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"PAROCHIAL INSTRUCTION AMONG THE NORWEGIAN LUTHERANS IN AMERICA"

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Martin Lien

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"PAROCHIAL INSTRUCTION AMONG THE NORWEGIAN LUTHERANS IN AMERICA".

The same unrest which we see in man to-day was inherent ever since the dawn of history. We read how Abram and his people went forth from Ur of the Chaldees into the land of Canaan. Were we to spend a moment with this part of history, we would at once see that in peace, as well as in war, people would freely roam from place to place where sustenance could more easily be obtained or where they could live in peace with their fellow-men.

This unrest has been continuous, tho it has had its tides and ebbs. An instance of this unrest in Ancient History is that of the inpouring of the Persian army into Eastern Europe for conquest under Xerxes, when, according to the account of Herodotus, not less than 5,317,000 men crossed the waters separating the East and the West. Tho these people came only for conquest and not for occupancy, they yet contribute their share to that part of history. Later, Europeans were led by Alexander in the opposite direction thru the principal parts of Asia.

In the Middle ages we see the same tendencies. Asia begins by emptying her people into Europe. One stream moves straight Westward, another to the Southwest until they are stemmed or lose their character by amalgamation. Then the

mass of Barbarians from Northwestern Europe begins to roll down like a dark cloud upon the fast declining world powers. In the same age but a few centuries later, we notice the tremendous convulsions caused by the crusades, when it seemed as tho the whole of Europe would be lost in the Eastward raelstrom.

The current of Modern migration is towards the Western Continent. To this exodus every nation in Europe and many from Asia have contributed. Some to such an extent that their contribution together with those born on American soil by them, now almost equals that of the home population. Tho these tremendous migrations are going on to-day we are hardly aware of the fact, yet were we to count them we would find millions in an age.

Norway, the most Northwestern country of Europe, has slowly gained in importance, so that now it is considered in rank with other European countries in many respects. We have cause for believing that people have at times descended from the North and been lost in the human streams issuing from different parts of Europe. Traces of them are found thru central Europe down towards France. And from early English history we know how they have infused their Northern blood into the veins of the English. We hope that the people who at present migrate from Norway will place their national characteristics more indelibly on those people with whom they come in contact, than their predecessors.

I. About 1000 years ago there was a very remarkable eruption in Norwegian affairs, when the noblest blood of the country under Harold Fairhair's reign, in a body took their belongings and left for new homes to be found on the neighboring Islands. We need only suggest that this nation could ill afford to be drained of its noblest blood and riches at this time. What Norway lost became a profit to the neighboring Islands. To Iceland which received a goodly share of the people, it was as gentle rain and sunshine is to sleeping nature in Spring. Literature and other arts, the accompaniments of the "leisure class", were transferred to this soil and flourished while the riches and culture of these nobles survived.

The second great migration from Norway is taking place now, 1000 years later. Those involved are another grade of people; tho not a poorer grade. They are not leaving as those before them, because they cannot tolerate authority, but because they may the better obtain the necessities of life. It is the opportunities offered by our great Northwest that draws those people hither. The sturdy Northerners have been well trained in the school of hardships and by present indications, having already laid the wilds of the West under their feet, seem to be an important factor in the make-up of our nation.

The small nation of Norway with a population about as great as that of Chicago (1) and only half as large as that of

(1) 1900 Census.

New York (1) has sent us about 600,000 immigrants in six decades, which together with those American born make a total of over one and a half million, 1,689,310 (2), a considerable part of the 66,809,196 (3) white Americans. Or in other words the Norwegian-American population is about equal to that of Minnesota, 1,751,374 (4).

The Norwegian-Americans are not scattered, as one would naturally think, into all parts of the United States, as the Children of Israel are thruout the world. Over 80 per cent are found in six of the Northwestern States (2):

1. Minnesota	524,475
2. Wisconsin	307,875
3. North Dakota	151,030
4. Illinois	149,895
5. Iowa	128,170
6. South Dakota	98,940

These people who have been brought up in rugged Norway have settled on the wild prairies and become cultivators of the soil. The census for 1900 (Statistical Atlas) states that 46 per cent of the Norwegians were engaged in farming, as compared with 35.7 per cent of the whole population in that occupation. Ulvestad ventures to say that at least 64 per cent are on farms, so we are safe in saying that 50 per cent

(1) 1900 Census. (2) United Lutheran 2:35-6, Jan.22, '09.

(3) Ed.Report 1902, p.2311. (4) Ed. Report 1902 p. 2314

work outside of the city (1). But tho this is the case we shall find a great number in our large cities.

1. Chicago	110,055
2. Minneapolis	57,660
3. New York	56,935
4. St. Paul	14,500

And others following closely(2).

We often hear remarked about the Norwegian-Americans, that they are only some poor people from the country. But these people are not as poor as we would suppose. Just look at their rich and well improved farms, together valued at \$1,676,000,000. The per capita wealth among them amounting to \$1,396.67 while that of the average American is \$1,310.11 and then not excepting John Rockefeller's wealth (3).

Tho these people had not wealth to transplant they had qualities more valuable. Ranking in character, religion, education and vital force with any other nation they become most desirable citizens. They are now holding the North Central states in their grip.

II. When the religious strife was taking place in Europe, the Scandinavian countries became faithful adherents of Germany, yea, they became more Lutheran than Lutheran Germany.

(1) United Lutheran 2:36-37. (2) United Lutheran 2:35.

(3) Holand; "De norske Settlemeters Historie" p.5.

Their conversion to that faith was brot about forcibly by King Olaf Trygvason, himself possibly not a true christian. After his death it became policy for his successors to become head of the church or at least to make provisions for its head. This gives rise to their state church and therefore we find almost all of Norway thorely Lutheran. The state having a specified religion, it also provides schools for the training of pastors. These, when in service, are paid by the government and are looked upon as its most cherished children.

As was said the nation has its established church. With this we find an educational system going hand in hand. The educational history of Norway runs parallel with the history of the church. With the growth of the church there has been a corresponding growth in the schools. The first regular schools were in connection with the cathedrals and cloisters, and since then the schools have had a tendency of educating primarily for the church. In 1539 a school law was passed, which required the children to be taught according to the Bible and each child must learn his catechism. Peasant children must not only know what a peasant knows, but what nobles know and what Kings have not hitherto known (1). An education in which religion was not taught, could hardly be conceived of at this time.

(1) "Pædagogikens Historie" P. 39. by N. Hertsberg.

Confirmation is of much importance in the Lutheran church and also in Norwegian education. Before children could be confirmed they had to be instructed in the essentials of religion, preferably Luther's small Catechism and Bible readings. Children under 14 years, not up to the standard must have extra instruction at the expense of the parent. Those who had reached 20 years and were not then fit for confirmation were sent to the house of correction. In this connection there was a law passed which made it a personal matter to keep pace with religious expectancy: No boy or girl must be engaged or married before being found well grounded in his or her Catechism (1).

These early religious requirements have not been lost sight of up to the present day, as emphasis is still laid on that part of the education. Some religious instruction is compulsory in each and every school. Children living in villages must begin school as soon as they have reached their seventh year, while children living in the country are not required to attend until a year later.

In the country a school committee is appointed, which divides each of the six dioceses into school circles, each circle to contain enough families to warrant a school of 30 pupils. The the schoolhouse is placed at a convenient distance from each family. If a house can not be built a room

(1) "Pædagogikens Historie" by N. Hertzberg. p. 65.

is rented. Besides these circle schools each village must have its common schools. Schools of higher learning need not be maintained in each town, the encouragement is given to those who support them. Another type of schools are those called Ambulatory schools. They are usually conducted in the mountains among the scattered families. The teacher goes from family to family remaining two or three weeks at each place, and makes two rounds each year.

An act of 1860 declared that public education was to supplement family education by imbuing the young with christian principles and furnishing other knowledge required in society at large. In accordance with this law we notice that religious subjects invariably head the list of studies in their curriculum, which is somewhat as follows: Religion (Catechism, Bible History, Hymns and Bible-reading), Reading, Writing, Arithmetic and selected portions from a governmental book, including topics on History, Geography and Nature Study (1). The legislative body has further enacted that the common schools shall cultivate a christian spirit and that religious instruction shall be considered of primary importance. Schools shall open and close with prayer, singing of hymns or both. It is not to be supposed that all pupils become model students even in Norway. They also have the unruly. When this is the case the refractory child receives marks for bad conduct and is notified of the fact twice, after which if he does not mend his ways he is liable to receive corporal punishment.

(1) Education, 10:420

Norway is divided into six dioceses, each of which has its normal school (1), supported by the government. Its teachers are appointed. Its prescribed course is about as follows: Religion, Native tongue (studied thoroly), Arithmetic, Music and Gymnastics. Each has a model school. One striking fact is that no female is admitted to any of these schools, and as a consequence almost all their teachers are males. Females get their training at seminaries provided for them, one of which is located at Christiania.

The pastor is chairman of the school committee and this is advantageous in that he is the best educated and most highly respected citizen. He periodically conducts examinations, at which all children of school age must attend. In this way he becomes personally interested in and acquainted with those who will subsequently receive special religious instruction from him, as a preparation for confirmation.

As a result of their schools, illiteracy is almost unknown among them. The statistics (2) show that there are .08 per cent illiterates in Norway and Sweden, even that small amount is blamed to the latter sister state which is not so there in its system.

The per cent of illiterates in the United States is 10.7 (2). This high rate is to a great extent accounted for

(1) Education, 10:420.

(2) Annual Report of the Department of Interior. 1902 vol.2.
p.2313

by the negro population and the influx of foreigners from Southern Europe and Asia.

If a christian education minimizes criminality in a country it is shown in Norway. Even in America the Scandinavians have the lowest rate of criminality. It is 37 per cent better than that of the German which is the next best (1). Let me quote: "The Scandinavians furnish 40 per cent of the population of this state, only 10 per cent of the inmates of the prisons and asylums are of Scandinavian descent". "The Scandinavians are naturally perhaps the soundest, both mentally and physically of any nation, -- they are as open minded a people politically as there is" (2).

III. Having considered the religious and educational armour of the Norwegians on coming to our soil, we must next note the difficulties met with in their new homes. Coming in as they have at a rate of about 15,000 annually they are not to be lost sight of. As stated before over 80 per cent are now located in six of the Northwestern states, and true to the saying: "birds of a feather flock together". We shall not be surprised to find the names of Norwegian localities transferred to this country, the here such names are

(1) History of Scandinavians and Biographies. Vol. II Nelson.

(2) Lieutenant Governor E. O. Eberhard's speech before Scandinavian Club U. of M. about March '09.

used in designating church divisions instead of Geographical divisions. Tho the Norwegians remain separate from the Americans in name they do not in spirit. With a vim and vigor they set about learning the English language and our customs, and unless they are too old upon their arrival, it is not long before they become thoro Americans. Some of their customs must necessarily be dropped in order to successfully cope with the restless American, but there are some things which they do not give up very readily. The chief ones being their religion and education.

To build a church is probably not so difficult, for where there is a will there is a way, especially so with our early fathers who cared not much for outward show and splendor in their houses of worship. The first Norwegian church built at Muskego, Wisconsin, but now situated at St. Anthony Park, shows that it was not built for outward display. To organize the pioneer churches, support them and provide for the training of their growing members was very difficult. The churches were indeed far apart, in that they had a decided lack of organization. It was all the harder for them because they were used to the well organized church at home and here they had to shift for themselves and struggle for existence.

Tho our nation has not a state religion and has seen fit to exist apart from the church, it is by no means hostile to religion, as may be seen in our national constitution. It

is remarkable to think of two such mighty institutions growing up on the same soil without coming into a clash. We can hardly conceive of such institutions long existing without an intensive training of their growing children for its specific ends. The great and complex tool used for such training is our educational system. But how can church and state educate for their specific ends in the same school? To make matters more complicated, instead of having one church we have several which would educate differently and yet with equal rights.

Were the state to regulate education it would arrange the school work in such a way as to produce the best citizen in times of peace, thrifty, selfcontented and of service and help to society. It is true that there are different organizations within the state, each of which has its own idea of what the citizen should be. But all of these would be subservient to the national idea of the citizen.

Were the church to regulate education it would train the children with an after-life in view. The citizen would be neglected, while the religious man was built up. Then again, we would have as many claimants for educating the children as we have different religious sects and each with an equal right. The Catholic, Methodist, Lutheran, Baptist etc. would each modify the instruction so as to produce respectively the best Catholic, Methodist, Lutheran and Baptist. It is plain that if any certain church governed our schools, then the churches of other creeds would be dissatisfied.

The nation or the different states having taken education into their own hands have eliminated religious instruction from its schools, especially where several denominations attend the same school. In other states each locality may decide for itself in regard to having religion taught in the public schools. Since the schools are supported by public taxes it would be injustice to a Lutheran to have his children educated in a Catholic school, just because there were more Catholics in his locality or vice versa. The same is true of the other churches. If a Catholic has a right to have his children educated to be Catholics in a public school, why has not the Lutheran, the Methodist, the Baptist, etc. the same privilege of having their faith taught in the same school? This not being possible by our present arrangement, the different churches have adopted different methods by which to supply religious training outside of the public schools. The Norwegian Lutherans supply the religious training: in Sunday Schools, in parochial schools and in a short course preparatory to confirmation. The inadequacy of this preparation is at once evident. The fact that our rising generations are not receiving the proper amount of training in religion, which is so essential to the requirements of a complete man, has caused the present great educators quite a lot of thought. They realize that inasmuch as man is a religious being it is dangerous to let him wander far out of his element. When such a body as the National Educational Association, whose

members are representative of our educators, should decisively condemn our public schools, because of their lack in giving religious instruction, and when they set a special committee to work on the question, then we have hopes that something will soon be done. People before us have also seen this need and have offered various solutions, a few of which we shall briefly consider.

IV. 1. It is proposed (1) that representatives of the various Theistic churches, including Catholics, Protestants and Jews meet in a council and there let them eliminate all points on which they disagree and to formulate a common creed containing points on which they agree. Such would contain the belief in the existence of a deity, immortality of the soul and a life of future reward or punishment, and that using this as a basis a superstructure of moral education can be built.

The objection to this "Dreibund" of Catholicism, Protestantism and Judaism is that it would leave out a party of Agnostics, whose views may be erroneous or even detestable but yet whose rights must be respected. Agnostics have grown to considerable numbers in the United States. But even if there was only one representative in some of our many schools his rights must be respected. In politics the

(1) Moral Instruction of Children. Chap. I. Alder.

majority rules; in religion each one must be respected. It was proposed to eliminate the difference, which separates the different sects and to formulate the points of agreement into a common creed, but the very life of religion is to be found precisely in those points in which it differs from its neighbors and this abstract scheme proposed will satisfy no one. In respect for the Jew the divinity of Christ in the atonement must be omitted and when the christian maintains that morality is based on religion it is because of his belief in Christ. Again the Catholic will not accept as satisfying his conception of religion a skeleton creed like that above mentioned, denuded of all those peculiar dogmas which make religion in his eyes both beautiful and dear. This arrangement would be satisfactory only to Theists pure and simple whose creed is limited to the three articles mentioned above.

2. Another device (1) seems to promise better results. It provides that religious and moral education combined shall be given in our public schools under the auspices of the several denominations. According to this plan, the pupils are to be divided for purposes of religious instruction, into separate classes, and are to be taught separately by their own clergymen, or by teachers acting under instructions of the latter. The high authority of Germany is invoked in support of this plan. A president of one of our leading

(1) Moral Instruction of Children. Chap. I. Alder.

Universities has recently spoken in favor of it, and possibly an attempt will be made to introduce it into our schools. Already reformatory schools and other public institutions have separate religious exercises by ministers of the various sects and we may expect an analogous arrangement will be proposed in our common schools.

Conditions in Germany are different from ours, so what proves well for them may not for us. In Germany church and state are united under the King of Prussia, a vital difference from affairs in America. In Germany the church conducted the schools from the beginning and when the state took them over of course it had to give concessions to the churches. A great difference from American conditions, where the states have founded the schools "ab initio". In Germany the state has actually encroached upon the church, has entered the church schools and reconstructed them for its own interests.

Limiting religious education to two or three hours a week can never satisfy the earnest American sectarian. If he is to have that instruction in school he must also have that kind of influence in the school room. How paltry to surrender a few hours a week to a clergyman and give the rest to outsiders.

3. Another method proposes that each sect shall build its own schools and draw upon the common fund supplied by taxation proportionate to the number of children educated. The state will then supervise them and where the standards are not main-

tained in the secular curriculum it loses part or all of its support. The objection to this method is that undue stress will be laid on religious subjects and hence the standard in the other studies will be lowered. It might also lead to a superabundance of schools since the state was paying the expenses. It is also argued that sectarian schools will destroy the unity which the public schools are building up for the state and that the state maintains its schools so as to preserve its unity and strength. The question then resolves itself to this: which state is the more stable, the one which withdraws itself from religion, or the one which tries to encourage it even though in sectarian form.

4. Finally come the lukewarm who would neither favor religious instruction nor our present common school system in full, but who would remedy it all by introducing a system of unsectarian morals or in other words unchristian morals, but to such it can be said that morals which are not christian do not exist.

The immensity and complexity of this problem now seems to look up before us and we are not surprised that the combined wisdom of 30 denominations, which met in session in our Eastern states were unable to solve this stupendous problem. But as Rome was not built in one day or since civilization is not the product of an age, so can we not hope that this problem, which is one of the main difficulties of many of our nations shall be remedied in a moment.

V. The Norwegians whom we saw got an abundance of religious training in their mother country have not been satisfied with our public schools in this respect and have therefore tried to supply the deficiency by outside instruction to the young in Sunday Schools, Parochial Schools and finally in a short course preliminary to confirmation. But all of these together or separately are not to be placed on a par with that received in the mother country.

The Sunday School which is doing a great mission in our age is greatly handicapped both in regards to its teachers and pupils. On the part of the pupil he is not required to attend school each Sunday, even tho he is asked to do so. If he does attend quite regularly he thinks this is a place for having fun and he is more prone to play and be inattentive than take the proceedings to heart. As he considers it a great favor to the teacher that he attends, he expects the instructor to humor him in all his departures. His time of personal contact with the teacher is so short that it is almost forgotten before he reaches the door. The fact that it is a school on Sunday makes the situation more difficult.

The Sunday School teachers are often themselves not enough interested in the work to make it a success. Perhaps they have taken the position because the pastor has asked them and they must do it in order to please him, or perhaps for the little honor or respect that is likely to follow the position. That many are not consecrated to the work is at

once manifest to the critical eye. Under the conditions however the Sunday School is doing a noble and most valuable work.

The lack of religious instruction in our public schools was at once manifest to our Norwegian people, and from the first we see them supplement it by a system of parochial schools. Both of these could not be in session at the same time so the parochial school was generally given after the public school thru a couple of the spring and summer months and in the Norwegian language. It is noteworthy that religion is desired by the elders in the mother language.

It would seem that since the public school year has become longer and longer until to-day it has an average of 140 days per year, it would push the parochial school to the wall. It is true that it has been encroached upon but not enough to keep it from growth. In the United Church (1) the average school teacher has taught over 10 days more this last year than 15 years ago, while in the next largest Norwegian Synod the average teacher has taught 44 days more. But tho this is encouraging it does not keep pace with our public schools. Tho the time has increased let us not forget that 10 per cent of the children, or about 5000 alone in one Synod do not attend these schools. Quite a difference from conditions in the mother country.

As said these schools are conducted in the Norwegian

(1) Annual Report of the United Church.

language, which is all well and good where that language is used for the most part in daily life, so that it becomes the speaking language, and is used more freely than the English. But there are many places where children now attend who can with difficulty understand it whether spoken or read, to say nothing of their being able to use the language themselves. In this foreign language they are required to learn their religion as tho it could be learned in no other. Consider if some of those more mature were to get their religion in an almost foreign tongue equally difficult to them as Norwegian is to the children. If they were not interested in the language both that and religion would become repulsive and the harm done would be incalculable. It must not be understood that religion is so very easy compared with the other subjects in the school curriculum that in order to make it as hard as the rest, it must be learned in another language.

It is true that our children who have the opportunity of learning an extra language ought to have a vantage for the extra training, but that is no excuse for giving religion in that language any more than in German.

It seems reasonable that religion should be acquired in the language which comes the nearest home to the child. If the prime object of these schools is to learn Norwegian we are perhaps right in calling them Norwegian schools instead of religious schools, for which they were intended. Consider again the 7 - 8 year old child who comes to these schools

with his A.B.C. book and can scarcely distinguish between the different letters. He attends irregularly for two months, at the end of which the book is either lost or stowed away till the next year, when he makes another trial at it, and so on till he is 13 years, at which time he is getting too big for this school and consequently starts his course preparatory to confirmation. In this half learned language he must eke out his religion. While reflecting on the method pursued in introducing religion into a heathen country it seems that we first try to convert the religion into their language before trying to convert them. What an advance could be made if we could teach religion to a child in his own language, then truly would we find the childish spirit of which Christ speaks.

Granting that in parochial schools we taught both the English and Norwegian language, are we teaching in the child's language? As soon as he can read we give him the ten Commandments, the Apostolic Creed etc. to be memorized. After he has learned these some more of the same type is given him in the form of questions and answers, (an old custom used in Europe several centuries ago) to be learned word for word. This was written by Theologians and is a concise dogmatical treatise difficult enough for the more advanced. This the child commits to memory and as for understanding it, he might as well have learned it in Latin. Of course it is explained, so could it be done if it were learned in Latin.

We are confronted here with the same problem as many

of our secondary schools. We have books in use written by specialists in their subjects at Colleges, and who instead of writing for the child writes so as to display some of their own wisdom and which they think others ought to know. The ideal would be to have a child write our religion and give it to his equals. But since this is impossible let us give him something for which he is fitted. Youth is a period for seeing visions and for dreaming dreams. There are endless possibilities in these visions and dreams. Mr. Phillips has said that "the power that hurled slavery from its throne was young men dreaming dreams over patriot's graves". Why must we quench this youthful fancy by developing mechanical or machine work in the child as the Chinese, when we can by scores of unparalleled Bible and moral stories develop the same qualities in the child and at the same time many other latent powers. You will say a dreamer (or visioner) will never amount to much in this world. Look at our churchmen, statesmen and tradesmen! Would they have made their names immortal were it not for youthful dreams realized?

VI. Each one is in some way interested in children's growth or more rightly in their evolution from helpless dependent beings to independent and self-supporting individuals. Look how nature centers its forces for the unfolding of the child, not always on the same part of the body, but different parts receive their turn in functioning. A baby does not use his

arms and legs so these parts of his anatomy need not be large and well developed at birth. But its first duty is to grow. In order to grow fast its vital organs must be large to prepare and distribute the food supplied, and so we see is the case. Several years later nature has changed her point of attack. Now she is spending her energies on the extremities. Watch the 7 - 11 year old child and see how he is using them, ever running, climbing or jumping. Were we to watch a child thru the wakeful hours in this period we would see what large part of the time is used in exercising these fast growing organs. Few are the hours of each day in which he can be at rest. After this comes the transition or pubertal period in which the youth passes thru the necessary sexual changes and finally reaches manhood and womanhood. These and other sub-periods of children's growth are very much in evidence. These periods are not only found in a few children but in each and every one. From these facts has grown the famous "recapitulation theory". By this theory, the individual repeats in body the history of the race. In truth, he repeats in body the tale of his own particular ancestry.

This theory further points out that we also in mind recapitulate the history of our predecessors, but allows that this development may more easily be influenced and changed. In this variability lies all the hope of progress. Each one may here repeat or improve upon the emotions, thoughts and impulses of men of historic greatness or of those living now.

If there is such an evolution of the mind we ought by all means make use of it in educating and we should directly go to our psychologists for information in this respect. He will show us the periods of mental development and the characteristics of each and we should at once modify our curriculum in accordance with it. We need not then give Greek and Latin to the children because our forefathers have learned them before us, nor must we learn our religion in the language of our immediate ancestors. Neither need we commit unintelligible materials to memory because of its historic and religious significance, several years ahead of our understanding, but we will supply the necessary memory training with a system of graduated work according to our mental understanding. In this respect we who have hardly any gradation in our work have much to learn from the German system, to which I shall refer later.

The church early discovered the period in mental development at which the youth was most susceptible to religious influences, and when it would be most easily able to mould his after life. At this time when his environment so easily is impressed on him it is vital that he should have the best surroundings and education. Therefore the church introduced a system of catechetical instruction in which children were prepared for confirmation. But this term is generally so short and the meetings so few that the best results cannot be realized without long previous preparation.

VII. The Roman Catholics (1) and German Lutherans have a different system in which they combine the training received in our public schools with religion in private schools supported entirely by the church. They are now providing free schools for about half of their children of school age at an expense of 20 - 25 million dollars without any aid from the state. The Catholic church believes and maintains that secular and religious instruction should never be parted. They maintain that education is the formation of the whole man - intellect, heart, will, character, mind and soul, whether it be the child of the American artisan in the parochial school or the son of the millionaire in the university, its all the same. They also hold that a christian nation can spring only from christian schools, and that neither private zeal nor home education, nor Sunday Schools suffice to supply the christian teaching and formation of character which she desires in her children. The Catholics fully realize the value of the Jesuit Maxim: that if you give them the child the first 7 years of school life, you may do as you like with him afterwards, his religion will be fixed. They give but slight daily recognition to religious instruction but the continued direction of its teachers, the example they set and their personal influence is incalculable.

After all the greatest hope of our schools is in the good influence of the teachers. This influence in their

(1) Annual Reports of the Department of the Interior 1903.
Vol 1. Chap. XXI.

schools is continuous in that they have the same teachers throughout the whole school year and from year to year. Their teachers are consecrated to their work and because of the support promised them, it is not necessary to use the office as a stepping stone to more lucrative positions.

Another reason why the Catholic church maintain these schools is that she knows that if she is to be a growing church the children must be educated for the church. No church can hope to exist long if the rising generations are not educated to follow in the footsteps of their parents. The Catholic church is holding the love of her children because she is educating them. She can boast of a greater church attendance on divine worship than any Protestant church, partly because she trains her children more thoroly.

The secular training given by these schools is of as high standard as that of the public schools if not higher. Much of the practical or experimental work found in the new public schools has not yet been adopted by them. These schools lay the foundation of many scholarly men, who also get their secondary and college education from the same private schools.

The college magazines are an index of the work done by the respective schools. Were we to compare these we would find that those of the Catholic schools are well towards the top in depth of thought and literary merits. This is brot about not only thru the college course but the foundation is laid in

the elementary schools.

VIII. The German Lutherans (1) also have a system of schools similar to that of the Catholics. In these schools they educate 75 per cent of their children in 2,089 schools. To supply these schools with teachers they have two normal schools, one at Addison, Illinois, the other at Seward, Nebraska. These teachers remain in their profession thruout life. Their wages are not large but since they are furnished with a house, possibly a little land and many necessities of life they can devote all their efforts to educational work without any worry about the immediate needs of the family. They have arranged a course covering six years and it is deserving of our most careful study. Each subject is planned in detail. The material (2) in the 5th year is about as follows: Bible History, Catechism, German reading and talking, English, Arithmetic, Writing, Singing, Geography, Drawing and History (Secular).

IX. In so far as we Norwegian-Americans must have a church of our own we must educate our children for church membership and overcome the idea instilled by the public schools that the church is something for the uneducated. That our public schools are not giving religious instruction is evident, and

(1) Annual Church Report.

(2) Lehrplan für die Gemeindeschulen der Missouri-Synode.

the consequence is that the children are being educated away from church. Not only from the church of their fathers but away from all other churches. How insignificant is our religious education when compared hour by hour with the secular education.

Of 57,660 (1) Norwegians in Minneapolis only 7,401 (2) are in any form connected with churches and for each year the proportion of churchless is becoming greater. What else can be expected in a city which provides only secular instruction and where religious education can be arranged with difficulty. We must learn from the Catholics or Jesuits in this respect and give daily religious instruction at any cost.

Our present methods of giving religious instruction are quite inadequate. As there is no one medicine yet discovered that will cure all kinds of sickness so can we not hope to find any one simple form of education to meet all cases.

I have shown before in this paper that we have large Norwegian settlements where none but our children are attending the public schools and where often an outside and unknown teacher comes in to teach our children. What would hinder us here from supplying a graduate of our own Normal school, who has passed a religious examination at his school and a state examination in the secular subjects, and whose religious and moral character is well known. Our state and many others

(1) The United Lutheran 2: 35.

(2) " " " 2: 53

do not forbid religious instruction in the public schools. Then since our having it in our locality depends on our school boards introducing it, why can we not have it as long as it gives offence to no one. In this way we can have the trusted product of our own schools teaching our own children both secular and religious subjects, restraining the evil in the children and cultivating the good. The indolent he encourages to industry, and work becomes to the child a moral duty. Lying, lust, imagined treacheries and dishonors are rooted out and in their place truthfulness, chastity, fealty and honor are inculcated. Such a school could be called a public school even as those in our mother country, supported alike by the common local tax.

Where this can not be done why can we not have our parochial schools after the fashion of the Catholics or Germans. Surely then could we give the adequate religious training. We consider ourselves too poor to support such schools while as a matter of fact we are richer per capita than the average American. If the Catholics and Germans who are no richer than ourselves can afford the schools why not we? It is the privilege of every parent to send his child where he is certain it will be taken care of well, if not better than at home. It is the right of every parent and his duty to spend a few hundred dollars at an early age of the child for this kind of instruction, rather than be required to settle for irregularities later on. The church schools have no underhand

purpose. All of them Roman, Lutheran, Episcopal etc., endeavor to care for the whole child; body and soul and spirit, mind and heart, the development of all the useful latent powers. It is our hopes they will flourish. The religiously trained child is in no wise hostile to the state and because of this extra development he ought to make the better citizen.

In certain districts where there is a mixture of school children our Norwegian-Americans can do much in the selection of teachers for their schools. Even the instruction in religion can not be carried out from the first, the influence exerted by very principled teachers would do much in winning the confidence of both children and parents, and people realizing its value will send their children even as they did to Vittorino da Feltra's school in North Italy.

In securing such teachers it is necessary that we give our Normal school its due support. Its influence will then in all probability be as great as any of our colleges.

We must not think that any educational system is as yet perfect and we must not be afraid of taking on new methods if they promise to be beneficial. No child is too young to be benefited in some degree by the right instruction, but the degree may vary with age. Possibly the best way to influence the very young would be by example, pictures, singing and stories, and from this the course would have to be modified according to the age of the children. With the natural in-

crease of the Norwegian-American together with the annual foreign portion rightly educated for church and state they should be able to build up an influence felt thruout our nation even more forcibly then now.

It may be argued that religion has not an educational value and hence has no place in our schools public and private. To educate means to lead forth, to guide forward, and hence the best education must be that which leads forth or guides forth the best qualities in man. Have we come to a period of our history where religion is of so little value as not to warrant its study or use? Certainly not. That part of our education which develops and brings forth the best faculties created by God in man has not lost its value. This is felt by most of our educators and the trend of matters is to incorporate its study and moulding influence more and more into our schools. But until the state can provide this for our people we must do it ourselves in our own schools. Its value from a historical point of view alone, ought to give it a place on our curriculum. There is no other subject which can to such a great extent help to develop the attention, memory, feelings, emotions and will at the same time as this subject. It is one of the oldest and most universally taught subjects and should not be replaced by freak subjects which come in and claim a place because of their novelty. After having wrought such tremendous good effects on society at large it ought to be given a place in our curriculum.

But schools public or private without the hearty co-operation of the home can not carry out its ideals. Many of the homes leave all training of their children to the schools. If the child acquires any bad habits the blame is given to the school no matter how bad conditions at home may be. Would that we could find more of the good old loving, moral and religious spirit prevailing in our present homes as that found in those who first settled our great North-West.

With better elementary schools, public and private giving the necessary moral and religious training we would fill our higher institutions of learning with worthy young men and women strongly armoured against all evil and obstacles, preparing to go forth into the world of battle as men of Christ and men of the Cross.

End.

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