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THE HISTORY OF LUTHERAN CITY MISSIONS
IN SAINT LOUIS

SHORT TITLE

SAINT LOUIS LUTHERAN CITY MISSIONS

at Concordia Seminary, St. Louis
Department of Historical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

John Paul Fitzinger

June 1950

Approved by:

Carl F. Meyer
Robert J. ...

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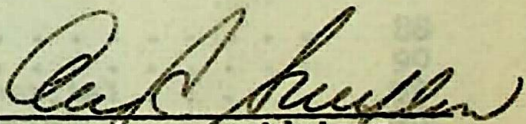
IN SAINT LOUIS

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Historical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by
John Paul Ellwanger

June 1956

Approved by:


Advisor

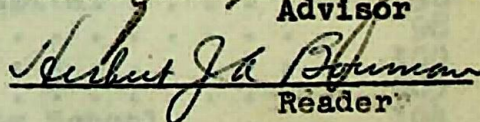

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The first Lutheran church in St. Louis was the Lutheran Church, St. Louis, founded in 1734. It was the first Lutheran church in the United States. The Lutheran Church in St. Louis has a long and distinguished history. It has been a leading force in the development of the city and the state. The Lutheran Church in St. Louis has been a pioneer in many fields, including education, social work, and city missions. The Lutheran Church in St. Louis has been a leading force in the development of the city and the state. It has been a pioneer in many fields, including education, social work, and city missions. The Lutheran Church in St. Louis has been a leading force in the development of the city and the state. It has been a pioneer in many fields, including education, social work, and city missions.

CHAPTER I

INTRODUCTION

When Lutherans of the Missouri Synod¹ reflect on St. Louis and its significance in the history of their church, they most readily think of it as the home of Dr. C. F. W. Walther, Old Trinity congregation, Concordia Seminary, Concordia Publishing House, KFUCO, the Lutheran Building, the Lutheran Hour, and many other significant men and institutions in the life of their synod. Since shortly after the arrival of the Saxons in St. Louis early in 1839, St. Louis has been a center of Lutheranism in America.

As great men often disappear in the shadows of still greater men, so City Missions in St. Louis has lost the public spotlight to these other more brightly shining lights. It will be one of the purposes of this thesis to throw as much light as possible on the significance of Lutheran City Missions in Lutheran life in St. Louis during the first part of the twentieth century.

We shall not attempt to give a thoroughly comprehensive report of all the facts and statistics that could be gathered on the various phases of city mission work in St. Louis during these years. Neither shall we attempt to make a

¹The Lutheran Church--Missouri Synod. Throughout the remainder of this thesis, "Missouri Synod" and "Synod" refer to "The Lutheran Church--Missouri Synod."

detailed study of the lives of the many missionaries who labored in this mission field. We shall rather confine ourselves to painting in bold strokes the significant events and personalities in Lutheran City Missions in St. Louis.

We shall paint first the background into which Lutheran City Missions in St. Louis takes its place. This will include an overview of the history of city missions in general, of charity in St. Louis, of Lutheran charities in this country, and of other Protestant city mission work in St. Louis. We shall then describe the founding of city missions in St. Louis and give a sketch of the life of its founder, the Rev. Frederick William Herzberger. This will be followed by a historical sketch of city mission work in the settlement districts of St. Louis and, in turn, by a sketch of the work done in the institutions of St. Louis. The final chapter of the report will endeavor to bring out the effects and significance of City Missions in the Lutheran church life in St. Louis since its founding. This will deal with the part which laymen and women have had in City Missions through the years, the organizations that have been fostered or greatly influenced by City Missions, and the effect which City Missions has had on student growth and opportunities for service at Concordia Seminary.

The only published history of Lutheran City Missions

in St. Louis is the Rev. F. W. Herzberger's Twenty-Five Rich Harvest Years, published in 1924 by order of the Evangelical Lutheran City Mission Society of St. Louis in observance of their twenty-fifth anniversary. For the fiftieth anniversary of Lutheran City Missions in St. Louis, the Rev. Henry Holls wrote a sixty-two page history of St. Louis City Missions. Although this has not been published, the manuscript was available and has been very helpful to me. Other sketches of city mission work have appeared from time to time in programs, periodicals, and brochures. Many of these have been drawn on in this study. Besides these comprehensive studies we have drawn extensively on The City Missionary for the years 1902 through 1904, The Missionary News for the years 1919 through 1926, Lutheran Missions and Charities for the years 1928 through 1936, City Mission News Letters for the years 1933 through 1945, and The St. Louis Lutheran for the years 1945 through 1956.²

Throughout the study of this Mission on the Mississippi, the motivating power of the Gospel of the cross is everywhere abundantly evident. It was the love of Christ that constrained the clergy and laity of St. Louis to take up the

²The City Missionary was discontinued in March 1904. The Missionary News did not appear until 1916, and the first three volumes could not be located. In 1928, Lutheran Missions and Charities replaced The Missionary News. The last volume of The Missionary News, which appeared in 1927, was also unavailable. In 1936, Lutheran Missions and Charities ceased publishing news of City Missions.

task of ministering to the unfortunate men, women, and children in the institutions and blighted areas of their city. Otherwise these unfortunates would have been overlooked in the crowded programs of the congregations and organizations of the city. It was this same love of Christ which guided Pastor Herzberger and those who followed in his footsteps in their self-sacrificing ministry to the neglected. It was this love of Christ that made City Missions an integral part of Lutheran life in St. Louis. It is an inescapable result of the preaching of the Gospel that men should want to share that Gospel, not only with those many thousands of miles away, through foreign missions, and with those who will some day be able to support their own churches, through home missions, but also with those who will never support their own minister, who live in the backyard of our cities. The Gospel of Christ, then, is the motivation behind all of City Missions and also behind this study of Lutheran City Missions in St. Louis.

CHAPTER II

THE BACKGROUND OF LUTHERAN CITY MISSIONS IN ST. LOUIS

National Trends in Charity

In early and simple societies mutual aid was exercised successfully without systematic organization or benevolent societies, and was a strong cohesive factor in making societies out of groups. However, when urbanization began to throw people together in its anonymous relationships the need for charitable organizations arose.¹

In this country there was a strong humanitarian movement already early in the nineteenth century, when there arose specific agitation for prison reform, improvement in the care of the insane, and more intelligent and adequate treatment of paupers.² The decade of the 1840's is known as one in which all sorts of social and economic efforts and proposals flourished.³

It was during the years 1870 to 1910 that the United

¹ Frank J. Bruno, Trends in Social Work: Proceedings of the National Conference of Social Work, 1874 to 1946 (New York: Columbia University Press, 1948), pp. 96-7.

² Floyd Nelson House, The Development of Sociology (New York: McGraw--Hill Book Company, Inc., 1936), p. 221.

³ Ibid.

States underwent a period of phenomenal economic growth. This new economy profoundly affected every department of human interest.⁴ During these forty years the population of the country more than doubled, increasing from forty million to ninety-three million. During the last five years of this period, immigration passed the one million mark per year. The city population increased from 20% of the total population in 1870 to 46% in 1910, and farmers now numbered less than one-third of the total population.⁵

This sudden urbanization created many needs and opportunities for charitable societies and individuals. It created a new challenge for downtown churches in the older Eastern cities, and they were quick to conceive the absorbing purpose of saving the world and transforming society. This ultimate aim they reduced to a business, as they created committees, societies, leagues, unions, and other innumerable organizations, covering both sexes and every stage of human life for study, for prayer, for praise, for service, applying to every sort of human need and aimed at every habitation of man.⁶

It was this rise of the city which gave birth to the institutional church. The father of the institutional church

⁴Abdel Ross Wentz, The Lutheran Church in American History (Philadelphia: The United Lutheran Publication House, 1923), p. 239.

⁵Ibid., pp. 239-40.

⁶Ibid., pp. 248-49.

seems to have been William A. Muhlenberg, an Episcopal clergyman and great-grandson of Henry M. Muhlenberg, the father of American Lutheranism.⁷ As rector of the Church of the Holy Communion in New York City from 1846 to 1858, he surrounded his church with various charitable enterprises. Among the social agencies created were the Sisterhood of the Holy Communion and St. Luke's Hospital. In 1868, Grace Episcopal Church in New York introduced numerous social and charitable activities in connection with its work, and other churches followed in rapid succession.⁸

The first movement in this country for the organization of charitable societies on a city-wide basis originated in Buffalo, led by an Episcopal rector who had served on such a committee in London, where the "Charity Organization Society of London" was organized in 1869.⁹ The objective of such organizations was to bring order out of chaos by bringing together the leaders of the various charitable groups so that they could discuss common problems and coordinate their efforts. The movement spread quickly through the large cities of the United States, led by such outstanding figures as Robert Treat Paine and Zilpha D. Smith of Boston,

⁷ William Warren Sweet, The Story of Religion in America (New York: Harper and Brothers, Publishers, 1930), p. 373.

⁸ Ibid.

⁹ Bruno, op. cit., p. 98.

Josephine Lowell of New York, Amos G. Warner of Baltimore, and Oscar C. McCulloch of Indianapolis.¹⁰

About this time, in 1877, the first society appeared in America for the rehabilitation of families. Begun in Buffalo, the movement spread rapidly, and family social work became a professional service of many charitable societies.¹¹

It was in 1885 that Dr. Francis G. Peabody, professor at Harvard, began lecturing on "The Ethics of Social Reform." Many of his pupils later became leaders in charitable reform, and this course in sociology was soon to be put on the curricula of many other universities of the nation, thus putting charity and social reform on the intellectual plane.¹²

One of the most outstanding of the charity movements of this period was the settlement movement. The contrast between the luxury, ease, and absence of economic anxiety of the wealthy and the squalid living conditions, inadequate diet, cheap recreation, and economic anxiety of the poorer classes was a contrast hard to justify. It was this situation

¹⁰Ibid., p. 99.

¹¹F. Emerson Andrews, Philanthropic Giving (New York: Russell Sage Foundation, 1950), p. 42.

¹²Bruno, op. cit., pp. 133-51.

that brought into existence the settlement movement.¹³ "The settlement movement was not sure of any method, but it was confident that if the more fortunate were to live among the less fortunate, they would learn to know realistically the problems of the poor and how to meet them."¹⁴ There was a touch of the mysticism of St. Francis of Assisi in the settlement movement. "Poverty was considered a virtue in itself; if voluntarily assumed, it would spread an ennobling influence on the actually impoverished."¹⁵ Jane Addams founded the first such settlement house in America, the famous Hull House in Chicago's West Side, in January 1889. She had been so influenced by a visit to Toynbee Hall in London that she gave forty-five years of her life to the less fortunate people with whom she lived at her Hull House.¹⁶ Other settlement houses influenced by Toynbee Hall and begun about this time were the Neighborhood Guild in New York, founded in 1886, the Northwestern University Settlement in Chicago, founded in 1891, and the South End House in Boston, founded in 1892.¹⁷

It was also during this last quarter of the nineteenth

¹³Ibid., p. 113.

¹⁴Ibid., p. 114.

¹⁵Ibid.

¹⁶Ibid., p. 112.

¹⁷Ibid., p. 115.

century that a very significant charitable religious organization, the Salvation Army, began its work in this country. Begun in London's East End by William Booth in 1865 and officially organized under the name "Salvation Army," in 1878, it was brought to America under the direction of Commissioner George Railton and seven women officers in 1880. In 1882, Thomas E. Moore split away from them and formed the "American Rescue Workers." In 1896, Commander and Mrs. Ballington Booth founded the "Volunteers of America." All of these groups had as a basic principle that social and spiritual work must go hand in hand. They established shelters for men and women, boarding houses for young women, maternity hospitals for unmarried mothers, orphanages, and settlements in poor quarters of the large cities. They did work in prisons, family relief, and gave aid to stricken areas.¹⁸ By 1890, the Salvation Army was working in practically every large city in the country.¹⁹ Without here going into its theological principles,²⁰ it must be said that the Salvation Army has been a very significant influence in the

¹⁸F. E. Mayer, The Religious Bodies of America (St. Louis: Concordia Publishing House, 1954), p. 343.

¹⁹Sweet, op. cit., pp. 374-75.

²⁰For a summary of the theology of the Salvation Army see Mayer, op. cit., pp. 342-47.

charity movement in this country since its arrival here in 1880.

A later development in charitable enterprises were the Goodwill Industries which sprang up in this country in the early part of the twentieth century. They were originally a development in the institutional church idea and had their origin at the Moran Memorial Methodist Church in Boston in 1907. Their aim was to use the waste of society to restore wasted humanity. They gave people without employment -- particularly the handicapped and those past the employment age -- a chance to earn a living by revamping old clothes, shoes, and furniture discarded by the well-to-do, and selling the repaired product to the poor at a low price. By 1929 there were sixty such Goodwill Industries under church auspices throughout the country.²¹

One of the latest developments in the history of charity in this country has been the vast expansion of government services and public welfare. It was estimated that government expenditure for welfare in 1950 was about nine times that of voluntary charity.²² The Social Security Act of 1935 was one of the greatest strides ever made in bringing into government orbit public aid and welfare which had belonged before to charitable societies. The government

²¹Sweet, op. cit., p. 374.

²²Andrews, op. cit., pp. 43-44.

now takes care of children, the needy aged, the needy blind, and most of the people having physical needs. It has rehabilitated slum areas, begun playground programs in the cities, given unemployment benefits to the jobless, and in many other ways taken over the tasks which before were the burden of the churches and philanthropists.

It is in this background of the rise of charitable enterprise that organized city mission work had its beginnings.

A General History of City Missions

January 1, 1826, is the commonly accepted date for the origin of the so-called Evangelical City Mission.²³ David Nasmyth (1799-1839), an enthusiastic layman, organized a society of nine laymen and held services in the neglected sections of Glasgow, Scotland. In 1835, he brought this city mission work to London.²⁴

In this country the first organized city mission work was begun by the New York Tract Society. Organized about 1826, this society, in a meeting on October 20, 1828, decided

²³E. E. Foelber, "The Centennial of City Missions," Proceedings of the 25th Annual Conference of the Associated Lutheran Charities, October 12-14, 1926, St. Louis, Mo. (Watertown, Wisc.: Jansky Ptg. Co.), p. 29.

²⁴Ibid., p. 32.

not only to endeavor to evangelize the West, which had been its original aim, but to do the same work right at home in New York City. They therefore changed their name to "The New York City Mission and Tract Society," and they stated their new object to be

to promote morality and religion among the poor and destitute of New York City by employment of missionaries, by the diffusion of evangelical reading and the Sacred Scriptures, establishment of Sabbath Schools, mission stations and chapels for the preaching of the Gospel and for the ordinances of divine worship.

A large number of churches of various denominations supported this new work and the society erected mission chapels especially for the poor and destitute. The converts at these inter-denominational missions were organized into a brotherhood. A woman's branch of the New York City Mission and Tract Society was also soon organized. This society placed great emphasis on social service and opened a library, reading room, gymnasiums, baths, mothers' unions, day nurseries, and homes for the aged and indigent. The work of the New York City Mission Society was carried on in many different ways by the different churches participating, and it included such types of mission work as rescue missions, medical missions, missions for fallen women, seamen's missions, college settlements, and social service.²⁵

²⁵Ibid., p. 33.

In neighboring Brooklyn a similar society was organized on July 17, 1829, named the "Brooklyn Mission and Tract Society." This society, too, was supported by most of the larger and stronger churches in Brooklyn and had many full-time missionaries who went from house to house, visited in tenements, boats, garrets, cellars, sickrooms, hospitals, jails, penitentiaries, asylums, and ships.²⁶

An even earlier, though somewhat less successful, city mission society was the "Boston Society for the Moral and Religious Instruction of the Poor," founded already in 1816. The society could not obtain the approval of the churches for this work, but, nevertheless, by 1826 operated eighteen schools for the underprivileged children of Boston. In 1841 the scope of this society was enlarged and its name changed to "City Missionary Society." They then began to do much work with delinquent females and seamen and also with the Chinese and Jews living in Boston.²⁷

City missions spread to other cities as they became congested and as men moved by the Gospel saw the need of this new kind of mission in their own cities.

The Beginnings of Charitable Enterprise in St. Louis

In 1840, St. Louis was a small town with a population

²⁶ Ibid., p. 34.

²⁷ Ibid., pp. 34-35.

of 16,000. In the years prior to 1840, the city was composed largely of people of the same nationality and religion so intimately related in consanguinity and personal acquaintance that whatever dependance and distress existed was relieved through natural sources of sympathy and succour.²⁸

However, in the decade from 1840 to 1850, there began an immense tide of immigration into St. Louis. By 1850 the population of the city was 63,000, and by 1865 it had reached 200,000. Some of the reasons for this sudden influx were the political revolutions in Europe and the potato famine in Ireland. This rapid transition from a town into a large city brought about very altered social conditions and made a strong demand for charity in all its forms.²⁹

The first hospital of any kind in St. Louis did not appear until 1828, when the Mullanphy Hospital was founded. In 1845 the City Hospital was opened, and in 1856 the first Catholic hospital was founded by the Sisters of Mercy, St. John's Hospital.³⁰ Our Lutheran Hospital Association was founded on December 1, 1858, making it the first Protestant hospital in St. Louis.³¹ St. Luke's Hospital was not founded

²⁸Thomas M. Finney, "Charities in St. Louis," Encyclopedia of the History of St. Louis, edited by William Hyde and Howard L. Conrad (St. Louis: The Southern History Co., 1899), p. 346.

²⁹Ibid.

³⁰Ibid.

³¹F. W. Herzberger, "The Charitable Activities of the

until 1865, and the Protestant Hospital not until 1882.³²

Already in 1824, the "Female Charitable Society" was formed for the "relief of poor of every description." In 1864, the Insane Asylum, and soon thereafter the Poor House and Female Hospital were founded by the City. In 1842, six charitably minded physicians founded a free medical dispensary, which was disbanded in 1849 when the city established its own free dispensary.³³

The Catholic church was early in establishing a multitude of charitable institutions in St. Louis, probably at least partly because the early population of St. Louis included a large percentage of Catholics. During the years from 1841 to 1869, they founded the Catholic Orphan Association,³⁴ St. John's Hospital, St. Vincent's Institute for the Insane, Convent Hospital, the Alexian Brothers' Hospital,³⁵ St. Ann's Widows' Home, a Lying-in Hospital, and a Foundling Asylum.³⁶

Missouri Synod, "Ebenezer," edited by W. H. T. Dau (St. Louis: Concordia Publishing House, 1922), p. 452. It is strange that there is no mention of the founding of the Lutheran Hospital in either the Encyclopedia of the History of St. Louis or in St. Louis, the Fourth City, though others are mentioned which were founded still later.

³² Finney, op. cit., p. 346.

³³ Ibid., p. 347.

³⁴ Ibid.

³⁵ Ibid., p. 346.

³⁶ Ibid., p. 347.

The first orphanage in St. Louis was the Protestant Asylum founded in 1833. The Catholics founded their Orphanage Association February 13, 1841.³⁷ Our Lutheran Orphan's Home was not founded until 1868.³⁸

This sudden increase in population with its resultant need for charitable organizations also gave rise during this period to such endeavors as the Provident Association and the Young Men's Christian Association. The first of these was founded by James E. Yeatman about 1860. With the aid of many of the most prominent men in St. Louis, this organization during the years from 1860 to 1909 expended \$1,450,000 in charity and investigated 175,000 cases.³⁹ The Young Men's Christian Association in St. Louis was founded in 1853, nine years after the founding of the original YMCA in London.⁴⁰ This organization endeavored to bring a total program of social, athletic, and Christian activity into focus with the problems created by the rise of the city.

³⁷Ibid.

³⁸Herzberger, op. cit., p. 453.

³⁹Walter B. Stevens, St. Louis, the Fourth City: 1764 to 1909 (St. Louis: The S. J. Clarke Publishing Co., 1909), p. 747.

⁴⁰Ibid., p. 744.

City Mission Work Done By Other Protestant Groups In
St. Louis

Before going directly into the history of Lutheran city mission work in St. Louis, it is well, and also very interesting, to consider what other Protestant churches have done in institutional and settlement mission work in St. Louis. It seems that until the Metropolitan Church Federation undertook city mission work in 1946,⁴¹ the only three Protestant churches who carried on an organized and sustained city mission endeavor were the Episcopal Church, the Evangelical and Reformed Church, and the Lutheran Church--Missouri Synod.

The Episcopal Church began its work in the institutions of the city about a century ago, but their work did not reach a firm basis until about 1894 when the members of the Brotherhood of St. Andrew, a laymen's organization of Christ Church Cathedral, under the direction of Mr. Charles U. Homes, began to do systematic visiting in the City Hospital, the Female Hospital, the Poor House, the Jail, and the Workhouse. This continued on a volunteer basis until the death of Mr. Homes in 1900, when the Diocese took over the work and formed an association to promote and direct it. Until

⁴¹George P. Dominick and Harold P. Schultz, A New Chapter in Hospital Ministry (St. Louis: Board of National Missions, Evangelical and Reformed Church, n.d.), p. 12.

1952, this work was under the direction of a clergyman attached to the Cathedral and included several staff members. During these years it endeavored to maintain religious services at the above named institutions as well as at the State Hospital, Koch Hospital, and the juvenile correctional institutions. In 1952, a serious study of the work was undertaken and it was decided to reduce the scope of their work to an area in which something concrete could be done. With the cooperation of the Metropolitan Church Federation, they determined to provide the Protestant chaplains for the various juvenile courts of the city and county and the corrective institutions connected with them.⁴²

Besides their work in institutions, the Episcopal Church has long been active in settlement mission work. Already in 1871, a mission for negroes was founded at Garrison and Locust. Today this church is one of the largest in this diocese and carries on some elements of inter-racial work in its neighborhood.⁴³

Probably the most exemplary of its settlement missions is the Grace Hill House located on Marion Place in North St. Louis. Grace Church was founded in 1844 as a parish for

⁴²Charles F. Rehkopf, Archdeacon and Historiographer of the Missouri Diocese of the Episcopal Church, "Letter to John Ellwanger," dated February 27, 1956, in possession of John Ellwanger.

⁴³Ibid.

North St. Louis and existed as such until its merger in 1910 with Holy Cross Church, which had been founded in 1903 to minister to a depressed neighborhood. This combined operation was at first called Grace-Holy Cross House, but now is called Grace Hill House. It receives support from the Community Chest for its Group Work Program, Clinic, and Day Nursery. It is staffed by the Diocese and partially supported by the congregation.⁴⁴

Another settlement mission operated by the Episcopal Church is the St. Stephan's House at Sixth and Rutger.⁴⁵ Christ Church Cathedral, at Thirteenth and Locust Streets, also ministers to its neighborhood and its facilities are used by the community in a great many ways, "too numerous to describe."⁴⁶

The Evangelical and Reformed Church made sporadic attempts in institutional mission work as early as 1896, when students from Eden Theological Seminary conducted services at the City Infirmary and made regular visits at the City Hospital. However, it was not until Feb. 17, 1926, that the Rev. Mr. J. W. Varwig was engaged as the first full-time city missionary of the Evangelical and Reformed Church in St. Louis. He established the work of his church in the institutions of the city and became the official

⁴⁴ Ibid.

⁴⁵ Ibid.

⁴⁶ Ibid.

"Protestant Chaplain for the city institutions and the County Hospital."⁴⁷ Varwig visited the City Hospital, the Infirmary, the Isolation Hospital, Koch Hospital, the State Hospital, the County Hospital, and the Marine and Veteran's Hospitals. He also visited somewhat less frequently the House of Correction, the Jail, and the Bellefontaine Farms.⁴⁸ Upon the death of Varwig, December 18, 1937, the work was carried on by the Rev. Mr. Harold P. Schultz and the Rev. Raymond F. Frankenfeld.⁴⁹ In 1946, in conjunction with the Metropolitan Church Federation, the Evangelical and Reformed Church secured the services of the Rev. George P. Dominick of the Congregational-Christian fellowship, a clinically-trained man, and placed him in the City Hospital as Protestant Chaplain. This was done because it was felt that an intensive rather than an extensive program of institutional missions should be undertaken and that this program belonged in the province of cooperative Protestantism rather than in any one denominational group. The Evangelical and Reformed Church was influential in prompting the Metropolitan Church Federation to organize a Commission on Religion and Health

⁴⁷ Harold P. Schultz, Ministering to the Sick (St. Louis: n.p., n.d.), p. 5.

⁴⁸ Harold P. Schultz, "Fifteen Years of Service," (St. Louis: mimeographed, 1941), p. 3.

⁴⁹ Schultz, Ministering to the Sick, p. 5.

to supervise the execution of this program.⁵⁰

The Evangelical and Reformed Church has also operated since 1913 a social settlement mission in the heart of the city, called the Caroline Mission.⁵¹

Early History of City Missions in the Lutheran Church--
Missouri Synod

The work begun by F. W. Herzberger in St. Louis on June 5, 1899,⁵² is usually considered to be the first full-time city mission work carried on in the Missouri Synod. In the Statistical Yearbook of 1900, the Stadtmission in St. Louis reports four stations and 160 souls, and no other city missions are listed.⁵³ The Chicago City Mission was organized in 1896 and called its first missionary about 1900. At this time Buffalo and Milwaukee also began city mission work,⁵⁴ so that in August of 1901 it was found worthwhile for missionaries Herzberger of St. Louis, August

⁵⁰Dominick and Schultz, op. cit., p. 11.

⁵¹Schultz, Ministering to the Sick, p. 12.

⁵²F. W. Herzberger, Twenty-Five Rich Harvest Years: A Brief Story of the St. Louis Lutheran City Mission (St. Louis: Concordia Publishing House, 1924), p. 7.

⁵³S. Michael, "Accounting and Statistics in Lutheran Welfare Work," Proceedings of the 39th Annual Convention, Associated Lutheran Charities, October 1-4, 1940. St. Louis, Mo., p. 46.

⁵⁴J. H. Witte, "Historical Sketch of the Associated Lutheran Charities within the Synodical Conference," Proceedings of the 25th Annual Conference of the Associated Lutheran Charities, October 12-14, 1926. St. Louis, p. 17.

Schlechte of Chicago, and F. Ruhland of Buffalo to meet to discuss common problems in their city mission work. This was the beginning of the Associated Lutheran Charities.⁵⁵

Other cities began city mission work soon afterward, and in 1956, there were 74 cities in the United States and Canada listing the names of full-time city missionaries in the Lutheran Annual.⁵⁶

⁵⁵Ibid., p. 18.

⁵⁶O. A. Dorn, editor, The Lutheran Annual 1956 (St. Louis: Concordia Publishing House, 1955), p. 206.

CHAPTER III

THE FOUNDING OF LUTHERAN CITY MISSIONS IN ST. LOUIS

History of Events Leading up to Calling of First Missionary

The founder of Lutheran charities in St. Louis and also in the Missouri Synod was Johann Friedrich Buenger.¹ Although the institutions which he founded are not the subject of this thesis, nevertheless the work of Buenger was the first clear step toward the founding of Lutheran City Missions in St. Louis. Therefore we shall consider briefly the life and work of Johann Friedrich Buenger as the first forerunner of city missions in St. Louis.

Buenger, born January 2, 1810, in Saxony, Germany,² immigrated with the Saxons to St. Louis in 1838.³ He was called to Old Trinity Congregation in St. Louis as a teacher in 1840.⁴ In 1847, he was called as the first pastor of Immanuel Lutheran Church in St. Louis.⁵ From 1863 to 1875 he served as the third President of the Western District of

¹Kenneth R. Molnar, "Johann Friedrich Buenger, the Founder of Lutheran Charities." Unpublished Bachelor's Thesis, Concordia Seminary, St. Louis, 1955, p. 5.

²Ibid., p. 18.

³Ibid., p. 24.

⁴Ibid., p. 37.

⁵Ibid., p. 43.

the Lutheran Church--Missouri Synod.⁶

His significance for us, however, lies in his great life-long love for charities and missions.⁷ In 1877 he urged Synod, at the Fort Wayne Convention, to take up Negro mission work, and was elected chairman of the committee to begin Negro missions.⁸ When he found a certain Pastor Carl Vogel, a retired missionary to China, he persuaded him to work among the Chinese in St. Louis.⁹

In December 1858, Buenger founded the Lutheran Hospital Association and was elected its first chairman.¹⁰ In 1867, he founded the Lutheran Orphans' Home in Des Peres, Missouri.¹¹ Both of these institutions were the first of their kind in the Missouri Synod, and they were the first forerunners of Lutheran city mission work in St. Louis.

The first concrete step toward the formation of a city mission society in St. Louis was taken by the Lutheran pastors of the city in their conferences about the year 1898. In their daily pastoral work they had sometimes been called to minister to the sick and the dying at the City Hospital,

⁶Ibid., p. 45.

⁷Ibid., p. 48.

⁸Ibid., p. 49.

⁹Ibid.

¹⁰Ibid., p. 59.

¹¹Ibid., p. 70.

the Poor House, and the Insane Asylum.¹² Writes Pastor Herzberger:

Thus they gained an insight into the heartrending spiritual misery obtaining among the poor and sick inmates of our city institutions. It was especially the venerable pastor [G. P.] Wangerin who called the attention of his brethren to the need of these poor souls. Mindful of our Savior's command to preach the Gospel to all creatures and filled with deep pity for these poor sufferers, our Lutheran pastors in their conference meetings discussed the necessity of calling a special missionary for work in our municipal institutions and then brought the matter before their respective congregations.¹³

Upon hearing the plea of their pastors, most of the St. Louis congregations heartily endorsed the new cause of City Missions. Each congregation elected one or more delegates, who, with their pastors, constituted the board which would carry out the plan for this contemplated work. This board included the following men: The Rev. C. F. Obermeyer, President; the Rev. F. Klug, Secretary; Mr. H. F. Bente, Treasurer; Pastors O. Hanser, J. Koesterling, M. Martens, J. Bernthal, C. L. Janzow, C. C. E. Brandt, C. C. Schmidt, F. S. Buenger, H. Bartels, R. Kretschmar, G. P. Wangerin, Pro-

¹²The Poor House is now called the Infirmary, and the Insane Asylum was later called the City Sanitarium, and still more recently its name has been changed to the St. Louis State Hospital. Throughout the remainder of this thesis these names will be used interchangeably, with an effort to use the name by which the institution was known at the time referred to in the text.

¹³F. W. Herzberger, Twenty-Five Rich Harvest Years: A Brief Story of the St. Louis Lutheran City Mission (St. Louis: Concordia Publishing House, 1924), p. 6.

fessor M. Sommer, and Mr. A. G. Brauer.¹⁴

This board, in December 1898, sent a call to Pastor F. W. Herzberger, who was then serving a congregation in Hammond, Indiana. His congregation, at first, would not let their beloved pastor go. In January 1899, however, the Rev. C. F. Obermeyer, president of the newly formed city mission board in St. Louis, journeyed to Hammond and succeeded in persuading the congregation to grant their pastor a peaceful dismissal.¹⁵

Pastor Herzberger preached his farewell sermon in Hammond on June 4, 1899, and arrived in St. Louis the following day.¹⁶ He began his work immediately with a trip to the Temporary City Hospital on Seventeenth and Pine Streets.¹⁷ On the evening of June 18, 1899, Herzberger was installed in his office as City Missionary of St. Louis. Dr. L. Fuerbringer, describing this installation in the Lutheraner of June 27, 1899, wrote:

An entirely new missionary movement has begun in our midst. Hitherto our Missouri Synod churches have been

¹⁴Ibid.

¹⁵Ibid., p. 7.

¹⁶Henry Holls, "Fifty Favored Years: Fiftieth Anniversary Lutheran City Mission Association." Unpublished manuscript in possession of St. Louis Lutheran City Mission Office, 1949, p. 5.

¹⁷Herzberger, Twenty-Five Rich Harvest Years, p. 7.

busy establishing congregations in the West and Northwest, doing mission-work among the Negroes in the South, jointly with the Synodical Conference, and have also entered the foreign mission field in India. But here is something new. The object of this mission-work is not to found congregations, but to do individual soul-saving work among the hundreds, nay, thousands of poor neglected Lazaruses lying at our very doors in our large cities.¹⁸

The scope of this pioneer's work as it was originally intended was also outlined by Dr. Fuerbringer in the article quoted above. He was to be bound to no individual congregation, but would devote his whole time and strength to mission work, especially in the institutions. He was to visit daily the City Hospital and look after the spiritual needs of the hundreds of patients who have no church connection; lost and wayward sons and daughters of the Lutheran Church. He would also visit the Poor House, the Female Hospital, the Insane Asylum (as much as this was possible), the Jail, the Workhouse, and other places. "In general, as time and circumstances permit, he will seize every opportunity to proclaim the Gospel in public and in private to those who neither have it nor hear it, and for whose spiritual needs little or nothing is being done."¹⁹

The work was begun; the field was white unto harvest. The Lord had called his man to begin the harvest, and He would call many more to continue the work of sowing, watering, cultivating, and reaping the harvest in this Mission on the

¹⁸Ibid., p. 6.

¹⁹Ibid., p. 5.

Mississippi.

We shall endeavor to give somewhat of an overview of the entire history of Lutheran City Missions in St. Louis by sketching, first of all, the life and work of the founder, the Rev. F. W. Herzberger; we shall then give a complete list of the missionaries who have served in this mission field, the years during which they served, and, as much as possible, the particular institutions and missions in which they served.

Frederick William Herzberger

Frederick William Herzberger was born in Baltimore, Maryland, October 25, 1859.²⁰ His father was Frederick Adolph Herzberger, a Civil War chaplain and a pastor of the Ohio Synod.²¹ When Frederick was but two years old, his father died, and he and his four brothers and sisters were parcelled out to relatives.²² Frederick was sent to live with his half-uncle, Adolph Herzberger, who was pastor of First St. Paul's Lutheran Church in Pittsburgh.²³ Here he was confirmed in 1873, and, upon the suggestion of Professor

²⁰Henry Holls, "Rev. F. W. Herzberger: Pioneer City Missionary of the Lutheran Church." St. Louis, Printed program for "Conquering for Christ" Pageant, October 26 & 27, 1934, p. 1.

²¹Holls, "Fifty Favored Years," p. 2.

²²Holls, "Rev. F. W. Herzberger," p. 1.

²³Holls, "Fifty Favored Years," p. 2.

Otto Hanser, who became his life-long patron and friend, he entered Concordia College, Fort Wayne, in the Fall of 1875.²⁴ Here he covered four years of study in fifteen months,²⁵ and on March 13, 1882, he graduated from Concordia Seminary in St. Louis. On the Sunday after Easter, 1882, he was ordained into the ministry in the English speaking church of Little Rock, Arkansas, and installed as itinerant pastor and missionary in Arkansas. Here the young Herzberger was successful in organizing six congregations.²⁶

On October 26, 1882, he married Miss Martha Schroeter, at Holy Cross Lutheran Church in St. Louis, with Pastor Otto Hanser officiating.²⁷

His next pastorate was in Carson, Kansas.²⁸ In 1889, he accepted the call to St. Paul's Congregation at Hammond, Indiana,²⁹ which he served faithfully and endearingly until June 4, 1899, when he preached his farewell sermon to this beloved flock.³⁰

²⁴ Ibid., p. 3.

²⁵ "A Genuine Hero of Faith--Rev. F. W. Herzberger," The St. Louis Lutheran, IV (May 14, 1949), p. 4. cols, 1-5.

²⁶ Holls, "Fifty Favored Years," p.3.

²⁷ Ibid.

²⁸ Ibid.

²⁹ Holls, "Rev. F. W. Herzberger," p. 1.

³⁰ Herzberger, Twenty-Five Rich Harvest Years, p. 7.

The following day, June 5th, he arrived in St. Louis and began immediately³¹ the great work to which he was to devote all of his zeal and strength for the remaining thirty-one years of his life. On June 18, 1899, he was installed into his office as City Missionary of St. Louis, with his friend, the Rev. Otto Hanser, preaching on Matthew 4:23, "And Jesus went about all Galilee, teaching in their synagogues and preaching the Gospel of the Kingdom and healing all manner of sickness and all manner of disease among the people."³²

While he was in Hammond, Pastor Herzberger had already begun to show outstanding leadership and courageous action in challenging situations. In 1894 he had helped terminate the great Pullman strike in his community. In 1895 he had come to the rescue of our parochial schools, when they were under attack in Illinois, with a direct appeal to the governor.³³

Much of Pastor Herzberger's greatness lay in his keen ability to ascertain basic needs and to organize Christian men and women to meet these needs. He had an enthusiastic love for Christ that compelled him to minister to those in spiritual and physical need, no matter where he found them.

³¹Ibid.

³²Ibid., p. 5.

³³Holls, "Fifty Favored Years," p. 3.

His zeal for the needy of all degrees and types was one which spread, almost spontaneously, into the hearts of those with whom he worked, so that the list of accomplishments during his thirty-one years as city missionary in St. Louis is a long and impressive one. It is impressive because it shows the hand of God in the life of a humble servant, who became great in the sight of God and men because he gave his life to his Lord in humble service to his fellowman.

Besides the monumental work of founding and organizing city mission work in the institutions and settlement districts of St. Louis, which will be the subject of the next two chapters of this thesis, he was also instrumental in the founding and organization of many other abiding works of faith. He helped to organize and greatly stimulated the growth of the Concordia Seminary Students' Missionary Society, which has developed into the highly organized program for inner growth and outer witness of the Concordia Seminary Field Work Department.³⁴ Already in 1901 he founded the Ladies Mission Aid, the first ladies' auxiliary for city missions in Synod.³⁵ In 1901 he also was one of the three founders of the Associated Lutheran Charities. In 1903 his work among homeless and neglected children fostered a new

³⁴Infra, pp. 141ff.

³⁵Infra, pp. 115ff.

society called "Society for Homeless Children."³⁶ This society later became known as the "Lutheran Children's Friend Society" and recently became merged with the Lutheran Orphan's Home in the "Lutheran Children's Service." On March 23, 1906, the Altenheim Association was organized largely upon the instigation of Herzberger.³⁷ In 1921 he met with a group of sixteen young women and organized them into the St. Louis branch of the Lutheran Deaconess Association. He wrote their constitution for them and guided them as their counselor for many years.³⁸ He was also a pioneer in the national Deaconess movement and wrote the first article in the national Lutheran Deaconess publication, entitled "The Lord Hath Need of Them."³⁹

His influence was felt in the establishment of many of the city missions in other cities throughout the country. He was often asked to speak to groups contemplating the establishment of city missions in their cities. He often traveled far to speak words of encouragement and guidance to

³⁶ August R. Suelflow, The Heart of Missouri (St. Louis: Concordia Publishing House, 1954), p. 138.

³⁷ Herzberger, Twenty-Five Rich Harvest Years, p. 23.

³⁸ Anna Schumacher, "History of the Society," Lutheran Missions and Charities, IV (April, 1931), p. 15.

³⁹ B. Poch, "The Spiritual Work of our Woman Workers," Proceedings of the 25th Annual Conference of the Associated Lutheran Charities, October 12-14, 1926, St. Louis (Watertown, Wisconsin: Jansky Ptg. Co., 1926), p. 55.

others who had seen the great need for city missions in their cities.⁴⁰

Herzberger also possessed considerable literary gifts, which he used extensively in the Lord's work and particularly in furthering the cause of city missions. He was editor of The City Missionary, a four page monthly periodical published from April 1900 until March 1904, on behalf of the St. Louis Lutheran City Mission.⁴¹ When this little magazine became defunct because of lack of funds, he never gave up the idea of a city mission magazine, and in 1916 he became editor of a new and much larger city mission news periodical, The Missionary News. He was editor of this magazine, which was sponsored by the Lutheran Ladies' Mission Aid Society, during its entire existence from 1916 until its merger with Lutheran Charities to form the Lutheran Missions and Charities magazine in 1928.⁴²

However, he did not only edit city mission magazines. In 1895 he had edited the first issues of Kirchenboten.⁴³ In 1902 he began a new magazine for children, the Young Lutherans' Magazine. He edited this magazine for the first four years of its existence, and some of the material which

⁴⁰F. W. Herzberger, 'Twenty Years of Lutheran City Mission Work,' The Missionary News, IV (June 21, 1919), p. 2.

⁴¹Holls, "Herzberger," p. 1.

⁴²P. E. Kretzmann, "Frederick William Herzberger," Lutheran Missions and Charities, III (September, 1930), p. 6.

⁴³Holls, "Fifty Favored Years," p. 3.

he produced for it found its way into the Concordia edition of the Bobbs-Merrill Readers.⁴⁴

As mentioned above, he wrote the first article in the national Lutheran Deaconess publication, entitled "The Lord Hath Need of Them."⁴⁵ Later, he also wrote a stirring appeal for more women workers in missions fields entitled, The Master is Come and Calleth for THREE! This pamphlet was so well received that the St. Louis Lutheran Deaconess Association in its meeting of January 15, 1924, ordered 2000 reprints of it to be distributed free of charge throughout the country.⁴⁶

In 1920 Herzberger published his very popular book of daily devotions, The Family Altar. Reprinted in 1943 by Concordia Publishing House,⁴⁷ this inspirational book found wide use in Lutheran homes throughout the country. The Young Lutherans' Magazine described its value thus:

The boy and the girl, the young man and the young woman, going forth from the home where each day one of these meditations has been read will be more able to resist temptations and walk in the way of the Lord. Five minutes a day--but what blessed minutes!⁴⁸

⁴⁴Theodore Kuehnert, "Our Twenty-Fifty Birthday," Young Lutherans' Magazine, XXV (December, 1926), p. 89.

⁴⁵Poch, op. cit., p. 55.

⁴⁶Herzberger, "Young Women's Lutheran Deaconess Association of St. Louis," The Missionary News, IX (February, 1925), p. 5.

⁴⁷F. W. Herzberger, The Family Altar (St. Louis: Concordia Publishing House, 1920)

⁴⁸General Catalog: 1954 (St. Louis: Concordia Publishing

A typical selection from The Family Altar which clearly reveals this great missionary's contagious zeal for winning souls for Christ is the following selection from his devotion for June 29th, "Yet there is room!" based on the text, Luke 14:22:

You cannot legislate morality, much less religion, into the sinful human heart. Force here will only make hypocrites or rebels. The only compulsion our Lord Jesus knows of in His soul-winning work is that of the all-compelling force of His redeeming, pardoning, and saving love revealed in His glorious Gospel. That saved the old world from moral ruin and destruction. It is the only power to save the present world. What we need in these evil days is Christians who are consumed, as the first Christians were, with burning love for their perishing fellow-men, and like Peter and John, in the face of all opposition and persecution, declare, "We cannot but speak the things which we have seen and heard." . . . May we all become such zealous witnesses of our blessed Savior! May we seize every opportunity also today to speak to unconverted sinners of the saving love of Jesus and bring them His gracious invitation, "Come; for all things are now ready!"⁴⁹

On January 25, 1924, the St. Louis Lutheran City Mission Association, at its annual delegate meeting commissioned Herzberger to write a booklet on the history of the St. Louis Lutheran City Mission.⁵⁰ This was to be part of the observance of the twenty-fifty anniversary of the founding of the St. Louis City Mission. Thus, in 1924, Concordia Publishing House published Herzberger's twenty-four page booklet entitled, Twenty-Five Rich Harvest Years.

House, 1954) p. 48. The Family Altar is not listed in the 1956 Concordia Publishing House Catalog and is evidently now out of print.

⁴⁹ Herzberger, The Family Altar, p. 185.

⁵⁰ M. J. Roschke, "Our City Mission," The Missionary News,

The Venerable founder of Lutheran City Missions also wrote many tracts, the last of which, "Preparing for Eternity," was written shortly before his death.⁵¹

Pastor Herzberger loved and understood people of all ages, races, and conditions. His ministry of love brought him so close to children that he started a school for them on Second Street⁵² and a Children's Friend Society.⁵³ It took him to the mentally ill at the Insane Asylum,⁵⁴ and to the aged at the Poor House.⁵⁵ It brought him to the criminal at the City Jail⁵⁶ and to the diseased at the City Hospital.⁵⁷ He ministered to the Negro as well as to the white. He was loved by the poor to whom he ministered as well as the rich who enthusiastically supported his work. Like St. Paul, he truly became all things to all men that by all means he might save some.⁵⁸

His life came to a close on August 26, 1930, at the age

IX (February, 1925), p. 3.

⁵¹Henry Holls, "Rev. Frederick William Herzberger" Lutheran Missions and Charities, III (October, 1930), p. 6.

⁵²Infra, pp. 59ff.

⁵³Infra, pp. 111-2.

⁵⁴Infra, pp. 96-8.

⁵⁵Infra, pp. 94-6.

⁵⁶Infra, pp. 98-100.

⁵⁷Infra, pp. 90-4.

⁵⁸I Corinthians 9:22.

of seventy-one years.⁵⁹ He would have celebrated his fiftieth anniversary in the ministry had he lived two more years. He had spent nearly half his life, thirty-one years, in St. Louis city missions. The Lord had richly blessed His church in St. Louis through this humble servant whom He now took into His heavenly mansions.

Other Laborers in the Vineyard

We have given a rather extensive sketch of the life and work of Rev. F. W. Herzberger because he was such an outstanding figure in the history of Lutheran city missions in St. Louis. There have been many others during his time and since, who have also brought much ability and zeal to the work of this Mission on the Mississippi. However, it is beyond the scope of this thesis to present a detailed account of the individual work of each of these missionaries. We shall content ourselves here with giving the names of the missionaries, the time of their service in this vineyard, and, as much as possible, the institutions and stations where they served. We shall refer to them often throughout the remaining chapters of this thesis.

On January 12, 1902, the Rev. F. Dreyer was installed as second city missionary to be in charge of the Mission

⁵⁹Kretzmann, op. cit., p. 6.

School, then on Second Street, and to visit in the Insane Asylum and the Female Hospital.⁶⁰ In April, 1906, Pastor Dreyer accepted a call to Michigan.⁶¹

Dreyer was succeeded by the Rev. W. Borchers, who served in the same capacity from April, 1906, until December 30, 1911.⁶²

Pastor Herzberger was alone in the field from 1911 until November 24, 1916, when the Rev. F. Dreyer began his second term and served until May 31, 1919.⁶³

The Rev. Henry Hollis began his work as city missionary on September 29, 1919. Because of torrential rains on September 28th, his installation was not held until October 5, 1919.⁶⁴ His chief concern until 1926 was the Mission School on Second Street. Since 1926, he has served at various times in all of the institutions. He has given over thirty-six years of his life to city missions in St. Louis and is still today actively engaged in this work of the Lord.

On September 23, 1923, Candidate L. Winfield Wickham

⁶⁰Herzberger, Twenty-Five Rich Harvest Years, p. 13

⁶¹Ibid., p. 14.

⁶²Ibid.

⁶³Ibid.

⁶⁴F. W. Herzberger, "Installation of our Second Missionary," The Missionary News, IV (October, 1919), p. 2.

was ordained and installed as third city missionary.⁶⁵ He was to have charge of the Niedringhaus Mission, now known as Good Shepherd Mission. In 1930, he was elected successor to Pastor Herzberger as chairman of the Children's Friend Society. Since this society at that time also had charge of the Altenheim, Pastor Wickham, from 1930 until 1935, served the Children's Friend Society, the Altenheim, and City Missions. In June, 1935, he accepted the call to become the first fulltime superintendent of the Children's Friend Society and left the service of City Missions.⁶⁶

From 1926 to 1928, St. Louis City Missions had the services of four missionaries. The Rev. H. Bohnhoff was installed on October 10, 1926, as pastor and principal at the Mission School on Second Street.⁶⁷ In July, 1928, however, he accepted a call to Minnesota.⁶⁸

With Herzberger's death on August 26, 1930, the field was left with only two workers, Holls and Wickham. But a third missionary, the Rev. Walter H. Ellwanger, had already

⁶⁵F. W. Herzberger, "Our City Missions," The Missionary News, VIII (October, 1923), p. 1.

⁶⁶Holls, "Fifty Favored Years," p. 60.

⁶⁷H. Bohnhoff, "Rev. Bohnhoff's Report," The Missionary News, XI (October, November, & December 1926), p. 3.

⁶⁸F. W. Herzberger, "Our City Mission," Lutheran Missions and Charities, I (August, 1928), p. 10.

arrived in St. Louis and was installed on August 31, 1930.⁶⁹ He became pastor of the congregation at the Mission School, which was soon to become known as the A. G. Brauer Memorial Lutheran Mission, and he became principal of its school, in which he taught for ten years. When the school was closed in 1941, he began serving also the City Infirmery and the State Hospital, then known as the City Sanitarium. In March 1944 he accepted a call to Indiana.⁷⁰

The Rev. Sylvester Toerne began serving as part-time city missionary December 1, 1930, and from September 1, 1933, to July 31, 1938, served full-time as teacher of the primary grades at the Brauer Mission School and missionary to the three Tubercular hospitals: Koch, Mount St. Rose, and the Tubercular ward of Isolation Hospital.⁷¹

The next missionary to appear upon the scene of action in St. Louis was the Rev. Henry F. Gerecke, formerly the pastor of Christ Lutheran Church in St. Louis. Gerecke was installed June 1, 1935, and served until August, 1943, when he entered the United States Army as chaplain. He served the Niedringhaus Mission, which upon his suggestion became

⁶⁹W. H. Ellwanger, "Historical Sketch: 1900-1932," in mimeographed program for "The Lutheran Mission, 916 South Fourth Street, Dedication--May 15, 1932," p. 5.

⁷⁰W. H. Ellwanger, City Mission News Letter, March, 1944, p. 1.

⁷¹Holls, "Fifty Favored Years," p. 71.

known as Good Shepherd Mission. He also served Koch Hospital, the City Jail, the Workhouse, and other institutions. Gerecke also became the first executive secretary of the St. Louis Lutheran City Mission Association.⁷²

When Gerecke left for the chaplaincy in August, 1943, Candidate E. J. Mahnke took over the work immediately at Good Shepherd and at Koch Hospital, holding his first services on August 22, 1943.⁷³ However, it was not until October that he was officially called by the Mission Board. Mahnke had served as vicar at the City Hospital in 1941-42, and had assisted in institutional work and at Resurrection Colored Mission during the school year 1942-43, while finishing his studies at Concordia Seminary.⁷⁴ On April 22, 1945, he was installed as Executive Secretary.⁷⁵ He became the first St. Louis city missionary and the third in the Missouri Synod to receive clinical training for institutional work, when, in 1947, he spent almost the entire year in four different institutions receiving training from "Clinical Training, Inc."⁷⁶ In January, 1948, he began serving as

⁷²Ibid., p. 36.

⁷³ H. F. Gerecke, City Mission News Letter, August, 1943, p. 1.

⁷⁴ G. W. Wittmer, City Mission News Letter, November, 1943, p. 1.

⁷⁵ E. J. Mahnke, City Mission News Letter, May 3, 1945, p. 1.

⁷⁶"City Missionary Mahnke Slated for Institutional

part-time instructor at Concordia Seminary,⁷⁷ and on October, 29, 1951, he was installed as full-time head of the Concordia Seminary Field Work Department and left the service of City Missions.⁷⁸

Pastor Walter J. Lotz was installed as city missionary on April 22, 1945, and served at Good Shepherd and various institutions⁷⁹ until he accepted a call to Chillicothe, Missouri, in February, 1949.⁸⁰

On January 20, 1946, the Rev. Robert Baum was installed as city missionary at Zion Church.⁸¹ In October, 1951, he was installed as executive secretary.⁸² At the present time he is serving Brauer Mission, the St. Louis State Training School, the City Hospital, the Gietner Home, and the Missouri Baptist Hospital.⁸³

Clinical Training," The St. Louis Lutheran, II (November 3, 1946), p. 3, cols. 1-2.

⁷⁷"Rev. Edward J. Mahnke," " The St. Louis Lutheran, IV (May 14, 1949), p. 6, col. 5.

⁷⁸"Three Installations at Seminary Here," The St. Louis Lutheran, VII (October 27, 1951), p. 3, col. 5.

⁷⁹"Special Service," City Mission News Letter, May, 1945, p. 1.

⁸⁰"Lutheran City Mission Board Extends Calls," The St. Louis Lutheran, IV (February 19, 1949), p. 8, col. 1.

⁸¹"Rev. Baum Installed," The St. Louis Lutheran, I (January 27, 1946), p. 2, col. 2.

⁸²Suelflow, op. cit., p. 106.

⁸³Lutheran Mission Association of Greater St. Louis, "Annual Report for 1955" (mimeographed), p. 4.

Chaplain David Voorhees began working with City Missions in June, 1947, and was installed upon his graduation from Concordia Seminary in June, 1948. At present he serves Koch Hospital, Mount St. Rose Sanitarium, and the Bethesda Maternity Home.⁸⁴

Candidate Ralph Bird was ordained and installed as city missionary at Good Shepherd Chapel on June 20, 1948.⁸⁵ He served at Good Shepherd, Koch, and other institutions until February 11, 1949, when he was released to accept a call to Cleveland, Ohio.⁸⁶

On April 24, 1949, the Rev. Walter Obermeyer was installed as city missionary.⁸⁷ At present, he serves the State Hospital, the City Jail, and the Bethesda-Dilworth Home.⁸⁸

The Rev. Carl A. Schinnerer served City Missions from October, 1951, until his sudden death, June 13, 1952. He served at the City Hospital, the Missouri Baptist Hospital, the Bethesda Maternity Hospital, and the Gietner Home.⁸⁹

⁸⁴ Ibid.

⁸⁵ Holls, "Fifty Favored Years," p. 43.

⁸⁶ "Lutheran City Mission Board Extends Calls," The St. Louis Lutheran, IV (February 19, 1949), p. 8, col. 1.

⁸⁷ "New City Missionary," The St. Louis Lutheran, IV (April 30, 1949), p. 1, cols. 3-4.

⁸⁸ Lutheran Mission Association of Greater St. Louis, op. cit.

⁸⁹ "City Missions Chaplain Dies at 63 Years," The St.

The Rev. George H. Liebenow was commissioned as a chaplain in the City Mission Association in services at Good Samaritan Chapel on October 21, 1951.⁹⁰ He is now in charge of Good Samaritan Mission and the work at Homer G. Phillips Hospital.⁹¹

Many others, during this time, gave part-time service to City Missions in St. Louis. The Rev. E. C. Hofius was chaplain at Koch Hospital from 1917 to 1924.⁹² The work at the State Training School was begun by Pastor N. G. Hildebrandt⁹³ and continued by the Rev. Walter Lieder for seven years.⁹⁴ The Rev. Arthur Rasch, the Rev. Theodore Harms, and many other ministers assisted the St. Louis City Mission Society at various times.

Teachers at the Mission School included the following: Mr. Theodore Koelling from December 2, 1900, to May, 1906;

Louis Lutheran, VII (June 21, 1952), p. 11, col. 4.

⁹⁰"Begins Activities in City Missions," The St. Louis Lutheran, VII (October 27, 1951), p. 3, cols. 3-4.

⁹¹Lutheran Mission Association of Greater St. Louis, op. cit.

⁹²Herzberger, Twenty-Five Rich Harvest Years, p. 17.

⁹³Henry W. Holls, "The St. Louis Training School," Lutheran Missions and Charities, IV (September, 1931), p. 10.

⁹⁴City Mission News Letter, January, 1945, p. 2.

Mr. Oscar Katthain from 1906 to February, 1910; Mr. Arno Klunge from February 15, 1910, to September 22, 1918; Mrs. H. F. Bente, President of the Ladies Mission Aid Society, from September 1918, to June, 1919; Miss Frieda Moritz from September, 1919,⁹⁵ to June, 1933;⁹⁶ Mr. R. Mangelsdorf from September, 1928, to June, 1930;⁹⁷ Mr. William Otten, a seminary student, during the year 1931 to 1932;⁹⁸ and student Robert Baum, now executive secretary, during the year 1939 to 1940.^{99, 100}

Deaconesses who have worked full-time in St. Louis City Missions are Mrs. Anna Vellner, Miss Clara Dienst, Miss Helena Hanser, Miss Florence Storck, Miss Clara Gade, Miss Annchen Vierck, Miss Esther Haeger, Miss Hildegard Geiser, Miss Adeline Rink, and Miss Delores Hackwelder. The last named deaconess, at this writing, assists Chaplains Obermeyer and Voorhees at the State Hospital, Koch Hospital, the Mount St. Rose Sanitarium, and the Bethesda Maternity

⁹⁵Herzberger, Twenty-Five Rich Harvest Years, p. 13.

⁹⁶City Mission News Letter September, 1933, p. 1.

⁹⁷W. H. Ellwanger, "Pastor Ellwanger's Report," Lutheran Missions and Charities, IV (June, 1931), p. 14.

⁹⁸W. H. Ellwanger, "Historical Sketch: 1900-1932," p.10.

⁹⁹City Mission News Letter, January, 1940, p. 1.

¹⁰⁰Infra, pp. 59ff.

Home. ¹⁰¹

Many laymen and women have also given much of their time to City Missions, but we cannot begin to mention them all here. Many of them will be mentioned in succeeding chapters.

We have mentioned a multitude of men and women in the preceding section, and the injustice of it is that, in such a necessarily sketchy enumeration of names and dates, we have passed over many people whose stories, if they could be told, would make them stand out vividly in our minds as colorful, zealous, and devoted servants of their Lord. It is our hope that some of their stories, if not individually then collectively, will be told by the remaining chapters of this thesis.

¹⁰¹Lutheran Mission Association of Greater St. Louis
op. cit.

CHAPTER IV

LUTHERAN SETTLEMENT MISSIONS IN ST. LOUIS

The Aim of Settlement Missions

Edwin Bliss, in his Encyclopedia of Missions, offers this definition of City Mission work:

This term designates in current usage those agencies and lines of work through which the church ministers to the material and spiritual needs of the industrial classes and of the poor in the great towns and cities of Christian lands. It is applied to the varied effort which aims at the ingathering and instruction of neglected children, the evangelization of the masses, the relief of the poor and wretched, and the rescue of the drunken, the depraved, and the vicious.¹

This definition very well describes the aim and purpose of settlement missions as they were conceived, first by the Rev. F. W. Herzberger, and later by those who continued the work which he had begun.

Christ Himself showed the way for settlement missions.² He did most of His preaching, not in the churches of Jerusalem and Capernaum, but in the blighted areas, the slums, or settlement districts, where lived the tax collectors, the poor, the diseased, and sinners of every description.

¹E. E. Foelber, "The Centennial of City Missions," Proceedings of the Twenty-Fifth Annual Conference of the Associated Lutheran Charities, October 12-14, 1926, St. Louis, Mo. (Watertown, Wisconsin: Jansky Ptg. Co., 1926), pp. 29-30.

²W. H. Ellwanger, "Settlement Missions," Proceedings of the Thirty-Sixth Annual Convention, Associated Lutheran Charities, August 31-September 3, 1937, Fort Wayne, Indiana, p.87.

Christ and His church have a distinctive contribution to make in this field.³ Others can bring physical relief to the unfortunate; they can help in their social readjustment; and they can alleviate their suffering in institutions. But only the church of Christ can minister to the whole man.

One of the big differences between the aim of City Missions and that of other types of missions is that it does not aim to found self-supporting congregations. This applies to both institutional and settlement work; but while it is taken for granted in institutional work, it is sometimes lost sight of in settlement missions. It is hard to see results in statistics. The population around such missions is constantly shifting.⁴ People come and go. It is discouraging work for the missionary; its seemingly slow progress is hard for those who support it to understand, and it is always financially hard-pressed.⁵ The aim of settlement work, however, is to serve individuals who would otherwise be forgotten and never reached by the church. "The mission has always maintained the policy that everyone counts. The individual counts regardless of his habitat, custom and circumstances."⁶

³Ibid.

⁴Ibid.

⁵Ibid., p. 89.

⁶"In City Missions It's the Individual That Counts," The St. Louis Lutheran, May 14, 1949, p. 6, col. 1.

Methods of Settlement Work

The next question to be answered is how to go about the great task of evangelizing the needy in settlement districts. The Rev. Walter H. Ellwanger, city missionary at Brauer Mission for fourteen years, lists the following five methods as the ones in use at Brauer Mission in 1931. We mention them here as significant methods in the total view of settlement work carried on by the Lutheran City Mission Association of St. Louis. As prominent and significant, he lists: (a) Preaching; (b) Teaching (parochial schools); (c) Confirmation classes; (d) Sunday School; (e) Charity.⁷ To these we would add canvasses and visits in the home for counselling and evangelizing.

Preaching has always been a basic method of evangelization in the settlement work of the St. Louis Lutheran City Mission. For many years some of the outstanding speakers of St. Louis were secured at various times for a whole week of special evangelistic services at both Brauer and Good Shepherd Missions. Very often canvasses preceded these "Soul-Saving Weeks." As one example of such a preaching mission, during February, 1929, in their sixth annual Soul-Saving Week, Niedringhaus Mission had services every evening of the week with sermons preached by Pastors Behnke, Frenz,

⁷W. H. Ellwanger, "City Mission," Lutheran Missions and Charities, IV (August, 1931), pp. 14-15.

Wilson, Hansen, Schulze, Roschke, and Caemmerer. Fifteen men and women were won through these services for Pastor Wickham's adult membership class.⁸

Special evangelistic services were usually held at Brauer during Holy Week and the first week in Advent. During Holy Week of 1931, 1128 people attended the special services, at which the Rev. H. W. Hollis, the Rev. L. W. Wickham, Dr. W. A. Maier, Professor R. W. Heintze, the Rev. J. Frenz, Dr. A. C. Piepkorn, and Dr. R. Caemmerer preached. Besides the outstanding speakers, special music was furnished by the Bethlehem Choir, the Kirkwood Choir, the Walther League Choir of St. Louis, the Aeolian Quartet, the Timothy Orchestra, the Concordia String Trio, and soloists, Mrs. Joseph Frenz, Mrs. Oscar Brauer, and Miss Edna Luer.⁹

These two examples are typical of many such preaching missions held at the various missions during their history. Preaching was, from the beginning of City Missions in St. Louis, a basic emphasis of all city missionaries. At first, preaching services were held in both German and English.¹⁰

⁸L. W. Wickham, "Pastor Wickham's Report Niedringhaus Mission," Lutheran Missions and Charities, II (March, 1929), p. 10.

⁹H. H. Ellwanger, "Pastor Ellwanger's Report," Lutheran Missions and Charities, IV (May, 1931), p. 14.

¹⁰F. Dreyer, "First Confirmation and First Communion in our City Mission School," The City Missionary, III (April, 1902), p. 4.

For many years Wednesday evening services were held at both Good Shepherd and Brauer, and Sunday evening services were held for many years at Brauer Mission.

Confirmation has always been an important part of Lutheran mission work, also in settlement areas. The first class at the Mission School was confirmed on April 6, 1902, by the Rev. F. Dreyer.¹¹ From that time until 1940, 396 adults and children were confirmed at Brauer.¹² When Pastor Wickham was called to the non-denominational Niedringhaus Mission, he immediately began instructing the people for confirmation and during the first ten years he was there confirmed 127, most of whom were adults.¹³ Confirmation, to these people especially, meant total conversion, a new way of life. Confirmation classes were seldom simply mass instruction in the fundamental doctrines of the Lutheran Church, but rather individually worked out guidance in living the new life of a converted believer in Christ.

Sunday Schools were always a part of the program of each of these settlement missions. As in any mission, the Sunday School has always been an important part of the missionary program of settlement missions in Lutheran City Mis-

¹¹Ibid.

¹²W. H. Ellwanger, "The Christian Day School as a Missionary Agency in Congested Areas," Proceedings of the Thirty-Ninth Annual Convention Associated Lutheran Charities, October 1-4, 1940, St. Louis, Mo., p. 52.

¹³"Thirty-Five Years with the Saint Louis Lutheran City

sions in St. Louis. It was through these one-hour sessions each week that many families were gained, often through their children, for the Lord.

One of the very necessary and important methods of carrying on mission work in the settlement areas has always been charity. Already in 1903 Mr. H. C. Achenbach, a college friend of Pastor Herzberger's, was in charge of receiving donations of clothing, books, and Christmas gifts to be distributed to the mission people.¹⁴ It would have been a weak sort of Gospel preaching that would not have ministered also to the physical needs of these wretchedly poor people.

Christmastime especially became for City Missions a time for giving Christmas baskets to needy families, toys and clothing to the underprivileged children, and distributing cheer in many other forms to mission families.

However, charity in all its forms was always expended carefully with the aim of helping these impoverished people to stand on their own feet. Efforts were made to assure that no families were receiving help from a multitude of sources. Donations from Lutherans in the city were given to the missionaries rather than to the individual families, so that they could determine the rightful needs of each indivi-

Mission, 1899-1934," brochure published by the St. Louis Lutheran City Mission for their Thirty-Fifth Anniversary services, October 21-27, 1934.

¹⁴ F. W. Herzberger, "Our City Mission," The City Mis-

dual family and distribute the gifts proportionately.

Often relief was furnished in the form of work. A good example of helping the needy to earn their "bread and butter," was the "Apple Butter Day," at the Mission School on Second Street one day in October, 1931. Two brothers, Eugene and Sylvester Bussen, had donated three truckloads of apples to the Mission. Seven men from the Mission gathered the apples in a borrowed truck and forty-six volunteers peeled them and made them into apple butter. The missionary says it was a cheerful throng that worked together that day and a still more cheerful group that came the following day to receive their portion of the apple butter.¹⁵

On January 18, 1932, the Lutheran Laymen's League put into operation an Employment Bureau, which during its first ten days received 388 applications for jobs, provided 182 days of temporary work, and supplied seven applicants with permanent jobs. This Bureau was located in the Niedringhaus Mission building and served both the Second Street Mission and the Niedringhaus Mission.¹⁶

During 1932, all men who received charity from City Missions were to donate a certain number of days of labor

 sionary, IV (November, 1903), p. 32.

¹⁵W. H. Ellwanger, "City Missions," Lutheran Missions and Charities, IV (October, 1931), p. 16.

¹⁶L. W. Wickham, "Lutheran Employment Bureau," Lutheran Missions and Charities, V (February, 1932), p. 13.

to the "Concordia Seminary Grounds Committee" to help beautify the campus. By April 26, 1932, 285 days of labor had been "donated" by men who had received charity from City Missions.¹⁷

In 1935, Lutheran Mission Industries was organized, which was later incorporated as a non-profit, profit-sharing organization. It furnished work for about ten men from the missions, who collected old newspapers, magazines, rags, and furniture from Lutherans throughout the city.¹⁸ The organization suspended its operation on July 10, 1943, because of gasoline rationing and the lack of man power.¹⁹ Literally, tons of used clothing have been given out to the needy in the settlement missions of Lutheran City Missions. During the winter of 1931-1932 alone, 2896 garments were given away at Brauer Mission.²⁰ The practice of collecting used clothing from the more well-to-do Lutherans in St. Louis and distributing it to mission members and prospects was begun already by Herzberger. He reports that during the

¹⁷I. W. Wickham, "Lutheran Center," Lutheran Missions and Charities, V. (February, 1932), p. 13.

¹⁸"Short History of the St. Louis Lutheran City Mission," brochure published by the St. Louis Lutheran City Mission for their Fortieth Anniversary, 1939, p. 2.

¹⁹H. F. Gerecke, City Mission News Letter, July, 1943, p. 2.

²⁰W. H. Ellwanger, "Historical Sketch: 1900-1932," in mimeographed program for "The Lutheran Mission, 916 South Fourth Street, Dedication--May 15, 1932," St. Louis, p. 11.

first year he gave clothes to thirty people.²¹ This clothing program, in 1956, is still a regular feature of City Missions. It is carried on by the Ladies' Mission Aid, at Brauer, Good Shepherd and Good Samaritan one day each month.

Another very tangible form of welfare was the program of hot lunches for the school children which was carried on from January 5, 1931,²² to 1938.²³ These free lunches were paid for by voluntary gifts of friends of Lutheran City Missions who heard about the need. Children often came to school without any lunches, because their mothers had no food to put in their lunch pails. Contributions of food-stuffs from bakeries and commissaries brought down the average cost of lunches during the school year 1931-1932 to 1.4 cents per lunch. During this same year 11,400 lunches were served at a total cost of only \$164.88, and this was donated by friends.²⁴ This was many years before the federal lunch program was started in June, 1946. During the seven years in which this program was in operation, the school lunch fund was never in the red. It also brought in many gifts of Bibles, catechisms, school books, pencils, paper, shoes, and

²¹F. W. Herzberger, "Our City Mission," p. 32.

²²W. H. Ellwanger, "Second Street Mission," Lutheran Missions and Charities, IV (February, 1931), p. 14.

²³W. H. Ellwanger, City Mission News Letter May 4, 1938, p. 1.

²⁴W. H. Ellwanger, "The Lutheran Mission," Lutheran Missions and Charities, V (August, 1932), p. 13.

clothing.²⁵

Several wealthy Lutheran laymen of St. Louis were chiefly responsible for keeping the city missionaries supplied with funds for charity at all times. Even during the darkest days of the depression, when twelve percent of the population of St. Louis was compelled to apply to some charitable organization for relief, the missionary at Brauer could report that he had never had to turn anyone away because of lack of funds.²⁶ During the depression, food, clothing, rent, coal, medical care, and many other things were given to needy families. A full list of charitable deeds of Lutheran City Missions in their settlement mission would fill volumes and could never be exhaustive.²⁷ The important thing to note is that charity was never an end in itself.

One final method of reaching the people living in the settlement areas has always been through canvasses and visits in the homes. A number of seminary students helped Pastor Herzberger make a canvass in the Spring of 1900 to

²⁵"Short History of the St. Louis Lutheran City Mission," p. 3.

²⁶Ellwanger, "Historical Sketch: 1900-1932," p. 11.

²⁷Chapter VI contains the names of many men and women, and many organizations who gave much of their time, talent, and treasures for City Missions.

ascertain how many children would attend the contemplated Mission School.²⁸ Since then seminary students and other volunteers have assisted in many more canvasses. The missionaries always made as many house visits as their busy schedules would allow. The Rev. F. Dreyer reported that in 1902 he made 746 house visits in the Mission School district,²⁹ and in 1903 he made 1303 visits.³⁰ In 1918 Dreyer made 549 home visits.³¹ In 1922 Holls made 300 home visits,³² in 1925 the missionaries made 1,054 home visits,³³ in 1952, 794 calls were made in settlement districts,³⁴ and in 1955 the missionaries made 893 visits in homes.³⁵

These statistics are necessarily only representative,

²⁸ Herzberger, Twenty-Five Rich Harvest Years, p. 11.

²⁹ Ibid., p. 29.

³⁰ F. W. Herzberger, "Our City Mission," The City Missionary, IV (February, 1904), p. 44.

³¹ F. Dreyer, "Rev. Dreyer's Report," The Missionary News, IV (February 21, 1919), p. 1.

³² L. Sieck, "Annual Report of our St. Louis City Mission for 1922," The Missionary News, VIII (February, 1923), p. 1.

³³ F. W. Herzberger, "Our City Mission," The Missionary News, XI (April and May, 1926), p. 1.

³⁴ Lutheran Mission Association of Greater St. Louis, "Statistical Report, January 1, 1952 to December 31, 1952," p. 2.

³⁵ Lutheran Mission Association of Greater St. Louis, "Annual Report for 1955," p. 2.

but they demonstrate the importance which city missionaries have always placed on visits into the home.

The History of the Mission School

The first major settlement mission founded by Pastor Herzberger was the Mission School, which ministered continuously from 1900 to 1941 to bodies, minds, and souls of children living in one of the most depressed sections of St. Louis.

The history of the Mission School actually begins with the story of the Men's Lodging Home conducted by Mr. George H. Feth at 605 South Second Street. The pastors of the city had long been bothered by innumerable requested by vagrants at their doors for food and lodging. It was to take care of these vagrants that Herzberger in the winter of 1899 to 1900 made an agreement with Mr. Feth to provide a night's lodging and breakfast for ten cents to all who could show a ticket given them by one of the Lutheran pastors. Mr. Feth soon went out of business, however, and the city took over the task of providing for these wanderers.³⁶

It was while holding services at this lodging-house that Pastor Herzberger, in the spring of 1900, noticed the groups of little children who would gather outside the door and listen to the singing and preaching. The district was,

³⁶Herzberger, Twenty-Five Rich Harvest Years, p. 9.

at that time, made up largely of tenement houses, lodging-houses, and backyard hovels, where rent was cheap, and unsanitary conditions--even moral degeneracy--prevailed to a fearful degree. Pastor Herzberger writes that the streets were "alive with children of all nationalities, who attended neither public schools nor a Sunday-school." He could not but notice these neglected children and decided, with the help of God, to found a Christian day-school, so that the children living in this tenement district "could learn of Him who came to seek and save also them."³⁷

With the help of some seminary students a canvass was made, and it was found that 135 children were interested in attending a school in the vicinity of Second Street. A store building suitable for use as a school was found on the corner of Plum Street and Second Street for twenty dollars a month rent. The Greater St. Louis teachers' conference noted the great need for a school here and promised earnest help. They printed special collection envelopes for the Mission School, to be given to all the parochial school pupils and friends in St. Louis.³⁸ Mr. G. Schumacher, a teacher at Immanuel Lutheran School, awakened the interest of enough friends to pay the rent until the Mission Board could take

³⁷ Ibid., p. 11.

³⁸ F. W. Herzberger, Aus Unserer Stadtmission zu St. Louis: Jahresbericht (St. Louis: n. p., August 24, 1900), p. 4.

over the school. Mr. Ellermann, an elder at Holy Cross Church and a carpenter for the public schools, secured a good teacher's desk and forty good second-hand seats, all for only one silver dollar.³⁹

On the day following Labor Day, 1900, Pastor Herzberger and two student helpers, Maschoff and Buenger, with much trepidation, set out toward Second and Plum Streets. Says Herzberger:

Who can describe our joy when at the school-door we were hailed by over fifty happy, noisy children: children clean and children dirty; German, English, Irish, Italian, Jewish, and Armenian children. We kept school with a happy heart that day.⁴⁰

The school had been begun.

The school continued in this rented building at Second and Plum Streets until 1912, when the police ordered them out of the building because of its dangerous condition. With the help of the Ladies' Mission Aid Society, which contributed \$3500 toward the cause, a more suitable building was purchased at 808 South Second Street.⁴¹ This building was used by the school until September 1940.

Pastor Herzberger took personal charge of the school for the first few months. Holy Cross Church generously permitted one of its teachers, Mr. H. Runge, to relieve

³⁹Herzberger, Twenty-Five Rich Harvest Years, p. 12.

⁴⁰Ibid.

⁴¹Ibid., p. 20.

Herzberger in the mornings, so that he could carry on his work at the Jail and the hospitals. The enrollment soon reached seventy, and it was found necessary to call a full-time teacher. Mr. Theodore Koelling accepted the call and began teaching on December 2, 1900. He served until May, 1906, when he was succeeded by Teacher Oscar Katthain. After Katthain's death in February, 1910, Teacher Arno Kluge worked zealously as Mission School teacher from February 15, 1910, until September 22, 1918, when he resigned. For some time Miss Amalia Schmitt taught the primary grades. During the year 1918 to 1919, when no teacher could be found, Mrs. H. F. Bente, president of the Ladies' Mission Aid and an experienced teacher, volunteered to conduct the school for a year. In May, 1919, the Rev. H. F. Holls was installed as city missionary and took charge of the upper grades. In September, 1919, Miss Frieda Moritz began teaching the primary grades,⁴² which she taught faithfully until she was replaced in September, 1933, by the Rev. Sylvester Toerne (because of the great surplus of unemployed ministers).⁴³

Pastor Holls taught the upper grades until the installation of the Rev. H. Bohnhoff as principal and pastor of

⁴²Ibid., p. 13.

⁴³L. W. Wickham, City Mission News Letter, September, 1933, p. 1.

the Mission on October 10, 1926.⁴⁴ When Bohnhoff accepted a call after the close of the 1927-1928 school year,⁴⁵ Teacher R. A. Mangelsdorf taught from September, 1928,⁴⁶ to June, 1930.⁴⁷ The Rev. Walter H. Ellwanger was principal of the school from September, 1930, until it was closed in June, 1941. During most of these years, he taught the upper grades.⁴⁸ However, during the school year 1931 to 1932, Seminary Student William Otten had charge of the upper grades.⁴⁹ The Rev. Sylvester Toerne, who replaced Miss F. Moritz as teacher of the Primary grades in September, 1933, taught the lower grades until June, 1938.⁵⁰ Student Robert Baum, now the Executive Secretary of City Missions, taught the primary grades during the 1939-1940 school term.⁵¹

Pastor Herzberger reported already in 1900, a short

⁴⁴H. Bohnhoff, "Rev. Bohnhoff's Report," The Missionary News, XI (October, November, and December, 1926), p. 3.

⁴⁵F. W. Herzberger, "Our City Mission," Lutheran Missions and Charities, I (August, 1928), p. 10.

⁴⁶L. W. Wickham, "South Second Street Mission," Lutheran Missions and Charities, I (September, 1928), p. 11.

⁴⁷W. H. Ellwanger, "Pastor Ellwanger's Report," Lutheran Missions and Charities, IV (June, 1931), p. 14.

⁴⁸W. H. Ellwanger, City Mission News Letter, March 1944, p. 1.

⁴⁹Ellwanger, "Historical Sketch: 1900-1932," p. 10.

⁵⁰H. Holls, "Fifty Favored Years," unpublished manuscript in possession of St. Louis Lutheran City Mission Office, St. Louis, 1949, p. 27.

⁵¹H. F. Gerecke, City Mission News Letter, September

time after the opening of the school, that the enrollment had reached seventy.⁵² During the years to come, the total number of children enrolled during a year sometimes soared above a hundred, but the actual enrollment of children who came at all regularly, seems never to have been much above seventy, nor ever far below seventy. Teacher Koelling, in his annual report for 1903, reports that 172 children were enrolled in the school during 1903, (including both terms), but of these only eighty-five were regular in attendance.⁵³

Enrollment in the school at Christmas, 1922, was seventy-seven.⁵⁴ In June, 1926, the school closed with the "largest enrollment" of its history, 103, but it is likely that this included all those who had been enrolled at any time during the year.⁵⁵ During the year ending June, 1931, the total enrollment was 138, but the average enrollment was only seventy-five, and the average attendance only sixty-four pupils. The average enrollment each year from 1930 to 1940 varied from sixty-one in 1939-40, to seventy-five in 1930-31.⁵⁶

5, 1940, p. 2.

⁵² Herzberger, Twenty-Five Rich Harvest Years, p. 12.

⁵³ F. W. Herzberger, "Our City Mission," The City Missionary, IV (February, 1904), p. 44.

⁵⁴ Sieck, op. cit.

⁵⁵ H. W. Hollis, "Rev. Holl's Report," The Missionary News, XI (June, 1926), p. 1.

⁵⁶ W. H. Ellwanger, "Statistics on Mission School," mimeographed report, St. Louis, 1940, p. 1.

The chief reason for the large total enrollments but the much smaller average enrollments was that there was a very large transient population in the Mission School District. This was especially the case during the depression days.⁵⁷

Between the years 1900 and 1940 over 3000 boys and girls were enrolled in this school. Of these, many did not graduate and many were lost in the constant shuffle of people. But it is safe to assume that a large percentage of the 1041 baptized and 396 confirmed during this same period at the Mission were children from the school.⁵⁸ Already in June, 1919, 316 children from the school had been baptized and 118 had been confirmed. Thirty-seven children from the school were baptized at one time on November 10, 1912.⁵⁹

As long as the Mission School was in operation, it was one of the most outstanding features of the City Mission Program. As far as we have been able to ascertain, it is the only one of its kind ever to exist in the Missouri Synod. It was costly compared to other types of city mission work, and this is probably the reason it did not become a popular method of carrying on settlement work in other cities.

Although it was costly when compared to the cost of

⁵⁷ Ibid.

⁵⁸ Ellwanger, "The Christian Day School as a Missionary Agency in Congested Areas." pp. 51-52.

⁵⁹ F. W. Herzberger, "Twenty Years of Lutheran City Mission

juvenile correctional institutions, the cost of running the Mission School seems very small. The average cost per pupil day of running the Mission School in 1939 was fourteen cents, in comparison with the \$1.39 per day average cost for keeping a girl in a Juvenile Delinquent Home during the same year, as computed by the Russell Sage Foundation. During 1939, the school actually cost only five cents per year, per communicant Lutheran in St. Louis, as compared with \$2,500,000 per day spent as the result of crime in this country, which amounts to two cents per day for every man, woman, and child in America.⁶⁰

The special value of this school consisted in its intensive program of spiritual nurture. In contrast with most city mission work, here was a true settlement situation where missionaries had an opportunity to live with their people five days a week. The last principal of the school, W. H. Ellwanger, writes, "This mission school is maintained in order that we might live our Christian faith with these children day by day as they grow in knowledge and in grace."⁶¹

The results of the school are indicated by the fact that during the years 1930 to 1940, 144 of the children

Work," The Missionary News, IV (June 21, 1919), p. 2.

⁶⁰ Ellwanger, "The Christian Day School as a Missionary Agency in Congested Areas," p. 57.

⁶¹ W. H. Ellwanger, City Mission News Letter, January, 1940, p. 1.

were baptized and eighty-seven were confirmed, whereas, during the same ten years, only eight children who went to public schools were confirmed at this mission.⁶² Many of the children who graduated from the Mission School and were confirmed soon drifted away, but many others are still faithful to their Lord and His Church and will be united with their Mission School teacher who brought them to Him when they reach their home above. At least three of the Mission School girls have become Lutheran pastors' wives.

Commenting on the value of the Christian Day School in settlement mission work, W. H. Ellwanger states:

The Christian day school is the needed stabilizing agency in the congested community where the homes are not cooperative. Preaching services are wholly inadequate for the children, since the children attend very irregularly. The Sunday School, while it is a fruitful agency in making contacts and bringing in the lost to God's house, fails to give that nurture and daily growth so necessary in the building of the Kingdom, for quite obviously only one hour a week, and that often under unqualified and poorly prepared teachers, does not provide the soul-nurturing Bread of Life.⁶³

Nevertheless, the value of the school was often questioned for various reasons. It was thought by some that the missionaries who were spending many hours each week during the school year in the schoolroom, could be spending their time much more profitably in institutions, and in other

⁶²Ellwanger, "Statistics on Mission School," p. 1.

⁶³Ellwanger, "The Christian Day School as a Missionary Agency," p. 53.

types of settlement work where many more people could be reached in the same amount of time. A constant shortage of money made it necessary to re-evaluate the work of the Mission School. Already in August, 1936, Principal Ellwanger was asked by the chairman of the Mission Board to make a thorough survey of the results of the Mission School to ascertain whether it should be continued or not.⁶⁴

This survey was made, and while it was being considered by the Mission Board, a further complication arose. A trucking company had bought up all the land surrounding the school at 808 S. Second Street. Heavy trucks were being driven across the lot adjoining the school grounds, endangering the lives of the Mission School pupils. It was thus decided after many special board meetings that the school should be closed, except for grades five through eight, which would continue temporarily on the second floor of the Brauer Chapel at 916 South Fourth Street.⁶⁵

At the next annual meeting of the delegates to the Association,⁶⁶ on January 24, 1941, the majority of the congregations voted for the proposition that the "Mission School at 916 South Fourth Street will discontinue its act-

⁶⁴ A. C. Nitz, "Letter to W. H. Ellwanger," dated August 6, 1936, in possession of W. H. Ellwanger, Selma, Alabama.

⁶⁵ H. F. Gerecke, City Mission News Letter, November, 1940, p. 2.

⁶⁶ Once a year, in January, every congregation in Greater St. Louis sends two delegates to the Annual Delegates Meet-

ivities at the end of the present school year, the second week in June, 1941." Many of the congregations embodied in this the thought that qualified children be received by other Christian day schools.⁶⁷ In September, 1941, sixteen children from the Mission School enrolled at Old Trinity.⁶⁸ Thus came to a close the history of the Mission School, one of the most concentrated efforts of settlement work ever attempted by the Lutheran Church.

The History of A. G. Brauer Memorial Church

A very close sister of the Mission School was the Christian congregation which grew with it from the very beginning. The preaching services which began in Mr. George Feth's Lodging House for Men at 605 South Second Street, early in 1900, continued in the school building at Plum and Second Streets until 1912, when the Mission moved to 808 South Second Street. On March 29, 1931, the congregation moved into a new chapel located almost under the "Free Bridge," now called the MacArthur Bridge, at 916 South Fourth Street.⁶⁹ The new chapel was donated by a much-loved

ing of the City Mission Association. Here elections are held, and committees are elected for the coming year. The Board, elected by this body, carries on the business of the Association during the remainder of the year.

⁶⁷H. F. Gerecke, City Mission Newsletter, February, 1941, p. 2.

⁶⁸W. H. Ellwanger, City Mission News Letter, September, 1941, p. 2.

⁶⁹Ellwanger, "Historical Sketch: 1900-1932," p.5.

friend of City Missions, Mr. August G. Brauer, and, after his death on September 26, 1932, the formerly unnamed mission received the name of one of its greatest benefactors.

Since May, 1933, it has been known as the A. G. Brauer Memorial Lutheran Church.⁷⁰ The chapel at 916 South Fourth Street was dedicated on May 15, 1932.⁷¹ The Mission remained at this location until January 12, 1947, when it dedicated its present chapel, located at Tenth and Rutger Streets.

It is noteworthy that from 1900 to 1946, the Gospel was preached by this Mission within four blocks of the original site of Old Trinity Church, the "mother church" of the Lutheran Church--Missouri Synod. The first three locations of the Mission, first at Second and Plum Streets, then at 808 South Second Street, and then at 916 South Fourth Street, made a semi-circle around Third and Lombard Streets, where, on December 4, 1842, was dedicated the first Lutheran Church in St. Louis.⁷² From this location, only eighty-six feet east and one-hundred feet north of 916 South Fourth Street⁷³ and less than that distance from 808 South Second Street-- Dr. C. F. W. Walther published the first issues of Der

⁷⁰L. W. Wickham, City Mission News Letter, May, 1933, p. 1.

⁷¹Ellwanger, "Historical Sketch: 1900-1932," passim.

⁷²Ibid., p. 8.

⁷³Karl Kretzmann, "Original Site of Old Trinity Recalls Pioneer Love Story," The St. Louis Lutheran, I (September 23, 1945), p. 8, col. 1.

Lutheraner, and prepared the hymn book which was later used throughout Synod. From this location, Dr. Walther took the first steps toward formation of the Missouri Synod.⁷⁴ The Rev. Mr. C. C. Schmidt, at that time Vice-President of Synod, in his dedicatory address, (September 2, 1900), for the new Mission School at Plum and Second Streets, mentioned the fact that sixty years before their Lutheran forefathers had built their first church in St. Louis in that immediate neighborhood. "We, their children," he said, "were blessed with the true Gospel, and it is our sacred duty to bring it to those who have it not."⁷⁵ This has been the noble task of Brauer Mission during its entire history. The missionaries and hundreds of volunteer students, laymen, and women who have worked at Brauer, as well as those who worked in the other city mission fields, have been motivated by this consuming desire--to share the treasures of Christ with those who have them not.

The city missionaries who have served as pastors of Brauer Mission are the following: F. W. Herzberger, 1900 to January, 1902; F. Dreyer, 1902 to 1906; W. H. Borchers, 1906 to 1911; F. W. Herzberger, 1911 to 1916; F. Dreyer,

⁷⁴ Ellwanger, "Historical Sketch; 1900-1932," p. 8.

⁷⁵ Herzberger, Twenty-Five Rich Harvest Years, p. 12.

1916 to 1919; F. W. Holls, 1919 to 1926; H Bohnhoff, 1926 to 1928; L. W. Wickham, 1928 to 1930;⁷⁶ W. H. Ellwanger, 1930 to 1944. Sylvester Toerne was pastor during a leave of absence granted Ellwanger from July, 1937 to July, 1938, and also assisted at Brauer from 1930 to 1937.⁷⁷ From March, 1944 to January, 1946, the congregation was in charge of the Rev. E. J. Mahnke. Under his supervision, Student Francis Gyle took care of the mission during the school year of 1944 to 1945. On January 20, 1946, the present pastor, the Rev. Robert Baum was installed.⁷⁸

On April 6, 1902, the Rev. F. Dreyer confirmed the first confirmation class at the Mission and the following Sunday, April 13, he administered Holy Communion for the first time at the Mission Chapel.⁷⁹ It is not known how many were confirmed at this time, and it is an almost impossible task to present an accurate picture of the communicant membership through the years. The communicant membership was in a constant state of flux. However, a few figures may help tell the story of Brauer Mission. During the

⁷⁶Ibid., p. 13.

⁷⁷Holls, "Fifty Favored Years," p. 27.

⁷⁸City Mission News Letter, September, 1944 to May, 1945, passim.

⁷⁹Dreyer, "First Confirmation and First Communion in our City Mission School," p.4.

first twenty-five years of its history, 390 were baptized, 161 were confirmed, 2120 communed, thirty-one couples were married, and seventy-eight people were given Christian burial. At the dedication of the chapel at 916 South Fourth Street, on May 15, 1932, 554 had been baptized, 237 had been confirmed, and the communicant membership was sixty-four. However, thirty-one of these had been confirmed since moving into their new chapel on March 29, 1931. The membership had fallen very low during the last few years at 808 South Second Street.⁸⁰

During the first years at 916 South Fourth Street, Brauer Mission experienced a period of unusual growth. 190 attended the first service in the new chapel on Palm Sunday, March 29, 1931. At that service eighteen were confirmed.⁸¹ The next Palm Sunday eleven more were confirmed, and when the chapel was dedicated on Pentecost, 1932, twenty-two more were confirmed, bringing the communicant membership to eighty-six.⁸² In 1938, the baptized membership at Brauer had reached 298 and the communicant membership was 154.⁸³ In 1940, the communicant membership reached 182.⁸⁴

⁸⁰ Herzberger, Twenty-Five Rich Harvest Years, p. 14.

⁸¹ Ellwanger, "Historical Sketch: 1900-1932," p. 6.

⁸² W. H. Ellwanger, "Dedication of the Lutheran Mission," Western District Lutheran, VIII (June, 1932), p. 1..

⁸³ H. F. Gerecke, City Mission News Letter, February 16, 1939, p. 1.

⁸⁴ H. F. Gerecke, City Mission News Letter, February,

Part of the reason for the phenomenal growth of the Mission from thirty-three members in January, 1931 to 182 in 1940, was the integrated program of School, Sunday School, Church, and auxiliary organizations, which brought the whole family into active participation in the church. During most of this period, the Mission had a Ladies' Aid Society, a Girls' Club, Young People's Society, Boys' Club, Board of Elders, and Church Council, besides its two-room school.⁸⁵

When the war came in 1941 with the resultant prosperity, people began to move away from the Mission district, and many who did not move away drifted away from the Church. In 1941 the membership dropped to 157,⁸⁶ and in 1942, to 126.⁸⁷ By 1944 it was seen that a new location was a necessity. The closest member, at that time, lived three blocks away, and none lived north or east of the chapel.⁸⁸ However, it was not until two years later that a suitable place was found. With the consent of the Brauer heirs, the chapel at 916

1941, p. 1.

⁸⁵"Short History of the St. Louis Lutheran City Mission," p. 2.

⁸⁶George Wittmer, City Mission News Letter, February, 1942, p. 2.

⁸⁷George Wittmer, City Mission News Letter, February, 1943, p. 2.

⁸⁸City Mission News Letter, July, 1944, p. 1.

South Fourth Street was sold, and on January 12, 1947, the present chapel, an old Presbyterian Church at Tenth and Rutger Streets, was dedicated.⁸⁹

Speakers at the dedication service were the Rev. W. H. Ellwanger, former pastor and Chaplain H. F. Gerecke, former executive secretary of the St. Louis Lutheran City Mission, who had just returned from serving at the Nuernberg war trials.⁹⁰ For the first time in its forty-six year history, Brauer Mission had a church building in which to worship. The three buildings used prior to this had been store buildings crudely remodeled into chapels.

This new location is not only in one of the poorest settlement districts left in the city, but also very close to a large new housing project to be opened sometime in 1956, and close to another older project, the Clinton-Peabody Housing Project.

Because of its proximity to the Clinton-Peabody Housing Project, it was decided to unite Brauer with Peace Congregation which had been holding services and Sunday-School in the Clinton Peabody public school. Pastor Baum had been serving both these congregations, and he successfully effected their amalgamation in 1948. Peace congregation had been

⁸⁹"Brauer Mission Building Will Be Dedicated in Two Weeks," The St. Louis Lutheran, II (December 29, 1946), p. 1, cols. 4-5.

⁹⁰Ibid.

started some years before as a Sunday School by Mrs. L. W. Wickham.⁹¹

In 1955, Brauer Mission numbered 120 communicants,⁹² and was carrying on an active program in its community under the energetic leadership of Pastor Baum, assisted by seminary students and many others. A diversified program of religious instruction, fellowship, and worship was being carried on by the Pastor and his staff. Mrs. Laura Reichel, who began working at Brauer in 1935, still gives much time to the younger children, and Mrs. Mary Roemer gives one evening a week to teaching the girls the arts of Christian homemaking. She has done this for some fifteen years.⁹³

This has been a comparatively long history of Brauer Mission and the Mission School connected with it for many years. However, this mission is of special significance for many reasons: 1) It was the first settlement mission established by the Lutheran Church--Missouri Synod; 2) It was the only parochial Mission School ever established by Synod in a settlement area; 3) It carried on the preaching of the Gospel of Jesus Christ for forty-six years in the same area close to the Mississippi River, where Dr. C. F. W. Walther and Lutherans of a previous generation built the first

⁹¹Holls, "Fifty Favored Years," p. 28.

⁹²Lutheran Mission Association of Greater St. Louis, "Annual Report for 1955," p. 2.

⁹³Infra, pp. 124-5.

Lutheran church in St. Louis, Old Trinity.

The History of Good Shepherd Mission

Good Shepherd Mission was originally known as the Niedringhaus Mission. It was established by a Methodist family, the Niedringhauses, in memory of their deceased son. It was conducted for a time under the supervision of this family and continued by Mr. Baarent Ten Broek and a Mr. Abbott. When the Niedringhaus family and the Methodist church abandoned the mission, Mr. Broek appealed to the Rev. L. J. Sieck, who was then president of the City Mission Board. Pastor Sieck supplied the mission with Sunday School teachers from the Seminary and preached for a time himself at the mission.⁹⁴

On October 8, 1922, Pastor Hollis held his first service at the Niedringhaus Mission at Seventh and Cass, in North St. Louis. Soon a system was devised whereby the Lutheran missionary would preach at the evening services one month and Mr. Abbott would have the services the next month. This was done until December, 1923.⁹⁵ After L. W. Wickham was ordained and installed into City Missions on September 23, 1923,⁹⁶

⁹⁴Herzberger, Twenty-Five Rich Harvest Years, p. 18.

⁹⁵L. J. Sieck, "Annual Report to the Delegates," The Missionary News, IX (February, 1924), p. 2.

⁹⁶F. W. Herzberger, "Our City Mission," The Missionary News, VIII (October, 1923), p. 1.

he took charge of the Lutheran services at the Niedringhaus Mission.

During the last months of 1923, it became evident that the people at Niedringhaus wanted a Lutheran pastor. During October, an average attendance of ninety-four heard Wickham's sermons. During November, when Mr. Abbott preached, the average attendance was only forty. When, in December, the attendance rose again to an average of eighty-five, the workers at the mission resolved to give all of the Sunday services to Wickham, with Mr. Abbott retaining only the Wednesday evening prayer-meeting.⁹⁷

The Sunday School attendance increased from 153 in October, 1922 to 217 in January, 1923. Lutheran Sunday School literature was introduced,⁹⁸ and at the children's Christmas service in 1923 there was an attendance of 350. During 1923 there were ten Lutheran helpers in the Sunday School.⁹⁹

During this same year, Pastor Wickham also started a Young People's Society. Every Thursday a group of young ladies from other Young People's Societies of the city served a supper for young people at Niedringhaus. The average

⁹⁷Sieck, "Annual Report to the Delegates," p. 2.

⁹⁸Herzberger, Twenty-Five Rich Harvest Years, p. 18.

⁹⁹Sieck, "Annual Report to the Delegates," p. 2.

attendance at these suppers during 1923 was sixty-two.¹⁰⁰

A series of lectures were given the adults and children on the fundamentals of Christian doctrine. Beginning in 1924, an annual Soul-Saving-Week was held every year in February, in which outstanding ministers in St. Louis went all out to evangelize the community. Canvasses, door to door publicity, and follow-up calls were made in an effort to reach the many unchurched in the area. These efforts were carried on regularly every year, at least as late as 1931.¹⁰¹

When Wickham accepted a call to become the first full-time superintendent of the Children's Friend Society in 1935, he was succeeded at the Niedringhaus Mission by the Rev. Mr. Henry F. Gerecke. Gerecke, the former pastor of Christ Lutheran Church in St. Louis, was installed as city missionary on May 19, 1935.¹⁰²

A month later, in July, 1935, the congregation moved to 1433 North Tenth Street. They were forced to move from the chapel at Seventh and Cass, when the Methodist Mission Board asked a hundred dollars per month rent for their property.

¹⁰⁰Ibid.

¹⁰¹L. W. Wickham, "Pastor Wickham Speaking," Lutheran Missions and Charities, IV (February, 1931), p. 12.

¹⁰²H. W. Hollis, "Rev. H. Gerecke Installed at Impressive Service," Lutheran Missions and Charities, VIII (June, 1935), p. 13.

It was then that a more suitable location, a former church building, was found on Tenth Street, which the City Mission Board purchased for \$5,000. This building was dedicated October 20, 1935.¹⁰³

It was at this time that the congregation, upon the suggestion of their new pastor, chose to be called Good Shepherd Lutheran Church.¹⁰⁴

The congregation continued its steady growth in this new location under Pastor Gerecke. In 1937 it had eighty-six communicant members,¹⁰⁵ and in 1940 it had 118 members.¹⁰⁶ When the war and prosperity came in the next few years there was a gradual leveling off, so that in 1942 there were only 110 communicant members.¹⁰⁷

In August, 1943, Gerecke entered the United States Army as chaplain. Candidate E. J. Mahnke took his place immediately, conducting his first service at Good Shepherd on August 22, 1943.¹⁰⁸ Mahnke served Good Shepherd until

¹⁰³H. F. Gerecke, "Our City Mission," Lutheran Missions and Charities, VIII (November, 1935), p. 13.

¹⁰⁴Holls, "Fifty Favored Years," p. 36.

¹⁰⁵H. F. Gerecke, City Mission News Letter, February, 1938, p. 1.

¹⁰⁶H. F. Gerecke, City Mission News Letter, February, 1941, p. 2.

¹⁰⁷George Wittmer, City Mission News Letter, February, 1943, p. 2.

¹⁰⁸H. F. Gerecke, City Mission News Letter, August, 1943, p. 1.

January 20, 1947, when he was granted a year's leave of absence to receive clinical training for institutional work.¹⁰⁹ At this time, the Rev. Walter J. Lotz took charge of the congregation until he accepted a call to Chillicothe, Missouri, in January, 1949. For a short time, the Rev. Ralph Bird took care of the congregation until he was re-leaved on February 11, 1949, to accept another call.¹¹⁰

The Rev. David Voorhees was pastor of Good Shepherd from February, 1949, until January 1, 1955, when the Rev. Theodore Harms, a part-time city missionary, became pastor of the congregation.

In November, 1948, the City Mission Board purchased a 240 by 70 foot lot at the corner of Tenth Street and St. Louis Avenue for a new chapel for Good Shepherd.¹¹¹ This new chapel, the first building project in the history of the St. Louis Lutheran City Mission Association, was dedicated during the week of July 9-14, 1950.¹¹² The total cost of

¹⁰⁹"Rev. Mahnke Begins Clinical Training at Washington, D. C.," The St. Louis Lutheran, II (December 15, 1946), p. 3, col. 4.

¹¹⁰"Lutheran City Mission Extends Calls," The St. Louis Lutheran, IV (February 19, 1949), p. 8, col. 1.

¹¹¹"City Missions Soon to Build Good Shepherd Chapel," The St. Louis Lutheran, V (October 29, 1949), p. 3, col. 1.

¹¹²"Good Shepherd Dedication Set for July 9-14," The St. Louis Lutheran, V (June 24, 1950), p. 1, col. 1.

the project was \$27,000 plus another \$10,000 for furnishings. The latter were paid for by the City Mission Ladies' Aid, and the cost of construction was paid for entirely by individual contributions. By August, 1951, the entire indebtedness had been liquidated.¹¹³

The chapel building also includes the offices of the St. Louis Lutheran City Mission. These were established in the Niedringhaus Mission building at Seventh and Cass in 1931, were moved with the mission to 1433 North Tenth Street in 1935, and then into the new chapel in 1950.¹¹⁴

At the close of 1955, Good Shepherd Mission had 130 communicant members and was being served capably by the Rev. Theodore Harms.¹¹⁵

History of Resurrection Mission

When the new Brauer Mission chapel was dedicated at 916 South Fourth Street on May 15, 1932, the school building at 808 South Second Street was left vacant on Sundays.¹¹⁶ With the help of the Seminary Mission Society, Missionary Ellwanger began making calls on a number of colored families in the neighborhood. Gradually, a few were gathered in for Sunday

¹¹³"Good Shepherd Debt Liquidated," The St. Louis Lutheran, VII (November 10, 1951), p. 11, col. 1.

¹¹⁴Holls, "Fifty Favored Years," p. 36.

¹¹⁵Lutheran Mission Association of Greater St. Louis, "Annual Report for 1955," p. 2.

¹¹⁶supra, p. 69.

School and a sermon. On May 6, 1934, fourteen children were baptized in the first baptismal service at the mission.¹¹⁷

During the next six years, the mission had its "ups and downs". During most of this time, services were held by the Seminary Mission Society. Early leaders in the work at this mission were students Clarence Pauling, Walter Link, and Fred Gaske. Miss Virginia Storck, for several years, devoted much time and energy to the young people.¹¹⁸

Vicars Robert Baum and Edward Mahnke worked at the mission in 1939 and 1940 and made steady progress. On May 14, 1939, twenty children were baptized. On December 1, 1940, ten adults were confirmed. During 1941 the average Sunday morning church attendance was thirty-eight, and the Sunday School attendance was thirty-four. In April, 1942, the communicant membership was twenty-two.¹¹⁹

On April 19, 1942, the congregation moved into a new chapel at 708 South Fourth Street. The chapel was remodeled from a store building donated by Mr. and Mrs. Henry Beckmann. It was at this time that the congregation chose the name "The Lutheran Church of the Resurrection."¹²⁰

However, the population was moving away from this area,

¹¹⁷W. H. Ellwanger, "Historical Sketch of the Lutheran Church of the Resurrection," in program for dedication of chapel at 708 S. Fourth Street, St. Louis, April 19, 1942.

¹¹⁸Ibid.

¹¹⁹Ibid.

¹²⁰Ibid.

and after ten years in this location, in 1952, the communicant membership was still only thirty.¹²¹ It was decided, for various reasons, to discontinue services at Resurrection and transfer its members to Good Samaritan Mission, or to another church, if they desired it. The building at 708 South Fourth Street is now being used exclusively for the activities of the Lutheran Community Center, sponsored by the Lutheran Business Women.¹²²

History of Good Samaritan Mission

Good Samaritan Mission had a beginning similar to that of Resurrection. In August, 1944, the Lutheran Business Women, together with students from the Seminary, began conducting a Sunday School for Negroes on Sunday afternoons at the Good Shepherd chapel at 1433 North Tenth Street, under the supervision of Pastor Mahnke. They opened with twenty-five children, but by Easter, 1945, the enrollment had reached ninety. Soon adults began coming to the Bible classes.¹²³

When the white Good Shepherd congregation occupied its new chapel in July, 1950, the old building at 1433 North Tenth Street was transferred to the colored congregation, which then became known as the Good Samaritan Mission.

¹²¹Lutheran Mission Association of Greater St. Louis, "Statistical Report, January 1, 1952 to December 31, 1952," p.2.

¹²²Infra, pp. 123-6.

¹²³City Mission News Letter, May 3, 1945, p. 2.

On October 21, 1951, the Rev. George H. Liebenow was installed as pastor of Good Samaritan and as city missionary.¹²⁴ Under the leadership of Pastor Liebenow, God has blessed this mission, so that it has grown from twenty-seven communicant members in 1952¹²⁵ to seventy-two communicants in 1955.¹²⁶

The Riverside and Hooverville Missions

Two colorful and very interesting missions supported for a time by City Missions were the Riverside and Hooverville Missions. These were missions on the banks of the Mississippi River, where lived the very poorest of the poor.

The first of these missions was a mission Sunday School conducted by a few students from Concordia Seminary among the house-boats and squatters along a levy on the South Side. It was begun in the fall of 1923 and discontinued when the students left in June. At first it had looked promising, but by June it had, for some unknown reason, lost its appeal.¹²⁷

The second of these missionary adventures was the Hooverville Mission, begun early in 1933 by students of the

¹²⁴"Begins Activities in City Missions," The St. Louis Lutheran, VII (October 27, 1951), p. 3, cols. 3-4.

¹²⁵Lutheran Mission Association of Greater St. Louis "Statistical Report, January 1, 1952 to December 31, 1952," p. 2.

¹²⁶Lutheran Mission Association of Greater St. Louis, "Annual Report for 1955," p. 2.

¹²⁷Sieck, "Annual Report to the Delegates," p. 3.

Concordia Seminary Missionary Society under the supervision
of the Rev. W. H. Ellwanger. ¹²⁸

Hooverville was a shanty-town located just south of
Chouteau Avenue on the banks of the Mississippi River.

Here folks live who do not want to pay rent. They live under conditions that vie with the life of primitive tribes of Asia and of Africa. Their houses are made from scraps of tin, goods boxes, paste board, and whatever can be picked out from the junk pile. Imagine three thousand persons massed together in this small area along the river bank without sewage disposal, without water, except that which is dipped from the river, where cooking is done chiefly from open fires, and where the garbage wagon and the unapproved charity dispensaries constitute the source of the food supply. Often eight to ten persons consisting of two or three families live together in an improvised shack. The entire settlement is a blight on civilization and on the city. ¹²⁹

This God-forsaken settlement the students canvassed from door to door, and held regular Sunday School and preaching services in a little frame building. During the first few months of 1933, an average of fifty-one attended the services each Sunday. In May, ten prospective members were gained for the instruction class at Brauer Mission. ¹³⁰

The work was carried on successfully in Hooverville as late as June, 1936. ¹³¹ However, the mission ceased to exist

¹²⁸L. W. Wickham, City Mission News Letter, May, 1933, p. 1.

¹²⁹W. H. Ellwanger, "Our City Mission," Lutheran Missions and Charities, VII (August, 1933), p. 12.

¹³⁰L. W. Wickham, City Mission News Letter, May, 1933, p. 1.

¹³¹H. F. Gerecke, "Our City Mission," Lutheran Missions and Charities, (June, 1936), p. 13.

during the summer of 1936, when the city cleaned up this blight on its eastern shore and put an end to Hooverville.

This brings to a close the chapter on Lutheran Settlement Mission Work in St. Louis. It is a thrilling chapter, begun by the sainted Pastor Herzberger and to be finished only when the final statistics are tabulated in heaven. It is thrilling because it is the story of men and women of God going out into the byways to find and bring in the wayward and floundering sheep wherever they could find them. When shanty-towns sprang up on the river, they went into them with the message that God, in Christ, had loved them too. When colored people moved into their districts, they ministered to them also. When people moved away from them, they moved with them. Wherever people were, there was an opportunity for the city missionary. God has richly blessed these settlement missions, not in statistics, but in the lives of those who have been saved from sin and death by the preaching of Christ, brought to them by the city missionary.

... to bring this city salvation through ...
 ... to Christ Jesus. The institutional mission-
 ... to the spiritual needs of the physically and
 ... who are confined to institutions.

... to accomplish these aims are also very
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CHAPTER V

HISTORY OF LUTHERAN INSTITUTIONAL MISSIONS IN

ST. LOUIS

Aims and Methods

The aim of institutional mission work can be described in much the same words as the aim of settlement mission work. Like settlement mission work, its aim is not to found self-supporting congregations. Institutional mission work never gives promise of being a financial success.

Its aim is simply to take the Gospel message to the lame, the blind, the aged, the crippled, the mentally retarded, and the mentally unbalanced who would otherwise be deprived of the Christian ministry because they are confined to institutions. Its aim is to make the lame and the crippled leap for joy, to make the blind see their Savior, to make the aged children of God, and to help the mentally retarded and unbalanced to become wise unto salvation through faith which is in Christ Jesus. The institutional missionary ministers to the spiritual needs of the physically and mentally unhealthy who are confined to institutions.

The methods used to accomplish these aims are also very simple. The two primary methods are preaching services and personal calls.

Preaching services were held from the very beginning in

institutions by Pastor Herzberger wherever this was possible. Already in December, 1899, he was holding regular preaching services at the City Hospital every Friday and Sunday afternoon, at the Insane Asylum every Friday morning, and at the Poor House every other week. From June, 1899 to January 1, 1900, he preached to 3162 hearers at these three institutions.¹ At the Poor House, and often at the other institutions, the services were enriched by special music sung by a Student Choir from Concordia Seminary. The students would sometimes sing also before the services in various wards to help bring the people into the chapel.² Then Pastor Herzberger would preach either in English or in German. At some institutions there were German and English services every Sunday, while at others it seems he preached German and English in the same service.³

Preaching services have continued through the years at many of the city institutions. We shall describe this more in succeeding portions of this chapter.

We cannot adequately describe how personal calls, bedside and otherwise, were used to bring the Gospel to those in institutions. A personal call consists of bringing the

¹F. W. Herzberger, Erster Halbjährlicher Bericht fuer die Ev. Luth. Stadtmission zu St. Louis: Juni 1899 bis 1 Jan. 1900, (St. Louis: n. p., 1900), p. 2.

²Ibid., p. 4.

³Ibid., passim.

Word of Life to an individual. Beyond this it is almost impossible to define a call. A call is directed toward an individual, and its length and nature are determined by the individual toward whom it is directed.

Institutional missionaries spend a large share of their time walking through the wards and halls of the institutions which they serve, speaking to whomever they may. They meet the people where they are, diagnose their spiritual health, and renew their spiritual strength with the Word of Life. Often these visits result in baptisms or confirmations.

Until 1948 the Lutheran institutional missionaries in St. Louis received no special clinical training for their work. At that time Pastor E. J. Mahnke returned from a year's study under the "Council for Clinical Training, Incorporated". Since then the missionaries have all received some degree of specialized clinical training.⁴

However, this does not mean that they have radically changed their methods and aims. They still have but one aim, and that is to save men from their sins. This only means that they understand a little better the conditions of men and know better how to apply the Gospel to their needs.

The City Hospital

⁴"Rev. Mahnke Ends Year of Clinical Training," The St. Louis Lutheran, III (January 24, 1948), p. 9, cols. 1-4.

When the Rev. F. W. Herzberger began his work in St. Louis on June 5, 1899, his first visit took him to the Temporary City Hospital, then located at Seventeenth and Pine Streets. There he found the head doctor and superintendent, Dr. H. L. Nietert, very friendly. He gave the missionary permission to conduct Gospel-services, especially in German, to any who would accept his ministrations.⁵

Pastor Herzberger immediately made the rounds to the hundreds of patients and found many who were anxious to hear the gracious message which he brought them. On Sunday, June 11, he preached his first sermon as a city missionary in a narrow, badly ventilated cellar-room of the City Hospital.⁶ There were only sixteen at this first service, but by the end of the year there were seventy to eighty attending the Friday afternoon services, and 110 to 120 attending the Sunday afternoon services. At the Friday afternoon services he preached "catechism" sermons⁷ intended to refresh these aged Lutherans in the chief doctrines of the Lutheran Church.

In 1906, the City Hospital moved to its present location on Lafayette Avenue. Lutheran services have been held

⁵F. W. Herzberger, Twenty-Five Rich Harvest Years (St. Louis: Concordia Publishing House, 1924), p. 7.

⁶Ibid., p. 8.

⁷Herzberger, Erster Halbjährlicher Bericht, p. 3.

regularly at the City Hospital throughout the years since they were begun by Pastor Herzberger.

In May 1918, Mrs. Anna Vellner began working full-time as a social worker, dividing her time between the City Hospital and the "Lutheran Children's Home Finding Society."⁸ She continued at City Hospital until July, 1931.⁹ Deaconess Helena Hanser also did much work at the City Hospital during the time she served City Missions from March 17, 1924¹⁰, to July 1, 1937. Other deaconesses and women workers who have worked at City Hospital are Miss Clara Dienst,¹¹ Miss Esther Haeger, Miss Clara Gade, Miss Florence Storck,¹² and Mrs. Stella Schwentker.¹³ Mrs. Ada Kluegel has played the piano for the mid-week services regularly since 1939.

Missionaries who served at the City Hospital since 1899 include, besides Herzberger, H. W. Holls, F. W. Wickham, H. F. Gerecke, E. J. Mahnke, R. W. Baum, and C. Schinnerer.¹⁴

⁸H. W. Holls, "Mrs. Anna Vellner," Lutheran Missions and Charities, III (December, 1930), p. 12.

⁹H. W. Holls, "Fifty Favored Years," unpublished manuscript in possession of St. Louis Lutheran City Missions Office, St. Louis, 1949, p. 7.

¹⁰F. W. Herzberger, "Young Women's Lutheran Deaconess Association of St. Louis," The Missionary News, IX (April, 1924), p. 5.

¹¹C. Dienst, "Miss Dienst's Letter," The Missionary News, IX (April, 1924), p. 5.

¹²Holls, "Fifty Favored Years," p. 7.

¹³City Mission News Letter, May, 1944, p. 1.

¹⁴Holls, "Fifty Favored Years," p. 6.

In February, 1941, Vicar Robert Baum became the first full-time resident Lutheran chaplain at the City Hospital.¹⁵ His room and board were furnished by the City Hospital, and friends of City Missions underwrote the monthly salary of fifty dollars. He was followed by Vicars E. J. Mahnke,¹⁶ Bernard Wittrock,¹⁷ Cecil Klegas,¹⁸ and Walter Fehrmann.¹⁹ These vicars were the official Protestant chaplains, recognized by the Metropolitan Church Federation.²⁰ However, in February, 1946, the Metropolitan Church Federation placed a clinically trained man, the Rev. Mr. George P. Dominick, at the City Hospital, and he became the official Protestant chaplain.²¹

At present, a vicar is serving this institution full-time, under the supervision of Pastor Baum. He conducts Lutheran services every Wednesday evening to an average

¹⁵H. F. Gerecke, City Mission News Letter, February, 1941, p. 1.

¹⁶H. F. Gerecke, City Mission News Letter, September, 1944, p. 1.

¹⁷H. F. Gerecke, City Mission News Letter, June, 1942, p. 2.

¹⁸City Mission News Letter, June, 1943, p. 2.

¹⁹City Mission News Letter, May, 1944, p. 1.

²⁰H. F. Gerecke, City Mission News Letter, October, 1941, p. 2.

²¹George P. Dominick and Harold P. Schultz, A New Chapter in Hospital Ministry (St. Louis: Board of National Missions, Evangelical and Reformed Church, n. d.), p. 11.

attendance of twenty-five. He is not the official Protestant chaplain, but works in cooperation with him, in ministering to the 800 patients at this hospital.²²

The St. Louis Chronic Hospital

Recently, two large city institutions were combined under the name of "The St. Louis Chronic Hospital." The first of these was the institution for the aged and infirm, who had no one to support them in their old age. This was formerly called the City Infirmary and previous to that, the Poor House. The second institution was the hospital for the aged who had communicable diseases. This was formerly called the Infirmary Hospital or the Isolation Hospital. When referring to these hospitals, we shall try to use the names of the hospital which was in use at the time referred to. Most of the work of our missionaries during the early years was in the Poor House or Infirmary, and, therefore, this sketch will be mainly concerned with that part of the St. Louis Chronic Hospital.

Pastor Herzberger made his first visit to the Poor House sometime between June 5 and June 11, 1899. Here he found the German inmates in deplorable spiritual conditions.²³

²²Lutheran Mission Association of Greater St. Louis, "Annual Report for 1955," mimeographed report, p. 2.

²³Herzberger, Twenty-Five Rich Harvest Years, p. 8.

He began holding German services every other Sunday, and then English services every Sunday.²⁴ He regularly preached sermons on Luther's Small Catechism, and the Lord so blessed this preaching, that the hearers resolved to form a congregation and call Herzberger as their pastor. They drew up a constitution, which was signed by sixty-two members, and called themselves the "Ebenezer Lutheran Congregation of the Poor House of St. Louis." This was a German congregation.²⁵ An English congregation was also formed, which called itself the "English Lutheran Christ Congregation."²⁶

In 1903, the German congregation at the Poor House had an average attendance of from forty to fifty, and a voting membership of forty. The English congregation, at the same time, had an average attendance of twenty-five to thirty, and a voting membership of fourteen.²⁷ However, the interest in German services slowly waned, so that by 1924 the services were being held mainly in English.²⁸

Since Pastor Herzberger's death in 1930, Pastor H. W.

²⁴F. W. Herzberger, Aus Unserer Stadtmission zu St. Louis: Jahresbericht (St. Louis: n. p., 1900), p. 3.

²⁵Herzberger, Twenty-Five Rich Harvest Years, p. 8.

²⁶F. W. Herzberger, "Our Annual Report," The City Missionary, IV (February, 1904), p. 44.

²⁷Ibid.

²⁸Herzberger, Twenty-Five Rich Harvest Years, p. 9.

Holls has been the regular worker at this institution, with the exception of the period from August, 1942 to March, 1944, when the Rev. W. H. Ellwanger worked here. He has been assisted by various other ministers and by Deaconess Helena Hanser, Deaconess Clara Gade, and Mrs. Edith May.²⁹

For many years city missionaries made regular visits to the Isolation or Infirmary Hospital, but on September 16, 1945, Pastor Holls conducted the first Lutheran service at this institution. Through the courtesy of Mr. Joseph Schrank, superintendent, he was allowed to use the doctors' and nurses' meeting room for a chapel. About thirty attended this first service. With the help of seminary students, services have been continued here every Sunday afternoon.³⁰

Pastor Holls and students still conduct at least two services at the St. Louis Chronic Hospital every Sunday, and, through the week, in various ways bring the bread of life to the 1475 patients at this institution.³¹

The St. Louis State Hospital

When city mission work began at this institution in 1899, it was known as the Insane Asylum. Later it was called the City Sanitarium. On July 19, 1948, because of the high cost of operation, the institution was sold to the State

²⁹Holls, "Fifty-Favored Years," p. 11.

³⁰Ibid., p. 13.

³¹Lutheran Mission Association of Greater St. Louis,

of Missouri for one dollar and the name was changed to the "St. Louis State Hospital."³²

When Pastor Herzberger asked for permission to preach to the patients at the Irrenasyl, or Insane Asylum, in June, 1899, the superintendent at first refused him. He was afraid that it would unduly arouse them and do more harm than good. But when Herzberger explained that he was from the German Lutheran Missouri Synod, the doctor gave his permission, stating that he knew the Missouri Synod and its sober way of preaching.³³

The missionary began immediately to hold services every Friday morning. During the latter part of 1899 the services averaged twenty to thirty in attendance.³⁴ In 1902 the Rev. F. Dreyer took over the services and reported an attendance of 1337 during the year 1902, for an average of twenty-six each Friday.³⁵ Others who served after Dreyer at the State Hospital were W. Borchers, Christian Barth, L. W. Wickham, Walter H. Ellwanger, and H. W. Holls.³⁶

From October, 1919 to April, 1949, the Rev. H. W. Holls

"Annual Report for 1955," p. 2.

³²Holls, "Fifty Favored Years," p. 15.

³³Herzberger, Twenty-Five Rich Harvest Years, p. 9.

³⁴Herzberger, Erster Halbjährlicher Bericht, p. 4.

³⁵Herzberger, Twenty-Five Rich Harvest Years, p. 14.

³⁶Holls, "Fifty Favored Years," p. 16.

served as the regular Lutheran chaplain at the St. Louis State Hospital. During this time he was assisted by L. W. Wickham and W. H. Ellwanger at various times.³⁷ In 1942, Pastor Ellwanger introduced Sunday evening Gospel Song Services at the institution. These were services of familiar songs, a short sermon, and often some special music, attended by Protestants of all denominations. The first such service was conducted on March 6, 1942, with an attendance of 348.³⁸ These services have continued, and, at the present, are being conducted regularly by Concordia Seminary students. They are still attended by about 300 every Sunday. Students also conduct Saturday afternoon Bible classes here.

Since April, 1949, the Rev. Walter Obermeyer has been the chaplain at the State Hospital.³⁹ He still conducts the Friday morning services begun by Herzberger in 1899, and has an average attendance of about 300. In 1955, there were 3,500 patients at this institution and 400 Missouri Synod Lutherans.⁴⁰

The City Jail

³⁷ Ibid., p. 15.

³⁸ Ibid., p. 16.

³⁹ "New City Missionary," The St. Louis Lutheran, IV (April 30, 1949), p. 1, cols. 3-4.

⁴⁰ Lutheran Mission Association of Greater St. Louis, "Annual Report for 1955," p. 2.

When Pastor Herzberger began the work in St. Louis in 1899, the jail was located at Twelfth and Clark Streets, and called "Four Courts." It was here that Herzberger went in June, 1899, seeking permission to visit the inmates. The old jailer, a man by the name of Captain Huebler, asked him gruffly, "What do you want in there? Those boys are beyond redemption." Pastor Herzberger was taken aback but asked if he did not have one sick prisoner on whom he might call. There was one, and the jailer led him to him. It was a dying Negro, who was guilty of murder, but whom the governor had recently pardoned because he had only a few weeks left to live. This dying criminal became the first-fruit of Pastor Herzberger's work at the Jail. He writes that in the next few years he had to walk to the gallows five times with criminals who had penitently confessed their sins.⁴¹ In 1903, he baptized three criminals who were later executed for their crimes.⁴²

During the early years, Herzberger conducted services irregularly at the Jail. Eventually they were held regularly once a month. The attendance at these services was always very good. In 1918, Herzberger preached six times at the Jail to an attendance of 480.⁴³

⁴¹Herzberger, Twenty-Five Rich Harvest Years, p. 10.

⁴²Herzberger, "Our Annual Report," p. 44.

⁴³F. W. Herzberger, "Our City Mission," The Missionary News, IV (February, 1919), p. 1.

In May, 1922, the jailer asked if Pastor Herzberger might be willing to conduct two services each month for the prisoners. Pastor Herzberger consented joyfully, and our city missionaries have continued conducting these two services a month ever since. During that same year, 1922, Herzberger reported that he conducted nineteen services with attendances ranging from 58 to 145.⁴⁴

At the present, the Rev. Walter Obermeyer is the chaplain in charge of the City Jail. He conducts services on Sunday morning, twice a month. There are approximately 300 inmates in the jail and the services are attended by about 175 of them.⁴⁵

Koch Hospital

In 1910, the City of St. Louis built a special hospital for patients suffering from tuberculosis, ten miles south of the city on the Mississippi River. Formerly all such patients had been cared for at the City Hospital.⁴⁶ This new tuberculosis hospital was called Koch Hospital.

At first, the pastor of Gethsemane Lutheran Church, the Rev. J. Schoech, took care of all the Lutheran sufferers here. Then Pastor Herzberger took care of the work until

⁴⁴L. J. Sieck, "Annual Report of Our St. Louis Lutheran City Mission for 1922," The Missionary News, VIII (February, 1923), p. 1.

⁴⁵Lutheran Mission Association of Greater St. Louis, "Annual Report for 1955," p. 2.

⁴⁶Herzberger, Twenty-Five Rich Harvest Years, p. 17.

1917. From 1917 to 1924, the Rev. E. C. Hofius looked after the work at Koch on a part-time basis. Beginning in February, 1924, the Rev. Henry W. Hollis took charge of the work at Koch Hospital.⁴⁷

On September 24, 1924, the congregation at Koch dedicated a new chapel. An organ and new chairs were donated by Mr. Louis Waltke, a great friend of city missions. Pastor Hollis then began conducting regular Sunday morning services at Koch, and was the first Protestant chaplain to do so. Attendance immediately jumped close to a hundred, as compared to the five or six who had been attending the Thursday services.⁴⁸

From January, 1927 until about 1940, a number of consecrated young ladies conducted a "Sunday School" for children at Koch every Saturday afternoon. This "Saturday School" was begun by Miss Florence Angelbeck and Miss Edna Ude. The school was forced out of existence when, about 1940, children were no longer sent to Koch.⁴⁹

In 1940, for the first time, a plan was adopted whereby every floor of the hospital was covered in systematic form. Miss Florence Storck, the deaconess at that time, was in charge of all the women, and Mr. Robert Baum, a vicar then,

⁴⁷Hollis, "Fifty Favored Years," p. 31.

⁴⁸H. W. Hollis, "At the Koch Hospital," The Missionary News, IX (October, 1924), p. 2.

⁴⁹Hollis, "Fifty Favored Years," p. 33.

took care of the men.⁵⁰

Pastors who have served at Koch include the following: F. W. Herzberger, E. C. Hofius, H. W. Holls, L. W. Wickham, S. Toerne, H. F. Gerecke, A. R. Rasch, E. J. Mahnke, R. Bird, and D. Voorhees.⁵¹

Many deaconesses have also done outstanding work at Koch Hospital. Among these are Miss Florence Storck (Mrs. J. F. Merz), Miss Clara Gade, Miss Esther Haeger, Miss Adeline Rink, and the present deaconess, Miss Dolores Hackwelder.⁵²

Since the patients at this hospital are often confined for a comparatively long period of time, there is ample opportunity to instruct them for baptism and confirmation. Already in 1918 Pastor Hofius baptized eleven children and one adult and confirmed four at this institution.⁵³ In 1929 there was a communicant membership at Koch of over sixty, most of whom had been confirmed while at the Hospital.⁵⁴ In 1942 thirty were baptized and twenty-one confirmed here.⁵⁵

⁵⁰H. F. Gerecke, City Mission News Letter (September 5, 1940), p. 1.

⁵¹Holls, "Fifty Favored Years," p. 31.

⁵²Ibid.

⁵³F. W. Herzberger, "Koch Hospital," The Missionary News, IV (February, 1919), p. 2.

⁵⁴H. W. Holls, "Report of Rev. H. Wm. Holls," Lutheran Missions and Charities, II (May, 1929), p. 10.

⁵⁵George Wittmer, "St. Louis Lutheran City Mission Workers' Report for 1942," City Mission News Letter, February,

For many years, under the Seminary Field Work Program, a group of students has helped regularly one afternoon a week at Koch.

Chaplain David Voorhees has been in charge of the work at Koch since 1949. He is assisted by Deaconess Dolores Hackwelder, and is the official Protestant chaplain for this institution of some 650 patients.⁵⁶ Two services are conducted every Sunday morning, the first one at 6:15 A. M. for the nurses and attendants, and the second one at 7:45 for the patients. The services are broadcast over house phones to all the rooms, for the benefit of those who are confined to their rooms.

The Convalescent Home

Since its dedication in 1920, City Missions has regularly furnished the chaplain at the Lutheran Convalescent Home at 4359 Taft Avenue. However, the Convalescent Home is more than simply another institution serviced by the Lutheran City Mission. It is an institution which was founded and is carried on as a direct result of City Missions. It is actually a granddaughter of the City Mission Society.

The Convalescent Home was built by the Ladies' Mission Aid Society to care for invalid girls and women and those convalescing from long illnesses. It was established to care

1943, pp. 1-2.

⁵⁶Lutheran Mission Association of Greater St. Louis, "Annual Report for 1955," p. 2.

for those women for whom the Altenheim and the Lutheran Hospital could not provide.⁵⁷

The project was begun and has been carried out solely by women. At first it was sponsored by the Ladies' Mission Aid. However, since 1933, it has had its own sponsoring and governing ladies' auxiliary, "The Convalescent Home Society." The original building, formerly the Christy Residence, was dedicated on October 10, 1920.⁵⁸ When the fourth anniversary of the dedication was observed on October 12, 1924, the ladies had liquidated the entire debt of \$22,000.⁵⁹ On May 21, 1939, the Herzberger Memorial Wing was dedicated. The home now can care for forty-two patients, and its property is valued at \$125,000.⁶⁰

City Mission chaplains have held services here regularly and cared for its patients throughout its history. At present, the Rev. H. W. Hollis is chaplain at the institution and holds services here every Sunday morning.

Saint Louis State Training School

⁵⁷F. W. Herzberger, "In Explanation of our Proposed Convalescent Home," The Missionary News, V (February, 1920), p. 4.

⁵⁸F. W. Herzberger, "The Dedication of Our Newly Established Convalescent Home," The Missionary News, V (October, 1920), p. 3.

⁵⁹F. W. Herzberger, "Our Fourth Anniversary," The Missionary News, IX (October, 1924), p. 3.

⁶⁰"Convalescent Home is Monument to Faith," The St. Louis Lutheran, I (October 7, 1948), p. 9, cols. 1-3.

The first Lutheran service at this home for the mentally retarded a few miles north of St. Louis was conducted by the Rev. N. G. Hildebrandt of Columbia Bottoms on the second Sunday in July, 1931, at 2 P. M.⁶¹ He continued to hold regular Sunday afternoon services at the school at least as late as February, 1935.⁶² In 1938, the Rev. Walter Lieder, pastor of Berea Lutheran Church in Riverview Gardens, began conducting the Sunday afternoon services.⁶³ In 1947 the Rev. Robert W. Baum and the Rev. Walter Lotz took over the services. When Pastor Lotz left city missions in January, 1949, Pastor Baum took over the work at the State Training School alone, and has been in charge of it to the present.

Beginning in the Fall of 1949 a group of students, in connection with the Concordia Seminary Field Work Program, began conducting regular Saturday morning Bible lessons in each of the dormitory halls. All Protestants of this institution of 552 patients are required by the attendants to attend these classes. They are conducted, at present, from October to May by the students. Lutheran services are held every Sunday afternoon at 1:15 P. M. by Pastor Baum.. At present, there are seventeen communicant members of this

⁶¹H. W. Holls, "St. Louis Lutheran City Mission," Lutheran Missions and Charities, IV (October, 1931), p. 11.

⁶²City Mission News Letter, February, 1935, p. 1.

⁶³City Mission News Letter, January, 1945, p. 2.

congregation.

Other Institutions

In his report on January 1, 1900, for his first half-year of work in City Missions, Pastor Herzberger reported that he had begun work at the Female Hospital and the Memorial Home.⁶⁴

The first of these, the Female Hospital, was located on Arsenal Street across from where the State Hospital now stands. Here Pastor Herzberger ministered to women invalids, maternity cases, and fallen "Magdalenes." This hospital was served by Pastor Herzberger, and later Pastor Dreyer, until it was closed a few years later.⁶⁵

It was through his work at this hospital that Pastor Herzberger conceived the idea of founding a home for unmarried women, particularly for young Lutheran servant girls who needed a Christian place to live. Thus, in May, 1900, the Martha's Home was dedicated on Kenneth Place near Lafayette Park. However, because of lack of necessary interest, the home was abandoned six months later.⁶⁶

The Memorial Home, an old folk's home on Grand Avenue, is mentioned in most of the yearly reports up to 1923, but

⁶⁴ Herzberger, Erster Halbjährlicher Bericht, p. 1.

⁶⁵ Herzberger, Twenty-Five Rich Harvest Years, p. 9.

⁶⁶ Ibid.

usually only a few visits were made during the course of a year. It is not mentioned after 1923.

During the depression, the city furnished a haven for homeless men at 208 North Fourteenth Street, called the Municipal Lodging Home. Regular Sunday preaching services were held here beginning in November, 1931.⁶⁷ During January, 1932, 1200 men attended these services, and twenty-seven expressed a desire to receive further instruction and planned to go in a body to Niedringhaus Mission. The Student Mission Society at the Seminary and various professors did much of the work here.⁶⁸ The high point in the work at this Home came when Dr. Walter A. Maier preached on Christmas afternoon, 1932, to a crowd of 725 men.⁶⁹ During March, 1933, an average of 306 men attended the Lutheran services at the Home, but during the next month the services temporarily discontinued because the city had begun to depopulate the building and soon would raze it.⁷⁰ In May, the services were resumed on Tuesday evenings with small audiences.⁷¹

⁶⁷H. W. Holls, "Municipal Lodging House," Lutheran Missions and Charities, V (May, 1932), p. 10.

⁶⁸Ibid.

⁶⁹H. W. Holls, "St. Louis Lutheran City Missions," Lutheran Missions and Charities, VI (January, 1932), p. 11.

⁷⁰L. W. Wickham, City Mission News Letter, May, 1933, p. 2.

⁷¹H. W. Holls, "Our City Mission," Lutheran Missions and Charities, VI (June, 1933), p. 12.

When the home was moved to 2207 Chestnut Street in 1934, the students and Dr. Walter A. Maier continued the services on Sunday evenings to an average crowd of 325.⁷² These services were conducted regularly as late as February, 1935,⁷³ but were discontinued soon afterward, probably because returning prosperity lowered the demand for such a home.

On Wednesday, December 21, 1932, students from the Concordia Seminary Missionary Society with Dean John H. C. Fritz conducted the first noonday devotion at the City Workhouse, a penal institution for men. Dean Fritz conducted the first three weekly services during the Christmas holidays.⁷⁴ The services were then continued regularly each week, at first by Pastors J. Frenz and H. F. Gerecke alternating, and then by Pastor Gerecke alone. Pastor Gerecke was at that time president of the City Mission Board and Pastor Frenz was a former president of the board.

Pastor Gerecke conducted these noonday devotions in the Workhouse Dining Hall during all of his term with City Missions, from May, 1935 to August, 1943. Pastors Holls and

⁷²H. W. Holls, "Our City Mission," Lutheran Missions and Charities, VII (February, 1934), p. 12.

⁷³L. W. Wickham, City Mission News Letter, February, 1935, p. 1.

⁷⁴H. W. Holls, "Our City Mission," Lutheran Missions and Charities, VI (January, 1933), p. 12.

Mahnke, assisted by various local pastors, continued the work during the next few years.⁷⁵ At present Pastor Hollis conducts the services every Wednesday afternoon in the chapel at this institution of some 600 inmates.

The City Workhouse was among the institutions visited by Pastor Herzberger during his first months in St. Louis as City Missionary.⁷⁶ But in his first annual report he states that he had to give up the work at this penal institution because he did not have sufficient time.⁷⁷ From time to time, the City Workhouse is mentioned during the succeeding years, but there is no trace of services or regular visitation until the present work was begun in December, 1932.

Other institutions served by City Missions at various times and in various ways throughout its history and still served by them include the following: the Gietner Home, the Missouri Baptist Hospital, Barnes Hospital, Homer G. Phillips Hospital, the Bethesda-Dilworth Home, Mount Saint Rose Sanitarium, Bethesda Maternity Home, and the U. S. Veterans Hospital.⁷⁸ Besides these hospitals and homes, the city missionaries have always made calls on Lutherans at other institutions when requested to do so by out-of-town pastors.

⁷⁵Hollis, "Fifty Favored Years," pp. 57-8.

⁷⁶Herzberger, Erster Halbjährlicher Bericht, p. 2.

⁷⁷Herzberger, Jahresbericht, p. 2.

⁷⁸Lutheran Mission Association of Greater St. Louis,

A complete list of all institutions in St. Louis visited at some time by a city missionary would include all of the institutions in the city, and it would be an impossible task to compile a history of what work was done when by whom at most of these other institutions.

Moments With God

The fifteen-minute radio program, "Moments with God," does not actually fit in the category of institutional mission work, but it has, since 1935, been an important part of the Lutheran City Mission program, and probably has more of a bearing on institutional work than it does on settlement work. From the beginning, it was designed to give comfort and spiritual strength to the shut-in at institutions and in their homes.

The program was begun in January, 1935, by the Rev. H. F. Gerecke, then president of the City Mission Board and pastor of Christ Lutheran Church in St. Louis. Until 1943, it was called, "Moments of Comfort." At first it was broadcast regularly at 3:15 P. M. every Friday over radio station KFUC.⁷⁹ During the early years, Miss Loretta Rohlfingsmeyer, the "Gospel-songbird" from Good Shepherd Mission sang regul-

"Annual Report for 1955," p. 2.

⁷⁹L. W. Wickham, City Mission News Letter, February, 1935, p. 2.

arly, and Pastor Gerecke conducted the program.

After Pastor Gerecke went into the chaplaincy in August, 1943, the Rev. George Wittmer, the Rev. E. J. Mahnke, and the Rev. Walter Lotz continued the program until the Rev. Robert W. Baum took over the program in 1949. At present, Pastor Baum conducts the program, assisted by baritone soloist, Mr. L. Hoffman, from Zion Church in Ferguson, soprano soloist, Miss Norma Weidman, from Salem, Affton, and organist, Mrs. Beatrice Jaeger. It is estimated that from 5000 to 10,000 people hear "Moments with God" every Saturday at 12:15 P.M.

Lutheran Charities and Institutions in St. Louis Related to City Missions

Many of the Lutheran charitable institutions in St. Louis were originally fostered by the City Mission Association. The Altenheim and Children's Friend Society were both called into existence by Pastor F. W. Herzberger and friends of city missions. The Children's Friend Society was organized on May 25, 1903,⁸⁰ and was served by Pastor Herzberger as superintendent until his death in 1930. The Rev. L. Winfield Wickham served the society part-time from 1930 to 1935, when he accepted the call as full-time superintendent

⁸⁰ Herzberger, Twenty-Five Rich Harvest Years, pp. 21-22.

and left the service of City Missions. After this, the Children's Friend Society was no longer directly connected with the City Missions Association. In 1954 the Society was merged with the Lutheran Orphan's Home to form the "Lutheran Children's Service."⁸¹

The Altenheim, a home for the aged, was also a direct result of Pastor Herzberger's city mission work in St. Louis. The association was founded on March 23, 1906, and its first home was dedicated on February 17, 1907.⁸² It was never directly connected with City Missions, but was, strangely enough, united with the Children's Friend Society until 1940.⁸³

The Lutheran Hospital, the first Lutheran charitable institution established in St. Louis, has also, since the founding of the St. Louis Lutheran City Mission, always been somewhat associated with City Missions. Founded in 1858, the Lutheran Hospital was the first concrete expression of the charitable movement among St. Louis Lutherans which forty years later resulted in the establishment of the City Mission Association.⁸⁴

⁸¹"Orphan's Home, Friend Society Act on Merger, Offer Welp Position," The St. Louis Lutheran, IX (June 5, 1954), p. 3, cols. 4-5.

⁸²Herzberger, Twenty-Five Rich Harvest Years, p. 23.

⁸³August R. Suelflow, The Heart of Missouri, (St. Louis: Concordia Publishing House, 1954), p. 135.

⁸⁴For a more extensive history of the Lutheran Hospital

The Lutheran Orphan's Home, in Des Peres, Missouri, founded in 1868, has also, since the founding of the City Mission Association in St. Louis, been closely associated with it.

These institutions have been mentioned only in passing, because it is not the purpose of this thesis to give a comprehensive study of them. The areas of their endeavor overlap to some extent that of City Missions, but the chief difference between these institutions and City Missions is that City Missions, in its institutional work does not establish institutions but gives spiritual ministrations to those institutions which already exist. When City Missions sees the need for new institutions it does not take it upon itself to establish them but gives impetus to other organizations or new organizations to begin this work. This is witnessed by the history of the Lutheran Convalescent Home, the Children's Friend Society, and the Altenheim in St. Louis.

and the Orphan's Home, see: Kenneth R. Molnar, "Johann Friedrich Buenger, the Founder of Lutheran Charities," unpublished bachelor's thesis, Concordia Seminary, St. Louis, 1955.

CHAPTER VI

EFFECTS ON LUTHERAN CHURCH LIFE IN ST. LOUIS

Organizations Supporting City Missions

Introduction

No history of Lutheran City Mission work in St. Louis would be complete without a chapter on the aid given City Missions by such organizations as the Ladies' Mission Aid, the Deaconess Society, the Lutheran Business Women, the Walther League, the Lutheran Laymen's League, the Student's Missionary Society, and the Field Work Program of Concordia Seminary, along with many other organizations which have voluntarily contributed much time, talent, zeal, and treasure to the cause of City Missions in St. Louis.

Every institution and mission served by the St. Louis Lutheran City Mission has often, and in various ways, been greatly aided by one or more of the Lutheran organizations in the city. Many of the missions were founded by students, pastors of the city, or lay workers. The effect of these organizations and lay people on City Missions has been tremendous. Their help has carried City Missions across many a perilous point in its history.

Yet, the effects have not been all one-way. Lutheran City Missions in St. Louis have had an equally great effect on those who served them. Great have been the blessings of

increased faith and Christian joy which these men and women have received as a reward for their labors in City Missions.

Thus, as we describe the activities of these organizations and individuals in City Missions, we purpose not to polish halos (God will take care of that) but to give God the glory for using men and women to further His will in City Mission work, and for using City Missions to bring many blessings to His people in St. Louis.

Those who have worked hard for City Missions have done it humbly, not seeking the praise of men, but rejoicing in the knowledge that they are doing the work of the Lord. They would rather not have their names mentioned in a "History of St. Louis Lutheran City Missions." But the story of their work is a very vital part of this history. Therefore we shall describe briefly the work of some of the organizations and individuals who have been greatly moved by and have responded zealously to the cause of Lutheran City Missions in St. Louis.

The Lutheran Ladies' Mission Aid Society

The Ladies' Mission Aid Society was formally organized November 21, 1901, at the home of Mrs. Alexander Rohlfing, at Seventeenth and Wash Streets. Mrs. Rohlfing had become interested in City Missions when she happened to drop in on one of the services which Pastor Herzberger was conducting at the Insane Asylum. She asked if there was anything which

the Lutheran women of St. Louis might do to help the work of City Missions. When Pastor Herzberger told her about all that could be done by women, and the charitable help that was needed in City Missions, Mrs. Rohlfing at once called a meeting of all of her friends and acquaintances. At their first meeting, in the Fall of 1900, fifteen ladies were present: Mrs. L. Pechman, Mrs. H. Velde, Mrs. Emma Bente, Mrs. H. Achenbach, Mrs. T. Konzelmann, Mrs. Theo. Lange, Mrs. E. Seuel, Mrs. H. Bartels, Mrs. J. Becker, Sr., Mrs. H. Meinicke, Mrs. A. Wichmann, Mrs. E. Witte, Miss K. Schoenthaler, and Miss C. Morgenthaler.¹

At this first meeting, Pastor Herzberger presented his cause to the ladies, and they immediately resolved to form a society whose purpose would be to alleviate all suffering found among the City Mission charges, and, above all, to raise funds for the purchase of a suitable school and chapel for the newly opened mission district on Second Street.²

The Society continued to meet each month at the home of Mrs. Rohlfing, gained new members, and with motherly affection adopted the Mission School and its poor children. On June 25, 1901, the ladies gave the children of the Mission School a glorious picnic, which became an annual affair, at Rinkel's Grove on Easton Avenue. On Christmas Day, 1900,

¹F. W. Herzberger, *Twenty-Five Rich Harvest Years* (St. Louis: Concordia Publishing House, 1924), pp. 19-20.

²Ibid.

they provided cheer for the inmates of the institutions served by the city missionaries.³

At the organizational meeting, November 21, 1901, a constitution was adopted, and this society became the first of many ladies' auxiliaries to Lutheran City Missions in this country. Mrs. Rohlfing, who was elected the first president of the society, served in this capacity until her death on January 1, 1904.⁴

The society grew rapidly, so that in 1924, it had 332 members,⁵ and in 1949 it had 550 members.⁶

Whenever the city missionaries needed some special assistance they went to the Ladies' Mission Aid. Before the Children's Friend Society was formed in 1903, the ladies helped Herzberger to send thirty homeless waifs to the Lutheran Home-finding Societies in Fort Wayne and Milwaukee. By 1920 they had already expended \$28,060.18 for the charitable needs of City Missions. In 1914, when the police ordered the Mission School out of the dilapidated building at Second and Plum Streets, the Ladies' Mission Aid contributed \$3500 toward the purchase of the building at 808 South Second Street. They provided shoes and clothing for the

³Ibid.

⁴Ibid.

⁵Ibid.

⁶"Three Auxiliaries Support the Work of City Missions," The St. Louis Lutheran, IV (May 14, 1949), p. 7, col. 5.

children of the school, bought all of their books, and furnished liberal Christmas gifts and Easter eggs for them. They furnished large quantities of dry goods and a sewing teacher for the mission girls.⁷

One of their most outstanding achievements was the founding of the Convalescent Home, which was dedicated on October 10, 1920.⁸ By October, 1924, the ladies had completely paid for this project, the total cost of which was \$22,000.⁹ Since 1933 this endeavor has been under the auspices of its own auxiliary ladies' organization, a daughter of the Ladies' Mission Aid, the Convalescent Home Ladies' Aid.¹⁰

From 1916 to 1927, the Ladies' Mission Aid published The Missionary News, edited by Pastor Herzberger, and containing news from all of the city mission fields.¹¹ When Brauer Mission was moved to Tenth and Rutger, in 1946, the ladies contributed \$4000 toward the purchase of this new

⁷ Herzberger, Twenty-Five Rich Harvest Years, p. 19.

⁸ F. W. Herzberger, "The History and Purpose of our Convalescent Home," The Missionary News, V (October 10, 1920), p. 1.

⁹ F. W. Herzberger, "Our Fourth Anniversary," The Missionary News, IX (October, 1924), p. 3.

¹⁰ August R. Suelflow, The Heart of Missouri (St. Louis: Concordia Publishing House, 1954), p. 128.

¹¹ The Missionary News, IV-XI (1919-26), passim.

building.¹² When the new chapel for Good Shepherd Mission was built in 1950, the Ladies' Mission Aid contributed \$10,000 to purchase all of the furnishings of the building.¹³ In 1954 they began soliciting funds for the purchase of parsonages for the city missionaries and contributed a large sum from their reserve funds.¹⁴

These are some of the big endeavors which they have sponsored and carried through. Many more times these ladies have stood by the missionaries and given help in many different ways. Their constitution, as revised in 1939, states that their object "shall be to give active and financial aid to the Evangelical Lutheran Mission Society of St. Louis and vicinity, to own land and erect suitable buildings for these purposes. . . ."¹⁵ Their By-laws list among their committees four committees directly concerned with the work of City Missions. These are a "Christian Charity Committee", which is

¹²H. W. Hollis, "Fifty Favored Years," unpublished manuscript in possession of St. Louis Lutheran City Mission Office, St. Louis, 1949, p. 30.

¹³"Good Shepherd Debt Liquidated," The St. Louis Lutheran, VII (November 10, 1951), p. 11, col. 1.

¹⁴"City Missions Purchase Third Parsonage," The St. Louis Lutheran, XI (January 14, 1956), p. 2, col. 4.

¹⁵The Lutheran Ladies' Mission Aid Society of St. Louis, Missouri, Constitution and By-laws (St. Louis: n. p., 1939), p. 3.

to find methods to finance the charitable needs of the society; a "Domestic Science Committee," which is to aid and instruct the mission children to learn to sew and to cook; a "Hospital Committee," which is to visit Koch Hospital and report conditions as recommended by the committee and missionary; and a "House Committee," which is to visit the chapels to investigate needs for repairs and report to the society.¹⁶ The Society is, at present, still very active in carrying out its purpose of aiding City Missions and is composed of representatives from nearly every Lutheran ladies' aid in Greater St. Louis.

The Lutheran Deaconess Association of St. Louis

Another very successful women's organization which was influenced greatly by Pastor Herzberger and has since been a staunch supporter of City Missions is the Lutheran Deaconess Association of St. Louis. In 1921, a group of young ladies known as the Lutheran Mission Circle decided they wanted to do something special for City Missions. At their request, Pastor Herzberger met with them and outlined some ways in which they could help City Missions. On April 22, eighteen of these young ladies met together and signed a constitution drawn up for them by Herzberger. They stated their purposes as being: (1) to aid City Missions and chari-

¹⁶Ibid., p. 12.

ties in St. Louis; (2) to form a branch of the Lutheran Deaconess Association of the Synodical Conference; (3) to assist financially gifted but dependent girls wishing to study to be deaconesses or social workers; (4) to sponsor instructive lectures on inner mission work, deaconess, and social work. The voting membership of the organization was to consist of unmarried Lutheran women, eighteen years old or older. By the end of 1921, they had 132 members.¹⁷ In 1949, they had over 400 members.¹⁸

One of their chief programs of aid to City Missions has been financial support of the full-time deaconesses who have helped the missionaries for many years. The first deaconess thus supported by the Deaconess Association was Miss Clara Dienst, who began serving City Missions in January, 1924. When she left in March, a call was extended to Miss Helena Hanser, which she accepted and began working in March, 1924, at Koch Hospital, the City Sanitarium, the City Infirmary, the Isolation Hospital, the Bethesda Home, and among the poor families in the settlement missions. From that time until the present there was always at least one deaconess assisting the city missionaries, who was partly supported by

¹⁷Anna Schumacher, "History of the Society," Lutheran Missions and Charities, IV (April, 1931), p. 14.

¹⁸"Three Auxiliaries Support the Work of City Missions," The St. Louis Lutheran, IV (May 14, 1949), p. 7, col. 5.

the Deaconess Association.¹⁹ At present, Deaconess Dolores Hackwelder, who assists at Koch Hospital, Mount Saint Rose Sanitarium, Bethesda Maternity Home, and the St. Louis State Hospital is partially supported by the Deaconess Association.²⁰

The society also helped supply Christmas cheer each year at various institutions. Already in 1922 they took charge of purchasing, wrapping, and distributing all of the gifts and candy at Koch Hospital.²¹ Since 1944 they have been one of the organizations united in the Christmas Cheer Committee which cooperates in providing treats at Christmas time for all of the charges of the city missionaries.²²

The society has also been very active in furnishing volunteer workers for various institutions. They have provided ushers, singers, teachers, and visitors for many of the institutions. They have committees for the purpose of visiting patients after they leave the hospitals, inviting them to church, and doing other work of this type.²³ In 1945 they

¹⁹Anna Schumacher, op. cit.

²⁰Lutheran Mission Association of Greater St. Louis, "Annual Report for 1955," mimeographed, p. 2.

²¹F. W. Herzberger, "Christmas Programs," The Missionary News, VII (November, 1922), p. 1.

²²City Mission News Letter, December, 1944, p. 2.

²³Short History of the St. Louis Lutheran City Mission, printed brochure, St. Louis, 1939.

reported that eighteen of their workers brought many children to baptism, six adults to confirmation, and forty-four children to Released Time Instruction classes.²⁴

The Lutheran Deaconess Society of St. Louis, along with the Ladies' Mission Aid, has truly "stood by City Missions all the way."²⁵

The Lutheran Business Women

Although never directly connected with the St. Louis Lutheran City Mission Association, the society known as the Lutheran Business Women has contributed much to the youth programs of the Lutheran settlement missions in St. Louis.

Begun in October, 1934, the society from the beginning had an active Mission Committee, which sponsored an annual Mission Rally, attended services at one institution or mission each month, raised money for City Missions through special projects, and presented at least one program a year to the society, bringing home to its members the work of City Missions in St. Louis.²⁶

In 1939, they began their first girls' club at Good Shepherd, under the leadership of Miss Anna Bentfeld and Miss Helen Novak. In 1943, Mrs. Laura Reichel began club work

²⁴ "City Mission Association Hears Reports," The St. Louis Lutheran, I (January 27, 1946), p. 5, col. 5.

²⁵ H. F. Gerecke, City Mission News Letter, February 10, 1939, p. 1.

²⁶ Lutheran Business Women, "Annual Report for 1943,"

at Resurrection Mission.²⁷ By 1944 they had founded clubs at Brauer, Resurrection, and Good Shepherd. The purpose of these clubs was to "give Christian education, knowledge of arts and crafts including homemaking." They taught the girls to sew and the boys to work with wood. They sent them to camp in the summer, and took them to concerts and municipal opera performances.²⁸

In July, 1944, they engaged Miss Hildegarde Geiser as Family Welfare and Youth Guidance worker. She made visits into the homes of the children who were contacted through their youth work, and helped supervise the club work.²⁹

Their Social Service Committee sponsored the first Vacation Bible Schools of City Missions. The first one was opened at Resurrection Mission, June 23, 1943, with Miss Bertha Williams from St. Philips the paid supervisor and eight volunteers helping her. Enrollment at this first Vacation Bible School was sixty-five with an average attendance of forty. In July another Vacation Bible School was successfully conducted at Good Shepherd Mission.³⁰

mimeographed, p. 5.

²⁷ Ibid.

²⁸ Lutheran Business Women, "Annual Report for 1944," mimeographed, p. 6.

²⁹ Ibid., p. 7.

³⁰ Lutheran Business Women, "Annual Report for 1943," mimeographed, p. 6.

In 1944 the club work at Good Shepherd Mission resulted in the start of a new mission Sunday School, which was eventually to become the Good Samaritan Mission. While waiting for the white boys and girls, the ladies from the Lutheran Business Women noticed a large number of colored boys and girls who were interested in their club. They began a club for the colored boys and girls, which before the year was over had an enrollment of fifty. In August, 1944, they began conducting a Sunday School for these children, which soon developed into a congregation.³¹

Resurrection Mission, at 708 South Fourth Street, became the headquarters for this extensive program, and when Resurrection ceased to exist as a Mission, the ladies continued to operate a successful youth program from this center, which they have named "The Lutheran Community Center."

In 1947, Miss Anna Beck became the full-time director of this program. She is assisted by Miss Anna Bentfeld and other volunteers from the Lutheran Business Women. In June, 1948, the Lutheran Community Center became a member of the Social Planning Council of St. Louis, and in September, 1948, it was incorporated under its own constitution.³²

In 1949 the Lutheran Business Women numbered 200 members.³³

³¹ Supra, pp. 84-5.

³² "Wonderful Place: 708a South Fourth Street," The St. Louis Lutheran, IV (October 2, 1948), p. 4, cols. 1-5.

³³ "Three Auxiliaries Support the Work of City Missions,"

They have, since their founding, greatly aided the cause of City Missions in St. Louis

The Walther Leagues of St. Louis

Already in 1920 the St. Louis Walther Leagues provided and distributed bountiful Christmas gifts at the various institutions served by City Missions. Mr. Milton Fasholz and some energetic coworkers from the Walther League gave the patients at the City Hospital, the Insane Asylum, Koch Hospital, and the Poor House a special surprise with a new invention. They brought along with them a Christmas Tree equipped with electric lights and a dry cell battery. The battery gave out before they could make the rounds to all the institutions, but their enthusiasm remained high.³⁴ Beginning with this Christmas in 1920, the Walther Leagues of St. Louis have annually done their share, and often much more, to bring Christmas cheer to the patients at the institutions served by City Missions. They still furnish a portion of the Christmas treats for the missions each Christmas.

They have also, at various times, aided City Missions in many other ways. Beginning on November 16, 1922, the girls from the different local Walther League Societies in St. Louis helped at the Niedringhaus Mission by preparing,

The St. Louis Lutheran, IV (May 14, 1949), p. 7, col. 5.

³⁴F. W. Herzberger, "Christmas in our City Mission," The Missionary News, VI (January, 1921), p. 1.

furnishing, and serving suppers every Thursday evening to about fifty Juniors at the mission. From November, 1922, to April, 1923, twenty societies participated in this program.³⁵ These suppers were continued at least as late as December, 1926.³⁶

They often sent singers to beautify the services at the institutions and missions. In 1928 they sent Pastor Herzberger a schedule of volunteers from local societies to help at the Sunday services at the City Infirmary.³⁷ In 1945 the Walther League "Big Sisters" visited the patients at various institutions to bring them a little Christian good cheer.³⁸ These are only some small examples of the many ways in which the St. Louis Walther Leagues have stood by City Missions with their youthful enthusiasm, their financial gifts, and their time.

One other project of the Walther League, which was not directly connected with City Missions, but which took the place of an earlier unsuccessful City Mission project, was the Walther League Hospice Home at 3001 Rauschenbach Avenue. Founded to serve the same purpose which Pastor Herzberger had in mind when he founded the Martha's Home, in 1900, the

³⁵L. W. Wickham, "Pastor Wickham's Report," The Missionary News, XI (October, November, and December, 1926), p. 2.

³⁶Ibid.

³⁷F. W. Herzberger, "Our City Mission," Lutheran Missions and Charities, I (July, 1928), p. 8.

³⁸City Mission News Letter, May, 1945, p. 2.

Hospice Home provided a cheap place in which Christian young ladies could live. Formerly the home of the famed United States Senator and journalist, Carl Schurz, the home had a capacity of twenty-four, and furnished room and board for the amazingly low price of four dollars a week. However, the home was sold to the Salvation Army in March, 1946, because of changed conditions, which had done away with its demand.³⁹

The Lutheran Laymen's League of St. Louis

Besides the great help given to City Missions by individual Lutheran laymen, the Lutheran Laymen's League has also been of special service to the city missionaries and their charges at various times.

On January 18, 1932, the Lutheran Laymen's League put into operation an Employment Bureau, which during the dark days of the depression lifted many a starving man out of an abyss of futility and despair.⁴⁰ During its first ten days of operation, this Employment Bureau supplied 162 days of temporary work and seven permanent jobs to applicants from the City Missions, Thirty-three laymen volunteered to carry

³⁹"Changed Conditions Prompt Sale of Walther League Hospice Home Here," The St. Louis Lutheran, I (April 7, 1946), p. 9, cols. 1-4.

⁴⁰L. W. Wickham, "Lutheran Employment Bureau," Lutheran Missions and Charities, V (February, 1932), p. 13.

on the work.⁴¹

On December 17, 1935, the Lutheran Laymen's League held its first "White Christmas" program at Emmaus Lutheran Church. With Mr. George Eigel as Master of Ceremonies, the children's choirs from Brauer and Good Shepherd sang, and friends of City Missions brought gifts to be distributed to the poor at the missions. The idea behind the plan was that Christians should enjoy giving gifts to those who could not give a gift in return.⁴²

The Lutheran Laymen's League White Christmas has been an annual program. Though at first the gifts consisted of carefully wrapped presents, they are now gifts of money which are used to buy candy, fruits, and nuts for the children at the three settlement missions, Brauer, Good Shepherd, and Good Samaritan. The men send representatives from their League to distribute the gifts personally.

Other Organizations

A complete list of societies which have in one way or another assisted the city missionaries in their work could hardly be compiled. The local ladies' aid societies, the Walther League local societies, the choirs, and other organi-

⁴¹Ibid.

⁴²H. W. Holls, "Our City Mission," Lutheran Missions and Charities, IX (January, 1936), p. 14.

zations that have aided City Missions would require many pages to make a complete list, and it could not be complete, because often the good deeds of these organizations were never written down, or, if they were, the accounts have been lost. Nevertheless, many more organizations deserve special mention here.

The Lutheran Ushers' League of St. Louis has, since before 1939,⁴³ regularly sent volunteers to help the missionaries at various institutions. They helped especially at the City Infirmary, now known as the St. Louis Chronic Hospital.⁴⁴ They are still actively engaged in this work.⁴⁵

Another group deserving special mention is the group of mothers who completely supported the hot lunch program at the Brauer Mission School from 1930 to 1938. Although not formally organized, this faithful group of women never once had to be solicited for funds, and never once was the lunch fund in the red. This was before the days of the government lunch program, in the days of the depression. During the first year of this program over 14,000 free meals were served to the undernourished children at the Mission School. The

⁴³Short History of the St. Louis Lutheran City Mission, brochure.

⁴⁴Holls, "Fifty Favored Years," p. 10.

⁴⁵Lutheran Mission Association of Greater St. Louis, "Annual Report for 1955," p. 2.

ladies simply spread the word that these children needed food, and the missionary sent out reports of gifts and expenditures, and the barrel was kept full.⁴⁶

At various times, including the Twenty-Fifth Anniversary of Brauer Mission, September 27, 1925, the Emmaus Concert Band, under the direction of Mr. G. Herman Beck, furnished stimulating music at the missions and at the institutions.⁴⁷

The Timothy Orchestra, under Mrs. G. Guenther, also played often at various special programs at the missions and at the institutions for a number of years during the latter part of the twenties and the early thirties.⁴⁸

For the past few years, the American Legion Post #325 which consists of Lutheran veterans, has given a Christmas party at Brauer Mission for the children of Brauer, Good Shepherd, and Good Samaritan Missions.⁴⁹

The Good Samaritan Mission is a special charge of the Ladies' Aid for Neighborhood Missions. This society, formerly called the Ladies' Aid for Colored Missions, has always

⁴⁶W. H. Ellwanger, City Mission News Letter, May 4, 1938, p. 1.

⁴⁷H. W. Holls, "Pastor Holls' Report," The Missionary News, X (October, 1925), p. 1.

⁴⁸W. H. Ellwanger, "Pastor Ellwanger's Report," Lutheran Missions and Charities, IV (May, 1931), p. 14.

⁴⁹Lutheran Mission Association of Greater St. Louis, "Annual Report for 1955," p. 2.

given much assistance to the colored missions sponsored by the Lutheran City Mission Association. While Resurrection Mission was in operation, they greatly assisted it, and now they stand by Good Samaritan with their prayers, their financial aid, and in many other ways.

City-Wide Interest in City Missions

To get a more complete picture of the effect which City Missions has had upon Lutheran people in St. Louis, we shall cite just a few examples of special occasions when a large number of organizations and individuals participated in the activities of City Missions.

Christmas has always been a special time of the year for interest in City Missions. Singers volunteer their services, and gifts come in from all over the area. During the depression, the missionaries usually distributed to needy families over a hundred baskets of food donated by Lutheran organizations and individuals in St. Louis. Since 1944 a special Christmas Cheer Committee, composed of representatives from the Ladies' Mission Aid, the Ladies' Aid for Neighborhood Missions, the Lutheran Business Women, the Deaconess Association, and the Walther League has coordinated the purchase, wrapping, and distributing of gifts to all of the missions and institutions served by City Missions.⁵⁰

⁵⁰City Mission News Letter, January, 1945, p. 2.

To give an idea of the interest of St. Louis Lutherans in City Missions, we shall describe a typical Christmas at City Missions. We shall give a brief resume of volunteers who helped spread the Christmas message in City Missions in 1944.

At the Marine Hospital in Kirkwood the Mount Calvary Choir of Brentwood sang, under the direction of Mr. Gerhard Schroth, at that time musical director of KFUCO, and assisted by Mr. Kenneth Jorgensen, KFUCO's featured soloist. After the service, which was the first Christian service ever held at the Marine Hospital, the choir from Concordia, Kirkwood, caroled in the rooms of bed-fast patients, and members of the Deaconess Association distributed gifts and devotional booklets to all the patients. At the Infirmary the children's choirs of Holy Cross and Redeemer Lutheran Schools assisted Pastor Hollis in his Christmas program. Miss Betty Schmidt and eight nurses from Lutheran Hospital caroled at the U. S. Veterans Hospital, and the Walther Leaguers of St. Louis caroled at the City Sanitarium. Junior Walther Leaguers sang at the City Jail. At the Gietner Home the ladies were presented with gifts by the Deaconess Association. The Maack Sisters and Mrs. Rose Lochmoeller sang carols at Koch Hospital. At the St. Louis State Training School for the mentally retarded, the St. Louis Senior Walther League distributed their gifts.⁵¹ The Christmas of 1944 is describ-

⁵¹Ibid.

ed, not as outstanding in the history of City Missions, but as typical of most of the fifty-six Christmases that have been celebrated by City Missions.

Easter also has been a time for special remembrances of City Missions by the Lutherans of St. Louis. Special music, colored Easter eggs for the children at the missions, chocolate eggs for the patients at the institutions, miniature crosses, and other Easter mementos are provided by friends of City Missions.

At anniversary services, such as the Thirty-Fifth Anniversary, when Dr. P. E. Kretzmann wrote a pageant entitled, "Conquering for Christ," many organizations and individuals have, by their enthusiastic participation, expressed a very great interest in City Missions.⁵²

At special evangelistic services, such as the ones held during Holy Week in 1931 at Brauer Mission, the Lutherans of St. Louis have shown their interest in City Missions. At these services, for example, music was furnished by the Bethlehem Choir, the Kirkwood Choir, the Walther League Choir, the Aeolian Quartet, the Timothy Orchestra, the Concordia String Trio, and soloists, Mrs. Joseph Frenz, Mrs. Oscar Brauer, and Miss Edna Luer. During this week there were seventy-four visitors from city congregations among the

⁵²"Conquering for Christ," program for Thirty-Fifty Anniversary of the St. Louis Lutheran City Mission. (St. Louis: n. p., 1934), passim.

1128 people who attended the services on Fourth Street.⁵³

Many other such examples could be cited. However, the close connection of St. Louis Lutheran City Missions with Lutheran life in St. Louis should become more evident as we consider the financing of the St. Louis Lutheran City Mission.

Financial Support of City Missions

The City Mission Association of St. Louis was founded in 1898 by laymen and pastors of St. Louis, and they assumed all obligation for support of the mission financially. Although the Western District of the Lutheran Church--Missouri Synod has had the St. Louis City Mission on its budget since 1902, when it began supporting the second city missionary, the Rev. F. Dreyer,⁵⁴ the Lutheran congregations, ladies' auxiliaries, and Lutheran laymen in St. Louis have always borne a large share of the financial burden of the mission. Pastor Herzberger writes, on the twenty-fifth anniversary of City Missions.

It would have been impossible to carry on the blessed work in its first struggling years, if it had not been for the substantial support given it by the sainted Mr. J. E. Schuricht and Mr. A. G. Brauer of Emmaus and later, by Mr. F. Haueisen, Sr., of Zion. So the

⁵³ W. H. Ellwanger, "Pastor Ellwanger's Report," Lutheran Missions and Charities, IV (May, 1931), p. 14.

⁵⁴ Herzberger, Twenty-Five Rich Harvest Years, p. 13.

jubilee we celebrate is not the jubilee of any individual, but the jubilee of our St. Louis churches, both of their pastors and their lay members.⁵⁵

Besides the regular contributions from the congregational budgets toward the work of City Missions, there were always the special projects toward which individuals and societies liberally contributed. The Mission at 808 South Second Street, the Brauer Mission chapel at 916 South Fourth Street, the Resurrection Mission at 708 South Fourth Street, the Good Shepherd Chapel at Tenth Street and St. Louis Avenue, and the parsonages recently purchased for three of the city missionaries were paid for by individuals or organizations from the Lutheran congregations of the city.

Since 1951 City Missions has received its share of the annual Lutheran Charities Chest campaign sponsored by the Missouri Synod churches in Greater St. Louis.⁵⁶ In 1955 City Missions received \$12,608 from this drive.⁵⁷

In 1955 the total amount spent by the St. Louis Lutheran City Mission was over \$49,000. Of this sum, \$20,000 was contributed by the Western District, \$600 by the English District, and the remainder by St. Louis churches and friends. Besides the \$12,608 contributed by the Lutheran Charities Chest, the Lutheran Mission Ladies' Aid Society contributed

⁵⁵Ibid., p. 7.

⁵⁶"Churches in Charity Drive for Six Lutheran Agencies," The St. Louis Lutheran, VI (November 11, 1950), p. 1, cols. 4-5.

⁵⁷Lutheran Mission Association of Greater St. Louis,

\$1300, the Lutheran Deaconess Association contributed \$1650, and the offerings at the missions totalled \$5512.⁵⁸

The financial support of City Missions by St. Louis Lutherans has always demonstrated their great interest in, and concern for, this mission in their backyard. A number of laymen have been particularly outstanding in their financial support of City Missions. These men and women have contributed much, because they had a great love for the work the city missionaries were doing for their fellowmen. We mention some of them here, regretting that we cannot mention with equal emphasis those who gave their widow's mites. But we mention them as typical of the interest which many St. Louis Lutherans have had in City Missions.

Lay Leaders in St. Louis Lutheran City Missions

Pastor Herzberger in his Twenty-Five Rich Harvest Years mentions three men who, he says, made it possible during the early years for City Missions to survive in St. Louis. They were Mr. J. F. Schuricht, Mr. F. Hauelsen, Sr., and Mr. A. G. Brauer.⁵⁹ Unfortunately, we do not know very much about Mr. Schuricht and Mr. Hauelsen, but a few lines about Mr. Brauer

"Annual Report for 1955," p. 3.

⁵⁸ Ibid.

⁵⁹ Herzberger, Twenty-Five Rich Harvest Years, p. 7.

are very much in order.

August G. Brauer was born May 20, 1852, in Pittsburgh, the son of the Rev. Ernst A. Brauer, later a professor at Concordia Seminary in St. Louis. In 1884 he founded the A. G. Brauer Supply Company, which later became one of the largest stove parts supply companies in the nation. He was a charter member and life-long benefactor of Emmaus Lutheran congregation in St. Louis. He served on the Board of Control for Concordia Seminary in St. Louis for thirty-nine years. He was a member of the board of directors of radio station KFUD, and one of the directors of the United States Bank of St. Louis.⁶⁰

In all of his activities for church and city, however, one of his greatest loves was the St. Louis Lutheran City Mission. He was the only lay member of the original City Mission Board of St. Louis, its first director, and served continuously as a member of the Board of Directors for the first thirty-three years of its existence.⁶¹ Together with Mr. John Schuricht, he purchased the first Mission School at Second and Plum Streets in 1900. In 1931, when the congregation organized at this Mission School needed a new chapel, he quietly, and at first anonymously, purchased the

⁶⁰H. W. Holls, "Mr. A. G. Brauer," Lutheran Missions and Charities, V (November, 1932), p. 5.

⁶¹L. W. Wickham, "Our City Mission," Lutheran Missions and Charities, III (June, 1930), p. 16.

building at 916 South Fourth Street and presented it as an outright gift to City Missions.⁶² He often attended services at the missions and accompanied the missionaries to the institutions. Once, when Pastor Herzberger's voice gave out as he prepared to speak at the Christmas service for the Convalescent Home in 1921, Mr. Brauer addressed the audience with the Christmas message.⁶³ Another time, on a cold winter day, seeing a poor worthy man shivering in the cold, he took off his coat and gave it to him, and returned to his office coatless.⁶⁴

It was no accident, therefore, that shortly after his death, September 26, 1932,⁶⁵ the City Mission Board distinctly honored his memory by naming the Fourth Street Mission the A. G. Brauer Memorial Mission. In 1955 the Brauer Mission was the only church in the Lutheran Church--Missouri Synod named after an American layman.⁶⁶ It was "in gratitude to God for the influence and service of this man of God" that the City Mission Board, in April, 1933, authorized

⁶²Holls, "Mr. A. G. Brauer," p. 5.

⁶³F. W. Herzberger, "Our City Mission," The Missionary News, VII (January, 1922), p. 1.

⁶⁴Holls, "Mr. A. G. Brauer," p. 5.

⁶⁵Ibid.

⁶⁶O. A. Dorn, editor, The Lutheran Annual 1956 (St. Louis: Concordia Publishing House, 1955), pp. 230-310. The Lutheran Annual 1956 lists only one other church in the United States named after an American, Walther Memorial Lutheran Church in Milwaukee.

the change of the name of the mission at Fourth and Chouteau to "The A. G. Brauer Memorial Lutheran Mission." "When the workers needed encouragement, he gave it; when funds were low, he often supplied them; when the obstacles seemed against us, his faith instilled new hope in the Board."⁶⁷

Another great friend of City Missions in St. Louis was Mr. L. H. Waltke, president of the Lutheran Children's Friend Society and the Lutheran Altenheim Association of St. Louis from the time of their organization in 1903 and 1906 respectively, until his death on February 23, 1939.⁶⁸ Mr. Waltke was always very liberal toward City Missions. During the depression, he set up a special "Waltke Charity Fund" which the missionaries used at their own discretion for the relief of worthy poor families in the settlement mission districts, and which he replenished whenever needed. During the first few months of 1932, this fund paid rent for twenty-seven families for a total of eighty-two months and purchased food for twenty-one families for a total of 128 weeks.⁶⁹

A layman who was mentioned often by Pastor Herzberger in the early years of the St. Louis City Mission was Mr. H. C. Achenbach. Mr. Achenbach, an old college friend of Herzberger's, opened his drug store at 1704 Market Street to be

⁶⁷L. W. Wickham, City Mission News Letter, May, 1933, p. 1.

⁶⁸Lutheran Children's Friend Society and Lutheran Altenheim of St. Louis, "Annual Report for 1939," p. 1.

⁶⁹W. H. Ellwanger, "The Lutheran Mission," Lutheran

used as headquarters for donations of clothing, food, books, and other things, until his death in 1912.⁷⁰

In May, 1942, Mr. and Mrs. H. D. Beckmann, "life-long friends of City Missions," donated the chapel at 708 South Fourth Street.⁷¹ This building was used for over ten years by Resurrection Mission and is now being used by the Lutheran Community Center.

In recent years many more men have rendered outstanding service as members of the Board and as delegates to City Missions. The continued success of the St. Louis Lutheran City Mission, under God, is attributable in large measure to the support and leadership of consecrated and gifted laymen who have stood behind the missionaries with their encouragement, their prayers, their financial support, and their leadership in association and board meetings.

City Missions and the Student Field Work Program of Concordia Seminary, St. Louis

One of the most far-reaching effects of the St. Louis Lutheran City Mission upon Lutheranism in St. Louis and upon the Lutheran Church--Missouri Synod has been its effect on

Missions and Charities, V (October, 1932), p. 13.

⁷⁰F. W. Herzberger, "Twenty Years of Lutheran City Mission Work," The Missionary News, June 21, 1919, p. 1.

⁷¹W. H. Ellwanger, City Mission News Letter, May, 1942, p. 2.

student life at Concordia Seminary in St. Louis. While we cannot begin to give a complete history of the Student Missionary Society and the resultant Concordia Seminary Field Work Program, we shall attempt in these final pages to sketch some of the outstanding contributions of students to the St. Louis Lutheran City Mission.

Here again, the benefits were mutual, and while students gave a great boost to many areas of City Missions throughout the years, it was City Missions that provided Concordia Seminary with one of the most extensive field work laboratories of any seminary in the world. The practical experience gained in St. Louis City Missions has greatly increased the efficiency and missionary zeal of Missouri Synod pastors scattered all over the world.

Already in 1899 Pastor Herzberger was assisted at the Poor House and other institutions by a group of student volunteers, the "Studentenor," who sang regularly at his services and helped to increase the attendance at services by singing in the halls before the services to invite the people to the chapel.⁷²

In the early part of 1900 a group of students, at the request of Pastor Herzberger, canvassed the district in the vicinity of Plum and Second Street and found 135 children interested in going to a Christian school. With the encourage-

⁷²F. W. Herzberger, Erster Halbjährlicher Bericht fuer die Ev. Luth. Stadtmission zu St. Louis: Juni 1899 bis 1 Jan. 1900 (St. Louis: n. p., 1900), p. 4.

ment, Herzberger began the Mission School in September, 1900, at Plum and Second Streets.⁷³ During the entire history of the Mission School, students often taught part-time or full-time when no other teachers could be secured.

During the school year 1903-1904 a student quartette sang regularly for Pastor Herzberger. The quartette included Student Theodore Hoyer, later to become a professor at the seminary. At Christmas, 1903, they accompanied Herzberger to the Poor House and the Jail, and Pastor Dreyer to the Insane Asylum. They sang in both languages and distributed gifts to the patients.⁷⁴

Sometime soon, it is not known exactly when, the Student Missionary Society was organized. By April 1919, they had fifty men voluntarily engaged in the work of City Missions. Their report for January 24 - April 30, 1919, states that 120 afternoons were spent in canvassing forty-nine city blocks, and that books and tracts were distributed on Friday afternoons at the City Hospital.⁷⁵

When the Niedringhaus Mission asked Pastor L. J. Sieck for assistance in 1922, he sent them six Seminary students to teach Sunday School, visit, and do follow-up work. These six were C. Stephan, C. Prange, L. W. Wickham, O. Volz, A. Pollex,

⁷³F. W. Herzberger, Aus Unserer Stadtmission zu St. Louis: Jahresbericht (St. Louis: n. p., 1900), p. 4.

⁷⁴F. W. Herzberger, "Our Christmas Celebration," The City Missionary, IV (January, 1904) p. 40.

⁷⁵"Missionary Students' Report," The Missionary News,

and C. Tschirley.⁷⁶ Student Wickham later became the pastor of the Niedringhaus Mission.

Throughout the history of Good Shepherd and Brauer Missions, there have always been faithful students who have devoted much time to teaching, calling on prospects, canvassing, and leading the young people.

The students also were often responsible for beginning new missions on their own initiative. One such mission was the Riverside Mission, which they conducted during the fall and winter of 1923-1924. This mission among the houseboats and squatters along the South Side levy was abandoned for various reasons when the students left in June, 1924.⁷⁷

The services at the City Workhouse, still conducted by City Missions every Wednesday afternoon, were begun by Dean John H. C. Fritz and some students on December 21, 1932. They conducted them for three weeks until Pastors J. Frenz and H. F. Gerecke took them over and continued them.⁷⁸

In November, 1931, the Student Missionary Society began holding services at the Municipal Lodging House for Homeless

IV (May 21, 1919), p. 3.

⁷⁶H. W. Holls, "Rev. Holls's Report," The Missionary News, VII (November, 1922), p. 2.

⁷⁷L. J. Sieck, "Annual Report to the Delegates," The Missionary News, IX (February, 1924), p. 3.

⁷⁸H. W. Holls, "Our City Mission," Lutheran Missions and Charities, VI (January, 1933), p. 11.

Men at 208 North Fourteenth Street.⁷⁹ Assisted by various professors, the students continued these services until as late as February, 1935.⁸⁰

During the early part of 1933 the students were responsible for beginning the Hooverville Mission, a mission among the shacks put up by squatters on the Mississippi River, at the foot of Chouteau Avenue. With the assistance of several professors they conducted regular Sunday School and preaching services until 1936, when the village ceased to exist.⁸¹

Resurrection Colored Mission was also a result of the labors of Concordia Seminary students. The mission was begun in 1934 under the supervision of Missionary Ellwanger by students Clarence Pauling, Walter Link, and Fred Gaske. The Student Missionary Society continued to supply workers for this mission until Vicars Robert Baum and Edward Mahnke took over the work in 1939 and 1940.⁸²

In February, 1939, eighty-five students were assisting the missionaries at the institutions.⁸³ In April, 1942, the

⁷⁹H. W. Holls, "Municipal Lodging House," Lutheran Missions and Charities, V (May, 1932), p. 10.

⁸⁰L. W. Wickham, City Mission News Letter, February, 1935, p. 1.

⁸¹L. W. Wickham, City Mission News Letter, May, 1933, p. 1.

⁸²W. H. Ellwanger, "Historical Sketch of the Lutheran Church of the Resurrection," in program for dedication of chapel at 708 S. Fourth Street, St. Louis, April 19, 1942.

⁸³H. F. Gerecke, City Mission News Letter, February

secretary of the Student Missionary Society reported that approximately 1450 souls were being ministered to each month in nineteen St. Louis hospitals and charitable institutions by about seventy-five ministerial students of Concordia Seminary. Many others were assisting established congregations and caring for small mission stations in St. Louis and vicinity.⁸⁴

In March, 1945, the "Student Field Work Program" was introduced to place students in church work during the summer so that they would not be drafted. Since 1942 the students had been under the accelerated program of continuous schooling because of the war. This would give them a respite from classes, keep them from being drafted, and give them much valuable experience. Rev. Theodore Schroeder, then pastor of Mount Calvary Church in Brentwood, was appointed part-time field work director.⁸⁵

In the Fall of 1945, the work of the Student Missionary Society was taken over by the Field Work Program, although it continued to be supported for some time by the Missionary Society. Eventually, this society became the Student Field

10, 1939, p. 1.

⁸⁴Harold F. Schweigert, City Mission News Letter, April, 1942, p. 1.

⁸⁵Rev. Th. Schroeder Relinquishes Post as Part-Time Director of Field Work at Concordia Seminary, "The St. Louis Lutheran, I (June 16, 1946), p. 8, cols. 1-2.

Work Committee, and the program became a part of the seminary curriculum. It became a training program under the direct supervision of the city missionaries.

Under this new system, in the school year 1945 to 1946, 144 students worked in sixteen institutions, and seventy-one students worked at Brauer, Good Shepherd, Peace (Clinton-Peabody), Mercy, Resurrection, Grace, Good Samaritan, and a Spanish Mission.⁸⁶

In 1955, 135 students made over 10,000 calls in the institutions of the city. These were made under the supervision of city missionaries, who had eighty-eight sessions with them.⁸⁷ Each student was required to write verbatim accounts of at least fourteen of his visits during the year. Every third-year student at the seminary is required to participate in this program.

During the second year, students are required to assist a pastor in a local congregation. Many of these second-year students assist the city missionaries in their settlement missions at Brauer, Good Shepherd, and Good Samaritan Missions.

Throughout periodicals and reports of City Missions, mention is constantly made of the help given City Missions by students from Concordia Seminary, in St. Louis. While it

⁸⁶"Seminaris Purchase Bus For Big Mission Program," The St. Louis Lutheran, I (October 21, 1945), p. 3, cols. 4-5.

is evident that students have been of great assistance to the missionaries in their work, it is also very plain that City Missions has greatly benefited student growth and the whole Lutheran Church--Missouri Synod through its wholesome effects on the many students who have worked with the missionaries in the institutions and the settlement missions of St. Louis.

The history of Lutheran City Missions in St. Louis is a long and a complex story of the grace of God working on and through mortal men. We have attempted to sketch the background, the founding, the founders, the work in the settlements and institutions of St. Louis, and the effect it has had upon Lutheranism in St. Louis. It is an on-going story in which many men, women, and organizations have had a part, and it is a story written in the hearts and souls of those whom City Missions has brought to Life in Christ.

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