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PROGRESS AND CONDITION OF LUTHERAN
PAROCHIAL SCHOOLS DURING THE
CURRENT YEAR

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The progress of the Lutheran parochial schools during the year 1912-13 has been normal, and no change has occurred to alter their condition in any essential point.

The fundamental ideas that enter into a definition of the Lutheran parochial school were expressed two generations ago by Prof. Lindermann, who was at that time principal of the largest Lutheran teachers' seminary in the United States (at Addison, Ill.). He helped to educate hundreds of Lutheran parochial school-teachers, and his book "Amerikanisch-Lutherische Schulpraxis" is still the standard book on pedagogy in the Lutheran Missouri Synod, which conducts 2,216 out of a total of 5,883 Lutheran parochial schools in the United States and Canada. He says on page 3 of the second edition of his book:

An Evangelical Lutheran congregational school is formed by the voluntary agreement and resolution of a Lutheran parish, or local church organization, to gather its children of a prescribed age in a locality, properly fitted up for the purpose, to the end of having them thoroughly instructed, within certain prescribed hours, by a common teacher, chiefly and primarily, in the wholesome doctrine of the Divine Word according to the Lutheran Confessions, and to advance them in true godliness; next, to give them instruction and training, as far as practicable, in such knowledge and accomplishments as are necessary for all men in their civil status.

This definition has become somewhat cumbersome, because the author, struggling to embrace every necessary feature in one statement, had to resort to the involved sentence. The definition, however, being genetic and descriptive, is quite serviceable for conveying a correct idea of what, in the judgment of Lutherans, constitutes a parochial school. Nothing has occurred during the current year that would necessitate a revision of this definition.

The Lutheran parochial school, wherever it exists in our country, is still regarded as a voluntary enterprise of a Lutheran congregation. The favorite name applied to this school by the church bodies which chiefly foster it in the United States is "congregational school" (Ger-

man, "Gemeindeschule"; Norwegian, "Menigheds skole"; Swedish, "Församlings skola"). There is no constraint practiced in the erection and maintenance of these Lutheran congregational schools outside of that which the personal religious convictions of the members of a Lutheran congregation exercise on them individually. The origin of the schools, in nearly every case, is as follows: The members of a congregation vote to establish a congregational school, agree to send their children to it, appoint a teacher or teachers, and assess themselves for the support of the school. In some cases congregational schools have been organized, not by the entire congregation, but by a "school society" within the congregation. There have also been instances where several congregations have united in maintaining a parochial school, or certain grades of it. Thus, e. g., the Lutheran congregations of Oakland, Cal., and vicinity have combined their school interests and provide for the teaching of the lower grades in each of the cooperating congregations, while the higher grades are taught at a school that is centrally located. The Lutheran congregations of Milwaukee some time ago began to discuss a plan by which the entire city was to be divided into Lutheran school districts, regardless of parish boundaries, and a school for the teaching of the lower grades was to be provided in each school district, while the higher grades were to be taught in centrally located schools commanding a wider territory. The plan has not yet been put into practice. In some of the larger Lutheran communities another plan is being considered, viz, to induce the various congregations in the community to unite in the erection of Lutheran high schools, to be conducted either in connection with the leading Lutheran school of the community or as a separate cooperative enterprise of the various congregations. These efforts also are voluntary in the sense indicated above.

The means for maintaining the congregational school used to be and in many instances still are secured by tuition fees, payable monthly as a rule. This fee may be graded according to the class or grade which the child enters. The tuition fees, usually very low, have hardly ever sufficed to defray the expenses of the school, and the deficit is made up by the members of the congregation through voluntary contributions. There is a growing tendency, however, to abolish all tuition fees and conduct the congregational school as a "free school." During the present year this tendency has continued to strongly assert itself. The cost of maintaining a congregational free school is borne by all members of the congregation alike, whether they send children to the school or not. The congregational school is open also to children whose parents are not members of the congregation. Such children, even where the school is a free school, may be required to pay a tuition fee, at the discretion of the congregation or its officers.

The members of a Lutheran congregation conducting a congregational school are expected to send their children to that school in preference to any other school; or if for sufficient reasons they do not do so, to provide for the religious instruction of their children in a private way. It is granted by all Lutherans that the Lutheran congregational school does not exist by divine right, but is a human device to meet an acknowledged need of the church. As such, however, it is declared the best means to the proposed end that has yet been discovered. Instances have occurred—none during the current year—where attendance at the congregational school was made compulsory upon children of members, but such attempts have always been abandoned after a short time. Moral suasion is the only recognized method for dealing with indifferent members to induce them to send their children to the congregational school. The same method is employed to secure the means for the maintenance of the school. Interest in the congregational school is kept alive by special sermons, usually preached about the time of the opening of the schools in fall, by papers on the subject which are read before teachers' and pastors' conferences, and by articles in the official organs of the church. The present year has witnessed a strong literary campaign in behalf of congregational schools among the Norwegians. An epochal event in the history of congregational school enterprise is the erection, at a cost of over \$200,000, of a new teachers' seminary at River Forest, Ill., by the German Missouri Synod. The dedication and opening of this institution is set for October 12, 1913.

The Lutheran congregational schools are popularly known as "German schools," or "Swedish schools," or "Norwegian schools," etc. It is plain from the definition cited above that the use of the German language—and this applies with equal force to the Norwegian, Swedish, Finnish, or any other foreign language—is not considered essential, while the teaching of the Lutheran faith is. As a matter of fact, there have been, and still are, Lutheran congregational schools in which the English language is the sole medium of instruction. True, these English congregational schools are proportionately few in number. But even in German schools English is the language used by teachers and pupils in nine-tenths of the studies pursued. In fact, the German language is used only in teaching German reading, grammar, and composition, and Bible history and Luther's Small Catechism. Even in religious study, which really forms the *raison d'être* of these schools, the use of English as the medium of instruction is increasing, as the German (or Norwegian, Swedish, etc.) congregations are becoming English. So-called "parallel catechisms," e. g., have been prepared which contain the German (or other) text and its English equivalent on

opposite pages, and thus facilitate the understanding of the catechism by children who are better versed in the vernacular of the country than in the native tongue of their parents.

The statement at the head of this article, viz, that the progress of the Lutheran parochial schools in the country during the year 1912-13 has been normal, takes into consideration the working of certain natural causes which have always operated in the direction of retarding that progress. As long as Lutheran immigrants still speak their native language at their homes and in their churches, they naturally have a stronger interest in a school which teaches that language to their children. Their interest in the parochial school frequently wanes when they begin to limit or discard the use of their native language in their domestic and churchly relations. Sunday schools, which provide only religious instruction, Saturday schools, or afternoon schools, which provide for religious instruction and instruction in the mother tongue of the children's parents, are then usually substituted for the regular congregational school.

Another cause that sometimes cuts down attendance at Lutheran congregational schools is the double tax that Lutherans pay for school purposes: First, the tax levied by the State; and, second, the amount with which they have to assess themselves for the support of their own congregational school. A movement was begun within the German Missouri Synod two years ago to attempt to amend the school-tax laws so as to make it possible for Lutheran taxpayers to divert the amount, or a part of the amount, which they pay into the State treasury to their own schools. The plan is still under discussion. The manifest purpose of this plan is to relieve Lutheran taxpayers.

Lastly, the general retrogression of the birth rate throughout the country has begun to affect the numerical strength of Lutheran congregational schools. Upon the whole it can be said, however, that the Lutheran Church of our country still cherishes the congregational school. Applying the motto, "Our fathers' faith in our children's language," the Lutherans who have heretofore maintained congregational schools are making strenuous efforts to take these schools over into their English future, as they are gradually moving away from their German, Norwegian, or Swedish past.

At an exhibit of the work of the various schools in the city of St. Louis, in 1912, a pamphlet inscribed "Why Lutheran schools?" was distributed to visitors. For several reasons this pamphlet is valuable to the historian and the sociologist. It shows that the old definition of the Lutheran congregational school, which we cited near the head of this article, has not been lost sight of in two generations; it exhibits well the spirit that is back of the Lutheran congregational schools; it sets forth the cardinal feature of these schools which was

emphasized in the definition of Prof. Lindemann; and there is in this pamphlet a fine apologetic spirit, which reveals the determination of Lutherans to repel an attack upon their congregational schools by raising the charge that they are an un-American and unpatriotic institution. The pamphlet says:

Many people, misunderstanding the policy of the Lutherans in this direction, consider it an unnecessary expenditure of money. They notice that the Lutherans, too, are annually paying high taxes for the maintenance of the public schools, and yet they make little or no use of them, but rather erect their own schoolhouses and support their own educators. Why is this? Is it because of stubborn opposition and hostility to the public-school system? No. The Lutherans are not enemies of the public school; no American citizen can be an enemy of the common schools. They are a necessity. Without them our Republic would be in great danger of losing its capability for self-government, and the lapse into ignorance and barbarism would be only a question of time. The public schools are an important factor for good, rendering splendid assistance toward the perpetuation of our governmental institutions, the advancement of national life, and the progress of society.

Or is it perhaps the propagation of the German language that accounts for the existence of these schools? Not exactly; the study of German is, however, emphasized, because this language up to the present time affords the best medium in order to reach the Lutherans, who are largely German, in a religious way. There is indeed a far weightier reason that induces Lutherans to support their own schools. The parochial school system is based on the principle that religion is the most important object of human interest and concern. And true religion has a special application to children. They are endowed with immortal souls and created for eternity. It is of the highest importance, therefore, that they be given a thorough and complete religious training. Children with immortal souls must not be educated for this world only, but especially and principally for eternity. In view of this, they must be daily and diligently instructed in the saving truths of Christianity. That is the foremost aim of the Lutheran parish schools. In these schools the fear of God, which is the beginning of wisdom, is daily imparted to the children. The Lutherans believe that every education making any claim to completeness must include religious training; that education without religion is like a ship without a compass. A mere moral training will not suffice them. Moral education, dealing with the theories of right and wrong, considers personal conduct in its effects upon the welfare of self and others, whether good or evil. But moral teaching, apart from religion, is like a tree separated from its roots. The moral education, therefore, must be founded on and issue out of a religious training, because the latter supplies the only real basis for true morality. Religious instruction is the only safe and solid foundation of an education, because it trains the child to know when its behavior is beneficial or harmful to himself and his neighbor. The public schools do not and can not offer a religious education. Indeed, they must be kept from all religious influence and be entirely independent of it. The Government of our country should do all in its power to inculcate and promote a high standard of civic righteousness, but the subject of Christian righteousness is clearly outside of its sphere and beyond its ability. Because of the peculiar religious complexion of our people, the State can not be commissioned with the religious instruction of our youth. As loyal citizens of our country we must keep church and state distinctly separate. Thomas Jefferson, in a letter to the Danbury Baptist Association, wrote: "Believing with you that religion is a matter

which lies solely between man and his God; that he owes account to none other for his faith or his worship; that the legislative powers of government reach actions only, not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no laws respecting an establishment of religion or prohibiting the free exercise thereof,' thus building a wall of separation between church and state." The principle of American democracy as here declared guarantees all its citizens religious liberty and the separation of church and state. Since it is impossible to bring any kind of religious training into our public schools under a common head (because of the peculiar religious characteristics of the various church denominations), it is the solemn duty of the home and the church to provide for the religious training necessary for our youth. This, then, is the true situation: The public-school system must not meddle with religion in any form. It is the exclusive duty of the church to teach religion. This conviction has impelled Lutherans to establish their own school system and support it with their own money, without any financial support of the State. The Lutherans believe and know that if they succeed in making their children true citizens of the kingdom of Christ, they will at the same time have made them good citizens of the United States. Daniel Webster said in his famous Plymouth oration: "Whatever makes men good Christians makes them also good citizens." Gladstone often said: "Try to make good, conscientious Christians out of your children, and Great Britain will be well satisfied with them as citizens." Patrick Henry said in his last will and testament: "I have now disposed of all my worldly property to my family. There is one more thing I wish I could give them, and that is the Christian religion. If they had this and I had not given them a shilling, they would be rich; but if they have not the Christian religion and I had given them all the world, they would be poor." Lutherans want their children to live happily in Christian homes, to be and remain faithful members of their church, and to be the best American citizens, who can be trusted in every walk of life because they fear and love God. The Lutheran schools are therefore not a menace but a blessing to the liberty of our country.

The Lutheran congregational schools, as defined by Prof. Lindemann, are religious day schools conducted on the five customary school days of the week. The majority of the Lutheran congregational schools now in operation in the United States are conducted as regular day schools; but in mission parishes, sometimes embracing many miles of territory and thinly populated, or in congregations which for one reason or another have never installed a parochial school in their church work, the children of a congregation may be taught on four, three, two, or even one day of the week only, in the last case usually on Saturday. There are even schools of this kind to which the children come only for certain hours each week, and for the purpose of receiving religious instruction only, or this and instruction in reading and writing the mother tongue of their parents. It is necessary to note this fact, because these schools, though few in number compared with the rest, are still regarded as congregational schools, distinct from the Sunday school, and are numbered in the statistical tables which the various Lutheran church bodies publish from time to time.

The Lutheran congregational school, wherever it is fully constituted in all its branches of study, embraces both secular and religious studies. The former class of studies engross the greater portion of the schooltime of each day. Religious studies are confined to the first hour in the morning. The rest of the day is devoted to the studies which are pursued at our public schools, and to the study of the language of the children's parents, if these are immigrants from foreign countries. The larger Lutheran synods publish their own textbooks, prepared by their own pedagogues. In arithmetic, geography, and United States history the textbooks in use in the public schools of the States have been adopted in many instances. Many of the pupils of Lutheran congregational schools, after completing their courses at these schools, enter the eighth grade of the public grammar schools, or even the high schools.

The teachers at Lutheran congregational schools are mostly males, though nearly 500 females are employed as teachers. With few exceptions the teachers are college-bred men, or have had a special course of training at a normal school or teachers' seminary. At the beginning of 1913 the following schools which train teachers for congregational schools were reported in operation: Evangelical Lutheran Normal School, at Woodville, Ohio (Ohio Synod), with 5 teachers and 65 students; Evangelical Lutheran Teachers' Seminary, at Addison, Ill., now at River Forest, Ill. (operated by the Missouri Synod), with 10 teachers and 172 students; Immanuel Lutheran Normal, at Greensboro, N. C. (colored; operated by the Synodical Conference), with 3 teachers and 3 students; Lutheran Normal School, at Sioux Falls, S. Dak. (Norwegian Synod), with 9 teachers and 203 students; Lutheran Normal School, at Madison, Minn. (United Norwegian Church), with 7 teachers and 150 students; Lutheran Teachers' Seminary, at Seward, Nebr. (Missouri Synod), with 8 teachers and 123 students; Wartburg Teachers' Seminary, at Waverly, Iowa (Iowa Synod), with 7 teachers and 117 students. There are, however, many students preparing for parochial school work at the many Lutheran colleges, academies, and theological seminaries of the country.

In small and poor congregations the pastor often assumes charge of the school if he can arrange his other work in the parish so as to permit him to do so. There are probably 2,000 Lutheran pastors in our country engaged in congregational school work. But the aim of Lutheran congregations that have become firmly wedded to the principles outlined before is to obtain a special teacher for their children, though the teacher is frequently aided in his work by the pastor. Larger congregations grade their schools and appoint two, three, four, and even as many as eight teachers.

The school buildings are governed by the same natural laws that govern the appointment of teachers. There are instances in which the church building serves also as a school. As a rule, however, there is a separate school building, and some of the Lutheran congregational schools of the country are well-appointed modern structures, affording every convenience found in the best schools of the land. St. Paul Lutheran congregation of Fort Wayne has a school under construction now which will cost about \$75,000.

It remains now to exhibit the progress and condition of the Lutheran congregational school statistically. The figures available for this purpose are deficient in a few cases, and we have refrained from substituting an arbitrary figure gained by estimating the probable progress or condition. From all the larger bodies statistics are at hand up to, and in one case inclusive of, the year 1912. The figures for 1913 will not be published until March, 1914, and later. A few of the smaller synods have not since 1911 published in accessible form the statistics of their school work.

Beginning with the poorest showing, there are still portions of the Lutheran Church of our country where the congregational school is unknown or of rare occurrence. The United Synod in the South, a federation of smaller Lutheran synods that was effected in 1886, did not report any parochial schools at the beginning of the present year. This body is entirely English and numbers among its constituent parts some of the oldest Lutheran synods in the country, such as the North Carolina synod, founded in 1820; the South Carolina synod, founded in 1824; the Virginia synod, founded in 1829; the synod of southwest Virginia, founded in 1842; the Mississippi synod, founded in 1855; the Georgia synod, founded in 1860; and the Holston synod (operating in eastern Tennessee), founded in 1861. The official names of these synods sufficiently indicate the territories to which their labors are confined. They are the Southeastern States, south of Pennsylvania and Maryland and east of the Mississippi River. The synods above named reported at the beginning of the current year a baptized membership of 69,196 souls and a confirmed or communicant membership of 50,354 persons above the age of 15 years.

In another large federation of synods, the General Synod, founded in 1820, the parochial school is likewise an almost unknown institution. Only the German Wartburg Synod, founded in 1876, and affiliated with this body, reports 30 parochial schools, with 500 pupils and only 2 teachers. It is not stated how many pastors serve as teachers. The General Synod is overwhelmingly English. It has its strongest representation in the Eastern and Central States, but extends its operations into the Western States, even as far as the Pacific coast. It embraces, besides the one synod already named,

the Maryland synod, founded in 1820; the West Pennsylvania synod, founded in 1825; the East Ohio synod, founded in 1836; the Allegheny synod and the East Pennsylvania synods, both founded in 1842; the Miami synod, founded in 1844; the Pittsburgh synod, founded in 1845; the Wittenberg synod, founded in 1847; the Olive Branch synod, founded in 1848; the Northern Illinois synod, founded in 1850; the Central Pennsylvania synod, founded in 1853; the Iowa synod and the Northern Indiana synod, both founded in 1855; the Central Illinois and the Susquehanna synods, both founded in 1867; the Kansas synod, founded in 1868; the Nebraska synod, founded in 1873; the California synod, the Rocky Mountain synod, and the Nebraska German synod, all founded in 1891; the Southern Illinois synod, founded in 1901, and the New York synod, the latest addition since 1908. There is, then, a large contingent of Lutherans, with representation in a majority of the States in the Union, that does not conduct congregational schools. This body reported at the beginning of 1913 a baptized membership of 405,939 and a communicant membership of 307,679.

The third large federation of Lutheran synods, the General Council, founded in 1867, was at the beginning of the current year composed of 13 synods. Of these, 6 reported no parochial schools, viz, the Pittsburgh synod, founded in 1843; the District synod of Ohio, founded in 1857; the Chicago synod, founded in 1871; the English synod of the northwest, founded in 1891; and the Nova Scotia synod, founded in 1903. The last-named synod, and the Central Canada synod, founded in 1909, operate outside the United States. The seven synods in this body which reported congregational schools were: The Ministerium of Pennsylvania, the oldest Lutheran body in the United States, founded in 1748, which reported 36 schools, with 75 teachers and 2,170 pupils; the Ministerium of New York, the second oldest Lutheran society in the Union, founded in 1773, which reported 84 schools, with 45 teachers and 3,471 pupils; the Swedish Augustana synod, founded in 1860, which is credited with 444 schools, 594 teachers, and 18,602 pupils; the Pacific synod, founded in 1901, reporting 2 schools, 2 teachers, and 35 pupils; and the synod of New York and New England, founded in 1902, which reports 3 schools, 19 teachers, and 143 pupils. Two synods reporting parochial schools and affiliated with this body operate outside the United States, namely, the Lutheran synod of Canada, founded in 1861, with 34 schools, 21 teachers, and 954 pupils, and the Manitoba synod, founded in 1897, with 20 schools and 781 teachers. The General Council is largely an English body, operating in the Eastern, Northern, and Northwestern States, and in the Canadian Provinces. The larger representation, proportionately, of the parochial school in this body is due partly to the Swedes and partly to the fact that the two

oldest synods have maintained parochial schools probably from the time that those synods were organized. The sum total of congregational schools in the General Council at the beginning of the current year was 623, with 756 teachers and 26,136 pupils. Deducting the schools located outside of the United States we obtain for this body 579 schools, 735 teachers, and 24,421 pupils. The baptized membership of this body at the same date was 751,373, and the communicant membership 495,468.

There are in the United States 14 independent Lutheran synods—i. e., synods which are not federated with any of the general bodies already named and yet to be named. Two of these report no parochial schools, viz, the Norwegian synod, founded in 1853, and the Icelandic synod, founded in 1885. As regards the former of these it is known to the writer that, notwithstanding the negative report, it zealously fosters the congregational school, and even conducts a seminary for the training of parochial school-teachers. The baptized membership of this body at the beginning of the current year was 154,017, and the communicant membership 94,751. It is estimated by others that there are in this synod nearly 200 parochial schools. This synod is represented in nearly all parts of the United States from New York to California and from Minnesota to Texas. This synod also carries on work in the northwestern Provinces of Canada. The Icelandic synod is represented in the United States only in the States of North Dakota and Minnesota. Its work is done chiefly in the Canadian Provinces of Manitoba, Saskatchewan, and Alberta. Its baptized membership is 5,112, and its communicant membership 3,454.

Of the remaining 12 independent Lutheran synods the Ohio synod, founded in 1818, and operating in most of the States of the Union and in Canada and Australia, is credited with 265 schools, 116 teachers, and 9,354 pupils. This synod numbers 191,460 baptized or 131,923 communicant members.

The Buffalo synod, founded in 1845, and consisting of a small number of isolated congregations in New York, Michigan, Ohio, and Canada, reports 20 schools and 7 teachers. The baptized membership of this body is 8,600, the communicant membership 5,200.

The Norwegian Eielson synod, founded in 1846, and consisting of only six congregations in Minnesota, Iowa, Wisconsin, and North Dakota, reports 6 schools and 4 teachers. This synod numbers 1,500 baptized or 1,100 communicant members.

Hauge's Norwegian synod, founded in 1846, and operating in 11 Central States, reports 181 parochial schools, and 6,000 pupils. Its membership is given at 50,000 baptized, or 36,200 communicant members.

The German Texas synod, founded in 1851, and operating in central Texas, reports 12 schools, 12 teachers, and 250 pupils. It numbers 6,000 baptized or 4,500 communicant members.

The German Iowa synod, founded in 1854, has most of its congregations in 14 Central, 3 Western States, and a few in Canada. It is credited with 731 parochial schools, 36 teachers, and 11,910 pupils. Its baptized membership is 183,121, its communicant membership 112,830.

The Danish Lutheran Church, a synod founded in 1871 and having a scattered membership all over the United States, reports 84 schools, 96 teachers, and 2,498 pupils. Its membership is 20,519 baptized and 13,098 communicant members.

The German Immanuel Synod, founded in 1886 and operating in the Eastern and Middle States, is credited with 7 schools, 7 teachers, and 160 pupils. It numbers 5,027 baptized, or 3,390 communicant members.

The Finnish Suomi Synod, founded in 1890, is represented in Michigan, Minnesota, Massachusetts, Illinois, Ohio, and Pennsylvania. It reports 47 schools, 52 teachers, 2,537 pupils, and has a membership of 27,460 baptized, or 13,660 communicant members.

The United Norwegian Church, a synod founded in 1890 and operating in the United States and in western Canada, reports 1,000 schools, 987 teachers, and 50,584 pupils. Its membership is 275,970 baptized and 169,710 communicant members.

The United Danish Church, founded in 1896 and represented in the United States and Canada, reports 111 schools and 5,000 pupils. Its membership is 19,610 baptized and 10,823 communicant members.

The Norwegian Lutheran Free Church, founded in 1897 and operating in Minnesota, North Dakota, South Dakota, Wisconsin, Michigan, Illinois, Iowa, Washington, Oregon, and Canada, reports 118 schools, 210 teachers, and 9,575 pupils, with a membership of 39,000 baptized and 18,500 communicant members.

In all these independent synods the sum total of congregational schools, inclusive of any located in Canada, is 2,644, of teachers 1,524,¹ and of pupils 97,868.

Ninety Lutheran pastors in the United States, who are without synodical connection and serve approximately 205 congregations with a baptized membership of 50,000, or a communicant membership of 27,500, report no parochial schools.

The best showing for parochial schools is made by a federation of synods overwhelmingly German, which bears the official name of the Synodical Conference of North America. It was founded in 1872 and consists of six synods. Excepting the larger bodies among the

¹ The pastors serve as teachers in many instances.

independent synods named above, the Lutheran parochial school may be said to be in the most flourishing condition in the Synodical Conference. Here, too, more elaborate statistics are available than elsewhere.

The Missouri synod, founded in 1847 and represented in nearly every State of the Union, in Canada, Brazil, and Argentina, reports 2,216 schools, with a teaching force of 1,069 male and 252 female teachers and 1,166 pastors teaching in these schools. The number of pupils was 94,167, in a baptized membership of 934,199, and a communicant membership of 565,129.

The Wisconsin synod, founded in 1850, and operating in Wisconsin, Michigan, Washington, Illinois, and Alabama, reports 290 schools, 118 teachers, and 32,825 pupils. It numbers 185,311 baptized and 165,821 communicant members.

The Minnesota synod, founded in 1860, and represented in Minnesota, North and South Dakota, and Wisconsin, reports 155 schools, 26 teachers, and 15,940 pupils, in a baptized membership of 92,185, and a communicant membership of 46,213.

The District Synod of Michigan, founded in 1895, and represented in Michigan, Ohio, and Wisconsin, reports 75 schools, 7 teachers, and 2,933 pupils. It numbers 21,224 baptized and 15,211 communicant members.

The District Synod of Nebraska, founded in 1904, and represented in Nebraska and South Dakota, reports 25 schools, 4 teachers, and 995 pupils. Its baptized membership is 17,202, and its communicant membership 10,978.

The Lutheran Slovak synod, founded in 1902, and represented in Pennsylvania, Ohio, Illinois, New York, New Jersey, Connecticut, and Wisconsin, reports 25 schools and 1,530 pupils in a baptized membership of 19,275 and a communicant membership of 13,631.

For the entire Synodical Conference the sum total of schools is 2,786; of teachers, 1,476; of pupils, 148,390.

The grand total for the Lutheran Church in the United States is 5,883 schools, 3,758 teachers, and 272,914 pupils. The baptized membership of the Lutheran Church in the United States is given at 3,533,410, and the communicant membership at 2,317,177. Deducting the communicant from the baptized membership we obtain 1,216,023, which is approximately the number of Lutheran children from infancy to the age of 14 or 15, when they leave the congregational school. Accordingly, the 272,914 pupils of the Lutheran congregational school represent 22.44 per cent of the child population of the Lutheran Church; or, in other words, out of 100 Lutheran children, 22 attend a parochial school, or for every 22 children that go to school there are 78, including infants and children up to the age of 6, that do not go to a parochial school.

The same average for the Synodical Conference is 32.79, for the General Council 12.2, and for the independent synods 25.04 per cent.

Statistics of Lutheran parochial schools.

Synods.	Date of foundation.	Baptized membership.	Communicant membership.	Number of schools.	Number of teachers. ¹	Number of pupils.
United synod of the South	1886	69,196	50,354	.....	.....	.....
General synod.....	1820	405,939	307,939	30	2	500
General council.....	1867	751,373	495,468	579	735	24,421
Independent synods:						
Norwegian synod.....	1853	154,017	94,751	2 200	.....	.....
Icelandic synod.....	1885	5,112	3,454	.....	.....	.....
Ohio synod.....	1818	191,460	131,923	265	116	9,354
Buffalo synod.....	1845	8,600	5,200	20	7	.....
Norwegian Eielson synod.....	1846	1,500	1,100	6	4	.....
Hauge's Norwegian synod.....	1846	50,000	36,200	181	.....	6,000
German Texas synod.....	1851	6,000	4,500	12	12	250
German Iowa synod.....	1854	183,121	112,830	731	36	11,910
Danish Lutheran Church.....	1871	20,519	13,098	84	96	2,498
German Immanuel synod.....	1886	5,027	3,390	7	7	160
Finnish Suomi synod.....	1890	27,460	13,660	47	52	2,537
United Norwegian Church.....	1890	275,970	169,710	1,000	987	50,584
United Danish Church.....	1896	19,610	10,823	111	.....	5,000
Norwegian Lutheran Free Church.....	1897	39,000	18,500	118	210	9,575
Synodical Conference of North America:						
Missouri synod.....	1847	934,199	565,129	2,216	³ 1,321	94,167
Wisconsin synod.....	1850	185,311	165,821	290	118	32,825
Minnesota synod.....	1860	92,185	46,213	155	26	15,940
District synod of Michigan.....	1895	21,224	15,211	75	7	2,933
District synod of Nebraska.....	1904	17,202	10,978	25	4	995
Lutheran Slovak synod.....	1902	19,275	13,631	25	.....	1,530

¹ Pastors serve as teachers in many instances.

² Estimate.

³ 1,166 pastors teach.