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The Bennett Law

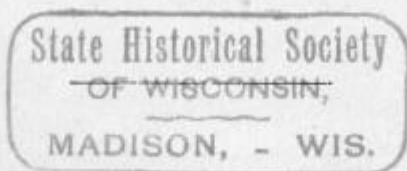
—AND—

THE GERMAN PROTESTANT PAROCHIAL
SCHOOLS OF WISCONSIN.

By

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All opponents of the Bennett law are respectfully requested to aid in the distribution of this pamphlet. For this reason the price has been made very low.

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Germania Publishing Co.

The Bennett Law.

— Laws of Wisconsin 1889. Chapter 519. —

AN ACT concerning the education and employment of children.

The people of the state of Wisconsin, represented in senate and assembly, do enact as follows:

SECTION 1. Every parent or other person having under his control a child between the ages of seven and fourteen years, shall annually cause such child to attend some public or private day school in the city, town or district in which he resides, for a period not less than twelve weeks in each year, which number of weeks shall be fixed prior to the first day of September in each year, by the board of education or board of directors of the city, town or district, and for a portion or portions thereof, to be so fixed by such boards, the attendance shall be consecutive, and such boards shall, at least ten days prior to the beginning of such period, publish the time or times of attendance, in such manner as such boards shall direct; provided that such boards shall not fix such compulsory period at more than twenty-four weeks in each year.

SECTION 2. For every neglect of such duty the person having such control and so offending shall forfeit to the use of the public schools of such city, town or district a sum not less than three dollars (\$3.00) nor more than twenty dollars (\$20.00); and failure for each week or portion of a week on the part of any such person to comply with the provisions of this act, shall constitute a distinct offense; provided, that any such child shall be excused from attendance at school required by this act, by the board of education or school directors of the city, town or district in which such child resides upon its being shown to their satisfaction that the person so neglecting is not able to send such child to school, or that instruction has otherwise been given for a like period of time to such child in the elementary branches commonly taught in the public schools, or that such child has already acquired such elementary branches of learning, or that his physical or mental condition is such as to render attendance inexpedient or impracticable, and in all cases where such child shall be so excused the penalty herein provided shall not be incurred.

SECTION 3. Any person having control of a child who, with intent to evade the provisions of this act, shall make a wilful false statement concerning the age of such child or the time such child has attended school, shall, for such offense, forfeit a sum of not less than three dollars (\$3) nor more than twenty dollars (\$20) for the use of the public schools of such city, town or district.

SECTION 4. Five days prior to the beginning of any prosecution under this act such board shall cause a written notice to be personally served upon such person having control of any such child, of his duty under this act, and of his default in failing to comply with the provisions hereof, and if, upon the hearing of such prosecution, it shall appear to the satisfaction of the court that before or after the receipt of such notice such person has caused such child to attend a school as provided in this act in good faith and with intent to continue such attendance, then the penalty provided by this act shall not be incurred.

SECTION 5. No school shall be regarded as a school, under this act, unless there shall be taught therein, as part of the elementary education of children, reading, writing, arithmetic and United States history, in the English language.

SECTION 6. Prosecutions under this act shall only be instituted and carried on by the authority of such boards, and shall be brought in the name of said boards, and all fines and penalties, when collected, shall be paid to the school treasurer of such city, town or district, or other officer entitled to receive school moneys, the same to be held and accounted for as other school moneys received for school purposes.

SECTION 7. Jurisdiction to enforce the penalties herein described in this act is hereby conferred on justices of the peace and police magistrates within their respective counties.

SECTION 8. Any child between the age of nine and fourteen years, who, without leave and against the will of his parent, guardian or other person having the right to control such child, habitually absents himself from the school to which he is sent or directed to be sent, and is beyond the control of his parent or guardian or other person having the right to control such child in that regard, and wanders or loiters in streets, alleys or other public places, shall be deemed a truant child, and on such truancy being

alleged and proved, such truant child shall be adjudged a dependent child in like manner as is now provided by law for the adjudication of dependent children, and on being so adjudged dependent may be committed in like manner for such time not exceeding two years, as the judge or court having the jurisdiction of the matter may determine. Any child so committed may, upon proof of amendment, or for after sufficient cause shown upon a hearing of the case be discharged by such judge or court at any time, but such child shall not be so confined after the age of fourteen years, nor shall he be bound or apprenticed nor placed out of any school to which he shall be committed. Officers appointed by the board of education or board of school directors shall have power and authority to take a truant child found on the streets, alleys or other public places during schools hours to such school conveniently located to the home of such child, as may be designated and requested by such parent, guardian or other person having the right to control such child, and such officers shall ascertain from such parent, guardian or other person having the right to control such child, the school which he desires such child shall attend; or in case of refusal to designate and request, by the parent, guardian, or other person having the right to control such child; or in case such child has no parent, guardian or other person in control, then to the public school situated in the district where such child lives, or to such public school as such board may direct.

SECTION 9. No child under thirteen years of age shall be employed or allowed to work by any person, company, firm or corporation at labor or service in any shop, factory, mine, store, place of manufacture, business or amusement except as hereinafter provided.

SECTION 10. The judge of the county court in the county where the child resides and is to be employed or to work, may, by order of record, grant a permit to any child over ten years to be exempt and in such county from the operation of this act as to such employment, and to such extent, and for such time and on such terms as may be named in such permit, on its being shown to his satisfaction that such child can read and write the English language and that it is fit and proper considering the lack of means of support of the family of which such child is a member, that such permit should be granted, and such permit may be rescinded by any such judge on written notice to such child, or to any person having control of or employing such child. Such permit must state the age, place of residence and the amount of school attendance prior to the granting of such permit. A record of such permits to be kept in such court. The court may, when the business of the court requires, appoint a suitable person to hear and report on all applications for the issuance and rescission of permits, and may, on hearing such report, grant or refuse such application. Such person to be paid a reasonable compensation by the county, to be fixed by the county board. Such person shall be an officer of the court, and removable by an order of court at any time. No charge or fee shall be required in any matter under this section.

SECTION 11. No child shall be so employed or work who does not present such permit and every person before employing or permitting such child to so labor, or be at service shall require and retain such permit, and shall keep the same together with a correct list of all children so employed posted in a conspicuous manner in the place of employment, and shall show such list on demand, to any school officer or teacher or police officer.

SECTION 12. Any person, company, or corporation who employs or permits to be employed or to work any child in violation of this act, and any person having the control of any such child who permits such employment or work, shall, for every offense forfeit a sum of not less than ten dollars (\$10), nor more than fifty dollars (\$50), for the use of the public schools of such city, town or district, and every day of such illegal employment shall constitute a distinct offense.

SECTION 13. Any person having control of or in his employ a child who, with intent to evade the provisions of this act, shall make a false statement concerning the age of such child or the time such child has attended school or shall instruct such child to make any false statement, shall, for such offense forfeit a sum of not less than ten dollars (\$10) nor more than fifty dollars (\$50), for the use of the public schools of such city, town or district.

SECTION 14. This act shall take effect and be in force from and after its passage and publication.

Approved April 18, 1889.

GOOD AND SOLID REASONS

FOR

OPPOSING THE BENNETT LAW.

The opponents of the Bennett law are frequently charged with ignorance or malice when they call attention to objectionable features of this law. We are told that we misinterpret the law either because we do not understand its provisions or because we maliciously lie. We are charged with enmity against the English language, for how could a person otherwise (thus friends of the law argue) oppose a law that requires this only, that his children learn a "little English"? And finally, we are treated as grand fools, who do not understand what is for the benefit of our children, or as parents destitute of love, who, unless compelled by law, would not give our children such an education as they will need in order to compete with the children of other people. Indeed, the champions of the Bennett law would make the world believe that they love our children more than we do, and that they desire to take better care of them than we know how to do. But we scorn such pharasaic and hypocritic love and will rid ourselves of it by the aid of the judiciary or of the legislature—our ballots will tell.

But, in order to prove that we oppose the Bennett law neither from ignorance nor malice, but for good and solid reasons, let us in the first place consider the provisions of the law, and in the second place show why these provisions are objectionable.

I. PROVISIONS OF THE BENNETT LAW.

Before entering upon a construction of this unconstitutional enactment, a few preliminary remarks may not be amiss; for the construction as heretofore placed on this so called law by its opponents, has been met with the objection: that such was not the intention of the framers of the law, nor of the legislature, which intention ought to be considered in construing a law. Now, to speak out openly, the legislature as a body seems to have known precious little about the Bennett bill and its contents; who, then, is to say what its intention was? And who can give an authoritative answer to the question, what the framers of the bill intended? Who were the framers of the bill? Does anybody know? If so, he has not yet revealed the secret! Mr. Bennett fathered the law, but is it his

NOTE. This argument in its original draft, as published in the "Milwaukee Journal," was communicated to and discussed and adopted by an assembly of friends of the German language and parochial schools, who met at Milwaukee on Dec. 27, 1889.

child, or is he only foster-father, or foisted-father? Rumor says, and it seems probable, that a committee of one hundred, met at Chicago, framed the bill passed by the legislature of Wisconsin, as well as one passed by the legislature of Illinois; the bills, indeed, are twins and betray, by their likeness, their common parentage. Thus, it seems, this objectionable law has virtually been forced upon us by strangers, by men who have no interest in the welfare of our state, but only in the promotion of their fantastic and fanatic ideas.—But even if the intention of the man who framed the bill, and of the legislature which passed it, were known, yet such intention could not be taken into consideration in construing the bill, as approved by the executive. We must not seek such intention “aliunde,” as the famous eight to seven court was wont to say, but we must gather it from the enactment, as we find it in the statute book. The true rule of construction is this: The true sense in which words are used in a statute is to be ascertained generally by taking them in their ordinary and popular signification. But it is also a cardinal rule of exposition that the intention is to be deduced from the whole and every part of the statute, taken and compared together, from the words of the context, and such a construction adopted as will best effectuate the intention of the lawgiver. One part is referred to in order to help the construction of another, and the intent of the legislature is not to be collected from any particular expression, but from a general view of the whole act. Then only may we deviate from the common meaning of a word, a clause, or a sentence, if such meaning is inconsistent with the intention of the lawgiver as gathered, not aliunde, but from the statute.

What the intention of the Bennett law is, is not difficult to say, as in the title we read: “An act concerning the education and employment of children,” and all the provisions clearly tend to the same end. Every word, clause, or sentence then in this “law” that is not inconsistent with the attainment of this end, must be understood in its common meaning and acceptance.

In this light we will consider the provisions of the “law,” and may the reader observe how carefully we shall proceed so as not to be guilty of misinterpretation or misconstruction.

1. A child between the ages of 7 and 14 years must attend a day school, public or private, in the city, town, or district where it resides. See Section 1. A child is not allowed to attend a day school, though it answer all the requirements of the law, outside of the district during the compulsory period; if he attends a day school during such period, it must be a school in the city, town, or district where he resides.

True, Section 2 says: “Provided that any such child shall be excused from attendance at school required by this act by the board of education or school directors of the city, town, or district in which such child resides, upon it being shown to their satisfaction * * * that instruction has otherwise been given for a like period of time to such child in the elementary branches commonly taught in the public schools.” The champions of this law, who so readily charge us with ignorance and untruthfulness, glibly slide over the words, “has otherwise been given,” and interpret this clause as if it read: every child shall be excused from attending a day school in the city, town, or district where it resides, if instruction *is otherwise being given**. But this is wrong—unless the child *has* already

* Superintendent Thayer in a circular to school boards commits this same mistake, interpreting the words “has been given” by “is providing.”

during the school year, which commences on the first day of September of each year, received instruction for a time equal to the compulsory period fixed by the school board, even though it has been so instructed for weeks and months—yet it must attend a school in the district where it resides, during the compulsory period, if such instruction was not given during the school year for which such compulsory period was fixed, or for a shorter time only than the compulsory period comprises.

Doubt might arise whether the instruction must have been given previous to the compulsory period during the calendar year or during the school year, for these two periods of time are entirely different from each other. The school year commences on the first day of September, the calendar year on the first day of January; a school month consists not of 28, 30 or 31 days, but of 20 days only; not 7, but 5 days make a school week. As, then, in other respects the calendar year and its subdivisions are not followed in school matters, so we hold the same to be the case in this law. The instruction that must *have been given* prior to the compulsory period, must *have been given* during the school year or since the 1st of September next preceding the annual compulsory period.

This, then, is the law: If a child has not already during the school year been instructed for a space of time equal to the compulsory period of from twelve to twenty four weeks fixed by the school board, then he must attend a day school in the city, town, or district where he resides.

2. The school boards are authorized by Section 1 to fix a compulsory period of from twelve to twenty-four weeks and to fix a portion or portions thereof, for which the attendance shall be consecutive; and whenever a school board has exercised this power, then all the private schools in the district, for the establishment and maintenance of which neither the state nor the district pay a cent, must submit to the dictates of the board.

3. Failure to send a child to school during the compulsory period, particularly during such portion or portions thereof when attendance should be consecutive, subjects the parent to a punishment more severe than if he had committed assault and battery, for instance. In the latter case the lowest fine is \$1, but in the case under consideration the lowest fine is \$3, and it may be \$20. And this fine may be imposed for failure to send the child to school during a whole week or during a portion thereof. Failure to send a child to school on a Friday and on the succeeding Monday, though the reason for such failure be the same, may constitute a double offense, subjecting the parent to a double fine of from \$3 to \$20. See Section 3

4. Section 2 reads: "Provided that any such child shall be excused from attendance at school required by this act, by the board of education or school directors of the city, town or district in which such child resides, upon its being shown to their satisfaction that the person so neglecting is not able to send such child to school, or that instruction has otherwise been given for a like period of time to such a child in the elementary branches commonly taught in the public schools, or that such child has already acquired such elementary branches of learning, or that his physical or mental condition is such as to render attendance inexpedient or impracticable, and in all cases where such child shall be so excused the penalty herein provided shall not be incurred."

Now mark well, in the first place, that the law defines what shall be a sufficient excuse for non-attendance at a school of the city, town, or district in which the child resides, and that the school board has no right or authority to allow any other excuse, for the law says: "In all cases where the child shall be so ex-

cused"—that is for the reasons previously stated in the law, "the penalty herein provided shall not be incurred," hence, the penalty is incurred if the existence of one of the excuses for non-attendance enumerated in the law, is not shown or established.

In the second place, mark that the first excuse for not sending a child to school is, "that the person so neglecting is *not able* to send such child to school." Mark the word "*able*," and don't allow any one by a juggler's trick to substitute any other word, for instance, "inconvenient," or "not well able," etc. If a person be *able* to send his child and fail to do so, he is subject to the fine fixed by law. What should be considered inability may be learned from other similar laws, according to which a person is considered unable to send his child to school, if the distance be too great by the nearest traveled road, say more than three miles, or if he be too poor to clothe the child sufficiently to attend school. No matter how inconvenient it may be to send the child to school on a certain day, no matter how desirable it may be to keep it from school for a day, if the person be *able* to send it, he must do so or suffer the consequences.*

In the third place, mark this: No excuse, however valid by law, will save a parent or guardian who has not sent his child to school, from punishment, unless the existence of such excuse "be shown to their (that is the school board's) satisfaction." If this is not shown to their satisfaction, they will not excuse the parent and the latter is subject to the penalty. They are the real judges of the guilt or innocence of the parties. Their decision controls, and justices of the peace or police magistrates must follow their dictation. There is but one exception when the justice or police magistrate need not impose the fine, which exception is contained in Section 4, and is stated as follows: "and if, upon the hearing of such prosecution, it shall appear to the satisfaction of the court that before or after the receipt of such notice," to-wit: of his duty and of his default, "such person has caused such child to attend a school as provided in this act in good faith and with intent to continue such attendance, then the penalty provided by this act shall not be incurred." But if the parent did not obey the notice of the school-board, if he did not send his child to school, then the penalty is incurred, the fine must be imposed. If a prosecution be instituted the defendant is simply helpless and defenceless, for all the school board need state and prove, is the fact that the child did not attend a school as required by law and that the existence of one of the four legal excuses was not shown to their satisfaction; this being established, judgment must go against the defendant and he must be fined.

5. Section 5 defines a legal school as follows: "No school shall be regarded as a school under this act unless there shall be taught therein, as part of the elementary education of children, reading, writing, arithmetic, and United States history, in the English language." The champions of the Bennett law tell us that its only object is, to give all children an opportunity to learn a "little English." Why, then, is the law not satisfied to demand instruction in reading and writing English? Why should arithmetic and United States history be taught in the English language? Why will not instruction in these two branches through the medium, of the German language for instance, do just as well?

* Superintendent Thayer in the circular mentioned interprets the word "*able*" very properly by "*pecuniary or physical inability*"; but he subsequently includes in this clause "*claims of the family upon the services of the child*," which is a mistake, as not the school board, but the judge of the county court has to deal with these claims.

Furthermore, note the wording of this section. It says: "No school shall be regarded as a school" unless these four branches be taught in the English language, but it does not say that every school in which these branches are so taught, must or shall be regarded as a school. The school board may simply say: "We don't regard this or that private school as a school, your child must attend our public school."

Let the fair-minded reader pause a moment and answer the question: Has the writer in interpreting the Bennett law in any case deviated from the common acceptance of words or phrases and is his interpretation not fully consistent with the intention of the law, as heretofore ascertained, to-wit: the education of children? If this is the case—as it certainly is—if he has applied and followed the true rule of construction and interpretation, then he has, at the same time, laid the true meaning of the statute before his readers.

II. OUR OBJECTIONS TO THE BENNETT LAW.

1. These provisions of the law are unrepblican or undemocratic, as you may please, and inconsistent with the policy hitherto followed by our country and by our state.

This law is *unrepblican*, because it unnecessarily curtails individual liberty. A commonwealth undoubtedly has a right to adopt such measures and to enact such laws as are necessary for its existence and welfare. But in a republic this power should not be exercised beyond real necessity. Hence the maxim: That people is governed best that is governed least. Now, then, is such a law as the Bennett law necessary—is the commonwealth endangered if it be not enforced, if it be stricken from the statute book? Look at the wonderful progress of our country in every respect: look at the high rank we take among the civilized nations of the world—and remember that all this was accomplished and attained without the Bennett law or any other compulsory school law. Who then will dare to make the ridiculous assertion that the Bennett law or a similar compulsory law is necessary for the existence and welfare of this country? Every Fourth of July spread-eagle speech heretofore made in our country is an argument against the necessity of the Bennett law or any similar legislation. And has not our state kept pace with our country in its wonderful onward march, although the Bennett law was not in existence and no similar compulsory law was enacted or enforced? Coming down to the individuals and their welfare, are not the non-English speaking foreigners and foreign-born citizens and their children well enough off? Don't they manage to get along very well in the country at large and in our state in particular? to compete with their English speaking neighbors, and to make a creditable showing on the farm, in the workshop, in the studio, in the learned professions, and in public offices? All this is proof sufficient to establish the fact that this law is an unnecessary encroachment on individual liberty and, hence, unrepblican. "Let well enough alone."

Furthermore this law is *not in conformity with the policy hitherto followed by our country and our state*. The friends of the law tell us, that this law is *necessary* in order to compel parents to give their children such an English education as to enable them to become good citizens. Now we do not mean to say that a thorough, or a half thorough, or a very superficial English education will necessarily make a man a bad citizen, but among the worst traitors

during the civil war were to be found the best English scholars. We do, however, mean to say that the friends of the Bennett law are badly mistaken, when they hold that in order to become a good citizen, a child must be instructed in reading, writing, arithmetic, and United States history in the English language. This, certainly, was not the opinion of those statesmen who framed our naturalization laws, nor was it the opinion of the framers of our state constitution and of the people who adopted the same. Congress has held, and still holds, that five years' residence in this country is sufficient to make the average foreigner a good citizen. And our people by adopting the state constitution now in force, declared that one year's residence in the state will enable the average foreigner to perform his duties as a citizen satisfactory to the state. If this was not the sentiment of the people of the whole country, represented by congress, and of the people of our state when the state constitution was adopted, then they committed a great folly, a fatal error by allowing foreigners to become citizens after five years' residence in this country and by placing the ballot in their hands after one year's residence in our state. Has such folly and error been committed?

Now if the average foreigner can become a good citizen by one year's residence in the state, though he never attended a school in which English was taught, why should a child born and raised in this country need an English education in order to become a good citizen? If he be well educated in any other language, he will readily, after having left school, acquire such knowledge of the English language as he needs in order to perform his duties. There is not a boy nor girl of average intelligence who, having left school without an English education and coming into contact with English speaking people, will not very soon be able to understand and speak English; and on the other hand, though a child of non-English speaking parents be taught the four branches, enumerated in the law, in the English language, unless he at least from time to time come in contact with English speaking people and read English frequently, he will soon forget what little English he was taught. But whether the child acquire a good knowledge of the English language or forget every syllable, having been born and raised in this country and in this state, he will on coming of age, certainly be just as able, and even more so, to perform his duties as a citizen than a non-English speaking foreigner who has resided in the state but one year. If the Bennett law or any compulsory school law is necessary to make our children good citizens, then we will have to change our policy and not allow foreigners, especially non-English speaking foreigners, to become citizens and electors after one or five years' residence.

But, though we insist that, in order to make good citizens of the children of non-English speaking foreigners, it is not *necessary* that they be taught the English language in school, yet it is an unjust accusation and a malicious calumny to decry us as enemies of the English language and of the public schools.

We are by no means enemies of the English language. We do, indeed, not admit the assertion of some people claiming that the German language is a *foreign* language. Having been spoken for centuries by a not inconsiderable number of the population of the Old Colonies and of the revolutionary heroes, and at present by millions of the inhabitants of the States and Territories—it is no more a *foreign* language than the English language, which like the German was not spoken by the natives of this country, but was imported from foreign lands. Yet, though we insist that German is not a *foreign* language, we well know and willingly admit that English is the *official* language of this *our* country and,

to many of us, of our *fatherland*, and we foster no enmity against it. Hence, we do not neglect the study of the English language, we do not bring up our children in ignorance thereof, but, on the contrary, wherever and whenever it is within our means, we teach English in our parochial schools, and thus, in many schools, give our children, besides a thorough religious instruction and a good knowledge of the German language, an English education equal to that furnished by the public schools of the same place. And where our means are insufficient to establish day schools all the year round, the terms of the parochial schools as a rule are so arranged as to give the scholars an opportunity to attend the public schools.

In these statements the writer is borne out by the carefully prepared statistical tables which the reader will find on the last pages of this pamphlet. From these tables it appears that there were in 1888 to 1889 before the passage of the Bennett law 207 German Protestant parochial schools and grades in which English was taught, even as much as twenty hours or lessons per school-week, to 139 such schools and grades in which no English was taught. But to infer that the scholars of these 139 schools and grades grew up without English instruction would be erroneous. In six cases the scholars of such parochial schools, as teach no English, did not attend a public school, and in eight cases no report is made on this point—but in four cases all the scholars attended the public schools before they, in order to be prepared for confirmation, went to the parochial schools; in seventeen cases the percentage of these parochial school scholars that attended the public schools is not stated; in fifteen cases nearly one half or more, and in eighty-seven cases all the scholars attended both the public and the private, parochial schools. And more than this: there were *three* schools in which English was taught 6 hours a week, all the scholars of which attended the public schools also; in *two* cases the parochial scholars were instructed 8 hours, in one case 12½ hours, in two cases 15 hours per week in the English language and they attended the public schools besides.

In 108 schools and grades reporting, the scholars in conversation with each other use more German than English, in 137 schools and grades English and German is used about equally, in 129 schools and grades English prevails.

After considering these figures, does the reader believe that we oppose the Bennett law from any enmity against the English language? Or does it appear to him, as if we did not know what is for the benefit of our children to make them fit to compete with other children in later life? Does it not appear from the above that we endeavor to give our children even a better education than they receive in the public schools of many districts? Instead of clamoring and crying for the advancement of the poor neglected German boy, would it not be better and wiser for the champions of the Bennett law to look to the laurels of the English boy?

We are not enemies of the English language, *nor are we enemies of the public schools*. Judging from spread-eagle gush on behalf of the public schools, occasionally overflowing the reader in newspapers and periodicals defending the objectionable Bennett law, one might be carried away and suppose that the warmest patrons of the parochial schools are the most bitter enemies of the public schools. But this is mere clap-trap. Having no arguments to answer our objections to an enactment embodying their pet abominable schemes, some champions of the Bennett law seek to arouse prejudices and ill feelings among the English speaking citizens of the state against their peers, their German speaking fellow-citizens, who, chiefly, oppose the Bennett law. But, however much they

may prattle and swagger to make our English-American or other fellow-citizens believe that we are enemies of the public schools—they will certainly not succeed with our liberal and fair-minded people, when these are offered an opportunity to get at the truth. In order to afford such an opportunity, the following resolutions and expressions of sentiment may here be republished.

The Evang. Luth. Synod of Wisconsin and other States*, met at *Milwaukee* in June 1889, unanimously declared against the Bennett law and adopted the following declaration:

"We are not enemies of the public schools, we consider them and declare them to be a necessary institution. We are ever willing to pay our taxes for the support of the public schools. We are opposed to any and every grant of public school funds to private schools.—But we insist upon enjoying the privilege of founding private schools with our own means; of regulating and governing them, without external interference, according to our conviction and according to sound principles of pedagogy, for the sake of making our children loyal and good citizens.—We, therefore, protest against the assertion which has been made by so many, and even by officers of the State, that our Lutheran Church is hostile to the public schools, and that our parochial schools 'are a standing menace to the public schools.'"

The Wisconsin District of the German Evang. Luth. Joint Synod of Missouri, Ohio and other States, met at *Sheboygan* in June 1889, adopted a number of resolutions against the Bennett law, among them the following:

"To avoid all misunderstanding, we declare that we consider our public school system a political necessity and that we are willing to support it in the future as we have done in the past. We are also convinced that by opposing said school laws we do not only contend for our inherent rights, but also best promote the true welfare of our free country. We, finally, declare most emphatically that it has always been, and ever shall be, our aim to provide in our parochial schools for the best instruction in the English language."

This resolution as well as the others declaring against the Bennett law have been adopted by other districts and conferences of the Evang. Luth. Synod of Missouri, Ohio, and other states, placing this large and influential body on the side of those who oppose such legislation as is found in the Bennett law.—When this matter was discussed at the sessions of the Eastern District of said Synod at Baltimore, Md., in 1889, the President of the Joint Synod, the *Rev. H. C. Schwan* of Cleveland, Ohio, made the following remarks, which he subsequently published in the Chicago Tribune. Having been unjustly and rudely attacked by that paper, he wrote an article in his own defense in which he says:

"In the outset of my remarks," at the meeting in Baltimore, "I stated explicitly, among other things, that German Lutherans were in duty bound to oppose these laws, not because their alarm concerning these laws afforded them a favorable opportunity for encouraging the organization of a German political party—from such purpose we have always kept aloof. Nor that we thought we should and ought to perpetuate our mother tongue in this country at all hazards, seeing that we ourselves in our schools rigidly insist upon the most thorough instruction in the English language. Nor that we wished to have it believed, that divine truth could be effectually taught in our German tongue alone, since we ourselves

* Statistics of this and all other synods here mentioned will be found in the latter part of this pamphlet.

have founded English speaking churches and pastorates wherever and whenever we found them necessary and expedient. Least of all, said I, do we oppose these laws because of a desire to join hands with that party whose standing motto is rule or ruin—for we have always refused such an alliance; we have never demanded a portion of the school funds; we have always uncomplainingly borne our share of the school taxes—being convinced that the public school system is a political necessity and that public schools are, in many respects, an excellent institution."

The Northwestern District of the Evang. Luth. Joint Synod of Ohio, by its President, the *Rev. H. H. Allwardt*, of Lebanon, Wis., speaks of the public schools as follows:

"And now, measured by these principles, our common school system has, I think, so far very well answered all purposes and, on the other hand, given no cause for just complaint. We Lutherans certainly have not opposed it. It does not meet our wants . . . but it is a necessity for the country as a whole and, therefore, we are willing to be taxed for its maintenance. Nor do we claim that the state ought to help support our parochial schools. It is the religious education of our children for which we establish these, and we deem it our duty to bear the expenses."

Thus those synods who have expressed their sentiment, as a unit declare themselves in favor of the public schools and all other German Protestant Synods, having parochial schools in Wisconsin, agree with them, though they did not pass formal resolutions.

It is not from enmity against the English language and the public schools, nor from other similar, narrow-minded, unpatriotic motives that we oppose the Bennett law, but because this enactment is in itself unamerican, unrepblican, inconsistent with the policy heretofore followed by our country and by our state.

This law or any similar compulsory school law, if enforced throughout the country, would entirely change its character. It would no longer be an asylum for the oppressed of all nations, for it curtails our liberty in many ways, as we will show hereafter, and deprives us even of such rights as are enjoyed by the inhabitants of other, even monarchical, countries, which, by the way, by the friends of the Bennett law and similar laws are in these days frequently set up as examples, to be imitated by our country, the land of the free.

Among the *inalienable* rights of all men which the Declaration of Independence enumerates, is the "pursuit of happiness." And the Constitution of our State in the Declaration of Rights says: "All men are born equally free and independent and have certain *inherent* rights; among those are life, liberty, and the pursuit of happiness; to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." "Pursuit of happiness," then, is one of the inherent, inalienable rights of all men! But domestic happiness is sadly interfered with as soon as strangers dictate to a parent, as soon as a majority of the citizens dictates to the minority, how they shall bring up their children. It is only in extreme cases of neglect or of danger to the physical or moral development of a child, that is to say in the case of households and families whence domestic bliss and happiness has fled, that courts of law interfere, and compel parents to do their natural duty, or to suffer separation from their children, who are then placed into some other person's custody. But this Bennett law would deprive parents of their parental authority without such extreme necessity, would dictate to them how they shall bring up their children, and would in this manner interfere with our domestic peace and happi-

ness. If the Bennett law is to stand, then change the Declaration of Independence and the Constitution of our flourishing state; then brand the statesmen of revolutionary days as idiots, and the framers of our Constitution as numskulls; then let the world know that, in the opinion of the friends of this law, pursuit of happiness is not an inherent and alienable right, but a right granted by a majority to a minority and to be enjoyed within such narrow limits as an almighty despotic majority may see fit to establish.

2. This law, if strictly enforced, will destroy many of our parochial schools that we have built up and maintained with great pecuniary sacrifices, and this, even though our schools answer all the requirements of the law.

A number of our schools are kept by ministers, whose ministerial duties will not permit them to keep school more than four days per week, and such schools can not be recognized as schools under the Bennett act, if enforced. Very many of our parochial schools in small cities and in the country are attended by scholars residing in three, four, or more, up to thirteen different districts. But if each child must attend a school in the district in which it resides, the number of our scholars will frequently be so reduced as to compel us to discontinue our schools—just the result so fervently wished for by the framers of the law.

3. It is an insult and an outrage that the state should attempt to assume control over our private schools that we have built up and maintained with great sacrifices to ourselves and without any aid by the state or school districts, and to give such control to men who may frequently be hostile to our language and to our religious belief, and who, moreover, may not even be able to read and understand a fourth reader, or to write a line without gross orthographical and grammatical mistakes. And such men to be made judges of our ministers and teachers!

4. The law, in the hands of such men, may become a means to strangle and annihilate our parochial schools, as the school board may refuse to regard a parochial school as a school, even though the four branches enumerated in Section 5, be taught in the English language.

They may insist that instruction in these branches in the English language for half of the time daily is not sufficient and may finally attempt to compel us to reduce instruction in the German language to one hour a day—the time allowed by law—and to give religious instruction outside of the regular school hours.

What has been said under numbers 2, 3, and 4 is sadly illustrated by proceedings under the new compulsory school law in Illinois, a law, which is so like the Bennett law, that rumor says, both laws were drafted by the same parties. It requires that a child attend a public day school in the city, town, or district where it resides. It provides that "no school shall be regarded as a school under this act, unless there shall be taught therein in the English language, reading, writing, arithmetic, history of the United States, and geography." The same excuses for non-attendance as in the Wisconsin law are enumerated in the Illinois law, adding this: "that such child has attended for a like period of time a private day school, approved by the board of education, or directors of the city, town, or district in which such child resides." And this excuse, as any one of the other four, must be shown to the satisfaction of the board of education.

Now, near *Campbell Hill*, Jackson Co., Ill., a German Lutheran parochial

school was kept by a lady teacher, who taught all the branches required by the law in the English language and whose scholars ranked high in these branches when they came to the public schools. But notwithstanding this fact parents, so the two brothers Dudenbostel, sending their children to this parochial school were prosecuted, found guilty, and fined—for the school had not been approved by the school board, who did not consider the clause: "No school shall be regarded as a school under this act, unless" the five branches be taught in the English language, as an injunction, making it their duty to regard as a school and approve every school teaching the five branches, as the law requires. The defendants appealed, but to avoid further prosecutions withdrew their children from the parochial school, which, finally, in consequence of such prosecution had to be closed.

Thus at *Wine Hill*, Randolph Co., Ill., there is a German Lutheran parochial school, which answers all the requirements of the law. As it is attended by scholars residing in four different districts the school directors of three of these districts—as they are permitted to do under the Illinois law—approved the school. But the director of the fourth, of the Mill Creek District, refused to follow the example thus set, and the father of one of the children attending the parochial school, a Mr. Lindenberg, was prosecuted and fined, on no other ground than that the school had not been approved.

Seeing how the law is enforced in Illinois and what results may be brought about, are we to be blamed for opposing the Bennett law which, whenever enforced, will produce like results?

5. It is a matter of experience, that German children attending a public school learn just a very "little English" and very little of other branches taught in such schools; in order to give our children a good education that will enable them to get along in life, our parochial schools—even though they did not teach English—are a necessity.

Space will not permit to prove in detail that our German children coming to the public school without a previous knowledge of the English language, learn very little in such schools in country districts. The writer, however, being chairman of a committee on parochial school statistics, will say, that very many of the teachers and pastors teaching in parochial schools complain that, while children who attended a public school previous to attending a German parochial school, read tolerably well or even fluently, they do not understand what they read, and that their knowledge in arithmetic is often very poor. The fault, as a rule, may not be with the teachers; this lamentable fact results from a want of knowledge of the English language when the children enter the public school, for which reason they cannot understand the instruction given in the English language alone. Such children by attending a German parochial school in which English is taught, will get a better knowledge of the English language, than if they attended a public school; and if English be not taught in such parochial school, they will be more proficient in the other elementary branches at least. If, however, the four branches enumerated in the law must be taught in our parochial schools in the English language, their usefulness will be impaired, if not destroyed, and our children, instead of receiving a good education, may be deprived thereof.

It is so evident that in order to teach children a language not their mother tongue it is, if not absolutely necessary, yet certainly advisable to use their ver-

naacular language while instructing them, that the legislature of Minnesota has expressly permitted such practice. It has enacted "that in the schools of *common school*-districts, the books used and all instruction given, shall be in the English language; but teachers able to speak any other language, that is the vernacular of any pupil, *may use that language to aid in teaching the meaning of English words* and may also give instruction in such language, not to exceed one hour in each day."

6. The Bennett law is unconstitutional because it practically deprives a person whose child has failed to attend school, of his right of trial by jury.

Section 5 of article I of the constitution of this state reads as follows: "The right of trial by jury shall remain inviolate, and shall extend to all cases at law, without regard to the amount in controversy." This right is practically denied a parent who has been derelict in his duty, as defined by the Bennett law, although the outward appearance of a trial by jury is retained. If this law was to be enforced in such a case the proceedings would be as follows: As soon as the school board ascertains that a child residing in the district does not attend a day school therein, the board, as Section 4 of the Bennett law provides, "shall cause a written notice to be personally served upon such person having control of any such child of his duty under this act, and of his default in failing to comply with the provisions hereof." The parent so notified may either send his child to school, or he may appear before the school board and show cause for his failure to comply with the law. If he succeeds in showing to *their satisfaction* that one of the four excuses enumerated in the law exists, then the "child shall be excused from attendance at school," and "in all cases where such child shall be so excused, the penalty" provided in the law of from \$3 to \$20, "shall not be incurred." But if the existence of such legal excuse be not shown to *the satisfaction of the school board*, the first part of Section 2 of the law remains applicable, which fixes the penalty for non-attendance. And if in such case the parent be prosecuted, he is bound hand and foot and made defenseless. The school board need only swear that the parent did not send his child to school in the district in which it resides, and did not establish a legal excuse to their satisfaction, whereupon the judge or jury must find the defendant guilty and impose the penalty.

In brief, the school board acts as prosecutor and decides as to the guilt or innocence of the accused, is prosecutor and judge at the same time; it states, under oath, its finding to the judge and jury and these have only to ratify the finding of the school board and to fix the penalty. We are practically deprived of our constitutional right of trial by jury, for we must show the existence of a legal excuse *not to the satisfaction of the jury, but to the satisfaction of the school board*. Just as in Illinois, as we have shown above, all that the school board has to show, is that the school attended by the child has not been approved by the school board: this being proven, no excuse is considered, no investigation made into the character of the school attended by the child.

Does the reader discover any misrepresentation in the above objection? Will he, in order to test what is said, look at the enactment which he will find on pages 3 and 4 of this pamphlet.

7. The law is unconstitutional, because it denies us, though not in express terms, that liberty of religion and of conscience which is guaranteed us by the state constitution.

Article I, Section 18, of the constitution of our state reads as follows: "The right of every man to worship Almighty God, according to the dictates of his own conscience, shall never be infringed, * * * nor shall any control of, or interference with, the rights of conscience be permitted, or any preference be given by law to any religious establishments or modes of worship."

With this constitutional provision the Bennett law, if enforced, will come into conflict. In many districts there are no parochial schools at all, and in other localities the parochial schools, by force of circumstances, may not fully answer the legal requirements of Section 5. In such districts the inhabitants, if the law is enforced, will as a rule be *compelled* to send their children to a public school. Now, the doctrine of all Christian denominations is this, that our children should be taught to know their God and their Savior Christ Jesus and be brought up in the love and fear of God, so that whatever they do, they be prompted and actuated by such love and fear of God and, flowing therefrom, by the love of their fellowmen. Moreover, many Christians hold that the knowledge of God and the Savior, that love and fear of God should be implanted into the hearts of their children, not only while they are at home, but in schools as well, not only by parents, but by the teachers also, who stand in parentis loco, in the parent's place, not only by direct instruction, but by their whole training. Our children, we hold, should, if possible, constantly be surrounded by a religious, a Christian atmosphere. Now, in our public schools knowledge of God and Christ, love and fear of God are not taught, and cannot be taught; for they are established for all children whose parents wish to make use of them. But some of the parents do not believe in the existence of God, others again have very different ideas about God—Jews and Christians. And, furthermore, our public schools do not only fail to impart such Christian knowledge and to teach love and fear of God as the motive for all our actions, but instead, as a rule, appeal to ambition and to the self-respect of the pupils. In order, therefore, to give their children Christian instruction and training, very many German congregations in this state have established parochial day schools, which, as a rule, are well attended; we support these schools at a great expense, because our conscience demands that we bring up our children in such manner, in a Christian school. For conscience sake we send our children to parochial schools in preference to the public schools, even though no English be taught, believing a Christian education of greater importance than an English education. As we are in conscience bound to bring up our children as Christians, we oppose this law, and claim uncurtailed, absolute liberty of conscience, without any control or interference. Wherever we are able to do so, we claim the right to erect parochial, Christian schools and to send our children there, even though they cannot attend a public school. Our position is this: to have parochial schools throughout the year if possible, but wherever this is not possible to have our children attend a parochial school as much as possible, in preference to the public school. And in this we follow the dictates of our conscience. If then besides it is possible to let our children attend a public school, this is usually done.

In the next place some of our church holydays are observed on week days, and may occur during the period of consecutive attendance at school; we may, for reasons satisfactory to ourselves, decide to observe a day of repentance, or of thanksgiving, during such period; in such cases the law, if enforced, will interfere with our mode of worship, as our teachers and children could not attend, and the pastor, if he be school-teacher at the same time, as is frequently the case, could

not conduct the services. The law, if enforced, may thus deprive us of the constitutional right which shall not even "be infringed, to worship Almighty God according to the dictates of our own conscience."

Whether our conscience is erring or not, is not a matter to be decided by any human being on earth; to allow others to judge for us in this matter would amount to a denial of the liberty of our "own conscience."

What abject slaves the enforcement of this law would make us—what contemptible creatures we would be if we suffered such enforcement! Not our body, but our soul and conscience would be enslaved!

8. This law destroys parental authority over children and puts the state, or rather a majority of a legislature which may have been elected by a minority of the people, or still more precisely the school boards in the place of the parents.

Hitherto it was considered one of the rights of parents to control the education of their children, but this Bennett law takes away their right, and gives it to the school boards. In *Morrow vs. Wood* (35 Wis., 59, 99) we have a case involving parental authority as against the authority of the teacher and the school board. In this case the supreme court of this state through the mouth of our venerable Chief Justice Cole says: "Ordinarily, it will be conceded, the law gives the parent the exclusive right to govern and control the conduct of his minor children, and he has the right to enforce obedience to his commands by moderate and reasonable chastisement. And furthermore, it is one of the earliest and most sacred duties taught the child, to honor and obey its parents. The situation is truly lamentable, if the condition of the law is that he is liable to be punished by the parent for disobeying his orders in regard to his studies, and the teacher may lawfully chastise him for obeying his parent in that particular." Upon these principles the supreme court decided, that a father sending his child to a public school may select the branches of elementary education that his child should study. Hitherto, then, no parent was compelled to send his child to a school selected by any body but himself, and if he chose to send his child to a public school, he was allowed to select the branches in which his child was to be educated. The state furnished the means of education and left it to the parent to decide to what extent he would utilize them. This opinion was held by the supreme court of Illinois also, in the same year when the supreme court of Wisconsin spoke as stated above. In the case of *Rulison et al. vs. Post*, coming up on appeal from Winnebago county, the court spoke as follows: "Parents and guardians are under the responsibility of preparing children entrusted to their care and nurture, for the discharge of their duties in after-life. Law-givers in all free countries, and, with few exceptions, in despotic governments, have deemed it well to leave the education and nurture of the children of the state to the direction of the parent or guardian. This is, and has ever been, the spirit of our free institutions. The state has provided the means, and brought them within the reach of all, to acquire the benefits of a common school education, but leaves it to parents and guardians to determine the extent to which they will render it available to the children under their charge." But this precious right of parents to control the education of their children, is denied them by the Bennett law, if it ever is strictly enforced.

Parents, according to this law, must send their children to a day school in the city, town or district, where it resides, unless it has otherwise received instruction during the school year, commencing September 1, for a time equal to the

compulsory period fixed by the school board. No matter how ignorant and incompetent the teacher may be; no matter how tyrannical, how cruel, how abusive, how partial he may be; no matter how immoral and depraved he may be: if there is no legal private school in the district, parents must have their children instructed by such teacher or pay the fine. What a herd of white slaves this law makes of us! Parents may not send their children to a city, board them there, and have them attend a city school, for though it live in the city, yet its residence is with its parents and where its parents reside, there it must attend school. If this law is enforced, Lutherans residing in this state may no longer send their sons, not yet 14 years of age, to their colleges at Watertown and at Milwaukee, and other Protestant Christians, residents of Wisconsin, are not allowed, as heretofore, to send their sons, unless 14 years of age, to their institutions of learning outside of the district where they reside; German citizens of this state no longer have the right to send their children between the ages of 7 and 14 years abroad to attend schools there; no citizen of this state may have his child instructed at home by a private tutor during the compulsory period—unless he prove or show to the satisfaction of the school board that one of the legal excuses exists. This is slavery worse than negro slavery.

The attendance of a child at school must be consecutive for such portion or portions of the compulsory period as the school board may fix. How then if there be a christening, a wedding, or a funeral on a school day during a portion of the compulsory period, when attendance at school must be consecutive? May the child, if the parent so wish, attend such christening, wedding, or funeral? No; the law does not provide that a child shall be excused on such an occasion; the law does not give the school board a discretionary power to allow such or similar excuses; in such cases the father must send his child to school or incur the penalty, for such an occurrence, even in his own family, does not make him *unable* to send his child to school. For the same reason no parent has a right to take his child with him on a journey or pleasure trip during the time when attendance at school should be consecutive. We German Christians who observe some holidays occurring on a week day, will, if this law is enforced, not be allowed to take our children to church, if such holiday happen to occur in the period when attendance should be consecutive. Thus this law, with a rude hand, destroys the authority of the parent and places the state, or rather the majority of the legislature, or, still more precisely, the school board, in the place of the parents. My house is no longer my castle.

Now let every fair-minded, patriotic citizen consider the above objections and then let him decide whether the opponents of the Bennett law are ignoramuses, fools, bigots, liars, and whatever other pet names the champions of this law, by reason of their overflowing and uncontrollable love for foreigners and their descendants, have thought proper to apply to the opponents of this piece of folly, called the Bennett law.

On the other hand, let the fair-minded reader throw a glance at the leaders in this warfare against the German language and the parochial schools. Let him observe how men, whom he was wont to consider gentlemen, waxing warm in their fanaticism for the Bennett outrage, have thrown off their disguise and exhibit themselves in the lamentable nakedness of their real character. Large assemblies of men, opponents of the Bennett iniquity, standing high in the estimation of their fellow-citizens, the superiors of their aggressors in everything that is good, true, and noble, are met with most bitter hatred and ridicule by these

warriors for injustice and oppression; while any unknown or too well known individual, if he only intimates that he is ready to side with them against the parochial schools, is welcomed in their camp with the greatest courtesy and cordiality. Men of great scholarship and theological learning who have spent the best part of their lives in this country and in this state and have done much toward the intellectual and moral advancement of its inhabitants, are decried as theological cranks, wholly unworthy of credit, seeking only their own profit and the perpetuation and increase of their authority; while any strange parson who has no other recommendation than his willingness to say a good word for the Bennett law and many a bad word against its opponents, is hailed with cheers and received into camp under the strains of "See the conquering Hero coming." Men who have not breathed the fresh and free air of our country long enough to cleanse their blood of monarchical ideas, who still consider the servants of the commonwealth as authorities to whom absolute submissiveness and blind obedience is due, who believe our great republic should follow in the paths treaden by European monarchies, are praised as enlightened and broad-minded patriots, worthy of imitation by men whose first breath was freedom and whose whole life is patriotism. Such is a truthful pen-picture of the leaders in this bitter and unjustifiable warfare against our parochial schools. Does the reader long for such company? Will he entrust himself to such leadership?

THE STATISTICAL TABLES

on the following pages give figures of the different church bodies for Wisconsin only; they have been compiled from returns made by the pastors and teachers in charge of the congregations and schools, for which they reported, in answer to a set of questions sent out by a committee on school statistics. To understand columns 10 and 11 the following

KEY

will be of value, if not necessary.

In Column 10 the reader will observe one or more figures in brackets, these figures denote the following:

[1] = all or nearly all the parochial scholars attended the public schools; [2] = about one half or more of the parochial scholars attended the public schools; [3] = all the scholars attended the public schools until they entered the parochial school to be prepared for confirmation; [4] = a small percentage of the scholars attended the public schools; [5] = some of the scholars attended the public schools, but it is not reported, how many did so; [6] = none of the scholars attended the public schools; [7] = all the scholars attended the public schools after confirmation; [8] = English is taught, but the number of hours or lessons is not reported.

0 [1] = then donates: No English was taught, but all the scholars attended the public schools.—15 [1] = denotes: English was taught in 15 hours or lessons per week in the parochial school and all the scholars attended the public schools.

In Column 11: G = German prevails in the conversation of the scholars with each other; G E = both languages are used about equally; E = English prevails.

The German Evang.-Luth. Synod of Wisconsin and other States.

(Statistics for 1888-1889.)

Compiled from the original reports by CHRIST. KOERNER.

COUNTIES.	RESIDENCE OF PASTOR.	NAME OF PASTOR.	Number of congregations.	Male members 21 years of age.	Number of souls be- longing to the con- gregations.	Number of Schools or Grades.	Number of Scholars.	No. of school weeks in 1888-1889.	Instruction in the English language; hours or lessons per week.	Language used by the scholars.
Barron Co.....	Cameron.....	J. Freund.....	2	197	689	2	76	44	15	G
Brown Co.....	Morrison.....	Geo. W. Albrecht.....	2	90	350	1	49	39	10	E
"	Green Bay.....	Wm. Huth.....	2	122	400	1	30	20	0	E
"	Wrightstown.....	Christian Popp.....	1	155	1000	1	23	20	0 [3]	E
Buffalo Co.....	Fountain City.....	Aug. Fr. Nicolaus.....	3	38	200	1	30	6	0 [1]	E
Calumet Co.....	Brillion.....	Gust. Denninger.....	1	70	200	1	33	—	0 [1]	G-E
"	T. Woodville.....	Fr. Eppling.....	1	42	200	1	—	—	0 [1]	G-E
Chippewa Co.....	Eagleton.....	Gust. Schoewe.....	1	115	—	1	40	36	15	E
Clark Co.....	Neillsville.....	F. J. Eppling.....	1	412	1600	2	76	41	6 [1]	E
Columbia Co.....	Columbus.....	O. H. Koch.....	2	94	414	1	30	23	0 [1]	E
"	Town Leeds.....	Job. A. Petri.....	2	85	125	1	12	—	12	E
Crawford Co.....	Prairie du Chien.....	Max Busack.....	1	38	211	1	84	6	0 [1]	E
Dane Co.....	Deerfield.....	W. Hagedorn.....	1	125	542	2	109	24	0 [1]	G
"	Iron Ridge.....	K. W. J. Aeppler.....	1	52	200	1	30	—	0 [1]	G-E
Dodge Co.....	Beaver Dam.....	C. F. Goldammer.....	1	47	220	1	21	20	6 [1]	G-E
"	Brownsville.....	A. Gottmannshausen.....	1	77	319	1	33	16	0 [1]	E
"	Juneau.....	Theod. Hartwig.....	1	114	500	2	79	53	0 [5]	G
"	Lomira.....	Joh. Kilian.....	2	160	800	2	155	40	14	G
"	Hustisford.....	C. P. Köhler.....	1	120	—	1	30	20	0 [5]	G-E
"	Lowell.....	Karl Machmüller.....	2	107	160	1	35	—	0 [1]	G
"	Theresa.....	Otto Posselt.....	3	261	1050	3	161	16-37	0 [5]	G
"	T. Hermann.....	F. W. A. Toepel.....	3	—	—	—	—	—	—	—
Door Co.....	Voseville.....	A. Vogt.....	3	16	87	1	20	12	0 [1]	E
Dunn Co.....	T. Weston.....	Aug. Kirchner.....	1	245	—	1	102	37	14	G-E
"	Menomonie.....	Aug. Pieper.....	3	280	—	3	200	40	15-20	G-E
Fond du Lac Co...	Fond du Lac.....	P. Hoelzel.....	1	200	800	1	49	17	1 1/2 [1]	E
"	T. Forrest.....	Ernst Mayerhoff.....	1	34	153	1	45	30	0 [2]	G-E
"	Vandyne.....	J. Rien.....	1	93	390	1	50	27	0 [1]	E
Grant Co.....	Eldorado.....	Geo. Saxmann.....	2	73	825	1	45	30	14	E
Green Lake Co.....	Platteville.....	M. J. Hensel.....	1	260	715	3	130	44	12	E
"	Princeton.....	A. G. Hoyer.....	2	221	500	1	46	15	0 [1]	G-E
"	T. Manchester.....	Ad. Spiering.....	2	54	170	2	—	—	0 [1]	E
Jefferson Co...	Markesan.....	F. W. A. Thrun.....	2	100	350	1	50	24	6 [4]	E
"	Waterloo.....	Geo. Rud. Bock.....	1	320	1550	3	213	44	4-15	G-E
"	Watertown.....	J. H. Brockmann.....	2	75	238	1	28	17	0 [1]	E
"	Rome.....	Joh. Dejung.....	1	195	900	1	78	35	0 [1]	E
"	Ft. Atkinson.....	Jul. Haase.....	2	92	365	1	40	20	0 [1]	G
"	Lake Mills.....	W. Hagedorn.....	1	185	650	1	45	42	0 [2]	G
"	Helenville.....	C. J. Koerner.....	3	112	—	1	—	—	18	G-E
"	Ixonia Centre.....	Chr. Roeck.....	1	227	900	1	107	40	0 [1]	E
Juneau Co.....	Jefferson.....	Heinr. Vogel.....	3	—	—	1	—	—	—	—
Kenosha Co.....	Wonewoc.....	A. Schiel.....	1	180	858	2	137	44	15-18	E
"	Kenosha.....	E. Dornfeld.....	1	125	500	1	35	20	0 [1]	E
"	Slades' Corners.....	Heinr. Gieschen.....	2	155	750	1	87	37	16	E
Kewaunee Co.....	Ahnapee.....	C. A. F. Dähler.....	1	140	400	1	50	—	10 [1]	—
La Crosse Co.....	Burr Oak.....	J. J. Meyer.....	1	258	1500	2	124	44	10-11	G-E
"	La Crosse.....	C. G. Rein.....	1	185	—	1	70	—	14	G-E
"	Barre Mills.....	Rich. Siegler.....	1	87	450	1	17	21	13	E
"	N. La Crosse.....	Ferd. Stromer.....	2	—	—	—	—	—	—	—
Lincoln Co.....	Eagle River.....	R. F. Kutzen.....	4	170	—	2	97	39	14	G
Manitowoc Co.....	Reedsville.....	G. Ph. Brenner.....	2	70	325	1	42	25	3 [4]	G
"	Cooperstown.....	Alb. Wm. Keibel.....	2	58	—	1	32	—	12	E
"	Larabee.....	Heinr. Miller.....	1	157	750	1	94	26	12	E
"	Newton.....	A. B. Pieper.....	3	350	1750	4	320	41	15	E
"	Manitowoc.....	L. R. P. Pieper.....	2	255	1000	1	94	42	13	E
"	Two Rivers.....	A. F. Siegler.....	2	134	420	1	50	—	15	E
"	T. Centerville.....	Phil. Sprengling.....	2	152	500	1	67	—	0 [1]	G
Marathon Co.....	T. Berlin.....	Joh. Geo. Glaeser.....	2	104	525	1	—	—	4	G
Marinette Co.....	T. Peshtigo.....	Christ. Gevers.....	2	174	—	1	54	—	12 1/2	G-E
"	Marinette.....	H. Hillemann.....	3	—	—	1	—	—	—	G-E
"	Peshtigo.....	Jul. Voss.....	1	—	—	1	—	—	—	—
Marquette Co.....	Montello.....	Chr. Sauer.....	2	200	800	1	42	8	0 [1]	E

COUNTIES.	RESIDENCE OF PASTOR.	NAME OF PASTOR.	Number of congre- gations.	Male members 21 years of age.	Number of souls be- longing to the con- gregations.	Number of Schools or Grades.	Number of Scholars.	No. of school weeks in 1888-1889.	Instruction in the English language; hours or lessons per week.	Language used by the scholars.
City of Milwau- " [kee	Milwaukee	R. Adelberg	1	600	—	4	405	43	6-17	G-E
"	Milwaukee	Joh. Bading	1	500	—	5	361	44	15-17	G-E
"	Milwaukee	Heinr. Bergmann	1	140	641	2	120	43	12-15	G-E
"	Milwaukee	Wm. Dammann	1	375	—	3	316	44	12-14	E
"	Milwaukee	J. F. G. Harders	1	75	350	2	130	—	15	G-E
"	Milwaukee	A. Hoenecke	1	410	1300	4	370	42	12½	E
"	Milwaukee	Theo. Jaekel	1	280	800	3	230	45	9-20	E
"	Milwaukee	B. P. Nommensen	2	295	—	2	200	42	12-13	E
"	Milwaukee	Geo. Reinsch	1	337	1367	4	331	45	8-16	G-E
Milwaukee Co.	T. Franklin	H. H. Ebers	1	129	400	1	50	25	10	G
"	Kilbourn Road	Karl Gausewitz	2	91	400	1	33	—	0 [5]	G
"	West Granville	H. Hoffmann	2	150	—	1	64	34	13 [1]	G-E
"	Wauwatosa	Wm. F. Rader	2	400	1000	2	106	39	12-15	G-E
"	T. Greenfield	C. Thurov	2	235	—	1	60	—	15	E
Monroe Co.....	Indian Creek	J. H. Himmeler	2	120	300	2	54	19	0 [1]	E
"	Tomah	Joh. Jenny	2	140	350	1	63	39	14	G-E
"	Norwalk	Andr. Schrödel	2	140	700	1	41	16	0 [1]	G-E
"	Wilton	Joh. G. Ziebell	2	90	440	2	—	—	0 [5]	E
Outagamie Co.	Center	Mart. Eickmann	2	145	550	1	27	19	4 [1]	G
"	Appleton	Joh. Gensicke	1	170	—	1	81	48	15	E
"	Hortonville	Joh. Hacker	1	66	220	1	30	20	0 [1]	E
"	T. Freedom	H. Haese	1	109	374	2	54	16	0	G
"	Kaukauna	H. W. Hinnenthal	1	106	430	1	60	29	0 [1]	E
"	T. Ellington	Aug. Vollbrecht	2	60	—	1	24	—	0 [5]	G
Oneida Co.....	Florence	W. O. J. Kistermann	2	50	180	—	—	—	—	—
Polk Co.....	E. Farmington	C. F. C. Köhler	1	112	550	1	16	16	0 [1]	G-E
Racine Co.....	Burlington	A. Bendler	1	113	—	1	21	—	15	E
"	Racine	Konr. Jaeger	1	175	800	1	76	41	13	E
"	Caledonia	H. Monhardt	2	160	600	1	40	14	0 [1]	E
Sauk Co.....	T. Washington	Fr. Bredlow	1	23	105	1	23	46	0 [2]	G
"	Baraboo	Friedr. Popp	3	110	350	1	24	30	10	E
Sheboygan Co.	Mosel	Mart. Denninger	2	75	—	1	25	30	0	G
Taylor Co.....	Medford	Bernh. Ungrodt	3	82	225	1	44	27	0 [1]	G
Trempealeau Co	Arcadia	Alb. Froehlike	4	85	—	1	21	17	0 [1]	E
Vernon Co.....	Chaseburg	C. N. Oerding	3	129	500	2	35	14	0 [2]	E
Walworth Co..	Whitewater	Heinr. Ohde	2	62	—	1	36	41	9	E
"	Elkhorn	Tim. G. Sauer	2	85	217	1	27	18	8 [2]	E
Washington Co	T. Wayne	Gottfr. Glauss	3	115	500	3	25	30	0 [1]	G
"	West Bend	Ed. Hoyer	2	202	—	1	67	36	12½	G-E
"	Kewaskum	F. Greve	2	120	400	1	52	36	0 [3]	E
"	Hartford	Christ. Probst	2	130	500	1	35	40	0 [1]	E
"	Kirchayn	Zach. Stiemke	2	106	670	2	96	33	7 [4]	G
Waukesha Co..	Oconomowoc	J. F. Guenther	1	148	547	1	64	25	0 [1]	E
"	Waukesha	H. F. Knuth	1	90	—	1	36	—	12½	E
"	Hartland	O. Lugenheim	2	63	—	1	21	10	0 [1]	E
Waupaca Co...	New London	A. Kluge	5	—	—	3	—	—	—	—
"	Weyauwego	Pet. Lange	1	160	—	1	40	—	0 [3]	G-E
Waushara Co..	Bloomfield	Th. Bast	1	90	450	1	55	23	0 [2]	E
Winnebago Co.	Oshkosh	Christ. Dowdlat	1	122	515	2	85	43	5-16	E
"	Neenah	Fr. Gensicke	2	195	550	1	98	—	15	E
"	Winchester	Ernst Haese	2	118	674	2	75	25	12	E
Wood Co.....	Marshfield	L. Th. Thom	2	110	300	1	52	30	12½ [2]	E

The German Ev.-Luth. Synod of Missouri, Ohio, and other States.

(Statistics for 1888-1889.)

From tables compiled from original reports by Rev. J. SCHLERF.

COUNTIES.	RESIDENCE OF PASTOR.	NAME OF PASTOR.	Number of congre- gations.	Male members 21 years of age.	Number of souls be- longing to the con- gregations.	Number of Schools or Grades.	Number of Scholars.	No. of school weeks in 1888-1889.	Instruction in the English language; hours or lessons per week.	Language used by the scholars.
Brown Co.....	Wayside.....	F. W. Grumm.....	1	83	—	1	62	35	— [8]	G
Buffalo Co.....	Albany.....	J. C. Heyner.....	3	38	182	—	—	—	—	G
Calumet Co.....	T. Rautoni.....	H. Sangehorn.....	1	75	315	1	78	38	15	G
	Hilbert.....	H. Roehrs.....	1	45	205	1	20	32	12	G-E
Chippewa Co.....	T. Sigel.....	Geo. Plehn.....	3	68	284	1	58	8	2 [1]	G
	Chippewa Falls.....	F. Otte.....	1	53	256	1	38	—	5	G-E
Clark Co.....	Maple Works.....	W. Knuf.....	1	58	380	1	25	27	—	G-E
Columbia Co.....	Portage.....	C. Senel.....	240	1280	2	150	42	10	0 [1]	G-E
Dodge Co.....	Lowell.....	E. A. Grothe.....	1	81	410	1	38	14	0 [1]	G-E
	Mayville.....	D. Kothe.....	1	121	490	2	86	42	6	G-E
	Horicon.....	C. Holst.....	2	165	670	2	85	42	10½	G-E
	Mayville.....	W. Lessmann.....	1	73	—	1	46	13	[1,8]	G
	Ashippun.....	J. J. Oetjen.....	1	38	138	1	30	26	0	G
	Ashippun.....	P. Plass.....	1	111	505	1	54	30	0	G-E
	Lebanon.....	H. F. Proehl.....	1	85	256	1	40	18	4	G
	T. Burnett.....	W. Behwinkel.....	1	60	270	1	34	24	0 [1]	G
	Hubbard.....	W. C. Schilling.....	1	60	—	1	30	1	—	G
Door Co.....	T. Forestville.....	A. Luebkemann.....	88	450	1	65	24	0 [1]	G	
Eau Claire Co.....	Pall Creek.....	W. J. Friedrich.....	210	790	1	70	23	0 [1]	E	
	Augusta.....	H. Bruss.....	1	65	—	1	—	—	10	G
Fond du Lac Co.....	T. Auburn.....	J. C. Th. Brauer.....	94	411	1	30	28	0 [1]	E	
Grant Co.....	Boaz.....	W. Endeward.....	137	442	—	—	—	—	—	E
Green Lake Co.....	Berlin.....	C. F. Ebert.....	1	125	600	1	70	—	12	G-E
Jefferson Co.....	Concord.....	W. Graef.....	1	112	650	1	63	32	0 [2]	G-E
	Sullivan.....	W. C. Schilling.....	1	125	625	1	46	—	0 [3]	G-E
	Watertown.....	C. Strasen.....	3	353	1607	3	272	42	10	G-E
Keweenaw Co.....	Ellisville.....	J. Diehl.....	2	127	700	1	82	18	0 [1]	G-E
	T. Ahnapes.....	H. Stute.....	1	73	400	1	33	13	0 [1]	G
Langlade Co.....	Antigo.....	B. Helke.....	3	72	395	1	25	—	6	E
Lincoln Co.....	Merrill.....	S. W. Daib.....	1	85	350	1	—	—	—	E
Marathon Co.....	Wausen.....	C. A. Bretscher.....	1	118	580	1	114	42	12½	G-E
	Black Creek Falls.....	W. C. Brink.....	3	184	470	2	34	—	0	G-E
	T. Texas.....	M. Buerger.....	2	290	600	—	—	—	—	G
	T. Maine.....	J. G. Gruber.....	1	86	421	1	40	19	0 [2]	G-E
	Spencer.....	F. H. Siebrandt.....	2	77	470	1	76	27	0 [8]	G
Marquette Co.....	Westfield.....	H. Woltmann.....	4	91	260	1	30	5	0	G
	Germania.....	E. Theel.....	5	225	1500	4	183	—	0 [1]	E
Milwaukee City.....	Milwaukee.....	G. Kuechle.....	1	516	2450	5	450	42	14	G-E
	"	G. H. A. Loeber.....	1	321	1452	3	280	—	12	G-E
	"	J. L. Osterhus.....	1	182	950	3	220	42	15	G-E
	"	Job. Schlerf.....	1	188	920	3	212	44	14	G-E
	"	J. Schütte.....	1	472	1960	5	480	46	14	G-E
	"	B. Sievers.....	1	485	2225	4	314	43	15	G-E
	"	H. F. Sprengeler.....	1	480	2300	4	308	41	15	G-E
	"	J. Strasen.....	1	428	1400	3	254	40	15	G-E
Milwaukee Co.....	T. Granville.....	G. Prager.....	1	49	321	1	36	24	[1] [8]	G
	E. Granville.....	F. H. Reichmann.....	1	36	318	1	25	23	0 [2]	G
	E. Granville.....	Ch. Reuschel.....	1	65	314	1	25	23	0 [4]	G
Ozaukee Co.....	Cedarburg.....	E. C. Georgii.....	2	60	325	1	30	25	6 [1]	G
	T. Mequon.....	F. Lodebur.....	1	86	384	1	13	14	3 [5]	G
	"	F. Wesemann.....	1	120	600	1	66	43	0 [1]	G-E
	"	T. Wichmann.....	1	145	623	2	125	42	15	G-E
Portage Co.....	Stevens Point.....	E. Roller.....	8	186	900	1	70	36	15	E
Price Co.....	Phillips.....	O. H. Restin.....	4	110	405	2	—	—	15	G-E
Racine Co.....	Racine.....	C. F. Keller.....	1	184	901	2	194	44	10	E
	Waterford.....	F. Schumann.....	1	84	—	2	33	—	—	E
Rock Co.....	Janesville.....	M. J. F. Allbrecht.....	2	197	900	1	117	43	10	E
	Clinton.....	E. Baese.....	2	69	241	1	56	20	0 [1]	G-E
	Hanover.....	O. Haner.....	2	90	425	1	58	16	[1] [8]	E
	Edgerton.....	G. Wildermuth.....	1	99	682	1	42	—	8	G-E
Sauk Co.....	T. Willow.....	G. A. Barth.....	2	62	319	1	50	22	0 [5]	E

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Sauk Co.....	T. Westfield.....	J. Karrer.....	3	109	590	1	61	45	12	G
"	Reedsburgh.....	A. Rohrlack.....	1	162	1250	1	116	43	10	E
Shawano Co...	T. Washington.....	P. H. Dicke.....	3	117	540	1	57	17	0 [2]	G-E
"	Belle Plaine.....	W. Hudtloff.....	3	160	—	2	70	—	0 [1]	G
"	T. Grant.....	H. Kollmorgen.....	3	90	530	1	55	17	0 [5]	G
"	T. Washington.....	Otto List.....	3	65	—	1	45	—	0 [6]	G
"	Wittenberg.....	F. Schneider.....	1	74	375	1	27	15	0 [5]	G
"	Shawano.....	Ph. Nickel.....	2	150	800	—	152	17	10	G
"	Bonduel.....	H. Batjen.....	4	145	—	1	50	—	0 [1]	G
St. Croix Co...	Deer Park.....	C. J. Schwan.....	1	57	400	1	—	—	0 [1]	G
Sheboygan Co.	T. Wilson.....	L. G. Dorpat.....	1	45	250	1	34	8	8	G
"	Cascade.....	C. G. Haehnel.....	2	154	326	2	98	22	0 [2]	G
"	Plymouth.....	J. M. Heber.....	3	155	876	1	119	39	13	E
"	Sheboygan Falls.....	F. Karth.....	1	82	306	1	53	33	6	G-E
"	T. Hermann.....	M. Otto.....	1	68	308	1	65	32	8	G
"	Beechwood.....	Ph. Wambeganss.....	1	70	360	1	50	32	[1] [8]	G
"	T. Sherman.....	F. Wollbrecht.....	1	110	560	1	85	45	0 [1]	G-E
Washington Co	Sheboygan.....	J. H. Rennecke.....	1	685	—	8	723	42	15	E
"	Cedar Creek.....	C. Baumann.....	1	88	425	1	61	40	12	G-E
"	Jackson.....	H. J. Fuhrmann.....	1	21	96	1	15	40	0 [1]	G
Waupaca Co...	Clintonville.....	H. J. Fuhrmann.....	3	175	850	1	85	27	7 1/2 [2]	G
"	Readfield.....	R. Jank.....	3	370	1200	1	24	23	0 [1]	G-E
"	Readfield.....	K. W. Weber.....	4	170	656	2	115	—	15 [1]	G
Waushara Co..	New London.....	G. A. Feustel.....	1	108	450	1	45	29	0 [5]	—
Winnebago Co.	W. Bloomfield.....	H. Erck.....	1	270	1300	3	150	36	[1] [8]	G
"	Oshkosh.....	J. H. Kleinmann.....	1	295	1300	3	235	44	0 [6]	—
Wood Co.....	Wolf River.....	J. J. F. Leyhe.....	1	32	122	1	—	—	6	G
"	Grand Rapids.....	J. J. F. Leyhe.....	3	222	1119	—	160	22	0 [1]	G
"	Grand Rapids.....	Jul. F. L. Bittner.....	2	111	528	1	90	7 1/2	10	G-E

The German Ev.-Luth. Joint Synod of Ohio, and other States.

(Statistics for 1888-1889.)

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Brown Co.....	West Depere.....	Heinr. Bock.....	2	69	250	1	25	22	0 [1]	E
"	Denmark.....	Aug. Brouel.....	4	100	250	3	22	18	0 [1]	E
Clark Co.....	T. Grant.....	Heinr. Fischer.....	1	40	—	—	—	—	—	—
Dodge Co.....	Lebanon.....	H. A. Allwardt.....	2	180	575	2	95	35	0 [7]	G
Door Co.....	Liberty Grove.....	W. Kuesel.....	3	16	97	1	20	24	0 [2]	G
Marathon Co..	Stettin.....	A. F. H. Gebhard.....	2	100	—	1	70	—	0 [1]	G
"	T. Wein.....	Karl Pitzler.....	1	60	280	1	23	25	0 [1]	G
Oconto Co.....	Oconto.....	C. J. Waltner.....	4	150	500	1	67	36	12 1/2	E
Ontonagon Co.	Appleton.....	Max Hein.....	1	325	900	2	152	43	15	G
Racine Co.....	Burlington.....	F. W. Dammow.....	3	70	—	3	—	—	— [1]	G-E
Rock Co.....	Beloit.....	G. Kaempfelein.....	—	—	—	1	40	10	0 [1]	E
Shawano Co...	Caroline.....	W. D. Ahl.....	4	30	150	1	55	21	10	G
Waupaca Co...	Marion.....	Karl C. Hein.....	3	160	200	1	55	17	19	E
Winnebago Co.	Zittau.....	P. H. Holtmann.....	3	87	350	3	90	17	0 [1]	E
"	Oshkosh.....	W. C. Lembke.....	1	—	—	4	313	42	7 1/2-15	G-E
"	Nekimie.....	H. Eisenbach.....	1	—	—	1	102	29	10	G-E

The German Evangelical Synod of North America.

(Statistics for 1888-1889.)

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Columbia Co..	Ackerville	Ph. Albert	2	56	160	2	13	—	0 [6]	G
"	Portage	Ed. Assmann	2	—	—	—	—	—	—	E
"	T. Scott	C. Dobschall	1	32	250	1	32	—	0 [1]	G
Fond du Lac Co.	Fond du Lac	A. Blankennagel	1	105	—	—	—	—	—	E
"	Ripon	Karl Dalies	1	330	750	1	100	40	12	E
"	Calumet Harbor	Ernst Drewitz	1	63	200	1	—	—	2 [1]	G-E
"	Marblehead	Karl Schauer	1	37	—	1	32	11	0 [1]	G-E
Grant Co	Hickory Grove	Heinr. Gyr	1	31	122	1	9	4	0 [5]	G-E
"	Liberty Ridge	Lud. Koble	2	80	550	1	20	17	0 [6]	E
Jefferson Co	T. Oakland	K. Grunewald	1	90	300	1	—	—	—	E
Lincoln Co	Merrill	L. Freitag	1	205	929	1	68	24	3 [1]	G
Manitowoc Co.	Meeme	J. Holzapfel	1	—	—	1	21	7	0 [1]	E
Marathon Co.	Wausau	Friedr. Schauer	1	270	1000	1	80	—	13 1/2	E
Milwaukee City	Milwaukee	C. G. Haack	1	215	—	2	141	46	13-18	G-E
"	Milwaukee	Geo. Hirtz	1	242	1400	2	73	44	12 1/2	G-E
"	Milwaukee	H. Noehren	1	150	—	1	80	44	15	E
Outagamie Co.	Black Creek	Karl Mack	3	160	—	1	40	40	0 [5]	G-E
Ozaukee Co.	Pt. Washington	E. Schrader	1	70	320	1	33	—	15	G
Sheboygan Co.	Rhine	Jakob Furrer	1	82	260	1	32	21	11 [9]	G-E
"	Mosel	J. Holzapfel	1	58	300	1	65	10	0 [1]	G
"	T. Hermann	Friedr. Moeckhl	1	120	—	1	40	20	0 [1]	G
"	Elkhart	P. A. Schuh	2	71	—	1	15	19	0 [5]	G
Taylor Co	Little Black	Joh. Witzke	2	66	250	1	20	20	0 [1]	G
Washington Co.	Richfield	C. A. Th. Myesch	3	200	75	3	—	12	0 [1]	G
"	Rockfield	Kasp. Ruegg	1	75	600	—	—	—	—	—
"	Fillmore	Julius Frank	4	139	—	—	—	—	—	—
"	Hartford	P. R. G. M. Sperka	1	42	210	—	—	—	—	—
Waukesha Co.	Brookfield	Friedr. Klemme	3	203	580	2	66	—	0 [2]	G-E
Winnebago Co.	Oshkosh	Joh. K. O. Ritzmann	3	50	216	2	40	19	0 [6]	G

The Lutheran Synod of Buffalo.

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Milwaukee City	Milwaukee	K. Gram	1	153	680	1	71	43	13 1/2	G-E
Ozaukee Co.	Cedarburg	Wm. A. Lange	2	120	548	1	65	41	12	G
Sheboygan Co.	T. Sherman	Kour. Kuehner	1	33	148	1	11	39	— [8]	G-E
Washington Co.	Kirchhaysn	R. F. W. Grabau	1	30	112	1	21	—	15 1/2	G
"	Kewaskum	S. J. A. Moldenhauer	2	50	214	2	26	45	13 1/2	G-E

The German Ev. Luth. Synod of Iowa and other States.

(Statistics for 1888-1889.)

Compiled from the original reports by CHRIST. KOERNER.

COUNTIES.	RESIDENCE OF PASTOR.	NAME OF PASTOR.	Number of congre- gations.	Male members 21 years of age.	Number of souls be- longing to the con- gregations.	Number of Schools or Grades.	Number of Scholars.	No. of school weeks in 1888-1889.	Instruction in the English language; hours or lessons per week.	Language used by the scholars.
Chippewa Co.	Bloomer.....	Johann Kurz.....	4	96	396	1	—	—	—	—
Dane Co.	Cottage Grove.....	Fr. Lutz.....	1	99	392	1	47	24	12	G-E
"	Marshall.....	P. Pichler.....	1	28	—	1	12	—	—	—
"	Madison.....	Chr. Wilke.....	3	124	587	1	66	42	11	E
Dodge Co.	Theresa.....	A. H. Rehm.....	2	85	390	1	50	27	0 [2]	E
Dunn Co.	Menomonie.....	Joh. Weyrauch.....	1	176	630	1	66	49	12	E
Eau Claire Co.	Fall Creek.....	K. Baumbach.....	3	115	450	1	40	26	0 [1]	E
"	Eau Claire.....	J. G. Reeknagel.....	1	115	275	1	85	2	0 [1]	E
Fond du Lac Co.	Brandon.....	Joh. Burkhard.....	2	100	400	2	50	—	0 [1]	E
"	Waupun.....	Adam Gounpelt.....	1	93	190	1	—	23	0 [1]	E
"	Ripon.....	Joh. Westenberger.....	3	144	350	1	53	17	0 [1]	E
Grant Co.	Boscobel.....	F. Mutschmann.....	1	87	474	2	50	20	4 [1]	E
Jefferson Co.	Johnson's Creek.....	Joh. Becker.....	2	112	400	2	59	39	4 [5] [7]	E
"	Watertown.....	Ry. Hoerig.....	1	300	800	1	19	40	15	G-E
Marquette Co.	Harrisville.....	C. Sund.....	2	80	—	—	—	—	—	—
Ozaukee Co.	Grafton.....	B. Marr.....	1	44	193	1	28	20	[2] [8]	G
"	Cedarburgh.....	E. G. Strassburger.....	1	170	850	1	80	40	11	G
Pepin Co.	Pepin.....	F. A. Schaffnit.....	2	18	65	1	35	—	0 [1]	E
Sauk Co.	Leland.....	Paul Liedtke.....	3	162	659	1	40	16	0	G
"	Westfield.....	F. W. Mensing.....	1	89	417	1	50	29	0 [5]	E
"	Logansville.....	Geo. Wörth.....	1	97	500	1	60	20	0 [1]	E
Wauzara Co.	Richford.....	Gust. Meichert.....	5	217	850	3	105	22	0 [1]	E
Winnebago Co.	Oshkosh.....	Geo. M. Weng.....	1	53	250	1	42	49	12 1/2	E

Miscellaneous.

COUNTIES.	RESIDENCE OF PASTOR.	NAME OF PASTOR.	Number of congre- gations.	Male members 21 years of age.	Number of souls be- longing to the con- gregations.	Number of Schools or Grades.	Number of Scholars.	No. of school weeks in 1888-1889.	Instruction in the English language; hours or lessons per week.	Language used by the scholars.
Dodge Co.	Lebanon.....	Erdm. Pankow a).....	1	60	—	2	45	40	0 [2]	G-E
Grant Co.	Platteville.....	E. O. Giesel b).....	1	280	1290	1	30	28	[3] [5]	G-E
Jefferson Co.	Watertown.....	F. A. Caemmerer a).....	1	112	503	1	105	26	0 [5]	E
Marathon Co.	Wausau.....	F. G. Reinicke a).....	1	360	1190	1	80	28	8	E
Taylor Co.	Medford.....	O. G. A. Probst c).....	1	62	240	1	21	24	0	E

a) Independent; b) Ev.-Luth. Augsburg Synod; c) Ev.-Luth. Wartburg Synod.

RECAPITULATION.

	Ministers.	Male Teachers.	Female Teachers.	Congre- gations.	Members over 21 years.	Souls.	Schools or Grades.	Scholars.
Wisconsin Synod.....	114	66	17	193	16,542	46,375	164	8185
Missouri Synod.....	92	66	7	155	13,230	54,032	136	8553
Evangelical Synod.....	29	7	2	22	3,262	8,872	31	1020
Iowa Synod.....	23	6	—	46	2,602	9,458	26	1017
Ohio Synod.....	15	7	—	34	1,388	2,554	27	1134
Buffalo Synode.....	5	2	—	7	366	1,702	6	204
Miscellaneous.....	5	2	1	6	874	3,043	6	281
	283	156	27	472	38,254	127,036	396	20,894

NOTE.—These figures would be somewhat, perhaps even considerably, increased, if the returns had been complete on all points which they were intended to embrace.

ADDITIONAL STATISTICAL NOTES.

There are in the United States not less than 60 Evang. Lutheran Synods, some of which are independent, while others have voluntarily united to form larger ecclesiastical bodies. Thus the *General Council* comprises 8 synods with 1569 congregations, 891 ministers, and 264,571 communicants. The *Synodical Conference* comprises 4 synods with 1811 congregations, 1290 ministers, and 366,761 communicants. The Ev. Luth. Synod of Wisconsin and other states, and the Synod of Missouri, Ohio and other states, belong to this church-body. The membership of this latter synod is 1480 congregations, 1074 ministers, and 279,150 communicants. The *General Synod* comprises 23 synods with 1431 congregations, 938 ministers and 151,355 communicants. The Ev. Luth. Wartburg Synod belongs to this body, and has 35 congregations, 31 ministers, and 3112 communicants. The *United Synods of the South* number 8 with 382 congregations, 191 ministers, and 34,810 communicants. There are in addition hereto 17 independent synods, among them the *Joint Synod of Ohio and other States* with 468 congregations, 296 ministers, and 64,984 communicants; the *Ev. Luth. Synod of Iowa and other States*, the *Lutheran Synod of Buffalo* (as to both of these synods, see below), and the *Augsburg Synod* with 29 congregations, 25 ministers, and 9750 communicants. There is also a Lutheran Synod of Freedmen the *Alpha Synod* with 40 congregations, 41 ministers, and 8000 communicants.—The totals of all Lutheran Synods in the United States are: 7862 congregations, 4591 ministers, and 1,086,045 communicants.

Of the 60 synods above mentioned the following, besides the Augsburg and the Wartburg Synods are represented in Wisconsin. Besides the Lutheran Synods the Evangelical Synod of N. A. has congregations in this state.

1. *The Evangelical Lutheran Synod of Wisconsin and other States* has a membership of 216 congregations, nearly all in Wisconsin, 146 pastors and 66 teachers. Its theological seminary, in Milwaukee, was founded in 1877; number of students during the last school year 30. The Northwestern University at Watertown, another institution of learning, was founded in 1865; number of scholars during the last school year, 164. Connected with the University and part of it is a *Normal school*; course of studies, five years; the course of studies comprises all branches taught in State Normal Schools, and, besides, Physics, Chemistry, Geometry, Rhetoric, and History of the World in the English language, and Religion, German, Pedagogy in German; two-thirds of the time is devoted to instruction in branches, in which English is the medium. During the last 10 years 60 young men graduated from this Normal School.

2. *The German Evang. Luth. Synod of Missouri, Ohio and other States* has its congregations, ministers and teachers in nearly every State of the Union. It is divided into 13 Districts, one of which is the Wisconsin District, composed of congregations, ministers and teachers in Wisconsin. Its Institutions of learn-

ing are: a college, founded in 1839 in Altenburg, Perry Co., Mo., now at Ft. Wayne, Ind.; a theological seminary, founded in 1850 at St. Louis, Mo.; a theological Seminary and Proseminary, founded at Fort Wayne, Ind., now at Springfield, Ill.; a normal school, founded at Milwaukee, Wis., in 1859, now at Addison, Ill.; in addition hereto there are colleges of the several districts at New York, Concordia, Mo., and Milwaukee. The totals of last year were: 40 professors and 909 students. The course at the Normal School in Addison comprises five years; special attention being given to instruction in the English language; 256 young men graduated during the last ten years.

3. *The German Evangelical Synod of North America* has a membership of 842 congregations, 648 pastors, and 131 teachers. It is divided into 15 districts, the Wisconsin District comprising the congregations (excepting two), the ministers and the teachers in Wisconsin. Its institutions of learning are: a theological seminary at St. Louis, founded in 1850, and a proseminary and normal school at Elmhurst, Ill., founded in 1872. The number of scholars during the last year was 83 at the former, 85 at the latter institution. The Normal Course is four years and special attention is devoted to instruction in the English language. About 60 young men graduated from the normal school during the last 10 years.

4. *The Evang. Luth. Synod of Iowa and other States* has a membership of 412 congregations, 270 pastors, and professors, and 25 teachers. It is divided into 6 districts, one of which is the Wisconsin District, comprising the congregations, ministers and teachers in Wisconsin. Its institutions of learning are: the Wartburg College, at Waverly, Bremer Co., Iowa, founded in 1868, with a normal department, founded in 1879; and the Wartburg Seminary, founded in 1854, now at Dubuque, Iowa. Number of scholars in 1888—1889: of the Seminary 48, of the College 65, including 10 in the Normal Department. The Normal Course comprises four years; more instruction is given in English and through the medium of the English language than in German and through the medium of this language. During the last 10 years 32 young men graduated from this department.

5. *The Joint Synod of Ohio and adjoining States* has a membership of 410 congregations, 300 ministers and 81 teachers. It is divided into 6 districts, Wisconsin belonging to the North Western District. Its institutions of learning are: Capital University at Columbus, Ohio, founded in 1850, with 138 pupils and students in 1888—89; German Practical Seminary at Afton, Minn., founded in 1883, 42 students in 1888—1889; English Practical Seminary, founded 1887, 8 students; Normal School, founded in 1883 at Woodville, Ohio, 43 students in 1888—1889. The Normal Course comprises five years and special attention is given to instruction in and through the medium of the English language.

6. *The Lutheran Synod of Buffalo* has a membership of 31 congregations, 22 ministers and 6 teachers. It is divided into the Eastern and Western District. It has an institution of learning at Buffalo, N. Y., founded in 1847, having 11 students in the last school year. The normal course is from two to three years and from one to two hours are devoted daily to English instruction.

COMMITTEES ON SCHOOL LEGISLATION,

APPOINTED BY DIFFERENT CHURCH ORGANIZATIONS.

1. *Committee of the Ev. Luth. Synod of Wisconsin and other States.*

PROF. A. F. ERNST, Chairman, Watertown.

DR. W. NOTZ, Secretary, Watertown.

REV. AUG. PIEPER, Menomonee.

REV. CHRIST. SAUER, Montello.

MR. H. GRAEBNER, Milwaukee.

MR. CHRIST. KOERNER, Milwaukee.

2. *Committee of the Wisconsin District of the Ev. Luth. Synod of Missouri, Ohio, and other States.*

PROF. C. HUTH, Chairman, Milwaukee.

REV. JOH. SCHLERF, Secretary, Milwaukee.

PROF. G. W. MUELLER, Milwaukee.

REV. JOHN HERZER, Plymouth.

REV. F. WESEMAN, Grafton.

REV. C. SEUEL, Portage.

MR. C. F. BARTELT, Milwaukee.

MR. G. WOLLAEGER, Milwaukee.

3. *Joint Committee of the Wisconsin and Missouri Synod.*

PROF. A. F. ERNST, Chairman, Watertown.

DR. W. NOTZ, Secretary, Watertown.

REV. AUG. PIEPER, Menomonee.

REV. CHR. SAUER, Montello.

MR. H. GRAEBNER, Milwaukee.

MR. CHRIST. KOERNER, Milwaukee.

PROF. C. HUTH, Milwaukee.

REV. JOH. SCHLERF, Milwaukee.
PROF. G. W. MUELLER, Milwaukee,
REV. JOHN HERZER, Plymouth,
REV. F. WESEMANN, Grafton.
REV. C. SEUEL, Portage.
MR. C. F. BARTELT, Milwaukee.
MR. G. WOLLAEGER, Milwaukee.

4. *The German Evangelical Synod of North America.*

REV. K. J. FREITAG, Chairman, Merrill.
MR. E. SCHOENAUER, Milwaukee,
REV. H. NOEHREN, Milwaukee.

5. *The Wisconsin District of the German Evang. Luth. Synod of Iowa
and other States.*

REV. FR. LUTZ, Chairman, Hope.
REV. G. WENG, Secretary, Oshkosh.
REV. J. BECKER, Johnson's Creek.

6. *The Lutheran Synod of Buffalo.*

REV. C. GRAM, Milwaukee.
MR. J. H. A. PETERSEN, Milwaukee.
MR. HY. J. STARK.

DECLARATION AND RESOLUTIONS

adopted by a meeting of representative laymen of the German protestant churches in Milwaukee, held Febr. 27th, and since ratified by the congregations represented.

We a number of citizens of the state of Wisconsin and members of the (German) protestant congregations in the city of Milwaukee, unite in the following declaration concerning the so called Bennett law:

The constitution of our state at the close of Article I, containing the Declaration of Rights, declares: "The blessings of a free government can only be maintained by a firm adherence to justice, moderation, temperance, frugality, and virtue, and by frequent recurrence to fundamental principles."

The first of these fundamental principles is laid down in the constitution in these words: "All men are born equally free and independent, and have certain inherent rights; among these are life, liberty, and the pursuit of happiness. To secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

Another fundamental principle is contained in these words of the constitution: "The right of every man to worship Almighty God according to the dictates of his own conscience shall never be infringed..... Nor shall any control of, or interference with the rights of conscience be permitted."

Trying the Bennett law on this touch-stone, offered in the constitution of the state, we find that it is an enactment which, if enforced, would rob us of the "blessings of a free government." The Bennett law infringes, aye, takes away the natural and inherent right of parents to govern and control the education and training of their children according to their own wishes and views, and thus disturbs the happiness of the parents and of the family.

This law takes away the liberty of conscience guaranteed us in the constitution, for it takes from us the right to shape the training and education of our children according to the dictates of our conscience, and compels us to obey the directions of the state and the dictates of school boards, in a matter of such solemn importance. This law hinders us from worshipping Almighty God according to the dictates of our own conscience, for we can not celebrate church-holidays, that occur on a school-day during the compulsory period, with our children, with our pastors and teachers, without incurring a penalty.

Besides these there are other objections that might be raised against the Bennett law, these, however, may suffice. But we hereby expressly declare that we are not enemies of the English language or of the public schools, as we are falsely accused, when we oppose the Bennett law, but that on the contrary we are careful to give our children a thorough English instruction, and that, though we send our children to the parochial schools, we willingly pay the school taxes for the public schools, because we deem these schools necessary.

For these reasons be it resolved:

That as the Bennett law is in direct opposition to the personal liberty of conscience guaranteed us in the constitutions of the United States and of our state, we will oppose the same with all lawful means in our power and endeavor to have the same repealed.

And as the execution of this law, so far as we are concerned, is entrusted to our city officials, be it further resolved:

That we will use our influence at the coming city election and will vote for such candidates only as are opposed to the Bennett law.

PLATFORM

ADOPTED BY THE ANTI-BENNETT STATE CONVENTION, HELD AT MILWAUKEE JUNE 4th, 1890.

I.

We, citizens of Wisconsin, in convention assembled, in order to protest against the so-called Bennett law, in the first place consider it necessary to defend ourselves against false representations, calculated to prejudice our cause, and do therefore declare :

1. We are not enemies of the English language, on the contrary, we endeavor to furnish our children the very best instruction therein;

2. We consider public schools necessary, but maintain that parents have the right to establish and select for themselves schools for their children ;

3. We claim no part of the public school fund for the use of parochial or other private schools ;

4. We are not opposed to a law prohibiting the employment of children in factories, nor to an enactment, providing for reasonable compulsory attendance at school, nor do we object to an interference by the state with schools, conducted contrary to the public order and morality.

II.

But we protest against the so-called Bennett law, because it unnecessarily and unjustly curtails our civil and religious liberty; for it :

1. Offers the schoolboards an opportunity of determining arbitrarily that a child, during the period of enforced attendance, must attend a school in the city, town or district, in which it resides, thus depriving parents of the right to send their children to a better or more suitable school outside the district.

2. It compels parochial and other private schools to observe the time or times of attendance, fixed by schoolboards, without regard to the rights and customs of churches or their schools :

3. It prescribes certain studies as also the medium of instruction therein ; furthermore its wording is such, as to afford schoolboards ample opportunity to usurp powers not given them ; although the state and its officers have no right to interfere with the management of parochial and other private schools.

III.

We, therefore, declare that, regardless of former party affiliations, we shall vote for such candidates only as pledge themselves to work for the repeal of the Bennett law.

IV.

As patriotic citizens, maintaining human rights both civil and religious, advocating sound principles of education, and with no enmity toward the English language, opposed, however, to all measures tending to oppress the immigrated citizens, or to suppress their native tongue, we call upon all those who cherish liberty, regardless of party and nationality, to join us in the effort to have this unnecessary, unjust and discord-breeding measure repealed.