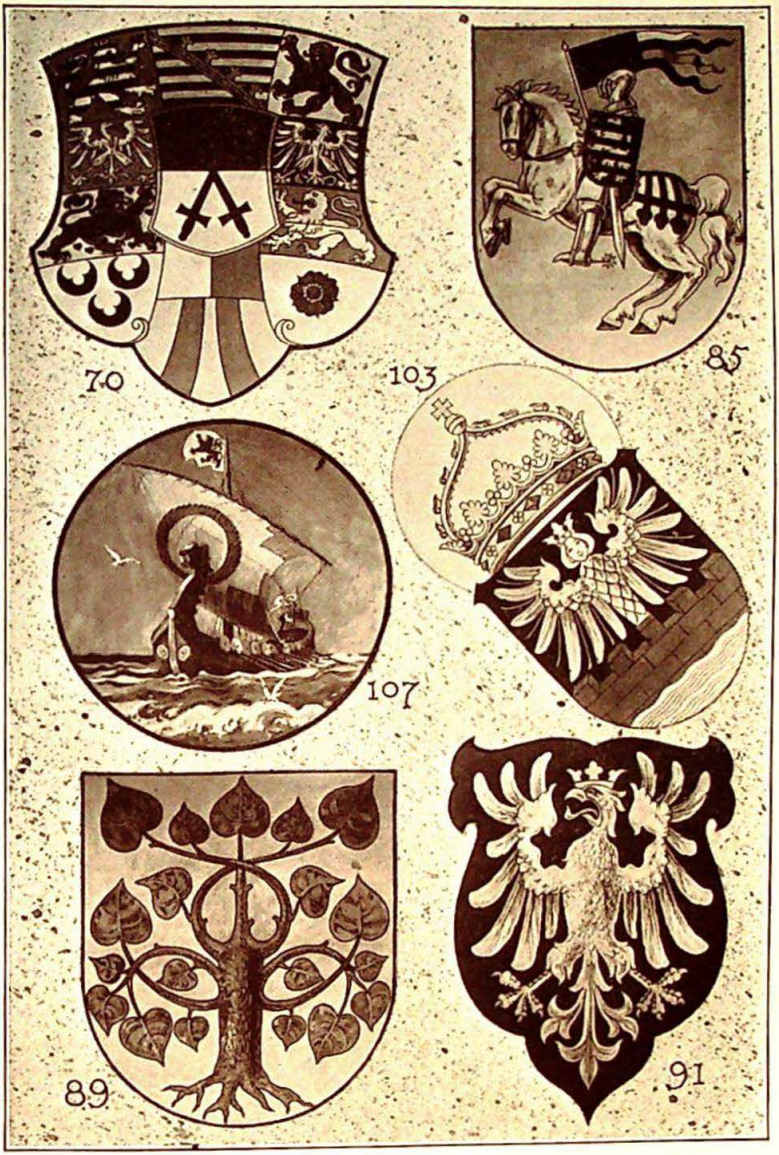
82) *Coat of Arms of the City of Magdeburg.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. The city suffered terribly during the Thirty Years' War. More than 20,000 persons were massacred when it was taken by the imperial troops. On account of the many orthodox Lutheran books printed at Magdeburg during the early age of controversies, Magdeburg has been called "the Chancellory of our Lord." The medallion shows a castle with open gates and above a virgin with laurel crown.

83) *Coat of Arms of the City of Eisenach.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession, but especially dis-



Coats of Arms in Koburg Hall. (Painted Glass.)

77. Dukes of Lueneburg. 83. Eisenach. 96. Riga. 75. Nuernberg. 69. Schmalkalden. 73. Philip of Hesse.



Coats of Arms in Koburg Hall. (Painted Glass.)

70. Duke John of Saxony. 85. Marburg. 107. Sweden. 103. Emden. 89. Lindau. 91. Frankfurt.

tinguished since 1498—1501 young Martin Luther went to school here and as the birthplace of John Sebastian Bach (see panel 180 in Assembly Hall). The coat of arms shows St. George as knight, holding the pilgrim's branch. The shield shows a red cross on a white field, the emblem of the Knights of the Temple, a religious military order of the time of the Crusades.

84) *Coat of Arms of the City of Braunschweig* (Brunswick). — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. The man who brought this city under the influence of the Reformation was Bugenhagen (see name panel 172 in Library). Among the great men who labored here were Moerlin, Chemnitz (panel 169), and Leyser (panel 165). The emblem is the Brunswick lion. The city was built by Henry the Lion about 1150.

85) *Coat of Arms of the City of Marburg.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. In this city a famous conference took place in 1529 between Luther and Zwingli for the discussion of the Lord's Supper, Luther uttering his famous sentence: "You have a different spirit from ours." The city contained in medieval days a famous headquarters of the Teutonic knights.

86) *Coat of Arms of the City of Koenigsberg.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. The city became Lutheran as early as 1523. Melanchthon helped to found the University of Koenigsberg. The three shields represent three towns, divided by the river Spregel, which were united into one city in 1724. The union is indicated by the crown.

87) *Coat of Arms of the City of Heilbronn.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. A black eagle with conventionalized heart in red, white, and blue is the symbol.

88) *Coat of Arms of the City of Leipzig.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. It is especially notable because in this city, on July 4, 1519, Luther had his debate with Eck on the primacy of the Pope and on indulgences. At the University of Leipzig, in a later age, there labored such theologians of the Church as Selnecker and Huelsemann. At

St. Thomas's Church, John Sebastian Bach was organist and choir leader. The emblems are a black lion and two blue bars on a white field.

89) *Coat of Arms of the City of Lindau.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. The Reformation had taken a foothold in this city as early as 1522. The shield shows a linden-tree, conventionalized.

90) *Coat of Arms of the City of Kostnitz* (Constance). — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. In this city John Huss was burned 1415 by order of the Council of Constance. The city joined the Smalcald Union and suffered terribly from Spanish troops for its steadfastness. The coat of arms displays a cross and a red bar.

91) *Coat of Arms of the City of Frankfort on the Main.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. As early as 1522 its magistrates permitted Lutheran preaching. The city joined the Smalcald Union, organized to defend Protestantism against persecution by fire and sword. The city's emblem is a white eagle, surmounted by a crown.

92) *Coat of Arms of the City of Strassburg.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. Among the famous men who called Strassburg their home was John Gutenberg, the inventor of the art of printing, Jacob Sturm, a friend of Luther, John Sleidanus, the historian of the Reformation, and Conrad Dannhauer, a splendid witness of orthodox Lutheranism. The shield shows a red diagonal bar.

93) *Coat of Arms of the City of Hamburg.* — The great German port, one of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. In 1528 the City Council adopted the Reformation and called Dr. Bugenhagen to organize the Church along Lutheran lines. The city adopted the Formula of Concord in 1577. Its coat of arms shows a castle with three towers and overhead two stars.

94) *Coat of Arms of the City of Ulm.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. The city was represented

among the Protestants in Speier, 1529, and soon after joined the Smalcald Union. The shield is divided into a black and a white field.

95) *Coat of Arms of the City of Memmingen.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. The shield displays one half of a double-headed eagle and a red cross on a white field.

96) *Coat of Arms of the City of Riga.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. The city became the center of the Reformation movement in the provinces on the Baltic Sea. During the Bolshevik reign of terror in 1918 a number of Lutheran ministers were cruelly massacred because they refused to deny their faith. The shield displays a fortress with lion-head, keys, cross, and crown.

97) *Coat of Arms of the City of Wittenberg.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. From Wittenberg, the home of Martin Luther, the light of the Gospel has come to every quarter of the globe. It is the birthplace of the New Age. The coat of arms shows the river Elster in the foreground. On a symmetrical design of fortress and church-towers the armorial shields of the Electors of Saxony are shown.

98) *Coat of Arms of the City of Luebeck.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. In 1528 Luther's writings were publicly burned, but two years later citizens and magistrates joined the Reformation movement. Bugenhagen furnished the constitution for Luebeck's congregations. The city joined the Smalcald Union. A two-headed eagle with red and white shield is the ancient coat of arms of this city.

99) *Coat of Arms of the City of Noerdlingen.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. The Reformation was introduced in 1523, and the city joined other German cities in their protest submitted at Speier, 1529, by which they demanded the right to worship God according to their conscience. Its emblem is a black eagle, crowned.

100) *Coat of Arms of the City of Erfurt.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession; famous also because it is

the home of the university attended by Luther and of the monastery which he entered as a monk. It accepted the Reformation in 1525. The city's emblem is a wheel.

101) *Coat of Arms of the City of Schwaebisch-Hall.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. The symbol shows an open palm and, in a field above, a Maltese cross.

102) *Coat of Arms of the City of Bremen.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. The first preacher of the Reformation who appeared in the city of Bremen was Henry of Zuetphen, 1522, who was lynched by fanatic peasants soon after. The city joined the Smalcald Union, organized for the defense of Protestantism, in 1531. The emblem is a key.

103) *Coat of Arms of the City of Emden.* — One of the first twenty-four cities that joined the Lutheran movement after the adoption of the Augsburg Confession. This city was a home of refuge for Protestants driven out of England and Holland by Bloody Mary and Philip the Cruel, the Catholic rulers of these countries. The emblem shows a stream, a city wall, and a conventional winged figure, surmounted by a crown.

104) *Seal of the Brazil District.* — One of the countries in which our own Lutheran Church has done a large amount of missionary work among the German immigrants is that great South American republic Brazil. According to the most recent figures available, we have now in Brazil more than 25,000 baptized members, who are being served by 49 ministers. In addition, work is now being done in the Portuguese language. The medallion shows a Missouri Synod church in the Brazilian forest and overhead the beautiful constellation seen in the Southern heavens, the Southern Cross.

105) *Seal of the Argentine District.* — This emblem shows the famous "Christ of the Andes," the great bronze statue erected among the mountains between Argentina and Chile. The suggestion of the Mission Board for South America was followed in the choice of this symbol, which is to be embodied in the seal of the Argentine District.

106) *Coat of Arms of Gustavus Adolphus.* — No actual coat of arms of the Lion of the North could be discovered. The research instituted by the Committee was, however, rewarded by the information that the Vasas, from which Gustavus sprang, originally used a vase as an emblem, and that this vase

was sometimes badly drawn and then resembled a sheaf of wheat. From this description and the Swedish coat of arms an emblem significant of Gustavus Adolphus was created by the Committee's artist. Against a blood-red background (Gustavus Adolphus, king of Sweden, died November 16, 1632, in the Battle of Luetzen, near Leipsic, fighting the armies of the Pope) is displayed a crowned lion rampant and in his right claw the white sword of righteousness. Below, in a small shield, the family arms, a vase against the blue and white bars of the national coat of arms. See also Gustavus Adolphus Archway.

107) *Coat of Arms of Sweden.* — Sweden is one of the Lutheran States of Europe. For nine hundred years its flag has carried a red lion. The Viking ship is based on a relic excavated at Oseberg in 1903. The window memorializes the contribution which Sweden made to Lutheran church-life in America. The population of Sweden is about 6,000,000, practically all Lutherans, and the Swedish Lutheran Church of America is one of the strongest synods, having a communicant membership of more than 200,000.

108) *Coat of Arms of Norway.* — The North Cape, with midnight sun and the cross standing high upon the cliffs above the roaring waves below, is the symbol of Norway, one of the European countries which is almost exclusively Lutheran. Of its 2,630,000 inhabitants only 200,000 are non-Lutherans. The Norwegians have contributed much to the literature and music of American Lutheranism.

109) *Coat of Arms of Denmark.* — One of the Lutheran countries of Europe. It has 1,500 pastors, 2,200 churches, and more than 3,250,000 baptized members. The emblem shows the Danish ensign, a swallow-tail red fly with the "Danebrog," or silver cross, upon it. The origin of this cross is said to date from 1219, when King Waldemar, at a critical moment in his career, averred he had seen this cross in the heavens. It is the oldest national ensign in existence.

110) *Coat of Arms of Slovakia.* — One of the countries of Southern Europe in which, despite Roman opposition, the Church of the Reformation has continued to live and flourish. The Evangelical Lutheran Church of Slovakia has 312 churches, 342 pastors and 300,000 communicant members. There are 488 congregational and church institutions, 5 publication houses, and two publication societies. The Church has five orphan

homes, 2 hospitals, 3 poorhouses, and 1 deaconess house. The new emblem of Slovakia is shown in the medallion, displaying a Greek cross surmounting three hills.

111) *Coat of Arms of China.* — In this greatest of all heathen lands our Synod has been doing missionary work for the past fifteen years. The design is original with our artist. It displays the Chinese dragon (a demon from an old Chinese print), representing the Chinese Christians' turning to the source of everlasting light — God. This symbol of the Triune God, the equilateral triangle, usually contains the Hebrew letters signifying Lord. It here contains the Chinese name for God, Shang-ti.

112) *Coat of Arms of India.* — Above the elephant, typical symbol of India, bearing a white cross on a blood-red blanket, the official emblem of India is seen. This badge is in the shape of a star in the center of a flaming sun and originally bears this inscription, "Heaven's Light Our Guide."

113) *Coat of Arms of Alberta and British Columbia Provinces.* — The rocky shores of Alberta and British Columbia are shown with a lighthouse and the sun streaming through the storm-clouds. The artist gives this interpretation: "Grounded firmly on the Rock of Ages, Christ, the Christians' faith stands like a lighthouse amid the roaring shock of this world's troublesome waters, while through the darkness and evil Heaven sends the encouraging rays of Christ's cross."

114) *Coat of Arms of Manitoba and Saskatchewan Provinces.* — This symbol has been worked up from the seal of Manitoba (buffalo and red cross) and of Saskatchewan (lion and sheaves of green wheat). The Christians of these provinces are upholding the message of the Cross, and the sheaves are being brought in.

In Vestibule: —

158) *Seal of the Ontario District.* — This coat of arms is built upon the seal of the Province of Ontario to which the Luther coat of arms has been added. The St. George's cross has been lengthened into the conventional cross of Christ. The three maple leaves are emblematic of the Trinity.

159) *Seal of the Australian Synod.* — Based upon the South Australian coat of arms, which shows a yellow field bearing a white-backed piping crow. The white star has been added as a symbol of the guiding light of divine revelation.

WARTBURG HALL.

The north wing of the dining-hall group is called Wartburg Hall. As the south dining-hall was dedicated to the history of the Church during ages past and in foreign lands, so the ornamentation of the north dining-hall, both in respect to its carved stone and its window medallions, is enlivened with symbolism bearing upon the work of the Church in the United States. Conformably with this general plan the great seal of the United States has been given the central position in the front bay and is flanked by the seals of Missouri, Perry County, and of the City of St. Louis. Medals commemorating events in the history of the Missouri Synod and views of buildings familiar to every Missourian, but also seals and other designs related to the earlier history of Lutheranism in the United States, are depicted on the medallions nearest the bay. Then follow long rows of windows on each side of the dining-hall, bearing each the seal of a District of the Missouri Synod — a series of unique importance and very beautiful appearance. A number of lay organizations within the Synod are also remembered by their seals.

115) *Great Seal of the United States.* — This beautiful reproduction of the Great Seal of the United States dominates the medallion designs in this dining-hall. Under the beneficent laws of our country, particularly the constitutional guarantees of religious freedom, our Church has developed into the twenty-eight Districts shown in these windows. Under the protection of these same laws the church organizations represented in the other medallions of this hall are conducting their successful and blessed activities.

116) *Missouri State Seal.* — The official seal of the State of Missouri, reproduced from an authentic impression.

117) *Seal of the City of St. Louis.* — This design is used on the official stationery of the City of St. Louis. The early growth of the city was due to its river commerce, and up the river by steamer came the early pioneers of our Synod.

118) *Perry County Seal.* — At Perry County, Mo., the first Concordia was built in 1839. The County Court seal of that distant age is no longer in existence, and we have been unable to unearth any impressions. However, Mr. Charles E. Cashion, County Clerk, quotes a description of the original seal, made in 1830, as follows: "A plain circular marginal label inscribed, 'Perry County Court Seal — Mo.' In the center a spread eagle having in its claws three arrows and in the center of it a harp." From this description the artist has developed the striking design shown on this window.

119) *Log Cabin.* — The original Concordia Seminary. The drawing is made after an enlarged photograph, shown at the Sedalia State Fair Lutheran Exhibit in 1925. The drawing is correct in every detail, even as to the light-and-shade effects. (See Walther Entrance.)

120) *Four-Hundredth Anniversary Medal.* — This coin was struck in 1917 at the four-hundredth anniversary of the beginning of the Reformation. It is a reproduction of the angel shown on the front page of *Der Lutheraner,* which, again, is suggested by the verses Rev. 14, 6. 7, a prophecy of the Reformation.

121) *Coat of Arms of Oglethorpe.* — General James Oglethorpe, governor of the British province of Georgia, has inscribed his name upon the roll of honor among Lutherans for receiving the Lutheran exiles who were driven by the Catholic rulers from Salzburg, Austria, on account of their faith. The

first vessel bearing the Salzburgers arrived at Savannah, Ga., in March, 1734. They were received by General Oglethorpe, who aided them in founding various settlements. — Great difficulty was encountered in discovering the correct coat of arms of that particular branch of the Oglethorpe family to which the general belonged. In tracing the heraldic data, the St. Louis libraries proving unavailing, the search led to the office of the Oglethorpe Club of Savannah, Ga., and the correct coat of arms was thus obtained. It shows a boar's head holding an oak branch, resting on a twisted bar.

122) *Coat of Arms of New Sweden.* — The colony of New Sweden was founded in 1638 by a small party of Swedish Lutherans who took possession of the mouth of the Delaware River and made a settlement there which was called New Sweden. It was the beginning of the State of Delaware. The minister of the little congregation was Reorus Torkillus. The Dutch, who had settled New York, looked upon these Swedes as intruders and in 1655 annexed their territory west of the Delaware River. The coat of arms shows the Swedish lion carrying in his claw the torch of Biblical truth, first brought to this country in its purity by the Swedes. The blue-and-white background is also taken from the Swedish coat of arms.

123) *Concordia Seminary Tower.* — This beautifully executed medallion shows the tower recognized the world over by the graduates of Concordia Seminary. It is the tower of the building erected in 1883, the four-hundredth anniversary of Martin Luther's birth. Dr. Walther was president.

124) *Medal of the Fiftieth Anniversary of the Missouri Synod.* — A night scene, very difficult to reproduce in painted glass. The design is taken from a coin struck in 1897 at the fiftieth anniversary of the Missouri Synod. Around the coin are found the texts Heb. 13, 14 and Rev. 3, 11. The ship of the Church, guided by the lighthouse of God's Word, is sailing toward the heavenly Jerusalem.

125) *Medal of the Three-Hundredth Anniversary of the Formula of Concord.* — The medallion shows the Church of Christ built upon the Rock. Matt. 16, 18. It is taken from a medal struck by the Missouri Synod on the occasion of the three-hundredth anniversary of the *Book of Concord* (1580—1880). The *Book of Concord* contains all the Lutheran Confessions, proclaiming the adherence of the Church to the Word of God.

126) *Seal of Justus Falckner.* — Justus Falckner, whose beautiful seal is shown in this medallion, was one of the earliest and most faithful preachers of the Lutheran Church in America. He began in 1703 to serve St. Matthew's Church, New York, being the first Lutheran minister ordained in America. After serving as traveling missionary along the Hudson, he died in 1724. The seal shows a falcon, emblematic of the name Falckner.

127) *Seal of Muhlenberg Churches.* — The three sheaves of wheat ready to be garnered for the eternal harvest indicate the three congregations in and about New York served by H. M. Muhlenberg. The seal is drawn after a facsimile in Schmauck's *The Lutheran Church in Pennsylvania.* (For Muhlenberg see also No. 176.)

128) *Seal of St. Matthew's, New York.* — The seal of St. Matthew's Church, the oldest Lutheran seal in America, dating from the years 1671—1723. Supplied by Rev. Karl Kretzmann. St. Matthew's is the oldest Lutheran congregation on the Western Hemisphere. Its seal shows sheaves of wheat and a cup of wine with a lamb uniting both, indicating the doctrine of the real presence of Christ in the Sacrament. An inscription surrounding the original seal reads: *Sigillum Ecclesiae Augustanae Confessionis Insulae Manhatanensis,* "The Seal of the Church of the Augsburg Confession on the Island of Manhattan."

129) *Trinity Church of Wilmington.* — The oldest Protestant church in America is the Wilmington Lutheran church in New Jersey. It was erected by Lutherans near the spot where the only Lutheran colony in America landed. The picture is taken from Schmauck's *The Lutheran Church in Pennsylvania.*

130) *Seal of Southern District.* — This beautiful design originated with our artist. It shows a pelican holding a torch and a palm-branch. The pelican is a southern symbol and especially suited for Louisiana. It is at the same time used as a symbol of the resurrection in place of the phoenix, and the legend which ascribes to the mother pelican the habit of opening her breast with her bill in order to feed the young with her blood makes it a symbol of Christ. The torch indicates spiritual knowledge; the palm, victory. The pelican is based upon a study from a photograph taken at Pelican Island, Florida.

Seals in Wartburg Hall. (Painted Glass.)

126. Justus Falckner. 153. South Wisconsin District. 156. Lutheran Laymen's League. 139. Oklahoma District. 130. Southern District. 158. Ontario District.

131) *Seal of Southern Illinois District.* — As suggested by the District President, J. G. F. Kleinhans. It shows the Bible with Alpha and Omega, with wheat and grape suggesting the Sacrament of the Lord's Table.

132) *Seal of Central Illinois District.* — Since the District had no seal of its own, President W. Heyne suggested as an emblem characteristic of the District "a church within a cornfield," Central Illinois being situated in the heart of the great American corn belt. The artist has depicted a church based upon the general style of Lutheran church architecture prevailing in Illinois.

133) *Seal of Northern Illinois District.* — This emblem is a creation of the Committee — the ship of the Church, suggested by the inland sea commerce which centers in the metropolis of the District (Chicago). A suitable inscription would be Heb. 11, 16: *Paravit illis civitatem,* "He hath prepared for them a city."

134) *Seal of Western District.* — Designed by our artist at the suggestion of President Kretzschmar. The St. Andrew's cross with the Luther seal quarters the seal. Sailboats brought the forefathers to our shores, where they could worship the true God (A and O) unmolested. The log cabin is reminiscent of the first Concordia Seminary, from which our churches have received such inestimable blessings.

135) *Seal of Michigan District.* — The seal of the District; colors supplied by the Committee. Blue, the color of hope. The laurel leaves are the crown of victory accorded to those who remain steadfast in hope.

136) *Seal of Central District.* — The cross around which two vines are intertwined. The reference is to John 15, 5: "I am the Vine, ye are the branches."

137) *Seal of Eastern District.* — A creation of the Committee, based on Eph. 6, 16. 17: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit, which is the Word of God." The arms, in harmony with the text, are Roman, as used in the time of Paul, with Christian symbolism, the cross and flaming heart, and the three sets of triple bosses on the sword, a reference to the Trinity.

138) *Seal of Atlantic District.* — This splendid emblem is built upon the official seal of the Atlantic District. As our artist puts it: "It shows the bright light of the Word of God breaking through the mists of unbelief and doubt and greeting the believer, who has equipped his ship of life with the mast of Christian faith."

139) *Seal of Oklahoma District.* — Created by the Committee. When our Church commenced work in Oklahoma, part of it was still Indian territory. The design shows the Indian calumet, or peace-pipe (designed from an original in the collection of Hotel Astor, New York). The combination of the peace-pipe with the symbol of the Holy Spirit is unique and yet pleasing.

140) *Seal of Texas District.* — Designed by Mr. Taenzer on the basis of the Walther League emblem of that State. Within a single large star (suggested by Lone Star State) there is the state flower, the bluebonnet.

141) *Lutheran School Emblem.* — The Lutheran school emblem below is the emblem of the American Luther League. The book shows superimposed a Luther emblem and above it a little acorn, flanked by L S (Lutheran Schools). The American Luther League is here remembered for its work in behalf of our Christian day-schools. Both designs originated with our artist.

142) *Lutheran Publicity Organization Emblem.* — The organization here memorialized has done pioneer work in Lutheran Publicity, particularly through Lenten services. The design originated with the Committee and shows the torch of truth in winged flight enlightening the world.

143) *Seal of Colorado District.* — President Luessenhop writes: "Our Colorado seal is very fitting and characteristic of our work. Notice the stream of the water of life flowing from the open Bible, the ice-covered mountains, etc." The mountains are colored from sketches made by our artist while on a sojourn in Colorado.

144) *Seal of California and Nevada District.* — A close rendition of the official District seal. The cross colored red represents the Atonement.

145) *Seal of Oregon and Washington District.* — Created by the Committee's artist. It combines the grape, which is Oregon's state emblem and at the same time a reminder of our

Lord's words: "I am the Vine, ye are the branches," with the rhododendron (mountain laurel) the state flower of Washington. Both plants are rooted in the Word of God.

146) *Seal of Kansas District.* — This emblem (like a number of others) was created by the Committee because the District had no emblematic device in its official seal. In all such cases the advice of the District officers was sought. The sunflower, the state flower, was chosen in the present instance, its fruitfulness representing the growth of our Church in Kansas. Aspiration for union with Christ is represented by the stars above. The number of stars in this inscription is thirty-four. This number is found on the official seal of the State of Kansas, that State being the thirty-fourth admitted to the Union.

147) *Seal of Southern Nebraska District.* — The creation of the Committee, since the District has no emblematic device on its seal. Under the watchful eye of Jehovah the seed of the Word of God falls into men's hearts, is plowed and furrowed and made receptive by the sorrows of this world, there to spring forth and bear wonderful fruit. The device was suggested by the fame of Nebraska wheat and by the parable of the Sower.

148) *Seal of Northern Nebraska District.* — The creation of the Committee. The artist acted upon the suggestion of President Harms in choosing the goldenrod, the state flower of Nebraska, as part of the emblem. To this was added the Wyoming state flower, the gentian, the Nebraska District extending also over this State. Both are united in the heart of Christ and flower under the cross, which is inscribed I. N. R. I.: "Jesus of Nazareth, King of the Jews."

149) *Seal of Iowa District.* — This is a reproduction of the official seal as idealized by our artist.

150) *Seal of South Dakota District.* — Created by the Committee. As the emigrant in the prarie schooner on the South Dakota plains always looked for a stream of water before going into camp, so our South Dakota Lutherans rest at the Water of Life, under the cross of Christ.

151) *Seal of North Dakota and Montana District.* — This seal was suggested by President Hinck: the mountains and sheep of Montana, the wheat-fields of North Dakota, and a river (the Missouri) dividing the two scenes.

152) *Seal of Minnesota District.* — An exact reproduction

of the design in the seal of the Minnesota District. A Bible with inscribed Alpha and Omega, surrounded by a laurel wreath and stars.

153) *Seal of South Wisconsin District.* — Created by our artist at the suggestion of the Committee: The Christian's faith firmly anchored in the Bible. The streams of Wisconsin, rich in finny inhabitants, suggested the fish (pickerel, drawn after a study from life); at the same time the fish was an early Christian symbol (see No. 49). The anchor is blue, the color of hope, the ring above represents eternity, and the cross-bars, each terminating in three bosses, are symbols of the Trinity.

154) *Seal of North Wisconsin District.* — Emblem suggested by the Committee. Under the all-seeing eye of God the Protestant Church flourishes into healthy spiritual growth, indicated by the arbor-vitae, a species of evergreen native to Wisconsin and a symbol of everlasting life. The interpretation of this seal is thus given by Rev. H. Meyer, President of the Minnesota District: —

"On the basis of their unswerving fidelity to the Holy Scriptures, of which Christ is the Alpha and Omega, the work of our pastors in the great Northwest has been crowned with marvelous success, the Gospel of Christ having been spread over a vast territory, including parts of Northeastern Nebraska, South Dakota, North Dakota, Montana, and the provinces of Western Canada. Daughter Districts, branched off from the Minnesota District, are: the South Dakota District, the North Dakota and Montana District, the Alberta and British Columbia District, and the Manitoba and Saskatchewan District."

155) *Seal of English District.* — Suggested by the Committee. The English District sprang from a parent stem, the original German Synod of Missouri. This is indicated by the stout trunk. It continued separately for a while as the English Synod of Missouri and in 1911 again united with the Missouri Synod. This is indicated by the intertwining of the branches in the crowns of both trees. The tree is a sycamore, which is found everywhere in Missouri and which frequently displays the characteristics set forth in the design.

In Vestibule: —

156) *Seal of the Lutheran Laymen's League.* — The Lutheran Laymen's League is an association of lay members of the Missouri Synod whose purpose is to "aid Synod in business and financial matters." The design shown on this window embodies symbols illustrating business (coin, fountain pen) and labor

(wheel, hammer). The drawing thus pictures the Lutheran business man and the Lutheran working man united in the Lutheran Laymen's League, donning the armor of Christ to labor and achieve — "All for the glory of God." The most notable effort of the Lutheran Laymen's League has been made in behalf of a $3,000,000 Endowment Fund for the support of aged ministers, teachers, and professors, and their widows and orphans.

157) *Seal of the Walther League.* — The emblem of our well-known young people's organization. It bears in its center, in pictorial language, the League's slogan, *Pro Aris et Focis*, "For Church and for Home."

(For Nos. 158 and 159 see corresponding windows in North Vestibule.)

Stained Glass in Reception-Room.

160—163) The words "Soli Deo Gloria." — This is the motto of the Missouri Synod, as it was that of the Book of Concord, adopted 1850: "To God alone be glory!" The script chosen for this inscription is that of the late medieval manuscripts, about the time of the invention of printing. The Book of Concord is mentioned in this prominent place since it contains all the confessional writings of the Lutheran Church. The red cross is symbolical of the Atonement, and the circles indicate Eternity.

Carved and Painted Timbers in Reception-Room.

On a ribbon, which forms the center of the ceiling in this room, surrounding the light fixtures, the words are carved: "Go ye into all the

world." The four directions to which the Gospel is brought from Concordia Seminary are symbolized by four birds painted on small wooden shields in the ceiling. East, or morning: the lark. West, or evening: the bird of paradise. South, or noon: the bluebird. North, or midnight: the owl. Designs furnished and colored by Mr. Taenzer. The carving was done by Mr. Maene, of Philadelphia, who donated his work on these timbers.

Memorial Panels in Pritzlaff Library.

The bottom panel in each window of the south bays is inscribed with the name of a famous theologian. Standing within the Reading-room and facing south, the names have the following order: Koren, Hoenecke, Krauth, Muhlenberg, Hutter, Calov, Brenz, Bugenhagen, Quenstedt, Gerhard, Chemnitz, Melanchthon, Bengel, Loescher, Leyser, Seckendorf.

164) *Seckendorf.* — Born 1626; died 1692. Chancellor of the University of Halle. He is best known by his great work, particularly valuable for the documents drawn from the archives of various states, *Commentarius Historicus et Apologeticus de Lutheranismo,* written in answer to the work of the Jesuit Maimbourg and indispensable even at the present day to every student of the Reformation.

165) *Leyser.* — Born in 1552. An eminent professor in the University of Wittenberg toward the end of the sixteenth century. At the time when an attempt was being made to bring

Calvinism into the Lutheran Church, Leyser did his full share in the restoration of sound Lutheranism and for the practical introduction of the Formula of Concord into the churches and schools of the Wittenberg diocese. He was later court preacher at Dresden. Particular fame attaches to him since he continued the *Harmonia Evangelistarum* begun by Chemnitz. He died in 1610.

166) *Loescher.* — Valentin Ernst Loescher, the noblest and manliest defender of Lutheran orthodoxy during the Pietistic controversy at the beginning of the eighteenth century, was born December 29, 1673. He studied at Wittenberg and Jena. He vigorously opposed the schemes of the Berlin court, which sought to effect a union between the two Protestant churches. He acknowledges no two legitimate churches of the Reformation; he knows of only one, the Evangelical; the Reformed is only a defection from her. Loescher stood firm as a rock in the disturbance of his times, guarding like a faithful sentinel the good confession of his Church against every attack. After being professor at Wittenberg from 1707 to 1709, he was called to the honored, but laborious position of superintendent and member of the Supreme Consistory at Dresden. In this position he labored unweariedly and very successfully to his very end. He died December 12, 1749.

167) *Bengel.* — Johann Albrecht Bengel was born June 24, 1687. He became one of the greatest theologians and scholars of the Lutheran Church. His most celebrated work is *Gnomon Novi Testamenti,* an edition of the New Testament with notes. Bengel held views regarding the Last Times which are based on a mistaken interpretation of the "millennium," but in all other respects remained a sober and sound theologian. He died November 2, 1752.

168) *Melanchthon.* — Philip Melanchthon, son of George and Barbara (Reuter) Schwartzerd, was born February 16, 1497. He studied under some of the best scholars of his age and became so expert in the use of Latin and Greek that he used both these languages not only in learned correspondence, but in every-day conversation. One of his teachers changed his name from Schwartzerd, meaning "black earth," to its Greek equivalent, Melanchthon. July 24, 1518, he accepted a call to the professorship of Greek in the University of Wittenberg. The friendly relations of Luther and Melanchthon present one of the most pleasing sights of the splendid drama of the Reforma-

tion. Luther loved Melanchthon as a son, and Melanchthon revered Luther as a father. For nearly twenty-eight years they were colleagues. If Melanchthon weakened in the profession of the Lutheran faith after the decease of Dr. Luther, this must not blind us to the effective service which he rendered the cause of the Reformation during his early years. Melanchthon has been called the "Teacher of Germany." He lectured on nearly every science and wrote text-books on Greek and Latin, Grammar, Rhetoric, Logic, Physiology, Physics, Metaphysics, Ethics, and History, besides his great theological works. He contributed important sections to the Augsburg Confession. April 19, 1560, is the date of his death.

169) *Chemnitz.* — Martin Chemnitz, one of the most eminent theologians of the Lutheran Church, was born in Brandenburg, November 9, 1522. He attended the University of Frankfort and that of Wittenberg, but at first did not study theology. His theological studies were prosecuted privately, while he was tutor and private teacher. After 1553 he went to Wittenberg and began to lecture at the university. His most distinguished work was his criticism (*Examen*) of the decrees of the Council of Trent, a work which is generally regarded as the most powerful work ever written against the claims of Romanism. His contribution to the Formula of Concord was most important. On account of his sterling orthodoxy he is generally called the "Second Martin of Lutheranism." He died April 8, 1586.

170) *Gerhard.* — Johann Gerhard, the standard dogmatician of the Lutheran Church, was born October 15, 1582. He was a Saxon. His student years were spent at Wittenberg, Marburg, and Jena. At the University of Jena he labored from 1616 to his death (August 20, 1637), as the greatest ornament of the Lutheran Church in those times, eminent as teacher, author, and counselor to men of every station, in theological, ecclesiastical, and even political matters, "the oracle of his times." He was a man of extraordinary humility, great charity, and immovable confidence in God.

171) *Quenstedt.* — Johann Andreas Quenstedt was one of the greatest dogmaticians of the Lutheran Church. After 1549 he taught theology at Wittenberg University and died in 1685. His dogmatic works are among the most learned ever written, his books being monuments of sound Christian scholarship.

172) *Bugenhagen.* — Johannes Bugenhagen, called Pome-

ranus, was born at Wollin in Pomerania, June 24, 1485, and when twenty years of age, he was famous as a master of classical learning. In 1520, after the reading of Luther's book *The Babylonish Captivity,* he arrived at the true evangelical conception of the Christian doctrine. He met Luther shortly before the latter's departure for Worms. Johannes Bugenhagen was elected a regular professor and in 1523 was chosen pastor of the church in Wittenberg, which post he held for thirty-six years. As a result of his work he received the most tempting calls, especially from the king of Denmark, whom he had crowned. But he remained true to his congregation in Wittenberg, not forsaking it either in times of pestilence (1525) or in times of war (1546). Perhaps his saddest ministerial function was the burial of Luther, February 22, 1546. He died April 20, 1558.

173) *Brenz.* — Johann Brenz, the Swabian Reformer, was born at Weil, in Wurttemberg, July 24, 1499. Through industry he developed his natural gifts to an extraordinary degree. He lectured at the University of Heidelberg and at the same time served one of the churches as pastor. Opposed by the enemies of the truth, he proclaimed the Gospel without fear, calmly and victoriously. In 1526 he published a catechism for the young. He took part in many of the most famous controversies of the Reformation age, always on the side of the pure doctrine. He died September 11, 1570, full of years and labors.

174) *Calov.* — Abraham Calov, born in Morungen, East Prussia, 1612, was one of the most learned and faithful theologians of his own or any other age. He served as professor in Koenigsberg and Wittenberg. Especially did he oppose the unionistic tendency of his day and thus helped preserve the Lutheran Church. His industry was unbelievable. His most famous work is the *Biblia Illustrata* in four huge volumes. He died February 26, 1686.

175) *Hutter.* — Leonhard Hutter was born 1563 at Ulm. He was professor at Wittenberg from 1596 until his death in 1616; a zealous and solid representative of the most faithful type of Lutheranism; a tireless polemic against Calvinism and Melanchthonianism. His best-known work was his *Compendium Locorum Theologicorum.* A much more extensive work is his *Loci Communes Theologici,* which comments at great length upon Melanchthon's treatise of the same name. He also wrote a defense of the Formula of Concord, *Concordia Concors* (1614), and a commentary upon it.

176) *Muhlenberg.* — Henry Melchior Muhlenberg, "Patriarch of the Lutheran Church of America," was born in Hanover, September 6, 1711, and died, after many years of activity in building the Lutheran Church in America, October 7, 1787. When first called to the German settlements of New York and Pennsylvania, he found the people sadly neglected, scattered, without church-buildings or regular organizations, without schools, and at the mercy of impostors claiming to be pastors. His life was spent in traveling and preaching and in organizing congregations. He was the founder of the first synod, for which the Church in Germany gave him few precedents, if any, as to details of organization.

177) *Krauth.* — Charles Porterfield Krauth was born March 17, 1823, at Martinsburg, Va. He held pastorates at Pittsburgh and Philadelphia, then became editor of the *Lutheran,* through which paper he advocated true, historical, conservative Lutheranism. He became theological professor in 1864 and helped establish the General Council, of which he was president 1870—1880. He was one of the most prolific and brilliant writers of the English Lutheran Church. He died January 2, 1883.

178) *Hoenecke.* — Adolf Hoenecke was born February 25, 1835; died January 3, 1908. The foremost theologian of the Wisconsin Synod, a large body of Lutherans united with the Missouri Synod in the Synodical Conference, which he helped found. He was professor of theology in Wauwatosa Theological Seminary from 1878 to the year of his death.

179) *Koren.* — Ulrik Vilhelm Koren was born in Norway, December 22, 1826; died December 19, 1910. He was one of the leading theologians of the Norwegian Synod. He was the first Norwegian minister to settle west of the Mississippi River, his territory being in Iowa and Minnesota. He taught in Luther College, Decorah, which institution owes to him its fine campus, and later took active part in the Election controversy as a staunch defender of Biblical truth. He was president of the Norwegian Synod from 1894 to 1904.

Memorial Windows in Assembly Hall.

The eight windows in this hall are dedicated to Lutherans who have been prominent in the advancement of the Reformation faith through

the arts of music, poetry, and painting. The following names are inscribed on panels in the eight windows: Bach, Mendelssohn, Gerhardt, Heermann, Kranach, Duerer, Luther, and Walther.

180) *Bach.* — Johann Sebastian Bach was one of the greatest musicians that ever lived. After filling various positions as organist and concertmaster, he was in 1723 appointed cantor at the *Thomas-Schule* in Leipzig, a position which he held until his death, July 28, 1750. It was here, as organist and musical director of the churches of St. Thomas and St. Nicholas, that his wonderful genius fully unfolded itself and that he wrote his greatest works. His largest and most important works are his Passion oratorios and the *Mass in B Minor.*

181) *Mendelssohn.* — Felix Mendelssohn-Bartholdy, born 1809 of Jewish parentage, as a child showed his great musical ability. He was the reformer of Protestant church music and restored Bach to his rightful position as the master musician in the Church. His principal oratorio is *Elijah.* He died at the early age of thirty-eight, 1847.

182) *Gerhardt.* — Paul Gerhardt, next to Martin Luther, is the greatest hymn-writer of Protestantism. Born March 12, 1607; died June 7, 1676. His fame rests not only upon the one hundred and twenty hymns which he wrote, many of them now translated into other languages, but also on his faithfulness to the Lutheran Confessions. He refused to refrain from preaching as his conscience dictated even against the orders of the political rulers.

183) *Heermann.* — Johannes Heermann was born 1585 and died 1647. His pastorate partly coincided with the terrible Thirty Years' War, which helped to ground him in the school of affliction. As a hymn-writer he is second only to Paul Gerhardt, and his hymns, distinguished by unwavering faith and trust, fervent love to Christ, humble submission to the will of God, and the beauty and force of their language, still hold their place among the classics of German hymnody. More than twenty of them have been translated into English.

184) *Kranach.* — Lukas Kranach, born 1472 in Kranach, East Franconia, the great painter and cartoonist of the Reformation, noted for his portraits of the Saxon electors, Luther, his Biblical pictures, *e. g.*, on the Passion, Christ and the twelve apostles, the adulteress and Christ, Jesus and the Samaritan woman, etc., was burgomaster of Wittenberg (1537—1544) and went into captivity with his patron, John Frederick the Magnanimous, to Innsbruck (1550). In 1552 he painted his last work, the altar-picture in Weimar. He died October 16, 1553.

185) *Duerer.* — Albrecht Duerer, of Nuremberg, born 1471, died 1528, the foremost of the old German painters and father of a German line of art, did much to popularize art in Germany. His wood-engravings are masterpieces. Through them especially the educating influence of real art was felt all over Germany. An ardent adherent of Luther, he introduced the portraits of the Reformer in several of his paintings. Among his best works are illustrations of Revelation and of the Passion.

186) *Martin Luther.* — The name of the great Reformer is given a memorial in this hall because of the profound influence which he exercised upon the music of Protestantism. Far from being a destroyer of ancient forms of art, Luther was a lover of music, which he placed next to theology, and through his hymns he gave the impulse to Protestant hymnology. His "A Mighty Fortress," written and composed by himself, is generally acknowledged the greatest hymn and hymn-tune of the ages. The Reformer as poet and musician is memorialized by this window.

187) *Walther, C. F. W.* — The first great leader of Missouri Synod theologians and staunch defender of sound Lutheranism, born 1811, died 1887, is remembered in this hall because of the mighty aid which Lutheran music received through him as organist and choir-leader. Walther loved music in all its forms, was an accomplished organist, and it was mainly through his influence that the high standards of church music which have obtained in our Synod were developed.

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